

tiger or a louse; but it is a vice to take delight in torturing a wild beast caught, and also in prolonging the death-struggle of a fly. It is our moral duty to resist evil, but we should not resist evil with evil. Let us combat evil and all the creatures representing evil in an honest and square fight, but having conquered them, let us not delight in their destruction, for even the meanest and most wretched creatures deserve our compassion; they are the products of circumstances and cannot help being such as they are. Being evil, they deserve destruction, but he who finds pleasure in serving as their executioner becomes vicious in exactly the same degree that he yields to the passion of hatred and vindictiveness.

Mark well that whenever a murderer is condemned to die, that the law must condemn him and not the judge. The judge only pronounces the judgment, and the executioner is an instrument of the law, not a murderer. A judge who hates the criminal is in his heart guilty of an offence similar to that for which the criminal is condemned. A true judge has a sorrowful heart, and great is his responsibility.

The two greatest religious leaders of mankind, Buddha and Christ, have taught us to have compassion, but neither the one nor the other prescribed to avoid once and for all the infliction of any suffering. On the contrary, they taught that suffering is unavoidable. Buddha did not say that salvation is obtained by yielding unreservedly to the sentiment of compassion; he taught salvation by enlightenment. The bodhi, or enlightenment, is higher even than compassion which implies that the compassion which we must exercise towards all suffering beings is subject to the discrimination afforded by the light of the bodhi. And Christ's mission is mainly a lesson of sacrifice which means that salvation is obtained through suffering. There is no sentimentalism in either case.

Now we ought to bear in mind that the moral man should never yield without previous deliberation to a sentiment or passion of any kind, not even to the gentlest and noblest, such as charity, compassion, love. Be full of charity, compassion, and love, but do not yield at once to every gentle motion of your heart, for your charity may be misplaced and your love may do more harm than good.

A noble zeal for truth was the original motive that begot the Inquisition; and a genuinely charitable spirit has pampered pauperism in Italy and other good Christian countries.

Therefore we must beware of yielding to sentiment, for every kind of yielding to sentiment is self-indulgence and will be productive of good by haphazard only in the same way that an animal may