

would be removed. I have laboriously to pick up here and there crumbs by which to live. She would give me daily bread. The daughters of St. Vincent would open their arms to me. They have already done so, what should I find there? My work already laid out for me, instead of seeking it too and fro, and finding none; my home, sympathy, human and divine. No one asked last night 'Is it well with the child?'

"Her agony of soul she had 'never said to human being.' To him she revealed wounds that were beyond even her skill. 'The wound is too deep for the Church of England to heal. I belong as little to the Church of England as to that of Rome, or rather my heart belongs as much to the Catholic Church as to that of England—oh, how much more!'

"One wonders how near Florence Nightingale came to the Catholic Church. 'Empirically I believe in her. She has no more fervent disciple than I . . . 'All that year her strong wings beat on the bars of Manning's confessional. 'I have a precipice behind me. If I do not reach the Church of the Catholics I have no Church! . . . ' She begged Manning to send her to the French Sisters or to the Irish Sisters of St. Vincent; 'I have obligations to him.' She had to act without her family's consent. 'I really believe it would give my dear people less pain for me to become a Roman Catholic and marry than for me to become a Sister of Charity. I think the persecution of the Emperor Domitian must be easy to bear, but there is a persecution from those we love, as I daresay you know, and which grinds one's very heart out, especially if one is not quite sure one is right.' Her letters are full of tragic little asides, of which perhaps only a woman would think. . . . Manning would not receive her unless she would give him her will as well as her heart. In vain she pleaded: 'Why cannot I join the Catholic Church at once as the best form of truth I have known, and as cutting the Gordian knot I cannot untie?' She insisted on presenting religion scientifically."

"The Church of England could not have stood in any country but England, because she is such a poor historian. I have always thought that the great theological fight has yet to be fought out in England between Catholicism and Protestantism. In Germany it was fought out 300 years ago. They know why they are Protestants. I never knew an Englishman who did, and if he inquires he becomes a Catholic!"

Then came the Crimean war, and "with war splendid opportunity." It inspired Manning to find chaplains, and Miss Nightingale nurses for the British Army. Manning passed a brilliant idea to Miss Stanley. "I have written to the Bishop of Southwark to see if any Sisters can be found for the East. Why will not Florence Nightingale give herself to this great work?" Of her historic mission and its result all the world knows. The little party of thirty-eight nurses included fifteen nuns. "But it required all Manning's tact with Cardinals to keep the party afloat. Dr. Cullen wrote from Rome that Miss Nightingale could not have jurisdiction over

nuns. 'The Pope thinks such a thing ought not to be agreed to.'

"After Miss Nightingale the most anxious watcher of the party was Manning, but the value of his Sisters was soon proven when some of the less religious nurses married sergeants."

Concerning the second party which went out under Miss Stanley, with Mother Frances Bridgman, of Kinsale, as religious chief, to the sending of which Miss Nightingale took such strong exception, Manning wrote to Miss Stanley: "The responsibility for sending twenty is mine, and mine alone. That more will be wanted I conceive to be certain; for, assigning ten wounded to one nurse, which would be the hospital proportion, or ought to be, the wounded after the battle of the Alma would have required two hundred nurses. What is the number of wounded now, and what will it probably be in three weeks?"

Manning wrote to Miss Stanley of Father Ronan, the Chaplain, who was "required to travel at an official distance from the Sisters": "You will like and trust him." (So much was this the case that he received her into the Roman Church before their return to England.) He also wrote: "Florence Nightingale knows your state of mind perfectly. She said to me two years ago, when you were ill, 'Convert Mary Stanley quickly, or there will be no Mary Stanley to convert.'

"The editor of the *Record* was hot on the trail of Miss Stanley, incurring a quick retort: 'My sister shall a ministering angel be when thou liest howling,' from her brother the Dean."

Miss Nightingale had already to fight doctors as well as disease, and the theological odium was too much for her nerves. She declined and disowned Miss Stanley's party. The situation was saved by Mother Mary Clare crossing the Bosphorus in an open boat during a snowstorm and effecting peace.

Manning's disappointment was intense. He wrote to Miss Stanley (January 1st, 1855): "Mrs. Herbert wrote me word that Miss Nightingale has written to say that she has not desired a second set of nurses. Nevertheless I cannot conceive that with 4,000 or 5,000 wounded, sick, helpless, and convalescent, there can be lack of service required far beyond the numbers hitherto sent. . . . I trust to Florence Nightingale's power of drill to make them all of use." He exerted all his fine diplomacy at home and also asked Dr. Cullen to recall Dr. Cuffe, who had been too indignant at the refusal of the nurses by Miss Nightingale, which he compared to the "driving of the Blessed Virgin through the desert by Herod." Eventually twenty of the Sisters were taken—ten at Scutari and ten for a new hospital at Kululi.

"Dr. Cullen sent Mrs. Bridgman a Papal Blessing from Rome with orders to 'hold your ground until you shall be sent away by force.' She was Irish enough to obey, and the triumph of the second party was largely due to her."

Of Miss Stanley, Mr. Leslie writes: "Of the thousands who have heard of Florence Nightingale, not one has heard of Mary Stanley. Yet she had

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