

B114 Add Mss 45841-45, drafts of works 996 pages

Add Mss 45841, microfilm, 87 folios, 65 pages, Adam Matthew reel 53

f1 INTRODUCTION BY BARBARA STEPHEN SEPTEMBER 14, 1941 PEN [4:17-80]

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

f2 FN'S TITLE PAGE PEN AND LIGHT PENCIL

[arch:] 1872 and 1873

Notes

from ~~the~~ Devotional Authors  
of Middle Ages

collected, chosen & freely translated  
by

Florence Nightingale

F.N.'s Preface [arch:]

& Introduction [arch:]

f3 FN'S INTRODUCTION PEN AND LIGHT PENCIL

Fly Leaf

~~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

**f4** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL*Motto*

19th century {IN A HAND OTHER THAN FN'S}

"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~~."

**f5** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, SEPTEMBER 16, 1872  
LIGHT PENCIL

[1872] {IN A HAND OTHER THAN FN'S}

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

My Preface [1873] {IN A HAND OTHER THAN  
FN'S}

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  
tho' put in many words  
doctrine which is that in all our actions,  
all our words all our thoughts 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

**f9v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

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

**f10** FN'S PREFACE LIGHT PENCIL*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')

**f11** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

## Insert [2]

"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.

**f12** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

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

**f12v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

\*\* 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]

**f13** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN AND LIGHT PENCIL

Is there any such thing as 'heaven' (or 'salvation') as an event in place N.B. 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.]

Insert next page at ⦿ ⦿

{A BRACKET SURROUNDS: A strong objection ... motive of our action WITH THE WORDS Insert next page at ⦿ ⦿ TO THE LEFT:}

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~~

**f14v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN AND LIGHT  
PENCIL

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

Insert 18, 20, 21 ⦿ ⦿ from last page

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.*]



[2]

**f15** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN AND LIGHT PENCIL

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

[3]

**f16** 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.

[4]

**f17** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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. ~~W~~ 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

[5] [5]

**f18** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN AND LIGHT PENCIL

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 Theologydike 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 ~~in another~~ hereafter?

go on at IV

pp. 22, 23, 24, 25

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**f19** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

*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)

**f20** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL*Part II -- Prayer -- Preface --*

Prayer: is not to ask what we wish of God  
           but what God wishes of us -- 1580 about

These old Mystics ~~were far before~~ seem to have been beyond us in their ~~know~~  
   understanding ~~of God and~~ of 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~~  
 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~~ self.

~~None~~ of desire of happiness for ~~ourselves~~ self 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."

**f21** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

[2]

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 Apostles~~ 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.

**f22** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, LIGHT PENCIL

[3]

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." --

**f23** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL*Introductory*

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

[1]

**f23v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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?

➤ {THIS ARROW MARKS WHERE INFORMATION FROM THE NEXT PAGE IS TO BE PLACED}

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

x

{AN ARROW POINTS FROM NOTE TO x ABOVE}

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.

**f24v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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. ~~in the Sense And, 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

**f25** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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."  
 Fénelon 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

**f25v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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 Go~~ 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~~ so to speak a necessary part of perfection

**f26** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

{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~~ cannot foresee what we shall do -- Now God's perfection of foreknowledge does not make a mystery where there is none with imperfect foreknowledge

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**f27** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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

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**f27v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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

~~But~~ 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.]

(8)

**f28** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL AND PEN  
OVER LIGHT PENCIL

## II

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's  
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?

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**f28v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL AND PEN OVER LIGHT PENCIL

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 pronunciat.'

"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!"

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**f29** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

III

Erasmus says (of St. Augustine) that his is the work of one who had nothing to do, ~~& who~~ writing, for those 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 mewling.

Getting up, going to bed, eating, are, in the life of the really busy, only *intermediate* actions, which ~~could~~ can 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 ~~Presid~~ 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.

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**f29v** 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

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**f30v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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

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**f31** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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)

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**f31v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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 Dumdum 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.

**f32** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

{THE FOLLOWING IS CROSSED OUT:}

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 x 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.]

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\* It is found in Egyptian theology.



**f32v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

{THE FOLLOWING IS NOT CROSSED OUT:}

Introduction 1873 {WRITTEN DIAGONALLY ACROSS THE TOP OF THE PAGE}

x see Note

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) {CONTINUATION OF LINE ABOVE} & 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.

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**f33** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

~~Note to the end of III x page (8~~

~~-- 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 x x x seems to be mere systematic greediness, springs from it."

p.2 Introduction 1873

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**f34** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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 {CONTINUATION OF LINE ABOVE} 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.

**f34v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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?

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**f35** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

## IV p.6

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

**f35v** 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~~ its fall.

2. 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~~ we 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.

~~I heard~~ It was said, with praise, of a man, that, with him endurance never took the place of action. This is ~~great~~ high praise.

\*\* [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."

Add Mss 45841

**f36** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

{THE FOLLOWING IS CROSSED OUT:}

~~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.~~ stet

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.

Add Mss 45841

**f36v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

~~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.

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Add Mss 45841

**f37** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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.

**A** {Insert here f38 marked 26a}

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.

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**f37v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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.

[27]

Add Mss 45841

**f38** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

A

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  
administration ~~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]

Add Mss 45841

**f39** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

"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.

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Add Mss 45841

**f39v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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

-----  
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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Add Mss 45841

**f40** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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?

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Add Mss 45841

**f40v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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

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Add Mss 45841

**f41** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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

[32]



Add Mss 45841

**f41v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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 --

[33]

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.

**f42** 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

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Add Mss 45841

**f42v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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."

Add Mss 45841

**f43** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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"

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**f43v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

~~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 retest, 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) "& to do my utmost  
to qualify myself for His service."

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Add Mss 45841

**f44** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

"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 &

[38]

Add Mss 45841

**f44v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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]

**f45** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

*St. Catherine of Sienna*

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  
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)

-----

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.



Add Mss 45841

**f45v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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

**f46** NOTE LIGHT PENCIL

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?

Add Mss 45841

**f48** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

Father, the hour is come; declare (explain) thy Son,  
that thy son may also declare thee; as thou hast

A

given him power over all flesh, that he should

B

give eternal life to as many as thou hast given  
him. And this is life eternal, that they might

C

D

know thee the only true God & him whom thou  
hast sent. I have declared (explained) thee

E

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

F

manifestation) which I had by thee before the  
world was. I have manifested thy name to  
people whom thou gavest me from the world;

G

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

H

manifested in them. And I am no more in the

Add Mss 45841

**f48v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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

I

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

K

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

Add Mss 45841

**f49** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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

F

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

C

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.

Add Mss 45841

**f50** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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 interpre-  
tation 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

**f50v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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.

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**f51** 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.



Add Mss 45841

**f51v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

I I 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 <sup>HIS</sup> 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

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**f52** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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 -- Elsewhere, 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

Add Mss 45841

**f52v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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?

**f53** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

{FOUR LINES ARE CROSSED OUT HERE, BUT ARE FOUND AGAIN ON f55 AS  
FOLLOWS:}

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,

[5]

**f53v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

"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

[6]

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**f54** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

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]

**f54v** {ELEVEN LINES illeg.}

**f55** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

p. 8 ○ ○ Foot Note

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 every where 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]

Add Mss 45841

**f55v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

p.3 ⊙

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  
{CONTINUATION OF LINE ABOVE}  
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

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**f56** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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?]

[9]

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**f56v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

[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

x

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]



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**f57** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

by upon an isolated feature close at hand."

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  
[11]

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**f57v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

*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]

**f58** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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?

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**f58v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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' ~~novitiates~~ probations, when they were ~~first~~ once called

[12]

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**f59** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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 before-  
hand 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]

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**f59v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER  
LIGHT PENCIL

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.

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**f60** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & LIGHT PENCIL

Introduction 1873

~~P. Surin~~ 1661  
1630

*True Prayer*

One of our great misfortunes is not to ~~use~~ 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 ~~lar~~ gifts, in returning them to Him by love.

At first this interior exercise is to ~~receive~~ accept 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~~ as a sacrifice, according to ~~the~~ his promise ~~which he had made for so~~ made long ago ~~made~~ & 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.

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**f61** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & LIGHT  
PENCIL

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.



**f62** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

Orison

*of a dying Italian in the early Middle Ages*

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 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 eternal, 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 tousiours avec plus grande peine  
une fois que l'autre, pourveu que je voye  
la reformation de la sainte Eglise. Je  
vous recommande encores mes enfans très-  
aymez: et vous prie, souverain & eternal  
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 eternal que aucun ne  
me soit osté des mains: & me pardonnez

**f62v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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 eternal, 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"

Add Mss 45841

**f63** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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

Add Mss 45841

**f63v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & LIGHT  
PENCIL

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."

**f64** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

Oraison

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

at Rome. April 29. 1380.

in her 33rd year

O'Dieu eternal! 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  
eternal, 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 tousiours  
avec plus grande peine une fois que l'autre, pourveu que je  
voye la reformation de la (sainte Eglise). Je vous recommande  
encores mes enfans très-aymez: & vous prie, souverain & eternal  
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 & les  
faictes vivre morts avec une vraye & tres parfaicte  
lumiere: liez-les ensemble au doux lien de charité.  
Et vous prie Dieu eternal 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 eternal, donnez nous votre douce benediction.

Amen:

Add Mss 45841

**f64v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, JUNE 8-9,  
1867  
LIGHT PENCIL

June 8-9 Whitsunday 1867 Sacrament

This is the word of the Lord unto thee  
Sacrament -- which is

{pure

{real

the offering ~~up my~~ 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 --

Add Mss 45841

**f65** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

S. Catherine of Sienna  
1347-1380

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 ~~re~~commend to Thee once more my children so beloved: & 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 shouldst 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:

Add Mss 45841

**f65v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL  
& PEN OVER LIGHT PENCIL

& 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~~ blessing -- Amen  
{THE FOLLOWING HAS BEEN CROSSED OUT:}

Note

This beautiful dying prayer surely comes as near  
the truth of prayer as ~~we~~ can ~~do~~ 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



Add Mss 45841

**f66** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL & PEN  
OVER LIGHT PENCIL

1222-1292 S. Gertrude

*Exercise in Illness*

*Our Lord.* It has been with joy ~~unexpressable~~ 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 feels 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.

16

Add Mss 45841

**f66v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL & PEN  
OVER LIGHT PENCIL

*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 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.

Add Mss 45841

**f67** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

*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,

**f67v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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

Add Mss 45841

**f68** 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

[2]

Add Mss 45841

**f68v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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.

Add Mss 45841

**f69** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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 their own powers or "free will," (as it is commonly called) to discover God, no matter how slowly [God has eternity before Him & them] -- rather

36

[3]

Add Mss 45841

**f69v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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."

**f70** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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  
ce 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,



**f70v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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

Add Mss 45841

**f71** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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

Add Mss 45841

**f71v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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.

Add Mss 45841

**f72** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

{THE FOLLOWING PAGE HAS BEEN CROSSED OUT:}

*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 my self?

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 ~~word~~ 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

stet ~~grace~~

this depends on my {laws} Thus the best means of staying in the light is to know that you can contribute

stet ~~grace~~

nothing to it, without my {laws} but that it proceeds from me alone; and that even ~~are~~ were you ~~within~~ in the light, ~~it~~ 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 x & that it is the only true remedy.

Lord, what cause to fear during this life, & with its different fires! Some corrupt the soul & bring ~~it~~ 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

Add Mss 45841

**f74** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, DARK PENCIL & PEN  
OVER LIGHT PENCIL

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 x x x

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                      Menschengeschlechter  
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}

**f75** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & DARK PENCIL

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 will~~est~~ 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; --

[4a]

**f76v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & DARK PENCIL

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* 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

**f77** 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 L111?

*God's servant conquering thro' suffering*

L11.13-15 Behold, my servant shall deal prudently,<sup>x</sup> 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

\* What is "prudence"? -- Aiming at the most perfect

**f77v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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 shearers  
is dumb, so he opened not his mouth.<sup>x</sup> 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

<sup>x</sup> 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.)

Add Mss 45841

**f78** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN

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)

**f79** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

["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 are all powerful -- that it is by purity of heart -- ~~one~~ we overcome

[13]

\* and not only the Jew

Add Mss 45841

**f79v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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]

**f80** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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]

**f80v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

~~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 ~~'the Cross'~~ 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

Add Mss 45841

**f81** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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 pantaloone, the carpenter. Yes, the poor clown, the pantaloone 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.

Add Mss 45841

**f81v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

Meanwhile, what were the clown & pantaloone 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 pantaloone 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 pantaloone -- 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'.]





Add Mss 45841

**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 (c'est-à-dire avec une pleine attention, connoissance, délibération et entière volonté) 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

**f83v** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN OVER LIGHT PENCIL

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

Add Mss 45841

**f84** NOTES FROM DEVOTIONAL AUTHORS OF THE MIDDLE AGES, PEN & DARK PENCIL

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"?]

**f85v** ADDRESS PEN

Miss Nightingale  
35 South Street  
Park Lane  
London

Add Mss 45841

**f86** LETTER TO MRS. NASH FROM THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE  
NOVEMBER 10, 1937 TYPED & PEN

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE  
(FOUNDED 1698)

and THE SHELDON PRESS

S.P.C.K. • HOUSE, • NORTHUMBERLAND • AVENUE, • LONDON, • W.C.2  
Telephone: WHITEHALL 8517 All Communications to be addressed to--  
Telegrams: FUTURITY, RAND, LONDON THE EDITORIAL SECRETARY  
{THE FOLLOWING IS HAND WRITTEN IN PEN BY R. NASH:}  
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". KC

Add Mss 45841

**f87** LETTER BY R. NASH DARK PENCIL - HAND WRITTEN

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

**flr**, 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 the 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

**f3r, pen.**

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.



**f3v, pencil** [whole page crossed through with a vertical pencil line]

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 Judaeen 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 XCVIII  
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 Repentance"  
Insert II, 14 - 20 2 Paras  
Stet II 1 - 17  
Heading "The Promise after Repentance"  
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 Esq  
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 - ~~13~~ 15

16 - 25

IV 1 - 6

V 1 - 7 Self-Condernnation

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 Ephrain

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



Add Mss 45841

**f12r** pencil

End of the Babylonian Captivity

Isaiah  
Ungennante XXI 1 - 10 1.) *Babylon's Fall spied out* (Title discerned  
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.**

4

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  
- print in large letters  
7 - 14 print 14 in verse  
15 - 22  
23 - 26}  
L 1 - 3 } one para  
4 - 9 2.) *Israel & the combating struggling servant of*  
*God/Jehovah* . . . . . (Title  
- 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

Add Mss 45841

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

5 - 8

9 - 13

14 - 20

21 XXVII 1 - 6

7 - 13

Add Mss 45841

**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 ~~was~~ 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, 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~~ putting darkness

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

3

**f15v, 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?

**f16r 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

~~O I do think that is so~~ How true that is! The "blossom,"

that is, the aspirations of the young men & young women (often so high) of the present day, the great promise of their youth goes off & becomes "dust"

steel dust it is true - very keen & cutting - but not the less dust before they are ~~so~~ 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 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.

Add Mss 45841

**f16v, pencil.**

++ p.2

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.

# p.2

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

O p.2

[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?

Add Mss 45841

**f17r, pencil.**

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]

p.3 ++

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.

**f17v, pen.**

- 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~~  
attempt to  
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 Mesphitopehes  
& 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!]

iii 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.



Add Mss 45841

**f19r, pen.**

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~~ 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)

**f20** blue pencil

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

**f24**

*Habakkuk*

stet iii 6-9 print in verse

He stood	. . . . .	nations
And the everlasting	. . . . .	scattered
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

±6 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

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 can't 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 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 concusion 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 XX† ? ~~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*

**f30v**

ff1-35

**[3:549-]**

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



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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,

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53, 67, 77, 91, 95-96, 98, 103, 104, 113, 115, 116, 118, 121, 123-25, 127, 130, 136, 147-48, 150)

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 becomes Himself the witness (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 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, theodike* 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 hold 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 constitution 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

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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

29:1-14 O [illeg] of God, 15-24

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) Babylon's fall spied out (title)

13:2-22 The certainty of Babylon's 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 lines 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

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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 darkness 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 from 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 nonsense of those beliefs, 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 universities 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

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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



**f19**

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. [end 3:557]

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 Bablylon, a very remarkable letter

Ezekiel

Before the destruction of Jerusalem

Stet 1:1-14 [in] 15-28 to "glory of the Lord" [in]

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 inkhorn [all of Chapter 9 is in; "inkhorn" 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 13:1-7, 8-16, 17-23 [in] Prophetesses too famous to omit; "pillows;" see Ewald [re] "pillows"

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]

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Stet 21 1-7, 8-17, 18-32 [in]

Insert 24:1-14 The scorching but not purifying fire [not in]

Slet 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, 8-10, 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

Insert? Chapter 2. See Herder, priests and princes both stand in place of God. Insert? 2:1-4 [in] Jehovah the loving, 5-9 [in], 10-12 [in] Jehovah the All-One, 13-16 [in] Priests and princes both stand in place of God; Jehovah the Judge; 17 [in]. See Herder.

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

4:1-6 [in]

#### Middle Ages of Prophecy

##### 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]

Stet 9:1-8 [not in] 9:9-17 [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 Johnah as a prophetic saga [Jonah in, but not before Daniel]

Daniel the Apocalyptic

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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

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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]

Insert instead Luke 23:26-32 [in]

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 Luke 23:39-43 (the "Today shalt") [in]

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 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

. . . . .

