

fear that thou mayest become at length quite hardened, and feel no deprivation whatever. I do not entreat thee entirely to break with these occupations, which is impossible, but only sometimes and at certain seasons to interrupt them. Thou art a man ! Then show thy humanity, not only towards others, but also towards thyself, that thou mayest be a right, a whole man. That thy humanity may be whole and perfect, let the arms that embrace all, embrace thyself also ! What does it avail that thou gainest others, if thou lose thyself ? If all have thee then be thyself one of those that have thee ! Thou art a debtor to the wise and to the unwise ; be then also thine own debtor ! ”

The more complete a human life is, the more fully and harmoniously will it unite the contemplative and active in it. For it is the supreme glory of man to witness within his own nature the reconciliation of apparent paradoxes, and to find the transforming medium in which the utmost extremes may meet and blend together. Michael Angelo, in his great statue of Moses in the Church of St. Pietro in Vincoli at Rome, seems to have grasped the idea, wrought out so largely in the experiences of his own life, that the strength of the Hebrew law-giver lay in the wise interfusion of these two elements, his quiet fellowship with God, and his untiring effort for his people. On either side of the central figure with its long, flowing beard, and intense, almost severely earnest expression, are the statues of Rachel with hands clasped, and face upraised in prayer, and Leah with cornucopia in one hand and crown of flowers in the other, symbolizing respectively the contemplative and the active, as reflected in the patriot's history. Forty years Moses had lingered in the desert of Midian, nursing great thoughts in his bosom, and educated by the ministry of Nature, and the ministry of God. And, when the time was come, he bore into the stern arena of his active life the inspiration of his long solitude, so that he was able steadily to brave the Egyptian tyrant's wrath, and to lead forth oppressed, despairing Israel upon their march of freedom. It is a great secret to know how to combine action and contemplation so that they shall both exert their greatest influence. The ideal man of the philosopher, even when he is not a pure abstraction, ought to stand on a higher pedestal than the thronging multitude. It will be a good thing to gaze upon him sometimes, at least, as one would gaze upon a sublime work of the painter's art. Nay, if his portrait is that of a worthy ideal of humanity, it will be a great misfortune to lose sight of it at all, or to abandon for a single moment the effort to follow the sweep of its majestic outlines in shaping our own career. But when you go forth from companionship with these shadowy, though not unreal forms, with which profound and earnest thought has filled the imagination and enkindled the heart, and encounter the man of flesh and blood in the midst of the hurry and toil of his daily life, there will be almost inevitably a