

**ALONE TO THE ALONE:
PRAYERS FOR THEISTS BY
SEVERAL CONTRIBUTORS.
EDITED, WITH A PREFACE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649493197

Alone to the Alone: Prayers for Theists by Several Contributors. Edited, with a Preface by Frances Power Cobbe

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

FRANCES POWER COBBE

**ALONE TO THE ALONE:
PRAYERS FOR THEISTS BY
SEVERAL CONTRIBUTORS.
EDITED, WITH A PREFACE**

None to the None.

Alone to the Alone:

PRAYERS FOR THEISTS,

BY

SEVERAL CONTRIBUTORS.

EDITED, WITH A PREFACE,

BY

FRANCES POWER COBBE.

"Let us invoke God himself, not in mere form of words, but by elevating our souls to Him by prayer. And the only way truly to pray is to approach alone the One who is Alone. To contemplate that One, we must withdraw into the inner soul, as into a temple, and be still."

Plotinus, 5th Ennead, Lib. I.

"This is the life of the blessed, . . . to seek, alone, Him who is Alone."

Ibid., 6th Ennead, Lib. II.

Third Edition.



WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1881.



LONDON:
PRINTED BY C. GREEN AND SON, 178, STRAND.

gt. weekly lit
6-26-39

7-25-39 v.A

PREFACE.

THIS book is designed for the use of those who desire to cultivate the feelings which culminate in Prayer, but who find the rich and beautiful collections of the Churches of Christendom no longer available, either because of the doctrines whose acceptance they imply, or of the nature of the requests to which they give utterance. Adequately to replace in a generation such books through which the piety of ages has been poured, is wholly beyond hope. The ambition to achieve such an enterprize would but betray ignorance of the laws by which these precious drops are distilled slowly, year after year, and century after century, from the great incense-tree of humanity. But if as yet, and for a long time to come, the literature of Theism must be comparatively poor and unmellowed, it does not follow that we ought not to commence, as best we may, the task of producing its earlier

fruits; trusting reverently in the Power which, we believe, is guiding the souls of men to a holier and happier faith than the world has yet known, to give to us by degrees all the treasures of noble thought and sacred inspiration. If our religion be genuine, it must needs happen that, at its proper stage of growth, it put forth bud of prayer and flower of praise, not in artificial imitation of those which have grown on another stem, but fresh from its own heart, and "bearing seed after its kind." With the conviction that such blossoming is even now taking place in hundreds of souls from east to west of the globe, I have endeavoured to gather from the friends best known to me such prayers as they were willing to lend; especially such as they might have written at any time under the influence of those more vivid feelings which we all desire to perpetuate. The result of a compilation so formed is, of course, in every sense, imperfect and fragmentary. Little effort has been made to fill up obvious deficiencies; and none at all to modify either in favour of more conventional phraseology, or of the editor's personal opinions, the expressions which each writer has spontaneously chosen. In no degree are the Prayers offered as models of what such compositions *ought* to be, but only as what *are* the aspirations of living souls. Perhaps in the great solitude wherein most of us dwell for the larger part of our lives, as regards all our deeper emotions, it may be more help-

ful to know that other human hearts are feeling as we feel, and thinking as we think, rather than to read far nobler words, which come to us only as echoes of the Past. That a strong likeness of sentiment runs through the various pieces of this volume, has seemed to me, as I received them one after another, to shew in a remarkable way the essential identity of Theism, whether embraced by old or young, men or women, Europeans or Asiatics; by minds trained in the schools of Christianity or of Heathenism, of the Roman Church or the Anglican, of the Calvinist or the Unitarian. The bonds of authority once broken, and the soul set at liberty to find its God, it would appear (if the search be one of the heart and life, as well as of the intellect) that the conclusions arrived at by the seekers do not very essentially differ, no matter from how remote a point of the theological compass they originally started.*

Perhaps it will be asked, "Why make formal manuals of Prayer? Do Theists need such aids to lift up their hearts; and cannot they dispense with helps which better become the puerile than the manly stages of the religious life?" I answer, that I can believe there

* Perhaps it may be as well once for all to state that fifteen persons have contributed to this book. With the exception of two Prayers taken from the excellent little Manual of M. Leblois of Strasbourg, they are all now published for the first time. It is hoped that the reader will not endeavour to identify their respective authorships.

may be happy souls who have transcended any such need, and for whom other men's prayers would be superfluous and intrusive. But I have not yet known in actual life one who can always soar into the upper air of thought, and feel no flagging wing, no need to be sustained and strengthened at intervals by the aid of his brother. It is true that the man who never addresses his Father in heaven, save in words dictated to him by his priest, has not yet learned to pray at all. But, on the other hand, the man who feels no kindling of his heart as he joins in the worship of his fellows, seems to me to have either ascended far above, or fallen below, the average of human sentiment. Because we have found a religion which satisfies alike our hearts and intellects, we have not, therefore, altered the conditions of our moral constitution, or passed outside the realm of those beneficent laws of sympathy which knit together the sons of men in mutual help and mutual dependence. It is subjecting our faith to an unnatural strain, a strain which only the fulness of intellectual and spiritual assurance can enable us to bear, to forego all the ordinary aids of piety; and I, for one, cannot but regret that we, of all men who believe in God, most rarely meet together to worship Him; that our reserve in such matters keeps us so far apart, that we lack all brotherly help and sympathy in the struggles of life; and, finally, that we have no books in whose perusal we can wholly