Add Mss 45841

(No Ammon)

*Zephemiah*

*Habakkuk*

**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

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

**f24**

*Habakkuk*

stet iii 6-9 print in verse  
He stood . . . . . nations  
And the everlasting . . . . . scattered  
The perpetual . . . . . everlasting  
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

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

XXXVIII

XXXVIII

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....]**

Add Mss 45841

**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 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 XX† ? ~~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*

Add Mss 45841

**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

-----  
Children's Bible

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 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 - 14 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 - 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 ? ~~1 - 9~~ *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 - 26 19  
" 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, ~~30~~}

Add Mss 45841

3rd part

Stet        XXXIIII    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    XLIIII    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    inkhorn  
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        XLIIII    "    "    "    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

" 6 - 11

" 12 - 15

" 16 - 21

"Note" should be put to each chapter.  
& these appear to be two separate  
bits of Zechariah

*Malachi*

. . . . .

*Jehovah the Loving*

? Insert ii 1 - 4

5 - 9

10 - 12

13 - 16

*Jehovah the All-One*

priests & princes  
both stand in  
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 Prophecy*

*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

*Zechariah 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

Add Mss 45841

**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 ~~Leau~~ 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

**f36r, pen**

{pencil} \*religious, physical,  
moral, scientific

\*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.

-----

themselves. {pen from here}  
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 consecrated 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 ecstasies of the Saints - of longing not for a future state but - to be at rest.

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

**f36v, pen.**

~~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"

**f37r, pen.**

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

**f38r, pen.**

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<sup>u</sup>  
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 brethern,~~  
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.~~



Add Mss 45841

f39r, pen.

6a

[6]

"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 what we do will~~  
~~only~~ And we can only be any  
thing 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".

**f39v, pen.**

"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?~~  
life? -

~~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

**f40r, pen.**

indifferent to me.'

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?-

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* is 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

Add Mss 45841

**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

**f41r, pen.**

\* What is the most horrible & wholesale Infanticide compared to this? Not even that of the French woman farmer of ~~children~~ babies 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~~

                    Last page  
Called Education, tho' Sanitary facts are one of the most powerful means of Education of mankind, shews if possible, still more strongly what here it has been endeavoured imperfectly to express.

[7]

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?

**f41v, pen.**

\* 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

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 {illeg. bearly}  
pleasure of sensuality, which  
alone

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?

**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

f42v, pen.

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? -

**ff44-61 xeroxed. (except f52)**

[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?

**f52v, pencil.**

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.

**f58**

*Argument*

How to exchange "Original Sin for "Original Goodness"  
By discovering God's moral Laws - ~~what~~ &

f59? f60? f61?

**f62r, pen.**

[5]

III.

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 ~~Im~~Perfection

Perfect liberty is: to be able no more to sin.

Add Mss 45841

2. Are Philosophy & Religion opposed to each other?  
or are they on different roads to the sam 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" quatity 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 quanitivity.  
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

. . . . .  
. . . . .

Add Mss 45841

**f64r, pen.**

[7]

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.

God's laws: the laws of Goodness, Wisdom & Power.

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.

**f64v, pencil.**

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

Add Mss 45841

f65r, pen. {Shadow signifies  
pencil}

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  
which has been ~~much~~  
discussed among  
religious philosophers

**f65v, pen.**

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 ~~& 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

**f66r**

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 ur purpose here, let us, if we can, enquire into what is meant by the liberty of God.

What a great words ~~there~~ this ~~are~~ is! 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



**f66v, pen.**

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~~  
~~irre~~ reverent 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

**f67, pen.**

{pencil}  
~~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

[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

**f67v, pen.**

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.

**f68r**

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~~ in 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

**f68v, pen/pencil.**

{pen}

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. ~~& true account of~~

**f69r, pen/pencil.**

{pencil}

~~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

{pen}

[3]

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

**f69v, pen.**

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? -

{pencil}

which, so to speak, God  
has had to solve in His  
government -

**f70r, pen.**

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.

**f71r, pen.**

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? -

**f72r, pen.**

~~f71~~ [6]

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  
were ~~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.

+5+ [4]  
~~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.

Add Mss 45841

~~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.

**f73v, pen.**

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 ~~in~~  
~~him?~~ 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.  
People willingly acknow-  
ledge 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.

**f74r, pen.**

{pencil}'  
These cannot even see  
the ~~miser~~ evil of their lives,  
have not yet felt their misery.

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?

**f74v**

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

**f75r, pen.**

~~f6~~5

God's laws.

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.

**f76r, pen.**

{pencil}

~~But, to return to man's~~ [?]

[7][8]

Can we not ~~form~~ 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~~ 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 ~~he~~ 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?



**f77r, pen.**

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

**f77v, pen.**

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

**f78r, pen.**

{pencil}  
\* 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, 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,

**f79r, pen.**

(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 thing 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~~ qualities which are without doubt in him, a part of his character before he has any 'responsibility' or 'liberty'. And that these pre-dispositions

**f79r, pen.**

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 &

**f80r, pen.**

~~[10]~~[9]

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

**f80v, pen.**

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



**f81r, pen.**

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 propogation of evil  
forgetting that we may  
apply it equally to the  
propogation 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?

**f81v, pen.**

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  
~~it~~ this is synonymous with:      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:}

~~to have the~~ That is a  
~~It 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~~

Add Mss 45841

**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:}

{pencil:}  
which is the reason  
of this world's government  
by God.

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.

**f83, pen.**

{pencil}

qu end

{pencil}

\* {insert on right}

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.

[4] [11]

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

**f83v, pen.**

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 prefer the  
blessing of loving &  
being beloved by Him  
to all else, then we  
are free.

\*{insert on left}  
When we fear nothing  
knowing that God  
will make all things  
work for good to  
those who love Him

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.]

**f84v, pencil. {feint, written diagonally.}**

put in somewhere  
under Charity & Home  
how lying in Hospitals  
kill & home the poorest  
cures

**f85r, pen.**

~~A Sub-note of Interrogation~~

†† I How will "Original Sin" be exchanged ~~into~~ for  
"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? -

~~On~~ £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.

**f86r, pencil.**

[2] {red}

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 ~~do~~ accomplish this - directly produces (as well as maintains at the expence of

**f88r, pen.**

[3a] [Insert at p.3]

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.

**f89r, pen.**

[3] {red}

~~others~~ "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 chieles 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.

Insert 3a

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 of the poor children of the state, whether 'farmed out' or in the good ~~soeurs~~ sisters' *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 ~~on~~ upon, even by the wisest peoples and, were it acted upon, it would almost by itself transform the world, in an

Add Mss 45841

**f91r, pen. {some pencil}**

~~†5†~~

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

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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'

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e.g. you make pauperism - you can make independence

**f92r, pen.**

[5]

educational sense. [We must some day return to this.]

*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

**f92v, pencil.**

sequences [?] [5 illegs]

**f93, pen.**

{6}

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

**f94r, pen.**

[6] {red}

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~~ increases 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

**f95r, pen.**

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.

**f96r, pen.**

[7] (red)

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.



**f97r, pencil.**

[8] {red}

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~~ perfect regularity.\*

\*See the whole ~~question in Quetelet's in his~~ stated by the great discoverer Quetelet, in his Physique Sociale

- edition of 1869.

**f98r, pen.**

[9] {red}

But we come now to THE practical point:

~~But~~ 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~~ our 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.~~

**f99r, pen.**

[10] {red}

~~They~~ We estimate so little the relative importances of causes: as Charles X when he ~~said thought~~ 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?

Add Mss 45841

**f100r, pen.**

[11]

{pencil} What then becomes of our Free Will?

II

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.

**f101r, pencil.**

[12] {red}

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 carry~~ 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~~ avert 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

f101v, pencil.

{Whole folio crossed though with 3 heavy vertical lines - clearly a discarded draft of ff100r & 101r}

[11] {red}

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. or 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 the sufferers, inasmuch as they were "free" to go there or elsewhere?"\*

\*For the whole matter, still see Quetelet's "Physique Sociale"

**f102v, pen.**

"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.

Add Mss 45841

**f103r, pencil.**

[14] {red}

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~~



Add Mss 45841

**f103v, pencil.**

**{Whole folio crossed though with 3 heavy vertical lines - clearly a discarded draft. VR}**

[13] {red}

"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  $\mp$  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?"\*

\*For the whole matter, still see

Quetelet's Physique Sociale. Edition of 1869. ~~Vol II. p.p~~  
247—249

**f104r, pencil.**

[14a]

from 4.d

d. The "collective" nation is responsible for such  
& such a given amount of Crime, of Evil

Cannot the "collektivite" 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.

Add Mss 45841

**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~~  
~~v.Tylor~~

~~p.386~~

~~p.392 Governments~~  
~~p.273~~

pp.202 - 9

**f106r, pen.**

[15] {red}

(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. ~~a Mr. Lowe~~ and a "Budget" for our crime as well as our Finance. He must make his Estimates for ~~moral things~~ morality (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, & ~~ca~~ 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

**f107r, pen.**

[16] {pen}

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

**f108r, pen.**

[17] {red}

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.

**109r, pen.**

[18] {red}

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 Crucifixion of Guido.

**f110r, pencil.**

{19}

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~~ its adversaries



**f111r, 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 a 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)

**f112r, pen.**

[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 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.

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**{Following is upside down, up from the bottom of the page, & is crossed out with several vertical lines}**

[9]

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

**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 artistical 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.

**f114r, pencil.**

"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

**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.**

[22] {red}

to such & such laws - i.e registrable under  
such & 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.  
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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 ~~not~~ by no means get to know them:  
but you cannot help knowing God. For He is  
always at work all around you.

Add Mss 45841

**f116r, pen.**

[23] {red}

1.

Can there be Free Will, then, where there is law?

How can there be Free Will ~~where~~ if there ~~is~~ be 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.

**f117r, pen.**

~~a sub-note of Interrogation~~  
~~III When will 'Original Sin'~~  
~~be exchanged for Original~~  
~~Goodness?~~

~~{23}~~ {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~~

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

**f117v, pen.**

~~f25~~ {red}

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



**f118r, pen.**

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 x{footnote}  
of Him who is, not wise  
but, *Wisdom* itself to  
know what to will -  
of Him who is all love,

x Footnote

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.

**f118v, pen.**

~~f27~~ {red}

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? -

**f119r, pen.**

~~{28}~~ {red}

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

f119v, pen.

[29] {red}

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-i~~  
we are guided through  
making mistakes  
to find our way to truth.

**f120r, pen.**

[30] {red}

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 - 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.

Add Mss 45841

**f120v, pen.**

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.

[31]{red} {This column in pencil}  
That it is possible for

is bondage

this is liberty

fall short of bringing up

**f121r**, pen.

[32] {red}

"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

Add Mss 45841

**f121v, pen.**

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

[33] {red}

\* But in general either  
Philosophy or Religion  
has been entirely refused

{pencil}

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



**f122r, pen**

[34] {red}

100

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 ~~evid-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 ~~pray all day~~ say our prayers.

Add Mss 45841

**f122v, pencil.**

sentence wants working out

**f123r, pen.**

[35] {red}

2 0 0

There would no longer be any "compromise".  
Then it would be simply, after ~~find 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 ~~man~~ man &  
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.

**f124r, pen.**

x Footnote

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

**f124v, pen.**

[37] {red}

& 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.

**f125r, pen.**

[38] {red}

[4]

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

{pencil} [illeg]

**f125v, pen.**

- 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

**f126r, pen.**

[40] {red}

*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~~  
~~cas~~ 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.

**126v, pen.**

[41] {red}

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'.



**f127r, pen.**

{pencil}  
the human beings whom

[42] {red}

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

[5]

**f127v**

[43] {red}

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

**f128r, pen.**

[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 sam  
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.

**f128v, pen.**

[45] {red}

(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

**f129r, pen.**

[46] {red}

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*

{pencil}  
a repetition

**f129v**

[47] {red}

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

**f130r, pen.**

[48] {red}  
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:-

**f130v, pen.**

[49] {red}

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 so  
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.]



**f131r, pen.**

[50] {red}

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'

**f131v, pen.**

[51] {red}

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 hve actually and  
naturally lapsed into  
the habit of calling them

{pencil}  
a man's

**f132v, pen.**

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

[53] {red}

x {insert}  
We do not require  
God to create a new  
Adam - with every  
~~new~~ human birth.  
We admit

{pencil}  
each made out of the dust  
more castiglio [?]  
[castles in the air]

**f133r, pen.**

[54] {red}

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]

**f133v, pen.**

[55] {red}

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? -

**f134r, pen.**

{pencil]  
invalid

[56] {red}

(c)

*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'  
not '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

**f134v, pen.**

[57] {red}

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

**f135r, pen.**

[58] {red}  
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.

[9]



**f135v, pen.**

[59] {red}

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

**f136r, pen.**

[60] {red}

Him alone - to please  
men but for His sake, &  
through Him.

When we are beset  
with the feeling of ~~the~~ an  
injustice ~~of one~~ 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

**f136v, pen.**

[61] {red}

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!"\*

**f138.** [3:55-57]

{pen}

[2]

\* Footnote

These remarkable lines about Freedom are  
~~in~~ 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

Add Mss 45841

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)**

[3]

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 whom 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

**f137r, pencil.**

The herd of slaves desire  
To feed - & not to think.  
To act & *to believe*  
At some commander's wink.

x x

The rest, more reckless they,  
Will govern -

"As we see

"The people *will* be slaves

"Slavemasters let us be;"

x x

Add Mss 45841

**f138.** {pen}

[2]

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That all this never could make me free

x x x

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Add Mss 45841

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Their neighbour's good - their brother's weal.

x x

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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"

**ff142-99** added to i-text Nov 1997 [5:40-68]

## NOTES ON OUETELET PEN HANDWRITTEN BY NIGHTINGALE

**f142** DATED FEBRUARY 21, 1874

Quetelet	Director of Obsy in 1828	born at Gand in 1796
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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 &amp; 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*.

documents 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 versés~~ [?] objets de nature

21 Feb/74

{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 Theodikè all the Divine Govt & its laws embracing the smallest & most accidental to the greatest & most universal actions & phenomena of our Moral & Physical Life.

**f143**

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.

**f144**

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.

**f145**

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 &

[2]

**f146**

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 chields 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,  
[3]

**f147**

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<sup>xx</sup>,  
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' Crèches or 'farmed out' to nurse --  
whether legitimate or  
illegitimate infants. ~~A well-known French physician said~~  
[4]

---

<sup>xx</sup> 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.

**f148**

[4a]

It will only give

these conclusions ~~follow~~ now:

1. Not only x/are Foundlings ~~are~~ 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 ~~in~~ 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 can ~~could~~ destroy her child so much more safely & agreeably to herself by putting it out to nurse'. This somewhat brutal manner of ~~putting~~ giving the truth may be some day illustrated in detail.

[5a]

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.

[5b]

~~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.

**f149**

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 leads 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,

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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 -- ~~or~~ 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".

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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

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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

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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 instruments into the criminal's hands: that ~~much~~ far too much stress has been laid on this one 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?

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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

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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.

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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

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"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.



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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: ~~in our S~~ but let us study & learn these Laws:

O that this all important Science might become a part of University Education!

let us make ~~them~~ 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:

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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:

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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.

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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.

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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.

repetition {MARGINAL NOTE, WRITTEN SIDEWAYS}

Of these 'Powers' one undoubtedly in this day is the Press.

Is ~~Does~~ 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"?

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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.

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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 ~~have~~ not to find out?  
Are We ~~are 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?

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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

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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.

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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 i.e. ~~or~~ within narrower limits than do purely physical ~~relations~~ comparisons of strength measured by the dynamometer from day to day.

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When shall we come to registers of virtues & not of crimes/vices --  
 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.  
 renewed the search  
 & given materials for continuing it.

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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~~ <sup>they</sup>

~~we~~ 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:



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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 unintermittingly, 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!

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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 ages 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 ~~at~~ when comes the age ~~in~~ at which in  
men the body's growth stops, the mind's growth,

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& also alas! the growth of madness ~~begins~~ is most active. And ~~there~~ here 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.

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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 ~~& ign~~ & ~~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 ~~da~~ night or even by day ~~outside~~ to go to his work. The ~~p~~ 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~~ between the peasantry & the 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.

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*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.

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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.

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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.

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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

**f177**

look over this again 1:p. 175

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~~ register (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.]



**f178v**

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

**f179**

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~~

**f180v**

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.

**f181**

## II.

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

**f182**

[2]

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

**f183**

[3]

"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?"

**f184**

[4]

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.

**f185**

[5]

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 ~~it~~ them well, are the numerical Tables of Population.

**f186**

[6]

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.

**{NOTE: f187 see microfilm**

**f187**

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.

**f188**

[8]

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 it 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



**f189**

[9]

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

**£190**



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.

**£191**

[2]

What is His character? ~~is: not to wish to be prayed to~~ is it that He would ~~He~~ have us to beg Him that He begged to repent of His purposes?

or is it that ~~does~~ He arranges what we call His Laws: namely, such & such conditions will have such & such results: such & such improved conditions will bring such & such diminution of crime, such & such increase of moral standard, such & such increase of physical standard --

& that He would have us to find out what these equivalents are, what these concurrences or Laws, & act upon them?

**f192**

[3]

## INFLUENCE OF GOVERNMENTS

(c) As long as national Legislation ~~Laws~~ & 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 ~~an~~ 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

[14b]

**f193**

[4]

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<sup>xx</sup>

"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

[14c]

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<sup>xx</sup> Quetelet gives an instance where the Legislative change  
of the Militia age changed the age of marriage.

**f194**

[5]

to this inexorable Treasury: *this* Budget -- ~~the~~ the Budget of the customs & needs of our Social Organization

*This* ~~B~~ 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.

[14d]

**f195**

[6]

The influence of Civilization, of Political & Religious  
Institutions on the moral & physical nature  
of man ~~is may be studied~~ is at present little ~~un~~known 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.

[14e]

**f196**

[7]

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."<sup>xx</sup>

"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."<sup>xx</sup>

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<sup>xx</sup> "Admitting all" "the direct losses" "by war" there are "the far

greater  
"indirect losses which fall on both sexes  
indiscriminately, or,

if any difference  
"is to be made, most heavily on the weakest".

**f197**

[7a]

~~-- 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 but 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.

