

Shall we serve God or Mammon?
[Title from verso of p. 2]

I once read an epitaph which struck me for its pathos & its truth; it was written for a man who had died by the present occupant of the tomb & it ran thus

We loved too much & not enough;
God cast him out & we did more;
yet pit him - his ways were rough;
Forgive - we do but what we can.

you cannot serve God & mammon. said Christ; & for 1800 years men have been endeavoring to derange the balance of the statement. Their efforts are ^{potentially} contemptible & futile as you know to regard them; for every part of their work are unsuccessful. But if successful they are also inevitable; they follow from the nature of man. There is a period in the life of a tadpole when it compromises between its old & its growing lungs; it can't help it; it is no make - neither fish nor flesh frog. Man is a developing tadpole or an embryo frog; he rises up to the upper air, but ~~the~~ ^{the} ~~less~~ ^{deeper} his affections drag him back to the familiar mud; ~~he would~~ ^{he would} ~~fair~~ ^{fair} ~~walk~~ ^{walk} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~mud~~ ^{mud} ~~but~~ ^{but} ~~obscure~~ ^{obscure} but ~~impotent~~ ^{impotent} ~~hopes~~ ^{hopes} ~~use~~ ^{use} ~~him~~ ^{him} ~~now~~ ^{now} ~~&~~ [&] ~~open~~ ^{open} ~~to~~ ^{to} ~~touch~~ ^{touch} ~~the~~ ^{the} ~~heart~~ ^{heart} ~~of~~ ^{of} ~~heaven~~ ^{heaven}. herein lies the tragedy of life; a ^{creature} ~~man~~ ^{man} of a ~~single~~ ^{single} ~~one~~ ^{one} ~~family~~ ^{family} would rather ~~little~~ ^{little}; for though he part of the desired object he could still respect his own struggles; ~~he would~~

show that the thing he might want really the thing he wanted to have; the true nature is ~~to~~ to perceive after years of study that the end in part itself is a delusion; that it is not better but to move other part that effort should have been directed.

I stand like one
that long hath taken a sweet golden dream:
I am angry with myself now that I weale!

There is the cry of bitterness, Dante affronted for his
pagan so true nature than to see the good that
might have been; it was a sufficient punishment;
poorly the fire, the snow, the looking death
could have been a merciful discern. Man is
wretched because he compromises; he compromises
because he is man. — 'ye cannot serve God &
mammon' - true; ~~but~~ true also that 'ye can serve
neither God nor mammon' - but only held between the two.

Little extreme is more respectable than the mean; we
show it by our homage to men of genius - ^{the} who are
our heart-club than the general in their worldly estate of
the devil or of God; ^{yet} but even these ^{at} better ^{at} degree
from their fellow embryos; a Napoleon has not shuddered
from quaking of conscience quaked his conscience; he is never

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the ~~ladder~~ ~~than~~ ~~the~~ ~~poor~~, but the ~~proppid~~ ~~tenet~~ ~~is~~ ~~made~~
 themselves manifest in dim disquietude; a Plotinus is
 swept into the result here; but returns to earth is straightly
 seized with the chills. It is easy for doctormen to
 preach civility in good or evil; it were as ~~reasonable~~ ^{natural} to
 preach next to the pendulum. 'Man being reasonable must
 get devil says Ozym; one might add 's must
 expect because he is not wiser. ~~He is a ball~~ ~~lose~~ ~~God~~ &
 the devil play a ball with him; maybe when the game
 is done he will rest in the bosom of the father; maybe
 he must make the best of the foul foul's claws.

Compromise in this sense is a circumstance of development;
 neither need nor avoid, but inevitable. ~~In all his efforts~~
~~to~~ ~~good~~ Wings don't grow in a moment; a grub can't
^{immerse} ^{manually} jump into the parable of a butterfly; that is a transition.
 When however we enter the region of conduct the greater
 change is exact; we speak no longer of the compromise that
 is inevitable, but the compromise that is deliberate.
~~There~~ ~~then~~ ~~is~~ ~~a~~ ~~choice~~ ~~offered~~ - some will say between
^{principles} [&] ^{conscience} ^{vs} ^{between} ^{conscience} [&] ^{truth}
 truth. ~~the~~ ~~difficult~~ ~~choice~~ ~~for~~ ~~man's~~ ~~only~~ ~~condition~~;

he has a passion for good, yet all his life he is but learning what good is.

