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About the Institute

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

POST CARD

THE ADDRESS TO BE WRITTEN ON THIS SIDE

From my
specimen

Plotinus, contemplation and action, II 20;

conscience, in his 59) more by III 9, 10;

intellect system, IV 4; 'intellectum-principium', II 22

revelation system, IV 7, 8; 'Pars 64 hde, I) A

preparation for the system II 6) not display & writing

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personally & negatively, III 18

renewal = creative collaboration VII 5; 'sacred' &

plato's more doctrine VI 7) where was the world-mind,

II 8)

THE
CANTAB SERIES



W. HEFFER & SONS, LTD.

Q. 1

A. A.



Seated Lohan. Ceramic statue with coloured glazes; a little more than life size. Tang period. British Museum.

(From SILCOCK'S *Introduction to Chinese Art*)

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1935 Reading [Sept. - Dec.]

- Sept 3-4. 1935 Rufus Jones. *The Faith & Practice of the Deacons.*
- Sept 5-6 1935 Edward Faulstich. *What's in a Deacon? 1929*
- Sept 6 - 8 1935 S. K. Hibben. *The Inner Light & Modern Thought 1924*
- † { J. S. Rowntree. *The Society of Friends: its Faith & Practice 1935*
- { H. H. Brewster. *Creative Worship 1931*
- Sept 21. 1935 etc J. V. Grahame. *The Faith & Practice of the Deacons* (only read in part as did not care for the altitude.)
- read completely → Nov 10. 35 [p. 13] [7. 30. 12. 6]
- Sept 29. 1935 - Oct 27. 35 Rufus Jones. *Studies in Mystical Religion 1909* [13. 64. 12] [p. 1]
- Sept 28. 1935 - ~~Nov 1935~~ Frederic Seebohm. *The Christian Hypothesis. 1876*
- Sept - Oct 1935 *The Book of Discipline.*
- I Christian Age, Faith & Thought 1924
- II Christian Practice 1925
- III Church Government 1931
- Oct. 35 - Nov 1. 35 Carlisle E. Stephen. *Light Arising: Thoughts on the Central Radiance* [p. 8]
- Nov. 1935 - Nov 17. 35 Carlisle E. Stephen. *Deacons Throughout*
- Nov. 17 - Nov 18. 1935 Fleming, Home. *The Deacons of the Friends Book Center 1929* [p. 20]
- Finished Dec 22. 35. *The Journal of George Fox.* [Lit. 7. 92. 92] [p. 22]
- ed Norman Perriney
- Dec 22. 35 - Dec 28. 35 George Fox. *Deacon Friend.* [9450. d. 778]
- Rufus M. Jones. p. 24.
- 1935 - Jan 26. 1936. Jones, R. M. *Spentian Reformers & the 16th and 17th Centuries.* Macmillan 1928 [p. 25]
- [Friend Mary Hearn Library]

1936 reads

Finished Feb. 9. 1936. Rufus Jones. New Studies in Mystical Religion.
(Friends Meeting House) 1927 [p. 37]

Finished March 1. 1936 Brayshaw, A. Neave. The Quakers:
their story & message - vol. 2. 1927 [p. 39A]
(Friends Meeting House)

Symposium

- April 4. 1936 Barclay, Robert. An Apology for the True
Christian Divinity. Sixth ed. 1786 (A. A. Lib.) [p. 40-48]
Ready as means complete. of quotations pp. 42, 43 of 40.

Finished May 1936. William C. Braithwaite.
The Beginnings of Quakerism. Friends Meeting House Lib.
1923

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Stephen Mackenna had images; Buddha above his college
 in Dodd's woods "to people the empty house with serene presences."
 Mackenna, S (1936) p. 85. (457.c. 9 3. 541) w 65 42



Tang Dynasty (A.D. 618-906) *(University of Pennsylvania Museum)*
 GLAZED POTTERY STATUE OF A LOHAN
 (Disciple of Buddha)



BUDDHA MAITREYA
 RELIEF IN TALCOSCHIST, GREAT VALLEY, S.W. FRONTIER, GARO-BUDDHIST
 (GARHMARA SCHOOL), 2ND TO 5TH CENTURIES. H. 12 1/2 IN., W. 7 1/2 IN.
 I. S. 2 *(Victoria and Albert Museum)*



COLOSSAL FIGURE IN BRONZE OF A BUDDHIST SACRED BEING
 BY WADA KUNISADZE OF NIHO, PERHAPS OF THE 10TH CENTURY.
 H. 10 FT. 8 IN.
 M. 18 *(Victoria and Albert Museum)*

Digitized by eGangotri Institute for Cultural Documentation

Obituary

DR. RUFUS M. JONES

QUAKER THEOLOGIAN

Quakerism in Great Britain and America has lost one of its outstanding members through the death of Dr. Rufus M. Jones, Professor Emeritus of Philosophy of Haverford College, Pennsylvania, who died at his home at Haverford on Wednesday night at the age of 85, as already briefly reported.

Rufus Matthew Jones was born at the largely Quaker village of South China, Maine, on January 25, 1863, son of Edwin and Mary Hoxie Jones, and was brought up in a home "with a manifest touch of saintliness in it." His upbringing was spartan, and he had never seen a real city, had never been in a train or seen a steamboat when, at 16—and 6ft. tall—he won a scholarship at the Friends School at Providence, Rhode Island. In 1882 he went to Haverford College, near Philadelphia, and there began his study of Christianity, of which he became such a notable exponent. He brought his own Society of Friends to an understanding that not only does the heart of Quakerism lie in mysticism, but that the Christian message as preached by George Fox and the early Friends in the seventeenth century was in the stream of those mystical movements which have risen to the surface continuously in the history of the Christian Church.

His "Studies in Mystical Religion" (1909) and "Spiritual Reformers of the Sixteenth and Seventeenth Centuries" (1914) are rightly the preliminary volumes to the standard Quaker history, "The Beginnings of Quakerism" and "The Second Period of Quakerism," by W. C. Braithwaite, to which Rufus Jones contributed notable prefaces, and to his own two volumes on "The Later Periods of Quakerism" (1921), or "These Quaker histories, which were his *magnus opus*, arose out of his close friendship with John Wilhelm Rowntree. Together they were leaders in a very real renaissance movement in the Society of Friends on both sides of the Atlantic at the turn of the century. All his studies were deeply influenced by his association, while at Harvard, with William James.

After a period as Principal of Oak Grove Seminary from 1899-91 he took up a position on the staff of Haverford, becoming Professor of Philosophy there in 1904, a post he retained till 1934. From 1893 to 1913 he was also the editor of *The American Friend*. The "bridge-building" Rufus Jones did with his pen and as a speaker entered upon a new phase in the 1914-18 war. He became the first chairman of the American Friends Service Committee in 1917, which in terms of practical relief began a headlong career, not only in the United States, in war-stricken and famishing Europe, but also in India and the Far East, which is still being carried on. He retired in 1944. His directly educational interests, though centred at Haverford, included his long association with Bryn Mawr College for Women, of which he had been a trustee since 1898 and president of its board from 1917-20 1937. In a bibliography of his writing, published in 1944, almost 50 books are mentioned, besides hundreds of articles in periodicals of all descriptions.

In 1888 Rufus Jones married Sarah H. Constant, who died, leaving a son. The loss of the latter as a boy was a poignant grief to his father. In 1902 he married Elizabeth Barratt Cadbury (sister of Dr. Henry J. Cadbury, now of Harvard), who survives him, together with a daughter.

