

ELEMENTS OF KNOWLEDGE.

7



ELEMENTS OF KNOWLEDGE.

BY
HORACE P. BIDDLE.

All thought is Inspiration,
All truth is Revelation.

CINCINNATI:
ROBERT CLARKE & CO.

1881.

4

12828

c

BD171
.B5

~~818.49~~
~~B.Y~~

Copyright, 1881,
By HORACE P. BIDDLE.

16 May 20

CONTENTS.

CHAPTER I.

KNOWLEDGE.....	1
----------------	---

CHAPTER II.

GOD.....	16
----------	----

CHAPTER III.

CREATION.....	21
---------------	----

CHAPTER IV.

PHILOSOPHY.....	36
-----------------	----

CHAPTER V.

SCIENCE.....	74
--------------	----

CHAPTER VI.

ART.....	80
----------	----

CHAPTER VII.

LITERATURE.....	89
-----------------	----

CHAPTER VIII.

GOVERNMENT.....	111
-----------------	-----

CHAPTER IX.

MORALS.....	147
-------------	-----

CHAPTER X.

RELIGION.....	206
---------------	-----

CHAPTER I.

KNOWLEDGE.

SEC. 1. The foundation of knowledge is consciousness; the beginning and ending of knowledge is consciousness; knowledge is consciousness, nothing more, nothing less, nothing else.

SEC. 2. Consciousness is a trinity: 1, that which is conscious; 2, the consciousness; 3, that of which it is conscious; for there can be no consciousness without there being something which is conscious, and something of which it is conscious; but that which is conscious may be both subject and object.

SEC. 3. There must be something to know that there is something; it is impossible for nothing to know that there is nothing.

SEC. 4. Whether the consciousness comes through sense, mind, soul, or by intuition, it is the same; consciousness being the first, last, and only thing, which we know.

SEC. 5. The complete circle of knowledge is: 1, consciousness; 2, consciousness of phenomena; 3, consciousness of the co-existence of other phenomena; 4, consciousness of the succession of phenomena; 5, consciousness of the similarity of phenomena; and 6, consciousness of the difference between phenomena. The most abstruse and complex knowledge consists of consciousness, and the above relations of phenomena to consciousness, and of nothing more. Not in-

vention, nor fancy, nor imagination, nor any other faculty of the mind, can go beyond.

SEC. 6. The first and lowest degree of knowledge is consciousness, without the consciousness of any other consciousness; the second degree is consciousness with the consciousness of some other consciousness; the third is consciousness with the consciousness of some other consciousness, and with the consciousness of their relation; the fourth is consciousness with the consciousness of some other consciousness, and the consciousness of their relation, and also the consciousness that that relation may be changed; the fifth is consciousness with the consciousness of some other consciousness, and the consciousness of their relation, and the consciousness that that relation may be changed, and also the consciousness of the manner in which that change may take place; the sixth and highest degree of knowledge is consciousness with the consciousness of some other consciousness, and the consciousness of their relation, and the consciousness that that relation never can be changed. This degree amounts to abstract truth which is self-evident, and can not be otherwise than it is.

In shorter terms: first, consciousness; second, — of some other consciousness; third, — of their relation; fourth, — that that relation may be changed; fifth, — the manner of that change; and sixth, — that that relation never can be changed. This is Absolute, the Unconditioned, the All-truth.

SEC. 7. Knowledge must not be confounded with truth, for we are conscious of error as well as of truth. Truth is the harmony of consciousness; error is the discord of consciousness. Where the consciousness

of one thing accords with the consciousness of another thing, there is truth; when the consciousness of one thing will not accord with the consciousness of another thing, there is error.

SEC. 8. The beginning of knowledge is the consciousness of self; next, the consciousness of something not self; and ultimately, the consciousness of matter and its forces, and of mind and its attributes; and this is all that man can know. The beginning, the ending, and the essence of things are, and must forever be, unknown to man.

SEC. 9. Something appears to our consciousness which we call matter, and what we call matter appears to be continually changing. This ever-changing appearance is what we call the universe. We know nothing of things except these phenomena.

SEC. 10. Knowledge is absolute or relative. Absolute knowledge is consciousness in a state of repose which can not be disturbed. This is abstract truth, the affirmation of which excludes the negation—as numbers, quantities. Relative knowledge is consciousness in repose, but which may be disturbed. This is applied truth, the affirmation of which does not exclude the negation—as philosophy, and the practical sciences. Yet, absolute knowledge can not be known to man. As his knowledge is limited to his consciousness, and that is limited to his condition, hence, all his knowledge is conditional.

SEC. 11. Knowledge is consciousness; philosophy is consciousness of phenomena; science is consciousness or order in phenomena; art is consciousness of adaptation in phenomena of design; morals is consciousness of obedience to phenomena; religion is

consciousness of God in phenomena, and of being in harmony with Him.

SEC. 12. Knowledge embraces only things and actions, their relations and qualities; language expresses only things and actions, their relations and qualities; thought can not go beyond things and actions, their relations and qualities; man can know nothing except things and actions, their relations and qualities; there is nothing in the universe but things and actions, their relations and qualities.

SEC. 13. The absolute can not be included in the conditional, yet the conditional may exist within the absolute. The infinite can not exist within the finite, yet the finite is included in the infinite. The eternal can not be comprehended within the temporal, yet the temporal is included within the eternal. This is fixed truth, and can not be otherwise.

SEC. 14. Consciousness is not merely a phenomenon, because it is impossible for us to be conscious that we are unconscious; while we may be conscious of a phenomenon, which, as a reality, does not exist. Consciousness, therefore, is the only absolute reality to man.

SEC. 15. There is no knowledge previous or subsequent to, nor above, below, beyond, nor external to consciousness. It includes all perception, conception, passion, emotion, thought, memory, reason, judgment, idea. We see, hear, taste, smell, and feel by consciousness: Philosophy, science, art, literature, government, morals, religion, are but well ordered consciousness. Without consciousness we could have no knowledge of ourselves, nor any evidence of a world external to us, nor is it possible to prove any thing beyond our

consciousness; but consciousness proves itself by itself. It is subject, object, witness, judge. We can not be conscious without becoming conscious of our consciousness, and without consciousness we do not exist even to ourselves. Neither the greatest nor the smallest thing in the universe can be known to us except through consciousness. Though we are conscious of an external world, yet our consciousness being all the evidence we can have of the fact, it is impossible to prove the existence of an external world. All we know is our consciousness that there is an external world. All human knowledge is merely the consciousness of phenomena.

SEC. 16. We can not know that we know, but we can be conscious that we are conscious; indeed it is impossible to be unconscious that we are conscious. We know that we are conscious of the existence of things, but we can not know that the things themselves exist; for consciousness of the existence of things may exist without the existence of the things themselves; but the consciousness can not exist without the existence of the consciousness itself; therefore, the consciousness is all we know. And this test may be applied to our mental operations as well as to our sensations; as well to absolute knowledge, the affirmation of which excludes the negation, as to relative knowledge, the negation of which is not necessarily excluded by the affirmation. Let any one contemplate a mathematical problem, and he will find that he has no evidence of its truth, nor of the truth that it can not be otherwise, except the consciousness of its truth, and the consciousness of the truth that it can not be otherwise. In like manner the deductions from all our

knowledge will leave us at last nothing but consciousness. All physical, mental, moral, and spiritual phenomena rest upon consciousness alone.

SEC. 17. All that man knows is his own consciousness. By this he perceives phenomena; in phenomena he perceives order, design, adaptation. Herein lies the scope of his knowledge, and he can no more get beyond it than the radius can go beyond the circle it describes. But the knowledge to him is the same as if phenomena were substance.

SEC. 18. Consciousness can not be defined, because nothing within our knowledge precedes it by which it can be defined. The consciousness of seeing, hearing, tasting, smelling, feeling, color, sound, pain, pleasure, thought, idea, fear, hope, soul, God, defy all attempts at definition. Consciousness is known by consciousness. This is all we know about it.

SEC. 19. We see with the eye, yet it is not the eye that knows we see; we hear with the ear, yet it is not the ear that knows we hear; so of all the senses. The senses are several, the consciousness is one; the things of which we are conscious are infinite, yet the consciousness is one.

SEC. 20. We are conscious that we see, hear, taste, touch, smell; and we are conscious that the seeing, hearing, tasting, touching, smelling, are something different from the consciousness itself. We are conscious of pain, pleasure, desire, aversion, love, hate; and we are conscious that the pain, pleasure, desire, aversion, love, hate, are something which is not the consciousness itself. And we are conscious that we imagine, understand, reason, judge, and that the imagining, understanding, reasoning, judging, are some-

thing which is not the consciousness itself. But when we are merely conscious of being conscious, we can not separate the state of being conscious from the consciousness itself; and when we are conscious of knowledge we can not separate the knowledge from the consciousness itself. The consciousness of being conscious, and the consciousness of knowledge are the same. That is, we can not be conscious that the consciousness of any thing the senses feel, or the mind perceives, is different from the knowledge of any thing the senses feel, or the mind perceives. Therefore consciousness is knowledge, and knowledge is consciousness, and both must be one and the same.

SEC. 21. There is many a fact which can not be proved except by itself, simply because there is no known evidence preceding it by which to establish its existence. Its existence proves itself.

SEC. 22. Although consciousness is the limit of human knowledge, yet we are conscious that there is something of which we are not conscious. What that something is we can not know, yet as truth is never inconsistent with itself, the unknown can never be inconsistent with the known. The unknown goes beyond the known but can not contradict it.

SEC. 23. It is impossible for any sentient being to conceive of any thing greater than its own capacity. Even man's conception of God is no more than that of a Being having the attributes of man, only omnipotent, infinite, and eternal; and his highest conception of him makes God but little more than the Pagan makes of his ideal, and is no evidence of what He is.

SEC. 24. Omniscience does not reason—He knows. Reason is the means by which man may know one

thing by first having known some other thing; but the first knowledge we acquire is always without reasoning.

SEC. 25. If phenomena may exist without substance, then may the consciousness of phenomena exist without phenomena; thus man is driven to his consciousness as the primum and ultimum of his knowledge.

SEC. 26. There can be no knowledge of matter without spirit—of substance without attribute—of body without soul; nor can there be any knowledge of spirit without matter—of attribute without substance—of soul without body. Materialism and idealism are not inconsistent with one another; they are as halves of the same whole, and both are necessary to complete either. We can have no knowledge of either without a knowledge of the other.

SEC. 27. Although the mind can not comprehend the All-knowing, the Every-where present, the All-powerful, the Infinite, and Eternal, yet it has a knowledge which wants nothing but increase to be All-knowing, a presence which wants nothing but enlargement to be Every-where present, a power that wants nothing but addition to be All-powerful, a space which wants nothing but expansion to be Infinite, and a time which wants nothing but duration to become Eternal. And we can think of nothing outside of time and space, yet we can think of those things within time and space which want nothing but increase, enlargement, addition, expansion, and duration to exist beyond time and space as we now understand them.

SEC. 28. We can have no knowledge of time without consciousness, and no knowledge of space without

matter. Time is successive consciousness, space is extended matter. Time to consciousness is the same as extension to matter. There can be no matter without extension; there can be no consciousness without time.

SEC. 29. Our conception of the existence of truth is that it is, was, and must be; that there never was a time nor place when and where it was not, and never can be a time or place where and when it is not. It is the only principle which has no opposite. A lie can not exist—it only appears; and this is the same in phenomenon or entity, and in the abstract or concrete. Truth is consciousness consistent with itself in every relation; error is consciousness inconsistent with itself in some one relation.

SEC. 30. The only criterion of abstract truth is that which is self-evident by the laws of consciousness, and that which follows as a logical sequence from this self-evident truth.

SEC. 31. Truth is absolute and unconditioned. Material creation is relative and conditioned. Any proposition which can be conceived to be otherwise than it is, is not absolute and unconditioned truth. Every proposition in material creation can be conceived to be otherwise than it is; it is therefore relative and conditioned truth. No proposition of abstract truth can be conceived to be otherwise than it is.

SEC. 32. Whatever might be true in fact, though in fact not true, is yet truth; that is, whatever might be true in the concrete is always true in the abstract. Spheres and cubes exist every-where, and continually in the abstract, yet are seldom seen in the concrete: the statute of Franklin existed in the abstract always,

though never was seen in the concrete until it was made.

SEC. 33. There is no basis for fixed knowledge except truth. Belief without truth is an *ignus fatuus*; truth without belief is a snare.

SEC. 34. Knowledge and learning are not the same. We learn many things which we do not know, and know many things which we do not learn; and there are many learned men who are not wise, and many wise men who are not learned.

SEC. 35. Reason is not knowledge, but the means by which we obtain knowledge. From immediate knowledge by means of reason, we obtain remote knowledge which we could not otherwise reach.

SEC. 36. Reason and faith alike stand upon consciousness; whatever convinces the reason, commands the faith; but faith may go beyond reason and convince us of what reason can not reach; yet, faith must not contradict reason. Truth being consistent, knowledge by faith will not be inconsistent with knowledge by reason, though reason may not comprehend it.

SEC. 37. Whoever knows facts and understands their relations, at once perceives truth and error, right and wrong, good and bad, beauty and ugliness.

SEC. 38. Judgment is that faculty of consciousness which ascertains the relations of the various things, of which we are conscious, to one another.

SEC. 39. It is impossible for the mind to form any judgment concerning that of which it has no knowledge; and concerning things of which we know nothing it is as unwise to deny assertions as it is to affirm them.

SEC. 40. Truth is the same whether spoken by an

idiot or an angel, by reason or inspiration, by discovery or revelation; or whether it remains silent, or is proclaimed aloud; or whether known or unknown; for it is unchangeable and eternal.

SEC. 41. There must be in the nature of things an absolute, infinite, and eternal criterion of truth, but man can not completely and entirely ascertain it in all things—he is finite. It can be perfectly known in all things only to Him who is omniscient. Man may obtain certain and complete knowledge of a few things, a less perfect knowledge of more things, and some knowledge of many things, and thus approach the standard of universal truth, which, concerning things within human cognizance, must be regarded as the highest human criterion of truth; but as to the infinite number of things beyond the reach of man, “all that can be known is that nothing can be known.”

SEC. 42. The conclusion of every true proposition affirms the premises. When this truth is not self-evident in the statement of the proposition, it is the business of reason to make it appear. Thus, in the proposition that all the parts are equal to the whole, that the truth of the conclusion affirms the premises is self-evident, for it is but saying that the whole is equal to the whole; but in the proposition that the three angles of an equilateral triangle are equal to two right angles, the truth that the conclusion affirms the premises is not self-evident; but by a process of reasoning can be made clearly to appear, and when once thus established, the truth that the conclusion affirms the premises appears as clearly as it does in the self-evident proposition.

SEC. 43. Any proposition, the negative of which is inconceivable, is pure truth.

SEC. 44. Until we become omniscient, omnipotent, infinite, and eternal, there will be something that we do not know, something which we can not do, some place where we can not be, and some time we can not reach.

SEC. 45. Whatever we are conscious of which is palpable to sense, we call matter; whatever we are conscious of which is impalpable to sense, we call spirit; but all we know of either is the consciousness itself. Sense, feeling, passion, thought, understanding, reason, judgment, imagination, right, wrong, good, evil, pleasure, pain, fear, hope, faith, and all the faculties of the mind and soul are but different modes of consciousness.

SEC. 46. The sources of knowledge are three: 1. Consciousness; 2. Sensation; 3. Reflection. The means of acquiring knowledge are three: 1. Self-evident truth; 2. Deductions from self-evident truth; 3. Experience. From these sources and through these means comes the entire circle of human knowledge.

SEC. 47. Most men spend a great portion of their lives endeavoring to know what can not be known, and thereby neglect what can be known. The highest lesson which man can learn is to understand his own capacity, and the wisest precept he can follow is not to attempt to go beyond its limits.

SEC. 48. We may know a little of many things, but can not know all of any thing; and the best of what we know is what we do not learn and can not teach.

SEC. 49. Whatever object of knowledge man may pursue, however thoroughly he may investigate it, and however fully he may understand it, there will always be something concerning it that to him is unknown. There is no beginning that has not its beginning, no depth that has not a deeper depth, no height that has not a higher height, and no beyond that has not something beyond it still.

SEC. 50. The black wall of ignorance surrounds every human being. It is a little farther off from some than others, but alike impenetrable to all. The infants scarcely sees its mother's face, the vision of the philosopher may take in the heavens, but the great Beyond is alike hidden from both.

SEC. 51. There may be processes of thought without consciousness, as there are processes of life without sensation, but they must appear within the domain of consciousness before they become knowledge.

SEC. 52. Consciousness is the tablet on which all the knowledge of man must be written, whether of sense, mind, soul, or intuition.

SEC. 53. We should work through the transitory into the permanent, from agitation to repose, from the conditional to the absolute.

SEC. 54. Knowledge is the lever of the mind, and truth its fulcrum; and reasoning is merely using mental levers to raise great thoughts.

SEC. 55. The best and surest knowledge we possess is that which transcends the senses—which we can neither see, hear, taste, smell, nor touch.

SEC. 56. The most perfect human knowledge only removes our ignorance a little farther from us; and all the knowledge we gain only teaches us our ignorance

more plainly; but it is better to know half, than to half know.

SEC. 57. Beyond phenomena man can know nothing, for he is nothing but a phenomenon himself.

SEC. 58. The wise often possess knowledge which the ignorant could not suddenly bear to know.

SEC. 59. In gaining the wealth of knowledge we take from no one, and in imparting it to others it grows no less.

SEC. 60. The greatest part of human knowledge is open alike and common to both sexes. Yet there is much peculiar to women and unknown to men, and much peculiar to man which woman can not know. There can be, therefore, no complete system of knowledge known to any one individual person unless that person could be, at the same time, both man and woman, and have experienced the entire circle of knowledge known to both sexes. Hence it is that man and woman, in some things, must forever remain a most interesting mystery to one another.

SEC. 61. Instinct is the knowledge of the body, reason is the knowledge of the mind, faith is the knowledge of the soul.

SEC. 62. Consciousness is all there is of life, for not to be conscious is not to live.

SEC. 63. Knowledge dispels hope. When we know nothing we hope all, when we know all we hope nothing.

SEC. 64. The path of knowledge lies upon a rugged mountain. The highest point the human intellect can attain is far below the summit. All that man can do is to stay about its base and gaze up the steep in wonder and astonishment.

SEC. 65. The mountain of knowledge continually rises as we advance. We see before us an eminence from which we fondly believe we can survey the whole field; when we arrive there it has receded, but still stands invitingly before us. Thus we travel on, pursuing our object through life, and at last, wearied and still ignorant, we lie down in our graves to rest forever.

CHAPTER II.

GOD.

SEC. 1. Man, being finite, and having no knowledge of the origin of things, as a postulate for the basis of his knowledge, must assume either that the universe always existed, or that it was created by a First Cause; neither of which propositions is inconsistent with the being of God; therefore, we predicate that God was, is, and must be; without Him nothing was, is, or can be.

SEC. 2. The finite mind must of necessity have a beginning. Man in his religion assumes a God; in his philosophy, a First Cause; in his science, a fixed Law. Neither can be proved *a priori*—for nothing precedes them; either may be proved *a posteriori*—for every thing succeeds them.

SEC. 3. Human reason can make God only a predicate. The senses can not perceive Him, the mind can not embrace Him, no human faculty can know Him; but that which is, could not have been, and can not be, without Him.

SEC. 4. God escapes the senses, transcends the understanding, and is known only through consciousness.

SEC. 5. We can know God only according to our own consciousness, not as He is.

SEC. 6. God is the abstract of the universal concrete.

SEC. 7. That God is, God was, and God will be, are simply forms of speech relative to finite things. *Is* is infinite and eternal. Now and Then, Here and There, do not exist; they are but finite relatives. As to God, all *Is*, Now, Here.

SEC. 8. God did not create Himself, and can not uncreate Himself. He was, is, and must be.

SEC. 9. God is the First Cause, the Last Cause, the All-cause, the only Cause.

SEC. 10. God is the postulate of all human reasoning. We can not account for God without the universe, nor for the universe without God.

SEC. 11. Spirit is unknown power. God is Spirit.

SEC. 12. God, being The All, His attributes are inconsistent with personalty; for that which is infinite and omnipresent can not be personal.

SEC. 13. God is Infinite and Eternal Truth, Infinite and Eternal Power, Infinite and Eternal Goodness, Infinite and Eternal Love.

SEC. 14. God being infinite, there never was, and never can be, any thing but God—for the infinite includes all things, and there can be nothing beyond the infinite. God being eternal, was, is, and must be—for that which had a beginning or can have an end, can not be eternal.

SEC. 15. God is the infinite and eternal consciousness; individual sentient beings are points of consciousness in time and space.

SEC. 16. Man can never comprehend God. Omniscience, omnipresence, and omnipotence can be comprehended only by omniscience, omnipresence, and omnipotence. The finite can never embrace the infinite, nor the temporal include the eternal.

SEC. 17. Nothing less than God can know there is a God; nothing less than God can know there is no God.

SEC. 18. As it would require an infinite mind to comprehend God, so it would require an infinite mind to know there is no God—for the finite mind can not know what is beyond itself. As far as the finite mind can know, it knows there is a God; and, being finite, it can not know there is no God. This is the highest knowledge we can have that there is a God—for what we do not know can not disprove what we do know.

SEC. 19. God can not be known by the senses; He can not be comprehended by the understanding; His existence can not be proved by reason; He can not be conceived by the imagination. Yet all of these faculties reach toward Him, and concur as evidence of His existence.

SEC. 20. We find the evidence of God on earth, in nature, throughout the universe, in philosophy, science, art, literature, history, government, morals, religion; in all things.

SEC. 21. God to the child is but a Great Father, to the school boy a Great Teacher, to the sage but a Greater Sage. To the wise, he is the Great Ruler; to the ignorant, the Great Wonder; to the good, a Protector; to the bad, a Terror; to the religionist, whatever his creed makes Him; to the superstitious, whatever his fear prefigures; to the infidel, nothing. At the best, man can consider of God only as having the attributes of man, but in an infinite degree. Omniscience, omnipotence, omnipresence, infinity, eternity, remain to man but words, for he has not the capacity to understand their meaning.

SEC. 22. There is nothing supernatural with God. Man's ignorance makes whatever is above his comprehension appear supernatural to him.

SEC. 23. To the mind of God contemplating the universe as a unit, there is no discord, no incongruity; nothing but truth, goodness, and beauty.

SEC. 24. Man can contemplate the universe from his own position only. If he stood either higher or lower in the scale of being, all things would doubtless appear different to him from what they do now. He must not, therefore, regard his own mind as the universal standard of knowledge, nor his soul as the only measure of infinite justice.

SEC. 25. There is no first word nor last word with God. His creation is a constant utterance.

SEC. 26. God and the universe are always before us. Every thing is open and to be known; but our capacities are so small, and our understandings so weak, that we can not receive the knowledge.

SEC. 27. Truth is the law of God; knowledge is understanding the law of God; goodness is obedience to the law of God; beauty is the law of God which pleases the soul; happiness is living in harmony with the law of God, and in enjoying the Truth, Goodness, and Beauty of His Works.

SEC. 28. The Creator has the same care for one human being as for another; the same care for one created thing as for another; the same care for an atom as for the universe; the same care for the falling leaf as for the ascending soul.

SEC. 29. Our Great Teacher is God, whose spirit is continually whispering to the mind, the heart, and the soul of man. His great Book, the universe, is

continually open before us, in which we may read before we can speak words, and which contains the simplest and the grandest lessons of life. In the presence of this Teacher, and with this Book before us, how insignificant become the teachings of the most learned sages and the highest wisdom of man.

SEC. 30. The consciousness of God which springs up in the soul, and continually abides within us, is stronger evidence of His existence, power, and goodness than can be found in all the Vedas, Bibles, Testaments, Gospels, Revelations, Korans, Inspirations, and Prophecies on earth, and more ennobling to the human race than all the creeds and dogmas theology ever invented.

CHAPTER III.

CREATION.

SEC. 1. The universe is the concrete of which God is the abstract.

SEC. 2. Creation is the thought of God made manifest in matter.

SEC. 3. Concerning the origin of matter, and the cause of its forces, the philosopher knows no more than the fool.

SEC. 4. Man can never know whether the universe was created out of nothing, or whether it always existed; nor can he know whether it is eternal or whether it will cease to exist. As far as man can know, he knows that something can not be created out of nothing, and that something can not be uncreated into nothing. Indeed, man can not prove that there is a universe, or any thing external to him, except by his own consciousness. His consciousness of a universe is the only universe to him.

SEC. 5. Given matter and its forces, creation is inevitable and ceases to be a mystery. The mystery lies in matter and its forces. These are the first and ultimate causes as far as can be known to man.

SEC. 6. The four elements of the ancients—earth, air, fire, and water—have been subdivided by modern science into nearly seventy, which include the metals, earths, solids, fluids, gasses—in short, all the known elements. Some of them, as science advances, will

doubtless be still farther subdivided, while some may be united and found to be the same. The earth, and all that is in it, or belongs to it, are made of the above elements; and there is much evidence tending to show that the other planets, the sun, and all that belongs to our solar system, are made of the same material. What other systems, and other parts of the universe, are made of, it is impossible for man to know.

SEC. 7. The various kinds of matter which compose the universe, are but different combinations of the same elements; and the various forces which govern matter are but different manifestations of the same Force, Power, Law, Spirit, Soul, God.

SEC. 8. In the order of phenomena it is impossible to distinguish between design and adaptation. Man can not know whether the system of nature which surrounds him was ordered by design or adjusted by adaptation. He has no knowledge of design beyond his own consciousness. Instinct in animals, and growth of vegetation, have no more consciousness of design, than has gravitation, or chemical affinity; yet the beaver is a scientist, and the bee a geometrician, and the grandest tree, or the simplest flower, makes no mistake in its growth.

SEC. 9. If the universe was created by the force of adaptation, the adaptation must have been self-sustaining, or it would not exist; and if by design, it could be no more—for design is adaptation, though adaptation may not be design. Creation is adaptation. Creation by design is conscious creation; creation by adaptation is unconscious creation; the only difference being between conscious and unconscious creation.

SEC. 10. Adaptation is not necessarily design. In

nature, with indestructible matter, acted upon by inextinguishable force, adaptation becomes inevitable. It is impossible to distinguish between design and adaptation, unless we know the beginning and end of the things designed or adapted. Whatever relation of things, succession of events, or order in nature, becomes established, it would appear to man as design. Cause and effect have no other proof of their connection than their uniform relation to one another. The universe is but an equilibrium of matter and its force.

SEC. 11. If this universality of things which surrounds us, in its broadest generalization and most minute particularity, was not governed by inevitable and inexorable law, neither nature, life, man, science, art, government, justice, morals, religion, rewards and punishments, or responsibility of any kind, would be possible. Responsibility does not lie in the law, but in placing things and actions in relation to the law. When the babe is conscious of the existence of the candle, of the brightness of its flame, and of a desire to touch it—still being without the consciousness that the flame will burn its fingers and give it pain—it puts forth its little hand and seizes it. By an inevitable and inexorable law it is burned and pain follows. When the additional consciousness of this pain and the cause of it are added to its knowledge, it becomes as desirable to the babe to withhold its hand from the flame as it was before to seize it; and this change of desire succeeding the change, consciousness follows the same inevitable and inexorable law that before caused the desire to touch the flame. Thus moral punishment will change the consciousness in fact in its relation to the law which punishes, and deter the action,

but neither the law of consciousness, nor the law which punishes, is changed in the least. So a reward changes the consciousness in its relation to the law that gives the reward, and thus invites action. Thus actions are free in fact to put themselves and things in relation to law, while the law of actions and things remain inevitable and inexorable. And herein lies the freedom of the will, and moral responsibility, while the law which governs the will, and creates the responsibility, are inevitable and inexorable. This principle will explain the most complex motives or actions in the mind or soul of man. God is as much governed by his own inevitable and inexorable law, as man, or the minutest molecule of matter. If it were not so God would be a tyrant, man a slave, and the universe a chaos, for where order is not there chaos is.

SEC. 12. All generalizations fall into Matter and Force. Various forms of Force, which seem to result from various forces, will ultimately be generalized into one Force; call it Power, Mind, Soul, Spirit, God, what you will.

SEC. 13. It is no more difficult to understand how matter can be created out of nothing, than it is to understand how it can be, without having been created. Creation as it is, is no more difficult to understand than it would be if it were otherwise than it is.

SEC. 14. Matter is; with matter Force; from Matter and Force arrangement; from arrangement organization; from organization life; from life mind; from mind consciousness; from consciousness sense; from sense soul; from soul morals; from morals religion.

SEC. 15. The conditional, finite, and temporal, are subject to time, space, and action; the unconditional,

infinite, and eternal, are independent of time, space, and action.

SEC. 16. When man reasons back from the complex universe, he finds all the facts converging to the simple One, which he calls the First Cause, or God; when he reasons forward from the simple One to the complex universe, he finds all the facts diverging from the One, the First Cause, or God; yet man's reason can never reach back to the One, nor forward to the All.

SEC. 17. There never was a time when creation began; there never can be a time when it will end. There never was any thing created—it *was*; there never can be any thing destroyed—it *is*. What man calls creation is but a changing of what was, is, and must forever be, from one thing to another. Creation is not an accomplished fact; it is a fact continually accomplishing.

SEC. 18. Without matter and its forces phenomena could not be solved; without spirit and its laws there would be neither consciousness, mind, nor understanding to solve them.

SEC. 19. Without a knowledge of matter we could have no knowledge of space; without a knowledge of motion we could have no knowledge of time. Space is that portion of infinity in which objects exist; time is that portion of eternity in which events transpire.

SEC. 20. One thing can never be another thing. That which is every thing can not be created, except by itself; because, being every thing, there is nothing else to create it.

SEC. 21. Each part of the works of God bears a

true relation to every other part, and to the whole, and the whole to each part. Every part of the universe is arranged with a view to the safety and benefit of the whole; each part, therefore, must perform or endure whatever is necessary to the safety and benefit of the whole.

SEC. 22. It is impossible for the human mind to conceive either the beginning or the end of things. It can only grope in the midst of phenomena, knowing neither their whence nor their whither.

SEC. 23. Man's knowledge being finite, must, of necessity, have a beginning. The simplest beginning is the proposition that the universe was, is, and must be; for if we accept the proposition that God created the universe the same process of reasoning will require us to find a creator for God, as well as for the universe, and a creator for His creator, and so on, *ad infinitum*. Admitting the existence of God, that He created the universe, and that nothing can exist without a creator, neither proves nor explains any thing; for if nothing can exist without a creator, then God also must have had His creator, or He could not exist. It is, therefore, less illogical, and more direct, to accept the proposition that the universe was, is, and must be.

SEC. 24. The laws of the universe can not explain its creation; yet by the same laws it is eternal. While those laws remain in force it can never cease to be. Whatever changes may take place in its parts, as a whole it must forever remain the same; and the laws of the universe exist as they are because they can not exist otherwise.

SEC. 25. The phenomena of the universe, as they

are presented to man, are matter and its forces. If they ever existed in chaos, they would, by their own laws, arrange themselves into order and produce the universe as it is. The universe, therefore, as it is, is absolute and inevitable.

SEC. 26. As wonderful as creation is, as it is, it would have been no less wonderful had it been otherwise than it is; and it is no more wonderful that there is a creation than it would have been had there been no creation. Nothing can create nothing. There must be something to create something. Hence, if there is something now, there never was a time when there was nothing.

SEC. 27. Although the human mind can not comprehend the creation, yet without a creation it would have been impossible to have conceived of no creation. The mind must know something before it can know that there might have been nothing.

SEC. 28. The universe is a question of is, or is not; and it is impossible for the mind to conceive the is not; that is, when there is nothing to conceive, and nothing to be conceived, there can be no conception.

SEC. 29. It is easier to believe in the existence of God as the Creator and Ruler of the universe, although it can not be proved, than it is to prove an established system of law by which it exists and is maintained. Mankind in their first and rudest condition believe in God, while it requires the highest attainment of human knowledge, and the last and broadest generalization of science, to establish a belief in the reign of Law.

Sec. 30. Nature proceeds from the fixed and eternal

to the changeful and fleeting, and from the simple to the complex.

SEC. 31. The Absolute must be without conditions, but there may be conditions within the Absolute; the Infinite must be without limitation, but there may be limitations within the Infinite; the Eternal must be beyond time, yet time is included within the Eternal; so there may be relative powers within the All-Power, and limited intelligence within the All-Knowing.

SEC. 32. All things are either matter or spirit. Matter is divisible and takes many forms; Spirit is one and forever the same. All created things, however diversified, are but different expressions of one Eternal Spirit. The universe is simply the adjustment of matter according to its forces, of facts according to law, of the material according to the spiritual.

SEC. 33. It is no harder to conceive of a universe without a creator than to conceive of a creator without a universe. If we can not conceive of a universe without a creator, then we can not conceive of a creator without a creator. Upon either proposition what man can not know still remains unknown. The problem is not solved by either.

SEC. 34. Life is a dynamic process receiving its force from without, and imparting it beyond itself. It is a series of subordinated organic motions continuously changing its material. Vegetable life is a series of subordinated organic insentient motions continually changing its material; animal life is a series of subordinated organic sentient motions continuously changing its material.

SEC. 35. Nature has its forms; life has its types. Only dead matter is inorganic. The eagle's head and

the dolphin's tail can never be united in one creature ; nor can the snail and bee ever be one.

SEC. 36. The material of which our bodies are formed belongs to the system of the universe as much after our death as while we are in life. The dust we walk upon has been thrice alive.

SEC. 37. There is nothing alive in creation which is not continually changing into some other thing. One link supports another in the great chain of being. Nothing lives but at the expense of something else. Life can exist in one place only by death in some other place. Vegetable life can exist on inorganic matter ; animal life can exist only upon organic matter. Nature never creates what she can not destroy.

SEC. 38. Spontaneity in generation is thought by some to exclude a creator from the universe ; but the existence of the universe, with the power of spontaneity in generation, will remain to be accounted for the same as if no such power existed. Indeed, spontaneity in generation is the established law. What can be more spontaneous, as far as man can see, than the conception, gestation, and birth of a child ? Every man thinks he begets his own children, but he is quite mistaken. An unseen and unknown power, law, principle, spirit, or something in and through the male acting upon the female, begets them as effectually as God created Adam, or begat Jesus Christ. Spontaneity in generation, if even it is proved, will simply show us another link in the chain of cause and effect, the first and last links of which will never be discovered by man. They can be known only to the Infinite and Omniscient Mind.

SEC. 39. Man is a cluster of conscious faculties.

Physical man is merely a few pounds of matter curiously set apart from other matter and maintained during his seventy years, and then abandoned to dissolution. The body of man is born of matter; his soul is born of the spirit.

SEC. 40. Each thing, and each action in the universe, has its relation to every other thing and action in the universe; and the change of any one thing or action in the universe, in its relation to any other thing or action in the universe, changes its relation to every other thing or action in the universe. There can be no part that does not belong to the whole. This is as true of law as it is of that upon which law acts. All the diversity in the effects of law is but the same, namely: law acting under different conditions of that upon which it acts. The same law evolves a thought or creates a clod—by organizing or disorganizing matter. The laws of life and death are but the positive and negative of the same law.

SEC. 41. Man in the Cosmos knows but little more of the universe than the silk-worm in its cocoon.

SEC. 42. There is no more evidence that man was created to understand God, than there is that a brute was created to understand man, or an insect the brute.

SEC. 43. The true type of man is one who possesses all the faculties of human nature in due proportion to one another. A great man is one who possesses all the faculties in a high degree, and in due proportion; and he is the greatest man who possesses all the faculties in the highest degree, and in the truest proportion. Most men have all the faculties of human nature, but few possess them in due propor-

tion ; some possess them in due proportion but not in the highest degree. There have been a few men who possessed most of the faculties in the highest degree, but not in due proportion ; there never was one who possessed all the faculties in the highest degree, and all in the truest proportion. A complete ideal man would be one who is equal in all the human faculties to the highest capacity of any one faculty as it is found in the greatest man.

