

and powers of which you have little present conception ; energies which are hereafter to operate in producing fulness of enjoyment or horrors of suffering, of which you now can form scarcely a conjecture. You are now on trial. God wishes you to prepare yourself for safe and happy action. He wishes you to look within, to examine the complicated movements of your hearts, to detect what is wrong, to modify what needs change, and to rectify every irregular motion.

13. You go out to try your moral powers upon the stream of active life, and then return to retirement, to improve what is right and remedy what is wrong. Renewed opportunities of moral practice are given you, that you may go on from strength to strength, until every part of that complicated moral machinery of which the human heart consists, will work as it ought to work, and is prepared to accomplish the mighty purposes for which your powers are designed. You are on trial, on probation now. You will enter upon active service in another world.

ABBOTT.

 XXXVIII.

LOVE OF APPLAUSE.

1. To be insensible to public opinion, or to the estimation in which we are held by others, indicates anything rather than a good and generous spirit. It is, indeed, the mark of a low and worthless character ; devoid of principle, and therefore devoid of shame. A

young man is not far from ruin when he can say, without blushing, I don't²⁰⁹ care what others think of me.

2. But to have a proper regard to public opinion, is one thing ; to make that opinion our rule of action,²¹⁰ is quite another. The one we may cherish consistently with the purest virtue, and the most unbending rectitude ; the other we cannot adopt without an utter abandonment of principle and disregard of duty.

3. The young man whose great aim is to please, who makes the opinion and favor of others his rule and motive of action, stands ready to adopt any sentiments, or pursue any course of conduct, however false and criminal, provided only that it be popular.

4. In every emergency, his first question is, what will my companions, what will the world think and say of me, if I adopt this or that course of conduct ? Duty, the eternal laws of rectitude, are not thought of. Custom, fashion, popular favor—these are the things that fill his entire vision, and decide every question of opinion and duty.

5. Such a man can never be trusted ; for he has no integrity and no independence of mind, to obey the dictates of rectitude. He is at the mercy of every casual impulse and change of popular opinion ; and you can no more tell whether he will be right or wrong to-morrow, than you can predict the course of the wind, or what shape the clouds will then assume.

6. And what is the usual consequence of this weak and foolish regard to the opinions of men ? What the

²⁰⁹ *Don't*, forma abreviada de *do not*. ²¹⁰ *Rule of action*, literalmente, y *not*. La 3ª persona del singular regla de accion ; es decir, nor-de este verbo se contrae *doesn't*, ma. por *does* y *not*.

end of thus acting in compliance with custom in opposition to one's own convictions of duty? It is to lose the esteem and respect of the very men whom you thus attempt to please. Your defect of principle and hollow-heartedness are easily perceived; and though the persons to whom you thus sacrifice your conscience may affect to commend your complaisance, you may be assured that, inwardly, they despise you for it.

7. Young men hardly commit a greater mistake than to think of gaining the esteem of others, by yielding to their wishes contrary to their own sense of duty. Such conduct is always morally wrong, and rarely fails to deprive one both of self-respect and the respect of others.

8. It is very common for young men, just commencing business, to imagine that, if they would advance their secular interests, they must not be very scrupulous in binding themselves down to the strict rules of rectitude. They must conform to custom; and if, in buying and selling, they sometimes say things that are not true, and do the things that are not honest—why, their neighbors do the same; and, verily, there is no getting along without it. There is so much competition and rivalry, that, to be strictly honest and yet succeed in business, is out of the question.

9. Now, if it were indeed so,²¹¹ I would say to a young man: then, quit your business. Better dig,²¹² and beg too, than to tamper with conscience, sin against God, and lose your soul.

10. But is it so? Is it necessary, in order to succeed

²¹¹ Si en efecto fuese así. *it is*, delante de *better*, y *to* ántes
²¹² Elipsis, pues se sobrentiende *de dig.*

in business, that you should adopt a standard of morals more lax and pliable than the one placed before you in the Bible? Perhaps for a time a rigid adherence to rectitude might bear hard upon you; but how would it be in the end? Possibly your neighbor, by being less scrupulous than yourself, may invent a more expeditious way of acquiring a fortune. If he is willing to violate the dictates of conscience, to lie and cheat, and trample on the rules of justice and honesty, he may, indeed, get the start of you, and rise suddenly to wealth and distinction.