[14f]

**f198**

[8]

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.



**f199**

[9]

{FIRST PARAGRAPH CROSSED OUT:

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]

**f200r, pencil.**

~~Fe~~ 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.

~~From~~ To him that hath much shall be given

The deterrent does not increase activity

Vagrants won't seek work because you do not give

Add Mss 45843, Adam Matthew reel 54

Notes on family, God, marriage ffl-25v Handwritten by Nightingale dated at  
end of notes--Dec 31/70 [3:142-55]

**f1**

"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,

**f1v**

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

**f2**

"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 convenue"?

There is another, tho' rather frivolous way of meeting the difficulty by saying that the number of unhappy families is greatly exaggerated.

**f2v**

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? --

**f3**

[2] That God means the family to be the essential ground work 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 of

**f3v**

to the plan of sending  
back pauper children  
to poor families,  
"boarding out", as it is  
called, thus creating  
for them artificial  
families.

The large & often  
admirably managed  
Asylums under  
Sisters of Charity  
abroad are no  
exception to this rule.

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



**f4**

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.

**f4v**

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?~~'

**f5**

[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

**f5v**

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

**f6**

"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? --

**f6v**

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*  
The "end" is to be to do live to amuse  
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."

**f7**

[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 ~~so~~ 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

**f7v**

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



**f8**

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.

**f8v**

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 Calender, -- "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?

**f9**

[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 Flinedners 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

**f9v**

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, every  
one 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?

**f10**

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

**f10v**

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 you may 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.

**f11**

[6] "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 > as indeed we see in  
is that which stifles  
them, 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 &

**f11v**

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.



**f12**

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 > -- & then to go & confess in  
expected to follow, Church that it is a  
"desperately wicked"  
way?

**f12v**

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.'

**f13**

[7]       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

**f13v**

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.

**f14**

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 ~~children~~ 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.

**f14v**

She thinks she ought to  
break up her own mind  
to do so. ~~to~~

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

**f15**

[8] "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

**f15v**

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



**f16**

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!

**f16v**

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"

**f17**

[p. 8]

x

The writer of a book just published coolly tells us -- and it is as well coolly to consider whether 1. it is. <sup>it is</sup> <sup>so</sup> ~~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?

**f17v**

Ought not rather the object  
~~ideal~~ of every education,  
of every family, to be --  
-- *to supply a machinery,*  
an influence a facility,  
*for working out the idea*  
real ideal, *God's ideal*  
FOR *each child's own*  
*nature, of each child's*  
own nature, through its circumstances by ~~through~~ 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?

**f18**

[9] 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

**f18v**

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~~ to 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 ~~known~~  
not unknown to fame,  
in the slow "decomposition"  
of one or more of their  
members.

**f19**

What is to be done? --  
To lay down rules for ~~the~~ a  
"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

**f19v**

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.



**f20**

[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.

**f20v**

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?

**f21**

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 recal what has been  
done through human

resources in scaling the  
skies, traversing the earth,  
penetrating its depths,

**f21v**

may well **en**courage 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

**f22**

[11] 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 idiosyncrasy, 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

**f22v**

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.

**f23**

~~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.



**f24**

[12] 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

**f24v**

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

**f25**

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

**f25v**

recognize that the most  
valuable element in it which it often  
is the moral one, the               leaves out,  
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

## f26

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.]

[end 5:281] [end 9:649]

xx During those 5 years, S. Herbert came to me day by day. And we organized every practical step together.

**f27** {Pencil}

~~these days of superficial discussion when every  
body 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*.

**f28** {Pencil}

~~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

**f28v** {Pencil}

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]



f29

[5:282-90]

[2]

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.

**f30**

[3]

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.

**f31**

[4]

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!

**f32**

[5]

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.

**f33**

[6]

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? --  
is it our national credit upon wh. we can borrow?  
-- 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.

**f34**

[7]

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'.

**f35**

[8]

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 {continued from above line} 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, devise? --

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

**f36**

[9]

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? --



**f37**

[10]

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.

**f38**

[11]

[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? --

**f39**

[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.)

**f40**

[13]

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 Parlt.

[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.

**f41**

[13 a]

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.

**f42**

[14]

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.

**f43**

[15]

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 ~~set loose~~ 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.

**f44**

[16]

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 ~~& alas~~ 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



**f45**

[17]

"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 ~~wo~~ 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." **[end 5:290]**

Notes for a sermon--Notes on Religion

ff46-49v Pencil Handwritten by Nightingale Dated 1871

**f46**

1871?

Notes for a sermon?

{`1871?' and `Notes for a sermon?' written in another hand in pen}

1

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,

**f46v**

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~~ 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

**f47**

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

**f47v**

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

**f48**

[2] (2  
 {` (2' is written in another hand}  
 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

**f48v**

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

**f49**

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? --

**f49v**

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 [2:343-51]

Pen Handwritten by Nightingale  
**f50**

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

**f50v**

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

**f51**

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



**f51v**

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*"?

f52

[2] 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

**f52v**

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?

**f53**

*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.*

**f53v**

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~~ 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?

**f54**

[3]       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?

**f54v**

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.

**f55**

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'*



**f55v**

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 --  
And then, naturally  
enough, we forget Him  
altogether in the  
business of life.

folly of minds about  
"Table turning", ~~would it not be~~  
~~exactly true & applicable~~  
to our folly about  
Religion ^ would it not be true?

~~What is~~ If we were to apply what has been said by ~~an our~~ this  
unequalled man of science,  
~~when he finds out~~ as to the utter

**f56**

[4]

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)

**f56v**

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?

**f57**

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.

**f57v**

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?

**f58**

[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~~ & most 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.

**f58v**

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.

**f59**

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



**f59v**

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?

**f60**

[6] 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',

**f60v**

'blasphemous' to bring any methods of human inquiry into this.

**f61**

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.

**f61v**

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.

**f62**

[7] 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?

**f62v**

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.

**f63**

that, where we see an  
eminently ~~false~~ bad Religion,  
an eminently good  
believer,

9. Lastly:--let us ~~not~~ perceive  
~~think that~~, in every one  
of these Religions, it is  
the truth which exerts  
the influence, ~~over man~~,  
& not the part which  
is absolutely irreconcilable  
with any good philosophy.

It is the truth & not  
the untruth in Methodism,  
Evangelical=ism, Anglican=  
ism, ~~which~~ that 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

**f63v**

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 --



**f64**

[8] -- 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,

**f64v**

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.

**f65**

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

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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

**f66**

[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.

**f66v**

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.

**f67**

~~because we see truth  
in the idea of the  
Virgin Mother's goodness~~

~~Also~~ let us not suppose  
that there is truth in  
every religious idea,  
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.

**f67v**

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.

-----

May it be given to us  
to say what we would  
fain say -- with truth &  
not with falsehood.

[end 2:351]

Notes on Religion I. The Character of God II. Whence do we get our knowledge from God?

ff68-107 Pen and Pencil Handwritten by Nightingale [most in 3:76-

**f68**

1

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



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[2]

& 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.~~

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[3]

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,

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[4]

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']

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[5]

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 &c &c~~

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

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[6]

"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.

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[7]

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

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[8]

`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?'  
 they 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.

**f76**

[9]

It is said that man likes protection, *especially from the natural ~~the~~ 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 ~~would~~ 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 an 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.



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[10]

"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.

**f78**

[11]

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.*

**f79**

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The paragraph quoted begins thus: --

"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~~ help ~~man~~ 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.

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2. that you are to help vagrants as far as possible to find & to do work.

(why separate earth & heaven)  
as well as to earth,

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

f81

[14]

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.

f82

[15]

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.

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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 Trinitys, 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?

**f84**

[17]

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 us~~ Take the evil away -- & it will  
cease to be 'inscrutable'.

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[18]

II

"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.



**f85v** {the ftnotes `x' and `xx' on **f85** on **f85v**} {Pencil}

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.

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[19]

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.

**f86v** {Pencil}

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.

**f87**

20

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  
(see over

[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 necessities

**f87v** {Pencil}

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?

**f88**

[21]

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.

f89

[22]

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-

**f90** {Pencil}

[24] [23]

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? --

**f91**

[24]

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?



**f92** {Pen and Pencil}

[25]

†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

**f92v** {Pencil}

declare the character of God.

**f93**

[26]

We resume Question II: --

"Whence do we get our knowledge of God?"

"2nd Answer -- from the human reason &amp; conscience --

"But what do we definitely learn of him from these?

"&amp; on what grounds do we believe their anticipations? --

"And how is the God revealed in nature to be reconciled

"with the God in reason &amp; 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) ~~if~~ 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

**f94**

[27]

"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 {'we' is written above 'I' and 'our' is written above 'my'} 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.

**f95**

[28]

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,  
 {continued from above line}  
 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  
~~con~~ 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 see over~~  
~~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 --

**f95v** {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".

f96

[29]

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  
 {~~'s cause'~~ has a squiggly line under it}  
 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

**f97**

[30]

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~~ told of the two slow tears which had 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.

**f98**

[31]

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 ~~it~~ this generation had had ~~the smallest~~ 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} ~~that at present~~ brutes are not about the same as men but ~~that~~ whether 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"†

see over

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.

**f98v** {this section is referred to on **f98**--`see over'} {Pencil}

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"

f99

[32]

[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}



**f100**

[33]

"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? --

**f101**

[34]

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.

tr. to p.36

{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 ~~is~~ 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

**f102**

[36]

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.

**f102v** 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?

**f103**[~~36~~]

tr.  
from  
p.34

{I have transferred the following paragraph from p.34 on **f101** and inserted here}:

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

{Back to **f103**}:

"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  
{continued from above line}  
judgment." ~~And "private judgment" about truth is  
absurd. There is truth and we have to find it  
out.~~ (see back)

which everybody does exercise -- after all, whether in submitting to authority,  
{continued from above line}

which is only somebody else's "private judgment", or in isolating himself in his  
{continued from above line}

**f103v** {the following is written in ref to 'see back' on **f103**}

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" ~~as~~  
about ~~to~~ truth is as absurd an expression as if  
I were to say, ~~th~~ my "private judgment"  
about the Sun.

Add Mss 45841

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*There is Truth -- and we have to find it out.*

**f104**

[37]

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 of a 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*.



**f105**

[38]

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? --

**f106**

[39]

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" -- see over

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" --

**f106v** {Pencil}

see

back

we must have shepherds whose call we can &/will

{`: can &' is written above `will'}

hear for many a generation yet to come.

**f107**

40

It ~~He~~ 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}

Text for a University Sermon ff108-21v Pen and Pencil  
Handwritten by Nightingale Dated [Nov 1871] in another hand

**f108****[2:335-43]**

"FN's suggestions to Jowett"

Text for an University Sermon [~~Oct~~ Nov 1871]

[Nov. 4. 1871 Jowett writes that he has written part of "your sermon"]  
{The above three lines are all written in another hand}

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

**f109**

[2]

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*

**f110**

[3]

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.]

**f111**

[4]

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.

**f112**

[5]

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 ~~questions~~ 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.



**f113**

[6]

We ~~do~~ 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 ~~g~~ 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,

**f114**

[7]

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*

**f115**

[8]

Spirit with its practical consequences -- the belief in our life as being part of our endless education ~~arrr~~ 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 ~~pare~~ 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).

**f116**

[9]

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

**f117v**

[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.

**f118**

[11]

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

**f119v**

[12]

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]

**f120**

[13]

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 sure~~ly~~ 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, wresting '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



**f121v** {Pen and Pencil}

[14]

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 -

[end 2:343]

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

**f123**

[2]

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~~ him 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

**f123v** {written on an angle on the folio, pencil}

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  
~~But what is not our experience now~~ life for themselves  
 No: but it *will become* our experience & others -- sometimes  
 they see him retrograding

**f124** Pen & Pencil

[3]

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 ~~ch~~ 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

**f125**

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

**f126v** {Pen and Pencil}

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

{`2' written in middle of page, with no other writing}

**f127**

a⊙ ⊙

a⊙ ⊙      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.

f128 {Pencil}

a

In asking the question: --

what is the evidence that there is a Perfect God? --  
 one is forced to go back to ask many others x 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~~ {continued from above line}  
~~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.) {continued from above line}

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"



**f129v** {Pencil}

[6]

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.

**f130** {Pencil}

c

but some of those yet take for granted without  
3/2/72 evidence that the Laws of Nature are the Laws  
of a Righteous Ruler.

{`3/2/72' is written sideways and there is a bracket in left margin  
around the above 3 lines}

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  
3/2/72 exists & is being educated to righteousness under  
other conditions.

{`3/2/72' is written sideways alongside the above 3 lines and there  
is a bracket around 3 lines}

**f131** {this is a section with, apparently, Jowett's annotations in orange pencil} [3:108-12]

3+

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?

{`Feb 2 1872' written sideways and above paragraph is double-  
bracketed in left margin}

And does not this fact, if admitted, go far to  
explain the so-called 'mystery'?

a

**f132**

3==

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  
 61 every one think as suits his difference of mind, his idiosyncrasy. We acknowledge, however vaguely, {`2/2/72' is written sideways alongside the above 4 lines which are double bracketed in margin}

**f133**

3==

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.

{`2/2/72' is written sideways alongside the above 4 lines which are  
 double bracketed in margin}

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.

{`2/2/72' is written sideways in left margin alongside above 3  
 lines which are double bracketed in margin}

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.

{The above paragraph is bracketed in left margin}

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.

{The above paragraph is bracketed in left margin}

-----  
 62

xx

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}

**f134**

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.

{`repetition' is written sideways alongside above 3 lines}

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 ~~an~~ 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

**f135**

3++ 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?--

a ☉ ☉ 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)

**f136**

3++

to induce increasing prevalence of right moral  
feeling & Will in mankind--are tending to  
3/2/72 induce mankind to find out how to realize 3/2/72  
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}

- a ☉ ☉ 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}  
3/2/72

work out this

[(3)]



**f137**

[13]

~~Assuming that~~ Every human feeling & action  
a ☉☉ 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  
{The above paragraph is bracketed in left margin}  
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' --

**f138v**

[23]

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

**f139**

[33]

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

3== 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,  
 3/2/72 ~~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  
 {'mankind's lives are' is written above human existence is'}

3++ grievous, is/are repugnant in proportion to its strength,  
 {'are' is written above 'is'}

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

**f140v**

[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 <sup>xx</sup> 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 feeling (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}

**f141**

3

{`3' is the only number on the folio}

Notes on Religion ff142-47 Pen and Pencil Handwritten by  
 Nightingale [3:114-16]

**f142** {repetitive}

[1]

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 <sup>\*\*</sup> 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~~ be reduced  
 almost ~~of-the~~ in 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

**f143v**

[2]

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 {continued from above line}

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~~ nature 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

3/2/72 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 ~~IN~~ THE CHARACTER

3/2/72 & TENDENCY OF LAW induce us 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  
{continued from above line}

**f144**

[3]

In the estimation of a Perfect Being, that is, of Perfect Wisdom, Love and Goodness, can any existence  
 3/2/72 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? --  
 {above paragraph is bracketed in left margin}

If not, then it would be inconsistent with  
 Omnipotent Goodness to create, to will such  
 an existence: or with the tendency of Law discoverable  
 {orange pencil}  
 {above paragraph is bracketed in left margin}

A temporary individual existence is a constant  
 3/2/72 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!  
 {above paragraph is bracketed in left margin}

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,  
 2/2/72 because God's character & God's laws insure it to  
 him? -- But success in what? -- what are we  
 {'2/2/72' is written sideways alongside above 3 lines and 3  
 lines are double bracketed in margin}  
 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  
 {orange pencil}

Does anything come home to our experience as

**f145v** {Pen and Pencil}

[4]

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~~ his work & experience -- if he  
recognizes one spring, one cause for all the uniform  
laws ~~whence spring which govern~~ of the varying  
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}



**f146**

[5]

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)

**f147** {Pen and Pencil}

[6]

[(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

ff148-237 [3:119-40] Pen and Pencil Handwritten by Nightingale

### **f148**

*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

**f149**

[2]

known once, ~~twice~~ in our lives what it was to have such Christian fellowship -- twice it may be, if transcendently 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?

**f150**

[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

**f151**

[4]

words of St. Paul about the "race", the  
"combat", the soldierships.

*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.

**f152**

[5]

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, [3:121]

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[6]

Is there any wonder then that women have rarely produced any original work, or any, with but few exceptions, ~~wh~~ 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? --



**f154**

[7]

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 ~~rou~~ elevating exercise of power deteriorates a little day by day.

Each person has to be interested about so many things which have no interest

**f155**

[8]

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~~ as in the body's health, if we were never to take regular wholesome food & exercise, ~~so in~~ ~~th~~ 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 accord 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.*

**f156**

[9]

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.

**[3:123]**

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!

**f157**

[10]

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? --

**f158**

[11]

Socrates'  
 idea of friendship  
 {'Socrates'  
 idea of friendship' written on angle in left margin}  
 Mr. Jowett says, in ~~the~~ his 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 &  
~~or~~ 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!

**f159**

[12]

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-- x

That was "Friendship".

How many *such* "Friendships" have you known?

Faraday's

idea of Friendship

{`Faraday's

idea of Friendship' written on an angle in left margin}

x 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.

**f160** {Pen and Pencil}

[13]

*Is mankind*

to make progress?

{`*Is mankind*

to make progress?' is written on an angle in left margin}

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 {continued from above line}

people in ~~leading strings~~ ignorance so long -- & which has allowed infidelity if not encouraged ~~vice~~ immorality in the "Society" in the {continued from above line}

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}

{`Indeed it is said....*is progress*' is written sideways in left margin to be inserted at this point}

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

**f161**

[14]

Or, if we do, we have only a Sunday answer.  
an 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?

[3:125]

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 ~~life~~ 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.



**f162** {Pen and Pencil}

[15]

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 {continued from above line}

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.

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[16]

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 ~~go~~  
are to go either according to our individual  
~~ap~~ 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.

