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THE

CHARMS OF LIFE



By W. E. F. KRAUSE.

AUTHOR OF "AMERICAN INTERESTS ABROAD," "THE INFLUENCE OF THE
UNITED STATES ABROAD," "THE SANCTITY OF MARRIAGE,"
"BIANCA," "HISTORY OF THE GERMAN-FRENCH
WAR OF 1870." ETC., ETC.

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P R E F A C E .

As it is the most obvious will of God, which nature teaches man, that the human being live happily during the tenor of time, allotted to it in its condition, as assigned in nature, so ought "happiness" to be depicted to show that not only is it found in the code to the laws which govern nature, but on account of the reason of man, which, when attained to its fullest strength, as arousing faith in a supreme spiritual power over nature, is by the aid of faith, fully realized by man.

In order to illustrate the above as lucidly as possible, because there are occasionally men to be found, who appear not to experience happiness, nor behold any charm in nature, consequently in life, I have sketched the life of man as two-fold, viz: the life of nature inclusive of man with reason without faith as dead, and *vice versa* with faith as life.

Furthermore, that faith in God affords to man a hold so strong, that it appears as if it were beyond the control of reason, which has the effect that adversity mirrors itself at once as naturally and entirely consequent upon man's own manifold errors only. This conviction leading man towards a valuation of the instant of life, and admonished by the senses, as he unrelentingly is, to labor, man readily finds the charms of life by the diversion of labor.

A life among the people, being the ground assigned to labor by civilization, man in adversity constantly notices that there are always fellowmen, who are more unfavorably circumstanced, than he is, which contemplation as realizing fortitude, leads a disconsolate mind from the darkness of despair into the light of the charms of life until natural death.

By W. E. F. KRAUSE,
Author.

THE CHARMS OF LIFE.

For the purpose of producing moral actions, man evidently, though necessarily presumptively, fancies that his mind exists by the ever inscrutable wisdom of God, as it is by far the most important issue of all life created, not on account of, as in the case of the air, its curious invisible material strength, but its entirely immaterial, spiritual force, which it develops during the growth of man, making it incomparable with, and distinguishing it radically from the general conglomerate of living, but inferiorly animated creations of nature, the existences of which are consigned upon this paradisiacal earth as from amidst the galaxy of a brilliant throng of constellations, belonging to the, in all probability, from natural causes, uninhabitable, comprising the inconceivable, and forming the immensity of the Universe of matter only.

The mind of man, from its ability to retrospect the past into childhood, and to carry itself back over forty years to any given part of the terrestrial globe in a fleet, yet credible instant, although a time of some few decenia of years and lands within reach upon earth, stand in no comparison of any reliable strength, the former with eternity, and the latter with a comprehensible universe, as far even as astronomically discernible, yet that light, so completely clarified, as to prove itself not only to be, but to exist emancipated from atoms, when thoroughly mature in an healthful bodily and mentally well cultivated state, so developed upon the great field of useful labor, personally performed among the people, exposing it to experience of the world and realizing this most serviceable wisdom, through a correct perception of the duties of civilized life as the climax of its attainable usefulness—that

ability of the mind, in its applicable living strength, to draw from nature with the spontaneous aid of senses: "inspiration" and to receive it with such vital force as to beget "thought," which can ripen into "idea," and instantaneously mature into "motive," preparatory to action, when accelerated by an impetus of voluntary intention and will—that mind of man, notwithstanding its prescribed littleness, admitting of no reasonable comparison upon any reflection whatsoever, with the unlimited greatness of the spirit of God is nevertheless sensibly supposed to be an integral part of what can be inferred of, only, of the Spirit of God in its inconceivable omniscieny as in earnest consideration of the fact of man's existence and with due deference to what the mind of man has in ages past, and is able to conceive of all that constitutes civilization.

From the simple fact that the mind exists, is here in nature created, is brightest and strongest in manhood, when serene and the body healthy, is immature in the child, without vitality in the insane and the idiot, of no acuteness in the imbecile; gently weaned from the patriarch; non-existent in the dead; not clarified in the living animal, but instinct only; graduating towards the cannibal, is partially obtused in the sensualist, until it controls life in the enlightened man—sensitivity in the plant, magnetism in the gem, and electricity in the air, the water and the fire—it renders to man, together with the fact that in nature he only is privileged to give utterance of his thoughts in coherent speech, an all-convincing proof of the towering importance which God attaches to the use of the mind of man in its government over the senses, which latter man has to have necessarily in common with most animated creations of nature, in order to sustain bodily life.

This latter apparently unflattering condition with reference to the body of man, becomes nevertheless the greatest of all boons conferred upon the human being, upon reflection, that man's mind, so coexistent within a perishable body,

attains to that reasoning power, which is endowed with attributes of spiritual strength, unparelled elsewhere in nature, enabling it to rejoicingly appreciate the fact of life at any time, and everywhere upon earth, whenever it correctly interprets and properly directs the senses to utilize nature. Thus its own conviction of the purpose of the creation of man for the production of moral actions, being indeed fully established, their execution in daily personal intercourse with fellow-men, realises for him contentment, happiness, and a cheerful submission to natural death.

By this particular argument, I come upon a large number of suicides. Case No. 1—Man, incapable of comprehending that although God is Nature, that Nature is not God, and that the first invisible atom of space having necessarily been matter, and grown even into what is so far visible of the universe in colossality, must have been created; and in as much as any inanimate substance cannot create itself, in other words, give life to itself, it was created, and by the only possible alternative, of a spiritual agency—a God; whose spiritual power being infinite, because positively untraceable by the mind of man, not only proves by the life of nature that it was so, but by the first inspiration of a child, *that it is possible*; which inspiration or dawn of reason, although its spiritual life here sprung from clarified matter, and its vitality continues to be sustained by it, because nature influencing it, yet its power of active subjectivity, viz: consciousness, which it gradually develops, stronger and brighter, until it abates in old age, *is no longer matter*, but a life of itself; spiritual, because distinct from man's material existence.