Studies in Mystical Religion. Rufus M. Jones. 1909

[19.64.12]

Oct 16.35

p 215

Albertus Magnus, begins his treatise *De Adhaerentia*

Deo :-

[late note A.A. (M.S. no.) abstract + Albertus Magnus]

"When St. John says that God is a Spirit, strict- He must be worshipped in spirit, he means that the mind must be cleared of all images. ... He whom I love & desire is above all that is sensible, & all that is intelligible; sense & imagination cannot lay us & Him, leaving the desire of a pure heart."

p 223

Eckhart says "The perfect spirit cannot will anything except what God wills, & there is no slavery but true freedom" (Pfeiffer p.17 line 238 ff.)

[cf. Hrynosa. A.A.]

pp 224-5

The first point which must be grasped is the distinction between "God" & "the Godhead". There is — there is the core of Eckhart's entire doctrine — there is a central mystery which for ever lies beyond the range of knowledge. He whom we call "God" is the Divine Nature manifested & revealed a personal character, but behind this Revelation there must be a Revealer — One who makes the

revelation + is the Ground of it, just as behind myself-as-known there must be a self-as-knower - a deeper ego which knows the me + its processes. Now the Ground on which the revelation proceeds is the central mystery - is the Godhead. It cannot be revealed because it is the ground of every revelation, just as the self-as-knower cannot be known...

This unrevealable Godhead is the Source + Force of all that is, + at the same time the consummation of all reality, known above all contrast - distinctions.

---- all the fulness of the creature, (i.e. created things) can as little express the Godhead as a drop of water can express the Sea. Pfeiffer, p. 173

Ref. Karl Pearson. Mentor Eckhart. Mind Vol XI p 20
Pfeiffer. Mentor Eckhart. Leipzig 1857

p 208

For Eckhart, the Son, the Word, stands for the total unity of the Divine Thought, the first coming of God into expression, the utterance of Himself, so that he after calls God's thinking the archetypal forms, or I Deas, "the begetting of the Son." These archetypal forms, the expression of God's thought, are

"the natural Nature", & these forms, projected into space & time, are our world of nature - the "world of creatures." God is like a perfect architect who thinks his structure & it is done.

p229

Now he has to teach us of the real nature of the soul, ... is Eckhart's main contribution to mysticism. In his lower consciousness (i.e. passive reason) man is dependent on the experience of the senses. His knowledge is mediated by images, & is always marked by a here & a now. ... This lower consciousness is able to deal only with the particular & finite.

p 220

The soul must die to creature knowledge before it can be born to the blessedness of mystical contemplation.

p 228

"When a man takes in by contemplation he must pour out in love."

John Tauler (p 281) (1300 -

One can spin, another makes shoes, and all these are gifts of the Holy Ghost. I tell you, if I were not a priest, I would esteem it a great joy that I were able to make shoes, and would try to make them so well as to be a pattern to all. The measure with which we shall be measured is the faculty of love in the soul—the will of a man.

JOHN TAULER.

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Oct 20.35

P 312-313

John Ruysbroeck (Flemish mystic)

"When we are, then we behold; & when we behold, then we are; for in this pure vision we are one life & one spirit with God." [From "The Book of the Sparkling Stone"]

"There must be noted that Ruysbroeck never taught the fusion of the self in God. On the highest height of the arcum the soul never loses its identity - the creature is to the end creature, & God is God. The union is one of likeness in love & in spirit, not oneness of being. When we live wholly in God, then for the few time we live wholly in ourselves. In this, he says, "cease the nobility of our nature, next & everlastingly, & as it is impossible for us to become God & lose our created essence, but overwhelmed in love we are one with God." [Book of the Sparkling Stone]

p. 363

Forc says (2nd half 15th cent.) "Some gave a load of hay for a few chapters of St. James or St. Paul in English."

p 364-5

"The sum of scriptures" tran-1530 "He that is rich & loveth of his rents, may not use or spende his goodes as he will, but they goodes belong as well unto the poor as to thee."

p 366

Mr Luchers an in Dutch but real successor from
Wyckoff & the Lollaids who held very similar views,
English protestantism was a local growth, mainly
independent, Luther & Geneva.

p 384

Hans Denck (f. 1523) In his "Confession" he writes
that fault is a native condition of the soul. It is
a tendency grounded in the very structure of the soul,
which pushes man after a better, purer life, & thus makes
him resist the lower natural tendencies.

p 430 Henry Nicholas (Nikolaes or Nicolaes) de Minister
1611-1621

p 444 "The true Light is the anointing of the Holy Ghost
called in Hebrew 'Mensch' in Greek 'Christos'.

p 483 John Saltmarsh. d. 1647 p 484. He is
profoundly convinced that he has seen a great Light, or, as
he puts it: "The Light & glory of Christ has dawned upon me."
"I have seen the morning star of righteousness, the brightness of
the glory, in my heart;" "For my single eye
something of the Lord's face in his mirror, discern some
beams of good amongst many things of the man... I knew the
candle of the Lord cannot shine anywhere but more softly than
in me. However, since the Lord hath lighted it, I dare not but
let it shine (a rather glimmer) before men."

William Dell (contemporary of Fox, but not a Quaker)

p 293 In the ... Kingdom of God all things are inward & spiritual; & the true religion of Christ is written in the soul & spirit of man by the Spirit of God; & the believer is the only book in which God himself writes his New Testament.

p 495. Fox & Winstanley both hold in Boehme that man is an epitome of creation, a microcosm, a universe in small, possessed within by the same Spirit or Divine Reason that reveals himself in large in the macrocosm or world system, & the book of man is marked tendency & allegory "spiritualize" the scriptures in much the same fashion as Boehme does.

Winstanley's central religious idea is to Divine light within man's soul. p 496. He calls his little group of "Friends" those "they do not look for a God now" as formerly you did, to be in a place of glory beyond the sun, moon, stars, nor imagine a Divine being you found not where; how you see Him reading within you; & not only in you, but you see ~~him~~ & know Him to be the Spirit or Power that dwells in every man & woman, yea, in every creature, accordg to his orb, within the globe of the Creation.

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You rise higher & higher into life & peace as the
manifestation of the Father increases & spreads within
you.

p. 87

"You may know that the Spirit within the flesh is
the Jesus Christ, you must see, feel, know
from Himself. He has a resurrection within you, if you
experience life & peace by Him. For He is the Life of the
World, that is, of every particular son & daughter
of the Father ... for every one hath the light of the
Father within himself, such is the mighty man
Christ Jesus." ... "This is the Father Christ, when
you feel a rebirth in the Spirit of Righteousness,
as the flesh of Christ was reborn. And this is
to believe in Christ, when the actions & breathings of your
soul are within the centre of the same Spirit in
which the man Jesus Christ lived, acted & breathed."