11. But would you envy him his riches, or be willing to place yourself in his situation? Sudden wealth, especially when obtained by dishonest means, rarely fails of bringing with it sudden ruin. Those who acquire it are of course beggared in their morals, and are often, very soon, beggared in property. Their riches are corrupted; and while they bring the curse of God on their immediate possessors, they usually entail misery and ruin upon their families.

12. If it be admitted, then, that strict integrity is not always the shortest way to success, is it not the surest, the happiest, and the best? A young man of thorough integrity may, it is true, find it difficult, in the midst of dishonest competitors and rivals, to start in his business or profession; but how long, ere he will surmount every difficulty, draw around him patrons and friends, and rise in the confidence and support of all who know him.

13. What if, in pursuing this course, you should not, at the close of life, have so much money, by a few hundred dollars? Will not a fair character, an approving conscience, and an approving God, be an abundant compensation for this little deficiency of pelf?

14. Oh, there is an hour coming when one whisper of an approving mind, one smile of an approving God, will be accounted of more value than the wealth of a thousand worlds like this. In that hour, my young friends, nothing will sustain you but the consciousness of having been governed in life by worthy and good principles.

HAWES.

XXXIX.

TIT FOR TAT.

Mrs. Bolingbroke. I wish I knew what was the matter²¹³ with me this morning. Why do you keep the newspaper all to yourself, my dear?

Mr. Bolingbroke. Here it is for you,²¹⁴ my dear; I have finished it.

Mrs. B. I humbly thank you for giving it to me when you have done with it. I hate stale news. Is there anything²¹⁵ in the paper? for I cannot be at the trouble of hunting it.

Mr. B. Yes, my dear; there are the marriages of two of our friends.

Mrs. B. Who? Who?

Mr. B. Your friend, the widow Nettleby, to her cousin, John Nettleby.

Mrs. B. Mrs. Nettleby? Dear!²¹⁶ But why did you tell me?

²¹³ ¿Qué tiene V.? se traduce en inglés: *what is the matter with you?*

²¹⁴ Tómalo.

²¹⁵ Sobrentendióse la palabra *new*.
²¹⁶ *Dear*, en forma de exclamación, vale Caramba!

Mr. B. Because you asked me, my dear.

Mrs. B. Oh, but it is a hundred times pleasanter to read the paragraph one's self. One loses all the pleasure of the surprise by being told. Well, whose was the other marriage?

Mr. B. Oh, my dear, I will not tell you; I will leave you the pleasure of the surprise.

Mrs. B. But you see I cannot find it. How provoking you are, my dear! Do pray tell me.

Mr. B. Our friend, Mr. Granby.

Mrs. B. Mr. Granby? Dear! Why did you not make me guess? I should have guessed him directly. But why do you call him *our* friend? I am sure he is no friend of mine,²¹⁷ nor ever was. I took an aversion to him,²¹⁸ as you remember, the very first day I saw him. I am sure he is no friend of mine.²¹⁷

Mr. B. I am sorry for it, my dear; but I hope you will go and see Mrs. Granby.

Mrs. B. Not I, indeed, my dear. Who was she?

Mr. B. Miss Cooke.

Mrs. B. Cooke? But there are so many Cookes. Can't²¹⁹ you distinguish her any way? Has she no Christian name?

Mr. B. Emma, I think. Yes, Emma.

Mrs. B. Emma Cooke? No; it cannot be my friend Emma Cooke; for I am sure she was cut out for an old maid.

Mr. B. This lady seems to me to be cut out for a good wife.

Mrs. B. May be so. I am sure I'll²²⁰ never go to

²¹⁷ Véase la regla 78 del "Preceptor," pág. 34.

²¹⁸ Le cobré aversion.

²¹⁹ *Can't*, por *can* y *not*.

²²⁰ *I'll* por *I* y *will*.

see her. Pray, my dear, how came you to see so much of her?

Mr. B. I have seen very little of her, my dear. I only saw her two or three times before she was married.

Mrs. B. Then, my dear, how could you decide that she was cut out for a good wife? I am sure you could not judge of her by seeing her only two or three times, and before she was married.

Mr. B. Indeed, my love, that is a very just observation.

Mrs. B. I understand that compliment perfectly, and thank you for it, my dear. I must own I can bear anything better than irony.

Mr. B. Irony? My dear, I was perfectly in earnest.

Mrs. B. Yes, yes; in earnest: so I perceive. I may naturally be dull of apprehension, but my feelings are quick enough; I comprehend too well. Yes, it is impossible to judge of a woman before marriage, or to guess what sort of a wife she will make. I presume you speak from experience; you have been disappointed yourself, and repent your choice.