This spiritual strength, being entirely distinct from all organic matter of nature, therefore rests plausibly upon the same principle as God's inconceivable omniscience, being capacitated as soon as the body is mature of being creative, not only of matter, as on the par with the life of nature in its organism, but of being alone in nature creative of intellectual

inspirations, as evidently in the design of a God's own for eternal purposes, and guaranteed by the distinction of man's mind over the instinct of the animal, and all other creations upon earth, having animation equivalent to life in nature.

Thus, God having created matter for purposes of his own, the interesting and curious mystery enshrouding its *necessity* in the form of an inconceivably vast accumulation of a constantly miscegenating more or less animated matter from the stellar system to the molecule of the earth, with man as a race, existing now by more than a thousand millions upon it, which latter, in an astronomical point of view is a barely noticeable part of the Universe at large, yet, notwithstanding, is the only planet, which, at least the scientist presumes to suppose, can be inhabited by man, then again the period of time allotted to man's life upon earth, being ordered so very brief for the production of conspicuously useful actions, and his body subjected to such unremitting and vigilant care on the part of the mind over the senses in their adherence to nature concerning health—this astounding mystery so completely captivating the mind of man in regard to God's Spiritual power and so reverently realizing that power when the eye beholds the inimitable designs of all that is nature, especially when assisted by astronomical study or in pursuit of microscopic research, is the towering cause of man's contemplation upon eternal life and creates that abiding faith in the certainty of a God's every day's surveillant Spiritual care over nature and that exquisite certainty for his provision for man's soul hereafter, which is the hope or anchor of this life in the storms of adversity and the origin of man's submissive piety.

They are the parent feelings of man's sovereign dignity to honor the Great Ruler by steady useful labor in obedience to nature, during the fleet instant of life, as in reality the only time given to, and demanded of him to do right in, which the sweet home of childhood and afterwards a universal free and competent education for the purpose of personally applying their benefits to man's daily actions among the people,

teach him how to do, and to rest in his grave assured that he is all right hereafter.

This contemplation, accustoming man to think of God while at labor, to feel convinced that His Spirit is omnipresent, and that every pulsation of the heart should be to please him, is the only bulwark which holds out strong enough through life to shield man against the storms of adversity. It is so strong, because it is natural, directing man's entire power of the mind to the full utilization of the instant of life as in strict accordance with the will of God, read from the open book of nature.

As far, however, as a futurity anterior to death is concerned, charitable duties incumbent upon our families, or relations, fellowmen in sight and out of sight, demand compliance with the rights of civilization, substantiating society upon the moral basis of single marriage, (as early as maturity will reasonably permit, for the very potent reason of self-respect, which, unheeded, results in No. 2, the largest class of suicides: the imbecile malcontents,) a competent, free and universal education, and that republican fellowship of man, which by its sworn fidelity to law and order, renders labor more effective in the strong, elevates the education of the poor, and benevolence towards the helpless, to a God loving principle, and makes the consequences of man's mistakes in life, less onerous for him to bear.

So freedom is guarded against power; liberty appreciated by moral conduct; the independence of man as a sovereign being honored by such a fearless union of strength, for the protection of man's free will, vote and voice against imposition and pernicious selfish aggrandisement from individuals, cliques and clans; the life of man made a continued feast, and God honored with filial piety.

The great, brilliant and fiery sun we behold as nearest to this planet, and belonging to the vast and harmonious system of nature, having been made subservient from so immense a

distance to assist in this direction of the universe, by animating this little paradisiacal earth, consequently, man upon it, the mind conceives from this visible and tangible demonstration of God's ordinance, not merely the awe-inspiring omniscience of his power in general, and directly the importance attached to the physical existence of man, conditioned as his body is—subject to warmth, frail and puny; above all, short-lived, yet containing that mind which is created to conduct its intellectual labor, whether mentally conceived or manually performed *in broad daylight*, in order that it can so best direct the senses to perform their necessary functions for sustaining physical life, as man is forced to in common with most animated creations of nature, by hunger, thirst, and sleep, at regular intervals, and to realize for itself happiness, and for the body health, as in which latter state only, it can be thoroughly vigorous, arrive at happiness through labor, estimate exactly the importance of life by enjoying its incomparable bliss in timely single marriage and social intercourse with fellowmen, at the same time become cheerfully submissive to natural death, to which the hour-glass of time gently and unerringly points, as being the most important of all the instructive episodes of terrestrial life, it being the cradle of another life—hope rocked by faith.

Were these aforesaid facts less demonstrative, consequently less palpable, and their truth less universally conceived, less verified by all mankind; therefore, not realized and not experienced by all the race alike, the simple creation of matter only, as contemplated upon in the visible section of the universe; in particular, the phenomena of nature in general, the gradual miscegenation of matter here, from the invisible molecule to the formation of the earth, with man's frail body upon it, so insignificant of strength in comparison with the Pachyderm; so inferior in delicacy, if not beauty and loveliness, to the flora around us, our sisters; and so confined to the ground in comparison with the privileges of the condor, would be very apt to cast a gloom over the mind of man; that

