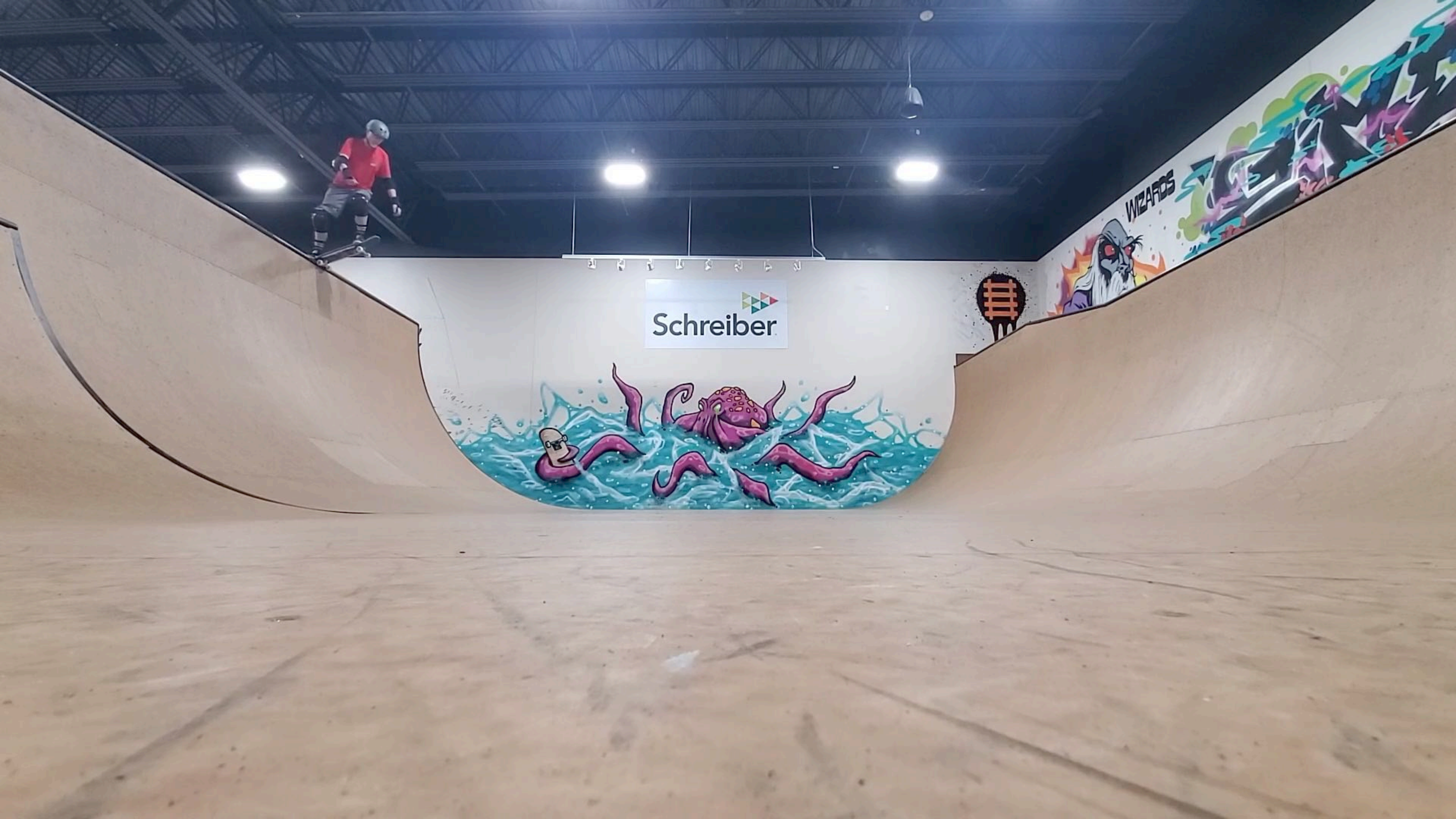


# HOPPE

WELL AND WISELY FIXED





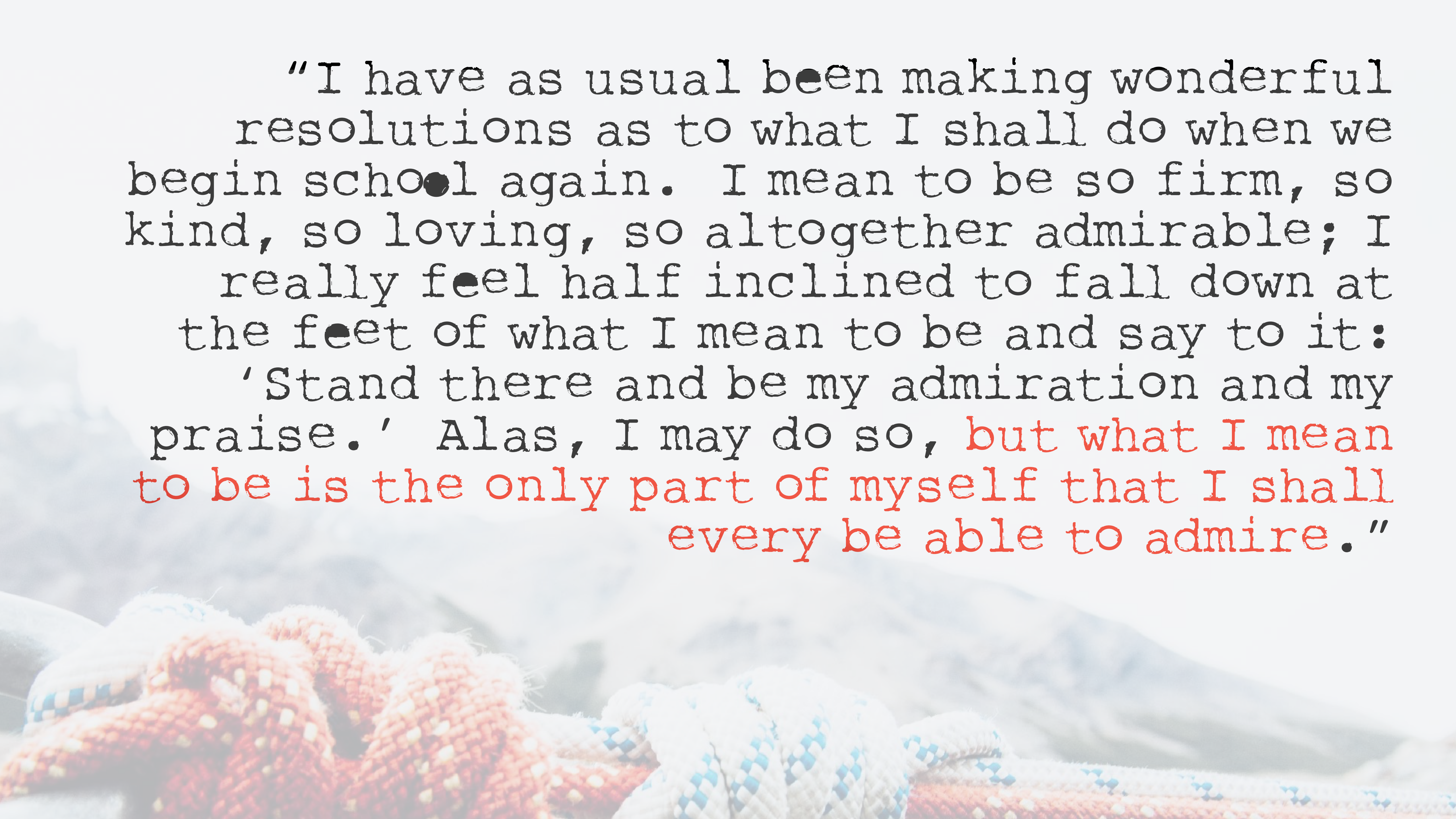


Schreiber

WIZARDS

9 Let us not become weary in doing good,  
for at the proper time we will reap a  
harvest if we do not give up. 10  
Therefore, as we have opportunity, let  
us do good to all people, especially to  
those who belong to the family of  
believers.

Galatians 6:9 – 10



"I have as usual been making wonderful resolutions as to what I shall do when we begin school again. I mean to be so firm, so kind, so loving, so altogether admirable; I really feel half inclined to fall down at the feet of what I mean to be and say to it: 'Stand there and be my admiration and my praise.' Alas, I may do so, but what I mean to be is the only part of myself that I shall every be able to admire."

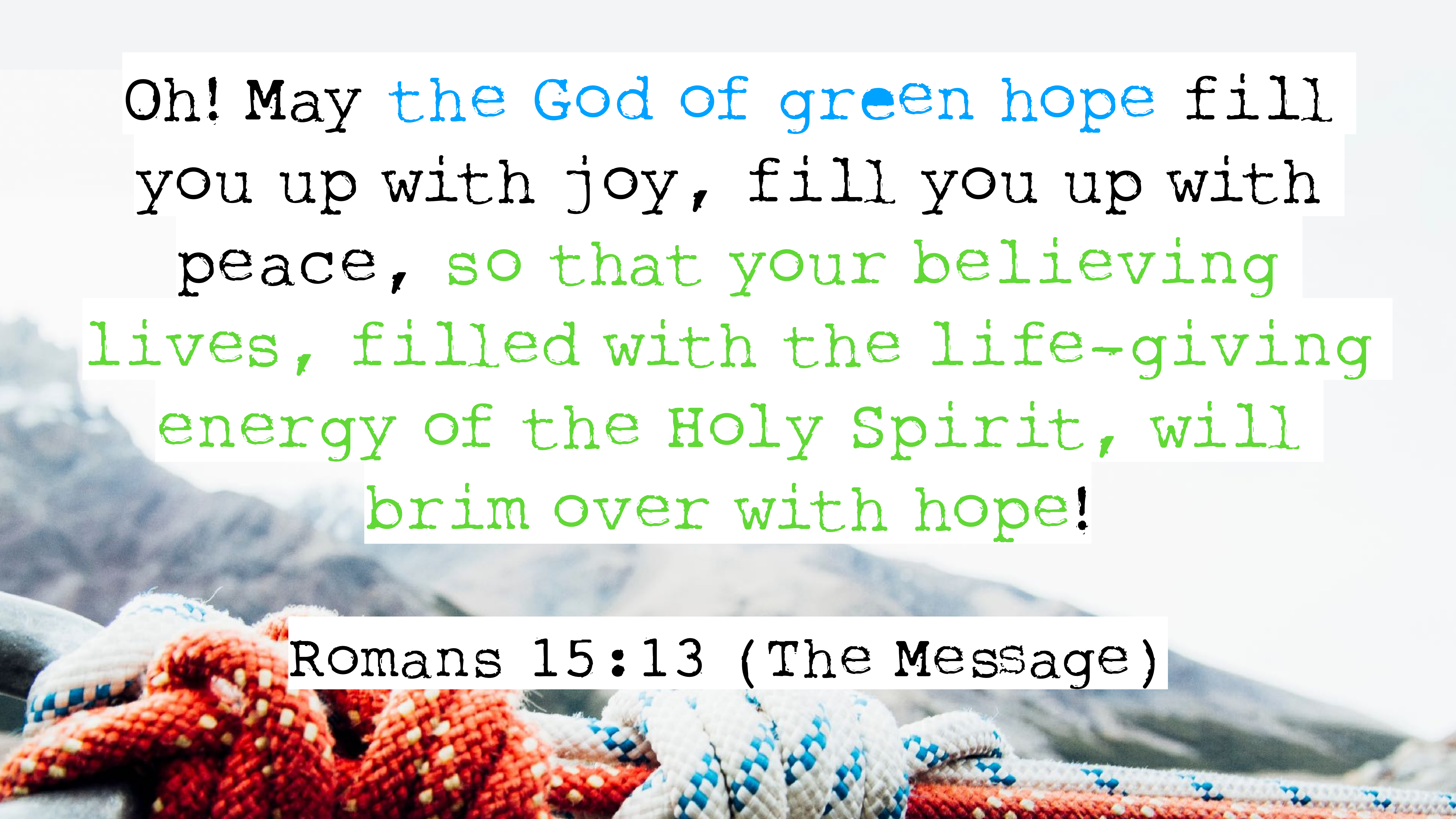
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Charlotte Mason

from a letter to Mr. Dunning at the Home and Colonial College (1861 - 1873), The Story of Charlotte Mason

with inspiration comes  
the possibility for  
regret





Oh! May the God of green hope fill  
you up with joy, fill you up with  
peace, so that your believing  
lives, filled with the life-giving  
energy of the Holy Spirit, will  
brim over with hope!