Mr. B. My dear, what did I say that was like this? Upon my word, I meant no such thing. I really was not thinking of you in the least.

Mrs. B. No, you never think of me now. I can easily believe that you were not thinking of me in the least.

Mr. B. But I said that only to prove to you that I could not be thinking ill of you, my dear.

Mrs. B. But I would rather that you thought ill of me, than that you did not think of me at all.

Mr. B. Well, my dear, I will even think ill of you, if that will please you.

Mrs. B. Do you laugh at me? When it comes to this, I am wretched indeed. Never man laughed at the woman he loved. As long as you had the slightest remains of love for me, you could not make me an object of derision: ridicule and love are incompatible, absolutely incompatible. Well, I have done my best, my very best, to make you happy, but in vain. I see I am not *cut out* to be a good wife. Happy, happy Mrs. Granby!

Mr. B. Happy, I hope sincerely, that she will be with my friend: but my happiness must depend on you, my love; so, for my sake, if not for your own, be composed, and do not torment yourself with such fancies.

Mrs. B. I do wonder²²² whether this Mrs. Granby is really that Miss Emma Cooke. I'll go and see her directly; see her I must.²²³

Mr. B. I am heartily glad of it, my dear; for I am sure a visit to his wife will give my friend Granby real pleasure.

Mrs. B. I promise you, my dear, I do not go to give him pleasure, or you either, but to satisfy my own *curiosity*.

MISS EDGEWORTH.

XL.

EFFECTS OF GAMBLING.

1. The love of gambling steals, perhaps, more often than any other sin, with an imperceptible influence on

²²² ; Si será en efecto esta Señora Granby la Señorita Emilia Cooke?
²²³ Inversion que da mucha fuerza á la frase.

its victim. Its first pretext is inconsiderable, and falsely termed innocent play, with no more than the gentle excitement necessary to amusement. This plea, once indulged, is but too often "as the letting out of water." The interest imperceptibly grows. Pride of superior skill, opportunity, avarice, and all the overwhelming passions of depraved nature, ally themselves with the incipient and growing fondness. Dam and dike are swept away. The victim struggles in vain, and is borne down by the uncontrolled current.

2. Thousands have given scope to the latent, guilty avarice, unconscious of the guest they harbored in their bosoms. Thousands have exulted over the avails of gambling, without comprehending the baseness of using the money of another, won without honest industry, obtained without an equivalent, and perhaps from the simplicity, rashness, and inexperience of youth. Multitudes have commenced gambling, thinking only to win a small sum, and prove their superior skill and dexterity, and there pause.

3. But it is the teaching of all time, it is the experience of human nature, that effectual resistance to powerful propensities, if made at all, is usually made before the commission of the first sin. My dear reader! let me implore you, by the mercies of God and the worth of your soul, to contemplate this enormous evil only from a distance. Stand firmly against the first temptation, under whatsoever specious forms it may assail you. "Touch not." "Handle not." "Enter not into temptation."

4. It is the melancholy and well-known character of this sin, that, where once an appetite for it has gained possession of the breast, the common motives, the gen-

tle excitements, and the ordinary inducements to business or amusement, are no longer felt. It incorporates itself with the whole body of thought, and fills with its fascination all the desires of the heart. Nothing can henceforward arouse the spell-bound victim to a pleasurable consciousness of existence but the destructive stimulus of gambling.

5. Another appalling view of gambling is, that it is the prolific stem, the fruitful parent of all other vices. Blasphemy, falsehood, cheating, drunkenness, quarrelling, and murder, are all naturally connected with gambling; and what has been said, with so much power and truth, of another sin, may, with equal emphasis and truth, be asserted of this: "Allow yourself to become a confirmed gambler, and, detestable as this practice is, it will soon be only one among many gross sins of which you will be guilty." Giving yourself up to the indulgence of another sinful course might prove your ruin; but then you might perish only under the guilt of the indulgence of a single gross sin.

6. But should²²⁴ you become a gambler, you will in all probability descend to destruction with the added infamy of having been the slave of all kinds of iniquity, and "led captive by Satan at his will." Gambling seizes hold of all the passions, allies itself with all the appetites, and compels every propensity to pay tribute. The subject, however²²⁵ plausible in his external deportment, becomes avaricious, greedy, insatiable. Meditations upon the card-table occupy all his day and night

²²⁴ La omisión del *if* condicional exige se de á la frase la forma interrogativa, bien que no haya interrogacion, pues *should you be-*
come a gambler, vale, si te hicieras jugador.
²²⁵ Por mas . . . que sea.

dreams. Had he the power, he would annihilate all the hours of this our short life that necessarily intervene between the periods of his favorite pursuit.