**f164**

[17]

~~Instead of seeking for a~~

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.

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[18]

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*

**f166**

[19]

settle it -- for we can scarcely think that it exists 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)

**f167**

[20]

What is heaven?

How to make it?

{`What is heaven?

How to make it?' is written on an angle in left margin}

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.'

old moral

new

{`old moral

new' is written alongside the above three lines which are bracketed}

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

Work *can* work? -- ~~how~~ does it employ their strength

{`Work' is written in left margin}

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.

**f168**

[21]

There must be a certainty that the work of the Perfect is Perfection -- in other words that ~~the~~ a 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~~ overwhelms 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

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[21]

[2]

in the hands of a Spirit of Perfection.

leading each one of us to Perfection in eternity.

**f170**

[21] [1]  
 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



**f171**

[21]

[2]

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.

**f172**

[21]

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

{`1,2' is written inside an arrow similar to < }

*Type* But, without a type before us of what human  
 nature may become, how can any one work? --  
 Can politics be carried on without a type? can  
 Political Economy? -- ~~Or~~ must they be  
 without farther view than present exigency  
 of time & country, or than what can or cannot  
 be done *now*? 1,2

{`1,2' is written inside an arrow similar to < }

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? --

**f173**

[22]

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?

{`In her Press?

In her Politics?' is written on an angle in left margin}

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

**f174**

[23]

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

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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 ~~T~~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.

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and indeed who trace our descent ~~f~~ 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 --

**[3:131]**

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? --  
{above 2 lines are bracketed in left margin}  
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 --

{above 5 lines are bracketed in left margin}  
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

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social system this world has ever seen --  
 oh better far that he should re-enter the  
 world of apes! --

The really demoralizing theory is not that  
 we once were apes but that we are no  
 more than apes now in capabilities  
 for "high emprise" -- & that we ought  
 to be `satisfied'!! with the happiness of apes  
 {above paragraph is bracketed in left margin}

The Credentials  
 of Religion, of  
 Family

{`The Credentials  
 of Religion, of  
 Family' is written on angle in left margin}

Altho' every one is talking about ~~it~~ the change ~~going on~~ which is  
 taking place in religious & domestic life, no one seems {continued from  
 above line}

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.'

The Pope

& the Commune --

{`The Pope

& the Commune --' is written on an angle in left margin}

People will not now acknowledge that Power is  
 good, that Power is to be venerated, in itself,  
 either in heaven or on earth, *unless* it shows  
 its "credentials" in goodness & wisdom --  
 Might is no longer right in the world's eyes --  
 unless *might* consists in righteousness, in truth,  
 in goodness, & in wisdom which are the  
 essentials of all permanent power.

Authority is gone, both in the divine & in the human  
 authors of being -- And unless we can

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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 upset all authority, all duty,  
 all social stability altogether --  
 but the spiritual authority; hitherto unquestioned  
 by nearly ~~one-half~~ 170 millions of ~~of civilized~~ Christendom, -- upon  
 its {continued from above line}  
 declaring its Power infallible, -- finds all at once  
 that this is the signal for the most cultivated  
 part of its adherents to set at naught 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  
 in heaven  
 and in earth' is written on an angle in left margin}  
 [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.



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*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? --

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] [. *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 ~~res~~ pull them out,  
 while they cry: -- 'God is good,' 'God is merciful,'  
 'praise God.'

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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

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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

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some great religious ~~f~~ 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

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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?*

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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, [3:135] 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?

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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~~ constitutions & 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

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low?

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}



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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.

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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.

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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.

repetition

{`repetition' is written sideways alongside above paragraph}

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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.

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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.

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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 [3:139]

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. repetition

{`repetition' is written sideways alongside the above paragraph}

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?" -- [end 3:140]

new moral} world

old " }

{new moral} world' is written sideways along the above  
old " } paragraph}

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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, old " 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* {continued from above line}

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 {continued from above line}

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, {continued from above line} 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

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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?



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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

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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 ~~e~~He 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.

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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.

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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!

new moral

old "

{`new moral

old " is written sideways alongside the above paragraph}

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~~ world [oh "save" is indeed a `good word' -- "save" from this slough of vice & misery, of judgment & desolation, of indifference & selfishness & 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 --

**f199**

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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

**f200**

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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

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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 note worthy 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

o

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

## f202

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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~~ 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.

{above 7 lines are bracketed in left margin}

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

{'repetition' is written sideways beside 'People go on...')}



**f203**

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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.<sup>4</sup> [This, tho' not in words, is the virtual answer of the great Ecclesiastical organizations for man's sinning & repenting.]  
 repetition  
 {'repetition' is written beside the above paragraph}

And thus there is no organization for *life*.  
 organization  
 of war  
 {'organization  
 of war' is written in left margin beside the next line}:

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.

**f204**

[53]

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 Chanzu,  
 Bourbaki, Faidherbe, & 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 ~~is~~ 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}

## f205

[54]

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}

**f206**

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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

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& 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 "

{`new moral

old " is written sideways alongside above section}

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'?

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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 ~~is~~ experience shows to be a direct {continued from above line}

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!

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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.

means Well may people ridicule or be indignant  
p.320 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 --

**£210**

] I[.            [59] What is God doing that we can  
                       be "fellows" in?

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 transcendantly  
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 ~~cannot be carried out~~  
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



**f211**

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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

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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? --

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[62]

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~~ is 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 &lt; }

{`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}

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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 ~~& add~~ 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 ~~to~~ 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 {The above three lines are bracketed in left margin} 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?

**f215**

[64]

IV. means

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~~ to 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 counteracting 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).

charity  
young ladies  
votes  
managing

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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.

old moral}  
 new " } world  
 {'old moral}  
 new " } world' is written sideways alongside the above paragraph}  
 {this is nice}

**f217**

[66]

A young Evangelical clergyman once remarked: in the Bible ~~they~~ such women are called Deaconesses, 'Virgins', in England they are called ~~Virgi~~ '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 {continued from above line}

~~have done 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~~ 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.

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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, */enough, because it is not.* {'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 *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 *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



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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 faëst in Aristotle & in technical

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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 Ar~~ in their ears, 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) ~~wh~~ 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

**f221**

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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  
{`in Europe' is written above `on the Continent'})  
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  
{continued from above line}

**f222** {Pen and Pencil}

[71]

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

**f223**

[72]

The more common way however of young ladies going out of their family duties now is: by doing 'Charity' & by their zeal in ~~which~~ this, 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?

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But the very expence of paper, stamps & time of these Vote=bores would, if reckoned up & saved for the ~~protege~~ clients -- together with the expence & 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 ~~takes up~~ 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=writing & 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}  
{The above 4 lines are triple bracketed in left margin}

xx Institutions have been known to put the names of those, who have an influence in what is called Charitable Society, ~~on~~ upon {continued from above line} 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}

**f225**

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*family* does not do viz. call out & educate the faculties of the little member in the necessary struggle for {continued from above line}

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 ~~& th~~ correspondence to get it into an Asylum, where it costs nearly as many £, & has a much worse chance

Election

to Hospl posts

{`Election

to Hospl posts' is written on an angle in left margin}

Another way of obtaining ~~at a~~ Subscriptions for Charities, & busy idleness for ladies is by giving Subscribers the right of {continued from above line}

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

{`Day Schools...young ladies' is written in left margin beside the

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above paragraph}



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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 Arrondissement--) 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?

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& 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 --

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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 --

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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" --

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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 ~~is~~ 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

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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.

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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}

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Spirit of Love & Wisdom -- or merely the  
 essential tho' blind, ~~unco~~ 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]

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[83]

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~~ try 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.

1,2

{`1,2' is found within an arrow similar to < }

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!



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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

**f236** {Pen and Pencil}

[~~83~~] [2]

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 any thing 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

**f237**

[84]

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.

Notes on Law and Religion ff238-45 Pen and Pencil Handwritten by Nightingale dated March 25/72 on **f245** by FN **[3:158-62]**

**f238**

R.N. 284

"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.

**f239v**

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.

**f240**

z

R.N. 284.

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.

**f241**

[3]

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

**f242v**

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."



**f243**

[4]

R.N. 284

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.

**f244v**

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

**f245 {Pen and Pencil}**

March 25/72 [5] 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

[end 3:162]

Timid female applicants for work--  
Lunatic Asylums

Notes on Religion ff246-52v Pen Handwritten by Nightingale  
Dated 1872 by another hand [5:292-97]

**f246**

1872 R.N 288.

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".

~~They~~ Every body will point out such other facts as the  
~~these~~ 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 ++ over

3. ~~Again~~ another e.g./example Spain, the greatest Monarchy of the  
{ 'example' is written above 'e.g.' }

**f246v** {Pencil}

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 x  
~~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.

**f247** {Pencil}

++ Hear what a writer of their own says  
of them: --

"City Credit suffering

"Highly placed Officials charged openly  
with the most shameless speculations

"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.

**f247v**

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~~ 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

**f248**

26

R.N. 288.

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 ~~than~~ '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.

f249

[3]

R.N. 288

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!

over xx

[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 ~~is~~ 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}

over xx

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 {continued from above line}

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~~ {continued from above line}

decline of administrative faculty during the last 10 years/over +++ ~~±~~

~~could not~~ {continued from above line}

{'over +++' is written above '10 years'}

~~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 {continued from above line}

talk me down. And ~~mere~~ party M.P.s ~~do~~ not care about it. ☉ ☉ over



**f249v** {Pencil}

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}

**f250**

xx "good laws, energetically enforced, with compulsory  
xx 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'?

**f250v**

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 {continued from above 2 lines}  
 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? --  
 over ++ p 6 xx

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 +

---

 xx

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}

**f251**

[5]

R.N. 288

the same idea that we have of endless progress, have actually invented a {continued from above line} 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) {continued from above line}

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* {continued from above line}

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  $\mp$  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 {continued from above line} not come to close quarters, as we shall infallibly (& justly) be made to do, if we are read at all, & state *WHAT these "facts" ARE* -- one by one -- or at least give examples of them?

8 [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 {'perpetrated' is written above 'committed'} name of this 'Virgin Mother of God', whose name is 'Love', than in almost any other name whatever. Now this is true.] [end 5:297]

**f251v** {Pencil}

[6]

++ 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,<sup>o</sup> I believe & hope (tho' I hope more than I believe) that that might do for one of our facts -- eventually -- showing "progressive righteousness" &c

<sup>o</sup> You know that there is a project of/for importing

{`for' is written above `of'}

~~Waldensian~~ labourers from the valleys of the Piedmontese Alps to

~~for~~ populating the Roman {continued from above line}

Campagna. What a very curious thing it will be

if the old ~~humble~~ trodden persecuted religion/faith of the Waldenses

{`faith' is written above `religion'}

shall/should be the means of regenerating the ~~central~~ very heart & core,

{`should' is written above `shall'}

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.

**f252** {Pencil}

[[  
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.

**f252v** {Pencil}

[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.

Notes on Religion ff253-63 Pencil Handwritten by FN [2:329-35]

**f253**

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.

**f253v**

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? --

great house of  
legislature

Ho: of C.  
is it trying to be perfect  
{`great house...to be  
perfect' is written on an  
angle in another hand}



**f254**

6

III

People ask: -- if God has  
a plan by which  
everything 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.

~~he tries to second Him~~

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

**f254v**

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~~ 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 ~~He~~  
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

**f255**

[2]

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,

**f255v**

whether in its extent, whether in its horror,  
whether in its height  
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

**f256**

R.N. 293

[3] whose existences cannot  
 possibly by any stretch of reasoning  
 by any stretch of imagination  
 by any stretch of ingenuity  
~~possib~~ be said to be worth having?  
 Is it possible that they  
 can realize the misery,  
 the vice, ~~contained~~ the  
 worn out sin, the  
 imbecillity contained in  
 but one large London Workhouse? --  
 or in one gambling Railway  
 & Watering: place? --

Ho. of C.  
 aiming at perfection  
 Be ye perfect as Father

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  
~~pers~~ 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.

**f256v**

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 in the very city in  
certainly ~~it~~ theirs is 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, carriage windows --  
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

**f257**

R.N. 293

[4] 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

**f257v**

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 ~~pre~~ 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? --



**f258**

[5]

II.

We hear much talk of  
a "better world".

Suppose this world *is*  
the better world.

But how can this be? --

Is hell the better world? --

Is this world hell? --

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  
{`popular' written above `ordinary'}  
the much used & much abused words  
salvation & damnation

Perfection, salvation, life,

eternal life -- these are  
all synonymous --

The ordinary/popular idea ~~of it~~  
{`popular' written above `ordinary'}

Yes: few there be who

seems to be that of a God  
~~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.

find salvation or perfection  
(in this life).

And yet we are all  
to be perfect.

But is not this the  
lowest possible idea of  
God? --

As far we can  
understand, for human  
creatures perfection  
is only infinite capability  
of progress.

5c

5a

**f258v**

As far as we can  
understand, God's  
government is ~~only~~ that  
the supplying means &  
inducements to infinite  
progress.

But He has said: --  
Mankind shall create  
mankind.

And: -- mankind shall  
have Eternity to do it  
in.

Why should we despair? --  
Is not all eternity ours? --

of laws by which man is  
perpetually progressing  
mankind that is not  
always the individual --  
man: -- is:

they kill us for their play  
Chairman of Quarter Reforms

**f259**

5a

Attached to this but unworthy even of a Lord Chief Justice is the idea that there is a certain quantum of suffering which God chooses to dose out to His creatures -- one does not see exactly why. And if one does not have it, another must.

or rather a Roman Emperor looking on at the show=fights in the Coliseum.

impassive God

R.N. 293

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

**f259v**

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.

**f260**

5 6

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.

f26

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.           5 6

5e R.N. 293  
 God could not create  
 other Gods -- ~~which it i.e~~  
~~would have been to have~~  
~~created~~ other perfect Beings.  
 What then was ~~there~~ to be  
 done? (I speak as a fool)  
 Was it not to create beings  
 susceptible of an infinite  
 power of progress, but  
 to work this out for  
 themselves -- to work,  
 out their own salvation  
 Those words seem to  
 express the real scheme  
 of God even with  
 philosophical nicety  
 "Work out your own salvation"  
 "For it is God which worketh  
 in you both to will and  
 to do"

**f262**

or S Catherine of Sienna  
going with the criminal  
to the scaffold who would  
not be shrived --

there is time yet,  
say you believe  
one tear -- one sign --  
see he believes  
he is saved.

Glory be to God.  
It is as important as  
Wesley thought it to get  
one word to tell that  
poor wretch of the love  
of God. It is only  
that that is not all  
that is important. Let  
us all be Wesleys, so  
that the day may come  
when there are no

more who sin & have to  
be snatched from death  
-- as Wesley would put it

6a R.N. 293

Wesley springing on the  
cart which takes the  
murderer to the ~~scaffold~~ gallows  
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

it -- or on the wickedness  
& imperfection of  
this world without once  
taking a step to mend it.

**f262v**

And the little girl who  
the other day ran back  
across the railway & ~~took~~ snatched  
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~~  
not lift a hand to ~~that good God -- if he~~  
help the one or to ~~will~~  
prevent the other -- if  
all he lives for is his



**f263**

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

**[end 2:335]**

Notes on Religion -- What is Theology? ff264-87v Pen Handwritten by  
Nightingale [almost all in **[3:62-74]**

**f264**

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

**f264v**

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.

**f265**

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? --

**f265v**

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  
damning 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           dogmas?  
the Gods love it -- but the           a higher conception than that  
Gods love it, because it is Right.    of ~~present~~ modern sectarianism

**f266**

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

a

Of course, if he believes  
the plan of God to be the  
Atonement, or the Church,  
or Prayer -- a truly earnest  
& religious man or woman  
will devote all his or her  
efforts to teaching  
children or classes or  
communities to believe

**f266v**

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

**f267**

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

4. the &  
inducement & means by which  
such progress is brought  
about are: -- the sins &  
sufferings as well as  
the virtue and enjoyments  
of human beings.

[I owe a grudge to that  
man who invented the  
story of Eve & the Apple --  
for, if he had had the  
least Moral Philosophy  
about him -- or even  
the least moral experience  
-- he would have known  
that the consequence of  
Eve's apple was: not  
"damnation" of the greater  
part of the human race,  
& expulsion from Paradise  
-- but just the reverse --

c

we may wonder that they  
have done so much  
For scarcely have any, --  
in their Political Economy,  
in their Education  
and administration, in  
their 'Prison Discipline'  
(qy 'discipline' a non discendo  
in their Legislation &

scarcely have any enquired  
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 productionve labour~~



**f267v**

& 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* ~~on~~ labour in keeping {contd from above} out of the Workhouse, where independent effort is no longer necessary, is no longer possible, -- where *production*, the great law of God -- (that "thou shalt ~~find~~ earn thy bread by the sweat of thy brow") is no longer possible -- this seems

the very first element

of God's economy & therefore of ours.

--its consequence was salvation -- was the only way (viz. by labour, struggle, involving mistake) by which could be secured Paradise -- that is, real progress towards real 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

**f268**

frame of mind which  
 should be in accordance  
 with such convictions  
 would be the highest state  
 of morality possible to  
~~human~~ our nature --  
 higher even than  
 could result from  
 a logical *certainty*  
 (which probably never *can*  
 be) of conditions which  
 we can only *infer* from  
 such facts as are within  
 our ken or experience

e

End of Note to ] [

Or, another instance:  
 if we really thought of  
 what God's economy is: --  
 could we have imagined  
 that the proper element  
 (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?

**f268v**

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

**f269**

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 Atonements ~~or~~  
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"

!!!

**f269v**

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 --

**f270**

-- 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~~

of any 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

**f270v**

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.

**f271**

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



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"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 --

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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)

world thro' the Imperfect  
 which He has made? --  
 in other words, that,  
 if this world is  
 imperfect, a Perfect  
 Being has created the  
 Imperfect to become  
 Perfect? --

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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.

the  
line}

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~~ a 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 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?

b

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(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 &*  
 ===

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

c

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.