8

Light Aweing: Thoughts on the Central Radiance.
Caroline Emelia Stephen. Cambridge, 1908
[Friends meet, Home Lehigh, Cambridge]

Oct 30. 35

p 12 "I believe that intuition cannot supply the forms of verbal propositions at all. It would seem to consist rather in the peculiar intensity & fulness of meaning with which for some people the language relating to spiritual things is invested by the glowing judgements of their own inner experience; or in the flash of certainty by which a solution may be brought up, & afterwards verified & tested by purely intellectual processes. I should say that the tendency of the characteristically mystical mind is not to occupy itself with propositions ... but rather to dwell in a soul-satisfying contemplation on the Realities with which the highest Reason is also occupied, though in a different way."

p 18

I believe that both the functions of the mystical insight & those of the Reason are so to speak complementary, not opposed; that the ideal state is one in which they are harmoniously combined.

p 20 "I believe it to be as truly a duty to submit every impulse to the discipline & test of reason, as it is to keep burning

the pure flame of devotion to the Most High by which alone
Reason can be raised to the level of Wisdom. 9

p 39

To be inwardly conscious of an uprising fountain of
life & light can certainly not damp or hinder thought,
but it may well lessen its eagerness; for the consciousness
lays rest to the craving for a solution of the "riddle of
existence," & quenches the thirst of the soul by which so much
of the restlessness of enquiry is prompted. A great truth
of great force naturally promotes openness to light
from all quarters, but will neither stimulate nor check
speculative thought. I think, therefore, that Idealism &
Free Thought are not really opposed, but rather occupy
different provinces. Idealism is essentially inward — a
pressure toward the centre. When we speak of the light
within, we mean the light which shines in the innermost
& central region of our being — the same light which shines in the
innermost & central region of all beings — the light of the Spirit.
When we speak of free thought, we mean that unfettered
exercise of the discursive reason which has for its province
all things, material & immaterial, which can be known to the
human mind — a kind of necessarily outgoing & radiating
activity, the centrifugal as compared with the centripetal
force of the mind. It is obvious how Truth cannot contradict

itself. I believe the danger of free thought is not that
 of contradicting any doctrine really worth holding, but
 rather that of diverting attention from "the one thing needful"
 to a multitude of less important objects. It wars, not against
 truth, but against concentration of mind. It is essential
 to the preservation of sanity & the correction of prejudice,
 but it cannot, without injury to the whole being, be
 allowed to take the place of contemplation of adoration.

Nov. 1. 35 p 71 "if we do but honestly strive to be
 still that we may know Him to be God, we may end
 with a sense, not I believe otherwise attainable, of the
 clear shining of tranquillizing light; we may come to know
 the deeper & more blessed stillness that is the result of
 entire self-remembrance — the stillness for which we have not
 striven, which we could not beforehand have imagined, the
 stillness of a life firmly rooted in the Divine life, ever radiating,
 ever fruitful, with an disturbance or disorder — a stillness full of
 Divine harmonies, & satisfying every faculty of mind & soul &
 spirit — the peace of God which passeth all understanding.

p 72 "It is experience, & repeated experience, of central
 truth & reality that transfigures life. The unchangeable
 realities do not depend for their continuance on our unbroken
 attention to them; and "tasks in hours of insight" worked may be

11
in hours of bloom fulfilled. "Let us above all things keep
the visions we have seen, & "ponder them in our hearts."
We can never look on life with the same eyes when we
have been permitted a glimpse into its underlying central
glow of light & love. The glory may fade from our sight,
but we have seen it. Again & again we shall return to the
innermost chamber & shut the door. Again & again we
shall find that the quiet & holy place the worked things
are made straight & the rough places plain; ... to the
practice of withdrawing from all passing things into the
Sanctuary becomes confirmed, this experience, to which as to
a lodestone we must return again & again, will become
the keynote of life. All that is outside it will be reduced
into harmony with it. That which seems to contradict it
will be seen to be mere shadow. The shadows will flee
away. All that is around changes place. "My soul &
Lord stand here"

p 120

But I also feel sure that a due preparation - whether it be little
or much - a due preparation of solitude is one of the most
important conditions of mental health.

p 127

If we have in our minds a real framework,
however so small, of positive thoughts, we shall certainly find

in that we both really interests us ... some materials in
shik & lang on our new-building.

p141
Fate is the grasp of the soul on the unmemor Central
Reality.

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THE ARDABIL CARPET
WOOLLEN FILE ON SILK WARP. PERSIAN; DATED 1540
Victoria and Albert Museum
T. 6
272-1593

From the Ardabil Mosque. I believe this is the one
so often sat in front of in the old India Museum K.A.

Be still, and wait for light and strength.

ISAAC PENINGTON.

Here is the great deceit of man: he looks for a great manifest power in or upon him to begin with, and doth not see how the power is in the little weak stirrings of life in the heart, in the rising up of somewhat against the mighty strength of corruption in him: which he returning towards, cleaving to, and waiting upon the Lord in, the strength of the Lord will be made manifest in its season, and he will be drawn nearer and nearer to the Lord, and his enemies be overcome and fall he knows not how. But he that waits for such a mighty appearance of power at first, looking so to begin, and after that manner to be preserved and carried on, can never in this capacity so much as walk in the path eternal; nor is not in the way of receiving the power, which springs up as weakness, and leads on and overcomes enemies in a mysterious way of working and not in such a manifest and direct way of conquest as man's wisdom expects.

ISAAC PENINGTON.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man, how and what things God reveals to His children by His Spirit when they wait upon Him in His pure fear, and worship and converse with Him in Spirit; for then the fountains of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.

ISAAC PENINGTON.

There are many sorts of talkers concerning the thing, but there are few travellers into it; but he alone who is a true traveller into it, and takes up his rest there, certainly knows and can truly witness what is to be found there. . . . For the end of words (even of Christ's own directions in the days of His flesh) is to turn men to the holy life and power from whence the words came.

ISAAC PENINGTON.

Dear G.F., indeed my soul longs for the pure, full, and undisturbed reign of life in me.

ISAAC PENINGTON.

Letter to George Fox, Aylesbury Jail, 15th 3 mo., 1667.

Know that in thee which purifies thee, and then thou knowest Christ, and the Father, and the Spirit; and as that lives and grows up in thee, so shalt thou know their dwelling-place, and partake of their life and fullness.

ISAAC PENINGTON.

[7.30.126] 13
Graham, J.W. The Father of Decker. 1920

p. 37. Photo of Alexandria b. 10 or 20 years before
Christ, developed a theory of the logos which Hebrew
of Greek elements were combined, & Graham thinks that
his work influenced to 4th Gospel. But a later footnote
added says that Rendel Harris in his "Origin of the
Prologue of the St. John's Gospel" has traced the doctrine of
the logos to the Book of Proverbs which Wisdom is
personified as an active emanation of the ultimate being
of God.

p. 111
Isaac Penington's 1613. his great
stumbling block was the intellectual purity of the
Society.

"As I remember, at the very first they reached to the
life of God in me, which life answered their voice, &
caused a great love in me to spring to them; but still
in my reasonings with them, and disputes alone (in my
mind) concerning them, I was very far off from owning
them... Yea, the more I conversed with them, the more I
seemed in my understanding & reason to get over them, &
to trample them under my feet as a poor, weak, silly,

contemptible generation, who had some smatterings of truth in them, & some honest desires towards God, but very far off from the clear full understanding of His way & will. And this was the effect of almost every discourse with them. They still reached my heart, & I felt them in the secret of my soul; which caused the love in me always to continue, yea, sometimes to increase towards them; but daily my understanding got more & more over them, & therein I daily more & more despised them."