Romans 15:13 (The Message)



let's pray

An archaic meaning of the  
word hope is "TRUST".

To hope is to TRUST.



Essex Cholmondeley

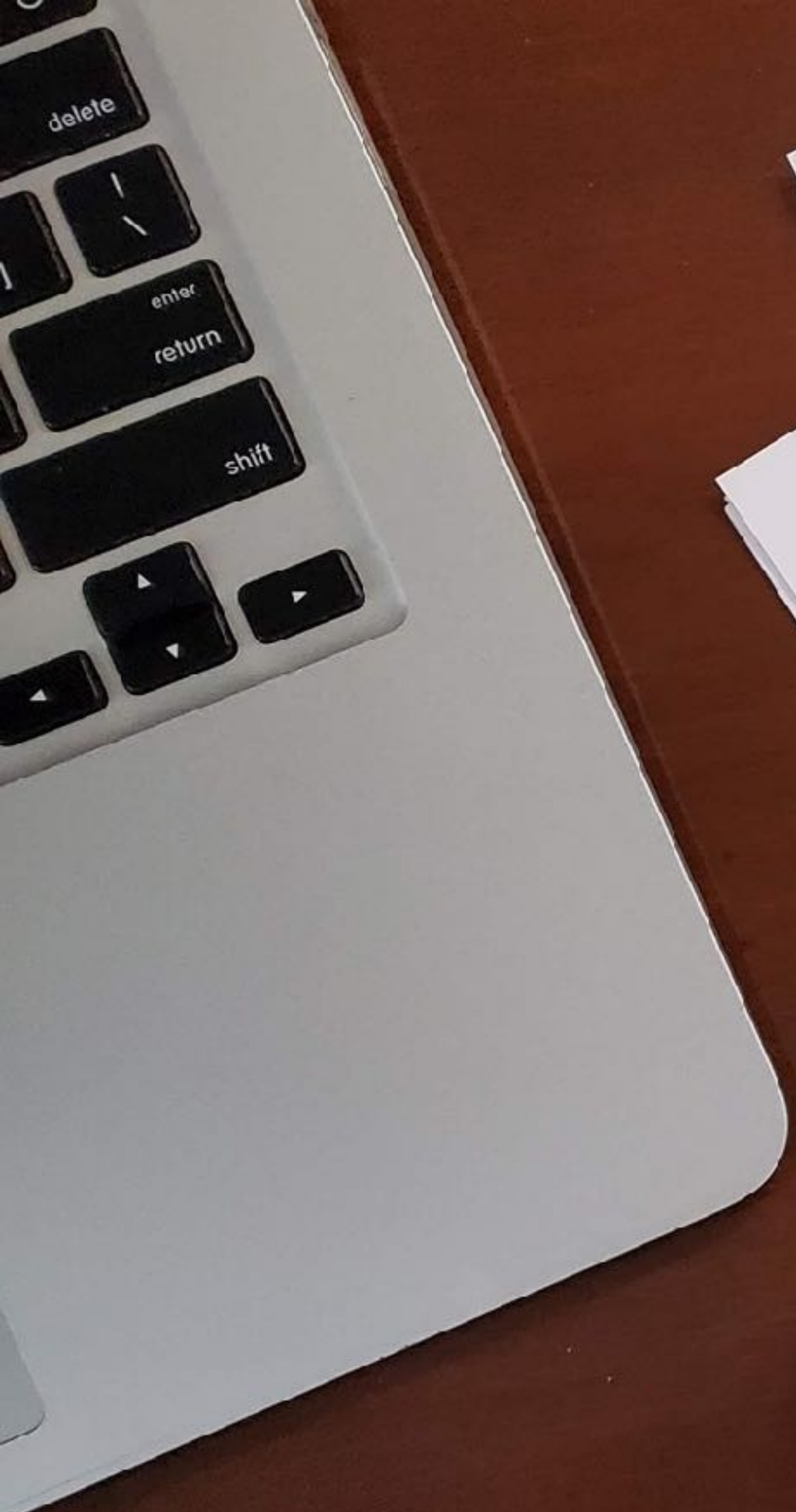


The Story of  
Charlotte Mason  
1842-1923

Ⓛ

TELLING THE TRUTH  
THE GOALS  
AS TRACED  
COMEDY  
FAIRY TALES  
BY FREDERICK  
BUECHNER

FAIRY TALES



Hope: ... explores the work and ... in 1817 and died in 18...  
... himself, let us say, opposite a ...  
... red robe, he feels a ... and finds that it is ...  
... ld have been ... It ...  
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... hird, that the paint  
... next;  
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... Charlotte Mason, Children A  
... definitely going to unpack this in a minute, but is it alright if we c  
... first?



Charlotte Mason Poetry About ▾ Resources ▾

## Children Are Born Persons

Liberty versus various forms of tyrann

By Charlotte Mason

Cet article est également disponible en *français*.

Este artigo também se encontra disponível em *Português*.

El artículo está disponible en *español*.

**Editor's Note:** "Children are born persons" is a phrase that is inseparable from Charlotte Mason. It may be surprising, however, to learn that the phrase was not in Mason's printed works until the publication of the Synopsis in 1911, the first publication of Home Education. She then offered her first dedicated use of the phrase in an article in The Parents' Review in 1911 (volume 22, pp. 4-5), at the completion of the five-volume Home Education Series. The article was reprinted on multiple occasions as a standalone booklet under the title Children as Persons. Mason explained why in a letter to Henrietta

<https://charlottemasonpoetry.org/children-are-born-persons/>

“This article\* is the key to understanding  
Charlotte Mason’s first principle.”

Art Middlekauff

\*“Children As ‘Persons’” by Charlotte Mason

“But hope – what is the good of hope! Practical people connect it with castles in Spain and other intangible possessions. If we are to know how far we live by hope, how far it is bread of life to us, we must go where hope is not. Dante understood. He found written upon the gates of hell: ‘Lasciate ogni speranza voi ch’entrate.’ [‘Abandon all hope, ye who enter.’] The prisoner who has no hope of release, the man with the mortal sickness who has no hope of recovery, the family which has had to abandon hope for its dearest, these know, by the loss of hope, that it is by hope we live.

Our God is described as 'the God of Hope'; and we might get through many a dark day if we realized this, and that hope is a real if not tangible possession, which, like all the best things, we can ask for and have. Let us try to conceive the possibility of going through a single day without any hope for this life or the next; and a sudden deadness falls upon our spirits, because 'we live by hope.'

Charlotte Mason, *Children As 'Persons'*

WATTS



How  
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religion to utter, eve  
**finds himself in ma**  
**something in ma**  
**but never disap**  
**farewell and yet**  
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...one wh  
...team, each of  
...year begins in a few d  
...a year ago? Thank you. Th  
...but this is so much more tha  
...us in the truest meaning of th  
And thank you to you for show  
being open with someone over  
to for pastoring, we know we're  
always just a bit of holding back  
the moment? There is a sizing u  
things... or that's how it often feel  
and grandparents and regular us v  
Education from this not so random  
turn of the century who didn't even  
gift of everyone's kids. Mine and yo  
heaven unfolding here on this earth s

The Apostle Paul has this exhortation  
**Galatians 6:9 - 10**

9 **Let us not become weary in do**  
harvest if we do not give up. 10 Th  
good to all people, especially to the

Thank you for doing good... in and through  
of a harvest so much wider and deeper and  
so, do not give up...

Because if we're being really honest e  
beautiful and best and true, for sure  
you've felt that... or are feeling the  
words of another Charlotte Mas  
moment much like this one...  
next... reflecting and making

"I have as usual be  
we begin school again  
**altogether admirabl**  
mean to be and  
Alas, I may  
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SCA  
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“If the ordinary spectator at the art galleries finds himself, let us say, opposite a picture of a dancing flower-crowned figure in a rose-coloured robe, he feels a definite curiosity to know the title, looks it up in the catalogue, and finds that it is called, let us say, "Hope." He is immediately satisfied, as he would have been if the title had run "Portrait of Lady Warwick," a "View of Kilchurn Castle." **It represents a certain definite thing, the word "hope."** **But what does the word "hope" represent?** It represents only a broken instantaneous glimpse of something that is immeasurably older and wilder than language, that is immeasurably older and wilder than man; a mystery to saints and a reality to wolves.

a picture study



"There is no talk about schools of painting, little about style; consideration of these matters comes in later life, but the first and most important thing is to know the pictures themselves. As in a worthy book we leave the author to tell his own tale, so do we trust a picture to tell its tale through the medium the artist gave it."

Charlotte Mason, Vol 6, p.216

“If the ordinary spectator at the art galleries finds himself, let us say, opposite a picture of a dancing flower-crowned figure in a rose-coloured robe, he feels a definite curiosity to know the title, looks it up in the catalogue, and finds that it is called, let us say, "Hope." He is immediately satisfied, as he would have been if the title had run "Portrait of Lady Warwick," a "View of Kilchurn Castle." **It represents a certain definite thing, the word "hope."** **But what does the word "hope" represent?** It represents only a broken instantaneous glimpse of something that is immeasurably older and wilder than language, that is immeasurably older and wilder than man; a mystery to saints and a reality to wolves.



What do you notice?

What does it remind you of?

What do you wonder?



Suppose that he found himself in the presence of a dim canvas with a bowed and stricken and secretive figure cowering over a broken lyre in the twilight. **What would he think?** His first thought, of course, would be that the picture was called **Despair**; his second (when he discovered his error in the catalogue), that it has been entered under the wrong number; his third, that the painter was mad. But if we imagine that he overcame these preliminary feelings and that as he stared at that queer twilight picture a dim and powerful sense of meaning began to grow upon him—**what would he see?** He would see something for which there is neither speech nor language, which has been too vast for any eye to see and too secret for any religion to utter, even as an esoteric doctrine.

Standing before that picture, he finds himself in the presence of a great truth. He perceives that there is something in man which is **always apparently on the eve of disappearing, but never disappears,** an assurance which is always apparently saying farewell and yet illimitably lingers, **a string which is always stretched to snapping and yet never snaps.** He perceives that the queerest and most delicate thing in us, the most fragile, the most fantastic, is in truth **the backbone and indestructible... Faith is always at a disadvantage; it is a perpetually defeated thing which survives all its conquerors...**



Here, in this dim picture, its trick is almost betrayed. No one can name this picture properly, but Watts, who painted it, has named it **Hope**...

Two men felt a swift, violent, invisible thing in the world: one said the word "hope," the other painted a picture in blue and green paint. The picture is inadequate; the word "hope" is inadequate; but between them, like two angles in the calculation of a distance, they almost locate a mystery, a mystery that for hundreds of ages has been hunted by men and evaded them.