7. Cheating is a sure and inseparable attendant upon a continued course of gambling. We well know with what horror the canons of the card-table repel this charge. It pains us to assert our deep and deliberate conviction of its truth. There must be prostration of moral principle, and silence of conscience, even to begin with it. Surely a man who regards the natural sense of right, laying the obligations of Christianity out of the question, cannot sit down with the purpose to win the money of another in this way.

8. He must be aware, in doing it, that avarice and dishonest thoughts, it may be almost unconsciously to himself, mingle with his motives. Having once closed his eyes upon the unworthiness of his motives, and deceived himself, he begins to study how he may deceive others. Every moralist has remarked upon the delicacy of conscience; and that, from the first violation, it becomes more and more callous, until finally it sleeps a sleep as of death, and ceases to remonstrate. The gambler is less and less scrupulous about the modes of winning, so that he can win. No person will be long near the gambling-table of high stakes, be the standing of the players what it may, without hearing the charge of cheating bandied back and forward; or reading the indignant expression of it in their countenances. One-half of our fatal duels have their immediate or remote origin in insinuations of this sort.

9. The alternations of loss and gain; the preternatural excitement of the mind, and consequent depression when that excitement has passed away; the baccha-

malian merriment of guilty associates; the loss of natural rest; in short, the very atmosphere of the gambling-table, foster the temperament of hard drinking. A keen sense of interest may, indeed, and often does, restrain the gambler, while actually engaged in his employment, that he may possess the requisite coolness to watch his antagonist, and avail himself of every passing advantage.

10. But the moment the high excitement of play is intermitted, the moment the passions vibrate back to the state of repose, what shall sustain the sinking spirits; what shall renerve the relaxed physical nature; what shall fortify the mind against the tortures of conscience, and the thoughts of "a judgment to come," but intoxication? It is the experience of all time, that a person is seldom a gambler for any considerable period, without being also a drunkard.

11. Blasphemy follows, as a thing of course; and is, indeed, the well-known and universal dialect of the gambler. How often has my heart sunk within me, as I have passed the dark and dire receptacles of the gambler, and seen the red and bloated faces, and inhaled the mingled smells of tobacco and potent drink; and heard the loud, strange, and horrid curses of the players; realizing the while, that these beings so occupied were candidates for eternity, and now on the course which, if not speedily forsaken, would lead them to irrevocable perdition.

12. We have already said, that gambling naturally leads to quarrelling and murder. How often have we retired to our berth in the steamboat, and heard charges of dishonesty, accents of reviling and recrimination, and hints that these charges must be met and settled at

another time and place, ring in our ears, as we have been attempting to commune with God, and settle in a right frame to repose! Many corpses²²⁶ of young men, who met a violent death from this cause, have we seen carried to their long-home! Every gambler, in the region where we write, is always armed to the teeth, and goes to his horrid pursuit, as the gladiator formerly presented himself on the arena of combat.

13. The picture receives deeper shades, if we take into the grouping the wife, or the daughter, or the mother, who lies sleepless, and ruminating through the long night, trembling lest her midnight retirement shall be invaded by those who bring back the husband and the father wounded, or slain, in one of those sudden frays which the card-table, its accompaniments, and the passions it excites, so frequently generate. Suppose these forebodings should not be realized, and that he should steal home alive in the morning, with beggary and drunkenness, guilt and despair, written on his haggard countenance, and accents of sullenness and ill-temper falling from his tongue, how insupportably gloomy must be the prospects of the future to that family!

14. These are but feeble and general sketches of the misery and ruin to individuals and to society from the indulgence of this vice, during the present life. If the wishes of unbelief were true, and there were no life after this, what perverse and miserable calculations would be those of the gambler, taking into view only the present world! But, in any view of the character and consequences of gambling, who shall dare close his

²²⁶ Lo propio en este lugar seria *corpses*, que *corse* es voz poética.

eyes upon its future bearing on the interest and the eternal welfare of his soul? Who shall dare lay out of the calculation the retributions of eternity?

15. Each of the sins that enters into this deadly compound of them all, must incur the threatened displeasure and punishment of the Almighty. If there be degrees in the misery and despair of the tenants of that region "where the worm dieth not, and the fire is not quenched," how must the persevering and impenitent gambler sink, as if "a millstone were hung about his neck, and he cast into the sea!" Say thou, my youthful reader, I implore thee, looking up to the Lord for a firm and unalterable purpose, "I will hold fast my integrity and not let it go!"