After writing this he met Jerey Fox at the famous general meeting at T. Sam Crook's in Bedfordshire on Whit Sunday 1658. Isaac Pennington's description of the crisis of his life runs thus:—

"I felt the presence & power of the Most High among them, & words of Truth for the Spirit of truth reaching to my heart & conscience, perceiving my state as in the presence of the Lord. Yea, I did not only feel words & demonstrations for utterance, but I felt the seed sown, the seed raised, inasmuch that my heart (in the captivity of light & cleanness of true sense) said, "This is he, this is he, there is no other, this is he whom I have waited for & sought after from my childhood, he is always near me, & had often begotten life

15
in my heart, but I knew him not distinctly, nor how to receive him, or dwell with him. ... Some may desire to know what I have an ear me with? I answer, I have met with the Seed. ... I have met with the true knowledge, the knowledge of life ... I have met with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation where the redeemed dwell in; and I know all these to be true, ... and am capable of no doubt, dispute, or reasoning in my mind about them.

p. 229. Richard Holt Hutton (late ed. Speculation) in his Essays:

"Any attempt to merge the distinctive characteristic of a higher science in a lower — of chemical changes in mechanical — of physiological in chemical — above all of mental changes in physiological, generally ends in forcibly preventing the higher & less known science from being the better known."

p. 242

"Ministry, as undertaken by the Society of Friends, is not simply a function of the outward will a conscious purpose, nor represents only the thought of the ordinary unenlightened brain of every day use; but comes from a deeper stratum of our being, has its origin in

desires of piercing + convincing power from a level
& personality deeper than the streams of current-
consciousness?

300 For the first 3 centuries of the Church era. Christ was refused on
attempts to reform or fight.

[The book ends in a bibliography]

He begins with the following quotation from Francis Thompson:

~~In the Kingdom of God is within you~~ [Same poem quoted as
beginning of Rufus Jones
sermon in 1892
Religion year before!
As T.H.S. has
imagined it
I have corrected
according to Rufus Jones]

"The Kingdom of God is within you"
O World invisible, we view Thee;
O World ungraspable, we touch Thee;
O World unknowable, we know Thee;
O Supreme Inapprehensible, we clutch Thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have remembrance of Thee there?

Not where the sheeby systems darken
And our benumbed conceiving soars!—
The drift of opinions, would we hearken,
Beat at an our own day-shuttered doors.

17
The angels keep their ancient place;—
Tumblers stone, & start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many splendoured thing.

But (when so sad, thou canst not sadder)
Cry, — upon thy sore loss
Shall shine the tressure of Jacob's ladder
Pitched betwixt Heaven & Charys Cross.

Yea, in the night, my Soul, my Daughter,
Cry, — clinging Heaven by the hairs;
And to Christ walketh on the water
Wth of Jennesarthe, in Thames.*

many of us have attained to the unspeakable repose of
having our centre of gravity in the right place, of leaning
upon nothing that can fail? [cf. Spinoza A.A.]

There is no royal road to ridding ourselves of superfluities.
It is a lifelong process of severe purification, such as every
climb demands the sacrifice of the lower to the higher. But as
the severity is the necessary price of obtaining what is highest,
so also it is the one spell by which life & significance and value
can be given to what is lower. If a beam is also brightness,
while it destroys it irradiates. I believe it to be in all things true
that nothing can have its full value except when rightly
subordinated than which is of more importance than itself.
If you sacrifice the higher to the lower, you not only make a
bad bargain, but you injure the very object which you
thus purchase. That of itself you make an idol turns to dust
in the process. The idol which you have the courage to pluck
from its throne may come to life though too very art, from
the closest human affection down to the most trivial
ourward admittance, all lovely things are their perfection & loveliness
to being held in their due subordination to what is yet higher.
"He that will lose his life shall save it"; a hard saying, indeed -
into the hardness of the impassible rock which is our fortress
our stronghold.

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Heming, H. The Lyched Mind. Friends' Book Centre.

p. 35

1929.

(Camb. Friends' Library)

"the scheme of desire - expectancy which history has given
 the name of the Messianic Hope. The Jewish longing for coming
 Kingdom was traditional & national. ... It was into this national
 hope that Jesus entered. He identified himself with it as though it
 lived in him. He became conscious that the Kingdom was not
 something to be waited for; it was to be created. ... The vision constituted
 a demand for fulfillment. ... The temptation of his recorded
 life. On what level should the creative and free flow? What self
 in him should prevail? ... Were the means adopted to be
 political or spiritual? ... Jesus thought back, beyond the outward
 expression of the national longing, to the springs of the impulse
 itself, and became clear that no political, material or human
 satisfactions such as his people were seeking could meet man's
 deepest need. As Jesus wrestled with the poor earthly hopes of his
 day, purified, refined & purified them from their dross, they took on
 a universal glow. ... So in his own personality, as he sought
 in its depths for that which was real, he found that all that was
 personal, national, or temporal, had to shed. In doing this, his inner
 life expanded & deepened until the truth flashed home & glaze
 in his consciousness that, in this expansion & in these depths, he
 had discovered the meaning of the universe. Earth + Heaven had

met. Man God had become one. Jesus had become the
 Christ. ... The Kingdom was not a tradition; not in
 external forms. It was latent in man. ...

Jesus had seized an impulse which was finite in its expression
 & in his inner being had changed it into infinite.

... His work's ^{life} ~~was~~ ^{to} free the ~~world~~ ^{individual},
 & liberate human spirit & enable it to reach that apparently
 inaccessible point where human qualities become divine.

(The Church of the Spirit is always being built. Its power is proportional to the spiritual vitality of the membership, to the measure of apprehension of divine resources, to the depth of insight and grasp of truth, to the prevalence of love and brotherhood; to the character of service which the members exhibit. It possesses no other kind of power and authority than the power and authority of personal lives and acting as human channels and organs of His Life and Spirit. Such a Church can meet new formulations of science and history and social ideals with no authoritative and conclusive word of God which automatically settles the issue. Its only weapons are truth and light, and these have to be continually rediscovered and refashioned to fit the facts which the age has found and verified.

Spiritual Reformers.

RUFUS JONES.

The Journal of George Fox. Ed. by N. Penney.
[Vol. 7. 92. 92] [1924]

p. 100 "I told him I would not cherish the least
measure of gold in any, much less pursue his star-light,
if I were the star-light - light from the morning star."

p. 64 "One, whose name was Cook, met me in the
street, would have given me a roll of tobacco, for people
then were much given to smoking. I accepted his love, but
did not receive the tobacco."

p. 24

[The priest] told the people that this was the Scriptures, by
which they were to try all doctrines, religious opinions. But the
Lord's power was so mighty upon me, & so strong in me, that I
could not hold, but was made to cry out & say, "Oh, no, it is not
the Scriptures." Then I told them what it was, namely, the Holy
Spirit, by which the Holy men of God gave forth the Scriptures,
whereby opinions, religions, & judgments were to be tried; for it led
unto all truth, & so gave the knowledge of all truth."

p. 111

I passed to Canby, & (Mr.) came into the town, the soldiers,
hearing of me, were up, were exceedingly rude. I kept on my
horse's back, & rid through them in the Lord's power; "Oh!" said they,
"he stuns, he glisters."

p 245

The soldiers who had charge of him at Scarborough Castle said,
"He is as stiff as a tree + as pure as a bell, for we could never stir him."

Jones, Rufus M. George Fox : Seeker - Friend. 24
Hager Bus 1930
New York & London [9450.d.778]

[Not much more than a summary of the Journal]

p. 196

For the present age the most important thing about Fox's mission in the world is not his theory, but his practical way of life. Truth for him was always something a man can not only think but be. ... Swinging away as he did from the prevailing theory of human depravity, he went far over to the other extreme & took a strikingly optimistic view of man. His more frequent phrase is, "Mind trace of God in every man." Set man free from tyranny & oppression, liberate him from false theories of life, draw out his potential capacities by a true education, awaken him to a consciousness of God within him, there are no limits to his spiritual possibilities. The one great method of ending the old way of life & inaugurating the new is the practice of love. And with honesty & sincerity under all circumstances, meet everybody with an understanding mind as well as in trust & confidence, reveal a spirit of spontaneous & unfeigned love, there will prove to be pretty nearly nothing in the world that will successfully resist their impact."