... But though Watts calls his tremendous reality Hope, we may call it many other things... It cannot be found in any dictionary or rewarded in any commonwealth: there is only one way in which it can even be noticed and recognized. If there be anywhere a man who has really lost it, his face out of a whole crowd of men will strike us like a blow. He may hang himself or become Prime Minister; it matters nothing. **The man is dead.**"

G.K. Chesterton. G.F. Watts pp. 94 - 103

That first image is the  
picture of hope I want.



Because not everything  
that is bent and broken in  
will be made to rights in  
this life



But what does the word "hope" represent? It represents only a broken instantaneous glimpse of something that is immeasurably older and wilder than language, that is immeasurably older and wilder than man; a mystery to saints and a reality to wolves.

What are we hoping for?

What are we hoping in?



Hope is slippery





...parents and teachers may either state of things, so much so that if a child's place is a well-ordered heaven he has them to thank for this happy state; and if he is condemned to a 'hell' of unrest, fiery desires and resentments, are his parents without blame?

### III

#### The spiritual sustenance proper for children

So far I have considered the negative attitude of parents and those *in loco parentis*; but there is a positive side also, and here Wordsworth's well-known lines come to our aid:

We live by Admiration, Hope and Love!  
And even as those are well and wisely fixed,  
In dignity of Being we ascend.

Ruskin has made us familiar with the first of these lines, but the remaining two are full of guidance and instruction. It takes a poet to explain why it is especially by the performance of these functions that we receive admiration reverent pleasure, delight, praise, adoration, worship; how the soul takes wings to herself when she admires and how she scales the heavens when she adores. We know, too, how the proverbial attitude of mind, *nil admirari*, paralyses imagination and relaxes effort. All cried 'Woe is me that I am constrained to dwell in the tents of Mesek of the commonplace, where people do not think great or do noble acts, and where beauty is not. Our dull days drag themselves through, but we can hardly be said to live; wherefore all praise to the gods who perceived the vital character of admiration. But hope - what is the hope! Practical people connect it with castles in Spain and other intangible possessions. If we are to know how far we live by hope, how far it is life to us, we must go where hope is not. Dante understood. He found the gates of hell: 'Lasciate ogni speranza voi ch'entrate.' The man who has no hope of release, the man with the mortal sickness who has no hope of recovery, the family which has had to abandon hope for its dearest, these know, by the loss of hope, that it is by hope we live. Our God is described as 'the God of Hope'; and we might get through many a dark day if we realized this, and that hope is a real if not tangible possession, which, like all the best things, we can ask for

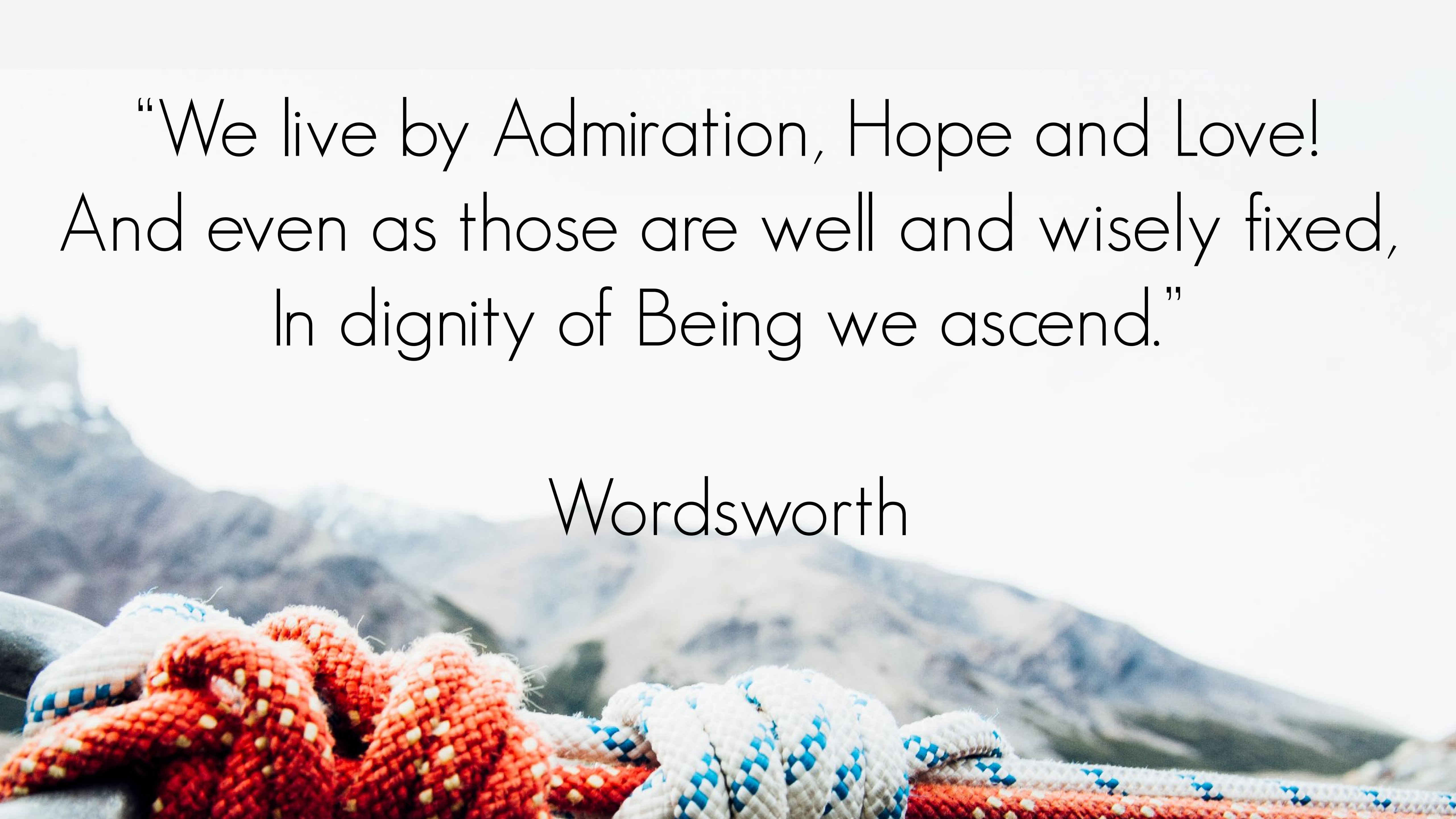
possibly even  
perhaps even

used to introduce a more extreme term than the first one mentioned.

...all love implies a giving and a receiving, it is not necessary to divide  
...neighbour and the love of our God.  
...currents that meet. We do not ask what makes us happy, but we are  
happy, abounding in life, until some single channel of love and goodwill is  
obstructed, someone has given us offence or received offence at our hands,  
and at once life runs low within us. We go languid and devoid of pleasure,  
we are no longer fully alive, because we live by love, not by a consuming and  
unreasonable affection for any individual, but by the outgoing of love from  
us in all directions and the intaking of love from all sources. And this is not  
a state of violent and excited feeling, but is placid and continuous as the  
act of breathing: thus we receive into us the love of God, and thus our own  
hearts go out in answering love. 'We live by admiration, hope and love,'  
and without these three we do not live. And what is the consummation?  
According to Wordsworth, a 'gradual ascent in dignity of being.' We see  
it now and then in beautiful old age, serene, wise, sweet, quick to admire,  
ready to hope against hope, and always to love. But there is an intermediate  
stage. These three, which are identical with the three of which St Paul says  
'Now abideth these three,' must be well and wisely fixed; and here is the  
task set before us who are appointed to bring up the young.

It is the cause of great perplexity to parents and guardians that young  
people will fix their admiration upon, pin their faith to, unworthy objects,  
whether these be the companions they go with, the heroes they delight in,  
the books they read, the amusements they seek. Unworthy or little worthy  
admiration keep them in a state of excitement which they mistake for life,  
and the worst of it is we can do nothing. If we depreciate what they admire,  
they put it down to our niggard and ungenerous nature and take no heed to  
our strictures. Our only course is to forestall their fervours about worthless  
things by occupying the place with that which is worthy. We cannot say to a  
boy 'Thou shalt admire such-and-such a comrade,' but we can occasionally  
put a nice boy in his way and say nothing about it; so with books and  
men; we cannot cause them to admire, but we can admire ourselves with  
spontaneous heartiness and simplicity. They begin to wonder why, to  
admire also, or to find out for themselves a hero or author equally worthy  
of admiration. Two things we must beware of: we may not talk much about  
the matter, or the boy will say we 'gas'; we may not be obtrusive, but we  
must be consistent; and we may not allow ourselves in admiration for the

Mason  
She has just  
individual and their  
that are abs  
"The spirit  
with these  
and Love!



“We live by Admiration, Hope and Love!  
And even as those are well and wisely fixed,  
In dignity of Being we ascend.”

Wordsworth

The background of the image shows a vast, hazy mountain range under a bright sky. In the foreground, there are several coils of rope. One coil is a vibrant orange with small yellow and white speckles. Another coil is white with a blue diamond-shaped pattern. The ropes are resting on a dark, possibly metallic, surface.

without Admiration

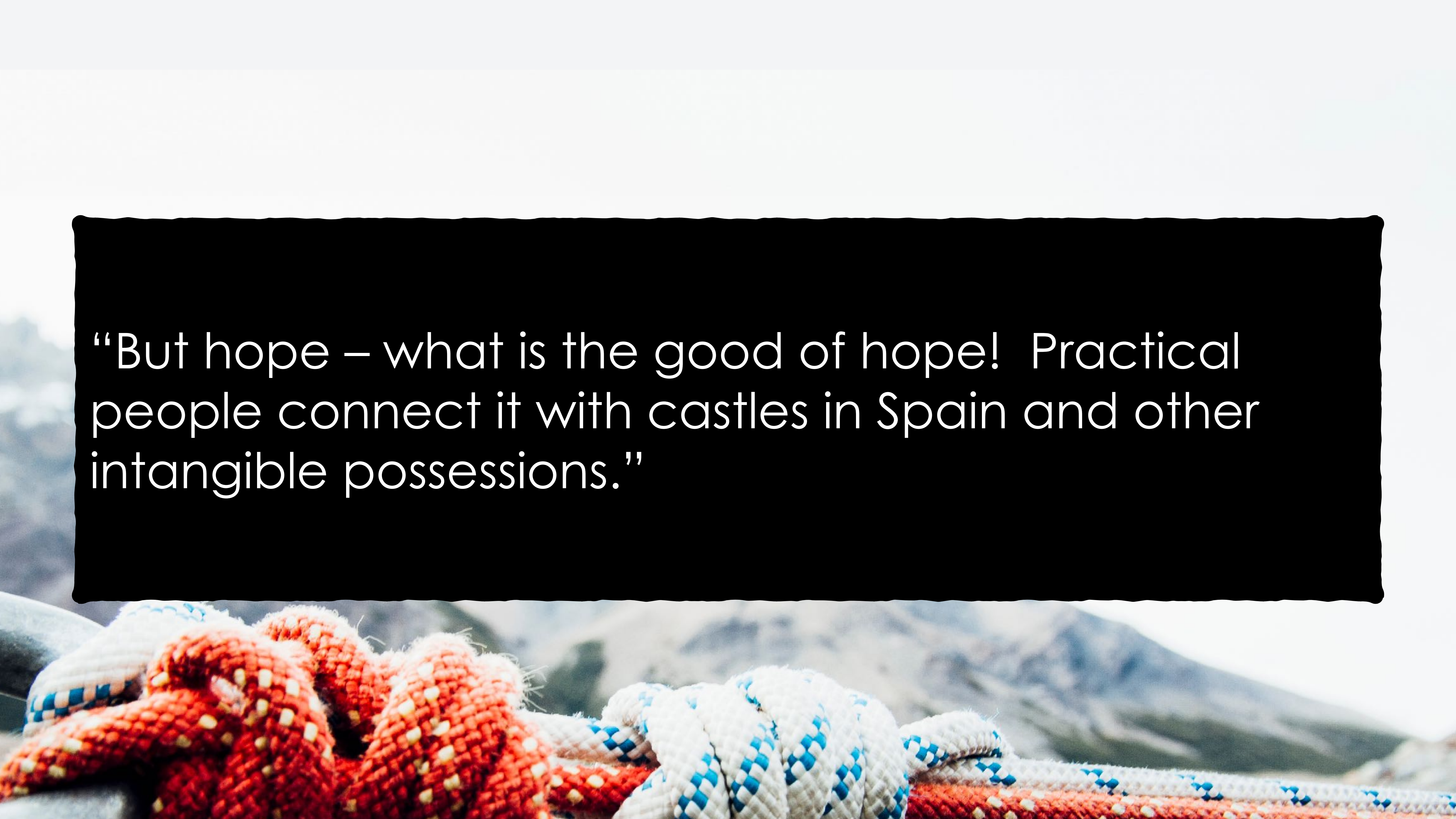
"Our dull days drag themselves through, but we can hardly be said to live..."