TIMOTHY FLINT.

XLI.

BENEFITS OF LITERATURE.

1. *Hercules*. Do you pretend to sit as high on Olympus as Hercules? Did you kill the Nemæan lion, the Erymanthian boar, the Lernean serpent, and Stymphalian birds? Did you destroy tyrants and robbers? You value yourself greatly²²⁷ on subduing one serpent. I did as much as that while I lay in my cradle.

2. *Cadmus*. It is not on account of²²⁸ the serpent that I boast myself a greater benefactor to Greece than you. Actions should be valued by their utility, rather

²²⁷ Te tienes en mucho, por haber vencido una sola serpiente.

²²⁸ On account of, por.

than²²⁹ their splendor. I taught Greece the art of writing, to which laws owe their precision and permanency. You subdued monsters; I civilized men. It is from untamed passions, not from wild beasts, that the greatest evils arise to human society. By wisdom, by art, by the united strength of a civil community, men have been enabled to subdue the whole race of lions, bears, and serpents, and, what is more, to bind by laws and wholesome regulations the ferocious violence and dangerous treachery of the human disposition. Had²³⁰ lions been destroyed only in single combat, men had had²³¹ but a bad time of it; and what but laws could awe the men who killed the lions?

3. The genuine glory, the proper distinction of the rational species, arises from the perfection of the mental powers. Courage is apt to be fierce, and strength is often exerted in acts of oppression; but wisdom is the associate of justice. It assists her to form equal laws, to pursue right measures, to correct power, protect weakness, and to unite individuals in a common interest and general welfare. Heroes may kill tyrants, but it is wisdom and laws that prevent tyranny and oppression. The operations of policy far surpass the labors of Hercules, preventing many evils which valor and might cannot even redress. You heroes regard nothing but glory, and scarcely consider whether the conquests which raise your fame are really beneficial to your country. Unhappy are the people who are governed by valor not directed by prudence, and not mitigated by the gentle arts.

4. *Hercules*. I do not expect to find an admirer of

²²⁹ Mas bien que por. del "Preceptor Elemental In-
²³⁰ Véase la regla 180, pág. 76, glés."

my strenuous life in the man who taught his countrymen to sit still and read, and to lose the hours of youth and action in idle speculation and the sport of words.

5. *Cadmus*. An ambition to have a place in the registers of fame is the Eurystheus which imposes heroic labors on mankind. The Muses incite to action as well as entertain the hours of repose, and I think you should honor them for presenting to heroes so noble a recreation as may prevent their taking up the distaff when they lay down the club.

6. *Hercules*. Wits as well as heroes can take up the distaff. What think you²³¹ of their thin-spun systems of philosophy, or lascivious poems, or Milesian fables? Nay, what is still worse, are there not panegyrics on tyrants, and books that blaspheme the Gods, and perplex the natural sense of right and wrong? I believe if Eurystheus were to set me to work again, he would find me a worse task than any imposed: he would make me read over a great library; and I would serve it as I did the Hydra, I would burn it as I went on, that one chimera might not rise from another, to plague mankind. I should have valued myself more on clearing the library, than on cleansing the Augean stables.

7. *Cadmus*. It is in those libraries only that the memory of your labor exists. The heroes of Marathon, the patriots of Thermopylæ, owe their fame to me. All the wise institutions of lawgivers and all the doctrines of sages had perished in the ear, like a dream related, if letters had not preserved them. O Hercules! it is not for the man who preferred Virtue to Pleasure to be

²³¹ Esta inversión, que es del estilo elevado, excusa el auxiliar *do*.

an enemy to the Muses. Let Sardanapalus and the silken sons of luxury, who have wasted life in inglorious ease, despise the records of action, which bear no honorable testimony to their lives; but true merit, heroic virtue, should respect the sacred source of lasting honor.

8. *Hercules*. Indeed, if writers employed themselves only in recording the acts of great men, much might be said in their favor. But why do they trouble people with their meditations? Can it be of any consequence to the world what an idle man has been thinking?