SEC. 44. Woman ever has been, and ever must be, the most interesting being in creation to man ; and man ever has been, and ever must be, the most interesting being to woman. Neither will ever be fully able to understand the other, for reasons which lie too deep in nature to be understood by the human capacity. While they have many things in common—as the five senses, some of the sensations, passions, and appetites—there are other things which are peculiar to each one. The anatomist demonstrates the difference between their sexual organs, the physiologist proves the differences in their respective functions, and the psychologist plainly traces differences in their spiritual natures. All that class of passions, desires, and emotions in woman, which peculiarly belong to the capacity of maternity, can never be known to man, any more than sound can be made known to the deaf, or color to the blind ; and simply because he has no organs to receive the knowledge. In like manner, and for the same reasons, all that class of emotions, desires, and passions in man, peculiar to the capacity of paternity, can never be known to woman. Hence their engaging interest in one another will be continu-

ally kept up, because the pleasing problem and profound mystery must remain forever unsolved.

SEC. 45. A being purely of thought might be a beautiful creature, but humanity needs feeling, sentiment, emotion, passion, as well as thought.

SEC. 46. Whatsoever there is in man which is of the dust will remain of the dust; whatsoever there is in man which is of man will remain of man; whatsoever there is in man which is of spirit will remain of the spirit; and whatsoever there is in man which is of God will remain of God.

SEC. 47. The universe is infinite and eternal, yet infinity to man can mean no more than continued space, and eternity no more than continued time.

SEC. 48. If the universe is infinite, there never was and never can be any thing but the universe, for the infinite includes all things, and there can be nothing beyond the infinite; and if the universe is eternal, it never was created and never can be uncreated, for that which had a beginning or may have an end, can not be eternal.

SEC. 49. As all things are involved within the universe, and as all changes in the things of the universe are evolved out of the things in the universe, involution and evolution within the universe are a continued equation; thus the totality of the universe is ever the same, while the relation of the things in the universe are never the same; hence, to man, the continual succession of phenomena.

SEC. 50. There are yet no established facts sufficient to warrant the theory of the transmutation of species. It is not proved that any kind of animal ever yet went into any other kind. No organic living

thing has ever yet been known to take upon itself a new nature. There is a wide margin for varieties both in the vegetable and animal kingdoms, but all changes return to the original type, and go round in a circle, out of which they never yet have been known to pass. Dogs were never yet any thing but dogs, though the varieties are endless and their differences very great. Besides, to say that one species may be gradually transmuted into another species is to say that there are no species, for that which changes can not be specific. We may as well talk of changing properties and still retain them as to speak of the transmutation of one species into another. One species must have what another has not, or not have what another has, or they are not different species; and such a change can not be effected by transmutation—it must be done by adding something to, or taking something from. As far as it is yet known, nature, in her scale of being, seems to go up and down by steps, not by an inclined plane; and whether she effects such changes by her own processes, or whether it is done by the particular fiat of the creator, we can not know.

SEC. 51. In all the works of creation there is a complete unity of purpose. The existence of the universe proves its eternal fitness.

SEC. 52. Life is not an entity; it is a principle and process. It does not belong to the body, which is alive, any more than it does to all other similar bodies which are alive. When the given body is no longer fitted to receive the principle, and be carried on by the process, it dies; the principle remains forever.

SEC. 53. That which creates is the thing which it

creates, potentially; and the thing which it creates is of the thing which creates it.

SEC. 54. It is very doubtful whether the peaceful, innocent, harmless dust of which man is made would consent to receive life, with its cares and responsibilities, its pains and penalties, if it had the power of ante-natal choice. But it must obey the fiat to live, love, suffer and die.

SEC. 55. Life is as inevitable as death. There can be no more death than life, for there must be life before there can be death.

SEC. 56. Each human being has something of what belongs to all human beings. The weak and the strong, the wise and the foolish, the beautiful and the ugly, the good and the bad, even the murderer and his victim, are brothers.

SEC. 57. There is no evidence that the soul of man is an entity, any more than is gravitation, attraction, repulsion, electricity, magnetism, spirit, thought, mind, law, all of which are merely principles.

SEC. 58. The Plastic Power—call it “Breath,” “Spirit,” “Soul,” Force, “God,” or what you will—which makes of the elements a particular being—this a man, that a tree; this a bird, that a flower; and which shines in the light, sings in the breeze; weeps in the clouds, burns in the heat, freezes in the cold—can never be understood by man. Philosophy can not unfold it; Science can not explain it; Art can not accomplish it; Government can not restrain it; Morals can not change it; Religion can not solve it. It is the mystery of mysteries!

SEC. 59. A being yet may be created with a capacity far greater than that of man; with faculties

which will enable him to reach much farther into Infinity, and with endowments by which he will know, at once and intuitively, what now requires man a lifetime to acquire. There is much evidence showing that the limit of creation is not yet attained in man, and none tending to show why an infinite series of beings, superior to man, may not yet be created on earth, without any change of the present known laws.

CHAPTER IV.

PHILOSOPHY.

SEC. 1. Philosophy is the study of the absolute through the relative, the unconditioned through the conditioned, the infinite through the finite, the eternal through time, God through the universe.

SEC. 2. The foot-prints of the philosopher become the paths of truth, and the highways of science.

SEC. 3. There is no philosophy but truth; there is no science but truth; there is no morals but truth; there is no religion but truth. Schools, theories, sectaries, creeds, which do not possess truth, are always useless, and sometimes mischievous incumbrances.

SEC. 4. The history of philosophy shows that it has ever been vacillating between Idealism and Materialism—the one building beyond its basis and ending in mysticism; the other pushing its doctrines to pantheism; the former not comprehended by the understanding, the latter unsatisfactory to our consciousness. This instability arises from the great truth that philosophy is insufficient to account for the universe, to explain phenomena, or to fill the aspirations of the soul.

SEC. 5. The whole mystery of philosophy consists in the problem, whether things really are what they seem to be—whether phenomena are real or ideal; in short, whether the objective and the subjective are the

same—a problem so far unsolved, and perhaps, to man, to remain unsolvable forever.

SEC. 6. To allow the unknown to overthrow the known, is illogical. As truth is uniform, infinite, and eternal, the truth of the unknown can not change the truth of the known, but may go far beyond it. It is better to rest upon the known than to wander amidst the unknown.

SEC. 7. Free-will and foreordination are irreconcilable, for if omnipotence foreordains a particular event to happen, it must happen as foreordained; but free-will and fixed law are not irreconcilable. A change of the will does not change the law, but changes the conditions upon which the law acts, as by changing its antecedents and consequents. Under the law of gravitation water will find its level, but obstruct it and it will rise or change its course. The law of gravitation remains the same, but the conditions of that upon which it acts being changed, the effect is changed also. So of the human will; it follows the inevitable law of cause and effect, and will always act according to the antecedents and consequents. Its action may be deterred by pain, or invited by pleasure; not because the pain or pleasure changes the law of its action, but because they change the conditions upon which the law acts. Unless the will acts by inevitable law, a system of rewards and punishments would be impossible; for, without such a law, rewards would be useless, and punishments ineffectual; indeed, it would be mere cruelty.

SEC. 8. While all mankind understand philosophy and science in some measure, and appreciate art in a certain degree, it is only the few who know them and

appreciate them in their highest and best sense. The multitude are strangers to the sweet brotherhood of the learned; but while only the few can be wise, all may be good.

SEC. 9. Philosophy is continually searching that it may have wisdom. It brings its truths to light, subordinates them, and calls the result science; then mystery ceases. The more we know, the fewer the mysteries we find. To man much is mystery; to God nothing is mystery.

SEC. 10. In philosophy we must explain facts when it can be done; but whether we can explain them or not, we must not deny them as they actually exist, merely because we can not explain them.

SEC. 11. Philosophy sometimes appears like the chain made of a conjuror's rings; fact seems to be linked with fact, and all looks very well, but too often there is somewhere an unwelded link.

SEC. 12. Neither philosophy nor science can reach the Deity, for neither deals with any thing but created things.

SEC. 13. There is always beyond philosophy, beyond science, beyond art, beyond morals, beyond religion, beyond all human knowledge, an ultimate question which is unanswerable by man.

SEC. 14. In philosophy one condition rests upon another condition throughout the whole chain of existences; but the conditional must ultimately rest on the absolute, which is the basis of all things.

SEC. 15. Philosophers teach all mankind, and their knowledge is of things eternal; statesmen teach but a portion of mankind, and their knowledge is applied to temporary affairs. The former teach the laws of

nature, which are eternal and unchangable, the latter teach the laws of man, which are temporary and changable.

SEC. 16. Some philosophers study only the body, as if it had no soul; others contemplate the soul, as if it had no body, neither expressing the true philosophy of life; for, as we have both a body and a soul, we should study them both, and their mysterious union with one another.

SEC. 17. There is nothing which might not be otherwise than it is except truth. Truth is one. True philosophy, true science, true morals, true religion, are one truth.

SEC. 18. Truth is the basis of philosophy; goodness is the basis of morals; beauty is the basis of art; wisdom is the harmony of all.

SEC. 19. Truth is one system rising from the material to the mental and spiritual. The law of mechanics may not contradict the law of gravitation; anatomy may not contradict mechanics; physiology may not contradict anatomy, and psychology may not contradict physiology.

SEC. 20. Truth being consistent with itself, the unknown can not be inconsistent with the known. On this fact as a fulcrum, reason places its lever, and raises the understanding far above the senses, as the physical man with his fulcrum and lever may lift weights immensely heavier than he could by his natural strength.

SEC. 21. Because we can not discover unknown truth, it is no reason that we should accept known error.

SEC. 22. The senses can not be the first truth.

There must be something preceding the senses upon which they can act. Besides, it is impossible for the senses to take cognizance of the ideal world, or of the secret powers which govern the universe.

SEC. 23. Truth may sometimes be disagreeable, but the perception of truth is always beautiful.

SEC. 24. Man perceives limited and relative truth, and mistakes it for infinite and absolute truth; hence arise errors in philosophy, in science, in morals, in religion. God in science is infinite truth; God in philosophy is infinite wisdom. God in religion is infinite love.

SEC. 25. It is just as difficult to explain the first cause of the simplest thing in nature, as it is to explain the first cause of the universe.

SEC. 26. The ultimate generalization of all phenomena must be into Matter and Force. Matter is of various kinds. Force is the Law, Will, Spirit, Soul, or God, which governs it.

SEC. 27. The laws of gravitation operate alike upon all matter, whether organic or inorganic; chemical laws affect certain kinds of matter in certain relations, and therein control the laws of gravitation; the laws of vitality resist alike the laws of gravitation and the laws of chemistry; and the laws of mind rise above and are superior to all matter and all physical law whatever.

SEC. 28. Gravitation deals with *quantities* of matter without reference to *qualities*; chemistry deals with *qualities* of matter in certain proportions, without reference to general *quantities*; vitality deals only with organic matter; mind acts through organic matter, and deals with all things in the universe.

SEC. 29. It is impossible to conceive the idea of matter without having at the same time the idea of space; it is impossible to conceive the idea of motion without having at the same moment the idea of time; and as our material existence must be in space, and as the act of thinking is a succession of thoughts, it becomes impossible for man to exist and think without having at the same instant the ideas of both space and time.

SEC. 30. Inorganic matter is the food of organic matter; organic matter is the food of animal life, through which we see manifested sensation, mind, thought, soul. Matter lies in the lap of soul, and is nursed and molded into various forms of life. It is soul that gives matter organism, not the organism that gives matter soul.

SEC. 31. A physical substance, to preserve its existence, must obey the laws of matter; so the mind can exist only in accordance with its own laws. A living body, to preserve its health, must follow the laws of life, and a soul that would be happy must obey the laws of nature.

SEC. 32. There are no divisions in nature. The universe is one. Every thing touches something else, which touches something else; thus, throughout, there is an infinite continuity. As well say that the earth is in so many pieces, because we divide it into degrees of latitude and longitude, as to say that nature is divisible. Classification aids the mind, but it divides nothing.

SEC. 33. Mechanical philosophy is sufficient to explain the machinery of the body, but it can not

account for the power which gives it life, motion, mind, thought, soul.

SEC. 34. Nothing is annihilated; nothing dies. Death is simply changing matter from one use to another. Whatever is born of matter must die. That which had a beginning can not be eternal.

SEC. 35. If the dust of the earth could feel, think, and reason, it is doubtful whether from choice it would receive life or remain as it is. Life imposes severe pains and penalties, and requires serious duties and responsibilities; it is, indeed, a great task to live even a happy life.

SEC. 36. The womb and the tomb are the mysterious beginning and ending of man.

SEC. 37. The human body is continually receiving and giving back what it receives. So with the soul; it is forever giving and receiving. Matter is eternal. Soul is immortal.

SEC. 38. The organization of the body is easily destroyed by the ordinary accidents to which all matter is liable; but the soul, or spirit, or force, or that which rules the body, is above and beyond the reach of all earthly vicissitude.

SEC. 39. As the human body has been produced over and over again through innumerable generations, so has the human mind been repeated again and again through the same period; and we may as well expect new organs to the body as new capacities to the mind. Doubtless every thought within the compass of the intellect has been originally re-thought many times, without the knowledge that it had been thought before; it is therefore not the thought that is original, it is the brain that is new.

SEC. 40. The destruction of life is necessary to the construction of life. Death is simply the dismissal of the body by the soul, that it may enter into new combinations, and the soul take higher flights. Thus every thing must obey the conditions of its existence, or it can not exist.

SEC. 41. Man is in the midst of creation. There are grades of being below him, and grades of being above him; he has the power to descend to the lower, or rise to the higher.

SEC. 42. Man can not solve the problem of his being. The most profound learning, the highest knowledge, the exactest deduction, the broadest generalization, can only push the problem a little farther from him. Its solution remains impossible.

SEC. 43. The physical man, the intellectual man, moral man, the spiritual man, are blended in the same being, to regulate, balance, and correct one another; and all taken together constitute the unit man.

SEC. 44. Individuals—even kings, princes, heroes, poets, sages, statesmen, are but the puppets of their times, while the human race is eternal.

SEC. 45. The love of life gradually subsides as time subdues the body, until, when death naturally comes, it has quite disappeared, and we are ready, and often willing to die. Death is as natural as life.

SEC. 46. We have no more cause to complain at the dissolution of the body by death for the purpose of reconstruction, than the clod has to complain of being crushed by the harrow for the purpose of fertilization. A man has no more right to live through all time than he has to occupy the whole of space.

SEC. 47. Man does but little when he has no needs

to arouse him; when nature feeds him he will not work; when the climate warms him he will not clothe himself; when he is sheltered he builds no houses; when his body is at ease he acts not; while his mind remains at peace he thinks not; when his soul is happy he fears not.

SEC. 48. A man can no more think contrary to the laws of mind, than matter can disobey the laws of nature.

SEC. 49. Men affect circumstances, and circumstances affect men, neither entirely control. A man can no more be great without circumstances to act upon, than an artist can mold a piece of sculpture without material.

SEC. 50. Nature has but little material out of which men of genius can be made.

SEC. 51. All things seem to be passing from the simplest to the more complex, and from the good to the better. To say that all things are not as they should be, and not for the best, or that they will not forever be as they should be, and for the best, is to impeach the power, wisdom, and goodness of the Creator.

SEC. 52. The forces of nature, the powers of mind, and the inspiration of the soul, come from the unseen world. Philosophy, science, art, morals, religion, are but efforts to understand and interpret the unseen and the unknown.

SEC. 53. What is called instinct in the conduct of living matter—as in animals, beasts, birds, reptiles, insects—is no more curious, and not harder to explain, than what might be called instinct in the conduct of dead matter, as in gravitation, chemistry, magnetism, attraction, repulsion, adhesion, explosion; except that

the former are more hidden, erratic, excentric, less known, and harder to understand.

SEC. 54. Man frequently supposes that his will arises spontaneously within, when it is impressed upon him from without.

SEC. 55. As the spiritual world is kept in order by attraction and repulsion, so is the moral world kept in equilibrium by sympathies and antipathies.

SEC. 56. The desire of immortality is not as strong within us as the love of life, and we can no more infer immortality from a desire for it, than we can continue life because we love it. That the elements of the body upon its dissolution by death return to the original sources, to be reconstructed into other bodies, is a proposition demonstrated; but whether the elements of the soul, upon its separation from the body, return to their original sources, to be portioned out again to reanimate other bodies, is a question not to be answered by man. It is very clear that the continuity of sensation in the body is destroyed by death; whether the continuity of consciousness in the soul remains after its separation from the body, is also an unanswerable question. But that matter is eternal, and spirit immortal, there is no reasonable doubt.

SEC. 57. There is potential death in life, and potential life in death. Each results alternately from the other.

SEC. 58. Man's relative knowledge can have no effect on absolute and unconditioned truth; but to a certain extent, and for a limited time, it may effect relative and conditioned truth. His voluntary actions within the limits of his power do not affect absolute

and unconditioned power. Man can not affect the light and heat of the sun, yet he may light a taper or seek the shade—the sun and its light and heat remain unchanged. He can not affect the course of the planets, yet may trace their orbits and prepare for the seasons—the planets and the solar system remain the same. Neither the will nor the conduct of man affect the Deity. Man can affect his own happiness or misery, his life or death, but the laws of happiness or misery, and of life and death, remain the same. Whatever changes take place in the universe, the universe remains the same. Whatever changes man may effect within his own sphere, God—His power and will—remain the same forever. Man has a local, temporary, voluntary power, by which he affects relative and conditioned truth—and herein lies the freedom of the human will—but all sinks back into the general order of infinite, eternal, absolute, unconditioned Truth. In its relation to time and space, the human will is conditionally and relatively free; in its relation to infinity and eternity it is controlled by the unconditioned and absolute.

SEC. 59. We talk of inevitable death, but seldom speak of inevitable life; while life, under the same law, is as inevitable as death.

SEC. 60. Nature leaves us blind when it is useless to see, and makes us see when it is necessary to know.

SEC. 61. Our dust in the grave will belong to the great order of things, as much as our living bodies in the present.

SEC. 62. The hope of immortality is founded in the selfishness of our nature. It is nothing more, indeed, than a desire to live forever for our own pleasure.

Shall the creature say to his Creator—give me eternal life for my own happiness? or would it more become him to say—I thank thee for the life thou hast given me!

SEC. 63. The particular should always be in harmony with the general, the local with the universal, the finite with the infinite, the temporal with the eternal.

SEC. 64. Time to us has no existence as time, it is simply the predicate of thought; space to us has no existence as space, it is simply the predicate of things. Thoughts and actions take place in time, things and relations exist in space. Without the thought or action there is to us no time; without the thing or relation there is to us no space. Time is the verb of creation, space is its noun.

SEC. 65. There is no present in time, it is all past or future; the present being no more than a mathematical line between them.

SEC. 66. Time changes, eternity reposes; the eternal is, or time could not be; the finite is many, the infinite is one; the infinite is, or space could not be. Time's is the only wing that never rests. Space is the only thing that has no limit.

SEC. 67. It is impossible to think of any thing where there was no time, and impossible to think of any thing where there was no space; it is, therefore, impossible to think of any thing without the predicates of time and space.

SEC. 68. What, where, when; these are important words—for every thing is a *what*, must have a *where*, and must be *when*.

SEC. 69. To say—"I think, therefore, I exist," is

no more than to say—I see, therefore, I exist. Neither of these propositions proves that I exist, unless it is first proved that I think, or see. The first thing I know is that I am conscious that I think, or I am conscious that I see. The proposition should, therefore, be—I am conscious of existence, therefore I exist; and this is the highest proof of my existence that I can have.

SEC. 70. The theory that true vision combines the sensation of sight with the deductions of experience, in the same act of seeing, is no less true of the other senses than it is of seeing. Every act of true hearing is made up of the sound as it comes to the ear, combined with the experience as to distance, direction, loudness, and relation to other sounds. We must learn to hear as well as to see. Every musician or painter experiences this fact, so of the grosser senses. It is experience that gives the wine taster the advantage over one simply with the natural sense. The experienced performer detects at once what the untutored sense would never discover. Also the true sense of touch is the combination of experience with the sensation of contact. The senses furnish only sensations, to be used by experience, and corrected by the understanding.

SEC. 71. Mind is a pure eternal light forever shining. Its manifestations on earth are in accordance with the media through which it appears. Through some it shines brightly, through others it is but dimly seen; yet it is ever the same eternal principle, differing only in the degree of brightness, not in the kind of light.

SLC. 72. The human mind at best is but a taper

shining in darkness. It throws a faint light on a few things, while all around it is dark indeed.

SEC. 73. If we can perceive no more in the objects we view than we can see with our eyes, or hear no more in the music we listen to than the ear can recognize; or if there is not more in our thoughts than we can speak in words, or more in our feelings than we can express; then we have looked, listened, thought, and felt in vain.

SEC. 74. There is nothing so great that we can not conceive it to be divided into innumerable finite parts, and nothing so small that we can not conceive it to become infinite by addition.

SEC. 75. Thought!—neither walls nor mountains, seas nor continents, earth nor sky, time nor space, can circumscribe it.

SEC. 76. No great discovery can be attributed to any single mind, but rather to the action of many minds. He who first ascends to the peak, claims the mountain, though it may have been gradually upheaving for centuries.

SEC. 77. Thoughts are things as real to the mind, as material substances are real to the senses.

SEC. 78. The metaphysician tells us that mind depends upon the brain; the physiologist declares that the brain depends on the stomach; the physician assures us that the stomach depends on food; and the agriculturist shows us that food depends on the soil; thus, according to the understanding, we are plainly deduced from the dust of the earth, but the soul is unsatisfied with the conclusion. The body of man arises from the earth; his soul descends from Heaven.

SEC. 79. Metaphysical controversy is the ever-

recurring dispute about matter and spirit, sense and thought; religious controversy is the ever-continuing contest between reason and faith. Men usually agree in matters of reason, but seldom in matters of faith.

SEC. 80. The question between the materialist and spiritualist seems to be whether the soul comes up out of the earth like the body, and goes down into the earth with the body, or whether it comes down from Heaven into the body, and returns to Heaven when the body dies. If the soul comes down from Heaven it is not likely that it goes into the earth to remain; if it comes out of the earth it is not probable that it ever goes up to Heaven; but if it comes from Heaven it surely may return to Heaven, and if it comes from earth it will no doubt return to earth. It is folly to say that God could not make either proposition true.

SEC. 81. There must be an unseen world of force lying within the world of matter which acts upon it and through it, and thus produces the phenomena perceived by the human mind.

SEC. 82. Reason must have something fixed to reason from, imagination changes what reason has fixed in fact, and reasons from the new premises.

SEC. 83. The human mind is but a phenomenon conscious of itself and other phenomena. We are, indeed, at best, nothing but phenomena watching phenomena.

SEC. 84. Great original minds seldom derive much instruction from the works of men; they go at once to the great fountain of truth—the works of God.

SEC. 85. All things come to us out of darkness, and go from us into darkness. What is below, above, around, beyond, it is impossible for man to know.

We come from the womb—the mysteries of which have never been penetrated, and go to the grave—the secrets of which have never been revealed.

SEC. 86. There is ever a dark curtain around the finite mind through which no light can come, and beyond which no one can see. To some it seems farther away than it does to others, but none alive can pass the “cold obstruction;” and yet however the mind may fail to perceive, the soul persists in believing that there is eternal light beyond.

SEC. 87. Ignorance to the mind is like darkness to the sight; every thing that is discovered through it is so dimly seen that the imagination makes it what it wishes it to be, or fears that it is. The ignorant mind will always have absurd and monstrous ideas about what it does not understand.

SEC. 88. Ignorance and wisdom are alike quiet, and hence are sometimes mistaken for one another; but ignorance is quiet from stupidity, and wisdom from serenity.

SEC. 89. The most learned are not always the wisest. It is better to be well learned than much learned.

SEC. 90. Thoughts may be none the less original in us because others have thought the same before. Our passions and emotions are as completely our own as if no other human being had felt the same before.

SEC. 91. Great thinkers step in advance of the age they live in, and draw savans, dogmatists, statesmen, and finally the multitude, after them.

SEC. 92. Imagination transcends the understanding, and has its own laws, which the understanding can not explain. If nothing existed but what man's

understanding could comprehend, earth, the heavens, the universe, and God would be no mystery.

SEC. 93. It requires ratiocination to prove that all the parts are equal to the whole, as well as it does to prove that the earth revolves on its axis once in twenty-four hours; the only difference being that in the former case the affirmative excludes the negative, while in the latter it does not; and therefore in logic as well as in fact, the latter proposition may be disputed.

SEC. 94. Nothing great can be rightly seen while we are near it. Faults are seen when near, beauties in the distance.

SEC. 95. Many things which may be disagreeable to man are as useful in creation as though they were agreeable to him.

SEC. 96. Reason is the lever of the mind; logic is the lever of reason.

SEC. 97. Thought is the messenger of the mind that bears the soul away on its high purpose.

SEC. 98. Propositions and syllogisms make a formidable quiver of arrows, but they need the bow of logic and the feather of eloquence to send them to the mark.

SEC. 99. Ignorance is the mother of disputation; when all is known, none will dispute.

SEC. 100. How much more difficult it is to come to a conclusion which is disagreeable to us than to one which accords with our wishes.

SEC. 101. The greatest thinkers are never the greatest actors; the greatest actors are never the greatest thinkers.

SEC. 102. The mind may waver from the force of ideas, as the body may falter under too great a load.

SEC. 103. The power to reason is the highest faculty of mind. It uses knowledge. Faith requires no knowledge and no reasoning faculty.

SEC. 104. Memory and hope are the wings of the mind; the one bears it back into the past, and the other onward to the future.

SEC. 105. Study the past, that you may enjoy the present and know the future.

SEC. 106. Great things in the distance often appear small, and small things near often appear great. A taper close to the eye casts a more dazzling light than a star in the heavens.

SEC. 107. The more we drink from the well of truth, the sweeter the draught. The waters of truth are the drink of knowledge.

SEC. 108. Some reasoners accept a part of the truth for the whole; others, unless they can perceive the whole, deny all. Both methods are alike erroneous.

SEC. 109. Ignorance is the friend of confidence and the parent of faith. Neither belief nor disbelief is an act of volition.

SEC. 110. The greatest wisdom is that which contains the most truth with the least error; the best moral is that which secures the greatest good with the least evil; the highest art is the representation of the purest beauty with the least depravity; and the truest happiness is the enjoyment of the greatest pleasure with the least pain.

SEC. 111. The mind can see more than the eyes. All the senses are but purveyers to the mind that

bring in all they find, good or bad; it is for the mind to examine, arrange, and distinguish the true, good, and beautiful, from what is false, bad, and ugly.

SEC. 112. The more difficult a question is to answer, the readier we are to dispute about it; and the more ignorant a man is the readier he is to shed his blood for his opinion.

SEC. 113. All books are fractional and imperfect. The greatest and best show but a partial view of man. The most of them touch but small points in the great circle of Truth. Earth, sea, sky, nature, spirit, soul, can never be fully written in books. Nothing less than the universe can hold them.

SEC. 114. We know but little until we discover the deep significance of common things.

SEC. 115. Men of talent are not disposed to do any thing which has not been done before, while men of genius are continually attempting to do some thing which has never been done before. Men of talent, therefore, make fewer mistakes than men of genius, yet men of genius are the leaders of the world. The man of talent learns what he knows, and can teach it; the man of genius knows what he does not learn, and can not teach it.

SEC. 116. We reason and are conscious of what reason proves; we exercise faith and are conscious of what faith proves. Faith may not contradict reason nor consciousness, but may go beyond both.

SEC. 117. The very essence of faith is that it transcends reason. When knowledge comes then faith goes. Where knowledge is, there faith can not be.

SEC. 118. Reason can never eradicate passion, emotion, sentiment, hope, fear, love, benevolence; nor can

these ever eradicate reason. Reason can never satisfy the soul, but may regulate its action; the soul can never silence reason, but may chasten its severity. Pure intellect which is the guide of reason, and pure spirit which is the fountain of the soul, are different and independent sources of power. Either modifies, but neither masters, the other; hence religion and reason should stand together and balance each other. When religion is developed in defiance of reason, we have superstition and fanaticism; when reason is followed in disregard of religion, we have fatalism and impiety. All the powers of the mind and soul should be harmonized by the understanding.

SEC. 119. Nothing is supernatural with God. Everything, or nothing, is supernatural with man. If whatever man can not account for is supernatural, then every thing with him is supernatural; if nothing is supernatural but what is exceptional to Law, then nothing is supernatural.

SEC. 120. A miracle is not merely "an effect without a known cause;" it is an effect contrary to a known cause.

SEC. 121. The mind can not take in great objects at one conception, such as great magnitudes, great distances, great numbers, great periods; it embraces them only in parts, then by adding the parts attains some faint idea of their greatness.

SEC. 122. The chambers of the mind are the receptacles of what the senses bring from the outer world.

SEC. 123. The eternal to us is measured by time, the infinite by the circumscribed, and the absolute by the relative. It is impossible for the human mind to

grasp the eternal, the infinite, or the absolute at a single thought; we can only grope after them.

SEC. 124. Whether the objective which the mind perceives is the same as the subjective which the mind believes, is the great problem of philosophy. Science is indifferent to the question, because our consciousness, which is all we can know, of the relation of the objective and the subjective is uniform. The laws of phenomena are the same whether phenomena are real existence or only phenomena.

SEC. 125. In dreams and visions we simply confound the subjective with the objective.

SEC. 126. Truth is that relation of the things and actions in the universe as they exist.

Goodness is that relation of things and actions, according to their qualities, which is well for man.

Beauty is that relation of things and actions, according to their qualities, which pleases man.

SEC. 127. He who denies every thing which he does not comprehend, is as unwise as he who believes all that he does not understand.

SEC. 128. Each sensation, emotion, sentiment, thought, volition, action, has its antecedent relations, which determine its course and make it inevitable.

SEC. 129. To comprehend and believe in one infinite and eternal God, governing the universe by a system of unvarying and inevitable laws, requires a grade of intelligence hardly to be expected in each individual of the human race; nor even, indeed, in each individual of the most enlightened nations. Until such a degree of the understanding over the senses is attained, the world will always have various gods, and many intervening intercessors, as angels, seraphs, spirits,

saviors, priests, to satisfy the ignorance of the multitude. The many must have something which in some way affects the senses, the sentiments, or the emotions, or has some likeness to their own nature, or they will neither believe in it nor follow it, much less worship it; and thus, through their ignorance, and by the arts of those who practice upon their hopes and fears, the race has suffered more bitterly than from all other causes since the creation of man.

SEC. 130. The true philosopher would willingly learn from the fool, in whatever the fool might know which the philosopher did not; for none are so wise that they may not learn something from the most ignorant.

SEC. 131. If a proposition which requires one hundred facts to prove its truth has ninety-nine of the facts proved, and the hundredth fact is not inconsistent with it, or is unknown, the proposition becomes in the highest degree probable; but if the hundredth fact is found to be inconsistent with its truth, the proposition remains unproved as much as if the ninety-nine facts were false.

SEC. 132. Man has been singing on the musical scale, which has but seven original sounds, ever since the creation; the painter, with a few original colors, not more than seven, represents every material object in creation; nine numerals are capable of counting all the things on the earth and in the heavens; philosophy, science, history, literature, are expressed by twenty-four original characters; and yet music is as boundless as air, painting as exhaustless as light, numbers as endless as the universe, and letters as infinite as mind.

SEC. 133. The ideal is far more permanent than the real; nothing can invade it, nothing can mar its beauty. While the real—the palpable, that of which our senses inform us—is continually changing, and passing away. The ideal temple endures long after its walls have crumbled, and may be built before the walls are laid.

SEC. 134. Motion and rest, in reference to bodies, are relative terms. There is no one thing in the universe at rest in reference to all other things. Two bodies moving alike are at rest relatively to each other, and two bodies at rest relatively to each other may be moving relatively to other bodies.

SEC. 135. The musical instrument is not the music; the body of man is not his soul. The instrument may be broken, destroyed, yet the music will exist potentially in the eternity of things; the body may decay and die, yet the soul exists potentially in the eternity of things. And although the instrument and body, as such, may disappear by destruction, yet the elements of which they are made are indestructible; thus the music may become silent, and the soul depart, yet be heard and known forever.

SEC. 136. Sensation reaches from passion through emotion into thought; so thought goes back through emotion into sensation. Passion, emotion, thought, are bound together as a chain. Thought is but perception eliminated from passion and emotion. Passion subsides into emotion and refines into thought.

SEC. 137. There is something within us which attends us every moment of our lives, and gives continuous identity to our ever-perishing bodies; and this something we call the soul.

SEC. 138. Language, color, form, sound, are but poor media for the soul's expression.

SEC. 139. The great virtues are often found in a man when the small ones are absent. Such a man is more likely to be known to posterity than in his own time.

SEC. 140. There is a passion of the blood, a passion of the heart, a passion of the mind, and a passion of the soul. The passion of the blood is lust; the passion of the heart is love; the passion of the mind is friendship; the passion of the soul is religion. All of these, in various proportions, enter into the character of humanity, and constitute the unit—man.

SEC. 141. Sympathy and antipathy between souls is like attraction and repulsion in matter.

SEC. 142. It is as impossible to change the laws of our sympathy or antipathy, as it is to change the laws of chemical affinity.

SEC. 143. It is better to abandon error than to remain in it, even though we never discover the truth.

SEC. 144. Though many generations of men have passed away, yet humanity is still in its infancy. In its most perfect condition there seems to be an incompleteness in the human condition—a want which makes us yearn for something better. The earthquake sleeps beneath us, ready to awake, and the storm hovers above us, ready to burst.

SEC. 145. Life would not be preserved without the love of life.

SEC. 146. In one man we see all men, in one woman we see all women; in man and woman we see humanity. Men and women are the cogs and mortices which move the wheels of life.

SEC. 147. The true principles of nobility in woman are chastity and beauty, in man genius and courage. Birth is an accident, and wealth an incident.

SEC. 148. We should be both stoic and epicurean, as we must, or may; for no man can be either without being partly the other, and fulfill all the duties of life. We can not always sit in "The Porch," nor walk in "The Academy," nor lounge in "The Garden."

SEC. 149. Our best, highest, and purest thoughts come to us while we are under depression.

SEC. 150. After all our friendships and enmities, loves and hatreds, have died out, and we are seen in the pure light of truth and justice, then, if we are remembered at all, will come the test of character.

SEC. 151. What the heart has once felt, we remember; but what the mind has merely thought, is soon forgotten.

SEC. 152. Superior natures can never be generally recognized while living, until the generality are superior natures.

SEC. 153. The whole philosophy of life is to eschew the evil and secure the good.

SEC. 154. Spirit is the law which governs; matter is the substance which is governed.

SEC. 155. Seeing ghosts is but mistaking the subjective for the objective.

SEC. 156. It is better to have the good opinion of the wise few than the noisy approbation of the ignorant many.

SEC. 157. Man has feet to walk upon the earth, and eyes that he may look to Heaven.

SEC. 158. Many persons of substantial character are deficient in the higher qualities of human nature,

while many persons possess the highest qualities and are deficient in substantial character.

SEC. 159. Many are forgotten in life who are remembered after they are dead.

SEC. 160. God teaches us the lesson of infancy; our mother teaches us the lesson of childhood; we learn the lessons of manhood and old age ourselves.

SEC. 161. None are so wise as to be always right; and none so foolish as to be always wrong.

SEC. 162. History shows us what has been; science shows us what will be; philosophy shows us—nothing, but puts us on the road to find some things, and teaches us to love every thing.

SEC. 163. If we wish to have a past, or a future, we must take care of the present.

SEC. 164. Every man is his own best friend and his worst enemy.

SEC. 165. Virtue is one, vice a thousand; truth is one, error millions; yet virtue conquers vice, and truth overcomes error.

SEC. 166. Our hopes and wishes believe many things which our judgment and understanding disbelieve.

SEC. 167. It is possible to recover every thing we lose except lost time.

SEC. 168. The temple of fame is seldom entered by storm; it must be won by patient industry, and is often gained by some quiet path or neglected by-way.

SEC. 169. Mankind is prone to overrate that which is afar, either in time or distance, and underrate that which is near and in the present.

SEC. 170. It is easy for the great to sink down to

the mean, but very difficult for the mean to rise up to the great.

