

3. Thou first and chief, sole sovereign of the vale!  
 Oh, struggling with the darkness all the night,  
 And visited all night by troops of stars—  
 Or when they climb the sky, or when they sink—  
 Companion of the morning star at dawn,  
 Thyself earth's rosy star, and of the dawn  
 Co-herald! wake, oh, wake! and utter praise!  
 Who sank thy sunless pillars in the earth?  
 Who filled thy countenance with rosy light?  
 Who made thee father of perpetual streams?
4. And you, ye five wild torrents, fiercely glad,  
 Who called you forth from night and utter death?  
 From dark and icy caverns called you forth,  
 Down those precipitous, black, jagged rocks,  
 Forever shattered, and the same forever?  
 Who gave you your invulnerable life,  
 Your strength, your speed, your fury, and your joy,  
 Unceasing thunder and eternal foam?  
 And who commanded—and the silence came—  
 "Here shall the billows stiffen and have rest?"
5. Ye ice-falls! ye that from the mountain's brow  
 Adown enormous ravines slope amain—  
 Torrents, methinks, that heard a mighty voice,  
 And stopped at once amidst their maddest plunge!  
 Motionless torrents! silent cataracts!  
 Who made you glorious as the gates of heaven,  
 Beneath the keen full moon? Who bade the sun  
 Clothe you with rainbows? Who with lovely flowers  
 Of living blue spread garlands at your feet?  
 God! let the torrents like a shout of nations  
 Answer! and let the ice-plains echo God!  
 God! sing ye meadow streams with gladsome voice,  
 And pine-groves with your soft and soul-like sounds!  
 And they too have a voice, yon piles of snow,  
 And in their perilous fall shall thunder, God!  
 Ye living flowers, that skirt the eternal frost!  
 Ye wild goats sporting round the eagle's nest!  
 Ye eagles, playmates of the mountain storm!

- Ye lightnings, the dread arrows of the clouds!  
 Ye signs and wonders of the elements!  
 Utter forth God! and fill the hills with praise!
6. Thou too, hoar Mount! with thy sky-pointing peaks,  
 Oft from whose feet the avalanche, unheard,  
 Shoots downward, glittering through the pure serene  
 Into the depth of clouds that veil thy breast—  
 Thou too again, stupendous Mountain! thou  
 That as I raise my head, awhile bowed low  
 In adoration, upward from thy base  
 Slow traveling with dim eyes suffused with tears,  
 Solemnly seemest, like a vapory cloud,  
 To rise before me. Rise, oh, ever rise,  
 Rise like a cloud of incense from the earth!  
 Thou kingly spirit throned among the hills,  
 Thou dread ambassador from earth to heaven,  
 Great hierarch,<sup>1</sup> tell thou the silent sky,  
 And tell the stars, and tell yon rising sun,  
 Earth, with her thousand voices, praises God!

COLERIDGE.

SAMUEL TAYLOR COLERIDGE, one of the most imaginative and original of poets, was born at St. Mary Ottery, Devonshire, England, in October, 1772, and died at Highgate in July, 1834. He was the author of "Christabel," the "Rhyme of the Ancient Mariner," and other poems which have an enduring reputation, and of various prose works which exhibit a profound and subtle but not a thoroughly well-balanced intellect.

## SECTION XXI.

## I.

## 88. FALSE JUDGMENTS OF THE UNJUST

[A Selection from the Inspired Book of Wisdom.]

LOVE justice, you that are the judges of the earth. Think of the Lord in goodness, and seek Him in simplicity of heart: for He is found by them that tempt Him not; and He showeth Himself to them that have faith in Him.

2. For perverse thoughts separate from God; and His power,

<sup>1</sup> Hi' e rarch, a leader or ruler, especially one who has authority in sacred things.

when it is tried, reproveth the unwise; for wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

3. For the Holy Spirit of discipline will flee from the deceitful, and will withdraw Himself from thoughts that are without understanding, and He shall not abide where iniquity cometh in.

4. For the spirit of wisdom is benevolent, and will not acquit the evil speaker of his lips; for God is witness of his reins, and He is a true searcher of his heart, and a hearer of his tongue.

5. For the Spirit of the Lord hath filled the whole world; and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unjust things can not be hid, neither shall the chastising judgment pass him by.