Charlotte Mason

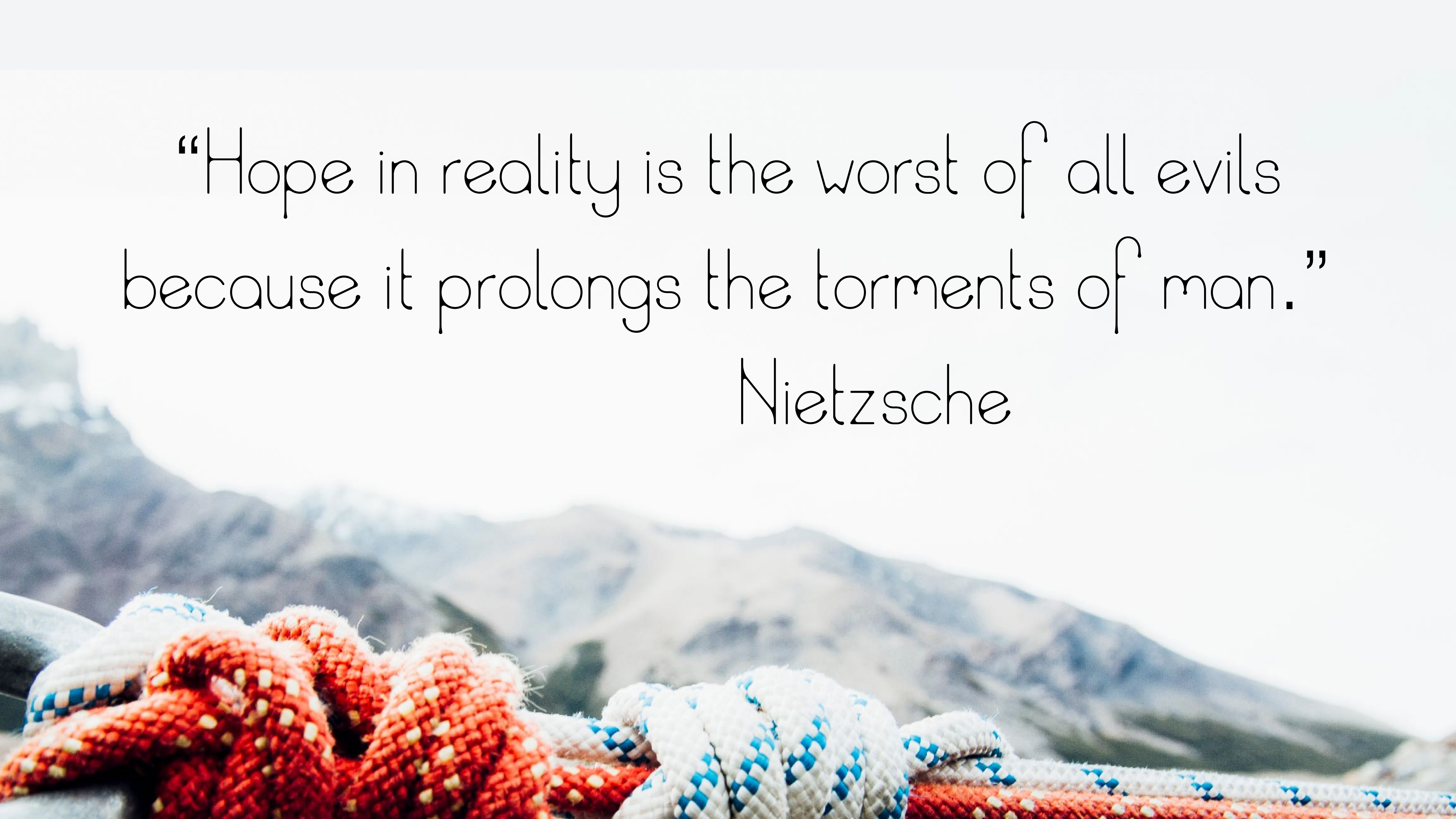
# Love

"But we live by love also; by the love we give and the love we receive, by the countless tenderesses that go out from us and the countless kindnesses that come to us; by the love of our neighbor and the love of our God."

Mason



“But hope – what is the good of hope! Practical people connect it with castles in Spain and other intangible possessions.”

The background of the image shows a vast, hazy mountain range under a bright sky. In the foreground, there are several coils of rope. One coil is a vibrant orange with small yellow and white speckles. Another coil is white with a blue diamond-shaped pattern. The ropes are resting on a dark, possibly metallic, surface.

“Hope in reality is the worst of all evils  
because it prolongs the torments of man.”

Nietzsche

Our God is described as 'the God of Hope'; and we might get through many a dark day if we realized this, and that hope is a real if not tangible possession, which, like all the best things, we can ask for and have.

Charlotte Mason, *Children As 'Persons'*

God is the God  
of hope





The background of the image shows a close-up of a boat's deck. In the foreground, there are several coils of rope. One coil is a vibrant red with small yellow and white speckles. Another coil is white with a blue diamond-shaped pattern. The ropes are set against a blurred background of a boat's interior and a bright, overcast sky.

Romans 15:13

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

And we might get  
through many a  
dark day if we  
realize this.



ask for and  
have



## Matthew 7:7 – 11

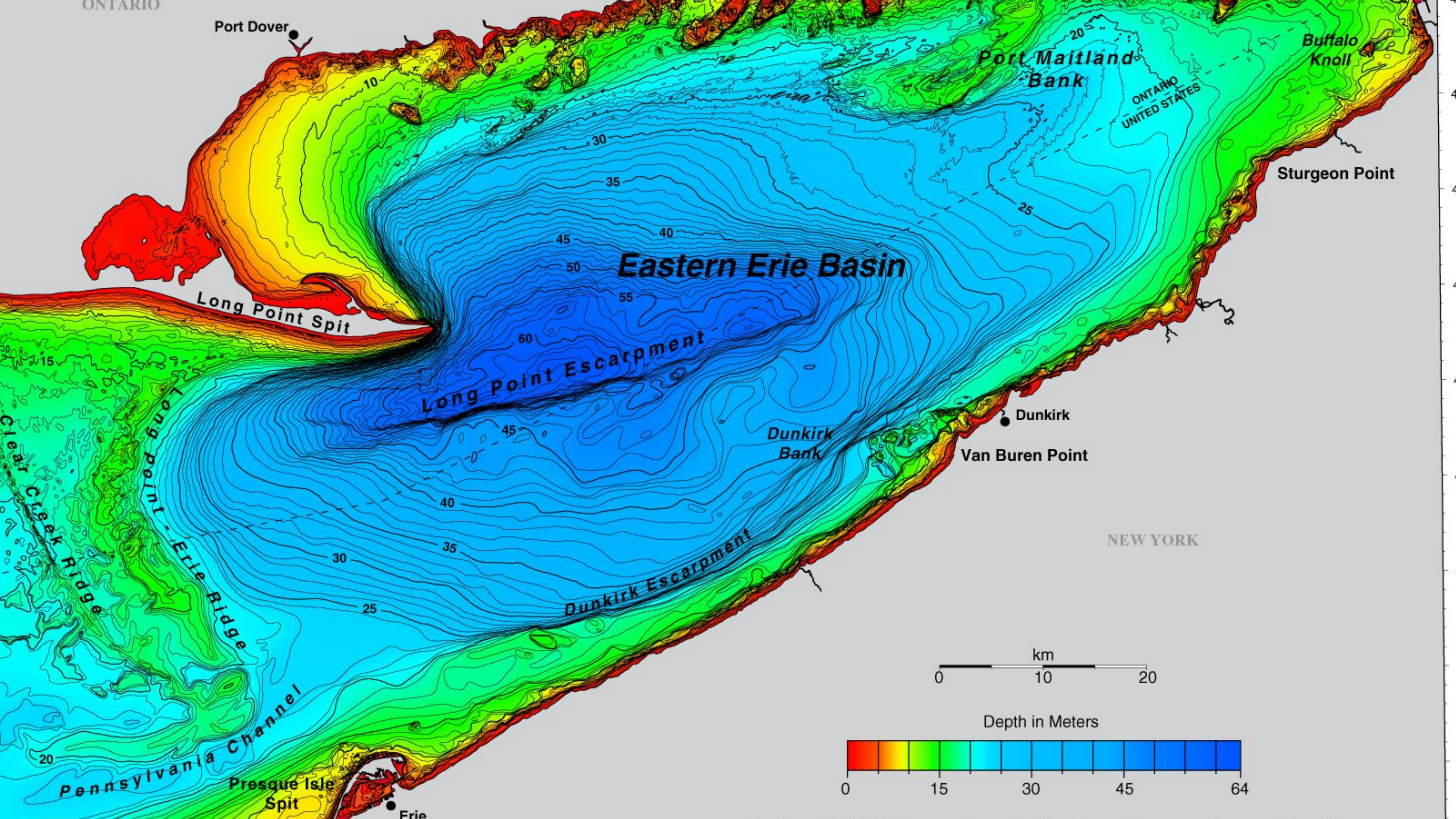
7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8 For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

9 “Which of you, if your son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

“If we get some notion as to how to fix the admiration of our young people well and wisely, we are still vague about hope. But it is necessary that **we should clear our thoughts**, because, perhaps, the great failure of the age we live in is a failure in hope.”

Charlotte Mason, Children As ‘Persons’











What are some empty or  
false hopes that we  
carry?



"I have as usual been making wonderful resolutions as to what I shall do when we begin school again. I mean to be so firm, so kind, so loving, so altogether admirable; I really feel half inclined to fall down at the feet of what I mean to be and say to it: 'Stand there and be my admiration and my praise.' Alas, I may do so, but what I mean to be is the only part of myself that I shall every be able to admire."