9. *Cadmus*. Yes, it may. The most important and extensive advantages mankind enjoy are greatly owing to men who have never quitted their closets. To them mankind are obliged for the facility and security of navigation. The invention of the compass has opened to them new worlds. The knowledge of the mechanical powers has enabled them to construct such wonderful machines as perform what the united labor of millions, by the severest drudgery, could not accomplish. Agriculture, too, the most useful of arts, has received its share of improvement from the same source. Poetry, likewise, is of excellent use, to enable the memory to retain with more ease, and to imprint with more energy upon the heart, precepts and examples of virtue. From the little root of a few letters, science has spread its branches over all nature, and raised its head to the heavens. Some philosophers have entered so far into the counsels of Divine Wisdom, as to explain much of the great operations of nature. The dimensions and distances of the planets, the causes of their revolutions, the path of comets, and the ebbing and flowing of tides, are understood and explained.

10. Can anything raise the glory of the human species more than to see a little creature, inhabiting a small spot, amid innumerable worlds, taking a survey of the universe, comprehending its arrangement, and entering into the scheme of that wonderful connection and correspondence of things so remote, and which it seems a great exertion of Omnipotence to have established? What a volume of wisdom, what a noble theology, do these discoveries open to us! While some superior geniuses have soared to these sublime subjects, other sagacious and diligent minds have been inquiring into the most minute works of the Infinite Artificer: the same care, the same providence, is exerted through the whole; and we should learn from it, that, to true wisdom, utility and fitness appear perfection, and whatever is beneficial, is noble.

11. *Hercules*. I approve of science, as far as it is an assistant to action. I like the improvement of navigation, and the discovery of the greater part of the globe, because it opens a wider field for the master-spirits of the world to bustle in.²²²

12. *Cadmus*. There spoke the soul of Hercules.²²³ But if learned men are to be esteemed for the assistance they give to active minds in their schemes, they are not less to be valued for their endeavors to give them a right direction, and moderate their too great ardor. The study of history will teach the legislator by what means states have become powerful, and in the private citizen they will inculcate the love of liberty and order.

²²² Literalmente: abre un mas ancho campo para los maestros espíritus del mundo alborotarse en; esto es, abre á los hombres

denodados del mundo un campo mas vasto para sus hazañas.

²²³ Allí habló el alma de Hércules; esto es: Tal es el dictámen de Hércules.

The writings of sages point out a private path of virtue, and show that the best empire is self-government, and that subduing our passions is the noblest of conquests.

13. *Hercules*. The true spirit of patriotism acts by a generous impulse, and wants neither the experience of history nor the doctrines of philosophers to direct it. But do not arts and science render men effeminate, luxurious, and inactive? And can you deny that wit and learning are often made subservient to very bad purposes?

14. *Cadmus*. I will own that there are some natures so happily formed they scarcely want the assistance of a master and the rules of art to give them force or grace in everything they do. But these favored geniuses are few. As learning flourishes only where ease, plenty, and mild government subsist, in so rich a soil, and under so soft a climate, the weeds of luxury will spring up among the flowers of art; but the spontaneous weeds would grow more rank if they were allowed the undisturbed possession of the field. Letters keep a frugal temperate nation from growing ferocious; a rich one from becoming entirely sensual and debauched.

15. Every gift of heaven is sometimes abused; but good sense and fine talents, by a natural law, gravitate toward virtue. Accidents may drive them out of their proper direction; but such accidents are an alarming omen, and of dire portent to the times. For if virtue cannot keep to her allegiance those men who in their hearts confess her divine right, and know the value of her laws, on whose fidelity and obedience can she depend? May such geniuses never descend to flatter vice, encourage folly, or propagate irreligion, but exert

all their powers in the service of Virtue, and celebrate the noble choice of those who, like Hercules, preferred her to Pleasure.

LORD LYTTLETON.

XLII.

VALUE OF MATHEMATICS.

1. Man may construct his works by irregular and uncertain rules; but God has made an unerring law for his whole creation, and made it, too, in respect to the physical system, upon principles which, as far as we now know, can never be understood without the aid of mathematics.

2. Let us suppose a youth who despises, as many do, these cold and passionless abstractions of the mathematics. Yet he is intellectual; he loves knowledge; he would²³⁴ explore nature, and know the reason of things: but he would do it without aid from this rigid, syllogistic, measuring, calculating science. He seeks, indeed, no "royal road to geometry," but he seeks one not less difficult to find, in which geometry is not needed.

3. He begins with the mechanical powers. He takes the lever, and readily understands that it will move a weight. But the principle on which different weights at different distances are moved, he is forbidden to know, for they depend upon ratios and proportions. He passes to the inclined plane, but quits it in disgust when he finds its action depends upon the relations of

²³⁴ Quisiera.