SEC. 171. Many want what they do not obtain, and many obtain what they do not want.

SEC. 172. There is no trouble so great that it does not afford some satisfaction, and no satisfaction so complete that it does not contain some trouble.

SEC. 173. How humbly man confesses that he knows not, and can not know, what may happen to him while in life, from instant to instant; yet how arrogantly he asserts that he knows, and can know, what will happen to him after death, through all eternity. How honest, fair, and liberal he is in what he knows and what can be known; how dishonest, unfair, and illiberal he is in what he knows not and what can not be known. In his wisdom he is as harmless as a dove; in his ignorance as venomous as a serpent.

SEC. 174. It is the sweetness of life which makes us bear the bitterness of pain.

SEC. 175. A proud heart can not be taught servility. The tempered steel may break; it can not bend.

SEC. 176. The sweetest flower appeals in vain to the ass' hoof.

SEC. 177. All deception, however innocent, weakens confidence.

SEC. 178. The heart that tells its wrongs is but slightly injured.

SEC. 179. Our first memories are the last that leave the heart.

SEC. 180. We sometimes forgive those who have

wronged us, but those whom we have wronged—never.

SEC. 181. Man can not step beyond Humanity to see what is there; he must be content to remain in his own sphere.

SEC. 182. When the moon shall cease to change, then shall men's fortunes be stable.

SEC. 183. Men will lose their health to gain money, and give their money to gain health, then lose both.

SEC. 184. Independence is an excellent thing, but it sometimes breeds monstrous children—as pride, selfishness, disdain, arrogance.

SEC. 185. Those who complain of life should not repine at death, for if life be unhappy death would bring relief, and, therefore, should fill them with hope instead of dread.

SEC. 186. It is difficult to be wise and innocent; and ignorant innocence is but a dove in the hawk's talons.

SEC. 187. Six thousand years of the past does not enable humanity to know a single instant of the future.

SEC. 188. Time but increases our confidence in what is true, our respect for what is good and our love for what is beautiful.

SEC. 189. In sleep we are as unconscious as in death. We sleep one-third of our life; one-third of life, therefore, is death.

SEC. 190. We fear old age, yet hope to attain it.

SEC. 191. Friendship seldom maintains the contest long against interest.

SEC. 192. We love our friends, not so much for

what they are, as for what they think we are; and we choose our friends more from qualities in ourselves, than for qualities in them, and more from what they see in us than from what we really are.

SEC. 193. We can follow no path through life in which we encounter all the evils of existence; nor can we follow a path by which we can secure all the good.

SEC. 194. It is supposed that happiness dwells in Heaven, and misery in hell. This world, being suspended between the two, partakes of both.

SEC. 195. The ancients ascribed the weakness of men to their gods; the moderns ascribe their strength to God.

SEC. 196. Fame is a Sunday suit to put on occasionally; we wear the mantle of love every day.

SEC. 197. Tears are sometimes necessary, that through them we may see the rain-bow of hope.

SEC. 198. Nothing can be permanently beautiful which is not also good.

SEC. 199. Our sweetest pleasures and our bitterest pains, for want of words, must forever remain in silence.

SEC. 200. Mankind is prone to personify each principle or power in the universe. They make death a skeleton, the Devil a beast, and God a Father. Hence also come the images of barbarians, and the gods of the heathens.

SEC. 201. We are obliged to picture death as living, that he may be able to execute his work.

SEC. 202. The soul must have a healthful subjective life in order that it may have a healthful objective life.

SEC. 203. The knowledge of the head often hurts the feelings of the heart.

SEC. 204. Men are sometimes made wise by first being made foolish.

SEC. 205. It is sometimes a great misfortune to be fortunate.

SEC. 206. There can be but one best thing, and one worst thing, but there are millions which are good, true and beautiful.

SEC. 207. The longest road through the mind by the process of reasoning, and the shortest road through the heart by the affections, if we do not miss our way, is the best.

SEC. 208. The noblest victories sometimes arise from defeats.

SEC. 209. In the material world it is impossible for man to perform great deeds unless there are great deeds to be performed—and such occasions occur but rarely—but in the mental world no such conditions are necessary to great thoughts. All minds may enter there unembarrassed by time, place or circumstance.

SEC. 210. The judgment of the unlearned is much better than their reasoning or argument.

SEC. 211. Gilded brass will often appear better than brazen gold, but rough gold is always better than polished brass.

SEC. 212. Marble can not give immortality to a name, but a name may give immortality to marble.

SEC. 213. The profoundest thought of the philosopher often remains a mere nestling till the orator fledges its wings.

SEC. 214. The faults of good men are like the irregular outgrowths of a tree—they do not affect the

root—and may be lopped off without injury to the trunk.

SEC. 215. There are many who never do any thing great simply because they never had any thing great to do.

SEC. 216. There is often real courage in apparent cowardice, and real cowardice in apparent courage.

SEC. 217. Riches may fence out trouble, but never can fence happiness in.

SEC. 218. All the happy moments of a life-time would scarcely make a single day.

SEC. 219. We spend the first half of our lives in striving to gain something, and, if successful, we spend the other half in studying what to do with it.

SEC. 220. In the march of time we all keep step.

SEC. 221. The noblest minds and purest hearts soar far above ambition.

SEC. 222. We can not lay up our happiness and draw upon the fund, as we may upon our money—it must be daily earned.

SEC. 223. Man is the greatest fighting animal in the world—he fights for an idea; beasts fight for food.

SEC. 224. Happy men are seldom great thinkers; great thinkers are seldom happy men.

SEC. 225. He who has committed no error has done but little.

SEC. 226. The speaker sends his thoughts to us in words, the painter in colors, and the musician in tones.

SEC. 227. Nature is the great fountain of truth, but we are too often compelled to drink its waters through artificial pipes.

SEC. 228. Very few make new opinions; the many take the old ones ready made.

SEC. 229. Hope breaks on youth like a bright morning; memory brings back the light like the rays of the setting sun.

SEC. 230. Lies are invented—truth is discovered.

SEC. 231. Virtue is the health of the soul, and beauty its joy.

SEC. 232. Wisdom gives us a clear understanding, and virtue a calm conscience.

SEC. 233. Books are the most noble, disinterested, and faithful companions; they have no ambition, are not rivals, and know no hate.

SEC. 234. A bitter truth to a candid mind is more palatable than a sweet lie.

SEC. 235. Some think without acting, some act without thinking; the wise both think and act. Thought without action is useless, action without thought is folly.

SEC. 236. Whatever may be the inequalities of men through life, they begin and end the world the same way.

SEC. 237. Imagination makes the future, and memory preserves the past.

SEC. 238. Happy are they who live so poor that none will covet, so humble that none will envy, and so harmless that none will hate.

SEC. 239. Friendship judges of men by their best acts, hatred by their worst; consequently neither judges correctly.

SEC. 240. We should sow good seed in the spring time of life that we may enjoy its flowers in the sum-

mer, and gather its fruits in the autumn, and thus be prepared for winter.

SEC. 241. To hunt for pleasure in the rounds of fashion were as fruitless as to search for an echo.

SEC. 242. The inexperienced confide, the experienced suspect, the ignorant believe, the wise examine, consider, and decide.

SEC. 243. He who would convince others must himself believe.

SEC. 244. It is with our happiness as with our health ; to be secure, it must reside within us ; and as our health is best when we are not thinking of health, so we are happiest when we are not thinking of happiness.

SEC. 245. Every *is* must become and remain a *was*.

SEC. 246. There is hope for a spendthrift, because his habits tend to correct him ; but none for a miser, because his habits tend to confirm him.

SEC. 247. How dependent is man ! A worm makes him his richest apparel, and the bee gives him his sweetest food.

SEC. 248. It is often more difficult to support fortune than misfortune.

SEC. 249. The imagination is the lens of the mind ; it magnifies or diminishes all objects to which it is applied.

SEC. 250. Human nature is so imprisoned in habit that it seldom shows its native simplicity.

SEC. 251. Human reason belongs to man ; instinct, which belongs to brutes, is the reason of God.

SEC. 252. He who speaks meanly of mankind

speaks meanly of himself, and he who hates mankind hates his own flesh.

SEC. 253. To those who look rightly on the works of God, there is something beautiful even in the face of death.

SEC. 254. The stings of wrong sometimes reconcile us to death, and even make us love the grave.

SEC. 255. It would be pleasant to live on, that we might know the great thoughts which will come after our time.

SEC. 256. The turf lies no lighter on the great than on the lowly.

SEC. 257. Marble and brass are not more fixed than the past; clouds and vapors are not more unstable than the future.

SEC. 258. To live and to die is but to obey the high behests of the Creator.

SEC. 259. If we can not know after death that our friends love us, it is a consolation now to know that then our enemies will not hate us.

SEC. 260. Hope shows us bright prospects on the distant hills, but there may be a grave in the valley.

SEC. 261. We can not see the soul when the body is present, any more than we can when it is absent; then may not the souls of the departed be with us continually.

SEC. 262. Our last refuge is the grave, the only effectual shelter from wrong.

SEC. 263. As life passes on, we take our hopes, one by one, from their budget, and put their remnants in the sack of our memories.

SEC. 264. Our enemies often benefit us more than

our friends ; and our misfortunes are often more advantageous to us than our fortunes.

SEC. 265. We some times teach more than we know ourselves.

SEC. 266. Nature prepares us for the coffin as kindly as a mother lays her babe in the cradle.

SEC. 267. The sleep of a million years to the sleeper is no more than a moment when he awakes.

SEC. 268. A man is prouder to be the descendant of a barbarian five hundred years ago, than to be the son of a prince made yesterday. The same weakness pervades nations. The East looks down upon Egypt, Egypt upon Greece, Greece upon Rome, Rome upon Europe, Europe upon America, all with a sort of complaisant contempt, while the Jews, dating their descent from Abraham, and claiming a universal nationality, with God as their immediate Governor, and regarding all the nations of the earth as only tarrying awhile. A nation may have an antiquity, but each individual must begin and end with himself. Why should a man be prouder of a long descent than he is of being a new creation of the Deity?

SEC. 269. A man may be miserly with regard to other objects than money. In youth we are not naturally lovers of money, but as we grow older we find out its usefulness, and so learn to acquire it for that purpose. After awhile we become to love it without regard to any exterior purpose. The mind follows the same course with regard to knowledge. In youth we are seldom lovers of knowledge. Our first acquisitions are generally forced upon us ; then we find out the usefulness of knowledge, and seek it for that purpose ; at length study becomes a pleasure, and we ac-

quire knowledge simply for the love of it, without the least regard to making it useful in life. So with our love even—we hide it, cover it over, treasure it up, caress it in secret, as the poor money-miser clings to his coin till death unloosens his grasp.

SEC. 270. Man may boast of his intellect and his reason, of his philosophy, his science, his art; yet he would make a poor instructor to the beast in hunting or choosing its food, or the bird in building her nest, or the bee in founding its hive, or even of the poor spider in weaving her web. All of these creatures are wiser for themselves, than man is for himself.

SEC. 271. The widest experience that an individual can possibly have is very narrow, when compared with time past, the great world, and the experience of humanity.

SEC. 272. The human race is gradually approaching a harmonious opinion concerning that which may be known; concerning that which can not be known to man, beliefs must forever vary. We should have patience with the ignorance of that which may be known, and charity for our differences of belief as to that which can not be known.

SEC. 273. God has placed our most exquisite and permanent happiness in the love of beautiful things, and though they pass away, yet the spirit of the beautiful is eternal. We may know that the flower will fade, yet we love it; the cloud is but a vapor, yet how beautiful. Science teaches us how the rainbow is made, nevertheless, it is God's sign in the heavens. Because the sky is an impenetrable depth, is its blue less beautiful? Because we can not reach the stars, are they any less bright to our longing eyes? We

never dream of touching the sun, yet his rays are no less genial to us, and necessary to our life. Let us be humble, love beautiful things, and be happy.

SEC. 275. When we have to draw our happiness out of our own hearts, as the spider spins his web out of his own being, then we know what it costs us, and what it is worth; but when it comes from the outside, or is cast upon us, it is of little value, and never permanent.

SEC. 274. The memory of the past and the hope of the future are always more pleasing than the reality of the present. Memory brings us a Paradise lost, hope shows us a Paradise to be regained. Through life we are constantly traveling in a vale. If we look backward the memory of the past rises like a beautiful acclivity which we have just descended, and if we look forward hope builds a bright eminence which we are constantly climbing, but which as constantly sinks away as we endeavor to ascend. And in wide fields of memory there are many narrow lanes, pleasant by-ways, and long dim vistas. How sweet to wander there and gather half-forgotten flowers that still are sweet though their bloom has faded. The great highways of life are rough, dusty, or miry. No flowers grow there.

SEC. 276. It is idle to complain of the changableness of things. The world in its onward progress is ever changing for the better. Error changes into truth, ignorance becomes knowledge, folly becomes wisdom, and hatred turns into love. One beauty succeeds another continually; yet while changes are taking place in parts, the universe—the grand unity—remains the same.

SEC. 277. A child plucks a flower to pull off its leaves and see how nicely they are fastened together, or catches a butterfly and picks it to pieces to see how its wings are put on; so man experiments upon what he knows nothing about.

SEC. 278. There is some thing beautiful even in misfortune, as there are certain beauties which can be seen only in ruins. Indeed, to those who look rightly on the works of God, there is beauty in all things—even in the face of death.

SEC. 279. Death is no more than lying down on our mother's bosom and going to rest.

CHAPTER V.

SCIENCE.

SEC. 1. Science is what we know; and all that science can know is, 1. Consciousness; 2. Phenomena; 3. Law.

SEC. 2. There can be no science except it is founded on what we know. There can be no reasoning except from premises proved, admitted, or assumed. In established science the premises are proved, in theoretical science the premises are admitted, in false science the premises are assumed. There can be no science concerning that which is beyond the domain of human knowledge.

SEC. 3. Proof without authority is better than authority without proof, and proof against authority is better still than authority against proof.

SEC. 4. If phenomena were not governed by invariable laws the existence of science would be impossible; the existence of science, therefore, proves that the laws which govern phenomena are invariable.

SEC. 5. What appears to us as objective, becomes within us subjective, and the consciousness of this appearance is the highest knowledge we can have of the objective.

SEC. 6. Truth is the science of the universe; hence all science is truth. Truth, if but a part, when taken for the whole, is false.

SEC. 7. Science discovers nothing, for it must be

discovered before it becomes science. Philosophy discovers, science secures.

SEC. 8. There is a universe of force, and a universe of matter. The force is fixed and eternal, and forever the same; the matter on which it acts, is fixed and forever the same, but constantly changing its relations. From force and matter come all phenomena.

SEC. 9. Some sciences are founded on absolute truth, as numbers, quantities; some on relative truth, as astronomy, geology; some on probable truth, as medicine, law; and some on the mere semblance of truth, as phrenology, spiritualism. All sciences are more or less empirical except pure mathematics; even applied mathematics are only approximately correct.

SEC. 10. Science explains the universe, but gives us no clue to its creation; philosophy searches for truth, but can not discover a First Cause; neither reaches God, nor accounts for faith, but simply pushes the mystery farther and farther from us.

SEC. 11. Science accounts for nothing. We see its beginning, and know that there is something which precedes it; we see its ending, and know there is something beyond it. The same of philosophy; it proves nothing. We see its beginning and ending, but it shows us nothing of what precedes or follows it.

SEC. 12. The accumulated facts of centuries, through a long series of observations, deductions, and demonstrations, sometimes result in proving but a single proposition and establishing but a single principle.

SEC. 13. Science is based on the known, philosophy seeks for the unknown. As fast as what was the

unknown becomes the known, philosophy becomes science.

SEC. 14. Science can neither create nor destroy.

SEC. 15. Practical science must always fall below the exactions of its theory, as the abstract is always more perfect than the concrete.

SEC. 16. Science may drive art from its present fields, but never can banish it from the soul of man. The field of art lies on higher mounts than that of science, and when science lifts art still higher than it is, there will be still higher fields found for art to enter. Science is the hand maid of art, for the more truth science establishes the more material it furnishes for art. Science and art are not antagonists; the one supplements the other.

SEC. 17. Science has proved more wondrous things than the imagination has conceived.

SEC. 18. Science may yet so far search the secrets of nature, and so master its powers, as to extract the flour of the cereals out of the earth without the process of vegetation, the wine from the grape without the trouble of the vintage, the milk from nature without the cow, and the beef from the grass upon which the bullock feeds.

SEC. 19. The learned talk much of causes and effects; there is but one cause—God, and but one effect—the universe.

SEC. 20. Every thing practical has its ideal. The simplest material thing which man forms or fashions, first exists in the ideal before it can be made practical. The greatest and most exact of sciences—mathematics—is purely ideal. There can be no concrete which has not its abstract.

SEC. 21. The qualities of mind which in science are held to be of the highest order, in theology are regarded as dangerous, if not, indeed, impious. Because science can not account for the beginning and ending of things, we fly to faith which takes any view; the imagination, hope, or fear, may happen to give it.

SEC. 22. Philosophy is ore; science is coined knowledge.

SEC. 23. There is nothing so great but that the mind can double it; there is nothing so small but that the mind can divide it.

SEC. 24. A man must know much before he is willing to admit that he knows but little.

SEC. 25. If a work of science is true, no criticism can injure it; if not true then no apology can defend it.

SEC. 26. May not the harmony of colors be owing to the ratios of the rays of light that enter into the colors which harmonize, the same as harmony in sound is produced by the ratios of the vibrations in the tones which enter into the concord?

SEC. 27. Science claims to understand gravitation, chemical affinities, heat and motion, when in fact it knows no more of these than it does of the anatomy or physiology of the body, or of the mind and soul of man. The machinery—the brain, spinal column, ganglions, and nervous system generally—is as well known as that of the telegraph, a locomotive, a watch, or any other machinery, but this knowledge does not solve the problem of life, sensation, consciousness, mind, or soul. The ultimate mystery is simply pushed a little farther away.

SEC. 28. In mechanics, if you wish to gain in time you must give power; if you wish to gain in power you must give time; and this is the principle which, in machinery, governs what is arbitrarily called the Five Powers.

SEC. 29. With a common school education the student has all the levers, fulcrums, wheels, axles, bands, and pulleys of knowledge. If he uses these properly he may master all that can be known to the human mind.

SEC. 30. Mankind are daily establishing a truer science, a higher philosophy, and a purer religion.

SEC. 31. Science will never press the spiritual from the natural. It may push the problem of matter and spirit farther onward, but it will remain insoluble still. There is a limit to human knowledge—it may be farther or nearer—but beyond that limit it can never go. The known can never exhaust the unknown.

SEC. 32. Science and philosophy may carry our heads steadily, but they offer no repose for the heart or soul.

SEC. 33. Dying is a part of the process of life. Without constant death, there could not be constant life. The continual assimilation of life depends upon the constant waste by death. Thus we constantly die that we may constantly live.

SEC. 34. We wake at birth and go to sleep at death; thus life and death are but waking up and going to sleep again.

SEC. 35. Death is sublime and beautiful—sublime in its terror, and beautiful in its hope; yet in the eye

of science, death is nothing more than changing a few pounds of matter from one use to another.

SEC. 36. When science presumes to reach God it stands rebuked.

CHAPTER VI.

ART.

SEC. 1. Art is the adaptation of the things in nature by man to his use or pleasure.

SEC. 2. A useful art is the adaptation of the things in nature by man to his use.

SEC. 3. A fine art is the adaptation of the beautiful in nature by man to his pleasure.

SEC. 4. Between the useful arts and fine arts there is a wide field occupied by ornamental art, which frequently seems to blend them both together.

SEC. 5. Beauty is the object and end of a fine art, usefulness may be the incident; usefulness is the object and end of a useful art, yet beauty may sometimes be its ornament.

SEC. 6. Beauties can not last, Beauty is eternal; the objects of art change, but art is imperishable; Matter vanishes but Spirit is immortal; while Beauty exists the love of art will never die.

SEC. 7. As truth is the science of the universe, so beauty is the art.

SEC. 8. In art the Eternal Idea is expressed in the temporal form. We may descend from the ideal to the form which suggests it, or rise from the form to the ideal which it represents. Form is fact forever changing, the ideal is truth forever fixed.

SEC. 9. The ideal of Beauty belongs to no particular time, place, nature, or race. It was no more per-

fect in Greece or Rome than it has been in France or England. It belongs to all times, places, nations, and races, in a more or less advanced stage of development.

SEC. 10. The instruments of the useful arts perish by use. The beauty which the fine arts embody is eternal. Millions of eyes may gaze on a painting or piece of statuary for centuries, and it will thereby be in no wise changed. Millions of eyes may read a poem, and millions of ears may hear it read for millions of years, if that were possible, yet it will not therefore perish, decay, diminish, or become changed in the least by time.

SEC. 11. Architecture, sculpture, and painting are fixed arts; music and poetry are flowing. Architecture represents inanimate form, sculpture represents animate form, painting represents both, but only for a single instant of time. Music represents constant movement, and poetry represents all beautified things, either in movement or repose.

SEC. 12. Architecture and sculpture represent the beautiful by means of substance; painting represents the beautiful by means of color, light, and shade; poetry represents the beautiful by means of language; music represents the beautiful by means of tone.

SEC. 13. Poetry and music are exhibited in time, and exist in movement; painting, sculpture, and architecture are exhibited in space, and exist in repose.

SEC. 14. Those who in poetry insist upon exactness of meaning in the words, and complete logical precision in the thought, are as much at fault as those

who are satisfied simply with the sound, rhythm, and rhyme. The object of poetry is not solely logic, nor entirely sound. Its main purpose is by the sweetness of its words and obviousness of the thought to present pictures to the mind which awaken pleasing emotions and arouse passion. When this is accomplished we need not scan the words too closely, nor endeavor to reduce the proposition to a syllogism. There is much in our nature that logic can not prove, nor sound awaken, which poetry completely satisfies.

SEC. 15. Painting, sculpture, and architecture are objective ; music and poetry are subjective.

SEC. 16. Painting and sculpture are the easiest of the arts to enjoy. We have but to open our eyes and see. The painter and the sculptor may be in their graves, but their works are before us ; we must go to see architecture, we can not bring it before us ; we must read poetry which requires some effort, and music must be rendered by a living artist before it can be fully enjoyed.

SEC. 17. There is a soul in art beyond the mere material through which it is expressed, as there is a soul in the body far superior to the matter through which it is compelled to act.

SEC. 18. A work of art does not contain within itself the beauty which it represents ; it is but the talisman to touch the soul of the beholder. The beauty, which is an eternal principle, shines through the work.

SEC. 19. A rude work of art may awaken in a rude man the same pleasure that a refined work of art will awaken in a refined man. Indeed a rude man,

for want of culture, can not enjoy refined art, as a refined man, on account of his culture, can not enjoy rude art; still neither should be deprived of his pleasure.

SEC. 20. How little feeling, compared with what pervades the living heart, can be expressed and preserved in the arts—poetry, painting, sculpture, music. Tears will dry, hearts will grow cold, and memory will fade. The result of all our love at last is but to embrace the air.

SEC. 21. Whoever has beautified common life, and made it engaging and honorable, by art, has served his country well.

SEC. 22. Nature is the mother, Art is the daughter; and like many other mothers and daughters, the gaudy attire of the daughter often eclipses the placid beauty of the mother.

SEC. 23. In the fine arts, the partition is often very thin between a fault and a beauty.

SEC. 24. A work of art should have many beauties, all of which make one beauty.

SEC. 25. We can define nothing of art except its body; its spirit escapes the clothing of words.

SEC. 26. A work of art is a constant and unwearying appeal to the beautiful.

SEC. 27. The fine arts are the bright jewels in the crown of science.

SEC. 28. We see the stars but can not reach them; so the mind sees the beautiful but can not grasp it.

SEC. 29. The philosopher sees the real world as it has been created, the artist sees an ideal world as he would that it should be; and this ideal world is no

less real to the soul than the real world is to the sense.

SEC. 30. It is the beautiful that we can not seize which makes our art, and the unknown that we can not fathom which makes our religion.

SEC. 31. It is much easier to blemish gold than to burnish brass, or to disfigure beauty than to create its form.

SEC. 32. Genius is the instinct of intellect. Its sources transcend its own knowledge. Intellect builds from the known, genius creates from the unknown. Intellect is sense and something more, genius is sense and intellect and something more.

SEC. 33. The common mind sees only the material; the mind of genius sees the ideal, and finds that the material follows the type of the ideal, and that both are but one.

SEC. 34. The light of genius pierces the darkness of the past, and the clouds of the future, and shows in the beautiful present.

SEC. 35. It is easy to pick up a diamond when fortune has thrown it in our way, but to cut and set it requires skill and labor. So with the man to whom God has given genius; he has the jewel, but to make it beautiful he must cut it and set it worthily.

SEC. 36. Study has done more for mankind than genius, but genius has done what study could never do. Genius and study combined accomplish all that man can ever do.

SEC. 37. False and meretricious art often excites astonishment, which is a strong but fleeting impression; true and legitimate art inspires admiration, which is a calm and abiding joy.

SEC. 38. The best part of art must be appreciated by the soul; it can never be defined by words.

SEC. 39. All the fine arts are addressed either to the eye or the ear, and through one or the other of these to the soul. The senses of smell, taste, and touch can neither be addressed nor improved by the fine arts.

SEC. 40. Rules of art may prevent faults, but can never create beauties.

SEC. 41. The artificial may please the eye, the natural touches the heart.

SEC. 42. A clown can break the image that took a Praxitales to make.

SEC. 43. God forms in flesh what man can only make in marble.

SEC. 44. In music mind speaks to mind, and soul touches soul without the cumbrous use of words.

SEC. 45. The soul hears music which can never be played or sung, as the mind sees beauties never to be made visible to the eye.

SEC. 46. All around us, hidden and silent, lies a world of colors, and a world of tones, ready to be invoked at the artist's or musician's will; and a world of ideas ready for the poet's brain.

SEC. 47. The imagination can make a million statues in the quarry more beautiful than ever Phidias sculptured out.

SEC. 48. Minerva, Psyche, Mars, Cupid, Venus, and Bacchus are the finest personifications in art. They represent mind, soul, valor, love, passion, and appetite; and in this order, inverted, they form the pyramid of human nature.

SEC. 49. The artist's true time is never with the generation in which he lives. His contemporaries can not ultimately decide whether he is a true artist or not; nor does he know himself. Time alone can apply the test.

SEC. 50. The poet must have sensibility to feel; he must have knowledge to furnish him with the materials of thought; he must have judgment and taste to select the good and the beautiful from the bad and the ugly; and, finally, he must have imagination and fancy to construct and finish his work.

SEC. 51. It is the art of the poet to gather the beautiful from all things—from the earth, the sea, the sky, the storm, the calm, the tempest, the zephyr, the cataract, the lake, the rill; from the feeling and sentiments of man, the fancy, imagination, sublimity, humility, grandeur, terror, pity, love, joy, sadness, sorrow, virtue, truth, innocence,—and to blend them in an image to the mind, rounded and polished as the sculptor works the marble until it stands before him a living thought.

SEC. 52. The poet and inventor are twin brothers. The latter enters into the domain of the physical world, seizes upon its material, studies the laws of nature, and turns them to the usefulness of man; the former goes into the world of ideas, selects what is beautiful and arranges them to the pleasure of the soul. The inventor must have the faculty of invention to select, the poet must have the faculty of imagination to beautify.

SEC. 53. The poet lives in a world which the man of prose can not enter. He can not go up to the poet's

world, but the poet may come down to his world. The poet, therefore, lives in two worlds, and understands them both.

SEC. 54. The poet who stops to think of spondees or dactyls while he is composing will never produce any poetry. His laboring soul must burst into song at once. True poetry is above form, and unknown to mere critics. If there be no poetry in the reader there will be none for him in what he reads.

SEC. 55. Poets search for flowers, philosophers for fruits.

SEC. 56. Poetry springs only from the natural soil, but, like a flower, to bloom sweetly it must be pruned by art.

SEC. 57. That is the highest poetry wherein the picture portrayed, or the thoughts expressed, remains with the reader independent of the words by which it was conveyed to his mind.

SEC. 58. The boldest, grandest, highest, flights of poetry must be unshackled by rhyme.

SEC. 59. Poetry should be immediately understood by the heart without passing it through the alembic of the brain.

SEC. 60. The best poetry is that which is written without study, and understood without effort.

SEC. 61. There is much highly burnished poetry that is not of the genuine metal.

SEC. 62. Poetry should never be written exclusively for the learned ; it should be addressed to the great heart of humanity.

SEC. 63. The best poetry is the best thoughts, of the best minds, in their best moods, expressed in the best words.

SEC. 64. It is a sweet recreation of the mind to step aside from the rugged paths of life and gather the flowers of poesy ; for poesy is not only the most excellent of the arts, but it is also the highest expression of literature.

CHAPTER VII.

LITERATURE.

SEC. 1. Nations have their geographical limits, and have heretofore seemed also limited in time. Oceans, mountains, lakes, rivers, and some times even imaginary lines, prescribe their boundaries; and it is still thought by many that they carry within the nature of their organizations the elements of their own dissolution. The rights and privileges of the members of nations are confined to the jurisdictions of their respective countries; and although by the comity of government's protection is granted by each nation to the members of other nations, yet the privileges of citizenship can not be claimed as a right.

The Republic of Letters has no geographical boundary except the globe, and has no limit in time, except the extinction of Humanity. Its members come from all nations—from China, Persia, India, Egypt, Greece, Rome, Germany, France, Spain, England, Scotland, Ireland, Russia, America, and from all parts of the earth—even Africa is not unrepresented; and they come from all periods of time, claiming equal rights and privileges in this Republic. They derive their citizenship not by any legal status conferred by kings, or governments, but by the stamp of genius impressed by the Deity. Their letters-patent do not fade nor wear out by time—fire can not consume them nor can death destroy them. Homer, Shakespeare,

Goethe, still live unharmed by time, and triumphant over death.

But while it is true that the Republic of Letters has no limit, either in place or time—for while the world lasts it will have a place, and until mind dies it can not perish—yet each nation, like each individual member, has its place and period, and its literary characteristics. As America is the youngest among the nations, so are her citizens the youngest members of the Republic of Letters, and relatively to herself, the valley of the Mississippi and the Pacific shores, are the youngest portions of America. As the sun rises in the East and bears his light to the West, and as intellectual light first broke in the East, and has steadily extended its rays towards the West, we may expect America to be the last nation to show the full refulgence of Letters. There is no royal road to learning, but the road of learning leads to a royal palace, and a royal crown, and he who gains this crown is truly a king. No one is born to this crown, nor is it ever won by accident; it is not the creation of war and revolution, nor can it be conferred by power—it must be earned, and when once worthily worn it can never be taken away. It remains even though the head that wore it has returned to dust—for it is made of mind which never perishes.

The last best gift of a nation to the world is its literature; and as America is the last nation of the earth in time, it is rightly expected of her, with all the older nations of the earth before her, that her last gift will be the best that the world has ever yet received. And as a literature should represent the characteristics, and embody the thoughts and senti-

ments of the entire nation, her gift will doubtless come from some central point on the continent. While the shores of the great oceans, and the rich valleys between them will be occupied with the commerce, manufactures, and agriculture of the world, the Muses will retire and find repose somewhere in the great valley of the Father of Waters, and quietly teach the world from their peaceful abode.

SEC. 2. Literature is fixed thought; and should be the best thoughts, of the best minds, on the best subjects, expressed in the best words. A national literature is a nation's best thoughts, on its best subjects, expressed in the best words of its own language.

SEC. 3. Classical literature, with all its claims to excellence, is defective in not giving woman her true position. During the period of Greece and Rome, women were either Aspasia, Xantippes, Slaves, or nothing. Literature can never be perfect until woman finds her true place by the side of man.

SEC. 4. It is not enough in a literary production that the subject be noble, the thoughts beautiful, and the style correct; they must also be adapted to each other and in keeping throughout. The noblest subject may be degraded by bathos, bombast may be made of beautiful thoughts, and improper or ill-chosen words will greatly mar the finest conception.

SEC. 5. A national literature should not be exclusively national. Whatever rises into the highest literature is as universal as man. There may be national histories, national stories, national songs, national poems, but if there be nothing in them which belongs to other nations also—in short, to Man—they do not belong to the highest literature.

SEC. 6. First in order of history comes the hero, then the poet, soon the philosopher, next the scientist, then follows general literature, and finally comes the critic; and when critics rule culture will recede—for critics are generally writers who can neither discover nor create.

SEC. 7. The best capacity of the critic often rises no higher than the worst defects of the author, thus leaving his merits unnoticed.

SEC. 8. Criticism generally is the expression of the critic's taste, without any fixed rules applicable to what he criticises, as belonging to a class. Such criticism is merely a dispute about taste, and destroys criticism as an art governed by rules.

SEC. 9. The drama represents life. A comedy passes through trouble into happiness; a tragedy passes through happiness into trouble. They teach what course of life we should follow, and what avoid; what we should do, and what not do.

SEC. 10. As modern literature advances in worth, ancient literature recedes in importance. Indeed, the classical leads have already been so thoroughly worked that the quarry has become quite exhausted.

SEC. 11. The learning which the church preserved from the second to the fifteenth century was the learning of the church; it was not philosophy, science, or literature. During this period, secular learning was saved by the Jews.

SEC. 12. Language is the case in which thought is preserved, and is as much inferior to what it contains as the casket to the jewel it holds.

SEC. 13. All language is the expression of thought. When there is no language no thought can be ex-

pressed. Languages differ only in sound or sight, not in thought.

SEC. 14. A very few written or spoken letters serve to express all the thoughts of the human brain. The vowel sounds are those uttered by the organs of speech in their natural position. Each letter of all the languages on earth contains a vowel sound. The consonants are nothing more than vowels with a peculiar beginning or ending. Indeed it is impossible for man to utter a sound by his voice that does not include a vowel within it. Spoken letters are simply sounds; written letters are the signs of sounds. Of these all languages are formed.

SEC. 15. All languages consist in the names of things, and the names of actions, with words to express their qualities and relations. All knowledge consists in knowing things and actions, and their qualities and relations. And all wisdom consists in keeping things and doing actions in their proper places, according to their qualities and relations.

SEC. 16. Language springs from the people and goes up to the learned. It is older than grammar, and always obeys the laws of thought, things, and actions. A new thought, thing, or action will find a new word which settles its own sound and meaning in spite of the learned.

SEC. 17. It is impossible to construct language without grammar, for grammar is the relation of thoughts, things, and actions; and when applied to language, it is the law of the relation of words which represent thoughts, things, and actions, and their relations.

SEC. 18. Grammar is a law of mind, not of lan-

guage. The utterances of mind must follow the laws of mind. Logic is the law of mind, as truth is the law of relation. The form of the proposition is not material. The syllogism is a mere form; it proves nothing, disproves nothing. Any mode which expresses the law of mind, and the relation of thoughts, things, and actions, is logic.

SEC. 19. All persons think grammatically, for, grammar being a law of mind, they can not think otherwise. Of course the rules of language should conform to the laws of mind.

SEC. 20. Letters represent the most enduring powers of man. Heroes, warriors, statesmen, jurists, pass away with their periods. The man of letters represents pure thought, which remains like the fixed stars. And men are often remembered for a sentence, verse, maxim, thought or sentiment, expressed by them, long after their deeds are forgotten.

SEC. 21. How poor is language compared with the richness of the mind; how empty is expressed sentiment measured by the fullness of the soul.

SEC. 22. Thoughts are sometimes so thickly clad in words that it becomes difficult to find them. To put too many words around a thought is to put the sword in a scabbard.

SEC. 23. How many fine thoughts from common heads are lost, and how many common thoughts from fine heads are preserved. The best thoughts of common minds are better than the common thoughts of the best minds.

SEC. 24. It is nobler to discover a new thought than to conquer a nation.

SEC. 25. Thought is permanent and eternal; language is as variable as the fashions.

SEC. 26. All the armies in the world, all the powers of the earth, can not destroy a thought; and when a true, good, or beautiful thought once enters the human mind, nothing in time nor eternity can eradicate its impression.

SEC. 27. Sentiments are the nebula of thoughts. Art expresses inarticulated sentiment; language expresses articulated thought.