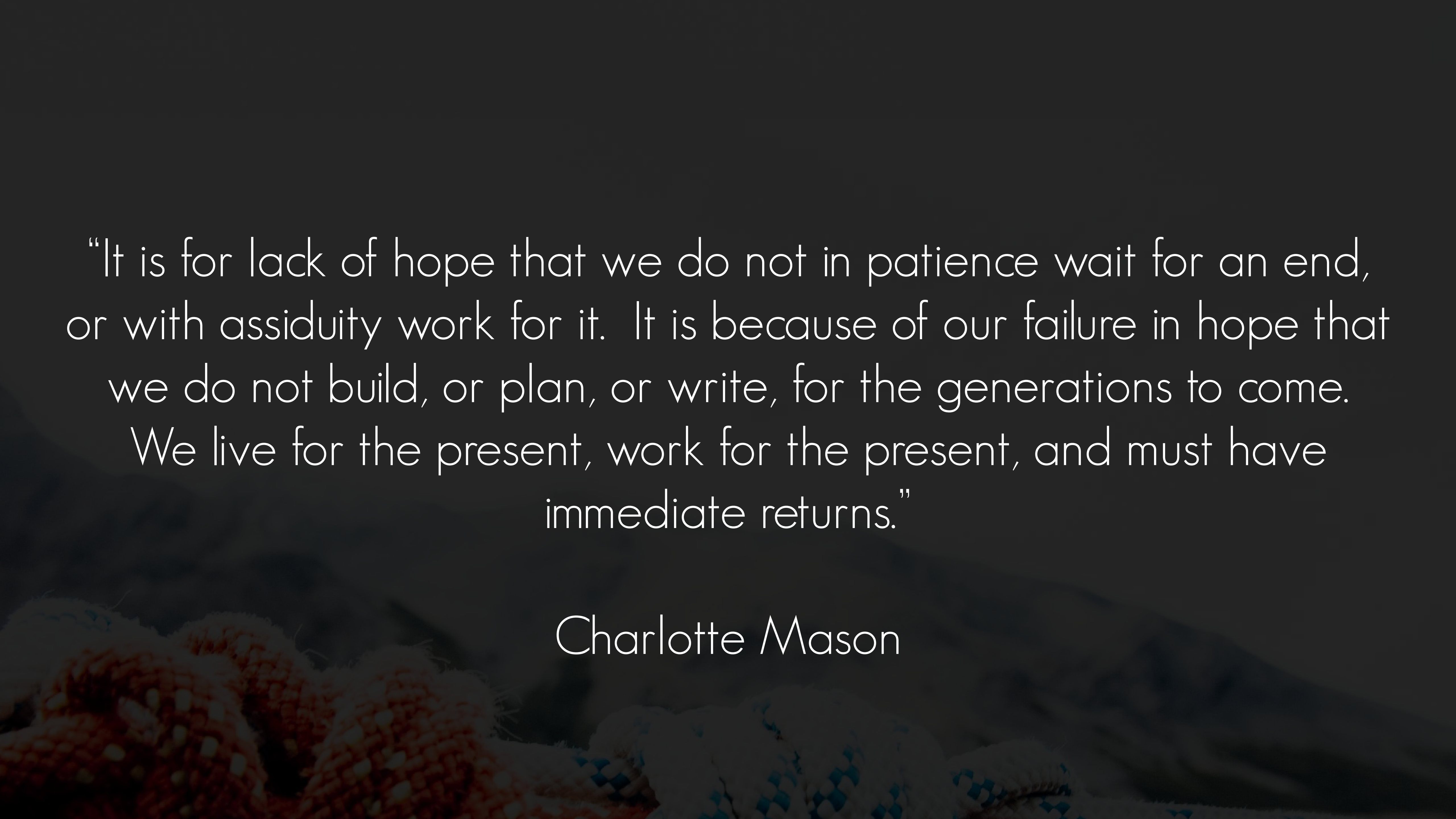
Charlotte Mason

from a letter to Mr. Dunning at the Home and Colonial College (1861 - 1873), The Story of Charlotte Mason

The background of the image shows a vast, hazy mountain range under a bright sky. In the foreground, there are several coils of rope. One coil is bright orange with small yellow and white speckles. Another coil is white with blue diamond-shaped patterns. The ropes are resting on a dark, possibly metallic, surface.

“The Gospel is bad news before  
it is good news.”

Frederick Buechner, *Telling the Truth*



“It is for lack of hope that we do not in patience wait for an end, or with assiduity work for it. It is because of our failure in hope that we do not build, or plan, or write, for the generations to come. We live for the present, work for the present, and must have immediate returns.”

Charlotte Mason

“Therefore we run after change, excitement, amusement, anything that promises to ‘pass the time.’ Therefore our interests are feeble, our aims low... No great works are accomplished by a people without hope...”

Charlotte Mason

“Now it is exceedingly easy for us to gratify all a child’s desires immediately and on the spot. It is easy to compass this little treat and that, to arrange that every day shall have its treat or its new possession, that the children get used to it and grow up with the habit of constant gratification and without any practice of hope.”

Charlotte Mason

“Let us feed them with tales of high endeavour and great accomplishment, let them share our distress about those things which are blots upon our national life, nourish them on the hope that they themselves may do something to make England good and great...”

Charlotte Mason

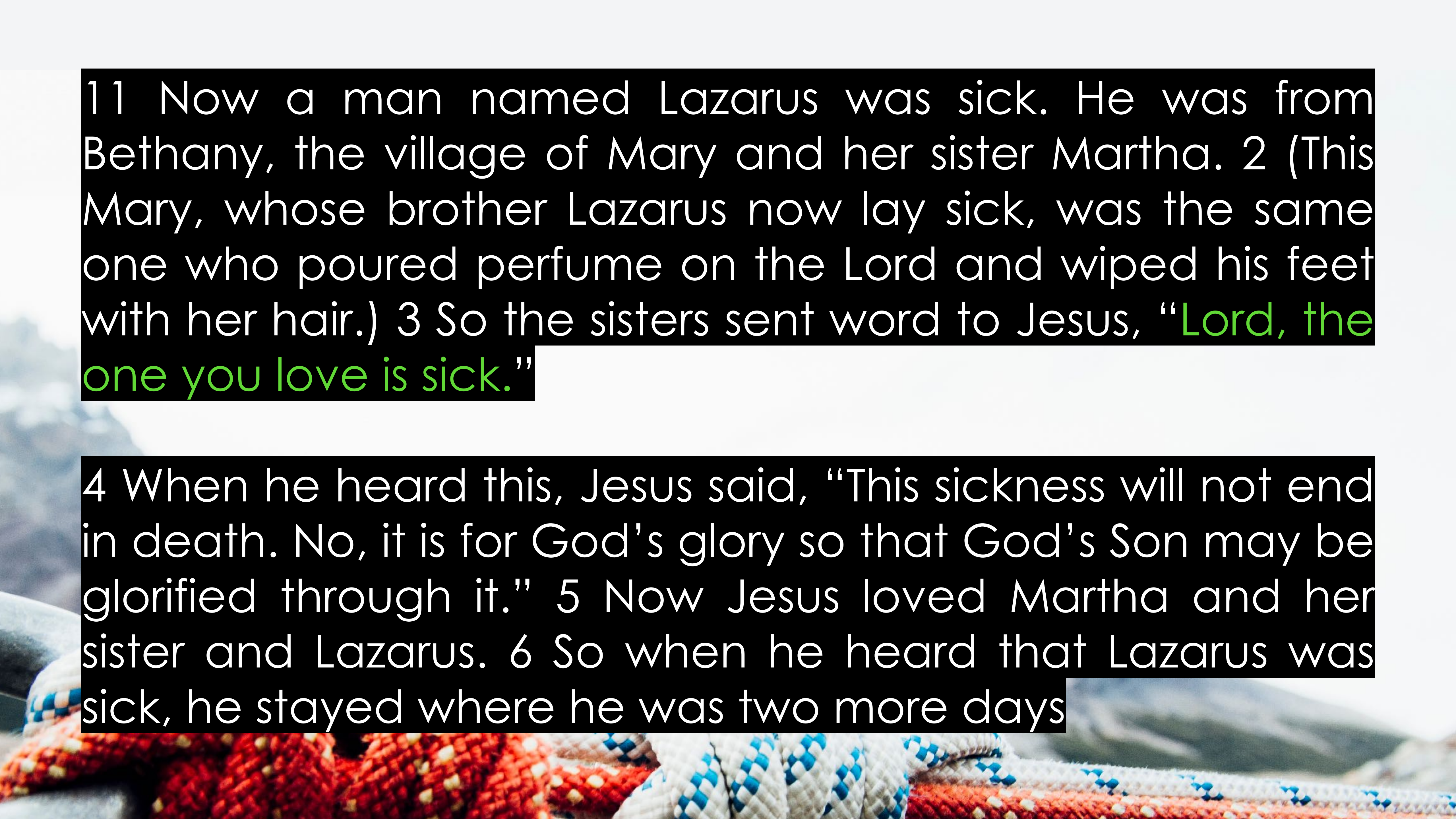


“The difficulty is a very real one. We recite, week by week, that ‘we believe in life everlasting,’ but, in this keenly scientific age, we ask ‘What is the life everlasting?’ and no answer reaches us. It may be that, in proportion as we make a serious attempt to realize that we are spirits; that knowledge, the knowledge of God, is the ineffable reward set before us; that there is no hint given us of change in place, but only of change of state; that, conceivably, the works we have begun, the interests we have established, the labours for others which we have undertaken, the loves which constrain us, may still be our occupation in the unseen life – it may be that, with such a possibility before us, we shall spend our days with added seriousness and endeavor, and with a great unspeakable hope.”