*threats?*

Let us see what they do  
 towards answering the  
 3 questions.

There is a 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

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words must be: to  
embrace all the knowledge  
we can gain of the  
plan of the Perfect  
leading the Imperfect

to perfection

There is a Professor of  
Hebrew who, as the Old  
Holy Scriptures are our  
only Hebrew literature  
differs essentially from  
teachers of other  
languages in this that  
his course of teaching  
is ~~doubtless solely~~ probably on

~~the character~~ what knowledge of God we -- not that we are "speculating"  
can gather from them.

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

[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

or "criticizing" or exercising

our "private judgment,"  
or being "liberal" or illiberal --  
or "Pantheistic" or "Deistic" or  
or &c &c.

but that, if there is a  
God at all, He is an  
existence outside of us  
(perhaps the only real  
existence there is)  
& we have to find Him  
out. d

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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 ~~in~~ 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

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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

&

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which they never *can*  
fathom: the moral  
character of God  
which we *can* know  
& *must* know (for our  
'salvation') they never  
enquire about.

g

End to Note to III.

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



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key to God's moral  
government or Theodikè?

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.

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The study of the stars  
no doubt reveals to us  
something of the character  
of God. But the study  
of history, of ~~men~~ mankind is  
far more interesting  
than the study of ~~the stars~~  
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

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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.

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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.

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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 b~~  
instead of talking about  
"Grace" or "Forgiveness" or  
"Infant Baptism" or  
"Sacramental" efficacy,

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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 --

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developed, cultivated  
& exercised to their  
fullest extent.



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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  
"intellect" --

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  
might upon what we  
see, upon what we can  
observe, upon what we  
can learn from history --  
& all mankind must do

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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

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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

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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

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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  
10 than we ever did in

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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,

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of investigation into  
the One vast, all=  
important, Only Reality,  
the character of God? --

A published University  
definition of Theology is ~~at~~  
~~"1. the~~ as follows: --

"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,

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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



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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?

11      If we could make out  
the moral Laws of this

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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

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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?*

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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

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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 -- &

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calculated all the motions  
~~movements~~, & 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

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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

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as He is not! --

Notes on Religion ff288-95 Pen and Pencil Handwritten by  
Nightingale [3:235-38]

**f288**

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~~ forming Workshops & Gymnasias, 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 n~~ 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.]



**f289** {Pencil}

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

**f289v** {Pencil}

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

**f290** {Pencil}

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 ~~fail~~ 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

**f290v** {Pencil}

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.

**f291** {Pencil}

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, {continued from above line}  
~~be p was 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. ~~Wh~~ 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 ~~writer~~ Italian of the 13th century says: "No one can

**f292** {Pencil}

"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]

**f292v** {Pencil} struck through

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}

**f293** {Pencil}**[3:155-56]**

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 & Philanthro-  
pists, 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

**f293v** {Pencil}

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 ~~home influen~~  
family manners with her to sympathize with  
& help to reform, regularize & tidy the  
poor home, ~~bringing in~~ & retempering --

**f294** {Pencil}

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,



**f295** [see, 254 here; pencil bit, 1 folio

[16]

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, ~~in prolong~~ 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

Notes on Positivism ff296-300 Pencil Handwritten by FN **[5:382-83]**

**f296**

Positivists:

is it possible for any to be farther advanced/more stoutly engaged in {'more stoutly engaged in' is written above 'farther advanced'} 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.

**f297**

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.

**f298**

"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.

**f298v**

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.

**f299v**

In conversation  
We distinguish people now  
by their faults: never by their  
virtues.

**f300**

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".

Notes on Religion ff301-03 Pen Handwritten by FN [3:240-41]

**f301**

[1]  
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

**f301v**

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 & ~~buy~~ selling  
& 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 & statesman=  
ship which raises us above stocks & stones. **[end 3:241]** It is:

**f302**

[2]

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 **[3:187]**  
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.

**f302v**

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 **[3:175]**  
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

**f303**

[3]

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]**

**f304**

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.

**f304v**

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  
 {'improvement' is written above `happiness'}  
 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? --

**f305**

[2]

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 --

**f305v**

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

**f306**

[3]

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?

**f306v**

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

**f307**

[1c]

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  
~~he~~ 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, ~~has~~ 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

**f308**

[35]

35 South Street, [printed address]  
Park Lane,  
W

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 ~~a~~ 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 x (which  
was in her, not in him) not with a dumb, stupid,  
ascetic self-sacrifice

x 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?

**f308v**

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

Notes on Freewill and Necessity ff309-10v Pencil, not FN hand

**f309**

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 is I am afraid what the res-  
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

**f309v**

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.

**f310**

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

**f310v**

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 ~~recogn~~ in harmony with the laws in wh. we have our being, or as it is also expressed "to walk humbly with our God."

Add Mss 45844, microfilm, Adam Matthew Microfilm reel 54

**f1** NOTES & MEMORANDA ON RELIGIOUS AND OTHER SUBJECTS, 1860-1901 PEN  
[early 1860s]

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.

**f2** {OMIT - REPEATED MANY TIMES}

**ff3-3v** NOTE PEN

**f3**

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

**f3v** NOTE MARCH 1865 PEN [also in Wellcome 9020/21]

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

**f4** NOTE PEN TRACING OVER LIGHT PENCIL 1866

in August God said to me  
What hast thou to do with rest & ease?  
I thought thou hadst given these up long since

**f4v** NOTE APRIL 2, 1867 LIGHT PENCIL & PEN TRACING OVER LIGHT PENCIL

Therefore mind that is the word of God unto thee

April 2/67

in August 1866

{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

Ap 2/67

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

**f5** NOTE LIGHT PENCIL

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

**f6** NOTE MAY 7, 1867 LIGHT PENCIL

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)

**f6v** NOTE DARK PENCIL

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

**f7****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

**f7v**

me my , & sent to tak' care o' me, and  
aut [?] And he sent the cat whan 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.

**f8** NOTE AUGUST 7-12, 1867 LIGHT PENCIL

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}

**f9** NOTE SEPTEMBER 23, 1867 LIGHT PENCIL & PEN TRACING OVER LIGHT PENCIL

"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.*)

FN.

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

**f10** Notes OCTOBER 20, 1867 LIGHT PENCIL

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.

**f11** Note AUGUST 2, 1868 DARK PENCIL

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 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.

**f13** NOTE DARK PENCIL

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

**f14** Note SEPTEMBER 8, 1868 DARK PENCIL

Sept. 8/68 L.H.

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*

**f14v** NOTE DARK PENCIL

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.



**f15** NOTE DARK PENCIL

[c. 1868]

A.H.C.

"I give thee joy! O *faith*-ful word".

He goes on to describes 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.

**f16** NOTE DARK PENCIL [1868-1869]

[2]

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.

**f17** NOTE PENCIL

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.

**f18** note on env? Pencil  
 to be turned back into  
 this petty, stagnant, stifly life  
 Embley Aug 7/72

**ff19-21** NOTE 24, 1872 DARK PENCIL**f19**

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

**f19v** NOTE DARK PENCIL

telling in whom we have believed  
 & how we know in whom we h. bd.

**f20** NOTE PENCIL

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}

**f21** NOTE PENCIL

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.

**f21v** rough note

[illeg]  
July 17/74 Dieu m'a fait &c. See March 12,  
Nov.15/7

**ff22-24** NOTE APRIL 4, 1873 DARK PENCIL

**f22**

"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."

**f23v** NOTE, 1873 DARK PENCIL

"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".

**f24** NOTE 1873 DARK PENCIL

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

**f25** NOTE AUGUST 31, 1873 DARK PENCIL

Aug 31/73

The soul has nothing to do:

Nothing to be anxious about:  
but to ask: What ~~can~~ shall 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.

## ff26-28 NOT PENCIL

**£26**

[c.1873-1874]

Eph: 1.17 that God may give  
the spirit of Wisdom

Ye shall search for me with all your heart

[illegible]

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| -- to give you an expected end
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| 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

**f27v** NOTE DARK PENCIL

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 thine  
 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

**f28** NOTE PENCIL

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

**f29** NOTE PENCIL

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. [body in the breach: persons pass backwards over it] 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

**f29v** NOTE APRIL 26, 1877 DARK PENCIL

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.  
26/4/77

**f30** NOTE 1878 JANUARY 25-30, 1878 LIGHT PENCIL & PEN

Jan 14-15/78      O God, I renounce solemnly, for Thee all self-satisfaction  
I accept contradictions

But O, what is Thy will?  
Show me Thy will to know it  
to do it

O God send Thyself men  
send Thyself women.

Jan 25-26/78

O God it has all been done for my own satisfaction (complacency)  
 29-30 duty = will of our Father in heaven  
 duty = means success  
 duty has always meant for me something more than  
 was  
 I have been able to do

after Shore

Jan 26-27 O God, give me nothing, no satisfaction: So Thou dost remedy this:

Jan 27-28 O God what wilt Thou (not I) have them to do?

Jan 28-29    you are to be bound to the Cross: O God, not that: take this cup from me:  
                       O where is Thy strength?

Jan 29-30 Sell all Thou hast & follow me: (never have followed Him yet):

but how can I follow Him? He had nothing to be forgiven: yes I everything.  
& His will. O God forgive, forgive. All things are possible with Thee: take this cup from me.

nevertheless Thy will, not mine.

**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

**f33** NOTE PENCIL

"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

**f34** NOTE PENCIL

"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.

**f35v** NOTE APRIL 21?, 1888 DARK PENCIL

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?

**f36** NOTE Nov 12, 1888 DARK PENCIL

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.  
Bombay Village San. Bill - A.S.C. Ld Cross

**f37** NOTE DECEMBER 25, 1888 LIGHT PENCIL

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

**f38** NOTE JANUARY 11, 1889 LIGHT PENCIL

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

**f39** NOTE MARCH 16, 1889 DARK PENCIL

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.

**f40v** NOTE MARCH 7, 1889 DARK PENCIL

after March 13

March 7/89

6 a.m.

"Choose ye this day Whom ye will serve" --

Joshua --

Confirmation

a stop in life

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

**f41** 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

over

{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.?)



**f43v** NOTES ON AN ENVELOPE JULY 21, 1889 DARK PENCIL & TYPED  
[ON THE BACK OF THE ENVELOPE, THE RETURN ADDRESS IS TYPED AND READS:]

Saml. Parr,  
Mineral Water Manufacturer,  
South Sherwood Street,  
Nottingham.

{FN CONTINUES HER NOTES IN LIGHT PENCIL BELOW THE RETURN ADDRESS:}

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

{A CANCELLATION STAMP ALSO APPEARS AT THE BOTTOM SLIGHTLY LEFT OF CENTRE -- IT  
READS:}

LONDON W

7

JUL 21

89

**f44** NOTE 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.

**ff48-48v** NOTE MARCH 13, 1890 DARK PENCIL [verifiers say 18/8]

**f48**

18/8/90

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

**f48v** NOTE DARK PENCIL

There's no reasoning with R.C.'s because everything must give way to **salvation**

**f49** NOTE April 4, 1890 DARK PENCIL

April 4/90

Crucifixion of our Lord -- April 7

Gethsemane: Midnight

Matt XXVI 30-46

1 am	47-56
to 6 am	57-75
to 9.30 ""	John XVIII 28-40 XIX 1-17

Crucifixion 9 am to 3 p.m

Luke XXIII 26-38-43-46 |

Matt XXVII 45-49 |

(Darkness -- noon)

John XIX 25-30 |

Burial 4 p.m

Matt XXVII 51-61

John XIX 31-37-42

**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

**ff55-56v** NOTE May 31, 1891 LIGHT PENCIL

**f55**

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

**f56v** NOTE MAY 31, 1891 DARK PENCIL

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

**f57** NOTE AUGUST 7, 1891 DARK PENCIL

Aug 7/91x *35 years of non-union with God*  
Union with God (Lawrence Oliphant  
thro' 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.

**f58v** NOTES AUGUST 1891 LIGHT PENCIL

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

**ff59-60v** NOTE Nov 26-27, 1891 DARK PENCIL

**f59**

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

**f60v** NOTE PENCIL

[2]

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  
 x  
 x a new heart -- [*I am* giving it you]

**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  
 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

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"

**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.

**f68v** NOTE DARK PENCIL

[2]

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

**f69** NOTE MARCH 27, 1892 DARK PENCIL

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:}

Thou across thy  
 path shall  
 steal. The waves  
 of sorrow, sad &  
 slow

**f70v** NOTE DARK PENCIL

[2]

"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?

Bu

O Lord what has she done but what I 50 years ago?

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--

**£74v** NOTE MAY 7-8, 1892 DARK PENCIL  
[2]

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

**£75** NOTE MAY 26, 1892 DARK PENCIL

Ascension Day 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 --



**ff79-80v** NOTE JUNE 17, 1892 DARK PENCIL

**f79**

June/92

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.

**f80v** NOTE JUNE 17, 1892 DARK PENCIL

[2]

June 17/92

~~OT~~

June 16

Mrs. Sutherland

all contretemps

Lady Burdett Coutts

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

**f81** NOTE AUGUST 31, 1892 DARK PENCIL

August 31/92 Claydon

Voice

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



**f82v** NOTE DARK PENCIL

[2]

This is the last day of August x

"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 x miss the appointed hour

Save, Lord, by hope or fear

Save us both

**f83** NOTE SEPTEMBER 14, 1892 DARK PENCIL

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

**f84v** NOTE DARK PENCIL

"Those hues that mark the suns decline  
So grand, so gorgeous, Lord, are thine."

**f85** NOTE OCTOBER 7-8, 1892 DARK PENCIL

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.

**f86** NOTE OCTOBER 11-12, 1892 DARK PENCIL

Oct 11-12/92            Claydon            unreality by missionaries  
    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?]



**f89v** NOTE DARK PENCIL

[2]

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.

**f90** NOTE DECEMBER 5, 1892 DARK PENCIL

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

**f91v** NOTE DARK PENCIL

[2]

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".

**f92** NOTE

DARK PENCIL {THE FOLLOWING PAGE WAS CROSSED THROUGH:}  
[1892 - 93]

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.

**f92v** NOTE DARK PENCIL

Medical & Surgical  
evens & morns

2 Day Assistants	Senior: Wards
	Junior: Ward maids
1 Home Sister	housekeeping
classes	

Senior  
Miss Spencer

1 Night Supt	came a little before 10
or 2 latter part of it	
Laundry Head	
Kitchen Head	
unity	

Chapter - every evening 8 o'clock 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

**f96v** NOTE DARK PENCIL

[2]

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

**f97** NOTE FEBRUARY 19-20, 1893 DARK PENCIL

Feb 19-20/93 Nursing: Chicago  
 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

**f98** NOTE MARCH 7-8, 1893 DARK PENCIL

March 7-8/93 Was March 7 to have been my  
 death day?  
 Lady B.C.  
 Chicago

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



**f99** 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 - - -

[2]

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

**f100** NOTE MARCH 15-16, 1893 DARK PENCIL

March 15-16/93

March 13-16

Chicago  
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.

**ff101-02v** NOTE MARCH 21, 1893 DARK PENCIL

**f101**

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

[2]  
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  
{THEN THE FOLLOWING IS WRITTEN SIDEWAYS ON THE RIGHT SIDE OF THE PAGE:}  
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

**f104**  
April 25-26/93  
Training {WRITTEN DIAGONALLY}  
Fight the good fight of faith: *lay hold on*  
*eternal life*: this life is passing away from  
you.

T.O.

**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"



**f109** NOTE MAY 5-6, 1893 DARK PENCIL

May 5-6/93

Journée des Malades  
Gratry

Dies irae, dies illa

Solvat saeculum in favilla

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 =  $\chi\alpha\rho\iota\varsigma$  = 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 &amp; popularity

**ff111-11v** NOTE JUNE 5-7 1893 DARK PENCIL

**f111**

[2]

The Spirit of Nursing is all changing.

Pss Xtian -- 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 /over

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 Xtian. The Nursing is passing into new hands

over

**f111v** NOTE JUNE 7, 1893 DARK PENCIL

[3]

Oh words! words! what a power are words

what has Pss Xtian 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

**f112** 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**

[3]

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]



**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

745

to divine use  
-- study each  
character

**f118v** NOTE DARK PENCIL

[2]

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

**f119** NOTE JULY 19, 1893 DARK PENCILI am only just getting a little  
strength after a 6 months'  
illness. 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

**f120** NOTE AUGUST 28-29, 1893 DARK PENCIL

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  
suffering

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*

**f121v** NOTE DARK PENCIL

[2]

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.

**f122** NOTE SEPTEMBER 16-17, 1893 DARK PENCIL

Embley Sept 16-17/93

Expiation I to servants  
servants to I

Expiation 2. They can't take orders  
not punishment fish

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  
{A LINE IS DRAWN ACROSS THE PAGE:}

he had not led this new life for himself to establish his character  
but for God

{ON THE RIGHT SIDE OF THE PAGE AT 90 DEGREES IS THE FOLLOWING:}

Da quod jubes et jube quod vis

**f123v** NOTE PENCIL

[2]

He shall open the kingdom of heaven to all believers  
Lord I believe: help Thou my unbelief

**ff124-25v** NOTE OCTOBER 18-19, 1893 DARK PENCIL

**f124**

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 ~~no~~ a work to do for God

& no work but His

of having a will -- *His* will -- & no will

but His.



**ff127-28v** NOTE NOVEMBER 3-4, 1893 DARK PENCIL

**f127**

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

**f128v** NOTE DARK PENCIL

[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?



**ff129-30v** NOTE 15-16, 1893 DARK PENCIL

**f129**

Nov 15-16/93

Vorty

"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

**f130v** NOTE NOVEMBER 15-16 & 25, 1893 DARK PENCIL

Nov 15-16/93

[2]

going to Claydon?

O so many things?