its spirit is at all required to wait, and shall not now break the fetters of its bodily encasement, in order to at once conceive God in his ruling spiritual power exclusively, and to be with the great ruling spirit, explanatory of the necessity for this terrestrial, as well as an eternal life, culminating in a full perception of the origin of the master spirit—which gloom, an ingratitude towards God in the face of life received, and his obvious will, to patiently wait until natural death, as demonstrated by the appearance of a centenarian, again helpless as his life was in childhood, and the ruling order over nature upon this earth at large, which so fully guarantees to man not only constant care throughout life, by the fact of its existence, but the joys of life during the performance of his labor—as inferred of best by the sweet and thrilling song of little puny birds, born in freedom *like man*, to sing in liberty, to labor in independence, and to die a natural death—might, indeed, become very dangerous to the peace of mind of man, and detrimental to his happiness in general, even lend a show of a semblance of exoneration to the atrocious act of suicide, on account of its childish impetuosity, were it not that the mind of man, as inmate of himself, who shall have and has bodily life; and now, simply because he had not while others had, life in previous ages, the knowledge of which is at his disposal, *was so constituted* as to be thoroughly able to realize not only a *pious* but a *joyous submission* to God's will *to live*, moreover to find that, the indescribably felicitous serenity, which it enjoys, when in blissful repose from its own creation of pure and good motives, by which is understood in general parlance, the conscience of man, afforded to the mind all the strength necessary to patiently abide the time of natural death.

The creation of inspirations and thoughts, as sapped from the surroundings of nature, constituting man's intellectual life, their concentration into ideas and motives leading to actions, visible by mankind, which, if practical and good, are moral and serviceable to himself and fellowmen, form the

respective living age and in their mites from all combined—are civilization. These mites, amassing as they do upon the rock of ages for the benefit of futurity, as the ages past, serve man now instructively, explain upon rational ground the purpose of the creation of the mind of man, while their performance during the instant of life render it, animated by its terrestrial charms, accessible to all, a joyful existence, which realizing contentment, includes that meek patience for a natural death, which is the obviously foremost duty, incumbent upon man to fulfill towards God.

This identical state of man's happy mind, the result of a serene conscience is not only the natural consequence of the good action of civilized man, but his verification of the truth of his faith in an omniscient God as well as his obedience shown towards Him in regard to the appreciation of life as tendered to him. It is indeed life fully realized; it is the nucleus of that ineffable bliss, so rapturous in its effect to, so pervading in its fullness; the mind of man which, signifying happiness, is designed by a loving God to reconcile man to the cumbersome condition of his bodily existence in nature.

Were happiness not an experience: were its condition not an incontestable reality, the creation of nature with all its sightly splendor, its harmony, its vastness, its perpetual motion of force, as a reproducing agency of matter, could not but appear as altogether superfluous and dead; whereas again, a blissful state of the mind of man, representing a serene conscience, proves itself throughout the tenor of life as the formidable bulwark against the towering surf of an unreal adversity, exhausting and reducing itself to a dashing spray, necessary, as is the foam to the ocean, to show man his follies by the cross he has to carry, in due consequence of same and to guide him to fortitude to amend himself by commencing to labor industriously, to act sensibly, and to be steady in the course of righteousness at the helm of ship, when, again in a hurricane of the consequences of his errors upon the ocean of life.

The subtilty of the serenity of man's conscience, consequent upon his moral actions during so short a period of individual life, slowly, but gradually, increasing with each age, as composed of man's matured labor to advance morality, serves not only as another obvious truth of the purpose of the creation of the mind of man, but shall teach him the most important lesson of life, viz: to value the past and the future LESS, than the instant of life, that the knowledge of the past, and his good intentions for the future after death, are fruitless unless applied by him to a set purpose of good *now*: beautiful blossoms only, which however do not mature and perish upon the tree of life, on account of theories and blissful fancies not moistening with the sweat of brow the ground of civilization upon which man appears in life, and that the accumulation of ages, which the mind of man in its sovereign existence is directed to contemplate upon, in order to fully realize the importance of life for spiritually universal purposes, indefinable therefore by the mind of man, just as much as God's own origin is, should thus increase his efforts and energy to the utmost ennobling extent.

It is to a tendency of the mind, becoming injudiciously unregardful of the great gift of the presence, in fact, wasting it superciliously, that in cases of dire calamity, which man can learn in active life among the people only to regard as, and find in reality to be *unreal*, emanating as all adversity does, with the exception only of grief decreed by God through death of beloved ones, for which however his all considerate love administers the healing balm of time—from man's own or his ancestors inadvertence, that a great number of cases of suicides are traced to, in the lack of fortitude to manly bear the consequences of their follies.

Case No. 3: I now refer to despair on account of hereditary incurable diseases which man is obliged to admit the truth of, when his mind, in which he cannot evade the eye of God directs him to analyze his doleful chagrin and must admit

that, he or his ancestors trespassed wildly and unwisely upon nature.

Case No. 4: Man, who aware of the superiority of his mind over other animated creations of nature, studiously alienates himself from the people and aberrates his intellect with visionary preparations for the future after death, without, however, substantiating the same by faithful actions towards God in serviceable intercourse with fellowmen, as demanded of him by life in his possession and the peremptory order of nature, governed by the stern will of that God, the aforesaid man in so silly a manner wishes to please.

No. 5: Man, appearing among strangers, who is so impolitic, as to retain the manners and customs of the people of his native land without improving upon his general knowledge of the world by studying those of his new acquaintances; the consequences of such a clannish life, which reduces travel to a sight seeing, time wasting frivolity, is, that he finds himself forlorn, wherever he may be and in whatever circumstances he may live, soon falls a prey to weariness, and if wealthy, often to sensuality, but in the end, to poverty surely, for the man, who does not study life among the people, where the vote is cast which makes the law, and the dollar is made which honors labor, is sure to lose his millions and blame the land for it, instead of his own stupidity—exactly the same refers to man, who lands among strangers poor: without labor he defies nature, which is inexorable, and civilization, which, although lenient, sternly insists upon will to labor, and is ever ready to accommodate any earnest applicant in robust health, with innumerable opportunities to utilize his prowess according to capacity and to be surely rewarded for it; as to the helpless, it honors God by gently enfolding those with its broad system of charitable institutions.