Jones, Rufus M. Spiritual Reformers of the 16th & 17th Centuries. Marmillon 1928. [Friend mostly from library]

p 24

Denck & Franck

Hans Denck ¹⁴⁹⁵⁻¹⁵²⁷ "The Kingdom of God is won by & he who searches for it outside himself will never find it, for apart from God no one can either seek or find God, for he who seeks God, already in truth has Him." (Was Geredessey Bz)

Sebastian Franck

¹⁴⁹⁹⁻¹⁵⁴²

p 25

I want my writings accepted only in so far as they are for the spirit of scripture, ... and only so far as the animating of the Word of God, Christ, the inward life & light of men, gives witness to them.... I cannot belong to any separate sect, but I believe in a holy, Christlike Church, ... and I hold as my nation, my neighborhood, my flesh & blood, all men who belong to Christ among all sects, faiths, & peoples scattered throughout the whole world - only I allow nobody to have dominion over the one place where I am pledged to the Lord to keep as pure virgin, namely my heart & my conscience."

p 25² It was Franck's primary idea - the principle to which he was dedicated ... for man's soul possesses a native capacity to hear the inward Word of God. He often calls Plato & Plotinus & "Hermes Trismegistus" his teachers, who "had spoken to him more clearly than Moses did." (Apology p 2)

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p 53. Franks calls to I now begin, the Word of God, the Power of God, the mind of Christ, Divine Actuality, Divine Ouzen, the true light, the lamp of the Soul.

The inward light is a common ground & essence for God & man. It is God as the immanent ground of all that is permanently real, & at the same time the divine endowment forms the fundamental nature of man's soul & is the original substance of our being. Consciousness of God & consciousness of self have one fundamental source in the deep where God & man are unseparated.

p 54 "Man must seek, find, & know God through an interrelation — he must find God in himself & himself in God." (The Golden Rule, Preface, 36-42)

"We do not need to cross the sea to find Him, we do not need to climb the heavens to reach Him — the Word is nigh thee, the I-mage is in thy heart, turn home & thou shalt find Him. (Paradoxia, sec. 107)

p 55-6 "Man know & teach of what they have pecked up & gathered in, without having experienced it — the depths of themselves." (Moral Enclosure, p 149)

p 56 Franks finds [the foundation principle for the spiritual life]... the Word of God, which is a divine reality, an eternal & self-sustaining activity, opening upward into all the resources of God, and at the same time forming the fundamental nature

Frank

& ground-structure of the soul. A person may live - many persons do - in the outer region of the self, using the natural instincts with which he is supplied, pursuing the goods of life that appeal to common sense & steering the earthly course by custom & reason, but it is always possible to have a wider range of experience, to be in deeper currents, & to draw upon a profounder source of insight. This deeper experience - which is the basis of Frank's mysticism & for him, the very heart of any genuine religion - consists of a personal discovery of the eternal Word of God within & an irradiation of the whole being through the co-operation of the will with it.

p57 This experience of the Word of God which is often begun about by the task of man - by an innermost personal choice - affects, Frank insists, all the faculties of the inner life. Reason now becomes illumined into a light which it never had until the gate into its deeper region was opened.

Now, through co-operation with the Spirit of God, reason becomes capable of higher processes, & can deal with divine things because it has actual data to work upon. The emotions, too, are no longer blind & instinctive, they no longer carry the will whether it would not. They are now the outflow of an inner experience which is too rich & full for expression, (Morroe Enc. p. 73a) which transcends the intellectual apprehension of it, but they are spiritualized & controlled for within. The moral

life - especially heyrtoned, - this is for Frank one, the
man evidences that - divine source has been tapped

p 60 The true & essential Word of God is the divine
revelation in the soul of man. It is the prize of all
Scripture & it is the key to the spiritual meaning of all
Scripture. Do not substitute Scripture for the self-revealing Spirit
or put the dead letter in the place of the living Word,...

Scripture is the Manger, but unless the Holy Spirit
comes as the day star in the heart, the Wise man
will not find the Christ (Das verbütscherte Buch, passing)

p 61 Christ, who is the very Nature & Character
of God made visible & vocal, is, as we have seen, not
limited to the historical Person who lived in Galilee & Judea.
He is an eternal Logos, a living Word, coming & expressing, in
some degree, in all times & lands, revealing His light
through the dim lantern of many human lives - & Christ
reborn in many souls, raised again in many victorious
lives, & endlessly spreading His Kingdom through the ever-
widening membership of the invisible Church (Das verbütscherte
Buch p 3)

p 62

Ein means for Frank, as for all mystics of his type, the
free choice of something for one's private & particular self - piece of
life - aims to at fulfil the good of the whole.

p 74 (Carpar Schwentfeld)

"The pen cannot completely lay the heart & the paper,
nor can the mouth entirely express the well of living
water within itself." (Vom Worte Gottes XXII c)

p 116, 114-115, 117

The Collegiant in Holland, so-called four Collegium, a
society, - it began in Walsum, where the deposing of the
pastor as a Remonstrant left the Congregation in part
with an a minority of which they approved. Among these were
the Van der Kotte brothers - well educated sons of a prosperous
farmer - who decided to hold meetings of the free congregational
type. At first the meeting was held in Jacobus Van der
Kotte's house but after a time it was moved to the neighbouring
town of Rynsburg. The Collegiant adopted the Seder in
the Mount - applied - not liturgical - rigor; simplicity of life;
denial of worldly occupations, professions; plainness of garb; rejection of
the world's etiquette; absence of titles in addressing persons; equality of
men & women even in public ministry. Water baptism was used,
but might be dispensed with, as they considered pure X'tian baptism
to be with the Spirit not with water. They accepted the Supper merely
as an occasion of fellowship & group washings. Brother-love was
the basis of their creed, & they agreed with the Mennonites about
oppression & taxes, refusal of military etc. They appeared of silent

wanting in their meetings. They were persons of scholarship & refinement & not strongly emotional & they highly valued dignity & propriety of ~~democratic~~ behavior.

Reynolds was the mother society from where the meeting spread.

p 117. Galeus & Abraham passed to the Collegians from the Mennonites. He soon became the most important Collegians.

p 123.

Fox was more than once in contact with Galeus & Abraham "In spirit they were very near together, & with little more margin on both sides the two movements might have joined in one single dream. For many years afterwards the common people, not given to nice distinctions, called to a general gathering of the Collegians at Reynolds, 'the meeting, the Quakers'."

Peter Ballings - "A light on the candlestick" - is undoubtedly the body of ideas for Quaker teaching (1862. Lucerne. Super candlestick - Dutch, probably Balling) translated into English 1663 by Benjamin Furley, a Quaker merchant of Worcester then living in Rotterdam.

Jacob Boehme born 1575 (p 135)

1594-1600 His mystical illumination of the young though long & earnest travail of soul as "a seeker." He describes it in

Aurora XIX, 10-13. (Jost Boehme)

"While I was in afflictive trouble, I elevated my spirit, & earnestly raised it up unto God, as into a great stress & oner, lifting up my whole heart & mind will & resolution & wrote into the love & mercy of God, not to give over unless he blessed me - then the spirit did break through. x x x My triumphing can be compared to nothing but the experience which life is journeyed in the midst of death or like the resurrection for the dead. In this higher my spirit suddenly saw through all, & in all created things, even in herbs & grass, I knew God - who He is, how He is, what His will is - & nothing is than Light - my will was set upon by a mighty impulse & became the being of God."

