

shadowed by the primary, is in accordance with the Divine will, and is so in all its departments and all its forms, notwithstanding that it has come to pass, that here also, as in other earthly things, evil has in some degree become mingled with the good.

We make this remark for the purpose of vindicating, so far as we may, the marvellous phenomena of Human Literature, past and present, from the contempt which is sometimes sought, rather blindly, to be cast upon it by a narrow dogmatism, which would stigmatize it all, indirectly, as a mixed congeries of filthy rags and splendid sins. To entertain such a thought as this, is, I think, to ignore foolishly the plans of God.

§ 4. *All the Human Faculties to be Developed and Made Productive.*

It cannot be gainsaid that when man was divinely endowed with his faculties, it was intended that they should all be developed to the fullest extent of their capacity: that where the gifts were largest, and most perfect, there the developments should be the largest and most perfect; and that these highest and most perfect developments of genius and intellect should serve as helps, as lights, as encouragements, as consolations, to all inferior grades of men and minds in *their* developments cotemporary and subsequent.

Thus by action and reaction between great and little, between less and more, under divine supervision, under influences apparently human, but really super-human, was the human race destined to educate itself, as we see it has to some extent done, though as yet coming far short of what is clearly possible and desirable, both in regard to the point attained, and the numbers embraced.

Now, at seasons of especial stirring in the affairs of men, in marked transitions from old things to new and better, it might be expected,—as we may believe it was divinely intended,—that there should be in literary form, especial developments—developments of especial importance to after generations. In proportion as the movement itself was something “quick and powerful,” pregnant with results to the bettering of after generations, we might expect its intellectual products would be over-ruled to be especially deserving of earnest study. And do we not find this to be the fact?

Such a season of movement and of corresponding production, prolific and precious, was, as we have seen, the era of three hundred years ago, when the great men already named, with many others who are unnamed, in various degrees resembling them, lived, and thought, and wrote.

§ 5. *All the Activities of the Human Mind may be Harmonious.*

By maintaining it to be the divine plan, that in the predestined, though not fulfilled education of man, ALL his faculties should receive culture, we get rid of the antagonism often sought to be fostered between the culture of the religious instinct, and the culture of the other gifts and faculties of man,—an antagonism that has proved more fatal than any other thing to his progress. And we at the