The sixth case: The most deplorable of all cases of suicide is man; who, very young, consequently inexperienced of the

world, loves ardently to distraction, but not having had time to study human nature thoroughly, and become aware that the divine inspiration of love, which leads to single marriage in civilized life and its golden wedding, as the result of reciprocated tender love and the consequences of each other's respectful treatment, is in a lady, as unaccountable as it is accountable in his own true, loudly palpitating heart; therefore, that the reciprocity of the intense feeling of hallowed love, as emanating from the sovereign will of the mind of a person of either sex, and resting upon character through life securely only, is entirely voluntary, and cannot possibly be coerced, not even by the most heart-melting and truthful protestations of the sincerity of affection—neither by any conventional or worldly consideration whatsoever, nor countenanced by assiduous study, or obliterated by travel, or indeed by time; but can find its successful solution only in a complete harmony of tastes—the consequence of general associations and subsequent inclinations, a certain obsequiousness and perseverance, reasonably guided by hope.

The Charms of Life are fully realized by man through his moral actions, the result of an earnest study of life of the past, when the knowledge so acquired has been individually applied to the present for such useful purposes, as to merit acknowledgment from civilization of the day, of each respective age.

Such an acknowledgment from fellowmen, affords to the mind an intense gratification, which attaches man to life, its duties, which are its purpose, its usefulness, which is its necessity.

This gratification, being a combination of spiritual and temporal delight attains to intensity through a reflex of God's spiritual presence from the conscience of man upon the latter's action to the world.

The intensity, therefore, rests upon faith, and is unattainable without this ideality because the force of reason, as here obtained in nature, and culminating in faith, otherwise weaning—the mind of man is necessarily ultimately lost in a maze of bewildering reflections upon the fact of nature through its frantic research to trace the code to the laws by which its miscegenated matter is governed, leaving man in possession only of a meaningless life, without purpose and necessity, indifferent to his actions among fellowmen, a universe's triumphant existence and his life individually upon earth.

The Charms of Life are consequently issues from the laws of nature and realizable, as well as accessible to the human race as civilized, and consist in doing good, because no feeling kindles a more intense delight, no action of man is more sensible, than a voluntary unselfish act of kindness; it honors God by loving man; man's own sorrows, in itself unreal, because amendable, are forgotten while he aids another; no triumph greater, no wealth more enormous, than to save man, who apparently is lost, to assist him in regaining his happiness.

The immutable laws of nature, under which the reason of man is developed and at the expense of eternal happiness is directed towards a full realization of the terrestrial charms of life, as these present themselves daily to the mind with the aid of senses through what is new and sudden, are the spiritual instigation and the physical authority, to which man submissively and gladly bows during the fleet instant of time, which only is his. The charms of life are therefore a consolation, as well as a delight until natural death.

First, They are a consolation, because a combination of spiritual and temporal fancy and impression—both are natural: to fancy to be with the Spirit of God after death as well as now, is natural, because of the illimitable sway of reason, and to be impressed that His Spirit pervades all nature, con-

sequently is its life, and the origin of the matter of nature, a creation of His Spiritual power is natural, because the mind of man, as clarified matter of nature, during the growth of infancy, proves it, and reason, the matured strength of the mind demonstrates it as natural, therefore as possible, besides being the only alternative.

Thus: faith is life because the purpose of the creation of nature being unknown, its necessity likewise, nature itself must appear as a living death; a fiery steed, mounted by the body of man, reigned in by mind, guided by reason, and galloped through the plains of darkness of a brief, meaningless existence, *vice versa*: life is faith, because faith does not dwell upon the origin of the Spirit of God, but guides reason to dwell upon the origin of a miscegenated matter of nature, to the use of which man is confined.

Second, The charms of life are a delight, because they appear as the purpose of, and the necessity for the creation of man; the cramped condition of his body being so situated that, according to the laws of nature, sensual impressions shall commingle with mental delights and be governed by intelligence. This fact is the crowning point of faith: it honors God by submitting to nature in an intelligent way; although God is everywhere, and man never alone, when alone, in this labyrinth of simply animated matter, yet it is dangerous, to view life in that way, because it is unnatural, and nature demands that labor be forthcoming, civilization that it is publicly appreciated, and a civilized man's necessities, that it is converted into money, for which the public are necessary.

Man alone, gradually falls to pieces; a lonely pine upon the Potrero of life, exposed to constant gales. Besides, nothing is alone—everything has company—nature is fraternal, living in a constant jubilee; the people its jolly host, God and man the honored guests. Where God visits, man is a gentleman, and the woman a lady, as the world is one

palace to therein politely greet whom you meet, and as intimacy is voluntary, so is social liberty distinct from political. A life among the people, converting strangers into acquaintances, ideas become unbiased, man's judgment just, as similarity of tastes and associations form friendship and love. Nature, by its production of two distinct sexes, peremptorily demands single marriage, and civilization points to it at as early a period in life as maturity will reasonably permit, in order that the sanctum of the golden wedding may be reached, which treasures up the archives of the best spent lives.

As the baby is the most important creature of creation, containing the germinating strength of the mind of man, its mother's spirit of love, the most intense and lasting sentiment; the aurora borealis, nature's most awe inspiring feature, and the *mucuna bennetti* of New Guinea, the handsomest flower, quite lately, although of course, somewhat boldly, so acknowledged, festooning itself upon the cannibal islands, so does an active life among the people prove best, that the bloom of happiness, allotted to mankind as so developed from earnest labor, producing moral actions, can embellish every mind and everywhere as in strict accordance with the particular nature of its own culture. To direct that culture wisely in the child is the object of single marriage, to further expand it the object of universal free and competent education, and to apply it to life the object of civilization in order that man may realize its inestimable worth everywhere.