Later in the same book he describes how of twelve years this insight "grew in his soul like a young tree before the exact understanding of it" was arrived at.

p161 During the ten years since I followed "the opening of the gate" to him, Boehme meditated on what he had seen, and, though he does not say so, he almost certainly read much in the works of "the great masters," as he calls them, who were by his side, often in confused language; the central secret of the universe. Instead of babbling out,

his "flash" of insight grew steadily clearer to him as he read Jundel, & little by little, as one comes out in the dark, certain great ideas became defined. With his third "flash," which came to him in 1610, when he felt more "overshadowed by the Holy Spirit & touched by God," he was moved to write down for his own use what he had seen. "It was," he says, "powerfully borne in upon my mind to write down these things for a memorial, however difficult they might be of apprehension to my outer self [intellect] & of expression through my pen. I felt compelled to begin at once, like a child going to school, & wrote upon this very great mystery. Inwardly [in spirit] I saw it all well enough, even from depth, & for a certain time I had a chaos where all things lie [undifferentiated] but the unravelling thereof seemed impossible. From time to time an opening took place within me, as of a fracture. I kept this myself for twelve years [1600-12], being full of it & experienced a vehement impulse before I could bring it out into expression.

.. p. 15

"After I was awakened a strong smell was given to me in the life of God. This idea frequently recurs in Boehme's writings. of forget-fox. All the creature gave another smell unto me."

p177 (Boehme cont)

The entire manifested or out-breathed universe is, he says, the expression of the divine desire for holy sport & play. The Heart of God enjoys the myriad play of created beings, all tuned as the infinite strings of a harp for contributing to one mighty harmony, & all together uttering & vivifying the infinite variety of the divine purpose.

p184. Beyond man is a microcosm, expressing in himself all the properties of the gross world, to macrocosm.

p19

"If thou art born of God, thou art within the circle of thy own life is the whole undivided Heaven of God."
The Christophic life VI 71

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p211

Durand Hotman's Life of Jacob Boehme .1653

Hotman says "God hath sent this last generation a plain, uncocted message, bidding man to fight, telling him that he shall have Heaven, a Joy, a Paradise, a Law, a Territory, a Kingdom — but that all this is in himself, the Law & the war is himself." (22)

p213

John Sparrow in collaboration with John Ellistone translated all Boehme's works.

p214 (Sparrow) "This our wand world is the best Introduction to Faith Questions"

an inward looking-glass to see Heaven hath been, is, or shall be in Eternity, & our own minds are the best inward looking-glass to see Eternity exactly in;" and he expresses the belief that any one who leans (read all the works) God in the world within, & in the mind of man within, will learn to know them truly, will see Eternity manifested in time, will discover that the mind of man is a centre of all impatiencies & that heaven & hell are potentially in us, & he will be convinced that God is in all things & all things are in God; that we live in Him & that He lives in us."

p. 218 John Ellstone in his preface to Boehme's Epistles says that "Boehme can no more consist of 'the letter' or of 'the letter' & the spirit" than a man can consist of a row of written notes. These things are only signs of the duration of the skilful musician who must himself make the sound on his instrument before there is any music. He says that we must "divinize our knowledge in an affectionate working love & obtain the experimental & essential reality of it in our own souls!"

pp. 220 et seq. These Fox does not acknowledge it, he was ardently more influenced by Boehme.

p. 227. Juan de Valdes "The Divine Considerations" translated by Nicholas Ferrar of Little Gidding.

p. 247. Everard Oswald Nicholas of Cusa's De Visione Dei

p246 Love food absolutely when you may do as you please
(V. Aquinas)

p 253. J. R. Randall p 256 translates
Theologie fernmanne
"Litt. J. R. Manuall"

p 257. Preface to J. R. Randall's "Dignity of Starve" uses
"the too too much modesty & timidity of
themselves."

Peter Henry's work could be used looking up.

Benjamin Whitcombe b. 1609 (p 251)

p 255 "he has always found in his own experience" that
preaching has been commended by reason that it more
illumined my head."

p 296 There is "a seed of god" ... in the very
structure of man's inner nature, "god is more
inward to us than our souls"

p 297 "The Truth of god are connatural to the soul of
man & the soul of man makes no more resistance to them
than the air does to light."

The moment we follow "the divine form & temper" of
our inner nature we find our freedom, our health, our
power our joy

Benjamin Whistler. Helen Samson pp 32-3
 "Things that are unnatural in the way of Religion,
 the Illapses & breakings in of food upon us, require a
 mind that is not vulgar & Passion but is serene &
 quiet Polite, here there is no tumult of Imagination.
 ... There is no fervour & profuse effusion of Religion where
 the Mind is not composed, sedate & calm."

Traherne p 30

You never enjoy the world aright, Like the Sea
 that floweth in your veins, till you are clothed with the
 heavens, & crowned with the stars: and perceive
 yourself to be the sole heir of this whole world, & man to
 20, because man as it is the only creature sole heir as
 well as you. (Centures of Meditation i. 28-31)

Rufus M. Jones. New Studies in Mystical Religion. 1927

37

p 31. Rudolf Otto "Das Heilige" uses "numinous"
Annuminos experience is an experience sui generis &
indecipherable

p 35 "There is some bond of higher correlation &
foundational connection between our minds & the cosmic
order."

pp 46-47 Mystical peace a power not one's
own flows in; suddenly, the feeble & timid soul can
stand the universe, garrisoned thus with peace that
overpasses comprehension.

p 53 The Synoptic Problem - Constellation of men
is in danger of disintegration & dissociation. ... It is
essential for him, therefore, to become integrated,
knur up into coherent whole. Just this work of
unification is done usually unperceived by his discovery of
God. ... The divided self becomes unified.

p 127

"I am convinced that St. Paul & St. John, who interpreted His
life, His Spirit, His dynamic influence over, are a truly
Source of His faith as an the synoptic Gospel."

p 177. Tertullian "On the Resurrection of the Soul"
"Whenever the soul comes out of ... & attains something of
its natural boundness, it speaks of God."

p 180

Confucius said "Our moral being is the great root of all
existence, & the moral order is the universal law of the
world." "All-embracing & vast is the nature of the
good man. Perfumed is he; inexhaustible like a living
spring of water, ever running on into life & virtue.
All-embracing & vast is he like Heaven. Perfumed &
inexhaustible like the abyss."

p 182

"Whenever the soul is in unity &
rationality, it bears witness to the truth, & to the deeper
Reality within it is allied, which binds as fragmentary
knowing self to the eternal nature of things. We can
know as far as we are more than we appear
to be in our isolation & finiteness. There is a spiritual
foundation under our feet. One may as well talk of the
music & harmony of a single note as to talk of the
truth alone as a single, sundered, finite, uncolored
mind knows. But the way for my deep-lying
rational notes in the deeper rational life of God & I can
no more talk of truth than an ephemeral glow in

a sunbeam could talk & elocute, or than a
sex-urkin could have a theory of space & time."

p 191. Friedrich von Hügel wrote in 1922 "For
myself I must have both movements: the palace
of my soul must have somehow two lifts — a lift
that is always going up for below (the scientific
movement) & a lift that is always going down for
above (the religious movement)."

p 204.