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?

Nov 25/93

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

**f131** NOTE NOVEMBER 29-30, 1893 DARK PENCIL

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

**f132v** NOTE DARK PENCIL

[2]

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 & ~~mora~~ it to be moral

**f133** NOTE DECEMBER 3, 1893 DARK PENCIL

[3 Dec 1893]

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

**f134** NOTE APRIL 26-27, 1894 DARK PENCIL

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

**f135** NOTE APRIL 27-28, 1894 DARK PENCIL

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 ~~s~~  
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 misappre-  
hend -- 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

[2]  
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.

[3]  
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!



**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

Krudener [?] Good Words  
March 21-22/95 The first Day of Spring  
Hallowed be Thy name -- not mine  
Thy kingdom come -- not mine  
Thy will be done -- not mine  
on earth as it is in heaven -- that is, that  
portion of Thy will which is given to me for myself  
Give me this day my daily bread  
Soldier of Christ -- by meekness & love & long suffering  
gentleness & watchfulness  
Sir Harry: by his gentleness & courtesy he kept command of  
his room & himself to the last

**f146**  
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

[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



**f148** 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.

**f149v** 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]

**ff150-51v** NOTE OCTOBER 14, 1895 DARK PENCIL

**f150**

Oct 14/95          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] ~~We~~ 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*

**f153v** NOTE NOVEMBER 20, 1895 DARK PENCIL

[2]

Nov 20

Pour ~~up~~ into us such love of Thee  
that we, loving Thee above all ~~things~~,  
may, above all, do all things, ~~do all comm.~~ to Thy honour &  
glory, as did Jesus Christ our Lord.

**ff154-59** NOTE TYPED

**f154**

[c. 1895]

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.

**f155** NOTE TYPED

[2]

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.

**f156** NOTE TYPED

†3†

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.

**f157** NOTE TYPED

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 without 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 be about our Father's business.

**f158** NOTE TYPED

+2+

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 if we do not, if we bear malice, we are actually asking Thee not to forgive us our trespasses.

**f159** NOTE TYPED

+3+

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 and 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.

**ff160-61v** NOTE APRIL 23-24, 1896 DARK PENCIL**f160**

April 23-24/96

Stanmore  
letters

F

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?

**f161** NOTE DARK PENCIL

[3]

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

[4]

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?  
 {A LINE IS DRAWN ACROSS THE PAGE:}

-----  
 Have we (I) asked to be born again?  
 "        "        "        "        for the living waters?

**f161v** NOTE DARK PENCIL

[2]

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.

**f162** 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

**ff163-63v** NOTE Aug 13, 1896 DARK PENCIL

**f163**

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

**f163v** NOTE DARK PENCIL

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~~ Are we ~~not~~ following  
Christ? ~~We~~ or are we following  
the Scribes & Pharisees?  
Scribes & Pharisees

**f164** BLANK PAGE



**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

**f166v** NOTE                      [2]

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 "quickeningspirit" 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.

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".

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

*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's --  
 & 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

**f179** NOTE MAY 22-24, 1897 DARK PENCIL

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 ~~pu~~ trust 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.

**f180** NOTE JUNE 2, 1897 DARK PENCIL

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

**f181** 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.

**f182** 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.

**f183** 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.

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

[2]  
Let the Hindoo, the Buddhist, the Christian [4:508]  
each live in his God's sight, doing His  
work rightly

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



**f187** 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."

**f188** 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?

**f189** NOTE OCTOBER 16, 1897 DARK PENCIL

Oct. 16/97  
Christ came not to be ministered unto  
but to minister  
[And He prayed]

**f190** 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.

**f194** NOTE OCTOBER 19, 1898 LIGHT PENCIL

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

**f195-95v** NOTE APRIL 16, 1899 DARK PENCIL

**f195** [1899]

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

**f195v** NOTE DARK PENCIL

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?

**f199** 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!?

**ff200-200v** NOTE SEPTEMBER 1899 DARK PENCIL WRITTEN ON THE FRONT OF AN ENVELOPE**f200**

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) perdra  
Sept./99 morning 8 a.m.

**f200v** NOTE DARK PENCIL WRITTEN ON THE BACK OF AN ENVELOPE

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

**f201** NOTE DARK PENCIL [late 1890s]

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



Add Mss 45841

783

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

**f206** NOTE MAY 1900 DARK PENCIL

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*

**ff207-08v** NOTE MAY 1900 DARK PENCIL**f207**

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 --

**f208v** NOTE DARK PENCIL

[2]

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

**ff209-10** NOTE MAY 21, 1901 DARK PENCIL

**f209**

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*

**f209v** NOTE DARK PENCIL

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*

LXIII 21    And hath  
 given them of the corn of  
*heaven*

**f210** NOTE DARK PENCIL

Ps LXXXIX--6    Who in the  
*heavens*

" " CXXXVIII 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*



**f214v** NOTE LIGHT PENCIL

[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')

**f217** NOTE DARK PENCIL

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

**f218** NOTE DARK PENCIL

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



**f219v** NOTE LIGHT PENCIL

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'clock 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

**f220** NOTE LIGHT PENCIL

My Novel Vol III Part IV

Sermon

Bear ye one another's burdens

(good Samaritan)

to

learning of Levite

doctrine 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

**f221** NOTE DARK PENCIL

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"

**ff222-22v** NOTE DARK PENCIL

**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** NOTE DARK PENCIL

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** NOTE DARK PENCIL

Herbt: 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 ~~we~~ 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.

**f224** NOTE Aug 18, 190? DARK PENCIL

Aug 18  
A.M.D.  
Mrs. Deeble  
Miss Stewart  
God undertakes the work  
joy in heaven  
Ananias & Sapphira  
Thy Victory O Lord not mine

**f225** NOTE DARK PENCIL

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  
immortal  
save the spiritual lives of  
one another -- It is more difficult  
to behave like true soldiers of God  
in peace than in war

**f226** NOTE DARK PENCIL

p. 431 Vol IV  
 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.  
 single combat } led by God  
   hermit        }  
 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"

**f227v** NOTE DARK PENCIL

[2]  
 single combat -- God himself  
   being their aid against the  
   sins of the flesh & thoughts  
   of evil

**f228** NOTE DARK PENCIL

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.

**f229v** NOTE DARK PENCIL

[2]

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?

**ff230-30v** NOTE DARK PENCIL quotation from William Cowper, in FNMus

**f230**

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.

**f230v** NOTE DARK PENCIL

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

Health comes before Greek --

The lecture, the book is  
only the beginning --  
It seems to be  
of no use  
talking

**f233** NOTE DARK PENCIL

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

**f234** NOTE DARK PENCIL

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)

**ff235-36** NOTE DARK PENCIL**f235**

Signs of the Moral Govt of  
 God.    After forgiveness  
 the working out "to the uttermost  
 farthing" of consequences --  
 yet leading right



**f236** NOTE DARK PENCIL

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

**ff237-37v** NOTE DARK PENCIL

**f237**

10, SOUTH STREET,  
PARK LANE. W. [printed address]

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

**f237v** NOTE DARK PENCIL

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

**f238** BLANK

**f239** NOTE DARK PENCIL

& with a dog  
The good Shepherd does not *drive* His sheep --  
He goes first before them & leads them.

**ff240-40v** NOTE DARK PENCIL

**f240**

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

**f240v** NOTE DARK PENCIL

their lines of light still bright  
by our memory & knowledge of them

**f241** NOTE PEN WRITTEN IN A HAND OTHER THAN FN'S [Elizabeth F. Bosanquet]

"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 ./ . faithful, 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 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

**[4:112]**

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

f2 LIGHT PENCIL

[8:94-95]

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

**f2v** LIGHT PENCIL

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.

**f3v** LIGHT PENCIL**[3:496]**

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"

**ff4-5v** NOTES ON MEDICINE AND RELIGION PEN AND PENCIL HANDWRITTEN BY FN

**f4** PEN

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

**f4v** LIGHT PENCIL

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.



**f5** LIGHT PENCIL

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

**f5v** LIGHT PENCIL

All medicine now is formalizing or formalizing  
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

**f6** NOTES ON RELIGION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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

**f6v** NOTES ON FREE WILL LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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

**ff7-7v** NOTES ON RELIGION PENCIL HANDWRITTEN BY NIGHTINGALE

**f7** LIGHT PENCIL

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

**f7v** LIGHT PENCIL

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 = événements, 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 a 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  
 continuelle, a 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

**ff8-8v** NOTES ON PHILOSOPHY PENCIL HANDWRITTEN BY NIGHTINGALE**f8** LIGHT PENCIL

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

**f8v** LIGHT PENCIL

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

**f9** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE*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.

Turn over

**ff9v-10** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f9v**

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.

**f10** DARK PENCIL

[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.

**ff11-13** NOTES ON POLITICS, PENCIL HANDWRITTEN BY NIGHTINGALE

**f11** DARK PENCIL DATED 1866

**[5:189]**

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 [~~the~~] 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

**f11v** DARK PENCIL

to 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}

**f12v** DARK PENCIL

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.

**f13** DARK PENCIL DATED 1866**[5:190]**

"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

**f14v** LIGHT PENCIL

*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

**f15v** DARK PENCIL

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 -

[end 7:708]

**ff16-19** NOTES ON RELIGION PENCIL HANDWRITTEN BY NIGHTINGALE**f16** LIGHT PENCIL DATED 1867

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

**f17** LIGHT PENCIL

[8:101-03]

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"

**f18** DARK PENCIL

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

**f19** DARK PENCIL

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

**ff20-20v** NOTES ON OBEDIENCE PENCIL HANDWRITTEN BY NIGHTINGALE**f20** DARK PENCIL*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

**f20v** DARK PENCIL

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 ~~comm~~ 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.

**f21** NOTES ON HEALTH DARK PENCIL HANDWRITTEN BY NIGHTINGALE

*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? -

**[end 8:102]**

**f22** NOTES ON PLASTERERS DARK PENCIL HANDWRITTEN BY NIGHTINGALE  
DATED ?1869 [5:191]

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]

**f23** 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]

**ff24-26** NOTES ON RELIGION PEN AND PENCIL HANDWRITTEN BY FN **[7:717-18]**

**f24** DARK PENCIL DATED 1869

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 **[end 7:718]**

**f25** PEN TRACING OVER PENCIL DATED 1869

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.

**f26** PEN AND DARK PENCIL

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 Millenniums -) 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?

**f27** NOTES ON PUBLIC ADMINISTRATION DARK PENCIL HANDWRITTEN by FN

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

**28** NOTES ON GERMANY DARK PENCIL HANDWRITTEN by FN

Dec 24

[15:753]

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 f47500 dolation  
{BELOW IS A DIAGRAM OF A GLOBE? WITH ARROWS}

[end]



**f28v** NOTES ON IRELAND DARK PENCIL HANDWRITTEN by FN DATED DECEMBER 25 1870? [7:718]

Our alarm in this country is passing or has past [5:326]  
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. [end 5:326] [end 7:718]

**f29** NOTES ON FRANCO-PRUSSIAN WAR DARK PENCIL HANDWRITTEN DATED 1870

But the blood of the Nation is up, [15:758]  
& they will not stop until they  
have killed half a million of men  
& ruined both nations for 20 years  
to come. [end]

**f30v** PEN  
M.S.  
1870

**f31** NOTES, LIGHT PENCIL HANDWRITTEN BY FN

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 [15:758]  
France as if she were a child to be whipped or a  
blackguard to be flogged has been base -- [end]  
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?

**ff32-38** NOTES ON FRANCO-PRUSSIAN WAR PEN AND PENCIL HANDWRITTEN BY FN

**f32** PENCIL

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.

[15:758]

**f33** PEN

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 Wissenbourg, 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

**f33v** PEN & DARK PENCIL

And this running through  
everything.

The false muster rolls of the  
Intendance are nothing to the  
false muster rolls of our Batteries

[end 15:758]

**f34** PENCIL DATED 1871

FN

1871

**[15:768]**

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

**f35**

PENCIL

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.

**[end]**

**f36** DARK PENCIL

Versailles

**[15:768-69]**

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

**f37v** DARK PENCIL

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

{WRITTEN UPSIDE DOWN AT BOTTOM OF PAGE:}

Paris capitulating

~~the~~ so terrible a moment has never been seen in the  
history of sieges, in the history of war, in the history of the  
world.

**f38** DARK PENCIL

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.

x x x

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 x x x  
 this most horrible war, bringing death & ruin to  
 hundreds of thousands

[end 15:769]

**f39** NOTES ON PUBLIC ADMINISTRATION LIGHT PENCIL HANDWRITTEN BY FN

[5:300]

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

**[4:506]**

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 -  
~~bec~~ & 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.

**f42** DARK PENCIL DATED 1875 [7:339]

Garibaldi: The English are never disconcerted 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 [end 7:339]  
[with 1875]

**f43** DARK PENCIL

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

**f44** DARK PENCIL

                            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

**ff45-45v** NOTES ON RELIGION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

**f45** LIGHT PENCIL DATED 1866 [3:573-75]

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.*

prayer

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*



**f45v** LIGHT PENCIL

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*

x x 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.

**f46** NOTES ON LIFE DARK PENCIL HANDWRITTEN BY NIGHTINGALE DATED 1867

35 South Street,  
Park Lane,  
London. W. [printed address]

{WRITTEN SIDEWAYS ON THE PAGE:}

not to let your mind be scarred with painful recollections  
Vestries, Govt Offices &c

obstacles to be got rid of --  
They weaken & *enslave* us. simply

not to be felt about.

burning articles When life is once fairly placed  
in the hands of God I think that  
we can come back to our recollections  
with interest & without pain

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

get a fortnight of rest seeing no one, thinking of nothing

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.*

{SIDEWAYS ON THE TOP RIGHT}:}

Miss Carpenter in India  
(a terrible woman but  
much to be respected)  
has done real work  
unintelligent religion

These are jottings  
from J's letters

ETC

{These are jottings from J's letters ETC HAS A CIRCLE AROUND IT}

**f46v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE [3:577]

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 fulfil 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

**f47** NOTES ON SCIENCE/PHILOSOPHY LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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 - [end 3:577]

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

**ff48-53v** NOTES ON RELIGION LIGHT PENCIL HANDWRITTEN BY FN [3:572-73]

**f48** LIGHT PENCIL

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 Xtianity & 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

xx 1

~~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). (over

**f49v** LIGHT PENCIL

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]**

**f50** LIGHT PENCIL

pa

"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

**f51v** LIGHT PENCIL**[3:578]**

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]**

**f52** LIGHT PENCIL

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

**f52v** LIGHT PENCIL

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.

**f53v** LIGHT PENCIL [3:581]

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.*



**f54-54v** NOTES ON JUDGMENT DARK PENCIL HANDWRITTEN BY FN [3:581]

**f54** DARK PENCIL

Mr. Jowett

*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

**f54v** DARK PENCIL

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

f55v NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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*

**ff56-57** NOTES ON SERMON OF JOWETT'S DARK PENCIL HANDWRITTEN BY FN  
**[3:581-83]**

**f56** DARK PENCIL

Mr. Jowett [apparently copied from a sermon  
of Mr. Jowett.]

{[apparently copied from a sermon of Mr. Jowett.] IN PEN}

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

**f56v** DARK PENCIL

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,

**f57** DARK PENCIL

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

**ff57v-59v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

**f57v** DARK PENCIL

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

**f58** DARK PENCIL [3:583-84]

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

**f59v** DARK PENCIL

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
- [end 3:240]**

**f60** QUOTATIONS FROM JOWETT DARK PENCIL HANDWRITTEN BY NIGHTINGALE  
[quotations from Jowett R.N. 291 PEN]

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. **[end 3:583]**

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?

**f61** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE **[3:242]**

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 **[end 3:242]**

**f62** NOTES ON JUDGMENT DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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.

**ff63-63v** NOTES ON SELF-KNOWLEDGE DARK PENCIL HANDWRITTEN BY NIGHTINGALE

**f63** DARK PENCIL

[2]

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.

x x x

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.



**f63v** DARK PENCIL

[1]

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 one is always making friends & connexions	the other is always losing them
the one is full of knowledge of the world & ever increasing his acquaintance with men & things	the other has no knowledge of the world
in short the one has profited by the circumstances of life & learned the lesson which they were intended to teach him	the other has not profited

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

**f64** Notes, DARK PENCIL HANDWRITTEN BY FN [arch: quotations from Jowett]  
**[3:584-85]**

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 xxx & 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.

**f65v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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.

**f66** NOTES ON ACTIONS & HABITS DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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 Mr. Jowett  
 Let us pray for her - for what is prayer but giving  
 her to God & His holy, blessed will? - Macdonald

**f67** NOTES ON FRIENDS DARK PENCIL HANDWRITTEN BY NIGHTINGALE [3:585-87]

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.1.  
 3 forms of principle of growth  
 1. love of truth  
 2. love of mankind  
 3. love of God.

**f67v** NOTES ON CONTROLLING ONE'S CIRCUMSTANCE DARK PENCIL HANDWRITTEN BY  
FN

Mankind often speak of themselves as the *creatures* [6:570-71]  
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.

xxx A young man experiences some change of life.

x *he has a new character to make among strangers &*  
a new chance of happiness & suddenly xx he begins to grow.

xx 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.

xx In this country the health of the poor is to a  
great extent dependent on the rich xx *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. xx 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

**ff68-72v** NOTES ON RELIGION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

**f68** LIGHT PENCIL

Mr. Jowett  
35 South Street  
Park Lane,

W. [printed address]

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

**f69v** LIGHT PENCIL

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.*

x

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 Christx And x x 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 -

x *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?*

x there may be brought by you a kingdom of heaven  
into your own parish at the present hour as well as  
in another life

**f70** LIGHT PENCIL

Mr. Jowett

March 28/69

You cannot imagine God xx 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*

**f70v** LIGHT PENCIL

x *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

f71v PENCIL

[3:587-88]

"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.*



**f72** DARK PENCIL

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

**f72v** LIGHT PENCIL

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]

## f73 NOTES TO CLARISSA DARK PENCIL HANDWRITTEN BY NIGHTINGALE

*Clarissa*

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.*

**f73v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Mr. Jowett [3:588-89]

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

**f74** NOTES ON FRIENDS DARK PENCIL HANDWRITTEN BY NIGHTINGALE

mob = persons without virtue or sense - even in the highest rank  
[end 3:589]

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.