As the mind of man is directed towards God everywhere in nature, because nature gives the inducement to reason to comprehend his omniscency, so is knowledge of the use of nature, for the wants of man, that intellectual labor which realizes the charms of life and leads to the happiness of man.

With God so comprehended, man is indeed in Paradise every instant of his life and fulfills his duties towards himself and fellowmen cheerfully and efficiently. He has got tranquility, the repose of reason within the realm of eternity.

No worldly ambition as naturally expected from the production of a moral action can outglory the one to please God first, whether afterwards such action receives the highest encomium or experiences the extreme of a reverse from the world at large ignoring man's mite of labor, he is chagrined only, but never subdued in fortitude: he continues to live calmly and deliberately until natural death: a studious observer independent of himself of the charms of life, as these present themselves to the world. These have therefore a very significant meaning, viz: That they are realized through the peculiar position man is brought into in manhood when he needs them most, either as consolation or encouragement. Applied more directly to the fulfillment of the duties as well as the necessities of life, the gathering of knowledge from nature is that research, which particularizes the proper application of knowledge to life. Education facilitates the gathering of knowledge, which, directed towards investigation of the organism of nature, produces science, which is important, because thereby the knowledge of nature is made especially subservient to man's use.

Thus nature instructing, the mind conceives, which is sentiment, reason receives it and faith is born. Faith is the ready admission by reason, as sapped through the mind of man from nature, that nature's life is dead, that it is not life, which lives in nature, because it is and is represented by a reproducing force of the effect of its cause, harmoniously blended by order, and governed by immutable laws, but the Spirit of God which pervades all the dead life of nature from reason, the strength of the mind of man down to the mind itself, as the most clarified matter of nature and further down to all the unclarified simply animated matter of the universe at large, inclusive of this little earth.

Faith is therefore the only Life which lives, because it is not the reason of man which lives, but the force of it, "faith," which upholds its strength, while reason, simply as strength of the mind of man, which latter again as clarified matter of

nature, made spiritual to guide the senses in their functions, to sustain the body of man, is, without faith, dead in any man, just as dead as mind and body is together with everything else, which man beholds moving automatically in nature, either noisily amidst silence, or silhouettes of shadow in effulgent light.

Innumerable cases of suicide are traced to a forlorn condition of the reason of man to comprehend the above; lacking the force to its strength—"faith" it is dead, and being dead, the senses so left unguided by a powerless reasoning mind, predominate at once over, and tear with zoological ferocity man into a premature decomposition of an unnaturally early grave, or thrust him headlong into suicidal death, not unfrequently under the most trivial provocations of either mental anguish or physical pain.

A life among the people applies faith; faith verifies hope, and hope rests in itself upon personal virtue to honor God, to ennoble one's self and to love God by doing good to others, by laboring joyously and by waiting patiently until natural death. What is natural is good. Civilization, including the last redeemed cannibal, attests thereby that every human being has redeeming traits, and were he the most abandoned of criminals.

This indeed man finds out only in a life among the people, where to his utter astonishment man is thought good enough at any time to come to his senses, although civilization at the same time reproofing severely according to necessity criminal acts, committed.

It is a duty towards God to respect life, and towards man that the law of civilization should put the ingrate out of harms way. At the same time it is a grievous error that the open presence of vice should instill immorality, as both vice and virtue in themselves voluntary have their origin everywhere. On the contrary, man's virtuous habits receive their

test and full consolidation exactly in a life among strangers, at the same time serving as an example to counteract evil.

Thus virtue shall not be viewed as a selfish hoarded-up treasure, but become instrumental to antidote the evil and serve civilization directly, through man appearing in public. As virtue and vice are no personalities, just as heaven and hell are no localities, but simply terms to denote the degree of man's purity—implying that vice is amendable, and virtue strong to denounce vice within the breast of man—so it depends not upon the words of man, but his actions in life among fellow men, to convince another of that—he is virtuous, or at least able to counteract the bad within himself. A virtuous man is knowledge of the world personified; the consummate knowledge of himself; an illustrated life of character; the luscious ripe fruit of reason; and nowhere does he attain to that highest standard of civilization more beneficially to himself and prominently as an example to others, than in a life among the people, because his talent is constantly and earnestly exercised, making his varied accomplishments really serviceable to himself and fellow men, to mutual advantage, while the old adage, "Tell me with whom you associate and I will tell who you are," is in no wise interfered with. Indeed such a life does not imply the necessity of familiarity, because intimacy being voluntary, remains always a matter of choice. It is there where he receives a constant encouragement from strangers to add to his own knowledge of the duties of life, and where his views further expand and correct themselves similar to the select society of ladies, in an evening circle, whose very presence, restraining man within bounds of decorum and preventing him from losing the grace of his manners, proves to man an incomparable advantage, because the time so spent not only prevents him from falling a prey to the indulgences consequent upon the possibility of encouragement given to vice by man in evening hours, but from not exposing his principles to the

possibility of impairment, and his rectitude to manifest temptation.

To a gentleman of the world there is nothing more annoying than vulgarity. It is disagreeable, because it is low; it is unprofitable, because it is the worst type of ignorance. No position, wealth or learning, shields a man from contempt who disgraces the "gentleman," by low manners, language, and advice, as being the index of low principles and their cohorts of shame. To be unacquainted with him is a far greater fortune, than in boon companionship with him, to waste reputation and self respect. The friendship from such a man is always nominal. A low person, no matter how influential or rich he may be, is never permanently reliable, except in cases that lead to the destruction of both character—the flower of life, and friendship—the reflex of one's self.