6. For inquisition shall be made into the thoughts of the ungodly; and the hearing of his words shall come to God, to the chastising of his iniquities; for the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

7. Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for naught; and the mouth that bel'eth, killeth the soul.

8. Seek not death in the error of your life, neither procure ye destruction by the works of your hands. For God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might be; and He made the nations of the earth for health; and there is no poison of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual and immortal.

9. But the wicked with works and words have called it<sup>1</sup> to them, and esteeming it a friend have fallen away, and have made a covenant with it; because they are worthy to be of the part thereof. For they have said, reasoning with themselves, but not right: "The time of our life is short and tedious, and in the end of man there is no remedy, and no man hath been known to have returned from hell.

10. "For we are born of nothing, and after this we shall be as if we had not been; for the breath of our nostrils is smoke, and speech a spark to move our heart; which being put out,

<sup>1</sup> Have called it, that is, have called injustice or wickedness, which leads to eternal death.

our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun and overpowered with the heat thereof. And our name in time shall be forgotten, and no man shall have any remembrance of our works. For our time is as the passing of a shadow, and there is no going back of our end; for it is fast sealed, and no man returneth.

11. "Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. Let us fill ourselves with costly wine, and ointments, and let not the flower of the time pass by us. Let us crown ourselves with roses before they be withered; let no meadow escape our riot. Let none of us go without his part in luxury; let us everywhere leave tokens of joy; for this is our portion, and this our lot.

12. "Let us oppress the poor just man, and not spare the widow, nor honor the ancient gray hairs of the aged. But let our strength be the law of justice; for that which is feeble is found to be nothing worth. Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divideth against us the sins of our way of life.

13. "He boasteth that he hath the knowledge of God, and calleth himself the son of God. He hath become the censurer of our thoughts; he is grievous unto us, even to behold, for his life is not like other men's and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his Father.

14. "Let us see, then, if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be. For if he be the true son of God, He will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience: let us condemn him to a most shameful death; for there shall be respect had unto him by his words."

15. These things they thought, and were deceived; for their own malice blinded them. And they knew not the secrets of

God, nor hoped for the wages of justice, nor esteemed the honor of holy souls. For God created man incorruptible, and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they follow him that are of his side.

16. But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery, and their going away from us for utter destruction; but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded; because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them.

17. The just shall shine, and shall run to and fro like sparks among the reeds: they shall judge nations and rule over peoples, and their Lord shall reign forever. They that trust in Him shall understand the truth; and they that are faithful in love shall rest in Him; for grace and peace is to His elect.

18. But the wicked shall be punished according to their own devices, who have neglected the just and have revolted from the Lord. For he that rejecteth wisdom and discipline is unhappy; and their hope is vain, and their labors without fruit, and their works unprofitable.

## II.

### 89. THE APOLOGY<sup>1</sup> OF SOCRATES.

IF you should say to me, 'O Socrates, we will not believe An'ytus. We will let you off; but on this condition—that you no longer go on with this questioning and philos'o-

<sup>1</sup> A pōl'ō gy, something said or written in excuse or justification of what appears wrong to others. Socrates was accused by Melētus and An'ytus of corrupting the youth of Ath'ens by philosophical paradoxes, and of introducing new gods,

or of denying all gods, and was condemned to death on these charges by his fellow-citizens. He defended himself in the noble Apology which has been handed down to posterity by Plato, his most famous disciple.

phizing; and if you should be caught again doing this, you shall die;—if, as I said, you should acquit me on these conditions, I should say to you, O men of Athens, I reverence you and I love you, but I shall obey God rather than you. As long as I breathe, and am able, I shall not cease to philosophize, and to exhort you, and to demon'strate the truth to whomsoever among you I may light upon, saying, in my accustomed words, 'How is it, O best of men, that you, being an Athenian, and of a city the greatest and noblest for wisdom and power, are not ashamed to be careful of money, studying how you can make the most of it, and of glory also, and of honor; but of prudence, and truth, and the soul, how you may make the best of these, have neither care nor thought?'

