

"Compensation," "Our strength grows out of our weakness. . . . A great man is always willing to be little. Whilst he sits on the cushion of advantage he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. *It is more his interest than it is theirs to find his weak point.* . . .

Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success; but as soon as hurried words of praise are spoken of me, I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist."

One or two passages from his essay on "The Over-Soul," or, as we would say, "The Universal Mind or Spirit."

"We know the truth when we see it, let sceptics and scoffers say what they choose. Foolish people ask you when you have spoken what they do not wish to hear, 'How do you know it is truth and not an error of your own?' We know truth when we see it, from opinion, as we know when we are awake that we are awake."

Dr. Steele's opinion, "That we cannot discern the ordinary operations of the Spirit from our own thoughts," would hardly find favor with Mr. Emerson, that a man bears witness to the truth by every thought, word, and act of life, is clearly brought out in the following: "If a man have not found his home in God, his manners, his form of speech, the turn of his sentences, the build, shall I say, of all his opinions, will involuntarily confess it, let him brave it out as he will." And again, "If he have found his centre the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstances. How like the confidence of the

Divinely guided man is this, "The things that are really for thee, gravitate to thee. You are running to seek your friend, let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power which, as it is in you is in him also, and could, therefore, very well bring you together if it were for the best." And this again, "Oh, believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear." How far in advance of the common thought is the following: "Our religion vulgarly stands on numbers of believers. Whenever the appeal is made—no matter how indirectly—to numbers, proclamation is then and there made that religion is not. He that finds God a sweet, enveloping thought to Him, never counts His company. When I sit in that presence who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?" More anon.

A. TRUAX.

ABSOLUTE PERFECTION.

If it were not so common a practice it might well excite our surprise that men will dogmatize about this and similar expressions. Should we at any time in our speech or writings use a sentence or illustration, which, detached from its connections, may be made by some ingenuity to imply this unknown quantity, immediately it is snapped up, and we are made by it to teach infallibility, perfection, and all the other infinite quantities, according to any notion which they or others may attach to said expressions.

Well, suppose for the nonce we do not repudiate their contention, and that we do claim infallibility and absolute perfection, even then, it is mere dogmatism to talk about the impossibility of growth and expansion. Can they prove that there is no growth or progression in the states indicated even by the expressions they criticise?

What does the finite know concerning