As it is the outward influence to the mind which makes man good or bad, according to the degrees of virtue and vice it offers, so it is exactly in daily life among the people, where, on account of the large field it represents, man learns proper discrimination of what is good or bad, guarding his mind accordingly. The people are an observatory of the actions of man, noting down with astronomical accuracy the minutest traits and all clandestine movements of man upon the horizon of society. There is no shirking from the argus eye of the world-like in private society.

As to a suicide, he is never thought of but with surprise. Like a meteor, the extraordinary phenomenon startles for an instant, then equally instantaneously vanishes from sight. It was seen to fall, that's all, which is significant—from memory. In regard to the object of a life among the people, this most natural mode of life, the original ground of civilization, it is to afford everybody an opportunity to place labor remuneratively, in order to achieve which, vice must be eradicated. This being the great obstacle, public opinion does it, at least anything like effectually.

In the U. S. of America, man, who votes, is supposed to feel keenly the good opinion of fellow men; he goes to the polls under the canopy of heaven, glorying in his soul that he is a free man, and lives under the most liberal laws of civilization; he feels deeply that he is a civilized man, because of his personal freedom, which he enjoys, and that he is of importance, because he is so civilized. He is an American, because the President does not bow the less low to the laws of the land than he does. This inspires him. It makes an ennobling impression upon him in spite of himself; he cannot help it; it is the dawn of that gratitude which denotes the full presence of God in him, and vice receives a fatal check. Education appears at first sight to have little to do with it. Whether elaborately educated or not, man feels at least to some extent the principle of justice so exercised in public, yet, while it points in the silence of his soul to himself as a sovereign being, man yearns for knowledge. The vote does more towards implanting a desire for knowledge and to draw the metal out of man, than any other external encouragement. The most violent become submissive when they behold in broad daylight the equal love of God, as demonstrated by the anatomy of man, done justice to by over forty millions of grateful human beings, irrespective of each one's knowledge, and respective only of their rights as civilized men.

The best feelings are aroused in man by the right to vote, and transferring his thoughts from God to man, he conceives that that right is the most kind of all the kind deeds he ever received from fellow man. Though the voter may not fully discriminate why he should vote for such and such a man, yet he comprehends that it depends upon his vote that the other is elected. He feels keenly this importance, because he understands by it why he himself is independent, and, from his own impulse, rather seeks and consults strangers, than listens to persuasion, to guide him in his judgment. Similar to a forlorn girl, whose immaculate virtue is her

strong defence, so is he correct in his impulse to do right, as she is noble in her moral courage.

Upon the foreign born citizen this right to vote makes a particularly gratifying impression; he is doubly grateful, because generally he comes from a country where no such human rights were extended to him. As to the people, they are to him a kinship. Everybody exchanges ideas; everybody labors; everybody is off-hand, comparatively kind; at the same time everybody appears to him as if left alone, which, applied to himself, he experiences—what is altogether inestimable—the breath of liberty, its sweet delight, and the sacred duty to guard it against every pernicious power.

As to the practical issue of liberty upon the morals of man outside of the U. S., wars slay far more people than vice does individuals, both here and there; and as to the influence of churches, all over the world, persuasion, by planting virtue upon the paths of vice, fails signally in making a corrupt man act at his labor on Monday as he prayed on Sunday, because vice can only be eradicated by man's own bitter experience of the consequences of his badness—as these never fail to reach him sooner or later with a redounding force upon himself, convincing him of the folly of vice to his own interests, as incurred by his own free will, at the fearful expense of the peace of his mind.

Public opinion, profiting by the past, by leaving man severely alone, as to his will to act, and steadily relying upon this comparatively enlightened age and its predominating force of general good example, assists man so best to come to his senses. Surrounded by progress, he cannot but fall into the wake of earnest labor and a virtuous life, in consequence of the time so occupied destroying the time for fostering vice. Labor, thus substituted for idleness, necessarily trains man into a mode of life both natural and efficient, to carry the point, which, viewed from the standpoint of the world's experience, is superior to all other imaginable practicable means of extirpating vice.

This fact is best verified in the case of the vice of intemperance; man here laboring voluntarily, falls to a less degree a prey to excess, than the forced laborer as well as, of course, the idler everywhere, besides is far more frequent among comparatively middle-aged man, than old; to plead exhausting toils, that these invite excess is fallacious, from the fact that the thirst assuaging drink is natural, and nature's demand imperative, as well as authoritative as to non-intoxicating beverages; to assuage the craving of thirst is therefore stimulating the system and conducive to health, while again a time-killing indulgence of the sort the consequence of idleness and sensuality invites vice and ruins the constitution of man; neither does it appear that the street life is positively dangerous as an example in the case of intemperance. Man is rather discouraged there; while in private he is at the mercy of this particular vice. Money has a great deal to do with all vices. Poverty, although surely not a praise of man, is a steel armor shielding him against the fangs of vice. Intemperance, together with all other sensualities is pernicious to man, because these are indulged in by free will, and the very fear of being detected by the argus eye of the world, proves that a life among the people can save man best from himself as there is at least the clear eye of the law watchful upon him. As to the would-be-suicide, the noise and bustle of the joyous multitude deters him from committing the act: it works like a charm, like the sun, which disperses the fog, so does that natural mirth disperse the gloomy thoughts, whereas in private and among acquaintances, whose tastes very likely correspond, ruin is accelerated.