Five hundred years before Christ a certain King asked
an Indian sage to tell him "What is the light of man".
"The sun, O King," the sage replied; "for having the sun
for his light man sets, moves down, does his work, & returns."
"But when the sun is set, O Yojnavalkya,
what is the light of man?" "When the sun is set, then
the moon is the light of man; for having the moon for his
light, man sets, moves down, does his work, & returns."
"But when the sun is set, & the moon is set, what is the
light of man?" Yojnavalkya answered: "When the
sun is set & the moon is set, then fire is the light of
man; for having fire for his light man sets, moves
down, does his work, & returns." "But when the sun
sets, & the moon sets, & fire goes out, what then is the light of

38
man?" The ancient sage gave this reply: "When the sun
is set, & the moon is set, & the fire is gone out, THE
SOUL IS THE LIGHT OF MAN."

Brihadaranyaka Upanishad IV. 3,
Quoted from James B. Pratt's 'Religions of India'

A Meave Brayshaw. The Quakers. Ed. 2. (1927)
Swarthmore Press

39 A

pp 49-50

Francis Howgill

"If you build upon anything or have confidence
in anything which stands in time + is on this side eternity
& the being of beings*, your foundation will be swept away,
& you will come upon ice."

* = the habitation of habitations. Being = house or cars
- Wright's English Quaker Dict.

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William Leddra shows up in a cold dark room
channel or log, then writes on the ^{accepted date 1659 or 61} last day of his life:-
"The sweet influences of the Morning Star like a
flood, distilling into my habitation, have so filled me
with the joy of the Lord in the beauty of holiness that
my spirit is as if it did not inhale a tubercle of plague,
but is wholly swallowed up in the beauty of eternity from
whence it had its being."

Robert Barclay. An Apology for the True Christian
 Divinity, As the same is Held Forth, and Preached, by the People
 called, in Scorn, Quakers. The Sixth Edition in English 1736
 [Copy given to me by D.S. Robertson. Has on title page "May
 Nuckolls 1736"]

Uses Objective in sense of subjective. p 4 "Dreams, or inward
Objective Manifestations in the Heart."

p 4

"For this Divine Revelation, & Inward Illumination, is that
 which is evident and clear of it self, forcing by its own
 evidence & cleanness, the Well-disposed Understanding to
 assent, ~~consequently~~ ^{consequently} moving the same therunto, even as the
 common Principles of Natural Truths move & incline the mind
 to a natural assent: ~~so that~~ ^{so that} the whole is greater than its part;
 that two contradictory sayings cannot both be true, nor both false*

[for Springs of p. 42]

[* This has phrase
 would do! A.A.]

p 5

The Scriptures "are only a Declaration of the Fountain, & not
 the Fountain it self, therefore they are not to be esteemed the
 Principal ground of all Truth & Knowledge, nor yet the adequate
primary Rule of Faith and Manners"

year, all these who apply themselves effectually to Christianity, are not satisfied until they have found its effectual work upon their Hearts ... do feel that no knowledge effectually prevails, to the producing of this, but that which proceeds from the warm Influence of Gods Spirit upon the Heart, & from the comfortable Shining of his light upon their Understanding. And therefore with purpose a late modern Author saith well, (vide licet, D^r Smith of Cambridge, in his Sermon Discourses) "To seek our Divinity merely in Books and Writings, is to seek the living among the Dead, we do but in vain many times seek God in these, where his Truth is too often not so much Enshrined as Entombed. Enter to please Deum, Seek God within thine own Soul; He is best discovered... (as Plato says, Phaedrus c. 1) by an intellectual Touch of him. We must see with our Eyes, hear with our Ears, and our Hands must handle the Word of life...

"Aristotle's Logicke, and both Papists & Protestants, now degenerate, for the simplicity of Truth, make the hard-ward of Divinity (as they call it).

p 26. He is inconsistent about the Scriptures & rather puts banks on the doctrine of the inward light.

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(Comparison of Barclay & Spinoza)
of p 40 § begins "Fa the Divine Revelatio" etc

Spinoza. Ethic. (Hale White) p 48

Ethic II Definitio

IV By adequate idea, I understand an idea which, in so far as it is considered in itself, without reference to the object, has all the properties or internal signs (denominaciones intrinsecas) of a true idea

Explanation. — I say internal, so as to exclude that which is external, the agreement, namely, of the idea with its object.

Ethic II Prop XLIII p 88-90. (Hale-White)

He who has a true idea knows at the same time that he has a true idea, nor can he doubt the truth of the thing.

Demonstr. — A true idea in us is that which in God is adequate, in so far as He is manifested by the nature of the human mind. Let us suppose, therefore, that there exists in God, in so far as He is manifested by the nature of the human mind, an adequate idea A. Of this idea there must necessarily exist in God an idea, which is related to Him in the same way as the idea A. But the idea A is supposed to be related to God in so far as He is manifested by the nature of the human mind. The idea of the idea A must therefore be related to God in the same manner, that is to say, this adequate idea of the idea A will exist in the mind itself which has the adequate idea A. He therefore who has an adequate idea,

that is to say, he who knows a thing truly, must at the same time have an adequate idea or a true knowledge of his knowledge, that is to say (as is self-evident) he must be certain. - D. E. D.

Schol. x x v no one who has a true idea is ignorant that a true idea involves the highest certitude; & have a true idea signifying just this, & know a thing perfectly or as well as possible. --- Then, again, what can be clearer or more certain than a true idea as the standard of truth?

x x x We regard to the last-mentioned point - how a man can know that he has an idea which agrees with that of which was the idea. I have shown above more times than enough that he knows it simply because he has an idea which agrees with that of which it is the idea, that is to say, because truth is its own standard. We must remember, besides, that our mind, in so far as it truly perceives things, is a part of the infinite intellect of God, & therefore must be that the clear & distinct ideas of the mind are as true as those of God." Also something Spang. like in the book exactly of 15th proposition [Theological] into discussion of a comparison of numbers argument showing that the only way to understand logical structure

pp 137-8 [Barclay]

By the Seed, Grace, = Word of God, and Light, Christ, we say, every one is enlightened, "we understand a Spiritual Heavenly, - Invisible Principle, in which God, as Father, Son and Spirit, dwells; a measure of which Divine & glorious

44

Life is in all Men, as a Seed, which of its own Nature draws, invites, & inclines to food; and this some call Vehiculum Dei, or the Spiritual Body of Christ."

[Barclay takes the Fall literally, & regards man's nature as fundamentally bad, & the Light as something for the outside.]
A.A.

p. 160

John I 9. "the Quakers Text"

p. 191-2

"many of the Heathen Philosophers ... had a Knowledge and Discovery of Jesus Christ inwardly ... Some called him an Holy Spirit ... an Immortal Light ... Platonius also calls him Light, ... calling him also Wisdom, a Name frequently given him in Scripture ... And what is this Wisdom in Christ? ... They knew the Wisdom was right with them, & that the best Knowledge of God, & divine Mysteries, was by the Inspiration of the Wisdom of God."

p. 193

Augustine also testifies in his Confessions, lib. 1. Cap. 9. "that he had read in the Writings of the Platonists, though not in the very same Words, yet that, shew by many & multiplied Reasons did persuade, that in the beginning was the Word, & the Word was with God; this was

in the beginning with God, by whom all things were made, & with out
 which nothing was made: In him was life, & the life was the light
 of men: And the light shined in the Darkness, & the Darkness, &
 the Darkness did not comprehend it.

p 193

"Yes, there is a Book translated out of the Arabic, which
 gives an account of one Hai Eben Yokedan; who, without
 converse of Man, living in an island alone, attained such a
 profound knowledge of God, as to have immediate converse with
 him, & to affirm, that the best & most certain knowledge
of God, is not that which is attained by Premises, promises, &
Conclusions deduced; but that which is enjoyed by Conjunction
of the Mind of Man, with the Supreme & Eternal, & that the
Mind is purified from all Corruptions, & is separated from all
 bodily Images, is gathered into profound Stillness."