SEC. 28. The best style is that which expresses the most thought in the clearest manner, and in the fewest words. In a perfect style, the sentence can not be expressed in other words of the same language without injury to the thought.

SEC. 29. The style of some writers places the words so uneasy in the sentence that they look as if they were struggling to get loose from their positions.

SEC. 30. Is there a standard of taste in *belleslettres* to which all mankind can appeal? Or is it continually varied by race, nation, time, place, or culture? Or was the settlement of the question finally abandoned when the maxim—*de gustibus non est disputandum* was announced? That there is a standard somewhere in the nature of things must be true—for truth exists somewhere in all things, but can mankind attain it, or approximate it so closely as to make it authoritative? Certainly the question has never been settled yet, even by one race or nation for itself, much less for all mankind; and it is certain that criticism, as it has been and is now conducted, can never settle it, for critics differ amongst themselves as widely as authors or readers. Indeed to adapt a universal

standard of taste would seem something like denying milk to babes, and meat to men, and adopting something between the two for both.

SEC. 31. A page of printing has no physiognomy—no eye to flash, no lip to quiver—no kindling, beaming face to please. Letters, commas, capitals, italics, exclamations, and all the arts of type, do not convey fervor, spirit, pathos; nor give out those pleasing and winning tones which rouse or captivate the hearer. Written oratory is as different from the living speaker as a drawing of mere lines is from the finished picture, or as the picture is from the living person. Yet oratory is but to persuade. For all that is to instruct or convince, the written page is equal to the voice of the orator. But eloquence gives wings to truth.

SEC. 32. Every book, whether of science, philosophy or *belleslettres*, should contain one main proposition, to which all its minor propositions belong. The same should be the case with every essay, argument, or poem. Indeed every literary production should be capable of being reduced to a single proposition.

SEC. 33. The greatest works in literature are for but few minds. The peak of Parnassus is out of sight to common eyes.

SEC. 34. Newspapers are for a day, periodicals for a week, novels for a month; current histories for a year; true books for all time.

SEC. 35. A popular book is like a new kind of drink, every one wants a sip of it, but few seldom wish to taste it again; while a true book is bread and wine forever.

SEC. 36. In this progressive age but few read elaborate books; therefore short suggestive thoughts are

often more useful than long elaborate works. It is better to supply the seeds of knowledge for the mental field than the thoughts already matured; for give a thinker a new thought and the soil of his brain will soon produce its natural flower and fruit.

SEC. 37. Whoever writes upon things of the present—his work will die with the things of the present.

SEC. 38. If an author steals from the ancients he is called learned; if he appropriates from a modern he is branded as a plagiarist.

SEC. 39. Satire in literature is a cat-o'-nine-tails. An epigram is a literary dirk. A sonnet is a cup for an idea, but is generally found empty. An epic is an ark carrying many lives—and is generally stranded from being overladen.

SEC. 40. Writing sonnets is to the mind what walking in iron boots would be to the feet.

SEC. 41. A blockhead should beware of using a pen, lest he write himself down an ass.

SEC. 42. The mind that does much in quantity will be very apt to deteriorate in quality.

SEC. 43. It is better to study a few books than to read many; and better to know well than to know much, but still better to know much and know well. A few books will hold all that man can know.

SEC. 44. The mind wearies itself in search of the beautiful, and falls to earth at last, as the eagle struggles in vain to scale the walls of heaven, then stoops to rest upon the cliff.

SEC. 45. The greatest attainment in literature is to make the subjective appear the objective.

SEC. 46. The hand that traces words must soon decay, the brain that conceives the thoughts must

soon molder, but the truth and beauty of the thoughts which the words express will never perish.

SEC. 47. What masses of learning, and volumes of scholarship have gone to the tomb of oblivion, while some simple line, sweet thought, or tender verse, because it is a thing of beauty, becomes "a joy forever."

SEC. 48. Very few authors have more than a class of readers, and the higher they ascend in truth, knowledge, and excellence, the smaller their class will be.

SEC. 49. The best thinkers of a period are seldom fully known to their contemporaries.

SEC. 50. A thinker need not be an actor, but every actor should be a thinker.

SEC. 51. The dramatic power and the poetic faculty are quite different things. The one shows us actual life, the other ideal beauty. The best written plays can not be acted on the stage, any more than the purely ideal can be made practical. The one is the contemplation of the soul, the other the representation of action—the one expresses the ideal, the other shows us the actual. Those plays which afford us the most pleasure in reading are often least adapted to action on the stage; and many plays which appear so engaging when acted, do not satisfy us at all when read without the action.

SEC. 52. The drama when it represents the great deeds and noble characters of time, is a high and legitimate art. It combines, indeed, all other arts. History gives us a detail of facts; poetry makes us feel just and noble sentiments, but it shows us nothing; sculpture merely presents us colorless and motionless form; painting can seize on and fix but a single instant of time; music, though capable of awakening

the purest and sweetest sentiments, can not articulate thoughts, nor express facts. The drama has all the advantages of history, poetry, sculpture, painting, and music. Before it, at the same time, we may see, hear, and feel all that is just, grand, noble, heroic, virtuous, excellent, or beautiful in human nature.

SEC. 53. Plays should be written as the real actors in the scenes would speak at the time the deeds were done—not as a spectator would describe them. This is the distinction between history and the drama.

SEC. 54. He who reasons with his tastes, and tastes with his reason, may as well put his brains in his breast, and lash his heart to his forehead; or walk on his head and talk with his toes.

SEC. 55. Education is not what is put into a man—it is what he is made capable of putting out. To gather the knowledge of others and place in our memory, no more makes it ours than putting stones in the stomach makes them a part of our food. Like our food, knowledge must be made over, digested, and assimilated, before it becomes our own.

SEC. 56. Sectarian education is imperfect. It abridges philosophy, embarrasses science, perverts art, restricts literature, and narrows the boundaries of thought; at best it teaches but partial truth.

SEC. 57. Schools, colleges, and universities are the repositories of learning, and ought to be supported, respected, and honored; but nothing new or original ever comes out of them. Indeed—as well as much truth—vast quantities of hoary error are most tenaciously preserved by them. All improvements within them are forced upon them from without, and generally after years of pressure. The English universities

are a century behind England, the German universities a century behind German thought. The French academy led the French universities at least a half a century. Universities are repositories and distributors of learning, but not originators or discoverers.

SEC. 58. Our pains, mistakes, and misfortunes are our greatest educators.

SEC. 59. The great means of improving and enlarging the mind is to think, think, think; as the great means of increasing our bodily powers is to act, act, act. The understanding should correctly use the materials which the sensations and preceptions gather along the road of life, whether from books, experience, or observation.

SEC. 60. We can improve upon the arrangements of nature by the imagination, but we should never forget that we can also spoil her by the same means. Imagination is the mother of beautiful thoughts, begotten in health by truth, beauty, goodness, and love; but, alas; she is also the prolific dam of monstrous conceptions, and all the brood of chimera, begotten in a morbid condition by fear, hatred, deformity, and superstition.

SEC. 61. Wit is the sudden and unexpected preception of some new, happy, or ludicrous relation in ideas.

SEC. 62. Wit is to conversation what spice is to food—very good to season it; but of itself would make a poor meal.

SEC. 63. Wit springs from the head, humor from the heart. A cynic may be a wit, but never a humorist.

SEC. 64. Wit and sarcasm are often combined, wit and humor sometimes, humor and pathos always.

SEC. 65. True wit has no period of gestation; it must be conceived and born at the same instant.

SEC. 66. The diamond of wit should be set in the gold of judgment.

SEC. 67. Wit sometimes consists in the absence of wit.

SEC. 68. Men of genius are seldom scholars, and scholars seldom men of genius. It is only when they are both united in the same person that we may expect the greatest literary effort.

SEC. 69. Genius consists rather in the intenseness of the mental faculties than in their greatness. Many men have greatness without genius, while some have genius without greatness.

SEC. 70. On the world's exchange genius is too fine a jewel to be valued at its worth.

SEC. 71. A literary work very imperfect in form and finish may show great genius, and therefore be pleasing; a very perfect and complete literary work in form and finish, may show an entire want of genius, and therefore please not at all. When genius deigns to form, finish, and complete its work, then we have the highest type of literary production. This is the reason why the productions of culture, without genius, may be respectable but seldom please, while the productions of genius without culture will always please though they are seldom perfect. The productions of genius with culture are those which the world "will not willingly let die." Much genius and little learning is far better for the poet than much learning and little genius.

SEC. 72. How many pass as geniuses for a time who do nothing more than brush the dust from a few old ideas and pass them off as new.

SEC. 73. A book written by a genius is a light left upon a dark world. It is the mind's life—the soul's flash upon earth.

SEC. 74. Untutored genius is like the unworked mine—full of rich ore but needing polish.

SEC. 75. How many flowers of genius fall before they bear their fruit.

SEC. 76. God gives equal rights to all men, but not equal powers—He gives genius only to the few.

SEC. 77. Genius often soars so high that it is out of sight to the multitude—so high that it requires a long period of time to bring the world up to its view. A true genius always stands upon the apex of the times.

SEC. 78. While there are but few men of the highest genius, there are many above "the mob of gentlemen who write with ease," whose claims should not be overlooked.

SEC. 79. As to the injury to genius by penury—wealth smothers as much of it as poverty starves. Geniuses often enrich their country and grow poor themselves.

SEC. 80. It is an undeniable fact that nearly all of our poetical gems are written either by unknown or unprofessional authors. The greater part of ballad literature of every nation is without known authorship, and many of our best songs are written by amateur poets. They seem to spring from happy moods of inspiration, attended with lucky circumstances which an author may meet with but once in his life,

and then only for a few moments ; and which he may never meet all. Great poets too often write nothing but epics, dramas, didactic, or religious poems, for critics to quarrel over and the world to forget.

SEC. 81. Why is it that in poetry an object may be elevated by comparing it with something below it? Man is nobler and has a truer courage than any beast, yet we say of a hero that he is "as bold as a lion." No flower on earth is as beautiful as the blushing cheek of a maiden, yet we say it is "like the rose," and thereby suppose we compliment its beauty.

SEC. 82. The bird singing in his solitude is not solicitous who hears his song ; he sings out of the fullness of his nature, and because God made him to sing. So with the true poet. He writes his song to relieve his mind, to soothe his heart, and satisfy his soul ; and sings all regardless of profit, praise, or fame.

SEC. 83. The poet discovers his poem in the nature of things, as the sculptor rescues the statue from the quarry ; neither create—they simply form their material into shape.

SEC. 84. Poetry should go through the heart to the understanding, not through the understanding to the heart. Whatever reaches the heart through the understanding grows cold in the process. There are but few subjects fit for poetry or poetic allusion, if they require reflection or explanation to show their meaning.

SEC. 85. An epic is but a narrative drama, and a drama is but a dramatic epic ; the lyric is the concentration of them both.

SEC. 86. In epic poems we find a vast deal of trite truth announced in stately language, which may be

very good philosophy, but which is very poor poetry. It is impossible to make all parts of an epic poem good poetry ; it embraces too much that is common. There is not an epic extant that can be read without labor. Epic poems are read by critics, students, and scholars, but very seldom by the mere lovers of poetry. They are too long to please. No poem ought to be so long but that it might be read at one sitting, so as to present the full thought or image it contains at one view. What would we think of a picture or a statue, a part of which we see at one time, and some other part at another time ? And a poem can no more be presented in pieces with propriety than can a picture or a statue.

SEC. 87. Greece had but one Homer, Rome but one Virgil, Germany but one Goethe—the world has had but one Shakespeare.

SEC. 88. How many can write empty bombast, string together glittering metaphors, swell their lines with pompous epithets, and drag them along with lengthened expletives, trim them all with rhyme, and make their whole production sufficiently unprosy ; yet how few can write true, pure, plain, simple poetry.

SEC. 89. Pure poetry, like pure mathematics, must be abstract or subjective. When applied to objects it becomes less perfect, as applied mathematics never fulfills the exactions of the abstract science.

SEC. 90. There is nothing in philosophy or science which may not be learned and taught, but there is that in poetry which can be neither learned nor taught.

SEC. 91. In poetry the thought must be apparent, and the words easily uttered. If it requires reflec-

tion to perceive the thought, or effort to express the words, however beautiful the production may be, it will fail as poetry. The soul creates the poetry, the mind must fashion the dress.

SEC. 92. Poetry is the harmony of human nature expressed in articulate words, as music is the harmony of human nature expressed in inarticulate sounds. Each lifts the heart aloft and fills the soul with a sweet fervor.

SEC. 93. True poetry at once paints a picture, records a truth and chants sweet music.

SEC. 94. Poetry is the logic of the heart and philosophy of the soul.

SEC. 95. Poets make the rules of poetry; the rules do not make poets.

SEC. 26. The thoughts which mankind hold in solution, the poet crystallizes into poems.

SEC. 97. In blank verse the lines end as friends but part with averted faces; in rhyme they meet as lovers and part with a gentle kiss.

SEC. 98. Mankind is too busy and too noisy to listen to the poet while he sings, but, as the bustle and roar subside, his song steals softly on the ear, and long after the multitude has passed away, fills the world with harmony. In the toiling marts of men and the grinding surge of commerce, poesy can not be heard; but around the quiet hearths of the loving, and in silent chambers of the student she sings her sweetest song; as while the tempest rages or where the river rushes nature's sweetest melodies are hushed, yet after the tempest has spent its fury, and where the river meets the ocean, the quiet

zephyr and the distant murmur resume their pleasing sway.

SEC. 99. Shakespeare and Goethe have been compared to one another and called the myriad-minded, many-sided universals; but there is this difference between them: In Shakespeare the man absorbed the artist; in Goethe the artist absorbed the man. Goethe turned humanity into art, Shakespeare gave art to humanity.

SEC. 100. Goethe was a great plagiarist—he stole women's hearts, chopped them up and made them into books and poems.

SEC. 101. Wordsworth's poetry is like his own lake Winandamere, calm, clear and deep, and reflects Heaven; but it lacks the lightning and the clouds.

SEC. 102. The poet should have sufficient judgment to sustain his imagination in its highest flights, and taste enough to direct its course. Taste to the fine arts is what the judgment is to the practical—indeed, taste is but a finer judgment. The judgment should lay the foundation, the imagination build the structure and the taste beautify it.

SEC. 103. There is not a genuine love-song in the whole compass of the world's literature written before the fifteenth century. Notwithstanding the gorgeous love-literature of the East, the grand old songs of the Hebrews, the sturdy passions of the Egyptians, the high culture and refinement of the Greeks, the soldierly honor and manliness of the Romans, and all the hives of hoarded literature in the middle ages down to the revival of learning in the fourteenth century—amongst all of these treasures, we repeat again—there is not one genuine love-song. What are

the requisites of a love-song? Passion, delicacy, tenderness and purity. Of course where passion exists without the other restraining qualities the song will be gross. There may be great delicacy between man and woman without passion. There may be exquisite tenderness without purity. Delicacy, tenderness and purity may exist without passion. In short, any one, two or three of the given requisites may exist together in the most finished lyrical production, and yet without the other it will not be a genuine love song. Until polygamy was abolished, woman elevated, chastity valued, and the marriage tie respected, a genuine love-song was an impossible production.

SEC. 104. A song should be the very essence of poetry. It should tell in a small compass a complete story of love, courage, or festivity; or be a full expression of morality, or religious feeling. In short, a song should be as complete in itself as a play, poem, novel, treatise, or work.

SEC. 105. Poetry is made of the thoughts and sentiments which build their nests in human hearts.

SEC. 106. A poet should have no more faults than just enough to set his beauties in, as caskets are made to hold their jewels.

SEC. 107. Poetry sometimes inspires the poet to write poetry which in nowise resembles that which inspires it.

SEC. 108. The best poetry can never be widely popular, any more than the highest art can be generally appreciated, or the profoundest philosophy universally understood.

SEC. 109. The poet's mission is to please and instruct; to open new doors to the mind, and find new

places in the heart; to brighten and purify thought, and strike chords which shall vibrate throughout humanity. But the Harp of the Muses should be touched only by a cunning hand.

SEC. 110. The mere versifier is to the true poet what the artificial flower is to the natural rose. The art of versifying appears after the genius of poetry has fled. Then comes the critic.

SEC. 111. The critic is generally a man of culture and taste, well versed in the form and finish of literary productions—for these can be taught and learned—but he is seldom a man of genius or of original power—for these can not be taught or learned. There are, therefore, but few critics who understand what is original, or can appreciate a work of genius.

SEC. 112. To criticise an author is to measure him by the standard of the critic's capacity. If the critic is greater than the author, he may do him justice; if the author is greater than the critic, he must suffer injustice.

SEC. 113. Literary works live by their own strength, or die of their own weakness. The critics can neither write them into life, nor down into death.

SEC. 114. A new book by an unknown author is blamed for its faults, while its merits are overlooked; an old book by a well known author is praised for its merits, while its faults are forgotten.

SEC. 115. None but a poet should criticise a poet; none but a mathematician should criticise a mathematician. If a poet were to criticise a mathematician, or a mathematician criticise a poet, the criticism would probably be absurd.

SEC. 116. As a cultivator of literature, criticism

has not been successful. Whatever has the true principle of life within it will live and flourish without its support; whatever has not, will perish in spite of its support. True, it may destroy some weeds, but they are such as would die of themselves; and it may discover some flowers, but they are such as would bloom without its care.

SEC. 117. contemporaneous criticism is unreliable. The critic is seldom fully informed, and is apt to be unfair. If an author were praised to death, he had better die doubting; and if abused into life, he should live fearing; but all will die hoping.

SEC. 118. Criticism instructing genius is like a goose teaching the eagle how to fly.

SEC. 119. Critics at best can but polish the metal of others, and are too apt to tarnish it in the process.

SEC. 120. Criticism is but a moon to the sun of literature, and changes quite as often, while the sun shines on forever.

SEC. 121. The critical and creative powers are not incompatible in the same mind. The creative includes the critical, but the critical does not include the creative.

SEC. 122. A critic without genius is no more capable of criticising a work of genius than a blind man is to lecture on colors, or a deaf man to teach music. Sense may follow sense, intellect may trace intellect, but only genius can comprehend genius.

SEC. 123. The rays of knowledge from all the East met in focus at Greece, whence they were refracted through the West into modern nations; thus it appears as if all our ancient knowledge came from Greece,

when in fact it arose long before and far beyond the time and place of that polished nation.

SEC. 124. Literature is the most enduring product of mankind, the highest result of civilization. Its material never perishes; swords can not conquer it; armies can not destroy it; time can not bury it. Constitutions perish; governments disappear; nations crumble; but literature is indestructible. When once produced, it remains forever.

CHAPTER VIII.

GOVERNMENT.

SEC. 1. A government is a political organization of the people for protecting itself against its enemies, and administering justice to those whom it governs. If it does not accomplish these purposes, it is unworthy of the name of government.

SEC. 2. A government, being a corporation, is necessarily selfish. It is endowed with representative, not personal powers. There is no place within its legitimate functions for friendship, favor, generosity, or charity, and but little room for mercy; but it must not oppose these moral virtues. When founded on fixed principles of right, the more exactly it is administered the better, provided that it be just.

SEC. 3. That is the best government which develops the greatest industry, the highest intelligence, and the purest morality in the greatest number of those whom it governs, and thereby obtains the greatest good to the greatest number of its people.

SEC. 4. In a perfect government every human being that belongs to it should be represented, without distinction of age, sex, nationality, color, or condition. The legal status of every member of the state should be the same, leaving each individual to establish his own mental, moral, social, religious, pecuniary, or any other personal status, according to his desire, ability, and merit, under the law. Whenever any

person is mentally too weak from infancy, age, idiocy, lunacy, or any other cause, to exercise the right of suffrage, it should be done for him by his parent, guardian, or by whoever has the legal right over his person and property. Such a government may not be practicable now, perhaps never can be, but the tendency of all the free governments of earth at the present time is in that direction; and it is the duty of every government to approximate such a stand, and as rapidly as the condition of its people will safely allow.

SEC. 5. Governments should endeavor to develop the individual. This is the only way the race can be elevated. When all the individuals are superior, the race must be superior. It is impossible to improve the race at the expense of the individual.

SEC. 6. A free government is the resultant effect of the interests, ambition, hope, fear, hatred, friendship, love, honesty, villiany, courage, cowardice, patriotism, philanthropy, wisdom, folly, ignorance, of a nation; in short, it is the balanced exponent of all the powers of the human heart. And the peace of the world is but the equilibrium of the interests and passions of all nations.

SEC. 7. Despotisms are built by power on the fear and hatred of their subjects. Republics are founded on the consent, respect, and love of the governed. The one appeals to the best elements in the nature of the individual, and thereby elevates him; the other arouses the worst elements in the nature of the individual, and thereby degrades him.

SEC. 8. Despotic governments exclude the people from power, because they are dangerous if admitted;

democratic governments admit the people to power, because they are dangerous if excluded. Despotism can be supported only by the sword, liberty only by reason.

SEC. 9. An elective Republic, when the people are intelligent, is the most permanent of all governments, because the passions of the people find vent in free expression and action; whereas, where the people are bound down by the chains of a monarchy, or stifled by the sword of a despot, their passions smolder until endurance is past enduring, then break out into revolution. In a free government the passions of the multitude exhale harmlessly in gentle breezes; under a despotism, they accumulate till they burst in a tempest, and desolation follows.

SEC. 10. A government must be so instituted that neither knaves nor fools can overthrow it, or it will not endure long. It is a machine that will not always stay in good order. It requires constant repairs, watchful attention, and a skillful engineer.

SEC. 11. A liberal government may often be wrong, but it has the means within itself of getting right; a despotic government is always wrong, and never has the means within itself of getting right. In the one the people are constantly correcting errors; in the other they are all always suffering evils. A despotism degrades the governed; an aristocracy oppresses the governed; a republic elevates the governed.

SEC. 12. A government based upon rank and property is an excellent government for those who possess rank and property; but it ignores the rights of manhood and liberty, and leaves the disfranchised

classes dissatisfied and difficult to govern, and sooner or later drives them to rebellion or revolution.

SEC. 13. The power of government must exist somewhere. It must be given to one, to a minority, or to a majority, and may be exercised justly or abused grossly by either. The question, therefore, for statesmen is, where can it be lodged with the greatest advantage and safety to mankind? The despot says it is safest in one; the aristocrat says it is safest in a minority; the democrat says it is safest in the majority. As to nations without intelligence, the despot is right; as to nations with but partial intelligence, the aristocrat is right; as to nations of general intelligence, the democrat is right.

SEC. 14. The American governments are formed to restrain the power of majorities, and preserve the rights of minorities, and to compel the obedience of all. It is not for the majority to oppress, nor for the minority to rebel, but for all to obey. Slavery swerved the general government from the path of rectitude, it then drew the sword to maintain itself. The sword of the people restored the government to its true position, and the votes of the people will maintain it there.

SEC. 15. The world is not governed by those who know the most, nor by those who do the best; but by those who make the best use of what others know and can do, which those who govern do not know, and can not do themselves.

SEC. 16. In ancient times the heathen—as christians are pleased to call them—submitted to kings from necessity; but after the christian era the human race could not endure kings and popes, too; accord-

ingly, after they had discovered gunpowder, the mariner's compass, and the printing press, they resolved to rule themselves.

SEC. 17. From the Judean date of creation to the foundation of Greece we know but little of the history of mankind. From the establishment of Greece to the downfall of Rome mankind enjoyed a greater degree of freedom, and a higher state of culture than at any other period of the world before that time. From the downfall of Rome to the revival of learning we find the darkest period of human history. From the revival of learning to the present time there has been a steady advance of knowledge and liberty.

SEC. 18. Modern nations understand ancient nations, in many respects, better than they understood themselves, and future nations will understand the present better than they understand themselves. No nation can completely and impartially view itself in the midst of the times during which it flourishes.

SEC. 19. In the politics of the old world, the evil is the tyranny of minorities which wield the power; in the new world, the evil is the tyranny of majorities. The ballancing of these rights, thus preserving justice and liberty to all, is the true art of government.

SEC. 20. It is impossible to maintain a republic founded on the *debris* of a decayed monarchy, or on the ruins of a despotism; hence the want of progress in government in all the old nations of the world.

SEC. 21. The revolution of a government by secret fraud is more dangerous to liberty than a revolution by open war.

SEC. 22. It is the usefulness if not the glory of

our government that it can be worked so well by common men.

SEC. 23. Legislative tyranny is worse than the tyranny of a king, or despot, for one tyrant is less formidable than many. Against this evil the people have provided a written constitution, and the authority of the courts.

SEC. 24. Every tyrant is a slave with a mask on, for tyranny is always based on fear; yet how many hate tyranny simply because they are not the tyrants.

SEC. 25. Despotism established by force must be overthrown by force; despotism maintained by superstition must be overthrown by reason. Liberty obtained by force must be maintained by justice.

SEC. 26. Prisons, dungeons, halters, gibbets, tyrants, armies, can not destroy a principle, nor can they command respect, friendship, affection, love, or reverence.

SEC. 27. The success of a government depends on the distribution and equilibrium of its powers.

SEC. 28. There is no department in government so strong as the judiciary while it keeps within its authority, and none so weak when it goes beyond it.

SEC. 29. France is the most interesting nation in the world from the reign of Cæsar to the present time—barbarian France, feudal France, monarchical France, imperial France, republican France, anarchical France; poor, rich, strong, weak, wise, foolish, sad, bright, beautiful, gentle, terrible France.

SEC. 30. The right of revolution is as sacred as liberty, and its full recognition is necessary to every free nation. The right of a people to rise in defense of themselves against the government that oppresses them, is

as sacred as the right of self-defense in the individual. It is a right not granted by government, and therefore can not be taken away by government. It is inherent in man.

SEC. 31. There is a government of governments, and a law of laws which must not be violated. Local governments, and municipal laws, must be subordinated to wider generalizations, as all human laws must be subject to the laws of nature.

SEC. 32. Constitutions and laws do not grant to man the right of self-government: they only declare, define and secure it. The right is founded in nature, and granted by Almighty God.

SEC. 33. The constitution and laws of a state are only the foundation and frame work of government; to give it excellence and beauty it requires sound morals, high culture, and a pure religion.

SEC. 34. Law, in its largest sense, is a universal rule, in a limited sense the rule of nations, a state, or community. Laws have exceptions which are necessary but not arbitrary; these exceptions become rules, thus systems within systems work in harmony.

SEC. 35. Human laws are embodied experience and crystallized reason. They can not practically be made perfect, as they must necessarily be a compromise between the strong and the weak, the wise and the foolish, the rich and the poor, the good and the bad, upon some common ground whereon all can stand without wrong to any; thus the weak may be supported, the strong restrained, the bad punished, the good encouraged, and all protected.

SEC. 36. The law should never attempt to regulate morals or religion—it deals only with rights and

wrongs—but it should never oppose either morals or religion.

SEC. 37. There may be places where there is no law, there may be times when there is no law, but there is no time nor place where and when justice is not. The sanction of law may be defied, but the principles of justice are eternal and can not be evaded.

SEC. 38. Laws may be made to enforce and equalize men's rights, but it is impossible by law to equalize their powers and capacities. To make persons socially equal by law is as impossible as to make them mentally, morally, or naturally equal by law; but to make persons equal in their rights before the law, is not only possible, but practicable, and is the highest attainment in human government.

SEC. 39. The law must respect all private pursuits, peculiarities, or eccentricities in the individual, which do not break the law. The same public law must govern the poet and prize-fighter, the philosopher and fool, the christian and the infidel.

SEC. 40. Human will should never affect human law when once established; but human law should restrain the human will; yet human law has no sanction beyond human penalties.

SEC. 41. A nation may be robbed of its rights by law, but injustice does not take the strength out of the brain and muscle of the people, nor destroy "the might that slumbers in a peasant's arm."

SEC. 42. Money is the legal standard of value, but it is impossible in the nature of things to make it the exact measure of value. Governments may establish the standard of value, and declare what shall be money, but they can neither make, unmake, nor change values.

Number, weight, and quantity being determined by fixed and invariable laws, are forever the same; therefore measurement by weight, number, or quantity is positive and invariable. The value of any commodity depends upon its relation to other commodities; and as long as commodities, in their production and consumption, vary in their number, weight, and quantity, in relation to one another, the measure of their values will vary also. Money, therefore, which is itself a commodity, and variable, can never be the true measure in value of number, weight, and quantity, which are invariable. Hence, South Sea schemes, Mississippi bubbles, and commercial crises, in a greater or less degree, must ever be the attendants of unsound finance and ill-managed political economy.

SEC. 43. Whatever remains most permanent and uniform, and most nearly approximates a standard of value, is the best material for money. Gold and silver more nearly fulfill these requisites than any other commodity; but the standard should be established by the coin of one kind of metal, and not by both. The two metals must necessarily have a relative value to each other, according to their value as commodities. Coining them can not affect this relation. If gold coin is the legal standard, silver coin will rise or fall in proportion to its value as a commodity when compared with gold as a commodity. If silver coin is the legal standard, gold coin would rise or fall in relation to silver, just as gold as a commodity would rise and fall in relation to silver as a commodity. If gold and silver were both made the legal standard, and coined in due proportion to their respective values as commodities, the coin of each would fluctuate in relation

to the other the same as their respective metals would fluctuate in relation to each other as commodities. It would be as impossible to avoid this change of value between the two kinds of coin, as it would to coin two pieces of the same metal of unequal weight and fineness, and make them of equal value merely by coining them. The change in the relative value of the different coins would not take place, practically, as soon as the change takes place between the relative value of the two metals as commodities, but would inevitably follow, sooner or later, in the natural relation of cause and effect. Money, therefore, should possess the intrinsic value, or be the immediately convertible representative of the intrinsic value, of the legal standard. It is even then, and at best, but an approximate measure of value. Without some such measure it is impossible for any nation or judicial system to administer justice between man and man.

SEC. 44. Whether coin or paper, money should represent the same relative value to commodities at the time the debt is paid that it did when the debt was contracted; otherwise, either the debtor or creditor is wronged.

SEC. 45. History proves that no nation yet ever adopted and maintained a true financial system. Finance is a science founded in principle. It can be understood only by those who make it a special study. As long as the system depends upon the ultimate sanction of a parliament, a congress, a legislature, or other popular assembly, it will be imperfect, uncertain, and variable. And the difficulty is greatly increased by the fact that an erroneous financial policy of one nation or state affects every other nation or state with

which it holds commercial relations. Besides, no judicial system can be devised by which pecuniary justice can be administered without a permanent and uniform standard of value.

SEC. 46. The laws of nature have their foundation in the order of things; human laws, unless they rest upon this foundation, are merely words—they can not be administered except by force. Man does not make laws, they exist; he only declares what they are.

SEC. 47. International laws, or the law of nations, are merely the expressed or implied agreements between nations; they have no sanction to enforce them but arms.

SEC. 48. The question between governments should not be which can do the other the most harm in war, but which can do the other the most good in peace.

SEC. 49. The highest class of statesmen are noble-minded men, the lower class of politicians are either small tyrants or weak slaves.

SEC. 50. No nation, except during short and exceptional periods, was ever governed by its best minds. Statesmen, as a class, do not belong to the highest order of intellect, nor are their studies of the highest nature. Government is a practical organization, and can not rise much higher than the average intelligence of the nation governed. The greatest rulers of the world have been men of sense and action rather than of intellect and culture. Plato, Lucretius, Copernicus, Newton, Locke, Shakespeare, would have made poor statesmen. Pericles, Bacon, Milton, Franklin, stand as exceptions to the rule. Had Luther been a man of fine intellect instead of a man of strong sense, the

Reformation would never have turned on him. Had Cromwell been a refined scholar, and a man of culture, he never would have convulsed England. Had Napoleon been a trained prince instead of a parvenue he never would have revolutionized France.

SEC. 51. It is the composite nature of society that gives a nation its strength. A nation of Platos, Newtons, Shakespeares, Goethes, would be weak; even a nation of Cæsars, Fredericks, Napoleons, Bacons, Franklins, Washingtons, Websters, would be less strong than one composed of nature's average material.

SEC. 52. The rivalry of statesmen should not be as to who shall succeed in getting place, but as to who shall do what is best for their country.

SEC. 53. The statesman is the physician of the commonwealth, the politician is the quack.

SEC. 54. Statesmen should remember that there are interchanges between nations far more important than merchandise—their laws, literature, sciences, arts, morals, manners, good opinions, kind offices—these attach nations together far more enduringly than mere commercial interests.

SEC. 55. A politician is seldom a statesman, and a statesman is never a politician. A great mind never panders to the passing hour.

SEC. 56. It is the consolation of the statesman that he has deserved well of his country; it is the gratification of the politician that never smaller man succeeded better.

SEC. 57. The great public brain and heart have ever proved wiser in crises than the wisest statesman, and more efficient than armies. There is a dignity

and grandeur in the deliberate voice of the people which the nation obeys and the world respects.

SEC. 58. Heroes and statesmen must have armies and multitudes to give them fame; poets and philosophers win their laurels alone.

SEC. 59. Heroes and orators flourish most in turbulent times. Demosthenes required a Phillip, Scipio a Hannibal, Cicero a Cataline, Cæsar a Pompey, Cromwell a Charles the First, Washington a George the Third, and Napoleon the Bourbons, to make them great. It were better not to have orators and heroes if we could avoid the wrongs which call them out, yet far better to have them than to endure the wrongs which they redress. The nation most free, and best governed, will have the fewest heroes and orators.

SEC. 60. When the people cease to love their heroes the love of liberty is dead. The mortal wound received for liberty shall make them immortal.

SEC. 61. Reason is the weapon of freemen; despots speak through the cannon's mouth. War is the "last reason of kings," and also of brutes.

SEC. 62. Desire of distinction is the great mover of the human heart. The victory of a prize-fighter in the ring is not less to him than victory in the battle-field of liberty is to a Washington. The President does not feel his distinction more than the man who drives his coach.

SEC. 63. The sea has bounds, but ambition none. Like the pearl in the oyster, it grows with its disease. It was ambition that led the Devil to fight his Maker; ambition called down the flood and destroyed the world; ambition built the Tower of Babel, and scattered the nations of the earth; ambition walks across

the bosom of friendship, and treads into the dust all that is good and holy. It paves its road with human skulls, and builds its monuments with human bones. Strange passion! With some the whole world is too small a stage for their ambition, while it is the ambition of others, simply—not to be ambitious.

SEC. 64. A serpent may crawl up to the mountain's peak; an eagle can perch no higher. Honor lies not in high position, but in the mode by which it is obtained. Unfortunately, however, the road to place too often lies through a long lane, which, generally, is very crooked, and sometimes exceedingly dirty.

SEC. 65. That beautiful word *patriotism* is sometimes painfully suggestive of ambition, oppression, war, bloodshed. How much narrower its meaning than the love of men, nations, justice, and fixed right?

SEC. 66. Fame's trumpet discovers sweet music to the ambitious ear, and while she has breath to blow it, she will be pursued wherever she leads. Honors grow amidst perils.

SEC. 67. Kings are robed in purple and fine linen; princes are covered with the cloth of gold; statesmen are dressed in the panoply of their nation's power; politicians are sometimes dressed in broadcloth, but generally wear very dirty underclothes.

SEC. 68. The great number of petty politicians, and small demagogues, is the most unfortunate incident to free institutions; yet this evil is far less than the oppression of royal, hereditary, or aristocratic power.

SEC. 69. Every exercise of power in the individual, not necessary to his own right, which is adverse to the rights of another, is oppression; and every exercise

of power in a government, which is not necessary to the rights of all, is tyranny.

SEC. 70. Politicians are mere puppets, who do not act according to their own volition, but as the wires are pulled. They do not breathe their own air, but live on the breath of others.

SEC. 71. Ignorant fools in power are more dangerous than wise tyrants. There is a remedy against tyrants, but none against fools. How many fools and knaves have been in high places, while the wise and good were in dungeons!

SEC. 72. Some men elevate their station; some stations elevate their men. Advantages conferred by favor are unstable, but, those commanded by worth, are permanent.

SEC. 73. Never strive to conquer when the victory is worthless; and never be conquered when defeat is a disgrace. It may be becoming in a gentleman to retreat to the wall, but it never can be honorable for him to get behind it.

