

throw will be none the less galling to them, because, having had the remedy placed within their reach, they failed to apply it at the right moment. It is a pity they will be so bigoted, poor things! Yet "the whole life of some people seems entirely to consist of misunderstandings and explanations, and giving and taking offence; and as every explanation gives rise to fresh misunderstandings, the weary round goes on for ever." So much for the fanatical mob.

Queries some writer, and I would cordially endorse his words, "When will they assert their manhood" (and womanhood, too, in good sooth), "and refuse to bend the knee to the mere accident of birth, and only do homage to real good men, bowing to the peasant in preference to the prince, if the former excel the latter in his mental or moral gifts?" And I would particularly emphasise the following assertions—"There is no chance for such times until the clergy awake from their slumbers, and look at the world as it is; and learn and preach what God is from Nature; equal to, and training their congregations to be equal to and familiar with the literature of the day—familiar with its speculative thought; and every Sunday showing their knowledge of, and interesting their hearers in, the last week's social, political, and ecclesiastical controversies. The Unitarians come the nearest to this, and are the only true 'Protestants' of our time, as they practise what the Reformers strove for—the acknowledging of no human authority as an infallible guide on matters of doctrine; and as a body they are utterly opposed to 'creeds,' which are the trade marks of 'orthodoxy.'"

"The Church has ever liked to dominate the principles, conduct, and consciences of men, and has had far too much power at all times over the women, and imbued the female sex with its own narrow-minded, positive, unreflecting, and unreasonable views of things. Hence the want of charity alike in the clerical and women's judgment."

"Look at the recent agitation in France; look below the surface. There is a deeper question involved, and a mightier conflict than there appears to be—a conflict between the people on the one hand, and clericalism, sacerdotalism, priestcraft—call it what you will—on the other. It is a struggle between free thought and the responsibility of the individual to his Maker, against ecclesiastical dominion—a struggle that admits of no settlement short of the complete triumph of the people. It is not between a republic or monarchical form of government, but between 'free' and clerical government." Truth *versus* fiction and fraud.

"Let us choose wisely, while we have the power,
A treasure with which never more to part—
A fadeless blossom; for the untrue flower
Will change to dust and ashes in the heart.
He that mistakes the pearl on ocean shore
Vainly returns when years have passed away;
For wave-borne from his hand for evermore
Is that which at his feet once waiting lay.
The pure star shines but once on every life;
God help us when it rises to our view,
That, standing steadfast-soul'd amid the strife,
We, seeing many lights, may choose the true."

"To refrain from following a multitude in doing evil is as wise as it is safe. Evil habits stain what it should be our constant effort to keep white. They defile what we should seek to keep pure; they destroy what it is our duty and privilege to keep alive. No one can, therefore, afford to do evil; it does not pay; it is sure to hinder or hurt. Our own dignity and character forbids us from indulging in everything which may at any time sully the lustre, dim the brightness, or hinder the perfection of the life committed to our keeping." And if, Miss Tyson, we could one and all grasp this truth, could just realise in this way our own greatness, and instead of "preaching" Christ, *be a Christ*, a living epistle, I sometimes think we should find "no time" to cavil over minor details, and we should not live so unworthily of our lofty capacities, powers, and destiny.

Men refuse to be "talked at," and rightly so; and we, if

we were sensible, should courteously respect this objection. "*Chaque chose a son temps*;" therefore do, pray, let us be *definite* in our aims, and success is in waiting for us. To carry the simile further, if a Nurse were to poison a man by giving him a medicine prescribed for another man on the mistaken principle, "What's good for thee is good for me," the laws of England would justly hold her amenable; and in exactly the same way, why should not the man who is so brimful of his own "pet" religious opinions be held responsible to the law in attempting to push an obnoxious doctrine or dogma down another man's throat unsolicited? None of your uncouth saviours; "do unto others as, similarly situated, ye would that others should do unto you." For my own experience warrants me in saying that any religion that has taught a man to dispense with his "manners" is false, no matter by whom it is set forth, and though this mode of procedure might have been tolerated three centuries ago, and since then, it will *not* be tolerated again without resistance. Then the ominous signs of the times are so plain that the man or woman who cannot read them must be hopelessly blind indeed. As it almost invariably happens that the religious enthusiast stands in far greater need of "salvation" than do those he seems so awfully anxious to "convert" and "subdue." "Physician, heal thyself," will bear a very severe analysis; for if we were all only more "consarned abart living reight than deing reight," we should soon have the Millennium. What's good for me is *not* always good for thee; so now I will go my way, and leave thee to make thy choice *untrammelled*, "*in foro conscientia*."

Neglect not to *live thy gospel*, and let others do the preaching; for "there is an unspoken language by which the best and most powerful preaching in the world is done." Besides, "a man's only rational prayer is right action; and right actions are those done from a sense of duty and desire to benefit others, and obey God. Our actions are the *index* of what we really are inwardly, and the world is what it is, instead of what it should be, because men's actions are for the individual self, regardless of the happiness or misery such acts may produce upon others. But it is said prayer puts the mind into a better condition to make us less selfish. Well, I can only refer to the world as it is, after centuries of prayer, and have no doubt in my own mind what a different world it would be if the same time had been spent in acts for the general good." Let us look matters straight in the face, for we want a sympathy and solicitude for the human race, that now—at present—we have only for our family or dearest friend.

A practical and typical Yorkshire merchant and philanthropist, as I sat chatting with him at his warehouse desk one day, amongst other things made the following suggestion:—"If you were a wide-awake soul, you would go to an Englishman's heart through his stomach." And this, then, is the policy I would try to commend to professional Nurses, with this difference, "If you would have your work to bless the world, let it be absolutely thorough and efficient; don't be a 'jack o' all trades.' If you are a 'Nurse,' be a Nurse; if you are a 'soul gatherer,' be a soul gatherer, nothing more." Professional Matrons and Nurses have few of them learnt this lesson yet; and so, in vainly trying to grasp everything, they have secured literally nothing. For, be it remembered, we may be in earnest, but unless our earnestness be *properly consecrated* it will be worth nothing to us. This applies all round. Then, since "service" is the highest lot of all, "*Let all things be done decently and in order*;" and if you would render this service thorough and efficient, I'll promise you *no time* for preaching. No "cram," if you please; therefore mind *your own* points, and leave others to see to theirs. Perhaps Miss Tyson, too, will please note!

Ah! but one's half afraid her skin might be "too thick" to penetrate; so I really must say "Good-bye" to Miss Tyson, and subscribe myself,

"NIL DESPERANDUM," YORKSHIREMAN.

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