

Varieties.

FREEDOM OF MIND.—I call that mind free which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God, and the rights of his children, which delights in virtue and sympathizes with sufferings whenever they are seen, which conquers pride and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free which is not passively formed by outward circumstances, which is not the creature of accidental impulse, but which bends events to its own improvement—acts upon an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinions, which feels itself accountable to a higher law than that of fashion, which respects itself too much to be the slave of the many or the few.—*Dr. Channing.*

TALENTS.—Men of splendid talents are generally too quick, too volatile, too adventurous, and too unstable, to be much relied on; whereas men of common abilities, in a regular, plodding routine of business, act with more regularity and greater certainty. Men of the best intellectual abilities are apt to strike off suddenly, like the tangent of a circle, and cannot be brought into their orbits by attraction and gravity; they often act with such eccentricity as to be lost in the vortex of their own reveries. Brilliant talents in general are like the *ignes fatui*; they excite wonder, but often mislead. They are not, however, without their use; like the fire from the flint, once produced, it may be converted, by solid thinking men, to very salutary and noble purposes.—*Trusler.*

PEACE.—Peace is the chief good of a commercial, and indeed of every people. European nations, with all their improvements in civilization, are still too near the savage state while they terminate their contests by war. Nothing but self-defence can justify it.

And if those who declare that it shall take place, under any circumstances but the necessity of self-defence, were compelled to go into the field in person, it is probable that national disputes would be settled by the intervention of neutral powers, and the sword converted into the ploughshare. To avoid war, the direct calamity of human nature, should be the chief object of every humane man and wise minister.—*Vicesimus Knox.*

INEQUALITY OF COMFORT.—The difference of the degrees in which the individuals of a great community enjoy the good things of life, has been a theme of discontent in all ages; and it is doubtless our paramount duty, in every state of society, to alleviate the pressure of the purely evil part of this distribution, as much as possible, and by all means he can devise, secure the lower links in the chain of society from dragging in dishonour and wretchedness.—*Sir John Herschel.*

METHOD OF READING.—Every man should keep minutes of whatever he reads. Every circumstance of his studies should be recorded—what books he has consulted, how much of them he has read; at what times; how often the same authors; and what opinions he formed of them, at different periods of his life. Such an account would much illustrate the history of his mind.—*Boswell.*

People are commonly so much employed in pointing out faults in those ahead of them, as to forget that some others may at the instant be descanting on theirs in like manner.

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