Mason, p 212

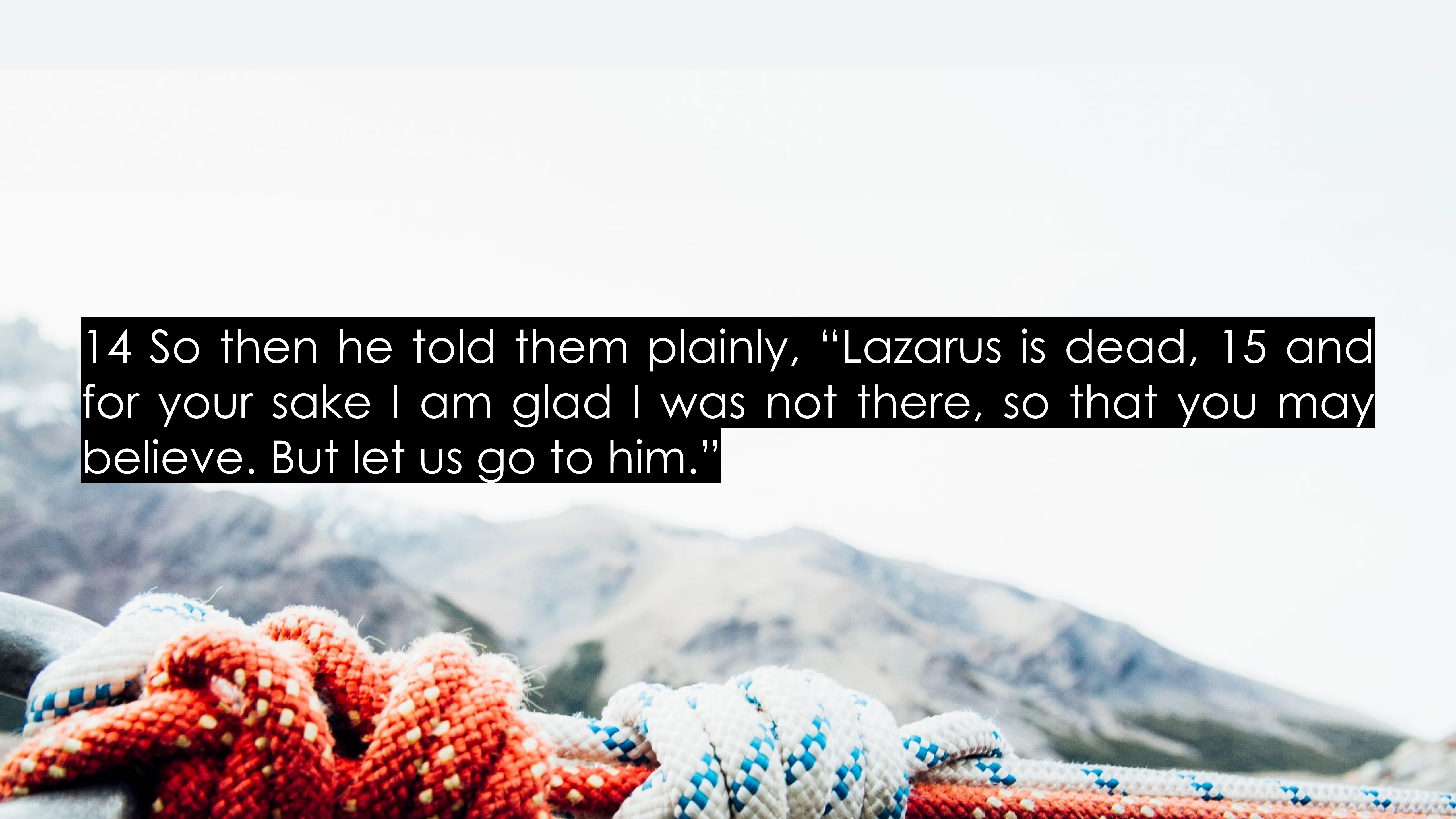
# John 11



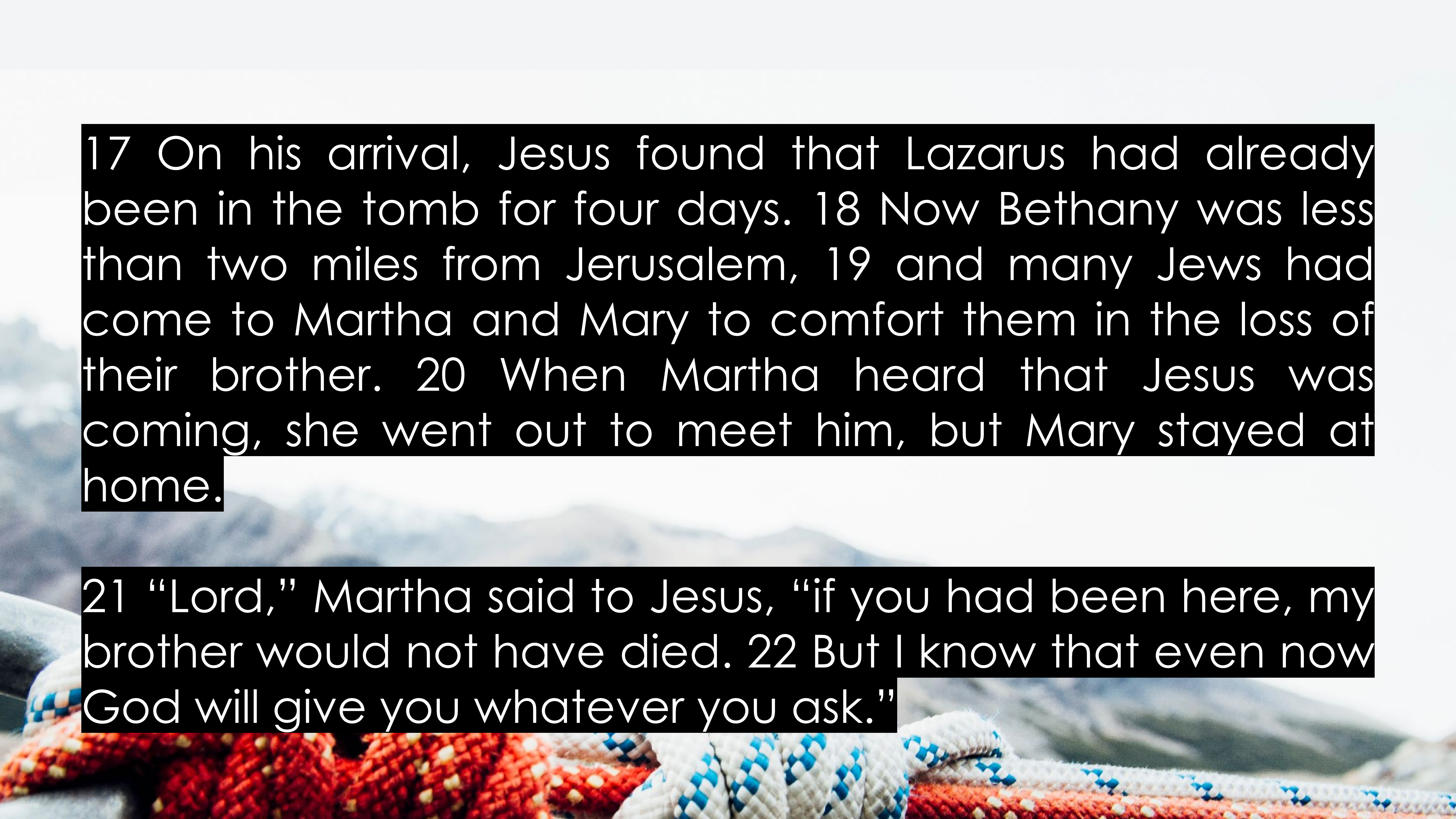


11 Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. 2 (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) 3 So the sisters sent word to Jesus, “Lord, the one you love is sick.”

4 When he heard this, Jesus said, “This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it.” 5 Now Jesus loved Martha and her sister and Lazarus. 6 So when he heard that Lazarus was sick, he stayed where he was two more days

A scenic background of a mountain range with a rope in the foreground. The rope is coiled and has a red and white pattern with blue accents. The mountains are in the distance, and the sky is bright and clear.

14 So then he told them plainly, “Lazarus is dead, 15 and for your sake I am glad I was not there, so that you may believe. But let us go to him.”



17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days. 18 Now Bethany was less than two miles from Jerusalem, 19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother. 20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

21 “Lord,” Martha said to Jesus, “if you had been here, my brother would not have died. 22 But I know that even now God will give you whatever you ask.”



23 Jesus said to her, "Your brother will rise again."

24 Martha answered, "I know he will rise again in the resurrection at the last day."

25 Jesus said to her, "**I am the resurrection and the life.** The one who believes in me will live, even though they die; 26 and whoever lives by believing in me will never die. Do you believe this?"

27 "**Yes, Lord,**" she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."

i am the resurrection and the life

"Therefore we run after change,  
excitement, amusement, anything that  
promises to 'pass the time.'

Mason p210



"We can, at any rate bring up children in hope, see to it that they wait and work for the bicycle, or the book, or the birthday treat, that they have things to look forward to."

"But if we would fix such hopes as these well and wisely in the hearts of children, we must think, pray, rectify our own conceptions of life present and to come; so we may arrive at a great Hope for the children and ourselves; and our emergence from the Slough of Despond shall be into a higher life."

Mason p 212

The background of the slide features a scenic view of mountains under a bright sky. In the foreground, there are several coils of rope. One coil is bright orange with small yellow and white speckles. Another coil is white with a blue and white checkered pattern. The ropes are resting on a dark, possibly metallic, surface.

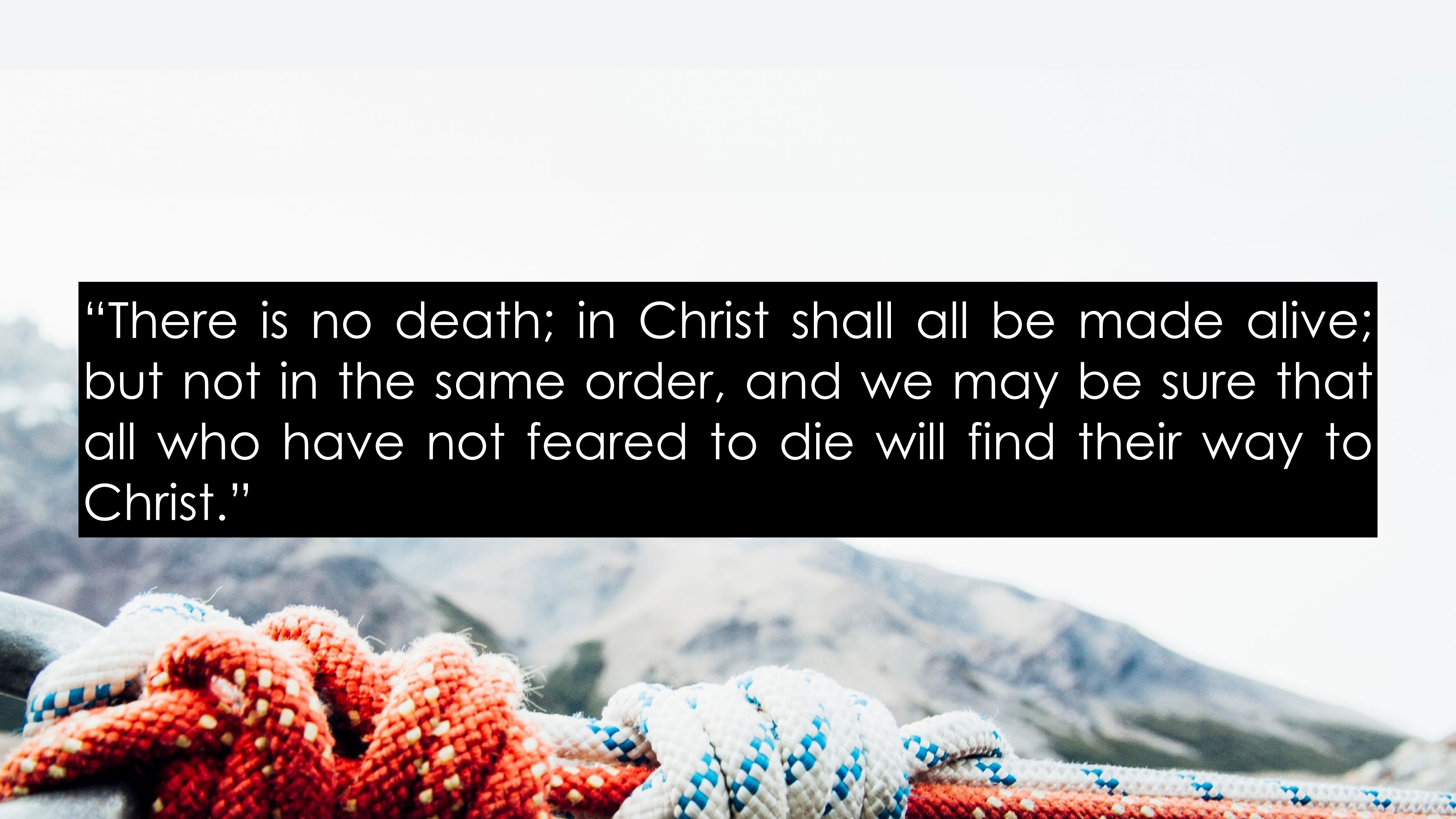
# Scale How 'Meditations'