**f74v** NOTES ON A PERSON'S CHARACTER LIGHT PENCIL HANDWRITTEN BY FN

blemishes in a good character, which his goodness made him overlook, & *his wisdom* prevented him from discovering to the C. himself.

it is surely as ill-bred to tell a husband or wife of the faults of each other, as to tell them of their own.

A single bad act no more constitutes a villain in life, THAN A SINGLE BAD PART ON THE STAGE. X

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

x 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.

**f75** NOTES ON M. DE HANCBURG LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

an irrepressible ever active element of destruction of the family - every act a thoughtless folly, every word an absurdity.

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

**f75v** NOTES ON INDIA DARK PENCIL HANDWRITTEN BY NIGHTINGALE

*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]**

---

India - races **[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

**f76** NOTES ON RELATIONS TO OTHERS LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

(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]

xxx

"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 fatigant 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



**f77v** NOTES ON BELIEF LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

talking over things among themselves, arrive at some belief quite the reverse of fact

**f78** NOTES ON MORAL OBLIGATION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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, mis-called 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

**ff79-80v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f79** 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]**

**f80v** LIGHT PENCIL

the clergy - immersed in disputes of party which [3:590]  
 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? - [end 3:599]

In this great progress of civilization, in this *corresponding want*  
 & misery of large masses of mankind

[3:593]

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.

{UPSIDE DOWN:}

35 South Street,  
 Park Lane,

W. [printed address]

**f81** NOTE BY ARCH. DARK PENCIL/PEN

1870-1871

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.

**ff82-88** Notes, SIR ROBERT STORIES TO JOWETT, PENCIL HANDWRITTEN BY FN

**f82** DARK PENCIL

Jack o'Darmstadt Xmas Eve 1870  
{WRITTEN IN PEN [Sir Robert Stories] apparently copied from a letter of his

to Mr. Jowett  
{FN'S WRITING BEGINS AGAIN IN PENCIL:} **[5:199-201]**  
before this *miserable year* is out & another *miserable year* begins

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 most disagreeable kind of responsibility: *that for opinions & not acts*- Placed in this out of the way nest, I cannot command *all* the data necessary to form an opinion *such as I would myself implicitly trust to*, tho' I have means of getting at *many data* which others have not. I know enough to see the utter imbecility which characterizes the action of

I feel like a man *in a bog with a good compass* in his pocket. I know the direction I want to go in accurately, but when I try to move on, down I go into the black mud.

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 -

**f83v** DARK PENCIL

[2]

Ld Granville's talent as an agreeable man of the world  
- his oratorical virtuosity 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 xx 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*

**f84** DARK PENCIL

[3]

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.

**f85v** LIGHT PENCIL

[4]

England at one of the most *doing* crises of the  
world has no body of men within the realm  
capable of possessing a policy<sup>xxxxxxxxxxxx</sup> & *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

xx

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

xx

as *one great whole to be submitted to the country & accepted*  
or rejected by the country. They are all *open questions*.

---

**f86** DARK PENCIL

[5]

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.

xx 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

**f87v** LIGHT PENCIL [6]

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 [5:301]  
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.

**[end 5:301]**

**f88** LIGHT PENCIL**[7:761-62]**

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 presumptuous 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]**



**f89** NOTES ON FRANCO-PRUSSIAN WAR DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Feb 7/71

[15:773]

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.

[end]

**ff90-116** PASSAGES FROM JOWETT'S SERMONS/IDEAS FOR HIS SERMONS BY FN  
(DARWIN, RELIGION, WAR, PENCIL HANDWRITTEN BY NIGHTINGALE)

**f90** DARK PENCIL

Mr. Jowett (Darwin) **[3:591]**

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 **[3:591]**  
is good, *if we are able to follow them.*

Ridicule is the test of weakness *or of affectation*  
*but not of truth* **[3:591]**

*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* **[3:591]**  
*with his origin* but with his nature, *not with*  
*what he has been but with what he is.* **[end 3:591]**

*Reverence for a superior* (unseen) *being*, of which there seem **[3:591]**  
to be no traces among the animals  
(Difference between men & animals) [The approximation

**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* [3:592]  
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

[3:593-94]

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*

Add Mss 45841

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*which He has appointed*

**f93v** LIGHT PENCIL

"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 **[end 3:594]**

x x

There are few men who would not have reason to be *ashamed of their own personal feelings*, if they could all be revealed.

x x ~~He is~~ never delivered from *the worst of tyrants* himself.

An honourable ambition failing may have turned to envy & have soured if not poisoned life.

"Charity" desires to work not for her own sake **[3:594]** 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 **[end 3:594]**

f94 DARK PENCIL

Mr. Jowett

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*

f95v DARK PENCIL

[3:596]

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

**f96** DARK PENCIL

"Charity" (love) is not shaken by a first or second **[3:594-95]**  
*or third disappointment* -- but can never  
 cease to forgive & never cease to love-

x x

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 ~~or~~ & 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]**

x x

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*

**f97v** LIGHT PENCIL

A man requires both honesty & good sense in  
 dealing with ~~His~~ 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?*-

RETURN to our higher nature

We desire to be one with God, to live perfectly **[3:596]**  
 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]**



**f98** DARK PENCIL**[3:595]**

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.

**f99v** LIGHT PENCIL

All great men who try to work on spiritual or **[3:596]**  
 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

**[4:507]**

Christianity & Buddhism

Divine Father Law

But Xtianity 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 souhaite 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

**f100** DARK PENCIL DATED APRIL 13, 1873

13/4/73                    [1a]                    Mr Jowett  
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

**f100v** DARK PENCIL

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  
earthly 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.

**f101** DARK PENCIL

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

**f101v** DARK PENCIL

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

**f102** DARK PENCIL [2a]**[3:593]**

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*  
 x x

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 abut 3/4 the conduct  
 1/8 culture/art & sciences Is not truth part of 'conduct'?

Add Mss 45841

883

part of God?

**f102v** DARK PENCIL

They cannot *trample on the*  
*feelings* of others - & still  
govern them with a strong hand,  
- a fiction in wh: inconsiderate  
rulers indulge -

**f103v** DARK PENCIL

*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 ABOVE THEM - 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* wh:  
we have in hand: to see things in their true proportion [end 3:593]

f104 LIGHT PENCIL

[3:598-99]

Mr Jowett

"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*.

**f105** DARK PENCIL

[2]

xx And the deeper affection is, the deeper also is the sorrow  
 wh: 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...xx "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.)

[3:599] 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'



## f106 DARK PENCIL

[3]

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 x than that *he has failed* in some *high purpose* xx 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 wh: they had devoted themselves wd ultimately *triumph*, but not in their own life time.

xx Men can live in self-devotion to a great cause, *raised above the TRIVIAL interests & PERSONALITIES* of the world xx 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

**f107** DARK PENCIL

[4]

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.

xx 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]

?March 25/95]

For he could *no more be separated from him* than he could be *separated from his own being*



**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

**f110** DARK PENCIL

Mr. Jowett

The one word wh: sums up St. Paul's teaching: **[3:601-02]**

`dying with Xt that we may also live with him'

To St Paul Xtianity is the Cross, the communion  
or participation of the sufferings of Xt.

St. Paul speaks of himself `as filling up that wh.  
is lacking of Xt's afflictions: `I am crucified  
with Xt &c &c.

in wh. passage he speaks of Xt 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 Xt

Union with Xt: 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 Xt & Xt in him, who  
*has the feelings of Xt, who thinks the thoughts*  
*of Xt*, in whom the image of Xt 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

**f111v** DARK PENCIL

[2]

`As unknown &amp; 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, &amp; yet

&amp;c

2nd Ep. to Corinthians

most interesting &amp; 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 *Xtian feelings*

If we were truly like Xt, we shd lay aside

all selfishness &amp; 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*

**f112** DARK PENCIL

[3]

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]

**f113v** LIGHT PENCIL

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]

**f114** DARK PENCIL**[3:575-77]**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

**f114v** DARK PENCIL

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



**f115** DARK PENCIL

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

**f115v** DARK PENCIL

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

**f116** DARK PENCIL

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.

**ff117-17v** POEM PEN & LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE**f117** PEN TRACING OVER PENCIL & LIGHT PENCIL

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!  
                                     N. C. W.

a sleepless night Aug 25/64

{LIGHT PENCIL}:

~~There are many misunderstandings which we shall only  
 lay down, where so many other burdens are laid down  
 just on this side the judgment.~~

**f117v** LIGHT PENCIL {PAGE CROSSED OUT WITH A LINE DOWN THE MIDDLE:}

Hearts are often sundered in this life, whose love of **[3:595-96]** 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]**

**f118-119v** NOTES ON MILL LIGHT PENCIL HANDWRITTEN BY FN [5:383-84]

**f118** LIGHT PENCIL

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

**f119v** LIGHT PENCIL

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.

**ff120-32** NOTES ON S. JEAN CHRYSOSTOME & SPINOZA HANDWRITTEN BY FN

**f120** LIGHT PENCIL

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"

**f121v** LIGHT PENCIL

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

**f122** PEN TRACING OVER PENCIL & LIGHT PENCIL {PEN TRACING OVER PENCIL:}

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.*

{LIGHT PENCIL:}

*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 is 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.]



**f123** LIGHT PENCIL*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]

**f124** PEN, PEN TRACING OVER PENCIL & LIGHT PENCIL*Spinoza*

{PEN TRACING OVER PENCIL:}

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.

{PENCIL:}

[No. I know that I am not God.

St. Paul's vessels - reverse true]

{PEN:}

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

**f125v** LIGHT PENCIL*Spinoza*

Men were all, so to say, rather playing experiments  
with life than living, & the larger portion of them  
miserably failing.

Spin: "Justitia & caritas unicum et certissimum verae fidei  
Catholicae signum est, et veri Spiritûs Sancti fructus:  
et ubicumque haec reperiuntur, ibi Christus re verâ est  
et ubicumque haec desunt deest Christus; solo namque  
Christi Spiritu duci possumus in amorem justitiae et  
Caritatis." [Spinoza Letter 76 to Albert Burgh end of 1675. Elwes 2:415-  
6.]

**f126** LIGHT PENCIL*Spinoza*

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.*

**f126v** LIGHT PENCIL

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

**f127** LIGHT PENCIL

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.*

**f127v** LIGHT PENCIL

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

**f128** LIGHT PENCIL*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  
*être, réalité, perfection*: une seule et même chose  
 comme Descartes, Malebranche, Bossuet, Fénelon,  
 tous définissent Dieu "l'être infiniment parfait".  
 [Descartes, St. Anselm, Fénelon, 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

**f129v** LIGHT PENCIL

## Spinoza's followers

(Les Saints)

"Eh Quoi! n'auraient-ils pas été plus parfaits, s'ils avaient marché comme des enfans 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.

**f130** LIGHT PENCIL & PEN TRACING OVER PENCIL {LIGHT PENCIL:}

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".



**f131v** PEN

"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 **[5:301]**  
*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; **[end 5:301]**

**f132** LIGHT PENCIL

that very sympathetic body the Peers

====

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

**ff133-34v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

Isaiah                    A.E. Jones                    Feb 19/68  
                          35 South Street,  
                          Park Lane,  
                          W.                    [printed address]

"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.

f133v

"my letter"

**Walker. "So very miserable &  
disagreeable."**

**f134v** DARK PENCIL

if man here must depend on God's sun **[3:596]**  
& 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.* **[end 3:596]**

**ff135-35v** NOTES ON SCIENCE & PHILOSOPHY, PEN & DARK PENCIL HANDWRITTEN  
BY FN

**f135** PEN & DARK PENCIL [arch: Extracts] {PEN:}

"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. {DARK PENCIL BEGINS:} 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

**f135v** DARK PENCIL

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?

**f136** NOTES ON 'MY FATHER' DARK PENCIL HANDWRITTEN BY NIGHTINGALE

My father  
 It was his utter indifference to me.  
~~noth~~ 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 -*

**f136v** NOTES, EMIGRATION FROM RUSSIA PEN & DARK PENCIL HANDWRITTEN BY FN

Turkish encouragement of Emigration from Russia [15:832]  
 on N.E. Turkish frontier

Yousef Bey

"But whatever be their condition, each  
 family on arrival receives a plot of  
 ground; they find also help to build  
 their houses, and a 3 years' exemption  
 from any tax or duty so ever. They soon  
 settle down comfortably; till the soil;  
 and in this way the district; from poor  
 & desert; has become rich & populous." [end]

Pope Gregory XIII. 1572-1585  
 All the powers of the Papacy were  
 directed to the suppression of heresies &  
 to the re-establishment of its supremacy  
 over the intellect of Europe.  
 "A robber chieftain, Marianazzo, refused  
 a pardon pleading that the *profession*  
*of a bandit was more lucrative, &*  
*afforded greater security, than life*  
*within the walls of Rome"*

[Just what happens in London, 1869 -  
 It is cheaper to steal than to work here.]  
 F.N.

Marquis Fabrara - cousin of Princess Eboli.  
 Philip II

I have more than once been compelled to  
 retire to the nearest church to beseech God  
 to deliver me from the strong temptation to  
 slay the villain (Perez) with which the sight  
 of him possessed me.

**f137** NOTES ON RELIGION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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

**[4:497]**

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]**

**ff137v-38v** NOTES ON PHILOSOPHERS, LITERATURE & FEMALE CHARITABLE WORK  
DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f137v** DARK PENCIL

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

{THE FOLLOWING CONTINUATION IS ACTUALLY ON **f138**:}

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 -

---

{BACK TO **f137v**}:

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

**f138** DARK PENCIL

Confucius

**[4:506-07]**

"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

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.



**f138 v** LIGHT PENCIL

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

**f139** NOTES ON SERVICE, LIGHT PENCIL HANDWRITTEN BY FN [5:190-91]

I do not believe that you can have perfect service except from a lady  
*It is not education that unfits for 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? x x They had  
*never been taught service - the highest accomplishment of all*  
 x x

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

x x x "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

**ff140-40v** NOTES ON RELIGION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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 -  
 xx No man was ever so fond of children as he was xx  
 xx *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, xx then indeed it  
 may be called a martyrdom -

**f140v** DARK PENCIL

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.

**ff141-56v** QUOTATIONS HANDWRITTEN BY NIGHTINGALE

**f141** [arch: Quotations from George Macdonald's Robert Falconer, 1868]

Robt. Falr.

Dec 6/68

"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.

x 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.*

**f141v** LIGHT PENCIL

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.*

**f142** LIGHT PENCIL

35 South Street,  
Park Lane,

W. [printed address]

"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.

**f142v** LIGHT PENCIL

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

**f143** LIGHT PENCIL

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*

**f143v** LIGHT PENCIL

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 its 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*

**f144** LIGHT PENCIL

surely not to be fixed for ever in a bewilderment of sin  
& ignorance - by the changeless mandate of the God of love!

x x

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  
xx 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.*



**f144v** LIGHT PENCIL

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.

**f145** LIGHT PENCIL

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.*

**f145v** DARK PENCIL

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 ~~of~~ & 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.)

**f146** LIGHT PENCIL

35 South Street.

Park Lane.

W. [printed address]

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/εἰδωλον 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.

**f146v** LIGHT PENCIL

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

**f147** LIGHT PENCIL

rich energy in his heart, *emboldening him to attempt whatever his hand found to do.*

**f147v** LIGHT PENCIL

"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.

**f148** LIGHT PENCIL

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!)

**f149** LIGHT PENCIL

(the aimless endlessness 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.*

**f150** DARK PENCIL

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

**f150v** DARK PENCIL

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

**f151** LIGHT PENCIL

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

**f151v** LIGHT PENCIL

can give no proof. xx *For to gain the sole proof of*  
     *which these truths admit, a man must grow into*  
     *harmony with them.*

**f152** LIGHT PENCIL

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 dreadfu' 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.*



**f153** DARK PENCIL

It spoke his own feelings of *waste misery, forsaken loneliness*.  
 Things  
 had gone ill with him xx 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 x his heart  
 began to turn gently towards his old master. xx 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 xx 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 about the decin' o' 't. But I just want to live  
 lang eneuch to lat the Lord ken 'at I'm in doonricht earnest  
 about it. xx  
 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?*

**f154** DARK PENCIL

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.*

**f155** DARK PENCIL

*It is better to endow one man, who will work as the Father works, than a hundred charities.*

**f156** LIGHT PENCIL

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

**f156v** LIGHT PENCIL

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' canna 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 &amp; Protestants

FN {Draft letters to M. Mohl &amp; Jowett

{Brownings Paracelsus

{Tact without serious interests preferred in family life

Miss Edgewater's l

**f157v** LIGHT PENCIL

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.*

**ff158-65v** NOTES IN FRENCH LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE**f158**

Feb 3/69

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 xxx *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'adoucît & 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.

**f159v** LIGHT PENCIL

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.

# **f160** 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 mi norité. 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 élémens 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.*

**f160v** LIGHT PENCIL

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 coeur aime, et c'est dans ses oeuvres 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. voudrais faire.*

*Je ne fais pas le mal et ne -- Je fais le bien et veux le faire" veux pas 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!"

**f161** LIGHT PENCIL DATED FEBRUARY 15, 1869

Berquin 1524

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".*

[7:338]

Garibaldi - FN

Feb 15/69

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!*



**f161v** LIGHT PENCIL DATED FEBRUARY 14, 1869

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'habituai 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

**f162** LIGHT PENCIL

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.*

**f163v** LIGHT PENCIL

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 coeur sans réussir à le satisfaire.