SEC. 74. In the earliest wars individuals fought, soon families, next classes, then races, and finally nations.

SEC. 75. A man may know the surface of the sea, and navigate it with skill, yet be ignorant of its depths, and the bottom on which it rests; so may a man be a successful politician, or man of the world, and yet be a very shallow fellow.

SEC. 76. The ballot-box is the Ark of Liberty.

SEC. 77. A vote of all the people on the basis of manhood suffrage, reflects all the knowledge, judgment, skill, courage, tastes, interests, wants, passions, hopes, and fears of a nation; and this is the only

source from which rulers can ascertain what they have to deal with. A vote of all the wisest and best, if they could be ascertained, would be an unsafe guide, for it would leave the most dangerous elements of government concealed. A vote solely of all the property-holders, or of the moral, or of the religious, or of any other class, would be just as defective, and an unsafe guide for the ruler. No one class of men can represent another class, much less can they represent a nation. The best and the worst, and all, of any subject must be known or we can not judge of it correctly.

SEC. 78. Oratory can be sustained only by a full head and a warm heart.

SEC. 79. Place confers honor on small men; great men confer honor on place. A great man in a small place is either grand or contemptible; a small man in a great place is either dangerous or ridiculous.

SEC. 80. Human society is at best but a very imperfect machine, and often most severely rubs when it seems to run the smoothest.

SEC. 81. A mob has many hands and no head.

SEC. 82. Practical politics enforces one to do many things which are wounding to a true sense of candor and independence. While the rewards of political life are advantageous, they are generally obtained by a sacrifice of our nicer feelings, and often at the expense of true manhood. Our politicians are never of a high order of men. They prosper only in the "weak and piping times of peace." In a national crisis they have neither the courage nor the wisdom to guide the ship of state, yet are always the first to provoke the storm. In such times the coun-

try is rescued by men who in time of peace are never clamorous for position. The practice of politics is an art which becomes very much debased in the hands of inferior men.

SEC. 83. The Tories would regulate human nature by parliament; the Whigs would regulate parliament by human nature. This is the difference between the political parties of England.

SEC. 84. When the greatest public virtue can not obtain the highest public honors, patriotism is endangered; and when the highest honors can be obtained without corresponding merit, there is no incentive left to noble minds to enter the public service.

SEC. 85. The populace are naturally opposed to wealth, rank, oppression, and will sometimes break out against them with violence when their rights are denied them; but there is no instance when masses of people continued to oppose talent, genius, courage, justice, kindness, or any of the great virtues known to human nature. Do justice to a people and they will never seek vengeance; and when a government does justice to the governed there is no danger of revolution.

SEC. 86. Free government is the triumph of the understanding of man over his passions and selfishness—the noblest monument that he can build on earth.

SEC. 87. It is better to die to save your country for others, than to live and lose it for yourself.

SEC. 88. The people furnish the power of government, the laws regulate its machinery.

SEC. 89. Either human liberty or ultramontaniam must succumb. This is the question which the west-

ern nations of the eastern hemisphere must decide. The Turkish question is far less complicated and dangerous than this.

SEC. 90. Civilization, the arts and sciences, literature, morals, religion, flourished in the East during many centuries, while all Europe was sunk in barbarism, yet Europe affects to look upon the East as barbarous.

SEC. 91. Society must inspire our private virtues; government must punish our public vices.

SEC. 92. As well pen up the air for the few to breathe, claim the sun-light for the favored ones, or forbid the water to flow for the many, as to deny freedom to the human race. It belongs to them; it is their right, and they will have it ultimately in spite of wrong and oppression in whatever shape it may come.

SEC. 93. Corruption in government comes from the top—from the few who rule. Here and there one of the many who vote may be corrupt, but they are generally found to be one against another on opposite sides, so the general result is not materially changed. Masses of men can not be corrupted suddenly all one way; but rulers by a single act may destroy the liberties of an entire people.

SEC. 94. However warm our patriotism may be we should never forget that the world is wider than our country, and that the rights of man are universal.

SEC. 95. The man with no particular individuality and no strong convictions, is easily shaped by circumstances. In whatever rank, class, or pursuit he happens to be born, in that he will remain. Such constitute the bulk of mankind. They are the conservative

element in church and state. They hold what bolder spirits gain, and retain what more timid spirits would lose; and thus, while they clog advancement, they prevent retrogression.

SEC. 96. The best class of minds desire to outlive their age with true and honorable fame, and pay but little regard to the present time; a lighter class of minds desire power, applause and aggrandisement while they live, and care but little for the future; a third and meaner class seek only for power that they may make themselves rulers and tyrants and show their great importance; the lowest class—harmless and useless—simply desire to eat, drink and be merry while they live, neither thinking nor caring for the future. There are a few which “do every thing by starts and nothing long,” and can not, therefore, be classified.

SEC. 97. How can there be high birth and low birth when all are born of dust?

SEC. 98. Ability is better than nobility.

SEC. 99. Our wants govern us more than our wills.

SEC. 100. Punishments, like magnitudes, seem much greater when near than when far away.

SEC. 101. After a victory, it is never hard to find a reason for the battle, though it was ill fought; after a defeat, there are none so foolish that they may not show the cause, though the battle was well fought.

SEC. 102. Liberty, by giving equal rights to all, tends to destroy individual distinction, by elevating all.

SEC. 103. There is many a head that could rule a state, and not command a heart.

SEC. 104. Science shall bring the jewels, and Art shall make the diadem of Liberty.

SEC. 105. A crown will not defend the head that wears it from the storms of life.

SEC. 106. The Temple of Fame is seldom entered by storm; it must be gained by labor and patience; and it is often reached by some quiet path or neglected by-way.

SEC. 107. To make a man worthy of freedom, you must give him freedom; to teach him how to exercise power, he must be entrusted with power.

SEC. 108. Peace is a great blessing to a nation, but it must sometimes be obtained and preserved by war. It is a precious pearl in a sea of trouble.

SEC. 109. Wrongs may be written in ink as well as in blood; unequal laws are as oppressive as the sword.

SEC. 110. A good citizen should no more oppose the law than a true soldier would desert his flag.

SEC. 111. Be not above a man, nor yet below a king.

SEC. 112. Liberty may be won in the battle-field, but it can be preserved only by equal laws.

SEC. 113. The sword is but useless iron without an arm to wield it, and the arm but brute force without a mind to guide it.

SEC. 114. It is better that all should have a little than that a few should have all.

SEC. 115. Men of thought lay out the world's work for men of inferior minds to execute.

SEC. 116. True liberty consists in not being restrained from doing right, and in not being constrained to do wrong.

SEC. 117. Justice is the truest friendship and the purest love, and the greatest good that a government can bestow on a people.

SEC. 118. The abuse of power is the greatest evil that can befall mankind. The abuse of spiritual power is the greatest, and of temporal the next, because they grow out of the perversion of truth and right. Other evils which spring from ignorance gradually disappear with the advancement of knowledge.

SEC. 119. Justice is founded in nature, independent of society, the same as cause, effect, order, beauty, or any other relation which the things of the universe bear to one another. It is as fixed in the moral world as the law of gravitation in the physical universe.

SEC. 120. It is impossible to understand law thoroughly, and apply it justly, without also understanding philosophy, science, art, literature, government, morals, mechanics, the skill of the professions and of artisans, and even common labor.

SEC. 121. The judicial department of government should possess no political power, nor power to dispense or receive patronage of any kind. If it does, however wise and upright its officers may be, and however justly they may exercise their power, they can not escape blame, and when their conduct is questioned their usefulness is impaired; besides, there would be a constant fear and danger that they would become corrupt.

SEC. 122. When a court accommodates its opinions to local expediency, or temporary policy, it compromises its duty and sacrifices principle. The American courts are entrusted with the power—a power not conferred upon any other courts of the world—to de-

clare legislation void whenever it violates the constitution, and it is their high duty, in such cases, to exercise the power; otherwise constitutions would become useless, indeed, worse, they would become a mockery. A court that failed in this duty would soon undermine governments, destroy private rights, and render human liberty insecure.

SEC. 123. The danger to be feared from the highest court of judicature in a state, from which no appeal can be taken, is, that it may become the refuge of wrong instead of the citadel of right.

SEC. 124. Liberty and justice must flourish or perish together. Where there is no justice there is no liberty, and where there is no liberty there is no justice.

SEC. 125. Any system of enforced labor continually retrogrades towards despotism, by the subjugation of the weakest members of the community by the strongest till society becomes divided into a few masters and many slaves; then wars, duels, and assassinations soon complete the desolation. Nothing is expedient which is not just.

SEC. 126. The attention of the world in this age is attracted to the philosophy, history, and poetry of common life and common things. During former periods philosophy was confined to the few, history noticed kings, reigns, princes, courts, sieges, battles, revolutions, without paying any attention to peasants, laborers, artisans, or the condition of the people. Poetry sang of heroes, rulers, wars, loves, intrigues, murder, and not of the hopes and fears, and joys and sorrows of the common people. Now the masses are taught philosophy, history records social life, and

poetry chants the loves and joys of the many, and gives expression to the universal heart of man.

SEC. 127. Perhaps the individual man will never reach a higher degree of perfection than the best specimens of ancient Greece, Rome, modern Europe or America ; yet there is great room for the elevation and improvement of the many.

SEC. 128. There never were but two men—Plato and Shakespeare—above classification. They stand alone yet unlike, and each without an equal. The world has many heroes of the Hannibal, Cæsar, Napoleon type ; and as for kings, with few exceptions, they differed in nothing from the common herd except in wearing ribbons on their horns. Royalty is the emptiest of all shams. Princes, and titled nobility are made by the breath of kings—not by the breath of God, as man was made. Philosophers in all ages and nations have been alike. Poets can be classified. Historians are but clerks, and the more like clerks in simply taking down the facts, the better ; statesmen are alike the world over when circumstances are the same. As for politicians they are formed like other *fungi* wherever there is a pile of filth, and most abundant when the filth is deepest and foulest.

SEC. 129. There is a dignity and worth about such characters as Socrates, and Diogenes, which, even in the poverty and neglect they endured, is far more to be honored than the fame of all the heartless tyrants, haughty princes, flippant demagogues, and sordid misers which ruled the world during the same age.

SEC. 130. A man to be great must have an epoch. Moses, Confucius, Zoroaster, Plato, Alexander, Scipio,

Cæsar, Charlemagne, Luther, Newton, Shakespeare, Napoleon, Washington, could not have been what they were at any other period in the world's history than that in which each one lived. Moses, Confucius, and Zoroaster, each founded a religious and a moral code suited to the time, place, and people which they taught; Plato was the ripe fruit of Greek philosophy; Alexander was the last universal conqueror; Scipio was the defender of Rome; Cæsar was the culmination of the Roman civil wars; the Gaul, the Roman, and the Frank were ready for the union when Charlemagne united them under his empire; the corruption of the old church, formed in fraud and bloodshed, commenced selling sin of any given quality or quantity at a fixed price, and prepared the way for Luther. Copernicus, and the preceding philosophers, had surveyed the heavens and left Newton to discover the law of gravitation by which bodies were governed; Shakespeare was prepared by the history which preceded him, the improvement of the English language, and the lifeless dramas which then prevailed, to show the world and human nature upon the stage; fifteen centuries of wrong, tyranny, and misrule showed Napoleon his field; and the new world was ready for a new nation when Washington appeared. Put any one of these in the time and place of any other one of them, and the proof of the proposition will be apparent at once.

SEC. 131. Slavery is the same whether political, religious, moral, or physical; whether we are bound in cords of silk, or chains of iron; whether glittering in diamonds, or weighted down with rocks. The free air is sweeter than perfumes, and the bright sun more beautiful than burnished gold.

SEC. 132. Passion checks passion, desire controls desire, motive balances motive, thought corrects thought; and thus is moved and governed this complicated, compound, mysterious being—man.

SEC. 133. The human mind was full of the elements of the revolutions of the past before they occurred, of reformatations before they were accepted, of inventions before they were discovered, of the great works of literature before they were written, and of the highest works of art before they were wrought. They were the fragmentary thoughts of the many, gathered, co-ordinated and asserted by the few.

SEC. 134. The thinker should think for the actor, the actor should act for the thinker; so is the world directed and moved; but he is the perfect man who is both thinker and actor at the same time.

SEC. 135. "The pen is mightier than the sword;" and thought is mightier than both—for pen and sword combined can never govern thought, but thought can govern pen and sword.

SEC. 136. Thought governs all things. It is the great ruling power. Law, the pen, the sword, are but instruments of thought. They do not govern—they are governed. Thought precedes judgment and action. We can conceive of creation only as having first been the thought of God. Indeed, the universe to us is but the thought of God made manifest to man.

SEC. 137. During the Dark Ages the pope was the political sun of the world; kings and emperors were his planets, some of which were allowed a few princes and princesses as moons. History witnesses that during that degraded period, in all Christendom, there was no rational human liberty. Philosophy was ig-

nored, science strangled, morality defied, and art and literature subjugated to the service of the church. In secret indecencies many of the monks rivaled the Romans at their Festival of Venus, or the Greeks in the worship of Priapus.

SEC. 138. Royal, aristocratic, and sacerdotal power have been the great hindrances to human liberty. They serve no useful purpose in the advancement of the human race. The assumption of royal or aristocratic power over man is usurpation, the assumption of sacerdotal power—for it is the assumption of the power of God by man over man—is sacrilege.

SEC. 139. The persecutions of the church have made heroes, its anathemas have sanctified patriots, and its excommunications have consecrated human liberty.

SEC. 140. The first century of American liberty has advanced the human race more than the ten centuries of English government—from Egbert to Victoria. Individual liberty, manhood suffrage, and equality before the law, form the basis and structure of American governments; while class privilege, property suffrage, and that inequality before the law which they inevitably beget—each oppressing the next below—form the pyramid of the English government. Its apex rises above the plain, but its base lies heavily on those below.

SEC. 141. Royalty, aristocracy, and an established church, sit like incubi on the people of a nation. They belong to the period of tyrants, when the human race was governed by the power and caprice of despots instead of by known laws and order; when the multitude supposed that the universe was ruled by the

whims of gods hidden in the clouds, showering down baleful influences upon humanity, riding on the winds, directing the storms, breeding famine by their greediness, and shaking pestilence from their wings; or disturbed by gods secreted in caves stirring up earthquakes and volcanoes. They had no idea of eternal principles and fixed laws which take care alike of the soul of man and the smallest atom of matter. Royalty oppresses aristocracy, aristocracy oppresses the people, the church oppresses all, until equality, fraternity and humanity are lost in conventionalities, and liberty destroyed by despotism.

SEC. 142. It is the great middle class that founds, supports, and defends nations. The luxury and idleness of the wealthy class, and the poverty and ignorance of the suffering class, are the curses of national prosperity, and the weaknesses of a nation; in its dangers both extremes are generally vicious and always useless.

SEC. 143. A nation is powerful in proportion to the extent of its territory, its richness in resources, the freedom of its government, the energy and intelligence of its people. In the family of nations the position of one in relation to another may be a source of either weakness or strength; isolation or contiguity of weak and strong nations may add to their mutual strength or weakness.

SEC. 144. Mankind are yet in their swaddling clothes, or they would not allow themselves to be ruled by the usurped power of popes, kings, emperors, or any other rulers, by whatever name they may be called, except such as derive their authority from those whom

they govern. There is no other source of earthly power.

SEC. 145. Revolution in government is more dangerous to rulers than to the people. Every revolution in the western nations since the Revival of Learning, has advanced the liberties of the people. No nation ever won its liberties except by revolution ; no nation ever lost its liberties by revolution. The people lose their liberties by the forms of law made in violation of their liberties ; their liberties can not be wrested from them by an appeal to arms, and when they are in danger the latter is the lesser evil. The election of a ruler by the device of an *ex post facto* law, after he had been defeated according to the constitution, is more dangerous to the liberties of the people, than revolution itself, for if submitted to once it becomes a precedent to compel submission on the next occasion. It is by such stealthy, yet apparently peaceable means, that nations lose their liberties.

SEC. 146. If the freedom of the mind is inalienable, so is the freedom of the soul ; and a church has no more right to interfere with the freedom of the soul than a state has to interfere with the freedom of the mind. A church or state which does either is a despotism.

SEC. 147. The human race are indebted to gunpowder for their liberty more than to any other one thing. It raised warfare above mere brute force, equalized the weaker with the stronger, and gave the people power to resist their tyrants, and defend themselves.

SEC. 148. The divine right of kings to rule mankind as a dogma of government, is abolished ; the di-

vine right of man to be free and govern himself is established; yet the complete freedom of all men can never be obtained nor secured as long as the pretended infallibility of a pope or a church rules over any portion of the human race. Religion and freedom are divine gifts from God to man, but a church government is no more divine than a civil government; nor has religion any more right to interfere with civil government, than civil government has to interfere with religion. Neither religious liberty nor civil liberty can be granted or denied by government—they are gifts directly to man from his creator—but both ought to be protected and secured by government. The establishment of a church by a civil government, or the establishment of a civil government by a church, are both usurpations of power. Church government as a polity does not protect the individual either in property, body, mind, or soul, but embarrasses or enslaves him in all; and, as a polity, has always been inferior to state polity, even in the worst and most despotic periods of history. All power exercised by a church over the individual—either in person or property, mind or soul, is a usurpation. Religion is a question solely between the creature and the Creator; the creature may not assume the power of the Creator. But the power of civil government is not a usurpation. It is a question solely between man and man, and is founded on the implied consent or expressed agreement between those who govern and those who are governed. Man may confer authority on man, and revoke it when it ceases to subserve its end and purpose, even by revolution. If a man is born within a government, or comes within it voluntarily, and remains under it,

he thereby agrees to it; and while he remains by consent, the government agrees to protect him according to its polity. Church government and civil government can never exist together in peace; either, as to the other, is *imperium in imperio*.

SEC. 149. The greatest problem in morals and policy, and the one most difficult of solution, the one which so far has perplexed government, morals and religion, is the relation of the sexes. In the early history of the human race this relation was promiscuous. Afterwards, by the right of capture, man asserted a right of property in woman, and, subsequently, the same right was allowed by purchase. At length a rude marriage contract, of imperfect obligation, was entered into between the parties, which was improved into the marriage contract of the Civil Law of the Romans, and ultimately settled by the common law of England, and which is gradually being perfected by statute throughout the civilized world. In Greece, courtesans—amongst whom Theadata, Diatinia, and Aspasia, were of the highest type—formed, intellectually, the ruling class of women, and were not despised nor ignored socially. In Rome, they sank as a class somewhat below their position in Greece; but even wives were not wholly strangers to the practice, with the knowledge of their husbands. Down to the time of Louis Fourteenth of France, and George Second of England, the keeping of courtesans by royalty, nobility, and the wealthy commonalty, was not, and was scarcely attempted to be, concealed. Since then, amongst the nations which derive their government and laws from the Romans, prostitution has been regulated by law; and amongst the nations which

derive their policy from the common law of England, the act of prostitution, as a specific offense, has been ignored. Prostitution is disappearing where the natural, political, and moral rights of men and women are placed upon their true and equal basis; and when the marriage contract is reformed so as to harmonize with these rights, then prostitution will probably cease, but not before. Nature knows no prostitution; it is a conventionalism of human law, and a wise conventionalism will remove it from society.

SEC. 150. From a scientific point of view, monogamous marriages deteriorate the human race. The history of royalty, nobility, aristocracy, ancient families, or any other artificial distinction in mankind prove this proposition. Promiscuous and unrestrained intercourse of course degrades the race. The natural selection of fitness, from choice, if it could be governed by law without infringing justice, would improve, reform, and elevate the race, in body, mind, and soul. Philosophers, men of science, and statesmen, must ultimately solve this question.

SEC. 151. The natural, legal, and political rights of parents over their children, are systematized and defined; but neither the natural, legal, nor political rights of children are well defined or understood. They need study and elucidation. There is no great and sufficient work on the Rights of Childhood within the range of human learning.

SEC. 152. The progress of the nineteenth century is rapidly improving the moral condition and religious freedom of man, rendering the laws of the different nations more uniform, and international law more liberal, reducing the necessity of wars, uniting the

literatures of the nations, and making the world of mind common to all. It is to be hoped that progress will ultimately give rational liberty to all mankind.

SEC. 153. Greece and Rome are nearer the nineteenth century, except in time, than the thousand years which succeeded them. After their downfall the western nations receded in government, civilization, and culture, until the revival of learning in the fifteenth century.

SEC. 154. In the American Declaration of Independence, it is asserted that "all men are born free and equal." The assertion does not mean that all men are born "equal" in size, weight, strength, mind, powers, spirit, or courage—nor will the context bear any such construction—but that they are born free and "equal" in rights. That Englishmen should carp at the phraseology of the Declaration, or that despotic rulers should deny its truth, is not surprising, but that an American statesman could be found quibbling upon the words, when the Revolution, the Constitution of the United States, and the constitutions of thirty-eight states, and the courts of the United States, and the courts of the separate states, during a century, have so unmistakably settled the meaning of the Declaration, is surprising to the patriot and discouraging to the philanthropist. That men are born unequal in the various powers and capacities of our common nature, and that their rulers, for this inequality, denied them equal rights, were the causes which created the necessity of the assertion in the Declaration, and what required gunpowder and the sword to maintain, and what still requires constitutions and courts, and all the wisdom of statesmen to pre-

serve, and what without manhood suffrage, never can be preserved. The Declaration is not only the Declaration of American Independence, but it is the Charter of Human Liberty.

SEC. 155. If man can not govern himself, there is no power on earth to govern him. To say that man can not govern himself, but that kings and rulers can govern him, is a solecism—for kings and rulers are but men.

SEC. 156. A common objection to manhood suffrage by those who distrust the people, is that it gives the ballot to a class that is easily influenced, and will sell their votes for money, or other corrupt consideration. This may be true of individuals, but it is not true of any class; and experience proves that the corruption of the voter—which is so easy to detect—is far less injurious to the commonwealth than the corruption of the man for whom he votes—which is so hard to discover. The representative of power will sell hundreds and thousands of the votes he represents at a single transaction. Besides, a class that is disfranchised is harder to govern, and more dangerous to community than the same class with the right of suffrage; the evil, therefore, is greater to deny them the right than to grant it to them.

SEC. 157. The lawyer, of his own knowledge, can not wisely choose his physician, nor the physician his lawyer; the merchant can not, of his knowledge, prudently choose his mechanic or artisan, nor can the mechanic or artisan wisely choose his merchant. The farmer, of his own knowledge, can not choose his manufacturer, nor the wisest sage his tailor; yet there are men who deny the capacity of the people to choose

their rulers. If the sage can not choose his tailor, how can he choose his ruler? He should not say that the people can not choose their rulers. No one, outside of his own profession, art, skill, or trade, by the knowledge of his own business only, is capable of wisely choosing a person to serve him in any other business; but every person makes an impression of his own character, whether it be good or bad, upon his family, friends, neighborhood, county, state, or nation, and a few upon the world. It is by this impression that men become known, and by this impression we choose our lawyers, doctors, ministers, artists, artisans, mechanics, laborers; and by the reputation so formed, the people choose their rulers; and there is no source of power so safe and wise as the people who represent the professions, arts, various pursuits, property, interests, and wants of a nation. The great public mind and heart are wiser than any statesman. A government by one or more classes, not representing all, would either ignore or oppress the other classes. The strong would oppress the weak; the wise would overreach the simple; the rich would take advantage of the poor; the dishonest would cheat the honest; and thus ruin or revolution would follow. Manhood suffrage, "the ballot and the bullet," are the only security for the people against tyranny and oppression; and when the ballot will not suffice, the bullet becomes legitimate. There is no danger of their using the bullet while the ballot will suffice. A people that can vote, and have the taxes to pay and the fighting to do, will never make war rashly. But a people that can not vote, and are oppressed, are difficult to govern, and are ready for war at any time. It does

not require genius, nor great talent, nor the "much learning that makes men mad," to vote sensibly on all questions of government. The healthy normal head and heart are sufficient. God is not mistaken in his creation; humanity is not a failure.

SEC. 158. In the United States the political power is already in the Mississippi Valley. The southern and northern portions, lying east of the Alleghanies, will never harmonize entirely, and but for the Mississippi Valley would probably separate. The southern and northern portions lying west of the Rocky Mountain range will also naturally antagonize, and but for the Mississippi Valley would probably separate. The security of the Union lies with the people of the Mississippi Valley. As long as they can harmonize the southern gulf region and the northern lake region, the Union will endure; but the ties which unite, and the bands which bind the states together, must run east and west. No natural cause exists to separate states lying in the same line of latitude; while natural causes, as differences in climate, productions, habits, and commercial interests, are constantly at work which tend to separate states lying in the same line of longitude.

SEC. 159. While the American people keep the ballot in their own hands, they will preserve their liberties. Yield that, and all is gone. Restrict it to a property qualification, and manhood is emasculated. Far better extend suffrage to women at once. When their sex generally demands it, instead of a small minority, it will be granted to them. At best, suffrage can not be universal. In America, even, where it is given to the male sex generally, but one sixth

can vote ; extend it to women, and still not more than one third of the population can vote. When the government puts the ballot in the hands of a man, it appeals to the best elements of his nature, and makes him governable through his will. When it denies a man the ballot, it arouses the worst elements of his nature, and makes him ungovernable except by the force that governs brutes. A population without the ballot is far more difficult to govern, and more dangerous to the commonwealth than one with the ballot. When the American people give up the ballot, they will lose their liberty ; and when the American people lose their liberty, the liberty of the human race is lost forever.

SEC. 160. Every citizen should love his state, but he should love the Union more ; he should be proud of the name Virginian, Ohioan, Carolinian, Indianaian, or whatever name his state may bear, yet he should be still prouder of the name American.

SEC. 161. In devotion to the Union, the minds of the American people should be as one mind, their wills as one will, and their souls as one soul ; then indeed will the Union be perfect and indissoluble.

CHAPTER IX.

MORALS.

SEC. 1. In the universe, as a unity, there is neither right nor wrong, good nor bad, here nor there, now nor then, up nor down, high nor low, nor any other relation. It is one, unconditioned and absolute.

SEC. 2. In the abstract there is neither right nor wrong, good nor evil, just nor unjust. These qualities are not inherent in things; they exist in the relation of things. There is nothing which was, is and must be, but truth.

SEC. 3. Truth is positive, absolute, infinite, eternal. Right, wrong, good, bad, virtue, vice, beauty, deformity, are mere relations which exist upon conditions, and are never absolute.

SEC. 4. There can be no such thing as a lie—that is, something being different from what it is. The lie consists in something being made to appear different from what it is; the truth consists in the thing being as it is.

SEC. 5. Morals consist in the relations of things and actions. Morality is the right relative of things and actions, whereby good follows; immorality is the wrong relative of things and actions, whereby bad follows.

SEC. 6. There is no thing in the universe which, of itself, has any quality of either right or wrong, or good or bad. There is no action in the universe

which, of itself, has any quality of either right or wrong, or good or bad.

SEC. 7. The quality of right or wrong, or good or bad, in a thing exists in its relation to some other thing or action; the quality of right or wrong, or good or bad, in an action, exists in its relation to some other action or thing.

SEC. 8. There is no thing in the universe which may not have the quality of either right or wrong, or good or bad, according to its relation to some other thing or action; there is no action in the universe which may not have the quality of either right or wrong, or good or bad, according to its relation to some other action or thing.

SEC. 9. When the murderer slays his victim, all mankind cry out, the deed is wrong; when the executioner slays the murderer, all mankind cry out, the deed is right; yet the mere act of slaying is the same in each instance, the difference being in the relation of the slayer to the slain. In the first instance the slayer is guilty, the slain is innocent and the slaying unjustifiable; in the second instance the slayer is innocent, the slain guilty and the slaying justifiable. It is clear, therefore, that the mere act of slaying has, intrinsically, no quality of right or wrong, good or bad.

SEC. 10. All things have their relations to each thing; each thing has its relation to all things. Whatever is right in its relation to all things must be right in its relation to any one thing.

SEC. 11. To man the quality of either right or wrong, or good or bad, exists in the relations of things and actions to man, without reference to such

relations being either right or wrong, or good or bad, to any other being, or to the universe. If man was different from what he is the relations would affect him differently from what they do, although they were not changed.

SEC. 12. Man is endowed by his Creator with intellect, reason and judgment, and with a sense of justice, pity and mercy. With these powers and faculties he is capable of obtaining a knowledge of truth, by which he may judge of falsehood and error, right and wrong, good and bad, beauty and ugliness, pleasure and pain, and thus, by choosing between them, in his relation to the Creator, the universe, time and eternity, make himself either happy or miserable.

SEC. 13. Human nature is stronger than all the corruptions and temptations which beset it. Though it may be debased or may swerve for a time, it will ultimately purify itself and assert its true position.

SEC. 14. Even while we are surrounded with the false, bad and ugly, the eternal ideas of truth, goodness and beauty are with us. Neither walls, roofs, nor darkness can shut these from the mind, heart, and soul of man. They are as omnipresent as God Himself.

SEC. 15. A man can no more be happy with an uneasy conscience in his breast than he can be with coals of fire on his head.

SEC. 16. All pain, merely as pain, is evil, and is good only as it leads to good; all pleasure, merely as pleasure, is good, and is evil only as it leads to evil.

SEC. 17. There is neither right nor wrong, error

nor evil, good nor bad, vice nor virtue, beauty nor ugliness, in nature. Her forces know neither pain, pleasure, fear, hope, love, hate, pity, passion, desire, wish or emotion; they have neither design, purpose nor motive. Nature is forever at peace. Truth is one and eternal. That which must be, and must act, deserves neither praise nor blame.

SEC. 18. We are conscious of a class of truths which are absolute and unconditional, and we are conscious of a class of truths which are relative and conditional. We are conscious of our own volition, and that our volition can not affect unconditional and absolute truths, and we are conscious that our volition can affect certain relative and conditional truths. These two classes of truths form the entire circle of human knowledge, beyond which we can not go, and within the latter class of which lies all of human responsibility. Without voluntary power there can be neither vice nor virtue.

SEC. 19. Error is simply something out of its proper place; evil is something out of its proper place which produces injury. To commit an error is simply to put something out of its proper place; to commit an immoral act is to put something out of its proper place for the purpose of producing injury.

SEC. 20. Truth is, was, and must be. It is the only principle which can have no opposite. Changing the relation of things, or the relations of actions, does not affect truth.

SEC. 21. Moral belief is sometimes a matter of temperament, or education, or both, and not of the understanding derived from evidence through the reason; and sometimes it is a matter of temperament,

education, or both, in spite of the judgment, understanding, and reason. Even our desires, or wishes, sometimes decide our belief or unbelief.

SEC. 22. There is no element in human nature more certain and uniform than the moral sense. As to the rule of action, when the facts are simple, their relations plain, and the effect certain, all men agree; when the facts are complex, their relations hidden, and the effect uncertain, they are liable to disagree. But when the facts, their relations, and effects, however complicated they may be, are understood, there is seldom any difference of opinion.

SEC. 23. Man can judge of good or evil only by his own nature, and their relation to time and place. He knows well what they are to him on earth, but he can have no knowledge of infinite good or evil in their relation to eternity and the universe. Nothing shows the vanity of man so much as the belief that the universe was created solely for him, and that what does not please him is therefore evil.

SEC. 24. The laws of nature punish us for our ignorance of them, as well as for our disobedience to them. The methods by which she instructs and corrects us, and the punishment she inflicts, are but the kind admonitions of a gentle mother.

SEC. 25. Truth and virtue are to our moral being, what health and beauty are to the physical.

SEC. 26. The understanding perceives the different ends of our conduct, morality chooses the right one, and action accomplishes the purpose. Deliberate slowly, execute quickly.

SEC. 27. Virtue consists in knowing the right and the wrong, and willing and doing the right; vice con-

sists in knowing the right and the wrong, and willing and doing the wrong. When we are right we stand upon a rock; it may be cold and desolate, but it is firm and enduring. When we are wrong we are treading on a quagmire where it requires constant effort to keep from sinking.

SEC. 28. There is nothing in immorality to support it, while morality stands of its own strength. Whatever is immoral passes away, whatever is moral remains permanent.

SEC. 29. There is no time, nor place, nor condition, in which he who does right is not braver, nobler, better, and happier than he who does wrong.

SEC. 30. That there should be any thing new in human thought, or sentiment, after the experience of mankind to the present time, would be marvelous indeed. New words and phrases, and new relations of thoughts and sentiments, will always be found, but new thoughts and sentiments never. The innumerable brains that have thought, and hearts that have felt, since the creation of man, must have exhausted the entire capacity of his nature; and yet to each individual every thought, and every sentiment must be once new.

SEC. 31. A perfect physical, intellectual, and moral man, would need no law as a rule of action. He would be so in harmony with nature that he would be a law unto himself.

SEC. 32. The principles of right and wrong, and good and bad, existed before the mind which perceives them, or the will which chooses between them, had any existence.

SEC. 33. The beauty which the mind sees in the

fitness of things, and the satisfaction we feel in the performance of our duty, are the great pleasures of life.

SEC. 34. We may as well suppose that the laws of phenomena in the physical world will produce chaos, as to fear that the moral laws of human nature will destroy man. These laws carry their own sanction and force, and are competent to their own ends.

SEC. 35. The hours of life in which we suffer pain or enjoy pleasure are few, and perhaps about equal in number; during the great portion of our lives we feel neither pain nor pleasure, but simply the enjoyment of existence.

SEC. 36. Truth, goodness and pleasure constitute the highest human happiness; but inasmuch as, to the imperfection of the human faculties, there can be no truth, goodness or pleasure without error, evil and pain—therefore, the greatest amount of truth with the least amount of error, the greatest amount of good with the least amount of evil, and the greatest amount of pleasure with the least amount of pain, make up the greatest amount of happiness with the least amount of unhappiness, to the individual man; and when applied to the greatest number of individuals constitute the greatest amount of happiness with the least amount of unhappiness, to the human race. This is the true philosophy of life, and the highest condition of man.

SEC. 37. Truth is an eternal entity. Right, wrong, good, bad, are not entities, but relations.

SEC. 38. Man is born, he cries, he plays, he loves, he fights, he hoards, he prays, he weeps, he dies.

The earth is but a way-station where nations come and go.

SEC. 39. Man must earn his pleasures, as he should his bread, if he would enjoy them. There is no royal road to pleasure, though pleasure seems so royal. Man is not capable of the highest happiness until he has gained it through suffering.

SEC. 40. Man should kill no living thing, neither beast nor insect, without a reason for the act.

SEC. 41. Man is ennobled by performing great and good deeds, and degraded by performing trivial or bad actions. He may do little innocent things, but we do not expect to see a Samson spinning a top nor a Solomon dancing a jig.

SEC. 42. The true man never asks of another what he would not himself grant to another under like circumstances; and he never proposes to another what he would not accept from another under like circumstances.

SEC. 43. Courage is not the stealthy spring of a tiger on his victim, nor the stupid daring of a bull that presents his horn to whatever comes in his way, nor the desperation which a coward sometimes displays when he can not flee; it is that power in man which sees and knows danger, yet encounters it for a noble purpose—of one who would sacrifice the body rather than degrade the soul.

SEC. 44. The self-made man is too often despised by the scholar, professional man, artist, or mechanic; yet from self-made men come originality, invention, and vigor of imagination. In making himself he shows the active power of making, not merely the passive power of being made.

SEC. 45. Man was not made to fly nor to creep, but to walk upright.

SEC. 46. Every man and every woman should remember that all men and women are brothers and sisters in a common humanity, and that they can neither rise above nor sink below that universal relation. All should look up to Heaven, that they may understand the earth.

SEC. 47. A strong brain and a weak heart make an inefficient but amiable character; a strong heart and a weak brain make a forcible but uncertain character; a strong brain and a strong heart make a great and reliable character.

SEC. 48. How many men, even of eminence, live out their lives without even rising into the higher regions of thought, and without enjoying the deep and rich emotions of our common nature, or ever dreaming of the pure sentiments and far-reaching aspirations of the undying soul.

SEC. 49. Men are often praised after they are dead for what they were blamed while living; and often praised while living for what the charity of silence should cover when they are dead.