*Dominus Illuminatio Mea*

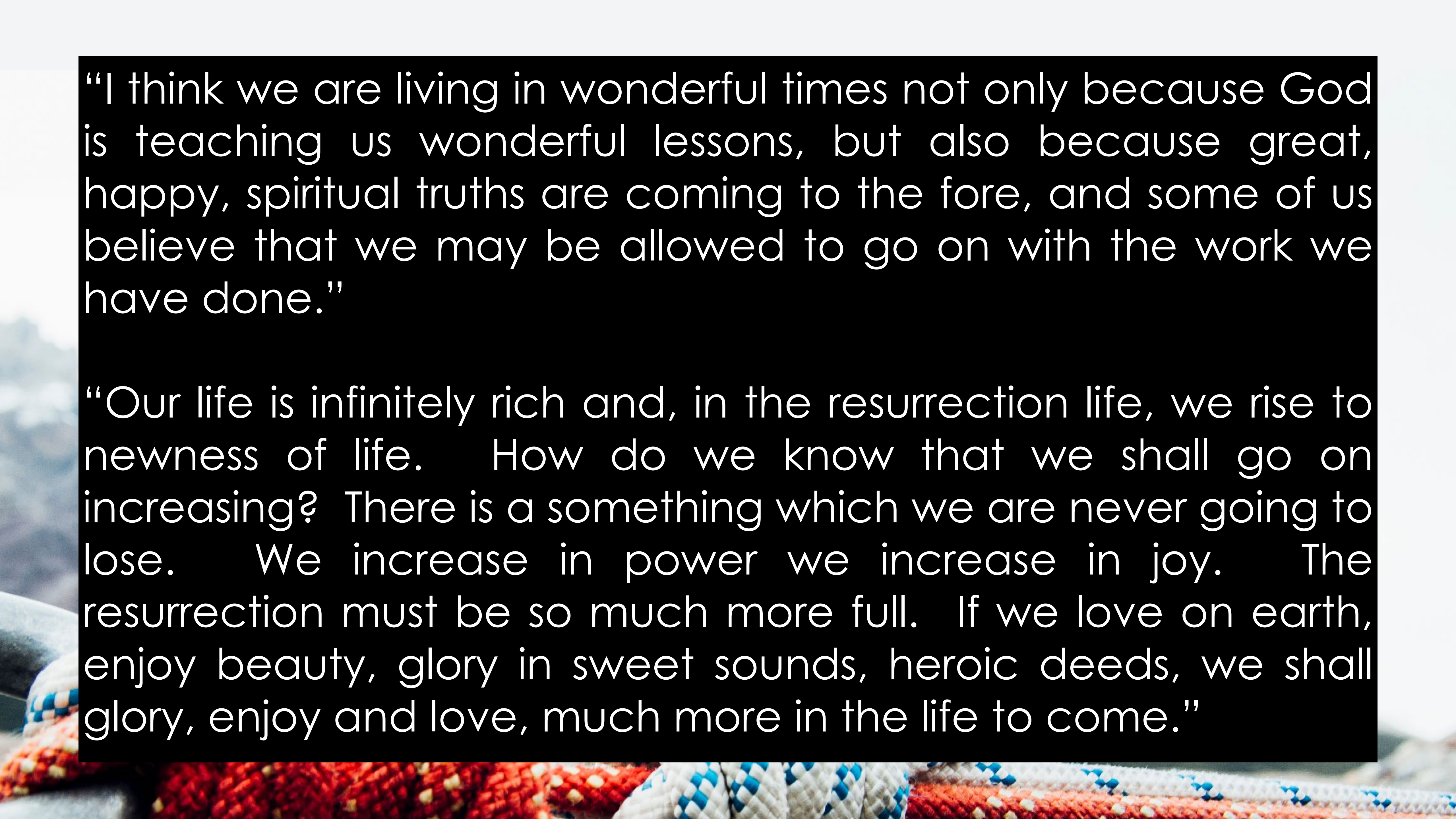
Some Notes Of The Eater *[sic]* Day 'Meditations'

Charlotte Mason

“The note of Easter Day is joy – Resurrection. We say, ‘I believe in the Resurrection of the Dead.’ What do we believe? It is part of the creed for which Christians have died, and it means so much that **it is difficult to put it into words...** It is a mystery to be believed and adored, and the words come as a trumpet sound... and remember that the resurrection is more than an event: it is a principle. Again, **the resurrection is not a thing of the future, it is now.** The true message of this great Easter joy is ‘There is no death’ – only the flesh can die.”

The background of the image shows a vast, hazy mountain range under a bright sky. In the foreground, there are several coils of rope. One coil is a vibrant orange-red with small yellow and white speckles. Another coil is white with a blue diamond-shaped pattern. The ropes are resting on a dark, possibly metallic, surface.

“There is no death; in Christ shall all be made alive; but not in the same order, and we may be sure that all who have not feared to die will find their way to Christ.”

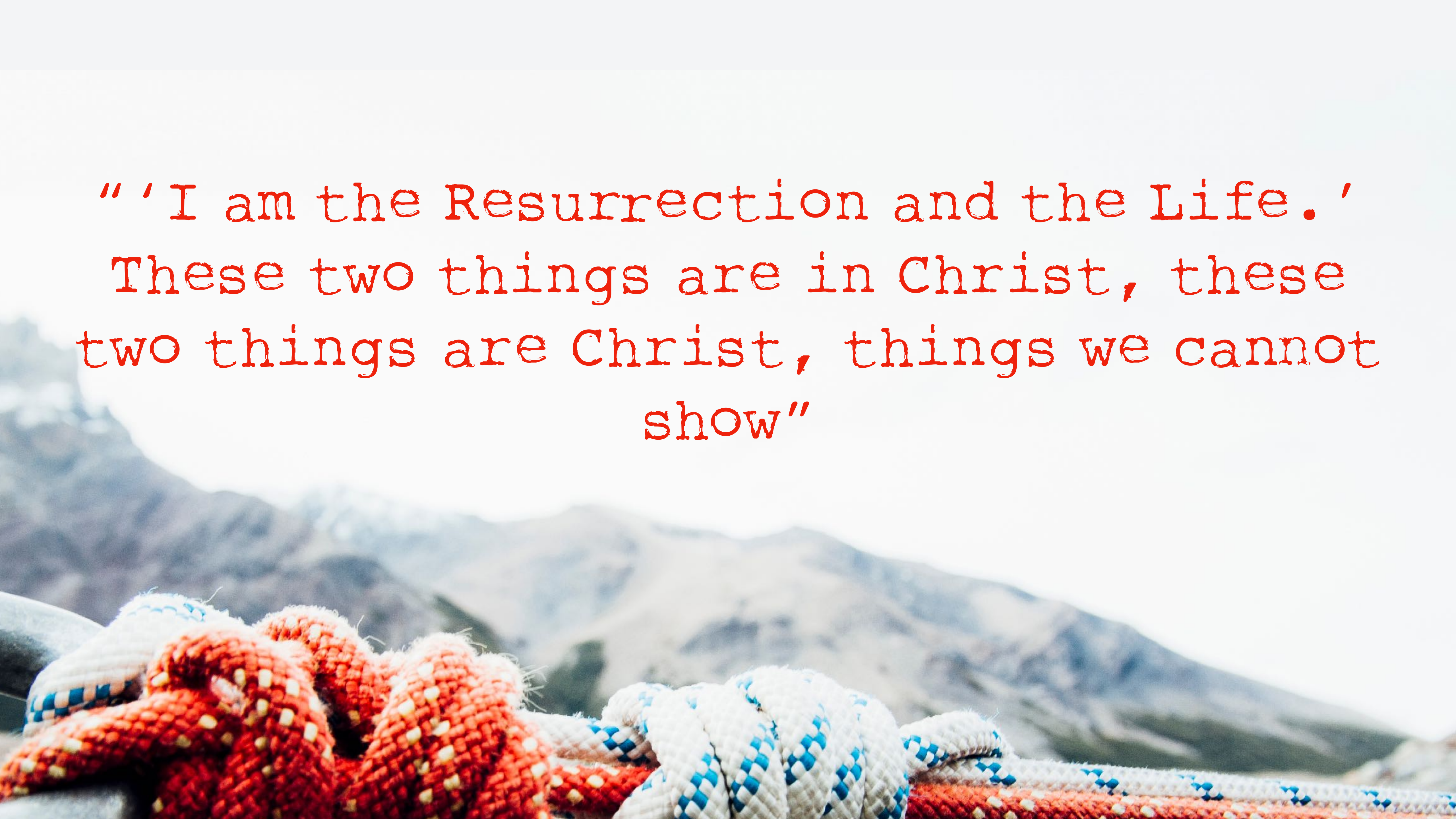


“I think we are living in wonderful times not only because God is teaching us wonderful lessons, but also because great, happy, spiritual truths are coming to the fore, and some of us believe that we may be allowed to go on with the work we have done.”

“Our life is infinitely rich and, in the resurrection life, we rise to newness of life. How do we know that we shall go on increasing? There is a something which we are never going to lose. We increase in power we increase in joy. The resurrection must be so much more full. If we love on earth, enjoy beauty, glory in sweet sounds, heroic deeds, we shall glory, enjoy and love, much more in the life to come.”

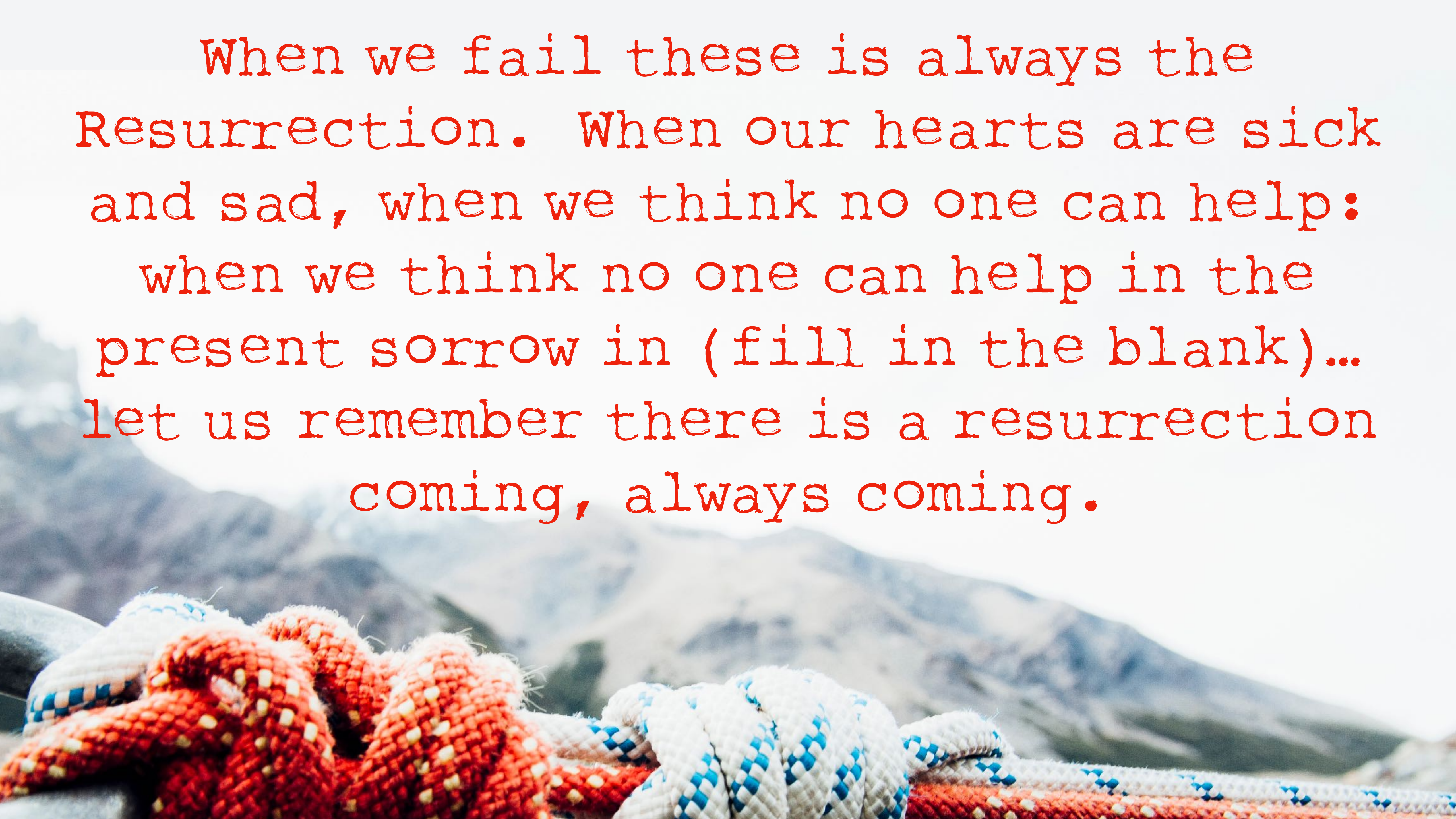
“In St John 11. In verse 25, we get the most wonderful and gracious words we possess: ‘I am the Resurrection and the Life.’ These two things are *in* Christ, these two things are Christ, **things we cannot show** – but they are principles, and we can understand principles. As the water of life finds the dry grain, dry roots, and they spring to life and grow, so Christ is the Life. **When we fail these is always the Resurrection. When our hearts are sick and sad, when we think no one can help: when we think no one can help in the present sorrow in Europe: when we see the image of the earthly in evil action, in evil presence, let us remember there is a resurrection coming, always coming.** We may not live to see it, but the peace of God will come.”