2. "And this I will do, to young and old, whomsoever I may meet, both to alien<sup>1</sup> and citizen, and, above all, to the men of this city, inasmuch as you are nearer to me in kindred. For this is the command of God, as you well know, and I think that no greater good ever yet came to the State than this service which I render to God. For I go about doing nothing else than to persuade you, both young and old, to be careful in the first place neither of the body nor of money, nor of anything so earnestly as the soul, how you may make it as perfect as possible. I tell you that virtue does not spring from money, but that from virtue money springs, and all other goods of man, both to the individual and the commonwealth. If, then, to teach these things be to destroy our young men, that would be mis'chievous in me indeed. But if any one should say I teach anything other than these truths, he speaks falsely. Moreover, I say, O Athenians, whether you believe Anytus or not, and whether you let me go or not, I shall never do anything else, even though I were to die many times.

3. Do not clamor, O Athenians, but abide by the request I made to you—that is, not to clamor at what I am saying, but to hear me. For you will be benefited, I believe, by hearing me. I am about to say to you some things at which, perhaps, you will cry out; but I pray you not to do so. For you know well, if you should kill me, being such a one as I say I am, you will not hurt me so much as you will hurt yourselves. Neither

<sup>1</sup> Alien (al'yen), a foreigner.

Melē'tus nor An'y'tus can any way hurt me. This can not be. For I do not think that it is ever permitted that a better man should be hurt by a worse. Perhaps, indeed, he may kill him, or drive him into exile, or disfranchise<sup>1</sup> him; and these things, perhaps, he and others may think to be great evils. But I do not think so; much rather the doing of that which Meletus is now about—the laying hands on a man to kill him unjustly—is a great evil.

4. "But, O Athenians, I am far from making now a defence for myself, as some may think; I am making it in your behalf; lest by condemning me you should in anything offend in the matter of this gift which God has given you. For if you should kill me, you will not easily find another man like me, who, to speak in a comic way, is so precisely adapted by God to the state, which is like a horse, large and well-bred, but from its very size sluggish, and needing to be roused by a gadfly. For so it seems to me, that God has applied me, such as I am, to the state, that I may never cease to rouse you, and persuade and shame every one, fastening upon you everywhere all day long. Such another will not easily come to you, O men of Ath'ens; and if you will listen to me, you will spare me. But perhaps, as those who awake in anger when they are stung, you will, at the instigation of Anytus, kill me at once with a slap; then you will end the rest of your life in sleep, unless God shall send some other gadfly to be mindful of you.

5. "But that I am such a one, given by God to the state, you may know from this fact: it is not like the way of men that I, now for so many years, should have disregarded all my own concerns, and should have endured the neglect of my own domestic affairs, and should have been ever busied about your interests; going about to each of you privately, as a father or an elder brother, persuading you to be careful of virtue. If, indeed, I had derived any enjoyment from these things, and for these exhortations had received any reward, there would have been some reason in it. But now you yourselves see that the accusers, charging me as they do, without shame, of other things, of this at least have not been able to bring a witness

<sup>1</sup> Dis frān'chise, to dispossess of the rights of a citizen, as, for instance, of that of voting or holding office.

against me; as if I had ever either exacted or asked any reward. I think, moreover, that I adduce a sufficient witness that I speak the truth—I mean my poverty.

6. "It may, perhaps, appear strange that I should go to and fro, giving advice, and busying myself about these things in private, but that in public I should not venture to go up to give counsel to the state before your assembly. But the cause of this is what you have heard me say often and in many places: that a voice is present with me—a certain agency of God, somewhat divine—which, indeed, Meletus has caricatured<sup>1</sup> and put in the indict'ment. Now this began with me from my childhood: a certain voice, which always, when it comes, turns me aside from that which I am about to do, but never impels me to do anything. It is this which opposed my mixing in politics, and I think very wisely. For you well know, O Athenians, that if I had been hitherto mixed in political matters, I should have perished long ago, and should have done no good, either to you or to myself. Do not be angry with me for speaking the truth; for there is no man who will save his life if he shall courageously oppose either you or any other populace, by striving to hinder the multitude of unjust and lawless things which are done in the state. It is necessary, therefore, that any one who really combats for the sake of justice, if he would survive even for a little while, should live a private and not a public life."

