

Dr. Ingleby, failed to make sense of Emerson's new evangel. He called him a "propounder of enigmas;" and, in illustration, quoted "Man is a golden impossibility," as being on a par with "the peace of God that passeth understanding." Still, it may well be a "golden impossibility" to unite in one member of the species Cæsar, Plato, Christ, and Shakespeare, to make a perfect man.

But, apart from this, the mere announcement of an equality of rights in the world of intellect gave me faith in the competence of each man to judge all things, unawed by all authority but Truth. The advice of Emerson is, "TRUST THYSELF; every heart vibrates to that iron string." (I, p. 19.) Then, "We are no longer minors or invalids, intellectual dependents or imbeciles, but claimants for culture and liberty; the integrity of our own mind being the only sacred thing. Whoso would be a man must be a Nonconformist." (I, p. 20.)

No one knew better than Emerson what it cost to be one. Social ostracism was the penalty for being a known reader of the pious Unitarian preacher. As he says, "For Nonconformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor." (I, p. 23.) At the time referred to, not only the bishops and the clergy practised persecution, but even employers and their agents lent a hand. It is as absurd, however, to attempt to coerce the intellect by bodily or mental penalties as to attempt to storm a castle by logic.

Not only in tracts written for circulation among ignoramuses, but in works for which a thousand guineas were paid for the writing, Emerson's works were placed under a ban. "Wide is the gate and broad is the way that leadeth to destruction." But he was in good company, for the list included the names of most great modern writers. Even Coleridge, orthodox as he thought himself, was scolded for writing—

"He prayeth best that loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

To say the least, this attitude of persecution indicated a low estimate of culture and morality.

To form a judgment of Emerson's views on vital points of theology and religion, we must read his utterances on the relation of man to God, the Bible, and the Church, as taught fifty years ago. The difference in

the metho
the host
not a Rea
"Thus sa
endless se

We nev
not used;
his descri

"We v
Logic is t
its virtue
tions, and

Thus, i
that the h
aspire to

"Bewa
all things
be turned
heart, the
all at the

Emerso
quences o
it may co
mind and
classes of
to the obs
ancient an
book issue
was not fa

Like Sh
source of
at men an
heroes of
have shed
Conceding
of the pas
one thing
accept its
The axe an