**f164** LIGHT PENCIL

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 coeur 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*

**f165v** LIGHT PENCIL

Feb 3/69

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'écarter, 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.

**ff166-66v** NOTES ON SIR PHILIP SIDNEY'S & LADY MARY SIDNEY'S (HIS MOTHER)  
DEATH LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

**f166** LIGHT PENCIL

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 periclitator et te cupio  
 Nec vivus nec mortuus ero ingratus. Plura non  
 possum, sed obnixo 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

**f166v** LIGHT PENCIL

"Yet, in this her last action & ending of her life  
 as it were one specially at the instant called of God.  
 x x x

although for a time she seemed to the world to live  
 obscurely, yet she ended this life & left the world  
 most confidently, & to God no doubt most gloriously,  
 to the exceeding comfort of all them which are  
 not few that loved or honoured her."

Sir Henry Sidney's Secretary, Molyneux, of Lady Mary  
 Sidney, Sir Philip's mother, who died 2 months  
 before her son - 1586.

**f167v** NOTES ON BARRACKS LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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 ~~so~~ 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.

**f168** NOTES ON RELIGION LIGHT PENCIL & PEN HANDWRITTEN BY NIGHTINGALE

{IN LIGHT PENCIL:}

*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 x 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.

{IN PEN TRACING OVER PENCIL:}

x

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

x {IN LIGHT PENCIL}

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.

**ff169-70v** NOTES ON CRITICISM LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

**f169** LIGHT PENCIL {FOLIO CROSSED THROUGH WITH A DIAGONAL LINE:}

~~Le~~ Il                    est mort guéri  
La religion            & guérie

## Criticism

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

**f170v** LIGHT PENCIL {FOLIO CROSSED OUT WITH A DIAGONAL LINE:}

~~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)



**ff171-81** NOTES FROM THE LIFE OF THE AUTHOR OF SANCTA SOPHIA PENCIL  
HANDWRITTEN BY NIGHTINGALE

**f171** DARK PENCIL

[? From the life of the Author of "Sancta Sophia" see Rev. Mother, Oct  
17/73

Bermondsey 10.6.73]

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 ~~is~~ this  
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."

**f172** DARK PENCIL

"I am not uneasy, nor you either, I hope, about those troubles you feel. These times are very precious ~~times in~~ to 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."

{WRITTEN UPSIDE DOWN}:  
in our little house when I return?  
God awaits me at my prayer.

{WRITTEN RIGHT-SIDE UP:}  
"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]

**f173** DARK PENCIL

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]

f174 DARK PENCIL 1809

[3:632-36]

Oct 14/73

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 ~~fl~~ swam 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"

[1]

**f175** DARK PENCIL

1809

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]

**f176** DARK PENCIL

1810

"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 than He, & according to His good pleasure & His greater manifestation. I reckon

my small troubles for very little, when God asks for it ~~them~~ 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]

**f177** DARK PENCIL

Oct 16/73

Her spirit|| A Superintendant 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.

**f178** DARK PENCIL

Her ||  
hope ||Endowed with such great faith, she had no less perfect  
in ||trust; hope in God, union with Him, surrender to His  
God ||good pleasure was the ~~princes~~ main spring of all she  
did. When difficulties, ~~hindrances~~ 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 ~~did not some~~  
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.

**f179** DARK PENCIL

Oct 27/73

1807

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 fulfil 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~~ <sup>strengthened</sup> in weakness: the more of miseries we see in ourselves, the more we ought to carry them to the heart of our Lord.

**f180** DARK PENCIL

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.

**f181** DARK PENCIL

Oct 28/73

1806

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 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

**f187**

[2]

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."

xx

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

**f189v** LIGHT PENCIL

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

                  his death} & will {age 52  
                                   {as Napoleon  
 408-410 typhus}  
 412 his influence  
 344 Imogen's burial versus  
 352 Hermione

**f190** LIGHT PENCIL

| "Shakespeare, his mind & art" [Arch: Notes found in the book, Sept  
 1904]

-----  
 -----

Dowden  
 p.p 10-22-25-28 Renaissance 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

**f191v** LIGHT PENCIL

[2]

a noble failure as great as success in forming  
mankind

x

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

**f192** PENCIL

Shakespeare

"very spacious in the possession of dirt"

Dowden p.p. 92, 3 "the invincible loyalty of wifhood

But Desdemona should have tried to save Othello

Dowden p. 167 Shakespe &amp; 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

**f193** DARK PENCIL HANDWRITTEN BY NIGHTINGALE

[3]

to talk cleverly, to find out soft couches

to lie upon, &amp; 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.

**f195v** LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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 shant repent or get any better, if I stay - I should ~~lik~~ not  
 mind  
 dying.  
 {WRITTEN UPSIDE DOWN AT THE BOTTOM OF THE PAGE:}  
 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

**f196** NOTES ON NIGHTINGALE'S AIMS DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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

**f197** NOTES ON BUILDING FRIENDSHIP DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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

**f197v** NOTES ON COUNCILS, DARWINIANISM, RATIONALISM RELIGION LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE **[5:186]**

Mrs. Green [a]

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

Over

**ff198-99v** NOTES ON THE EMPEROR DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f198** DARK PENCIL

**[15:828-29]**

George de Bunsen: clear cut mind  
Telegraph

Dec 10/90  
[printed]  
Steeple Claydon. Bucks.  
Claydon House,  
Winslow,  
Bucks. [printed address]

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 classssics War Civil ~~more~~ foot ball like English education



mother

**f199** DARK PENCIL

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?

Its 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

**f199v** DARK PENCIL

disposal - But he is *not* a son to her.

[end 15:829]

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.

**f200** NOTES ON REMINDERS DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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 {WRITTEN SIDEWAYS ON LEFT SIDE OF PAGE}  
 came to {WRITTEN SIDEWAYS ON LEFT SIDE OF PAGE}  
 W.O. {WRITTEN SIDEWAYS ON LEFT SIDE OF PAGE}  
 B & H Comn 1857  
 Wilton " "  
 Ireland 58  
 Report 59

**ff201-04v** NOTES ON S HERBERT LIGHT PENCIL HANDWRITTEN BY FN [5:517]**f201** LIGHT PENCIL

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.

**f202** LIGHT PENCIL

[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.

**f202v** LIGHT PENCIL

[2]  
& 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

**f203** DARK PENCIL**[5:517]**

S. H.

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

**f204v** 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~~

**f206** DARK PENCIL

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

**f206v** DARK PENCIL

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

**f207** DARK PENCIL

[2]  
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

**f207v** DARK PENCIL

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.

**f208** DARK PENCIL

3

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

**ff212v-14v** NOTES ON ROYAL COMMISSION PENCIL HANDWRITTEN BY NIGHTINGALE**f212** DARK PENCIL**[5:310]**

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

**ff215-18** NOTES ON WATERLOO DAY/WAR PENCIL HANDWRITTEN DATED JUNE 18/98  
[14:1045-46]

**f215** LIGHT PENCIL

Waterloo Day  
*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,

**f215v** LIGHT PENCIL

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

**f216** LIGHT PENCIL

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 hutted, 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

**f216v** LIGHT PENCIL

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

**f217** LIGHT PENCIL

[2]  
 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 - ~~There~~ And  
 they had biscuit, when they  
 might have had any  
 quantity of bread.  
 The troops had only salt meat,  
 biscuit & grog.

[end 14:1046]

x who would have walked  
 themselves up to camp -

**f218** LIGHT PENCIL

F.N.  
 Reminiscence of the War

**ff219-19v** NOTES ON BISMARCK'S DEATH DARK PENCIL HANDWRITTEN BY FN**f219** DARK PENCIL

Aug 6/98

[15:829]

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.

[end 15:829]

Why was our throne the only throne in  
 1848 which was not upset?

[5:316]

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

**f219v** DARK PENCIL

[2]

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.

**ff220-21v** NOTES ON SIR JOHN LAWRENCE DARK PENCIL HANDWRITTEN DATED  
FEBRUARY 23, 1899 [India]

**f220**

Feb 23/99  
10, SOUTH STREET,  
PARK LANE. W. [printed address]

Three most delicate & **[9:635-36]**  
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

**f220v** DARK PENCIL

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

**f221** DARK PENCIL

Native chiefs (who wished to  
remain~~ed~~ 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

**f221v** DARK PENCIL

would be worth nothing  
without him

[end 9:635]

**f222** NOTES ON SIDNEY HERBERT LIGHT PENCIL HANDWRITTEN BY FN [5:517]

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 earnest-  
ness - tho' that is a word Carlyle has made common  
& unclear -

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

**ff223-25** NOTES ON HIGHLAND BRIGADE, PENCIL HANDWRITTEN BY NIGHTINGALE**f223** DARK PENCIL

Highland Brigade I by Sir A.S. [Anthony Stirling, *The Story of the  
Highland Brigade in the Crimea, founded on letters written during the  
years 1854, 1855 and 1856.*]

Tents a panacea for Cholera

p

Ld Raglan's death p. 286

S. Commission knew nothing p. 230

Sir John McNeill March p. 204

One long string of *Seniority*

Complaints

absolutely ignorant of Sanitary  
things - of the great causes of

~~F.N.~~ disease in the Army -

Charge of Balaclava - no explanation

Battle of Inkermann

ignorance of facts

{Requisitions all put in p. 213

F.N. { whether supplied or no

{p. 208 p.217 p.256 p.260

p. 180

Muir & Longmore

I have never  
done at  
nothing Scutari



in secret

{I have done nothing in secret IS WRITTEN DIAGONALLY}

Boy - Muttered your Volseian Boy

**f224** LIGHT PENCIL

[2]

St. Arnand

capital soldier p. 390  
 abuse so the beginning

Airey p. 372

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

&amp; linen

&amp; we gave food &amp; shelter

to the sick -

Sir J. McNeill's letters

"quite private" "destroy"

In this man's letters

he says "Destroy"

-----  
 Balaclava no Rations

it was we who fed ourselves &amp; the sick

**f226v** NOTE LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Sir Daniel

Lysons

Letters from the Crimea

**ff227-28v** NOTES ON BOOK TITLES & RELIGION DARK PENCIL HANDWRITTEN BY FN

**f227**

Italy & her Invaders

by T. Hodgkin

Vol 1. Part 1

The Visigothic Invasion

2nd Edition Last Edition

Frowde Oxford Univ 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

**f228v** DARK PENCIL

[2]

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

**f229** NOTES ON LAWRENCEs & STANLEY, DARK PENCIL HANDWRITTEN BY FN

History of our own Times

McCarthy  
10, SOUTH STREET,  
PARK LANE. W. [printed address]

Vol 111 p. 80

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"

p. 118-9 123

Clemency Canning in Oudh

p. 166

Lord Stanley - if he wd but  
commit an  
extravagance

**f229v** NOTES ON CRIMEAN WAR DARK PENCIL HANDWRITTEN BY NIGHTINGALE

[II]

Crimean War p. 351

Our soldiers had done splendidly  
Our generals & our system poorly  
indeed

p. 11

Chartist petition

**f230v** NOTES ON LORD PALMERSTON & GLADSTONE DARK PENCIL HANDWRITTEN

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

**ff231-32v** NOTES ON ARMY & OLD EMPEROR DARK PENCIL HANDWRITTEN BY FN

**f231**

Army not only the instrument of the old Emperor's [15:773-74]  
 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

~~set fire to~~  
 with Promethean fire  
 called Moltke

Enormous Machine  
 in which each  
 individual part  
 is a living & thinking  
 & acting  
 being  
 & swallows up the  
~~sw~~ whole nation  
 called the army.

A Mephistopheles  
 in the back ground  
 of every thing  
 Bismarck  
 The Imperial Family

**f232v** DARK PENCIL

Nemesis

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

**ff233-34** NOTES ON EMPEROR WILLIAM DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f233**

Greek Tragedy:

Trilogy

What  
 he was  
 then  
 he was  
 to the end

{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

**f233v** DARK PENCIL

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

**f234**

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]****f234v** NOTE OF A QUOTE DARK PENCIL HANDWRITTEN BY NIGHTINGALE

I daily come & see you in  
 spirit.

Gordon

**f235** 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



**ff236-37** NOTES ON BISMARCK THE CAT PEN & DARK PENCIL HANDWRITTEN BY FN  
**[1:755-56]**

**f236** PEN & DARK PENCIL

89?

or Earlier?

Mr. Bismarck

has been brought up to go to a large pan with  
 fine sand: which was ~~in the~~ 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	am	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

**f236v** DARK PENCIL

breakfast 8.30            milk a little meat: or chicken bones  
    or fish -- never salt meat  
                  never sauce or melted butter or the remains  
                  of made dishes or/of meat pie or/of any seasoned  
                  peppery dishes or/of pie crust: no fat  
 luncheon 1.30            a little meat cut up small &  
                  mashed up with potatos & 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

**f237** DARK PENCIL

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.

**ff238-44** NOTES ON COOKING & COOKS DARK PENCIL & PEN HANDWRITTEN BY FN**f238** DARK PENCIL

Cooking  
 & Cooks

Mrs. Churchill 22/3/94

**f240** DARK PENCIL

Marshall  
34 Western Road  
Brighton

**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

    [3]  
 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

**f241v** DARK PENCIL

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

table-linen

Wm

Col. Clifton   Gascoigne

5 mo. Warwick Sq.

Genl       6 mo    housetinen

Sir John Kirk       4 mo.

Mrs. Coape Smith   preserves

6 weeks

Mrs. Maclean       2 Ossington Sq.  
                   twice

15 mo. ago

{WRITTEN SIDEWAYS ON THE RIGHT SIDE OF PAGE:}

6 weeks

Dr. Nunn's       Stafford Place

2 years ago

**f242** DARK PENCIL

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

**f242** DARK PENCIL

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 betrays 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 &amp; Buns

Oven

Distilled Water

Over-doing

Boiled Mutton

Apples

Puddings - Suet &amp; 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 ~~in~~ 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]**



**f247** 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

**ff248-55** NOTES ON RECEIPES DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f248** DARK PENCIL**[1:741-42]**

                              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

**f249** DARK PENCIL

*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

**f254** DARK PENCIL

## Boiled Mutton &amp; 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

**f255** DARK PENCIL

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 [end 1:742]

**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

**f258** NOTES ON CLEANING DARK PENCIL HANDWRITTEN BY NIGHTINGALE

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 Instn  
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

**f259v** PEN

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

**f260** NOTES ON ARTICLE IN TIMES NEWSPAPER DARK PENCIL HANDWRITTEN BY FN

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

**f261** NOTES ON POOR LAW LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Poor Law } Bds of Gns  
 Sanitary -}  
 They constantly undertake to  
 administer it only in order to  
 defeat it

**f262** NOTES ON ADVICE TO A FRIEND LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

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

**f262v** NOTES LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Mr. Jowett

**f263** NOTES ON CONSEQUENCES OF ACTIONS ON OTHERS TYPED & DARK PENCIL  
HANDWRITTEN COMMENTS BY NIGHTINGALE NEXT TO TYPED PASSAGE

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.

**ff264-65v** NOTES ON FOG DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f264** DARK PENCIL DATED DECEMBER, 1888

Dec/88

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



**f265v** DARK PENCIL

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.

**f266** 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

**f267**

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 ideas & 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

**f267v** NOTES ON THE BIBLE DARK PENCIL HANDWRITTEN BY NIGHTINGALE

All the promises in the O. Test - are to the righteous  
" " " in the New " " to sinners  
FN

**f268** NOTES ON JUDGING OTHER PEOPLE DARK PENCIL HANDWRITTEN BY FN

Louisa Claydon 29/11/94  
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

**f269** NOTES ON LIBERTY DARK PENCIL HANDWRITTEN BY NIGHTINGALE [5:315]

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

**ff270-71v** NOTES ON SUFFRAGE & HOURS IN A WORKING DAY DARK PENCIL  
HANDWRITTEN BY NIGHTINGALE

**f270** DARK PENCIL DATED 1895

**[5:193-94]**

FN May day Meeting in Hyde Park/ '95

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

**f271v** DARK PENCIL

[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."

**ff272-72v** NOTES ON WAR DARK PENCIL HANDWRITTEN BY NIGHTINGALE**f272** DARK PENCIL

Oct/99

10, SOUTH STREET,

PARK LANE. W. [printed address]

**[15:1024]**

London is full of `wars  
`& rumours of wars' 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

**f272v** DARK PENCIL

"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

**[end]**

**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']

**ff276-77v** NOTE ON EDUCATION DARK PENCIL HANDWRITTEN BY NIGHTINGALE

**f276** DARK PENCIL

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 -

**f277v** DARK PENCIL

                                  give them opportunities  
 household of servants - Adult Education

**f278** NOTES ON REMINDERS LIGHT PENCIL HANDWRITTEN BY NIGHTINGALE

Mrs. Stuart Pool  
       Brit. Museum

**ff279-82** NOTES ON PLANNING & WORK PENCIL HANDWRITTEN BY NIGHTINGALE

**f279** LIGHT PENCIL

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

**f280** LIGHT PENCIL

terrible ludicrousness of life  
 awful helplessness of  
       individual will

**f281** DARK PENCIL

Still one yearns to stick to  
 a hard earned post where

the fight is well worth fighting

**f282** DARK PENCIL

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!

**f283** NOTES ON NEMESIS DARK PENCIL HANDWRITTEN BY NIGHTINGALE

*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

**f284** NOTES ON THINGS TO REMEMBER DARK PENCIL HANDWRITTEN BY NIGHTINGALE

K

The first thing is to remember what you **[3:597]**  
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 **[end 3:597]**

**f285** NOTES ON WORKMEN'S/WORKWOMEN'S CLUBS DARK PENCIL HANDWRITTEN BY FN  
1894? **[5:193]**

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



**f286** NOTES ON CHARGE OF BALACLAVA DARK PENCIL HANDWRITTEN BY NIGHTINGALE

[2]

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