All invitations of vice, all temptations to act viciously are engendered by example, by some pernicious external influence. Where the people are free and labor most cheerfully in consequence, vice is proportionately less deplored of both in extent of crime as well as example. As the desire to get rich without labor is the main substance of vice, begetting the hallucination of leading a life of towering ambition, or of

ease and comfort, in short, of general independence from wants, so is such a tendency of the mind the direct road towards the complete destruction of man's true happiness in life within the bottomless pit of ignorance and its endless disappointments or of sensuality and its pitiless satiation. A life among the people constantly dissolves the diseased crust of intemperance, pride, silliness, in short, an unloving disposition by the many chances it affords, which unexpectedly appeal to the heart to do good and to aid one another in stimulating this country's moral growth, which, as a republic, is founded upon combined action in gratitude towards God for life received upon earth.

These chances, which, like the minute to come, were unknown to man a minute ago, increasing as minutes do, belonging to eternity, the sun in warmth upon the morn, melt among the people the most obdurate heart, imperceptibly, into feeling, gently awakening the dormant Godliness of the mind to rejoice in a sincere love of life upon earth by enjoying its full worth at useful labor and united participation in the care for the demands of civilization, for the two-fold purpose of man's own and the happiness of others.

Through the force of habit, acquired among the people, man alone is saved from such gloom, which his carelessness to properly guard the entrance to his mind against pernicious influence, is the only cause of, besides finding that the world is a far more spacious place to enjoy life in, than is the little arrangement of his own, which is the oasis of man's home upon the great desert of nature's loneliness.

Man observing among the people at once, that thousands are far less favored by circumstances than he is, is encouraged, and by the powerful aid of that encouragement he is bound to find himself rescued from despair by the sight of fellowmen, some cripples, others sick; then again by the many so cheerful in appearance and in reality more so within, who toil hard to maintain often large families; it is there

where man finds natural sympathy, although he is keenly scanned and has to hear the broad truth from stranger's lips in regard to himself as fellowman, which, on account of the weight of its unceremoniousness and accumulation through life, makes the man of the world, the most intelligent being because they were fellowmen, who taught him to know himself.

The people's life is an exchange of joys and grief, of bliss and consolation, and cannot but prove beneficial to all men. Man, in despair, in particular learns that to parade before the world his want of foresight, his fagged energy, or his weakness in the shape of glaring vice, which with him either his looks or seediness betray, is a grievous error, because it is humanly, entirely unprofitable to others, and very suggestive of the truth, "Tell me with whom you associate and I tell you who you are." It is there where man meets man—the man of the world as suddenly appearing everywhere who, by one look knowing whose worthy child of genius the other is, brings such a person to himself not at all with harshness, but with one look of inoffensive disdain; at the same time he considers the really unfortunate man never as a bore, nor the self-made millionaire as a deity, because he respects both on account of their character being good. Such a person is a man, because he has got a heart; he is a sovereign, because he considers it beneath his dignity to envy anyone. Above all, people, rich or poor, wise or unwise, have constantly to learn. A business man, for instance, learns the most—the more he understands to convert strangers into passing acquaintances, because these bring him new ideas, which represent money. It becoming a habit, man becomes both shrewd and graceful; he learns that all business is dead unless his plausible talk, his bland manner and his perseverance and economy resuscitate into life and money the solid goods upon the shelves, in the warehouse, or in the coffers of the bank.

It is man, who sustains business; not his knowledge, wealth, or standing; and it is character which sustains man; not his credit.

There is neither any retiring from business in the programme of such a man's life, because business habits have consolidated character, which, resting on virtue, and virtue on labor, is inimical to a non-energetic life, a life of permanent leisure. For a self-made man of wealth to idle is a sheer impossibility, whereas an idler, coming into possession of sudden wealth, is generally a restless, fidgety being; and, as an associate to others, rather so-so, if not dangerous, representing a life without brain-work, which naturally tends towards a collapse of morals. Satiation, the fearful enemy of wealth, follows him unrelentingly everywhere, until his happiness is destroyed, leaving him naught but the feint of life. Nature peremptorily demands labor from rich or poor, through force of the senses, which have to be obeyed. So, wise is he who interprets nature correctly and lives up to it faithfully as long as manly vigor lasts—has an object in view to labor for—an object which is directly useful to himself as well as to the people, irrespective of any pecuniary necessity towards himself and family, and who requires as little for himself, which costs unnecessary time and money as possible, because the mind gains so much more freedom and strength for grand, intellectual, really blissful ideas, creating and maintaining refinement, and advancing knowledge, in proportion to what a caretaking of superfluities and an indulgence in frivolities would otherwise require of, and absorb of, attention. Man civilized, lives through his refined mind: not through senses, refining a rude nature. To burden the mind with non-intellectual cares would make it naturally gross, absorbing time as the expense of refinement and knowledge; and civilization, like in America, where the greatest strides are made through minds, from which the cares for wars and other impediments are taken and directed into the channels of industry, accounts for the wealth of the American people, their friendliness and

taste. A love for the beautiful is engendered, diffusing itself everywhere, and attaining to its highest standard of excellence where ladies are concerned, and preside over it in domestic circles, diffusing joy, and gently and imperceptibly governing the taste of man. Their beauty, grace, and incomparable taste in their own attire, is a powerful incentive to man, as, naturally appreciative of the beautiful—and arouse within him the ambition to excel and benefit the world. Their refining influence is indeed felt everywhere, extending beneficially towards all the traits governing the character of man, upon which happiness is consolidated.

The ladies, more than any other civilizing influence, prevent man from falling a prey to the heart-hardening effects of materialism, or those noisy indulgences which, although by no means consequent upon the possession of unincumbered wealth, lie but too readily in the wake of the seductive power of ample funds.

The people at large want to be diverted. What diverts, cheers; what cheers, calms; what calms, solaces. Solace is the parent of energy, seeking another to exchange ideas with.