SEC. 50. The naked, ugly truth is more pleasing than the most beautifully adorned lie.

SEC. 51. A man will often confess a crime rather than own a weakness; and would always rather be called a blackguard than a blockhead.

SEC. 52. Man begins by seeking money to obtain pleasure, and ends by finding pleasure in seeking money. He may thus make wealth, but wealth can never make the man.

SEC. 53. The man with boasting on his lip, sel-

dom has courage in his heart. The silent man is brave. One man with hope is stronger than two men with fear.

SEC. 54. For thy breath and thy bread be dependant on none but thyself and thy God.

SEC. 55. In our mental progress we outgrow states of mind and abandon them, as in our physical development we outgrow various fashions and cast them off. The thoughts of youth no more become mature age than the clothing of the boy would suit the man.

SEC. 56. We may grow so used to being surprised that a surprise will no longer surprise us.

SEC. 57. Human laws exact the legal rights and duties between the state and citizen, and between man and man, and enforce obedience. Religion teaches the relations and duties of man to God, but has no earthly power to enforce its decrees. Morals teach the rights and duties between man and man, and merely persuade to obedience, for laws do not enforce either religious or moral obligations, but protect both, and leave them to their own sanction.

SEC. 58. There seems to be as firm and broad a basis in our nature, on which to found moral societies, with their professors, to teach and practice morals, as there is to found churches, with their priesthood, to teach and practice religion; and indeed more broad and firm, for morals rest upon the understanding and sentiments, which are mainly the same throughout the human race, while religion rests solely on faith which is continually fluctuating and shifting its ground. The world essentially agrees in morals, in religion it is divided into many hundreds of creeds.

SEC. 59. When men pretend to teach to others, for

profit, not only what they do not know themselves, but what can not be known to man, they are not better than knaves and mountebanks.

SEC. 60. The path of virtue lies up a steep precipice; the ascent is rugged and difficult, but the farther and longer we pursue it the more elevated we become. At the base lies the pit of vice; how easy the descent.

SEC. 61. To a pure mind and sensitive heart an infringement of truth or virtue is as painful as the lash to the body.

SEC. 62. It is as impossible to build up a permanent and systematic human character without truth, justice, and morality, as to erect a column, and make it stand while its line of gravitation falls outside of its base.

SEC. 63. Man's love is made up of emotion, passion, and appetite. Emotion is that sweet sensation we feel towards a beloved object when we are completely satisfied, and is unaccompanied with desire. It is love's fulfillment in the soul. Passion is livelier than emotion, and is accompanied with the desire of the heart to do some agreeable or pleasing act. It ends not with the act done, but is a continued and sustained devotion to the object beloved. It is the heart's longing to fulfill itself through the affections. Appetite is much stronger than passion, and drives blindly to its purpose. When gratified it ceases entirely for a time, but, like other appetites, returns again at periods. It has its seat in the wants of our physical nature, and, by itself, has no more sense of right or wrong than has hunger or thirst. The sexual desire is generally called a passion, but when unaccompanied with emotion to the object beloved it is

simply an appetite. It is this element that sometimes makes man's love unfaithful or impure. Appetite is vague, uneasy, wandering; passion is steady, faithful, devoted. Emotion is satisfied repose. Thus our affections have their basis in appetite, which rises into passion, and fulfills itself in emotion. These powers, balanced and blended, chastened and regulated, constitute that full and delicious satisfaction of our entire nature—the agreement of minds, the sweet harmony of hearts, and rich repose of the soul—and are all expressed in that most precious word—Love!

SEC. 64. Woman's love consists of emotion and passion, and is without appetite; hence it is purer and more faithful than man's. In the latter respect, woman is the positive which attracts man, and man the negative which is attracted by woman; but in the sexual act the man becomes the positive and woman the negative. Her love is a regular and sustained passion, desiring continually to do good to the object beloved, and finds its complete fulfillment and satisfaction in the deep and undisturbed feeling of contented emotion known as love.

SEC. 65. If a man loves a woman who does not love him, she is in no danger, for he is not likely to offer her wrong, and if he should she will be able to resist his most passionate appeals. If a woman loves a man who does not love her, opportunity will be very likely to invite dangerous importunity. The man she despises is easily repulsed; the man she loves is hard to be resisted. A woman never falls by a man's love for her, but through her love for him. When the love is mutual, there is but little danger, for although love may increase passion and awaken appetite in such

case, yet it places itself under the guardianship of principle. It is also repressed by modesty, and is always respectful to its object. Between persons who are virtuous and indifferent to each other, there is no danger. Those who have neither virtue in themselves, nor love for one another, will be governed by the opportunity and passions of the moment. Such no maxims will guide and no reasons restrain.

SEC. 66. A man's heart follows his passion, a woman's passion follows her heart.

SEC. 67. A man will endeavor to convince you, a woman to persuade.

SEC. 68. Woman neutralizes the restlessness in man, receiving his love which soothes her, and imparting her own, which satisfies him.

SEC. 69. The sexual passion hushes, for the time, all the whisperings of the moral sense; for sex is the method of nature to perpetuate her species, and she has so contrived it that it does not fail, whatever may be the conventional notions of men. Nature knows no sin.

SEC. 70. Love never follows wisdom, but wisdom sometimes follows love. It often makes a man a fool, but seldom makes him wise.

SEC. 71. A woman conceals her love and shows her hatred; a man will hide his hatred and babble of his love.

SEC. 72. Whenever the head and heart go to war about love, the heart is sure to win the battle.

SEC. 73. Love may be quiet, but he is always busy; and he may singe his wings as well as freeze them; but none need to go to Ovid to learn the art

of love—the great teacher is in his heart. True love never learns his lesson from an interest table.

SEC. 74. It is difficult to gather up wasted affections and make the heart whole.

SEC. 75. It is weak love that can not conquer pride.

SEC. 76. Lovers seldom show all the book of their hearts to one another; they generally let them see only the fairest pages and the prettiest pictures.

SEC. 77. If beauty loses its enchantment by familiarity, so also does deformity lose its ugliness. Beauty makes a good bait but a poor hook. It should be made the ornament of the true, and the allurement to the good.

SEC. 78. A blush is alike the pledge of modesty and the test of shame.

SEC. 79. Love is the silent harmony of hearts, the soul's still music.

SEC. 80. Women, like flowers, are ever decoying us from the main path of life. Love makes our sunshine and our shade.

SEC. 81. It is the best spirit that shows its strength, and the crushed heart that breathes its sweetness.

SEC. 82. While we chide we love.

SEC. 83. The best hearts, like the finest wares, are easiest broken.

SEC. 84. We can not always command love with merit, but we sometimes lose love for the want of merit.

SEC. 85. It is better to want the joys of love than to have them to satiety.

SEC. 86. Friendship is the soul's passion; love,

the heart's; we can bestow the former on thousands, the latter on but one.

SEC. 87. Love is like paper money—an admirable medium of exchange while its credit is good—but when it comes to redeem its promises it frequently fails.

SEC. 88. The wine of the heart during courtship is in a state of fermentation; in matrimony it works itself clear.

SEC. 89. The heart has its reasons which the head knows not of. It must be warmed before it can be molded.

SEC. 90. Whenever it becomes necessary to assert power then love is gone.

SEC. 91. Cupid will never cease to shoot his arrows until death shall break his bow.

SEC. 92. Our noblest loves are late in life, when the passions of youth, purified, and the wisdom of manhood, ripened, are blended in one feeling. Young love is a comet—fiery and eccentric; mature love is a star—steady and beaming. In youth a man loves *the* woman, in middle life, *a* woman, in old age—woman.

SEC. 93. When we die many will speak of our death, a few will remember us, one or two will weep for us, but their tears will soon dry, and then our unremembered dust will sleep in peace forever.

SEC. 94. When the tide shall cease to ebb and flow, then shall human bosoms be at rest; when the showers shall fall no more, then our tears shall cease to flow.

SEC. 95. Sad thoughts are sweet. There is something in the memory of grief which we would not willingly forget. Hope never gets behind us.

SEC. 96. The heart removed from its associations, like the flower transplanted from its native soil, wilts for a time; but sometimes grows more luxuriantly for the removal, and shows a greater beauty.

SEC. 97. Mirth and melancholy, gayety and grief, are often twin-born from the same heart; and a sensitive bosom is apt to be either a heaven of love or a hell of hatred.

SEC. 98. Sometimes a fly's bill will disturb us, when the dart of death would make us composed.

SEC. 99. Be not discouraged when the soul is weary; the eagle can not always sustain his wing; and when he stoops to rest it is but to gain strength for a higher flight.

SEC. 100. Look at your pleasures through a telescope, reverse the glass when you view your cares.

SEC. 101. Fortune or misfortune may be alike to many; but how this is borne or that enjoyed, will depend very much upon the character of the individual.

SEC. 102. There is a great deal of unhappiness in the happiest happiness, and some happiness even in the unhappiest unhappiness.

SEC. 103. Our enemies can injure us somewhat, but they can not destroy the earth from beneath us, nor take away the sky from above us, nor dethrone God; and with these left we never need be unhappy; yet one enemy can give us more pain than a thousand friends can bring us joy. But when we give to our friend what belongs to our enemy, we injure our friend more than we do our enemy, and injure ourselves the most of all. It is better to suffer the wrong than to do the wrong.

SEC. 104. He never knew bread who never was

hungry; he never knew rest who never was weary; he never knew pleasure who never knew pain; he never knew joy who never knew sorrow.

SEC. 105. The joy is but moderate in obtaining that, the loss of which, would grieve us deeply.

SEC. 106. A man seldom has good sense, or a good temper, about his loves or his victuals.

SEC. 107. Misery is the child of error and vice, happiness the first-born of virtue and truth; but fear and superstition beget monstrous children.

SEC. 108. Poor human nature, in all its aspirations, its wanderings and weaknesses, has nothing to rest upon at last but the bosom of God. Nature thrusts us forth, we play upon her ample breast a few fantastic tricks before high Heaven, and then creep back again to rest.

SEC. 109. There is many a bitter joy, and some sweet sorrows; and our past pleasures sometimes double our present woes.

SEC. 110. Man is often selfish in his unselfishness, and sometimes hates even in his loves. He declares that every thing in this world is evil because the universe will not adjust itself to his comfort, convenience and happiness.

SEC. 111. A man without passions is a ship without sails. With passions to move, reason to direct, and truth as his object, man attains the greatest ends of life and the highest elevation of his nature.

SEC. 112. A passion for an immediate and attainable object never reflects; a passion for a remote or unattainable object begets reflection. Passion desires to seek its object, emotion is satisfied with repose.

SEC. 113. Every man has a tiger in heart, that if once fully aroused, would destroy his prey or kill his keeper. He is a beautiful beast when managed, but terrible if let loose. His cage should be examined daily. Whoever unkennels his passions will be torn to pieces by the pack.

SEC. 114. How many would willingly give up their pleasures to be relieved from their pain; yet pain protects the body, instructs the mind, chastens the heart, and purifies the soul. It is the great educator and preserver of our being; our "guide, philosopher, and friend."

SEC. 115. A man's character is better indicated by his tastes and amusements than by his more serious pursuits or his regular employment. He chooses the former, the latter is often chosen for him or thrust upon him by necessity.

SEC. 116. Feeling and sentiment can not be expressed in language. They may be indicated by actions, looks, tears, smiles; language can only express the words which represent their meaning.

SEC. 117. Every rose has its thorn, but every thorn has not its rose.

SEC. 118. Our condition during the greater part of our existence is neither that of pain nor pleasure, but of a negation between the two; and happy is he who can hold the balance truly, and happier still is he who can keep it from dipping down to pain, but incline it still to pleasure.

SEC. 119. Some people are ashamed of nothing but being ashamed.

SEC. 120. We often show what we most conceal, and none are so blind as those who see what is not.

SEC. 121. Ambition is the itch of little minds, yet ambition has made a hero of many a man when governed by virtue, or a great criminal when governed by vice, as love has made a martyr or a criminal of many of woman.

SEC. 122. Trouble to a good heart is like fermentation to the juice of the grape—it works clear and leaves nothing but the pure wine.

SEC. 123. Although the conduct of others may injure us deeply, yet we never can be permanently unhappy except as a consequence of our own actions or a want of action.

SEC. 124. He is the happiest man who, following those pursuits which enlarge the mind, expand the heart, and elevate the soul, partakes most of the world's honors, and escapes most of its stripes; and who, living in harmony with the laws of life and true interests of society, can look upon the vices of men without malice, and on their virtues without envy.

SEC. 125. Although we can not reach the perfectly true, nor the entirely good, nor the completely beautiful, yet we may attain to much that is true, excellent, and beautiful in a very high degree.

SEC. 126. Since nature has produced abundance of sweet fruit for man, he ought not to choose the bitter; and seeing that she has strewn his path with flowers, it is folly to select the thorns.

SEC. 127. Even in solitude we have the society of our own thoughts, of beautiful ideas, of sweet memories, of the great dead, and of God.

SEC. 128. Love your kindred more than yourself; love your country more than your kindred; love man-

kind more than your country ; and love God more than all.

SEC. 129. Never have contempt for any thing except for contempt itself.

SEC. 130. He who is indifferent to praise is indifferent to blame ; and he who hopes nothing fears nothing.

SEC. 131. It matters little to the world whether we are upon its bosom, or beneath its surface.

SEC. 132. Those who are all things to all men are nothing to any man.

SEC. 133. If I was made to see with other people's eyes, to hear with other people's ears, or think with other people's brains, then my eyes, and ears, and brains, would have belonged to other people's heads ; but as they belong to my own head I infer they were made for my use. If they were given to me to see, hear, and think, it must be right for me to see, hear, and think ; and if it is right for me to see, hear, and think, it must be right for me to understand, judge, believe, and know ; and it must be that I am responsible for their right use.

SEC. 134. It is the common sense of the human mind, and the plain morality of the human heart, in great masses of men, through a long period of time, which at last regulate the world's affairs. They check the daring hero, control the ambitious statesman, regulate a venal church, render science practical, and are the ultimate tribunal which decides the questions of even literature and art.

SEC. 135. We are afflicted more by the death of one in our midst than by the slaughter of thousands far away.

SEC. 136. The body knows no shame—it is the soul that blushes.

SEC. 137. Man is free only within certain limits. Necessity is before him and behind. Before his birth and after his death he is the same; but he must be born, he must die. Over these events he has no control, but as to how he shall live, it is relatively in his power to decide.

SEC. 138. The pilot can not steer his ship without the pressure of the waves upon the rudder, the bird could not fly but for the resistance of the air against his wings; thus we often seem to be retarded by what helps us on.

SEC. 139. There are very few who can see truth in its pure light, and not tint it or stain it with some wish, motive, affection, passion, or interest.

SEC. 140. The foot bears the burden of the body; it should not be forgotten by the head.

SEC. 141. Weak men, proud women, and base cowards, always abuse their power.

SEC. 142. People become famous more frequently by accident than by merit, but a reputation can be sustained only by worth.

SEC. 143. When men become as wise as serpents they are too apt to lose the harmlessness of doves. The serpent of wisdom may destroy the dove of innocence.

SEC. 144. Most men perceive the profit of honesty; but few appreciate its moral beauty.

SEC. 145. The old should remember that they once were young, and the young should reflect that they may become old.

SEC. 146. The old should always remember that

they were once young, and the young should always consider that they never were old.

SEC. 147. Man pursues beauty, pleasure, glory; and last, and meanest, money.

SEC. 148. But few can be great, all may be good.

SEC. 149. Let your path of life lie too high for the viper's sting, and be too firm for falsehood's wrath.

SEC. 150. The noble woman can bear any injury except that of inflicting an injury.

SEC. 151. Some are always looking into the past, others to the future, to find the good, the beautiful, and the true; and although truth, goodness, and beauty, are continually present, they perceive them not, because they are so near.

SEC. 152. It is as unjust for the strong-minded and educated to take advantage of the weak-minded and ignorant, as it is for the strong bodied and well-armed to inflict personal injury on the weak and defenseless.

SEC. 153. Some of the poorest, meanest, and lowest elements of human nature are developed by social distinctions, and not one of the best, noblest, and highest.

SEC. 154. Most ladies would regard the ability to embroider as an accomplishment, while they would look down on a woman who obtained her living by that elegant art; and occasionally there is a fine lady who would not regard an amateur amour greatly amiss, but would spurn the poor sister woman whom wrong had betrayed, or misfortune had driven to the same act.

SEC. 155. The capacity of woman's nature is at once so good and so bad, that she can perform deeds

which angels would approve, and in the same day do acts which would make devils rejoice.

SEC. 156. There are persons so sentimental and sympathetic that they can not see tears without weeping, nor hear sighs without grieving; yet they do not care who weeps if they do not see their tears, nor who grieves if they hear not their sighs.

SEC. 157. We rush up the hill of life in youth, and in age hobble down its rough declivities.

SEC. 158. Women sometimes sell themselves to men as wives, as the wicked sell themselves to the Devil—that they may have more power to do mischief.

SEC. 159. The moral sense of mankind will ultimately silence the heaviest artillery.

SEC. 160. How many desire to win hearts—as children long for toys—simply to break them.

SEC. 161. The cheeks are the leaves of the heart, and soon fade when the bud is blighted.

SEC. 162. Those who are always looking for pebbles never see the stars.

SEC. 163. A man may be made rich in a moment, but there is no instantaneous method by which he can so speedily be made either learned, wise, or good.

SEC. 164. Our passions are as useful in our moral nature, as chemical affinities are in the natural world.

SEC. 165. Give us truth and goodness, but give us beauty also. If we must labor let us have rest. If we must have sorrow let us have joy. Chastened mirth and virtuous humor are the sweeteners of life. The best, wisest, truest, and purest, are always the happiest.

SEC. 166. Food for the body is soon consumed, but

food for the mind sustains us through life. As our bodies have an appetite which only food can supply, so have our hearts a want which only love can feed, and our souls a hope which only Heaven can satisfy.

SEC. 167. While you are young associate with those who are older than yourself; when you are old, with those who are younger, and always with those who are wiser and better.

SEC. 168. It is far easier to turn a friend into a foe, than to turn a foe into a friend; and to make us love our friends, we should sometimes be exposed to our foes.

SEC. 169. Women conceal their sorrows, but not their joys; men conceal their joys, but not their sorrows.

SEC. 170. The more we give up to our sorrows, the sooner they are relieved, as with the more eagerness we pursue our pleasures, the sooner they cloy; and by remembering our joys, we are enabled to forget our griefs.

SEC. 171. Those who are burnished in adversity never lose their luster.

SEC. 172. He who performs his duty under a sense of obligation, is a true man; he who performs his duty because he loves it, is a good man; he who performs his duty because he fears the punishment of disobedience, is a bad man.

SEC. 173. The perfect man is he who has all the faculties of his nature developed to their full capacity, and none beyond their fair proportion.

SEC. 174. When we see the faults of others, we should be silent; when we see our own, we should correct them.

SEC. 175. Always defend yourself, but never revenge yourself; and never be ungrateful.

SEC. 176. A great soul studying great truths, doing great deeds, and loving all things, is a sublime contemplation.

SEC. 177. The strength of a man's passion is his weakness; the weakness of a woman's passion is her strength.

SEC. 178. The human nature of children is natural; the human nature of adults is conventional; indeed, civilization is nothing more than conventional humanity; and in the nineteenth century is under a forced march.

SEC. 179. We climb the sunny side of the hill of life, and descend in its shade. In youth, all live on hope; in age, repose on memory.

SEC. 180. As we are growing old, it is better to gradually withdraw from the active scenes of life than to be suddenly pushed away, which must inevitably be the case if we linger too long. Let us, then, quietly slip away from the world, and not allow it to slip away from us; and go gracefully before we are hissed off.

SEC. 181. Those who have felt the frosts of seventy winters should remember that they have also plucked the flowers of seventy summers.

SEC. 182. Let us learn the lesson of life before we are compelled to learn the lesson of death; and when the lesson of life is well learned, then the lesson of death is easy.

SEC. 183. The aged body has little else to do than to eat up the cold victuals of life, wear out its old

clothes, and then go to its cold bed—the grave; yet nature kindly prepares it for all its stages.

SEC. 184. The hopes of youth become the memories of age; and that our memories may be sweet our hopes must be pure.

SEC. 185. The body of man is weak. It is an easy thing to bruise it, to bury a knife in it, or perforate it with a bullet; yet there is something in that body beyond the reach of brutal fists, the assassin's knife, or the coward's pistol—something above all earthly power.

SEC. 186. We dread old age, yet hope to attain it.

SEC. 187. Our bodies come up out of the earth, our souls come down from Heaven.

SEC. 188. Time's graver is ever furrowing our cheeks, and marking our heads. His fingers are softly bearing away our locks, and such as he leaves he sprinkles with snow to mark them as his own.

SEC. 189. What differ now the remains of Moses, Plato, Cæsar, Cato, Shakespeare, Newton, Washington, Napoleon, from any other half a bushel of dust?

SEC. 190. Death at the end of life is as natural as sleep at the close of the day.

SEC. 191. The turf above our graves will outlast the marble that marks the place, and the grass there will be green long after the monument has mouldered away.

SEC. 192. Death is the great debt that all must pay, sooner or later; the most we can do is to get the time extended by paying the interest, and often then at a very heavy rate.

SEC. 193. Our dust is just as useful to the universe in something else, after we are dead, as it is in our

bodies while we are alive; and will be just as much in the care of the Deity.

SEC. 194. Death can not be wrong, or it never would have been a part of nature's economy.

SEC. 195. After we die we are remembered while those who loved us survive, and until those who hated us are also laid in the grave; then, if there is any thing left of us known to those who neither loved nor hated us, and to whom we were unknown, it will remain; if not we are forgotten of men and remembered only of God.

SEC. 196. Goodness without knowledge may make us happy, knowledge without goodness will make us unhappy, knowledge with goodness makes us blest.

SEC. 197. That is very bad which could not be made worse, and that is very good which could not be made better.

SEC. 198. The good and bad of the human heart are like the concords and discords of the harp; the skillful player on either touches only the harmonies.

SEC. 199. A good that we but seldom have seems greater than it is, a good that we always have seems much less.

SEC. 200. When we gain a pleasure by an evil, the pleasure soon dies and the evil remains as our punishment; when we obtain a good by a pain, the pain soon ceases, and the good remains as our reward.

SEC. 201. To the vicious heart revenge is sweet, but its sweetness soon passes away, and like all other immoral acts, it leaves an enduring bitterness behind.

SEC. 202. A bad heart seeks the bad that is in the good, a good heart seeks the good that is in the bad. The one makes the worst of things, the other the best.

SEC. 203. The human heart is the common seat of that sense which distinguishes between right and wrong, good and evil, beauty and ugliness. It may be made the home of love or the den of hatred—in short, of all that is good or bad. It may be turned into a kennel of passions, a nest of vipers, or a cage of vultures, and torn to pieces in agony, as if by the teeth, talons, and stings of beasts and serpents, and birds of prey.

SEC. 204. The wrongs which others do unto us may be forgiven and healed, but the wrongs which we do unto others will be an eternal source of pain.

SEC. 205. All mankind agree as to what is clearly virtuous, or clearly vicious, or entirely indifferent, as to morals; but, there being so much of human conduct which approximates the one or the other, that mankind do not, as to this, agree as to what is good or what is bad.

SEC. 206. If our life is virtuous, though brief in years, it shall be long in happiness, for we may live over the past in memory with pleasure, and look to the future in peace. But if our life is vicious, though it be fourscore years, it shall be short, as we have but the present moment, for we can not look to the past with pleasure, nor to the future with hope.

SEC. 207. True virtue is conformity to the wants of the soul; and her tranquil path is far sweeter than the uneasy road of vice.

SEC. 208. The dominion of things external to man, which is often gained by vice and lost by virtue, should never be the sign of worth.

SEC. 209. Where virtue is, there is surely happiness, and where vice is, there is surely misery.

SEC. 210. Firmness is a great virtue when guided by wisdom, but a great vice when governed by ignorance.

SEC. 211. Vice and deformity are discords in nature ; virtue and beauty are harmonies.

SEC. 212. The adversity of the good soon passes away ; their virtues remain forever. Their faults are written in water, their virtues are engraved in marble.

SEC. 213. Vice often gains a temporary advantage over virtue, because the profits of vice are paid before its penalties are suffered, while the trials of virtue must be endured before its rewards are bestowed ; but the penalties of vice are no less inevitable than the rewards of virtue are sure, and while virtue is receiving its rewards vice will be suffering its penalties.

SEC. 214. A small stain on virtue becomes conspicuous, while an immense blotch on vice will hardly be observed.

SEC. 215. To the virtuous, memory is the sweetest blessing ; to the vicious, the bitterest curse.

SEC. 216. A slight fault of the virtuous gives them great pain, while the vicious will commit a crime without a pang.

SEC. 217. Virtue should have majesty without austerity.

SEC. 218. It is much easier to keep the path of virtue while in it, than to regain it after it is lost.

SEC. 219. The body can not pass through life without bruises, nor the mind without errors, nor the heart without troubles, nor the soul without struggles ; indeed, these are our great educators, without which we would be inert and useless.

SEC. 220. The imprisonment of the mind in ignorance is an enslavement of the man as unfortunate as the imprisonment of the body in a dungeon.

SEC. 221. Fashion wields a heavier scepter than a tyrant.

SEC. 222. If I wished to possess power over men, I would have them fear me; if over women, I would have them love me.

SEC. 223. The greater force will forever prevail against the lesser force. In nature the greater force is wisely applied to control the lesser force, and when men become wise, just, and good, they will apply the greater force in moral to subdue the lesser force, to the end of virtue, justice, happiness, and love.

SEC. 224. When society brands that as improper which nature demands as necessary, it is not difficult to see which will prevail.

SEC. 225. The virtuous and good of all nations and all ages belong to the same brotherhood. Truth and justice are not affected by systems, times, nor places; they stand independent and eternal. There is a right and wrong even in hell.

SEC. 226. There is no elevation that can always keep us up to happiness, and no depression which can always keep us down to misery.

SEC. 227. All men have enemies. If a man is a good man, the bad are his enemies; if he is a bad man, the good are his enemies.

SEC. 228. It requires powerful passions and a great understanding, guided by moral rectitude, to make a great man.

SEC. 229. Passions should beat in vain against the understanding, as waves against a shore of rock.

SEC. 230. Obedience and service may be purchased, but the heart can neither be bought nor sold.

SEC. 231. True courage lies in the soul—not in the arm.

SEC. 232. How infinitely superior are the pleasures of the soul to those of sense; the one sickens and dies with satiety, the other can be satisfied only with immortality.

SEC. 233. How many sweet affections have been slaughtered to feed pride.

SEC. 234. Adversity often calls out the beauties of the heart, as the night reveals the stars.

SEC. 235. It is better to stand unsupported and alone with truth, than to be surrounded and upheld by millions in error.

SEC. 236. What is wrong now may be right then, and what is right now may be wrong then; this is so of any thing which depends upon condition or relation.

SEC. 237. Passions may be as deep and strong as a mighty river, but they should be guided by reason and virtue, as the river is restrained by its banks.

SEC. 238. Happiness consists in the harmonious exercise of all our faculties, with the rational enjoyment of all our wants. Whatever pleases the heart and satisfies the passions, and still is approved by the understanding and the soul, affords the greatest happiness.

SEC. 239. In viewing the soul—temporal and eternal—virtue stands to happiness, and vice to misery, in the inevitable relation of cause and effect.

SEC. 240. Wrong is sometimes but imperfect right, and evil but imperfect good.

SEC. 241. Earth is the battle-field of good and evil.

SEC. 242. The body, to have health, must live in harmony with nature; the soul, to be happy, must live in harmony with virtue.

SEC. 243. Viewed in all their relations, duty and interest are the same.

SEC. 244. The true and false affect all things; good and bad affect only sentient beings.

SEC. 245. Every one naturally prefers the true to the false, the right to the wrong, the good to the bad, the beautiful to the ugly. The problem of life is to find the true, follow the right, do the good, and enjoy the beautiful, and, at the same time, avoid the false, the wrong, the bad, and the ugly.

SEC. 246. It is a noble mind that can blame the faults of a friend, and praise the virtues of an enemy.

SEC. 247. Truth is strength, goodness is happiness, beauty is pleasure; their union is the highest excellence.

SEC. 248. The virtues are strong and bold, the vices are weak and cowardly.

SEC. 249. A pretended virtue is a positive vice.

SEC. 250. It is better to do a good action with a bad motive, than to do a bad action with a good motive; for the action may affect many, while the motive can influence but one.

SEC. 251. Many of our apparently unselfish actions have their motives in the deepest selfishness.

SEC. 252. Often little vices spring from great virtues, and sometimes little virtues spring from great vices.

SEC. 253. Virtue is the only casket that can preserve the jewel of love.

SEC. 254. Virtue is the shepherdess of love and matrimony the fold.

SEC. 255. There is nothing more destructive to pleasure than pleasure itself.

SEC. 256. As much pain as our troubles have given us, we would not willingly part with their memories.

SEC. 257. Those who suppose that grief may be healed by a maxim, or love cured by a proverb, know but little of the human heart.

SEC. 258. All pleasures which rest upon passion are irregular and short-lived; those which are built upon the understanding afford us delights which are uniform and enduring.

SEC. 259. Joy has its griefs and grief its joys; love its miseries and ecstacies.

SEC. 260. Small griefs call out tears, great ones dry them up.

SEC. 261. Stabs can not be healed by kisses.

SEC. 262. Our pleasures, as well as our troubles, sometimes come when we least expect them. Anticipated troubles lose half their force, and expected pleasures half their sweetness.

SEC. 263. In our happiest moments there is apt to be something to annoy us, and in our saddest moments something to please.

SEC. 264. There is no way by which we can secure our happiness permanently by any single act, but a single act, lasting but a moment, may make us miserable forever.

SEC. 265. Our sweetest joys are too sacred to be

mentioned except in heaven, and there are vices too base to be whispered outside of hell.

SEC. 266. Our pleasures seldom conduct us to peace.

SEC. 267. The wrong may sometimes be sweet, but its pleasure is fleeting while its punishment is enduring; the right may sometimes be painful, but the pain soon passes away, while the reward it brings remains forever.

SEC. 268. He who follows the pleasures of sense must give up his peace of soul.

SEC. 269. We can not deserve punishment without dreading it, and the dread is a part of the punishment itself, even though it may never be inflicted.

SEC. 270. The rod that punishes us may bear good fruit, but we can seldom see the flowers.

SEC. 271. How oft the laurel on a brow conceals the agony within.

SEC. 272. We never see the rainbow without the storm.

SEC. 273. The rose-bush has many thorns to one flower; the thorns remain, the flowers seldom bloom, and quickly pass away.

SEC. 274. When the heart is happy the lips blossom into smiles; but even the broken heart has something still to cling to.

SEC. 275. Life's cup is full of sweet and bitter; how hard to taste the sweet without also tasting the bitter!

SEC. 276. We are apt to prattle of our lightest troubles and little pleasures, but the heart naturally conceals its sweetest joy and bitterest grief.

SEC. 277. One painful truth is worth one hundred pleasing lies.

SEC. 278. All the world can not make us happy, while a very trifle may sometimes make us miserable.

SEC. 279. The pleasures we possess soon pall on the senses. Successful ambition soon ceases to be valued, and gratified malice brings nothing but misery. There is no happiness without goodness, no greatness without virtue.

SEC. 280. A small sorrow makes us babble; a great one strikes us dumb.

SEC. 281. The unkindness of a friend wounds the heart deeper than the hatred of many enemies.

SEC. 282. Hatred injures the soul that hates far more than the object hated.

SEC. 283. Words go deeper than a dagger—they wound the soul.

SEC. 284. The heart may feed upon a dainty sorrow so long that it becomes sweet food.

SEC. 285. None are completely happy; the only difference in the degrees of happiness is that some are less unhappy than others.

SEC. 286. We are sometimes made unhappy by foolish fears, and sometimes made happy by empty hopes.

SEC. 287. How pleasing to look from the castle of truth upon the conflicts of error.

SEC. 288. Cowardice is the invariable attendant of cunning. There may be cowardice without cunning, but cunning without cowardice—never.

SEC. 289. There is nothing so much to be feared as one's own fears.

SEC. 290. Treachery will burn incense before its victim, then cast the fire upon his head.

SEC. 291. A reptile may creep up to an eagle's nest.

SEC. 292. Hatred is chronic anger.

SEC. 293. Every pain has its compensation, and every pleasure its penalty.

SEC. 294. We should not struggle against the impossible, as the poor bird beats its wings against the walls of its cage, but accept the inevitable.

SEC. 295. The revenge of an injury does us more injury than the injury which we revenge. No revenge is the noblest revenge.

SEC. 296. True courage never boasts of victory, nor repines in defeat.

SEC. 297. Fear and hatred make even beauty disagreeable; hope and love make even deformity beautiful.

SEC. 298. Ingratitude is like the viper—the more it is warmed the more venomous becomes its sting.

SEC. 299. Little accidents disturb us, great events steady us.

SEC. 300. There is a fear that is not cowardice, and there is a courage which is but the shadow of fear.

SEC. 301. The lion and the mouse are not antagonists; the eagle and the goose are not rivals; the star and the stone never collide.

SEC. 302. To look only at the best side of man we might take him to be an angel, to look only at his worst side we would readily conclude that he was a devil.

SEC. 303. A true spirit combines the gentleness of the dove with the daring of the eagle.

SEC. 304. True friendship is still, deep, and changeless as the lake; false friendship is like the noisy, babbling, shallow brook, continually changing its place. True friendship is delicate, false friendship officious.

SEC. 305. There is no friendship in this world equal to that which is professional or official. Who is so faithful to us as our lawyer? who so true as our physician? who so kind as our minister? and who so unswerving as our judge! And all this we have without merit, and can not forfeit even by crime. Our jailor feeds and protects us, and even our executioner sympathizes with us, and drops a tear over our fate.

In our personal friendships we must render an equivalent in friendship or favor; in our business friendships we must possess integrity or merit, or maintain certain mutual interests. Without some of these conditions private friendships can not exist.

And where else do we receive such friendship as we do at our inn? What home is there on earth wherein we are so secure, and find such peace? Where else are we the objects of so much attention and civility? At what other place can we so take our ease, and so indulge our peculiarities and whims? Where else are we so certain of happiness? Who that ever read them can forget the lines of Shenstone:

“Who e’er has traveled life’s dull rounds,
Where ’er his stages may have been,
May sigh to think he still has found
His warmest welcome at an inn!”

SEC. 306. Confidence is the bread of friendship, but it can not long maintain the contest against interest.

SEC. 307. In conferring a favor let it be done in such a manner as to remove all sense of obligation in the recipient.

SEC. 308. It is easy to watch an enemy who stands before you, but how difficult to guard against the treachery of a friend who walks by your side, and how impossible to meet the dastard who marches up behind you.

SEC. 309. Rather choose a true and kind friend, than a wise and witty one.

SEC. 310. It is better to be the wronged one than the one who wrongs.

SEC. 311. Selfishness often takes the appearance of unselfishness. It is often a higher gratification to bestow favors than to withhold them. To see others gratified at what we do for them, is often the highest gratification to ourselves.

SEC. 312. Treachery is a serpent, malice a hyena, and anger a tiger.

SEC. 313. Our enemies are seldom as bad as we think they are; our friends are not often as good as we wish they were.

SEC. 314. It is difficult to condemn his fault, and yet love the friend.

SEC. 315. There are many true hearts, but they seldom find their mates.

SEC. 316. It is better to give to enemies than to beg from friends.

SEC. 317. How easy to believe ill, and how hard to believe good, of those we hate; how hard to be-

lieve ill, and how easy to believe good, of those we love.

SEC. 318. Friendship and love, although the noblest passions of our nature, cost us more pain than hatred and enmity, which are the meanest.

SEC. 319. To the maxim—speak nothing but good of the dead—should be added, speak nothing but truth of the living.

SEC. 320. There is no human happiness on earth as sweet as the enjoyment of love—mental, moral, emotional, affectionate, passionate, pure love.

SEC. 321. Love is cool in the brain, warm in the heart, and hot in the blood.

SEC. 322. Love tempers our being, and warms the whole nest of affections.