p 195

Augustine lib 10 cap 27. "It is too late that I have loved thee,
 O thou ^{Confession!} Beautifulness, so Ancient & so New! Late have I
 loved thee, & beheld thee as wast within, & I was without,
 & thou wast seeking thee! Psalm

x x x

Of this also our Country-man George Buchanan speaketh
 thus, in his Poem, De Jure regni apud Scotos: Truly,

I understand no other thing as present than that Light, which is divinely infused into our Souls; ... Some call this Power, Nature; others the Law of Nature; I truly judge it to be Divine, & am persuaded, that Nature & Wisdom never say diverse things. Moreover God hath given us a Compend of the Law, which in few words comprehends the whole; & we, there shall love him from our Hearts, & our Neighbours as our selves. And of the Law all the Books of the Holy Scriptures, which pertain to the forming of Manners, contain no other, but an Explicator.

p 352 [Luther meetings]

When Assembled, the great Work of one will agree to be coin- upon God: & returning out of their own Thoughts & Imaginations, & feel the Lords Presence, & know a gathering wth his Name indeed... And as every one is thus gathered, & so meet together inwardly in their Spirits, as well as outwardly in their Persons; then the secret Power & Virtue of Life is known to refresh the Soul, & the pure Intentions & Breathings of Gods Spirit are felt & arise; ... yea, it may, & hath often fallen out among us, that diverse Meetings have pass^d without our word; & our Souls have been greatly comforted & refreshed, & our Hearts wonderfully overcome into the secret sense of Gods Power & Spirit, which without our word hath been ministered from one Vessel to another. x x x

... that manner of sitting silent together, & waiting together upon the

Lord. ... not being only Wills as to Wads, but even obtaining
from all their Thoughts, Imaginations & Desires; so watching
in a holy Dependence upon the Lord they come
thereby to enjoy & feel the anings of this life, which as it
prevents in each particular, becomes as a Flood of Refreshment,
& overpreads the whole Meeting:

... p 355 and so there being also an inward
quietness & retiredness of mind the pure life
hath a free passage through them.

p 358

The mind sinks down, & waits for the Appearance of life.

p 379-80

~~the~~ Worship be indeed very different from the devils
abolished invited Worship among Christians ... you have been
testified of, commended & praised, by the most Pious of all
sorts, in all Ages ... So that from the professing and practising
thereof, the Name of Mystical Worship arise, as yet after Sort
generally commended by all; whose Writings are full both of the
Explanation & of the Commendation of this sort of Worship:
where they plentifully assure this inward Involvement &
Abandonment of the Mind, as they call it, from all Images & Thoughts,
& the Prayer of the Will: Yes, they look upon this, as the height
of Christian Perfection.

Quoted from the Mystical
of Laurea Sophia. English Translations
1657. Downy.

Darley cont?

48

He is much opposed to "Dancing, Gaming, Carding, & Comedies acting" upon as that "by Christians not condemning these things, but allowing of them, many that are accounted Christians, take up the whole Time in them; yea, make it their Trade & Employment? Such as Dancing-Masters & Comedians, &c."
He wishes a stop be put to these things so that those professing to own should betake themselves to some honest livelihood.

p. 548

He suggests to entertain these things we can find "innocent-Divertisement, and may sufficiently serve for Relaxation of the Mind, such as for Friends to visit one another; To hear a read History; To speak liberally of the present or past-Transactions; To follow after Geometry; To see Geometrical & Mathematical Experiments, & such other things of that Nature.

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[Cf Spinoza with p. 47 "And to use this Worship"]

Spinoza. Ethic. Hol. White. p 93

Prop XLVII (Pr 2) The human mind possesses an adequate knowledge of the eternal & infinite essence of God.

"... The reason why we do not possess a knowledge of God as distinct as that which we have of common notions is, that we cannot imagine God as we can bodies

p 207

it pertains to the essence of the human mind to have an adequate knowledge of the eternal infinite essence of God.

Spinoza. Ethics (Hale White) p 236

Schol. to Prop 68 of Human Bondage

"the spirit of Christ, that is to say ... the idea of God, which alone can make a man free, & cause him to desire for other men the good he desires for himself."

p 241

"Happiness is nothing but the peace of mind which springs from the intuitive knowledge of God, & perfect the intellect is nothing but to understand God ... "The final aim, therefore, of a man who is guided by reason, that is to say, the chief desire by which he strives to govern all his other desires, is that which he is led adequately to conceive himself & all things which can be conceived by his intelligence."

p 243

Minds ... are not conquered by arms, but by love of generosity. Euzymus p 153 "Minds are not conquered by arms, but by love & magnanimity."

p XLVII

In the Treatatus Medicinis Politicus Spinoza says that "the wisdom of God, which lead man to salvation, were revealed to Him [Christ], not by words or visions, but immediately," & that "in this sense we may say that the wisdom of God - that is to say, wisdom which is more than human - took upon itself human nature - Christ, & that Christ became the way of salvation."

p XLVIII^{ix} Adh White, quest of the Trinitates
Theologus. Petrus :-

our chief good & our perfection depend solely upon the knowledge of God. Again, since nothing can be nor can be conceived without God, it is certain that all things which are in nature involve & express the conception of God in proportion to their essence & perfection; & therefore, the more we understand natural things do we attain to a greater & more perfect knowledge of God; ... the whole of our knowledge - that is to say, our highest good - not only depends on our knowledge of God, but wholly consists in it, a truth which is also evident when we consider that man is more or less perfect according to the nature or perfection of the things which he loves above everything else. He, therefore, is necessarily the most perfect & is the chief sharer in the highest happiness who loves above everything the intellectual knowledge of God. ... In this, therefore, our highest good & our happiness are summed up - the knowledge & the love of God.

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Aug 17. 37

The Works of Jacob Boehme. With an introduction by
a graduate of Glasgow University. Vol. I. The Epistles
Glasgow. 1886 V.L. [3.36.93]

p 197 201

"Long ser, is a simple, childlike way to lead to the
highest wisdom: the world knows not; you need not seek for
wisdom in remote places, or travel into strange countries, for,
the hand that is the door of your soul knocks, & if she shall but
find an entry, rejoiced, free from the soul, she will there
revel herself indeed, & rejoice therein more than the sun in the
element; if the soul yield itself up to wisdom for a full possession,
then she penetrates into the flaming fire of love &
unveils all mysteries of the soul.

p 200

"you may reassured that if you continue your constancy in
love to truth, that is will open, reveal, & manifest itself &
you in its flaming love, & make itself certainly known; but the
searching of it must be begun aright, for we attain in the true
ground of divine knowledge by the sharp searching & speculation of
our reason for what is; but the searching must begin for
within in the chamber of the soul, for reason penetrates no
further than its own astrum (or constellation) of the outward
world, for hence reason hath its origin.

Aug 25. 43 Science, Religion, the future. C E Raven 53

p 14 Reason itself, the actual living person, would seem to be
the only medium competent to express & explain to persons their
universe of experience.
(This argument is] to Christ's doctrine of incarnation.

Letter for Tania Robertson. Sept 20. 46

54

Appropos of Swinburne's "Hertha"

" 'Tis you read in our my breakfast r, as I looked up
on the endward air of the window, a breeze suddenly
caught a great Plane Tree & all the leaves became
alive & seemed to murmur the last line -

" Man that is one with me
man that is I "

+ I had one of these curious waves of sense of
'oneness' that occasionally follow me.

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