

too long in your grant. Why should you bring this beating on yourself? But what is done cannot be undone. Let us not think of it any more. If you will forget what is past, we will gild you over brighter again than before.' "

Man has never been at a loss for gods. He has worshipped almost everything, including the vilest and most disgusting brutes. He has worshipped fire, earth, air, water, light, stars; and for hundreds of ages prostrated himself before enormous snakes. Savage tribes often make gods of articles they get from civilized people. The Todas worship a cow-bell. The Kotas worship two silver plates, which they regard as husband and wife; and another tribe manufactured a god out of a king of hearts.

Man, having always been the physical superior of woman, accounts for the fact that most of the high gods have been males. Had woman been the physical superior, the powers supposed to be the rulers of Nature would have been women, and instead of being represented in the apparel of man, they would have luxuriated in trains, low-necked gowns, laces, and back-hair.

Nothing can be plainer than that each nation gives to its gods its peculiar characteristics, and that every individual gives to his god his personal peculiarities.

Man has no ideas, and can have none, except those suggested by his surroundings. He cannot conceive of anything utterly unlike what he has seen or felt. He can exaggerate, diminish, combine, separate, deform, beautify, multiply, and compare what he sees, what he feels, what he hears, and all of which he takes cognizance through the medium of the senses; but he cannot create. Having seen exhibitions of power, he can say, Omnipotent. Having lived, he can say, Immortality. Knowing something of time, he can say, Eternity. Conceiving something of intelligence, he can say, God. Having seen exhibitions of malice, he can say, Devil. A few gleams of happiness having fallen athwart the gloom of his life, he can say, Heaven. Pain, in its numberless forms, having been experienced, he can say, Hell. Yet all these ideas have a foundation in fact, but only a foundation. The superstructure has been reared by exaggerating, diminishing, combining, separating, deforming, beautifying, improving, or multiplying realities, so that the edifice or fabric is but the incongruous grouping of what man has perceived through the medium of the senses. It is as though we should give to a lion the wings of an eagle, the hoofs of a bison, the tail of a horse, the pouch of a kangaroo, and the trunk of an elephant. We have in imagination created an impossible monster. And yet the various parts of this monster really exist. So it is with all the gods that man has made.

Beyond nature man cannot go even in thought; above nature he cannot rise; below nature he cannot fall.

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