SEC. 323. No man was ever great who did not love woman, and yet the man in whom love is the strongest passion is weak.

SEC. 324. There is no human emotion so pure and abiding as the love of a virtuous woman by an honorable man. Souls have a purer and more enduring love than that of flesh and blood.

SEC. 325. There is no love in reason, nor reason in love; yet they should dwell in harmony.

SEC. 326. Love is a sweet rose, but it has many a bitter thorn.

SEC. 327. The summer flower outlasts a fickle love and upbraids it with inconstancy.

SEC. 328. Love sweetens the bitter, and makes the sweet sweeter.

SEC. 329. It is hard to shake love from the heart.

SEC. 330. Doubtless the Greek sage was happy when he cried—"I have found it, I have found it;"

crowns have made kings happy; lords have been happy in their ostentation; heroes have been happy in their victories; philosophers have been happy in their wisdom; poets have been happy in their elevation; but there is no happiness so sweet, no ecstasy so full of joy to the human heart, as the gentle thrill of love.

SEC. 331. A man who does not love all women, can love no woman.

SEC. 332. A true love seeks the good of its object more than it seeks the object itself.

SEC. 333. It is only the chaste heart that can enjoy refined love.

SEC. 334. He who can love with his mind and think with his heart may be a happy man, but he never will be an ardent lover nor a wise sage.

SEC. 335. Neither friendship nor love can be given or withheld, nor can either be bought or sold. Both must be spontaneous and voluntary, or they have no value.

SEC. 336. Love will bear a thousand frowns for one sweet smile.

SEC. 337. Men talk of their love; women feel their love, and are silent.

SEC. 338. Love, like genius, must have knowledge to work with, or it can not show its full power.

SEC. 339. There is too much blood in man's veins to be entirely pure in love affairs.

SEC. 340. Disagreement with those we love is sweeter than agreement with those towards whom we are indifferent.

SEC. 341. It has been said that some women lose their virtue and preserve their reputation, while oth-

ers lose their reputation and preserve their virtue. The same may be said of men with regard to honor. How many forfeit their honor and preserve their reputation, while others lose their reputation yet preserve their honor?

SEC. 342. Honor, pride, and love are often opponents, and sometimes rivals.

SEC. 343. Treat your enemies as though they were to become your friends, and treat your friends as though they were to become your enemies, is a maxim for the diplomatists in politics, not for men in social life.

SEC. 344. Justice is the best friendship; truth the sweetest love. He who never is a friend deserves to never have a friend.

SEC. 345. Logic corrects the mind; morality refines the heart; love elevates the soul.

SEC. 346. There is nothing so above and beyond price, and so unpurchasable, as love. We give it without reward, and receive it without compensation. We do not gain it by worth nor lose it for want of merit. No favor can win it; no devotion can keep it. Love can not inspire nor hate destroy it. It comes, it goes; it stays, it flies; it is here, it is there; we have it, we have it not; it is, it is not; and—this is all we can say about it.

SEC. 347. There is no hatred that has not in it a little tinge of love.

SEC. 348. No one was ever reasoned into love nor reasoned out of it.

SEC. 349. Love helps the lover more than the beloved one; hatred hurts the hater more than the hated one.

SEC. 350. Love, like the bee, carries a sting as well as his honey.

SEC. 351. In imagination we may love angels, but we find nothing on earth so sweet to love as woman.

SEC. 352. A woman should warm her lover with her beauty, and cool him with her virtue.

SEC. 353. With all its uneasiness and pain, there is something pleasing in unsatisfied love.

SEC. 354. Love may be too much like love to be love, for love is never like himself.

SEC. 355. A woman often would rather make the man she loves unhappy with her pride, than to bless with her love.

SEC. 356. Love not, and you will grieve not; hope not, and you will fear not; do nothing, and you will be nothing.

SEC. 357. Caprice is allied to beauty to be the antidote to love.

SEC. 358. There is no being to whom a man appears so weak, at times, as to the woman of his heart. No man can always be a hero to the woman he loves.

SEC. 359. Modesty is the fence of love, and if broken down the flower is soon destroyed.

SEC. 360. While duty, often miser-like, just pays its debts, love pours out its treasures like a prodigal.

SEC. 361. The blush is the messenger of the heart which bears its story to the cheeks.

SEC. 362. Beauty and chastity are a woman's brightest jewels; courage and genius a man's.

SEC. 363. Affection is a deep well, passion is a rippling stream.

SEC. 364. Chastity is sometimes nothing more than a question of anatomy and physiology.

SEC. 365. We pass from youth to manhood through the fires of love, and whoever escapes the flame would be as great a curiosity as a Shadrach, Meshech, or Abednego.

SEC. 366. The relief from disappointed love for man is ambition, for woman, devotion.

SEC. 367. The ceremony of marriage without love is as base an action as the ceremony of love without marriage.

SEC. 368. Husband and wife are like the sun and moon; he kindly imparts to her his light, which she modestly reflects back, claiming nothing but to be brighter from his luster.

SEC. 369. It is sometimes difficult for husband and wife to make each other happy, but always very easy to make each other miserable.

SEC. 370. If Hymen's chains are allowed to grow rusty, they may not be a match for Cupid's silken cords.

SEC. 371. Women play off daily on their husbands little devices that would lose them instantly as lovers.

SEC. 372. There are men who, in looking on women, are like children gazing at toys—not satisfied with either one but want them all. As long as there are two women on earth such a man can never give his heart wholly to one. He loves *a* woman, not *the* woman.

SEC. 373. There are women who would rather be called beautiful than esteemed virtuous.

SEC. 374. Love begins our life, avarice ends it, ambition fills up the middle.

SEC. 375. A coquette is a woman who prostitutes her heart instead of her person, and her person is but too apt to follow her heart.

SEC. 376. Illicit love may gratify passion, but it does not satisfy affection. Love is made up of passion and affection united. Passion has its source in the blood, and moves us to action; affection springs in the heart, and desires repose. Passion may lead to one object while affection belongs to another. Separated from affection, passion dies with gratification; affection, separated from passion, becomes languid or morbid. When passion and affection are united on the same object they constitute true and pure love. From love flows the richest happiness, the fullest enjoyment, and the most exquisite delight known to human nature.

SEC. 377. Love is a very Proteus. In the blood it is passion; in the heart, affection; in the mind, friendship; in the soul, religion. In its full beauty and perfection it is made up from all these sources, in due proportion, blended in one harmonious whole.

SEC. 378. Flowers wither, beauty fades, friendship grows cold. Continual and eternal change is the order of the universe. Love does not stand an exception; yet love, as a principle, does not change—it only changes its objects.

SEC. 379. Never do any thing contrary to the judgment of a wise understanding, nor offensive to the sentiments of a pure soul.

SEC. 380. In morals implied promises should bind as strongly as written bonds or solemn oaths.

SEC. 381. Honesty, without any moral or religious motive, has a commercial and business value far higher than any thing which can be gained by dishonesty. Honesty is the moral governor of life.

SEC. 382. The silent eloquence of noble deeds far excels the elocution of the finest words.

SEC. 383. The small rewards of honesty are worth more than millions of ill-gotten wealth.

SEC. 384. All persons would do good—even to their enemies—if they but knew the luxury of doing good.

SEC. 385. There is much moral fiction, and much immoral truth.

SEC. 386. There is no solid place to stand outside of law, justice, right, and duty.

SEC. 387. Good manners are the attendant shadows of good morals; yet refined manners may be made to conceal base morals.

SEC. 388. Good manners are such attentions in the course of our conduct as maintain our liberty and preserve our feelings, without infringing the liberty or feelings of others.

SEC. 389. People of culture and refinement frequently smile, but seldom laugh; those without culture or refinement often laugh, but seldom smile; yet a hearty laugher can not be a bad man.

SEC. 390. The way to truth lies through error, the way to goodness through evil, the way to beauty through deformity, and the way to peace through trouble.

SEC. 391. Truth alone, or error alone, is easily recognizable; but when they are commingled, as they so often are, it is difficult to separate the one from the other.

SEC. 392. A bold lie, for a time, may outdo a modest truth; for truth often comes in whispers, while the lie is proclaimed aloud. Yet a lie is short-lived, while truth is eternal; and it is better to taste

the bitterness of truth than to drink the poisonous sweets of a million lies.

SEC. 393. Truth finds no home in the bosom of the liar, and rests not upon his lips.

SEC. 394. Truth is above courtesy.

SEC. 395. Whatever is true is always right.

SEC. 396. How sweet the memory of a good action; how bitter the recollection of a bad deed.

SEC. 397. Around a good name how many cherished memories cluster.

SEC. 398. The goodness of one Washington is worth the greatness of a thousand Cæsars.

SEC. 399. Though we are conscious that we can not perfectly attain to the good, the beautiful, and true, yet it is the highest duty and the greatest pleasure of man to pursue them through life.

SEC. 400. It is easy to find bad motives for good actions. No action is so bad but that some good motive may be invented to excuse it, and none so good but that it may be attributed to a bad motive.

SEC. 401. It is as vain to attempt to establish a good character without a moral basis, as to build a monument of marble on water.

SEC. 402. Neither genius, nor inspiration, nor revelation can make a falsehood true; nor can dullness, or stupidity, or superstition ever make the truth a falsehood.

SEC. 403. Genius without virtue loses its worth, and beauty without purity loses its charm.

SEC. 404. The memory of a well-spent life is the best provision that can be made for old age.

SEC. 405. There is something in the advantages of life, as youth, success, fortune, which is unsatisfac-

tory; and something in the disadvantages of life, as misfortune, adversity, old age, which reconciles us to their conditions.

SEC. 406. As we would gather the fruits of life that we may be comfortable in our old age, so we should collect a store of wisdom that our old age may be happy.

SEC. 407. If we have a little enemy, before showing our resentment we should reflect that there are nobler pursuits in life than crushing insects.

SEC. 408. Every life should have a unity of purpose, like the drama; and though composed of many acts, all should point to one grand and noble end.

SEC. 409. There is some trouble in the happiest life, and some happiness in the most troubled life.

SEC. 410. There is nothing more unfortunate than a moody, melancholy old age; and nothing more ridiculous than a gay, frisky, foolish, one. There is no necessity for sadness, or peevishness, because we are old, but much demand for cheerfulness and good nature, and certainly there is nothing more unbecoming than a light and frivolous old age.

SEC. 411. The flies will bite the prettiest doe in the forest, even though she retire to the deepest shade.

SEC. 412. Excellence is a crown against which mediocrity and inferiority will forever rebel.

SEC. 413. Poverty makes us patient, wealth makes us imperious.

SEC. 414. It is not good to be poor, but it is good to have been poor.

SEC. 415. Philosophy is bullion, science is coin, wit a diamond.

SEC. 416. The pride of ignorance and the ignorance of pride may generally be found together.

SEC. 417. There is a great deal of fortune in the world that is very unfortunate, and a great deal of misfortune which is very fortunate.

SEC. 418. Sometimes praise is censure, and sometimes censure is praise.

SEC. 419. It is a bitter cup of life indeed that contains no sweet drop.

SEC. 420. Beauty is seldom wise, and wit is seldom fortunate.

SEC. 421. It is often better to have an increase of strength to advance, than a diminution of the obstacle to overcome.

SEC. 422. Some things are so delicate that it is difficult to explain them without being indelicate. In such affairs the truest delicacy is silence.

SEC. 423. There is nothing so successful as success, nothing so happy as happiness, and nothing so loving as love.

SEC. 424. Where there is a shadow there must be substance and light.

SEC. 425. The bouquet that withers in an hour, however sweet, is a poor substitute for the eternal laurel.

SEC. 426. Those who forget yesterday, care not for to-morrow.

SEC. 427. The mind should never feed on a sweet falsehood to avoid a bitter truth.

SEC. 428. Injuries may heal, yet they sometimes leave sore places in the memory, and always a cicatrice.

SEC. 429. To gain for the purpose of giving is less selfish than to gain for the purpose of using, and either is better than to gain for the purpose of hoarding.

SEC. 430. Gratitude impresses itself upon the heart and remains awhile, but too often it is like the affectionate inscription on a tomb-stone; time gradually wears it out, until at length it entirely disappears.

SEC. 431. Common minds can deal with common things; superior minds can reach the higher conceptions; only genius can attain the highest.

SEC. 432. The greatest discord in music is the tone nearest the concord; it is often so in love and friendship.

SEC. 433. It is the pruned vine that bears the fruit.

SEC. 434. Love, as a principle, is as unchangeable as the law of chemical affinities. It seems changeable because the objects upon which it acts are continually changing.

SEC. 435. The willow often survives the storm that prostrates the oak.

SEC. 436. The innocent bird should build its nest so as to avoid alike the serpent that crawls upon the earth, and the eagle that prowls in the air.

SEC. 437. Many a lovely flower bears poisonous fruit.

SEC. 438. What appears to us as wisdom at one time of life, seems as but foolishness at another.

SEC. 439. Labor can not degrade beauty and intelligence; beauty and intelligence ennoble labor.

SEC. 440. The crust that the world hardens around the breast should serve to protect the heart within.

SEC. 441. Fame is thin stuff to live upon.

SEC. 442. It is useless to tell the lamb to protect itself against the wolf.

SEC. 443. Feed not hay to the lion, nor flesh to the horse.

SEC. 444. To give even a penny when we have no more, is true charity.

SEC. 445. As the soil to bring forth good fruit must be harrowed, so must the heart be tried before it will yield its best affections.

SEC. 446. He who trusts all may be deceived, but he who trusts none deceives himself.

SEC. 447. There should be always something yet to be known to engage the understanding, something to be done to keep us in action, and something to love to interest the heart—in these consist our happiness.

SEC. 448. Some men are liberal in small things, that they may be mean in greater things, while others are continually mean in little things, that they may make a display in some great thing.

SEC. 449. It is better to be known to the children of a nation than to be the favorite of kings.

SEC. 450. It is a serious question whether the world has not been injured more by ignorant goodness than by learned villiany.

SEC. 451. It is no worse to pour medical poison in the stomach than moral poison in the heart.

SEC. 452. Honey may flow from the lips, while gall is in the heart.

SEC. 453. In avoiding a small error we sometimes commit a greater one.

SEC. 454. A noble act—a beautiful woman—a strain of music—an affecting sentiment—sublime scen-

ery—these, between which there is no resemblance, often touch the same chord in the human soul.

SEC. 455. How happy we are in our childhood when the visible horizon bounds all our world; when our mother is all that is good, and our father all that is wise.

SEC. 456. Guilt may be in the heart, while the gospel is on the tongue.

SEC. 457. A simple flower on a grave is a more touching memento than a monument of marble.

SEC. 458. Much of our happiness consists in searching after happiness. We chase happiness as a child chases a butterfly, and when we obtain it we are too apt to destroy it by soiling its wings.

SEC. 459. To be wise in the world's estimation, we must think as the world thinks; to be truly wise, we should think as the world ought to think.

SEC. 460. Think much without speaking, but never speak without thinking.

SEC. 461. Every heart, however humble, has a little world of its own, which, however humble, is all the world to it.

SEC. 462. He is fortunate whose fate and choice are one.

SEC. 463. Some passions seem to come from the mind into the body, and others seem to come from the body into the mind. All passions have a reciprocal effect between the mind and body.

SEC. 464. Many obtain reputation to few that deserve it; and thousands deserve it to one that obtains happiness with it.

SEC. 465. Solitude and society, alternately, make each other pleasing.

SEC. 466. Unregulated passion loves and hates with as little discretion as the child that hates the physician for giving it medicine to cure it, and loves the nurse for giving it the sugar plumbs which made it sick.

SEC. 467. True charity makes those happy whom others neglect, and remembers those whom others forget.

SEC. 468. Physical incongruities are unpleasant to the mind, as moral irregularities are offensive to the heart.

SEC. 469. A perfectly pure character is hard to preserve. Upon white linen a small spot is a great blemish, while that which is already soiled will bear additional blotches without observation.

SEC. 470. Money is artificial riches, mind is natural wealth; we should take care of the former that we may enjoy the latter.

SEC. 471. It is as foolish to be always providing for the future to the neglect of the present, as it is to enjoy the present forgetful of the future.

SEC. 472. Additions to wealth are sometimes deductions from happiness.

SEC. 473. The accumulation of wealth, and the gratification of his appetites, are what the average man seeks; he has but little notion of being generous with the one, or delicate with the other.

SEC. 474. There are so many eminent examples before us of actors in the drama of life continuing their parts after the play for them is over—thus “lingering superfluous on the stage”—that we should be admonished to make our bow and take our leave before we are hissed off.

SEC. 475. It is better to understand what lies within the compass of human knowledge than to trouble ourselves about what lies beyond.

SEC. 476. It is better that a man be free in his actions, though he may sometimes err, than to be compelled to obey another, though he may be far wiser, and always right.

SEC. 477. In our appetites and our passions, nature leads us on for her own purposes.

SEC. 478. Men are good natured while discussing subjects which are known; and in disputing about what is not known but may be known, they are patient and respectful; but in their quarrels concerning what can not be known to man, they have neither respect, patience, charity, nor mercy. Upon such questions more blood has been shed than by all the tyrants on earth.

SEC. 479. Ignorance is a greater evil in the world than dishonesty.

SEC. 480. Solitude develops the best and worst qualities of our nature. They who can repress the worst and develop the best are profited by it, they who can not will be apt to be injured by it.

SEC. 481. The poet is made happy by his imagination, the philosopher by his reason, the sage by his knowledge, the fool by his ignorance, the statesman by his place, the hero by his victory, and the miser by his money.

SEC. 482. He who would speak well must be silent much.

SEC. 483. It is useless to go to the physician for health, to the lawyer for justice, or to the priest for

religion, unless we practice temperance, honesty, and virtue ourselves.

SEC. 484. The passions should break against the understanding as the sea foam scatters on the rock.

SEC. 485. Let not the worm crawl into the path if it would not be trodden on.

SEC. 486. For some wrongs there are no remedies. It were a poor reparation to give the severed head back to the bleeding neck.

SEC. 487. The heart may appear fresh when it is dead within, like the ivy that covers a mouldering wall.

SEC. 488. He who can bear his trouble has conquered it.

SEC. 489. It is better, as well as nobler, to confide too much than to suspect too much ; but better still to let both confidence and suspicion be guided by prudence.

SEC. 490. The heart that enjoys the happiness of others can never be wholly unhappy itself.

SEC. 491. Intense sensations, strong passions, deep emotions, clear reason, all subordinated to the judgment and directed by the will, are the elements of a great man.

SEC. 492. The most perfect beauty is built around a skeleton.

SEC. 493. Time too often robs the heart to enrich the head.

SEC. 494. Be not sad under misfortune ; the day of clouds is no longer than a day of sunshine.

SEC. 495. Sweet is the remembrance of danger braved and of duty done.

SEC. 496. The sheaf and the laurel can never entwine together, nor grow on the same soil.

SEC. 497. The tree that towers high must take deep root.

SEC. 498. Be just and pure, that your memories may be sweet.

SEC. 499. The broadest generalization of duty is to our brother man. With this duty neither race, nation, color, condition, nor religion, should interfere.

SEC. 500. Man was made to walk upright; he should never crawl like a reptile.

SEC. 501. It is a noble mind over which interest and passion have no dominion.

SEC. 502. It is not because there is so little in the world to enjoy that there is so little happiness, but because there are so few capable of its enjoyment.

SEC. 503. An injury to a noble mind is not a thing of passion to pass away in an hour; it is the wounding of a principle which is as eternal as the soul itself.

SEC. 504. There is nothing continual but time, nothing endless but eternity.

SEC. 505. The winds must settle before the waves can sleep; trouble can not cease until the cause is gone.

SEC. 506. The stream of time is fed by tears.

SEC. 507. In the past, there is no repose for the heart; in the future, there is no security for peace. The surest hope of happiness is found in an upright mind and a pure conscience.

SEC. 508. Time steals our joys and feeds us on hope.

SEC. 509. Glory comes not to the cradle; it is laid upon the grave.

SEC. 510. If we wish to have a future or a past, we must take care of the present. If we so use the present as to make it into a beautiful past, we shall thereby insure a happy future.

SEC. 511. Fortune or misfortune may come alike to many, but as this is borne or that enjoyed, will depend upon the individual. The fire of the stake consumes all alike, but those consumed display very different qualities in their suffering.

SEC. 512. Those whom the world calls wise are not always wise; they are only a little less ignorant than others.

SEC. 513. No crown is more honorable than gray hairs upon a worthy head.

SEC. 514. We should daily lay away sweet memories, that we may have a store of them when our lives are in the past.

SEC. 515. Write your hatred in water; engrave your love in adamant.

SEC. 516. Carry not your anger into the next world.

SEC. 517. In this world there is more truth than error, more right than wrong, more good than bad, more beauty than deformity, more health than disease, more virtue than vice, more kindness than hatred, more happiness than misery—who, then, shall say that the world is base?

SEC. 518. Out of the womb of time all things are born, into the womb of time they sink; time rewards and punishes, accuses and kills.

SEC. 519. The finest palace is only an anteroom to the grave.

SEC. 520. When only strength is the question, the strong will always prevail over the weak; if speed be the only test, the victory will be to the swiftest; if weight alone is to prevail, then the heaviest will succeed; and so of all unmixed questions. It is no less true that virtue will always ultimately prevail over vice, but in the world's estimation the difficult questions are what is virtue? What is vice? So many elements often enter into virtue, and so many elements are often necessary to constitute vice—indeed, virtue or vice is seldom if ever found unmixed—that these questions often become extremely difficult to solve, and are a continual, and the most fruitful, source of moral controversy in the world.

SEC. 521. All savage or barbarous nations or races, in all ages of the world, and in all countries, have had similar mental habits. All cultivated and refined nations, in all places, and in all times, have resembled in their ideas and modes of thought; and all persons of the same degree of intellectual development, have resembled in their ideas and modes of thought, and have had similar tastes, even though they were of different nations, and belonged to different periods. Humanity is a unity, and mind one eternal principle.

SEC. 522. The tiger tears the lamb, the eagle bears away the dove, the shark swallows the promiscuous school; all in the land, the air, and the ocean, have their enemies; but man destroys all. Would he warm his mantle with furs? The harmless beaver must be torn from his home! Would he adorn his cap with a

feather? The poor ostrich must be hunted down, or the bird of Paradise betrayed! Would he feed his voracious appetite? The ox, the deer, the lamb, must bleed! The earth, the sea, the air, must yield their fruits, living or dead, to him. Does his fellow man stand in the way of his ambition? He, too, must die.

SEC. 523. Our pleasures often grow out of our pains. What more pleasing than a hard but successful struggle in some good cause? What infinite pleasures grow out of self-denial, and arise from toil and labor? And our troubles are often the results of our pleasures. Who can remember dissipated time, the fleeting illusions of inclination, the joys of sated love, without mortification and chagrin.

SEC. 524. All the great emotions of the soul are too deep for utterance. The bitterest grief brings no tears; the greatest joy can not speak; the sweetest love has no words; the deepest hatred is silent; and that which moves us most, whatever may be the passions or emotion, we can least express.

SEC. 525. The relations of things are continually changing; good and evil are constantly arising and disappearing; man is compelled to choose between good and evil, and as he chooses so will be his happiness or misery.

SEC. 526. How grandly the human race is marching onward from age to age, to a higher and higher development, in spite of ignorance, creeds, and superstition. Not the earth in its orbit—alike under the guidance of the Divine Hand—is more certain in its progress; but the earth annually returns to the same given point, relatively, while the moral world, like our solar system, is continually advancing into the light of

infinite space. Every year enlarges philosophy, corrects science, elevates art, improves literature, liberalizes governments, refines morals and purifies religion ; indeed, every day some new truth is discovered, some error eliminated, or some superstition destroyed.

CHAPTER X.

RELIGION.

SEC. 1. Religion is the tie which binds man to God, and is coeval with man and as eternal as God. It is the harmony of the soul with universal and eternal truth.

SEC. 2. Complete religious truth is yet unknown to man. The amplitude of disagreement is too wide to ever approximate the standard of infinite truth, infinite power, infinite wisdom, and infinite goodness.

SEC. 3. Religion, philosophy, and science must rest on the same basis—truth—or neither can stand. Each is but a part of infinite and eternal truth.

SEC. 4. The present religious creeds of the world bear a relation to true religion similar to that which alchemy bore to chemistry, or astrology to astronomy—the false working toward the true; the wrong working toward the right; the good working toward the better; in short, the imperfect working toward the perfect. It is to be hoped that the transition will result in a true understanding of the heavens, and the transmutation of the base into the pure.

SEC. 5. Brahma and Buddha of the East become God and Christ in the West; to the latter of which have been added the Holy Ghost and the devil. The Nirwana of the East becomes the Heaven of the West, and the ancient Hades has been turned into the modern hell.

SEC. 6. Each succeeding religious creed contains something of those which preceded it, as each stratum in geology contains something of all which precedes it. Brahmanism is but modified Buddhism, Judaism draws from both, and Christianity from the three; Mohammedanism is a modification of Christianity, and Mormonism a bastard outgrowth of them all. Judaism, though claiming to be the oldest religion on earth, is undoubtedly derived from the East; and the religion of the aborigines of America, in the extreme West, resembles the earliest religions of the East, being a kind of rude Deism.

SEC. 7. There is nothing except a belief in the universal reign of the law of God, which is as immutable, eternal, and infinite as Himself, that can give the soul of man repose. When it is left to particular providences, special interferences, favorite exceptions, or the teachings of creeds, it is continually uneasy, racked, and torn by the thousand winds of doctrine as they happen to blow. When we continually see and feel a power in the universe, which uniformly, sooner or later, upholds right and prostrates wrong, it does not seem material, as our understandings can not comprehend so vast a power, whether we call it God, Spirit, Force, or Law. Yet over these names how much wrong has been upheld for a time, and how much right prostrated; how much innocent blood has been shed, and how much misery has been suffered, leaving it at last to be corrected by that Power which we do not understand, yet which inspires our reverence, devotion, and love.

SEC. 8. Whether God is a Unity, Trinity, a Person, or the Spirit, Power, or Law of the Universe, is

a question of no importance to man ; for if God is either or all of these, He is the same true, just, merciful, inexorable being. He is what He is—whatever man may believe Him to be.

SEC. 9. Fear and hope are the levers of the church, dogma its fulcrum, authority its weights, and ceremonies its machinery. To excite the fear of hell and inspire the hope of Heaven in its members, are the ways and means to furnish the motive power that moves the works.

SEC. 10. The creeds of man no more affect religious truth than the schools of science affect scientific truth. We are saved or lost according to religious truth, not by the creed we believe or practice ; so we are preserved or destroyed according to scientific truth, not by our belief in science. He who commits murder to found a religion is no less a murderer than he who commits murder to destroy a religion ; the murder is the same in both cases. So he who walks into the fire under the belief that it will not burn him will be as certainly burned as if he knew that it would burn him before he walked into it. The truth of the burning is the same in both cases.

SEC. 11. Religion is eternally and universally true ; the same here, there, now, then, and for all the nations of the earth ; yet religions are without number, and constantly changing. Barbarism will no more accept the religion of intelligence than intelligence will accept the religion of barbarism. As a people become enlightened, their religion becomes more simple and pure ; and as they become more barbarous, their religion becomes more complicated and

impure. The religion of the savage is beastly and coarse; the religion of the sage is simple and pure.

SEC. 12. There is no more evidence of a revealed religion than there is of a revealed philosophy, science, art, or literature, or any other truth. As to the sciences, all men agree; as to philosophy, art, and literature, all men approximately agree; but as to creeds in religion which claim to have been revealed, they are so numerous, unjust, and absurd, and so contradictory to every thing which man can comprehend, that very few persons can be found who accept the same creed. If what is called revealed religion was uniform, and only supplemented or completed natural religion, which is the same every-where, it would gain the credence of all mankind; but, unfortunately, revealed religion contradicts natural religion, varies with every nation, and is constantly changing.

SEC. 13. Vedas, Talmuds, Bibles, Testaments, Korans, Gospels, Revelations, Prophecies, can at best be no more than transcripts of the Truth, and when we find them differing from the Truth, they—and not the Truth—must yield.

SEC. 14. If we trust to faith without facts, one faith is as good as another; if we trust to faith with facts, then only the true faith will be believed.

SEC. 15. Religion is an element in human nature as palpable as feeling, thought, sentiment, sympathy, or any other element, principle, or attribute which is not physical; and the philosopher or scientist who ignores religion is as much mistaken as the religionist who denies the truth of philosophy or the established facts of science.

SEC. 16. How shall man say what the soul shall

be in a future world, when he knows not what it is in the present world. It is not necessary to our happiness in this life that we should know what will be our condition in the life hereafter. That we shall be dealt by with exact justice, and with the most tender mercy, can not be doubted—and this is a consolation which we can not always securely enjoy in this life, even for a single moment.

SEC. 17. Any fixed creed in either philosophy, science, or religion, enslaves the mind. No finite being can know to-day what he may know to-morrow—for to-morrow may bring him knowledge which he has not to-day, and show him the error of his creed. There should be no creed but truth. Mankind needs no dogmatic religion, no formulated creed, no organized church, no pope, no priest. Whosoever will let him teach, and let him teach whatsoever he will, but without power except persuasion; whosoever will let him believe, and let him believe whatsoever he will, but subject to no power except persuasion. Then the world may hope that truth, justice, mercy, and love will ultimately unite the human race into one church, with God the Eternal Father, and man the universal Brother, the Heaven of which shall be the Infinite.

SEC. 18. When God endowed man with a soul, He endowed him also with religion—for religion and soul are inseparable, as much so as mind and thought. Man, therefore, can no more prescribe religion to his fellow-man by dogmas and creeds than he can endow him with a soul, or create for him a mind and direct his thoughts. Nor can the soul dispose of itself ultimately, any more than it can create itself originally. Its creator is also its disposer.

SEC. 19. Instead of humbly confessing their blank ignorance of God and His ways, religionists persist in teaching their ignorance to others, and damning them if they will not believe. Neither the great dark wall through which we emerge into life, nor the great dark wall through which we pass into death, can ever be penetrated by man.

SEC. 20. Religion is the most universal principle in human nature. Wherever there is a human being, there is religious feeling. Faith comes before knowledge. We are religious before we are philosophical, and philosophical before we are scientific. Religion is older than history, philosophy, science, art, government, or morals.

SEC. 21. The sacred word, religion, too often means no more than dogma, creed, persecution, austerity, and wrong, and sometimes even war. The holy mantle of the church is not free from stains of sin nor spots of blood. It is only in those brief moments when the mind rises to the contemplation of God and His works, and when the soul feels its obligation to Him and its full brotherhood with man; when they are both unshackled by the narrow divisions of states, the antagonisms of races, and the ghostly skeletons of creeds, that man can see, and then only by glimpses, the grand unity of creation and the ineffable glory of the Eternal ONE.

SEC. 22. Religion in the human race is subjective, and is constantly endeavoring to realize itself in the objective; hence arise the different religions, and various creeds, rites, and ceremonies, which so perplex the world.

SEC. 23. Religion on earth is the reflex of religion

in Heaven—the reaching of the soul toward the infinite, and its longing for repose in the eternal.

SEC. 24. God—or that of which, or He of whom, we know nothing, and can not possibly know any thing with our present faculties—reveals himself unmistakably to each individual, through his works and the laws which govern them. Any other kind of revelation is valueless as revelation from him—for if he reveals himself to but one, or to a chosen few, the revelation from the one, or the few, to others, would simply be a revelation from man to man, not from God to man. It is safer to believe God's revelation to man through his works—for they are uniform and unvarying, than man's revelation to man—for they are as irregular and changeable as the individuals who make the revelations. The world has abundant proof of the frauds practiced by man against man by means of pretended revelations, no two of which agree, and not a single instance of wrong committed by God against one of His creatures. On the contrary, every created thing receives from the Creator His constant care, justice, mercy, and love.

SEC. 25. Religion is the law of the soul towards God. It can no more be changed by human creeds than the law of gravitation can be reversed by human enactments. Its truths must be discovered, not invented.

SEC. 26. Religion is a part of man's consciousness, as much as thought, judgment, sentiment, emotion, feeling.

SEC. 27. Religion is co-eternal with mankind. It is universal and eternal. To derive it exclusively from any particular place, or time, or race of people, or from

an individual, is unsound and absurd. As well derive the laws of nature from some particular place, time, race, or person, or from the mud gods of barbarians, as to obtain religion from a pope, priest, church, or creed. Man has no authority over man in religion. It is a question exclusively between God and the individual.

SEC. 28. Religion is an element of the human soul, an eternal principle, and can no more be eradicated from the soul than the law of gravitation, or of chemical affinity, can be destroyed in matter.

SEC. 29. Religion is the most precious gift of God to man, and a direct gift to the individual, as life, or the soul is. It is not a gift to a pope, priest, or church, to be administered according to a creed. Church organizations are usurpations of power. Man certainly has no right to organize himself into societies, and deal out or deny the light and air of heaven—which are limited and temporal, but which God has given to all living beings alike—to its recipients, according to their beliefs or non-beliefs; much less, then, has he the right to organize himself into churches, and traffic in the Spirit of God, which is infinite and eternal, dispersing its favors according to some creed which the church itself prescribes, and denying it to all others. Such usurpation of temporal power over eternal things is the most terrible tyranny on earth, for it is the usurpation of God's power instead of man's. A temporal tyrant may be conquered, overthrown, or destroyed, but there are no weapons to reach a spiritual tyranny. The true mission of the priest is to administer consolation to the soul of man, whenever and wherever it can be done—as the physician prescribes medicine to re-

lieve his pain and heal his body—without reference to the race, character, or creed of the sufferer. When the church fulfills this mission it will have higher claims on humanity than it has ever yet shown.

SEC. 30. There must be a universal and eternal truth, according to which all things are created, upheld, and explained. Philosophy, science, and religion, are but parts of this truth. Philosophy is fragmentary, science is imperfect, and religion is fractional. Instead of philosophy we have philosophies, instead of science we have sciences, instead of religion we have religions. These, as far as they go, belong to time and place, rather than to infinity and eternity, in which alone they can find their complete fulfillment. All are but parts of one infinite and eternal whole, which exists according to infinite and eternal truth.

SEC. 31. As long as man is a being of consciousness and thought he will be a religious being.

SEC. 32. Religion is not the product of human creeds—it comes directly from God—but human creeds are the products of religion.

SEC. 33. There is no more basis in human nature upon which to found churches to enforce religious creeds than there is for organizing societies to enforce virtue, morality, charity, pity, mercy, or any other duty. These are left to the individual to settle and practice according to his own conscience, and so should religion be. Indeed, there is less ground to uphold a church than to maintain the moral virtues, because it assumes, and therefore usurps the power of God to assert its authority.

SEC. 34. Man has no jurisdiction over man in matters of religion; he has no power to punish his fellow

man for religious errors. Assumption of religious power is usurpation; religious punishment is vengeance. There can be no religious freedom until all such usurpations and punishments are abandoned, and no religious peace until there is complete religious freedom.

SEC. 35. Religious creeds begin pure and end in corruption. The creeds of China, India, Persia, and Egypt are examples covering vast areas of space, and great periods of time, and including immense numbers of the human race. The creeds of Judaism, Christianity, and Mohammedanism are running the same course. This will be inevitable until man accepts religion as a principle instead of dogma or a faith. As well attempt to arrest the force of gravitation, the law of chemical affinities, direct the blossoming of flowers, the singing of birds, or the shining of the sun, as to bind the soul of man by dogmas.

SEC. 36. The evidence of true religion exists in an infinite and eternal principle—not in prophecies, miracles, nor crucifixions.

SEC. 37. The grandest religion on earth is Faith in God, without reference to any church or creed. No practical truth, no half knowledge, adapted to a particular time, place, nation, or race, can convince the mind or satisfy the soul.

SEC. 38. God is as unswerving in his punishments as he is unwearied in his mercies; and if man render good for evil received from man, much more would God render good unto man for evil done unto God.

SEC. 39. An effort to prevent grass from growing, flowers from blooming, or fruit from ripening, by an argument, would be no more vain than to attempt to

destroy the religious sentiment in mankind by logic ; for religion is an element in the human soul, as much as growth is in the powers of nature.

