

cannot know, even to the extent that our petty intellects tell us we ought, like the half-grown boy, who, though he has learned not to believe in ghosts, still trembles in the dark. This is no new theory. We all recognize, and have recognized all along, that this is so, that the highest moral nature is nearest in accord with the truth of things. This is why we call those men inspired who have the most exalted moral natures, and those men wise who have exceptionally exalted moral natures as well as superior intellectual natures, and give the man with merely the superior intellectual nature and a mediocre moral nature the lower title of clever, and the man with a good intellectual nature and a low moral nature we call merely sharp or cunning. This is why we rank a man of genius, that is, a man whose greatness essentially consists in moral elevation, above a man of talent, that is, a man who is great by his intellect alone or by his intellect chiefly.

We see, then, do we not, that religion, morality, and happiness are three names for the same thing—moral elevation.

This, then, is the end, the conclusion of the whole matter: Love all things—not because it is your duty to do so, but because all things are worthy of your love. Hate nothing. Fear nothing. Have absolute faith. Whoso will do this is wise; he is more than wise—he is happy.