We will take a simple instance; two men learn the vintner with one creed - hatred of the top hat; with one end - its annihilation. Their ~~enthusiasm~~ ^{Passion} is equal ~~but is~~ ^{is} full enthusiastic, equally genuine; they are agreed on all points save one - the means. That seems a small detail; yet just there lies the germ of division. They part; one purchases a soft felt hat, with a wide brim; day after day he parades. Ours he deposits in his store; strangers and friends look askance; the porter at the club is indignant; the tradesmen suspicious. He suffers a gross failure, but finds no way. He is disappointed & bitter; he has seen through the world & its illusions; no matter, he will be faithful still to principle; if all else fails him at least he will retain his self-respect. In this flight he meets the partner of his youth. He asks: what does he see? He pleads in the denunciation of top hats this traitor advances towards him; friend greet him with a shrug; the tradesmen, ^{with deepening} the tailor solicits the pleasure ^{human} of clothing him; proud eyes look up to him; 'ichahad, ichahad!' Sorrow has fallen a second time upon him. - ~~yet observe - the difference~~ Traitor! cross he of the soft & broad-brimmed hat. 'Not at all' replies the other. 'Observe - I am a leader of fashion - nothing can destroy

upon it ^{edit} the cup of an emperor. Tomatoes are the ^{prime} product
 of the world; they work on a large scale - but they
 work with fire. Behind the yellow immovable front
 husbandmen & ~~the~~ ^{make} them changed track green. The
 husbandmen are the new old compromise.

The end resultless is not in need but in the insuffic-
 iency of need. All needs are true; it is but their particular
 that makes the false. Men are not deceived; what they
 want as good is good - but not the good. The head must
 rectify the heart - not vice versa, but into & out of.

There is no rest; new light under the eye mount; let it
 the old light the green blind. There is no (fundamental)
 principle (however fundamental it appears) that ^{has not need} is not liable to sub-
 version; no springs of ^{feeling} ~~action~~ that will not grow good
 with standing. A radical who does not assimilate
 consecration may be counted, but he is a fool; an ascetic
 who has not well weighed the pleasure of sense is a fool
 rather than a saint.

But we must admit that
 Act of counter has its reasons, so has compromise. If the
 former sacrifices head to heart, the latter sacrifices heart to head.

Once admit the maxim, 'Do evil that good may come'
or there is no logical limit.

A compromise that begins to
~~being~~ ^{follow} ~~politic~~ at first may end ⁱⁿ ~~by~~ ^{the} ~~being~~ ^{done} ~~stained~~; a contact

these days of principle may issue in no principle at all. There

is a ^{strength} ~~weakness~~ in the ~~mere fact~~ ^{attitude} of defiance, however
preheated ~~is~~ ~~detour~~; & a heart in contact, however

disasters. In a field so small as life it is well

limited that these virtues have a class of exercise; a

man does not find truth in his former years;

& ⁱⁿ the search for ~~truth~~ it is left to find that it

needs defiance. ^{He is} ~~A man~~ is a fool to fling

himself against a stone wall; but there is a silliness

of folly. No end is done; but energy is not given

the form of heat; & heat is necessary for the maintenance

of life. ^{throughout} The law of compromise is so deeply ingrained in

me that I compromise with compromise itself. I will

not say it is good - I say of my own heart is that

way. ^{must} Then; follow their Pagans; they may be hot-

blooded fools or cold-blooded philosophers, or either between

the two ^{may} ~~say~~ ^{again} there comes a hot-blooded philosopher
the ^{least} ~~world~~ ^{heart} ~~heeds~~ ^{felt} its senses - a world do, if it knew

what was good. The world is a machine that is not easy;
we shall see it to take it right again. One pitcher in the
cog & one in the; one sets off next here, another spins on the top.

Some start upset & consider the whole problem of the young, & that
themselves use; meaning perhaps some edict has hit on the right
spot by accident & really make the whole engine more.

They are that his ~~has hit on the~~ ~~is the~~ ~~right spot~~ &
one method is right & every one else's wrong;

is the frame of his labour and has for a round of time to deal his
neighbours; the states gods mean at the virtual under; the
labours
notes come at the idle looks on; & the maker of the
machine stands aloof, reflects perhaps that it is not out of
order after all. - Shall we serve God & man? Well - let

us serve God as much as we can. But ~~remember~~ that God
is not a paid quater; just business to do; nay, it is
not even so now we God. It is a ^{we still} right to
be God turns out to have been man; ~~Protestants to be true~~

~~God~~ the finally we ~~shall~~ follow a divine ~~lead~~
us to the devil; our defiance & our pulses will may
help us up; no matter - we are maker of the machine God &
have started to find him in. ~~Protestants~~ shall we serve God
man? - In my part I will come to ask that may
the question.

Faint, mostly illegible handwritten text at the top of the page, possibly containing a header or introductory paragraph.

Main body of faint handwritten text, appearing to be a letter or a long note, with some words and phrases being more legible than others.

Dr. Hammond
Shall we serve God?

S. J. ...
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