SEC. 40. Religion being an element in human nature, the past and present creeds are but incidents to the progress of the race. Other creeds, doubtless, will be adopted and abandoned, as many of the past have been, until man discovers full religious truth, of which the present creeds are but fractional and perverted parts.

SEC. 41. Man will always be a religious being—it is his nature to be so—but what form or creed his religion will take as the world progresses, it is impossible to determine. Whether he will be a follower or an opposer of a Hildebrand or a Brigham, may depend upon place, time, birth, race, geography, climate, or some other accidental fact.

SEC. 42. To deny the soul liberty in religion is as unjust as to deny light to the eye or breath to the nostril.

SEC. 43. Religion, which is the love we bear to God, leads to the highest attainments, enlarges the heart, inspires the soul to perform the most generous acts and the noblest deeds ; but church creeds restrict liberty, narrow the mind, repress the heart, and imprison the soul.

SEC. 44. All church creeds, or forms of religion, are affected, more or less, by race, climate, habits, and pursuits of their votaries, rising from the lowest idolatry to the highest and purest worship of God, while religion forever remains the same principle. Creeds arise, go down, and pass away ; religion is eternal.

SEC. 45. There was no special God for Abraham, Isaac, nor Jacob; nor for Christ, Paul, nor John. There is no special God for pope, priest, Christian, Mahomedan, nor pagan; nor for kings, princes, or rulers; nor for the great, good, high, low, strong or weak. There is no special God for mankind, nor for any particular person or thing. God is the God of all, the Father of all—of Christ, angels, man, Satan, and of all the things that were, are, or ever will be; and all things are in his care, the hair of the head as well as the soul of the body.

SEC. 46. The belief in future happiness is present happiness; hence, the belief of happiness in a future world is the highest happiness we can possess in this.

SEC. 47. Faith settles doubt, pacifies trouble, comforts sorrow, soothes pain, and gives us a bright hope in the future while we are struggling in the dark present.

SEC. 48. We can give no reason why we see, hear, feel, taste, smell, yet our consciousness convinces our understandings of these sensations. Upon our senses, therefore, all our reasoning is built. So we may not be able to give a reason for our religious belief, yet it is as convincing to our consciousness as seeing, hearing, feeling, tasting, smelling, is to our senses. Reason and faith, then, rest on the same basis. We should, therefore, learn to use our reason so as not to mislead the understanding, and learn to use our faith so as not to deceive our reason. Faith must not contradict the understanding, nor the reason, nor the senses, but it may transcend them all, and rest upon conclusions which they can not reach. Thus man attains his

highest knowledge, and what can not be known to man it is not necessary that man should know.

SEC. 49. Historically religion may be traced from the earliest ages of idolatry, through the east and Egypt, to Moses, Christ, and Mohammed. It will doubtless appear in new forms and creeds as humanity advances, for the world is not yet in possession of pure and simple religious truth. All human knowledge points toward a higher and purer religion than any the world has yet known, which will reconcile human consciousness with the Divine purpose, and harmonize temporal with eternal truth.

SEC. 50. There is a deep religious sense in the human soul when it appears naked before Almighty God, in the presence of whom all rites, forms, and ceremonies seem empty, idle, and frivolous, when compared to true worship and devotion.

SEC. 51. In the world to come—the world of All-truth, All-power, All-wisdom, All-goodness, All-beauty—let us hope, if our vices must be punished, and our follies blown away as chaff, that our errors will be corrected, our virtues rewarded, and our happiness secured forever.

SEC. 52. Different forms in religion are like different languages, all speaking different words, yet all endeavoring to express the same thing.

SEC. 53. Whether the Godhead be a unity or a trinity, Three-One or One-Three, each One equal to the Three, and the Three only equal to One, is a mere metaphysical puzzle which has no solution; for if the One be Three or the Three One, it is the same thing. There can not be three eternities, nor three infinities, nor three unities. Whatever is all is one.

SEC. 54. Religion, which is our duty to God, is not morality, which is our duty to man; but religion includes morality—for it would be in vain to suppose that we can perform our duty to God and at the same time violate our duty to man; and just as vain to hope that by performing our duty to man we thereby perform our duty to God.

SEC. 55. Religion rests on faith. Faith is that faculty of the soul which compels the mind to believe without evidence, but not against proof. It spans the chasm between man and God, from the known to the unknown, from the finite to the infinite, which the understanding can not pass over. It forms the wings that bear the soul to God.

SEC. 56. A religion that contradicts the understanding can not be true any more than a contradiction in science can be true; but a religion which merely transcends the understanding may be true if faith confirms it. The only true science of religion is God; forms and creeds are the works of man.

SEC. 57. A belief in the existence of God, and in His attributes—omniscience, omnipotence, omnipresence—is as far as the human mind can reach, and all the understanding of man can embrace. So far all mankind essentially agree. Creeds which go beyond this belief must be based on faith.

SEC. 58. God's great Book of the universe is too large to bind in one volume, and lay upon the desk of a pulpit. Its leaves are the skies, its pages the stars, and its teachings infinite and eternal truth.

SEC. 59. Man's idea of God is that of all the best attributes of humanity combined in One Being, and made infinite and eternal. His capacity can conceive

of no greater Deity. The various races of mankind have their notions of God in accordance with the degrees of their capacity and intelligence. Every sentient being makes its future heaven of what is best and most pleasing to its nature in its present life, and its hell of what is worst and most painful. It is not possible for any being to conceive a God greater than the limits of its own capacity. Unless God is greater than the human mind can conceive Him to be, there is no God worthy of our worship. Little souls have little Gods, and great souls can have no God greater than the soul.

SEC. 60. There is nothing in vain. God hears the bird that sings in the untrodden wild, and sees the flower that blooms on the desert plain. He knows of the just deed though it be unseen of men, and rewards the good heart though it suffers pain. All belong to the wisdom, goodness, beauty, and harmony of His great design, and are necessary to the fulfillment of eternal truth.

SEC. 61. The distance between God and man seems to us so great, that we fain would unite ourselves to Him through the mediation of angels, spirits, saviors, yet we are forever in his bosom.

SEC. 62. God does not reveal Himself to one being more than to another, except in the proportion of its capacity to receive and know him.

SEC. 63. If this infinite system of cause and effect, bound in immutable and eternal laws, has created the universe, and man and his soul, why should we not worship that as devoutly, hopefully, and lovingly, as though it was a personal God? We can conceive of an infinite system of laws which create and uncreate,

uphold and overthrow, give life and take it away, but an infinite and omnipotent person is, to our minds, a self-contradiction. Infinity can have no limits, and, hence, can not be a person, neither can a person be infinite. To be the smallest atom in such a system is a most sublime idea, and to be a soul in the midst of the universe, belonging to such a system, is a most ennobling aspiration.

SEC. 64. God is continually whispering to the consciousness of man—this is true, that is false; this is right, that is wrong; this is good, that is bad; this is virtue, that is vice—and when man is disobedient his punishment is inevitable. No one can break a law, however secretly, without suffering the penalty.

SEC. 65. Man has the same right to liberty, justice, and mercy as he has to his life, and the same right to his soul as he has to his life—for his soul is his life; and as those never were intrusted by the Creator to the keeping of kings and tyrants, so this was never committed to the keeping of popes and priests. To be free, man must govern himself; to be happy, he must obey God.

SEC. 66. When God shall cover up the sun, and hide the stars, then he will withdraw his face from man. A single glance at His Temple—the sky—teaches us more than all the sermons ever preached by man.

SEC. 67. If we follow truth we shall reach God; if we pursue error we shall never find him.

SEC. 68. "The fool hath said, in his heart, there is no God." The sectarian says, there is no God except for me. The wise and good man says, there is one God for all.

SEC. 69. Be outwardly correct for man's eye, and secretly pure for God's.

SEC. 70. For every sin which God has declared, man has invented a hundred, and has invoked the Almighty's wrath to punish his fellow-man.

* SEC. 71. It is no great merit in man to seek God in his last moments, when he believes that he is going to hell.

SEC. 72. Man's justice belongs to time, God's to eternity.

SEC. 73. It is a fearful presumption in pope, priest, or man to say: "I am God's vicerent on earth;" and sacrilege for a church to say, through its creed: "This is the only way;" and what empty folly to derive religion from a book, and declare: "This is all"—with the sky above us, the earth beneath us, and the universe around us.

SEC. 74. Conscience is a writing by the finger of God on the soul of man.

SEC. 75. God never breaks one of his laws to mend another.

SEC. 76. Every human being stands face to face with his Maker, and is responsible to Him for every act of his life. There is no church, pope, priest, or creed that can either save or damn him. God alone disposes of all according to His Infinite and Eternal truth.

SEC. 77. Is the soul of man an entity, an actual existence? or is it the passing relation of antecedents and consequents in the phenomena of life? Is it any thing more than a principle?

SEC. 78. The soul fills the range between intellect and passion and partakes of both.

SEC. 79. The soul, being immortal, enjoys the past in memory and the future in hope. It longs for a resting place here, and hopes for it there.

SEC. 80. The soul knows of truths which are not traced by lines, nor proved by numbers, nor measured by distances, nor weighed by pounds; truths gently whispered to the spirit of man, on which he acts through life, and by which he willingly dies.

SEC. 81. The soul has a consciousness of its immortality, while the body feels itself to be mortal. The body, when suffering pain and anguish, even desires the repose of the grave, while the thought that we shall cease to be, as though we had not been, oppresses and overwhelms the soul.

SEC. 82. A great soul will never be afflicted with the vicissitudes that happen to the body.

SEC. 83. Fain would the soul fly from star to star and hold communion with its Maker, but its marriage with the body reduces it to the slavery of the earth.

SEC. 84. The steps by which the soul ascends must be let down from Heaven; we can not base them on the earth.

SEC. 85. There are means of communication between souls more subtle and swift than the electric telegraph, which do not work through clumsy iron wires, but by mysterious and invisible cords, binding them together through all time and space, and connecting them as one in eternity.

SEC. 86. The soul, at best, can leave but a poor record of itself on earth, being immortal, it must ascend to immortality before its powers can find their full scope.

SEC. 87. The soul flits around the dying clay as

the darting flame around the smouldering embers ; and death but brushes the dust from it, that it may mount unincumbered to God.

SEC. 88. A great passion to the soul is like the overflow of a river, though it may not be wholly pure, it enriches it from the effect it leaves.

SEC. 89. The soul is no more a part of the body than the music is a part of the harp.

SEC. 90. The fear of death is not the fear of the soul to leave the body ; it is the fear of the body to lose the soul.

SEC. 91. The hunger of the body is fed by the wheaten loaf ; the hunger of the soul needs the bread of Heaven.

SEC. 92. It were better to give souls to inferior creatures than to deny a soul to man.

SEC. 93. Keep the soul pure on earth and it will remain pure hereafter, whatever may be our religion or our creed.

SEC. 94. Souls are created and disposed of according to principles more permanent than the caprices of human belief. Our creeds are largely made up of our hopes and fears, our pains and pleasures, our desires and aversions, and frequently affected by the accidents of birth, race, nation, temperament, education ; and often colored by the contingencies of health or interests. Creeds of religion, codes of morals, systems of philosophy, theories of science, can not affect eternal truth. Souls, therefore, must be saved or lost by principles deeper, wider, higher, than we can understand or imagine. Our beliefs, temporarily, may affect us for better or for worse, but how idle for man to

suppose that his creed can affect Almighty God in His infinite and eternal purposes.

SEC. 95. Faith is the instinct of the soul. There is a confidence in faith which the concurrence of all mankind can not strengthen, and which the opposition of fire and faggot can not weaken. It is in our nature as much as reason is, and as convincing to the judgment. As far as reason goes it agrees with faith, but faith goes beyond reason, and there finds its grounds of belief, which reason can not controvert. Within the domain of reason, faith must yield to reason; within the domain of faith, reason must yield to faith. Faith is a faculty of the soul as much as reason and the understanding are faculties of the mind.

SEC. 96. The faith that satisfies a soul and makes it better, is the best faith for that soul, however it may differ from the faith of other souls. The belief or non-belief of a particular creed has no more to do with the salvation of our souls, than to understand or not understand mathematics, geometry, astronomy, or any other of the abstract or applied sciences has to do with truth.

SEC. 97. It is impossible to eradicate religion from human nature, because it is one of its primitive elements. It is also impossible to erase faith from human consciousness, because it is a constituent element in the soul. Faith takes up the soul where the understanding leaves it, and bears it on to God.

SEC. 98. He whose faith is anchored in the bosom of God, will never be disturbed by the storms and waves and shifting sands of human creeds.

SEC. 99. Theology can never become a science, because it has no common basis of knowledge upon

which all men agree, nor upon which any considerable proportion of the human race approximate to the same belief. Creeds, therefore, must be forever different and continually varying. Theology is founded on the spiritual nature of man, and not on faith; science is founded in his mental powers, and rests on the reason and understanding.

SEC. 100. The doctrines of theologians, and the various creeds of churches, can no more regulate the laws of spirit, than the theories of philosophers, or the wrangling of the schools, can change the laws of nature. A church can no more dictate terms to a soul by which it shall be saved, than a college can prescribe the laws of matter by which it shall be governed. Man can save his soul by obedience to the laws of its being, as he can preserve his body by living in harmony with the laws of matter.

SEC. 101. Theology endeavors to make man an angel, and, failing in this, insists that he is a devil. He is neither angel nor devil, but *man*, and, as man, is as perfect as angels are as angels, and no more perfect than brutes are as brutes.

SEC. 102. It is strange that theology, which is simply the truth concerning God; and religion, which is simply the true relation to God—and therefore in their nature as eternal as God—should have gone through as many changes as the fashions. The cause lies, not in theology and religion, but in the imperfections of man's capacity.

SEC. 103. A system of vicarious punishment invites transgression; a system of personal punishment deters transgression. A system of earthly vicarious punishment would shock the conscience of the human

race, and confound all sense of justice and mercy; but a system of personal punishment, in proportion to the transgression, fulfills the sense of justice to the transgressor, and mercy to the innocent, and thus becomes reformatory.

SEC. 104. Man builds churches; God builds the church. The present churches of the world are mere conventionalisms, and the world falls in with one creed about as easily as with another, according to the accident of birth, race, climate, or position, while religion soars far above them all.

SEC. 105. Judaism was a reaction from polytheism, and Christianity a reaction from Judaism.

SEC. 106. The Hebrews have their cherubim and seraphim, the Christians their Holy Spirit—the dove—and their angels; the Persians have their peries, the Greeks their demons, the Romans their genii, and the Arabs their houris—of the last of which the modern fairy is a sister—indeed they may all be called sisters, for they are born of the same mother—the Imagination. The human mind is prone to people space from the finite to the infinite.

SEC. 107. The creeds of the churches are foolishness to the understanding, their morals empty to the heart, their religion unsatisfactory to the conscience, their faith repugnant to reason, and their practice mere policy. They govern through fear—the meanest passion of our nature, instead of love—the noblest. Such a system will never develop the capacity of the human race to its full strength and worth.

SEC. 108. Religious creeds and church dogmas are inconsistent with tolerance, and when they have any

power in temporal affairs, are inimical to human liberty and the freedom of thought.

SEC. 109. The tyranny of the church, the dissoluteness of the clergy, the unnatural debauchery of the monks, prepared the world to receive Mohammedanism. The pretense that the conduct of the church was too sacred for human inquiry, or secular examination, led to the wars of the fifteenth, sixteenth, and seventeenth centuries, and the terrible bloodshed of the race. The fiction that the spirit of the church may be pure while its body is corrupt, is destructive of all human elevation. The church can not rise while its members are degraded; the body is not well when the limbs are diseased, the spirit is impure when its conduct is debased.

SEC. 110. Bibles may be written by inspiration, or revelation, or otherwise; testaments may be declared, and sealed by the blood of crucifixions; but they can not so much as change one sentence, one word, one syllable, or one letter of the Great Book of Truth, which is as infinite and eternal as its author—God.

SEC. 111. The greater the absurdity in a religious creed, the greater the faith in believing it. This is a maxim in theology. In philosophy, science, art, literature, morals, government, or in any of the affairs of life, it would, indeed, be the greatest absurdity, and require the greatest faith to believe it. The maxim, in itself, is unanswerably true, but it expresses only the relation of absurdity and faith, not of truth and fact, which form the only ground work of human knowledge.

SEC. 112. There are many little infallibilities in the religious world, either of which, if it had the power,

would play sad havoc with the order of things; yet the universe moves on in its grandure, notwithstanding.

SEC. 113. Before the Christian era the human body was thought to be the most perfect natural work of God, and the human soul no less than the Spirit of God Himself; but the Christian creed teaches us that the human body is nothing but a corrupt, sinful, and festering casket, that holds a fallen, perverted, sinful, and born-to-be-damned soul.

SEC. 114. We inherit our religious creeds from the earliest and darkest ages. They were at first propagated by war, and obeyed through fear. There is not one amongst them all, which, if announced for the first time in the nineteenth century would gain the least credence. This does not prove, however, that man is not a religious being, nor that there is no true religion in the world, for religion is an element of the human soul; but its creeds can no more be formulated into dogmas than the emotions of the heart can be reduced to syllogisms, or the visions of the imagination be subjected to logical sequences.

SEC. 115. Some religious creeds condemn man without a trial, place him on the gallows, put a rope around his neck, fasten it to predestination, spring the drop, then tell him to stand or fall; and call upon God to approve—nay, more, declare that He has pronounced the irrevocable decree.

SEC. 116. There is no crime known to man which has not been justified by some religious creed; and no religious creed which has not at some time been held to be a crime. There is not a Bible nor a sacred book

in the world which has not been, in the course of time, held both commical and apocryphal.

SEC. 117. Human creeds have no more to do with saving or damning souls than they have with the regulation of the stars, or the laws of gravitation. No dogma can affect immutable truth, by which souls must be saved or damned, and which is unalterably and eternally the same, whether it is believed or disbelieved, approved or opposed by man.

SEC. 118. There is not a religious dogma that can be proved to the understanding—for if it could be so proved it would cease to be a religious dogma, and become a scientific proposition—and not one so absurd that it may not convince our faith.

SEC. 119. Dogmas which may be proved remain established, those which can be disproved are soon rejected, but those which can neither be proved nor disproved are continually disturbing the world. They are believed by some, disbelieved by others, received then, rejected now, and thus become fruitful causes of dispute in philosophy, science, art, literature, and religion.

SEC. 120. The pagan martyr suffers death for his religion as readily as the Christian martyr. Each thus attests his own while he detests the other's creed. It is not the creed but their heroism which supports them. In this they are alike. It is the law of a brave soul to die happy, however its body may meet its death.

SEC. 121. Creeds are local and temporary, truth is infinite and eternal. Truth and fact must not be confounded as one. Truth is, was, and must be; facts

may or may not be. There should be no creed but truth.

SEC. 122. Take from the Christian religion its justice, morality, mercy, and charity—leaving merely its creeds, original sin, the fall, free will, foreordination, trinity, unity—it is like cutting the flesh from the bones—there is nothing left but death and the skeleton. The creeds are problems insoluble to the human mind, and as a present guide or future hope, are barren and desolate. All religions which teach justice, morality, mercy, charity, and love, are good.

SEC. 123. Whatever human creeds may be, or whatever dogmatic religion may claim, every thought we think, and every act we do, must have reference to all things and all times. That which has been must forever be; that is, it must forever be that it has been.

SEC. 124. Let the Jew go to his synagogue, the Mahommedan to his mosque, the Catholic to his cathedral, the Protestant to his church, the Friend to his meeting house; the Sceptic to his garret; the Infidel to his “cold obstruction”—religion is ever the same.

SEC. 125. Superstition and witchcraft were the inevitable corollaries of the church during fifteen centuries.

SEC. 126. There is no more need of creeds in religion than there is of creeds for breathing the air, or enjoying the sunshine; or for dogmas in fearing, hoping, loving. As well divide the infinite blue of Heaven, and say this part is right, that part is wrong; or devote this star to good and that star to evil. Religion is the highest and purest principle in human nature, and can no more be affected by creeds and

dogmas, than the universe can be disturbed by the theories of philosophy or science. The relation of the creature to the creator is fixed by omniscience, extends through infinity, endures with eternity, and has the sanction of omnipotence.

SEC. 127. Although religion is the purest principle of the soul, the highest and noblest known to our nature, yet by the monstrous dogmas of church creeds it has been degraded to the lowest and basest uses.

SEC. 128. A reasonable faith in the eternal order of the universe, and a fond hope in the immortality of the soul, is the best creed known to man. What more there is can be known only to God.

SEC. 129. Instead of reliance on the universal fatherhood of God, and the universal brotherhood of man, each little church arms God with its own petty vengeance, loads Christ with its sins, and complaisantly books its members for Heaven; happy in the belief that nobody else is good enough to go there to disturb their holy rest.

SEC. 130. No one would disparage religion—it is the tie that binds us to God—but it must be admitted, historically, that human liberty has been won, and human rights secured, by those who professed no particular religious creed. Not religion, but religious creeds, have always stood in the way of human progress; and when creed fights creed the human race is always benefited by the conflict.

SEC. 131. The church is not only stained with innocent blood, but it is drenched with it. It has shed more blood wrongfully, during the period of its existence, than all the kings, princes, rulers, warriors,

and tyrants of the earth, during any equal period of time. This assertion is but the statement of historic truth.

SEC. 132. Popes, priests, councils, churches, clergy, and creed-makers of all kinds, argued, quarreled, fought, persecuted, imprisoned, assassinated, poisoned, drowned, smothered, tortured, burned, racked, killed and murdered in every possible way during fifteen centuries, without settling a single truth, fact, faith, creed, or worship; and but for human laws would have continued the same wrong, tyranny, and bloodshed to the present time; while, during all this sad period, religion—the pure spirit of justice, mercy, and love—was the same, and must ever be the same while man lives and God reigns.

SEC. 133. How any person, with the grandeur and magnificence of the universe before him, rolling on in eternal harmony; and with the power, wisdom, goodness, and love of Almighty God continually displayed throughout his works, can ignore all of this and accept the human creed of a church, a pope, or priest, of any kind, must ever remain a mystery to rational minds.

SEC. 134. Faith believes with proof, without proof, beyond proof, and against proof. There is no faculty of the mind so uncertain as faith, and yet nothing so powerful to control our conduct. There is nothing too absurd for superstition and fanaticism to believe.

SEC. 135. If the Bible be true it is immaterial whether it was written from revelation or inspiration, because truth is truth from whatever source it is derived. If the Bible is false, then, all the revelation

and inspiration in the universe can not make it true. All knowledge is revelation, all thought inspiration.

SEC. 136. Sin is like a spot of blood on the brow of innocence, or a dark stain on a pure soul. Sometimes it appears as a serpent, beautiful but terrible.

SEC. 137. The frowns of earth injure us not when we have the smiles of Heaven.

SEC. 138. There is a world not made of dust.

SEC. 139. Every man is his own Saint Peter, and carries the key, not only to Heaven, but also to hell. Where truth and goodness dwell, there is Heaven; where error and sin are, there is hell.

SEC. 140. How often the lamb—religion—has been made to play the tiger—persecution.

SEC. 141. It requires more courage to steadily march into unknown and eternal darkness, than to enter even hell itself. But when we go among the dead we shall be in good company.

SEC. 142. What we can not understand we are not required to know; and what can not be known, it is not necessary that we should know.

SEC. 143. As the body is in health when it obeys the laws of nature, so the mind is wise when it follows the laws of truth, and the soul happy when it is in harmony with God. With a sound body, a wise mind, and a pure soul, we are certain of happiness. This condition is true health, true wisdom, and true religion.

SEC. 144. Health is the harmony of the body, morals is the harmony of the mind, religion is the harmony of the soul.

SEC. 145. Revelation is but the finding of truth and opening it out to view; inspiration is but the

power of finding the truth, and of expressing it to others.

SEC. 146. We can not be happy till we have been unhappy. It is sorrow that delivers us from sorrow, and suffering that delivers us from suffering.

SEC. 147. Man is a being between two worlds, and he should never forget that he belongs to both.

SEC. 148. There is not enough in earth to make us happy without the hope of Heaven.

SEC. 149. A good man and a bad man may sometimes act alike, the one because he fears hell and the other because he hopes for Heaven, yet there is a great difference in their characters.

SEC. 150. Not only Eden had, but every garden still has, its serpent.

SEC. 151. The course which leads above to eternal happiness is but a continuation of the path which secures us happiness below.

SEC. 152. Worms are impatient for the body while angels are waiting for the soul.

SEC. 153. The grave lies directly in the path of Heaven.

SEC. 154. Man is a capricious child. He begins with the toys of infancy, advances to the trifles of youth, tires with the play-things of manhood, till, at last he sickens of earth and turns his hopes to a future world.

SEC. 155. What truth Christ taught was not the truth because he taught it; but he taught it because it was the truth. It was the truth from the foundation of time; and will be the truth in eternity, and would have been the same if Christ had never lived or died.

SEC. 156. Love rules in all places except in hell.

SEC. 157. If thrust from all the doors of earth we may still knock at the door of Heaven.

SEC. 158. We chase happiness in this world from the cradle to the coffin without securing it; and at last we hope for it in another world.

SEC. 159. Death joins as well as severs, and severs as well as joins. He severs us below that we may be joined above.

SEC. 160. The ancients slaughtered animals to appease their divinities; the moderns slew Christ to propitiate their God. Neither sacrifice changed the truth.

SEC. 161. If the divinity of Christ was but of the same kind as that which "stirs within us" all, and His inspiration the same in kind as that which animates every soul, yet, having these qualities in a higher degree than any other being that ever lived, He was still the best and most beautiful character that ever appeared on earth.

SEC. 162. That we may be prepared to die, we should live every day as if it were our last; and, that we may be prepared to live, we should live every day as if we were never to die.

SEC. 163. All thought is inspiration, all truth is revelation.

SEC. 164. Genius, in its elevation, and even in its degradation, is still akin to religion. The seers and prophets were men of genius—for genius is inspiration.

SEC. 165. The heaviest oppression of the human race, and blackest sins of earth, have been committed in the name of religion.

SEC. 166. It is easy to bayonet a man but quite impossible to bayonet his belief.

SEC. 167. Every leaf writes its history on earth, and every soul makes its record in Heaven. All nature praises God in wordless hymns, no less than the angels in articulate songs.

SEC. 168. The wisest sage can not reveal himself to the ignorant, yet they praise him, and follow his teachings; the kindest father can not reveal himself to his little child, yet it loves and obeys him; much less, then, can God reveal himself to man, yet man may obey and adore Him. The infinite can not reveal itself to the finite, because the finite can not receive the infinite.

SEC. 169. Man must be allowed to indulge in beliefs which can not be proved—it is an essential element to human happiness.

SEC. 170. The hope of immortality is but a higher, enlarged, and more refined self-love.

SEC. 171. We live but a moment in the midst of eternity, and see but a glimpse in the midst of infinity, yet have the presumption to judge of God and His designs!

SEC. 172. There is something beautiful in death. If our dying hour could be freed from physical pain, the dogmas of priests, and the chimeras of superstition, it would be the most sublime moment of our lives.

SEC. 173. The fulcrum of the church is another world, which Archimedes could not find to move this.

SEC. 174. The hope of Heaven excites the fear of hell; the fear of hell inspires the hope of Heaven.

SEC. 175. No one can comprehend the incomprehensible; no one can know the unknowable; no one

can teach the unteachable. Every one would suppose that these propositions were self-evident; yet prophets, popes, and priests pretend to comprehend, know, and teach them all.

SEC. 176. The only truth in religion upon which the soul can repose, lies in the bosom of God, and inspires our unspoken faith which never varies.

SEC. 177. The desire of immortality is the most intensely selfish feeling in human nature. What is the creature that he should expect immortality from his Creator? Because he was created to live seventy years, must he therefore live forever? He was nothing before he was created, and if he becomes nothing after he is uncreated, what cause has he to complain of his Creator? To be unselfish towards our fellow man is regarded as the highest mark of civilization, and of the best morals; to be unselfish towards our Creator—to be counted as nothing before Him—to sacrifice ourselves for Him—must be the purest religion, and most devoted worship.

SEC. 178. Experience and proof are limited; faith and belief are unlimited; we therefore believe in God without being able to prove His existence.

SEC. 179. When the human race becomes able to think for itself, the occupation of the priesthood will be gone.

SEC. 180. Man should not fear death. The most sublime act of his life is to die. The noblest work in creation is thus changed for an infinite and eternal purpose. The dust in the tomb fulfills the grand design of God, as completely as in the living heart.

SEC. 181. Nothing is more difficult to explain than

the dogmas of religion; nothing easier to understand than its simple duties.

SEC. 182. Time holds the scroll of Fate mysteriously written in Heaven, which, line by line, it unerringly unfolds to man.

SEC. 183. If a physical pain is felt more acutely than a moral pain, it should be remembered that the one is fleeting, and must end in death at the farthest, while the other is enduring, and may be eternal. The one is but the pain of the body, the other, the pain of the soul.

SEC. 184. When we have learned how to live, then we shall know how to die; and when we have learned how to die, then we shall know how to live.

SEC. 185. The human will is free relative to man, but in the absolute will of God, it must be fixed.

SEC. 186. It is an ill spirit that complains of God because he has not made man better than he is; it would be more becoming to worship God because He has made man so good.

SEC. 187. The world is but one church; its mountains are pulpits; the sky, its dome; God, its minister; and every human being a member.

SEC. 188. The deeper we investigate truth, the more enlarged becomes the mind; and the higher our aspirations rise, the purer becomes the soul.

SEC. 189. Truth, goodness, beauty—these are the eternal trinity. The more we know of truth, the more we do of goodness; the more we love beauty, the nearer we are to God.

SEC. 190. The true, perfect, and complete church must embrace humanity, past, present, and future,

time and eternity. Religion is pure, infinite, and eternal love.

SEC. 191. Constant and slavish obedience to the mere forms of law, and to customs and fashions, gradually subdue our moral actions, and mold our manners to mere ceremonies, without there being any genuine loyalty, vigorous morality, or manly courtesy within us; so the formal rites of a church, the ceremonies of priests, the outward compliance with rituals, at length take the place of religion in the heart, and leave us acting as if we were mere automatons.

SEC. 192. There must needs be greater things in the future for man than have been in the past.

SEC. 193. Morals begin where laws end; religion begins where morals end; laws may not contradict morals; morals may not contradict religion. Morals transcend laws, and religion transcends morals. Thus is built the pyramid of duty.

SEC. 194. The delusions of prophets, the pretensions of priests, and the devices of hypocrites, have misled mankind most woefully. It is fortunate for the world that their period is rapidly passing away.

SEC. 195. As daylight scares away ghosts, so light to the mind destroys superstition.

SEC. 196. That philosophy which denies religion is not sound; that religion which rejects philosophy is not true.

SEC. 197. Philosophy teaches us that we know nothing, and religion makes us contented with our ignorance.

SEC. 198. Church creeds and dogmatic religion have set like *incubi* on the human race; but, like *in-*

cubi, they will probably disappear when the patient awakes.

SEC. 199. It is impossible to prove the truth of religion to the human understanding, because it is not by the understanding that we are convinced of the truth of religion; besides, if we could, it would cease to be a religion, and take its place at once in the domain of science.

SEC. 200. Faith both precedes and succeeds the understanding. We know nothing of the beginning nor of the end of things, and these extremes are decided by faith alone.

SEC. 201. When we see the great superiority of mind over matter, of truth over error, of good over bad, of right over wrong, of health over disease, of beauty over deformity, of happiness over misery, of pleasure over pain, and of life over death, no one should say that this world is accursed. It is the work of God, and to curse God's works is to curse God.

SEC. 202. In matters of reason, which may be decided by the understanding, men often disagree, but seldom show asperity; in matters of religion, which can not be decided by the understanding, they will butcher their antagonists and shed their own blood.

SEC. 203. Church controversies are so dogmatic and narrow that they sicken the soul. They do not seem to belong to the simple, pure, and holy precepts of religion, which may be expressed in a single word—love; not love alone for our sect, our friends, our country, or even for our race, but love to God, the whole world, and to every created thing.

SEC. 204. The excellence of the Christian religion consists in its universal brotherhood, universal justice,

universal charity, and universal mercy. This universality was the reaction from the exclusiveness of Judaism; and if its virtues had been practiced as zealously as its dogmas were preached, much persecution and bloodshed would have been spared the human race, and the world made much better and happier than it is.

SEC. 205. That God remained quiescent during the eternity of the past, until six thousand years ago, then created the universe; that he made man out of the dust of the earth, and woman out of the rib of man, placed them in a garden, and commanded them not to eat of the fruit of a certain tree; that they did eat of the forbidden fruit, whereby they fell from the favor of their Creator; that their offspring, through endless generations, in consequence of their fall, are born to eternal damnation; that to relieve them from this terrible sentence, God begot, on the body of a virgin, a child, which, after growing to manhood, was crucified to appease His Father's wrath against the human race; that He sent His Spirit in the shape of a dove to approve of His Son, and to testify to mankind of His mission; that the Father, the Son, and the Spirit are one, that either of them is equal to them all, and the three no greater than either one; that only those who believe in these dogmas can be saved from eternal perdition—if man ever fell from God, and there is no other way to return to Him than through the belief of this creed, then the creation of man was an inconceivably cruel act. Far better to remain in the dust in eternal unconsciousness than to be thus created to suffer, to die, and be consigned to eternal misery. Innumerable millions, by far the larg-

est portion of the human race, have been born, lived, and died, who could not possibly have known of this creed; millions upon millions have believed and died in the faith of other creeds; the creed itself has been taught nearly nineteen hundred years, and is still in dispute, without a single proposition settled, and only a small portion of the nations where it has been taught embrace its dogmas, and scarcely two of those who do believe the creed understand it alike; wherefore thousand upon thousand of innocent victims have been slaughtered by their fellow men; while millions upon millions believe in no creed except in the All-Power, the All-Knowledge, the All-Wisdom, the All-Goodness, and the All-Love of Almighty God. Who shall decide what none can know? Well may man exclaim:—Oh, Charity, where is thy Mantle; oh, God, where is thy Justice; oh, Christ, where is thy Mercy!

SEC. 206. It is plain that the Creator, throughout the universe, has taken care of His works by endowing them with inherent principles, and adjusting them to fixed laws, by which they work out their own ends and accomplish His grand purpose. He takes the same care of a grain of sand on the seashore as he does of the star in the sky, and holds in His hand the smallest atom of matter as well as the greatest orb that rolls in infinite space; and is as watchful of the fate of an insect as He is of the life of man. With all His care for the least and meanest object in the universe, it would be a strange incongruity, indeed, if He had left the greatest and noblest object of His creation, the human soul—a part of His breath and spirit, to the care of popes and priests, churches and creeds,

which are as unsteady as the clouds, and as unstable as the waves.

SEC. 207. Every day is as new as the first day of creation. There is light or darkness always and every-where. The Tree of Knowledge of Good and Evil grows in every garden and forest and on every lawn, and no one must eat of its fruit, or eat at his peril. There is a garden on every spot of earth, and in every heart, to dress and to keep. There is a voice going forth in the morning and in the evening, and continually—albeit it may not be articulated into words—saying: Do ye this and be happy; do ye that and be miserable. There is life and joy in right, and ruin and death in wrong. Whatsoever man may do or not do, whatsoever he may believe or not believe, there is a crucifixion for every vice, and a redemption for every virtue. Truth will come, and error shall disappear. These things are written in the heavens, on the earth, and in the soul of man. He must obey or suffer.

SEC. 208. The mind and soul of man demand a higher truth and a purer religion than any the world has yet received, to give his mental and spiritual nature repose. To know that the earth must yield to time—that the stars must drop down from their bright abode, and that the sun must at length refuse his light—unsettles the peace of the soul. Nothing that ends with time can fill the spirit's hope; eternity alone can give rest to the undying soul.

SEC. 208. The time is past when it was thought necessary that the pulpit should preach the old creeds which have drenched the earth with innocent blood, enslaved the human race, debased the conscience of

man, and resisted the progress of truth, liberty, and fraternity. The time has come when the pulpit should teach the eternal principles of the universe, truth, justice, mercy, and love. There is but one truth; hence there can be but one religion, and therefore there should be but one creed—the Universal Fatherhood of God, and the Universal Brotherhood of Man.