

activity of mind, we pass by unobserved that which would be wonderful if philosophised and reasoned upon, and with the same inconsistency wonder at that which a little consideration, reason and philosophy would make but a simple affair.

3rd.— He will allow any object, however frightful in appearance, to come around, over or on him, that does not inflict pain.

We know from a natural course of reasoning, that there never has been an effect without cause; and we infer from this that there can be no action in inanimate matter without there being first some cause to produce it. And from this self-evident fact we know there is some cause for every impulse or movement either in mind or matter; and that this law governs every action or movement of the animal kingdom. Then, according to this theory, there must be some cause before fear can exist; and if fear exists from the effect of imagination, and not from the infliction of real pain, it can be removed by complying with those laws of nature by which he examines an object, and determines upon its innocence or harm. A log or stump may be, in the