7. When Socrates had ended his defence, the votes were taken: first he was condemned as guilty of the charges laid against him; and, secondly, he was sentenced to die. He then once more addressed the court: "I would wish to speak kindly with those who have voted for me, in respect to what has now happened, while the ār'chons<sup>2</sup> are occupied, and before I go to the place where I must die. Bear with me, therefore, O Athenians, for such time as we have. While it is so permitted, nothing forbids our conversing together. I wish to show you, as my friends, what is the meaning of that which has now befallen me.

<sup>1</sup> Cār' i ca tūred, represented with ridiculous exaggeration; burlesqued.

<sup>2</sup> Ar'chon, one of the nine chief judges who had charge of civil and religious concerns in ancient Athens.

8. "O my judges—for in calling you judges I should call you rightly—something marvellous has happened to me. Hitherto, the Oracle of the Divinity, which is familiarly about me, with great frequency has opposed itself, even in very little things, if I were about to act in any way not rightly. But now there has befallen me, as you yourselves see, that which men may think, and most men do account, to be the greatest of evils. And yet this morning, neither when I came from home did the sign from the god oppose itself, nor when I came up hither to the court of judgment, nor anywhere during the defence I was about to make; although in other speeches it has often restrained me in the very midst of speaking. But now in this affair it has not anywhere opposed me, either in any deed or word. What, then, do I suppose to be the cause? I will tell you. That which has happened to me seems to be a good thing; and if we think death to be an evil, we are in error. Of this I have a sure evidence; for it can not be that the accustomed sign would not have opposed itself to me if I were not about to do something which is good.

9. "Wherefore, O my judges, you ought to be of good hope about death, and to know this to be true—that no evil can happen to a good man, whether in life or in death; nor are his affairs neglected by the gods. Nor are my affairs at this time the result of chance. But this is clear to me—that it were better for me now to die, and to be set free from troubles. Wherefore the sign has in nothing opposed me. I am, therefore, in no way angry with those who have condemned me, nor with those who have accused me; though they have condemned and accused me with no good will, but rather with the thought to hurt me. This, indeed, in them is worthy of blame."

### III.

#### 90. THE INTERIOR MONITOR.

THE Supreme Being is of a certain character, which, expressed in human language, we call ethical. He has the attributes of justice, truth, wisdom, sanctity, benevolence, and mercy, as eternal characteristics in His nature, the very Law of His being, identical with Himself; and when He

became Creator, He implanted this Law, which is Himself, in the intelligence of all His rational creatures. The Divine Law, then, is the rule of ethical truth, the standard of right and wrong, a sovereign, irreversible, absolute authority in the presence of men and angels. "The eternal law," says St. Augustine, "is the Divine Reason or Will of God, commanding the observance, forbidding the disturbance, of the natural order of things."—"The natural law," says St. Thomas, "is an impression of the Divine Light in us, a participation of the eternal law in the rational creature."

2. This law, as apprehended in the minds of individual men, is called "conscience"; and though it may suffer refraction in passing into the intellectual medium of each, it is not thereby so affected as to lose its character of being the Divine Law, but still has, as such, the prerogative of commanding obedience. "The Divine Law," says Cardinal Gousset, "is the supreme rule of actions; our thoughts, desires, words, acts, all that man is, is subject to the domain of the law of God; and this law is the rule of our conduct by means of our conscience. Hence it is never lawful to go against our conscience; as the Fourth Lateran Council<sup>1</sup> says, 'Whatever goes against conscience builds up toward hell.'"

3. This, I know, is very different from the view ordinarily taken of it, both by the science and literature and by the public opinion of this day. It is founded on the doctrine that conscience is the voice of God, whereas it is fashionable on all hands now to consider it in one way or another a creation of man. Of course there are great and broad exceptions to this statement. It is not true of many or most religious bodies of men; especially not of their teachers and ministers. When Anglicans, Wesleyans, the various Presbyterian sects in Scotland, and other denominations among us speak of conscience, they mean what we mean, the voice of God in the nature and heart of man, as distinct from the voice of Revelation.

4. They speak of a principle planted within us before we

<sup>1</sup> The Fourth Lateran Council, opened its sessions November 11 so called on account of having been 1215, and closed November 30, although sessions were held in January, 1216, held at the Lateran basilica, Rome, was convened by Pope Innocent III.,