Charlotte Mason, *Scale How Meditations*

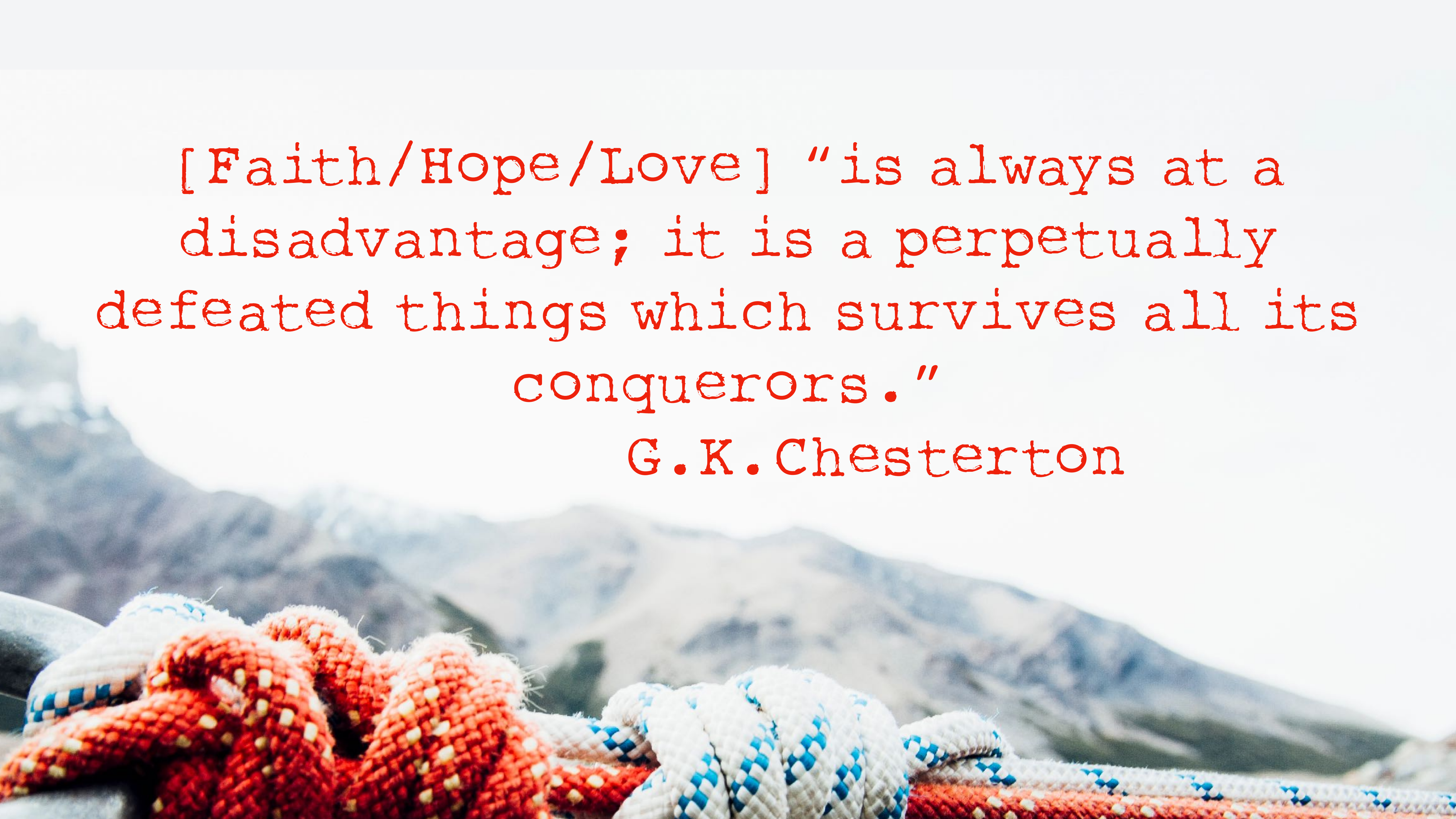


“ ‘I am the Resurrection and the Life.’  
These two things are in Christ, these  
two things are Christ, things we cannot  
show”





When we fail there is always the  
Resurrection. When our hearts are sick  
and sad, when we think no one can help:  
when we think no one can help in the  
present sorrow in (fill in the blank)...  
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coming, always coming.



[Faith/Hope/Love] "is always at a disadvantage; it is a perpetually defeated thing which survives all its conquerors."

G.K. Chesterton

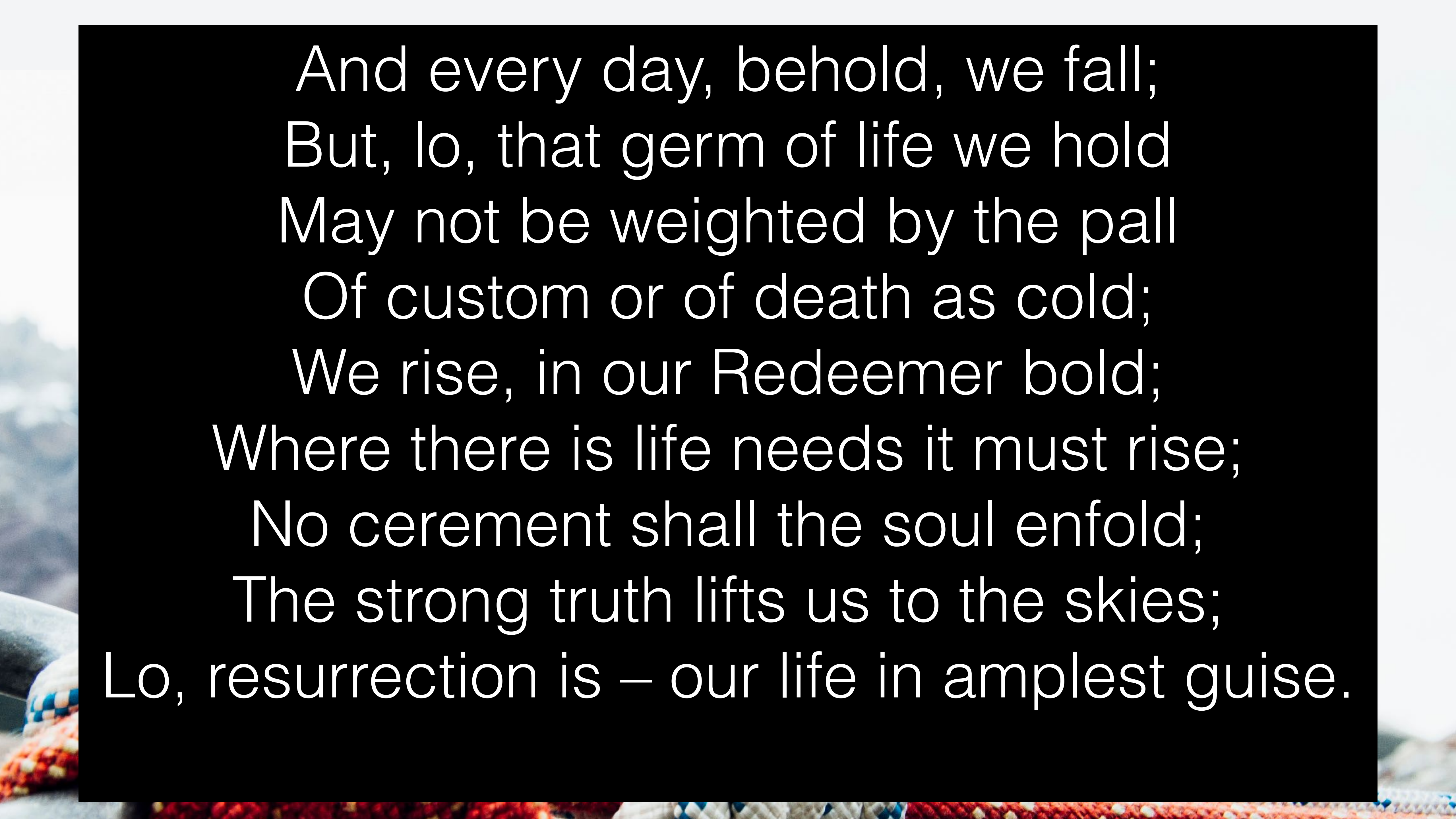
The Raising of Lazarus

Saviour of the World, Book V.

As fluttering birds just 'scaped the nest,  
Half blinded, baffled, by wide air,  
Make tiny flight, then sink to rest  
Fall'n in some ditch which chances there; --  
E'vn so our timid fancies fare  
In that vast ocean of deep thought  
Thou launches us upon; -- scarce dare  
We seize a hope we ne'er had sought,  
Or hold secure the bliss that Word to men  
hath brought!

'I am the light,' we think we see;  
'I am the door,' we peer within;  
'I am the life.' Lord, ever be  
Our life to save from death of sin!  
'I am the resurrection,' win  
We, for all our thinking, scarce,  
A hing of all enclosed within  
The casket of that word; nay, worse,  
Vain words of would be faith, like Martha, we  
rehearse.

Postpone we till some far-off day –  
The last great day when men shall rise –  
Marvel, the master would display  
Constant before our wondering eyes: –  
The life we hold in him defies  
Death's last assault; we go to bed;  
In dust awhile our body lies;  
Our friends bewail us; whilst we're led  
By our Risen Lord to seats whence Death  
flies, vanquished.



And every day, behold, we fall;  
But, lo, that germ of life we hold  
May not be weighted by the pall  
Of custom or of death as cold;  
We rise, in our Redeemer bold;  
Where there is life needs it must rise;  
No cerement shall the soul enfold;  
The strong truth lifts us to the skies;  
Lo, resurrection is – our life in amplest guise.



23 Jesus said to her, “Your brother will rise again.”

24 Martha answered, “I know he will rise again in the resurrection at the last day.”

25 Jesus said to her, “**I am the resurrection and the life.** The one who believes in me will live, even though they die; 26 and whoever lives by believing in me will never die. Do you believe this?”

27 “**Yes, Lord,**” she replied, “I believe that you are the Messiah, the Son of God, who is to come into the world.”



# HOPPE

WELL AND WISELY FIXED