As it is the bold exchange of good and serviceable ideas which is the origin of civilization and their combined force and best possible application presents the grand spectacle, which man beholds upon its living ground, its indestructible pedestal—the people's life—so is labor, this curious issue from a set will to a set purpose, of conception and execution, of application and usefulness, of mirth and necessity—the sweat of the brow of man: it is that part of the code of the laws by which nature is governed, which applies the most sternly to man, because of his superior intelligence.

The husbandry of labor gives wealth, the garden spot of civilization. Unless carefully raked over by mutually serviceable assistance, conceiving that man is indispensable to another, and sprinkled every morning in unremitting care

with the refreshing amenities of conventional life, which, like the dew-drops of the morn, so sweetly sympathetic as well as brilliant, center in amiability and politeness, without which virtue, the quint-essence of gentility, is imperfect, even man's character, in danger of being misunderstood through a defect in manners and temper, subjecting him to annoyance—the blight of life—the bud of contentment, which shall develop the bloom of the charming flower of happiness, planted by a loving God in the shadowy recesses of man's heart, must inevitably be knicked, and wither upon the stem of reason, so unnaturally abandoned by the would-be tenant of God's surplus bounties of nature until natural death, and in the meantime be left to the mercy of supercilious power or the feint of sensuality.

Enterprise is often confounded with power, as labor is with capital—quite an erroneous application of the meaning expressed by these words. The true idiom of power is selfishness, intolerance, and injustice; while enterprise signifies a venturesome spirit, drawing out the resources of nature on a grand scale, and advantageous to both—man, as originator of the plan—and to fellow men.

Power is especially unfitted for this country, because of its intolerant spirit. It is inimical to free and humane institutions, to a kind and generous disposition of man. Power, personified in its most vicious state, is the autocrat of the feudal age. In the presence of God, of nature, and the race of man, it is simply ridiculous, pointing to the ignorance of the people at large, maintaining the existence of power, and to the necessity of universal education to destroy it.

Labor and capital are, however, not hostile to each other. Labor, well performed, being money, capital is accumulated money, to be invested to create new fields for labor. Having one origin, they are harmonious. The possession of wealth is, if lawful, man's right, yet it is a curious freak of nature that the labor of maintaining wealth is more arduous than the

labor of producing it. All over the world, there is proportionately less mirth among the hundreds of thousands of rich than the hundreds of millions of the poor, because it affects the mind more anxiously to invest money safely than to make it. The cause of this anxiety is natural. The mind of the rich is coerced by wealth, while the mind of the poor is calmly submissive to the natural necessity of daily labor. The demands of the latter upon life being little, their minds enjoy greater freedom to refresh and recuperate themselves in nature—being ostensibly, if not practically, nearer God. Neither is there danger connected with the necessity to labor. Nature instructing, the sun rising, the linnet sings before breakfast, heralding forth the cheering truth to man, that all life is joy, that all earnest labor pays, and that none are exempt from it.

Therefore is an active, useful life among the people the most peremptory and obvious will of God, and as such, the most efficient antidote to despair. In fact it is the only one, because despair resting upon idleness, labor destroys the force of bewildering thoughts. As tears are excused by the heart, but considered unmanly by reason, so is the silent prayer of the soul the voice of the heart, but unheeded by reason, which sternly points to labor as aid from an omniscient loving God.

Life among the people is the most powerful remedy against despair, because the world never acknowledges despair, and its derision saves man. The world insists upon, that despair is a phantom, shadowing forth the ghastly spectre of man's own inner conviction that he has grossly misinterpreted the duties of civilized life, a fitful powerless scintillation of justification on his part, which instantaneously vanishes from public eyesight, impressing everyone's reason with the fallacy of despair and instead of creating pity because a life is in danger, it creates contempt, because it dishonors man, who having life has hope, and being a sovereign being, has the strength of reason left unto the last to amend himself, and

to look upon life amidst the most threatening clouds of tribulation as a sunbeam of God's will, enabling him to behold a bountiful nature at his service, and to conceive that as long as there is life, man can extricate himself from difficulties. These difficulties the world never believes in, because they demonstrate want of foresight, there being no external cause sufficiently destructive to the peace of mind of man. The people therefore consider man in despair legitimately at fault; they care very little about the nature of that fault, because man's thoughts being unfathomable by others, appearances may deceive; man's trouble is his concern, not theirs; this is not callousness by any means, it is character, and character is stern, requiring that man's thoughts should be represented by worthy actions, at least be introduced to the outside world by a proper demeanor, a dignified deportment, which being the decorum of conventional life, as represented by acquaintances and extending to the people at large, man owes to civilization above everything else. It is the gulf stream, in which the current of civilization runs quickly through the oceans of life. Its distinguished feature is its warmth, which are the amenities of civilized life, based upon refinement, which is the desire to please: the graceful bow to civilization, the readiness to notice the good in another, because it pleases, while faults annoy and the conviction of what pleases, adds to happiness and is well received everywhere. The people above all require an unobtrusive, bland and courteous demeanor, because it not merely disarms hostilities, but prepossesses, provided it introduces some useful ideas. Man in tribulation, finds this out best in the street, somewhere where business is done, among strangers. There is no time to listen to complaints, because these represent useless ideas. The world receives man to listen to sense, and complaints demonstrate the want of sense, and nonsense is there the rank enemy of self-interest, because it wastes time. To waste time, signifies waste of labor, to waste labor is to waste money, and to waste money is set down not only as folly, because of the necessity of re-earning

it, of ignorance of not knowing how soon a person may want it, and of indiscretion, because of the annoyances it subjects man to, but of poverty in a strict business point of view, which every business man, no matter how rich he may be, regards as an abominable inconvenience, and is from principles annoyed by, because labor, so interfered with, has to be done over again. As labor has to be performed industriously, has to be done quickly as well as well done, in order to be well paid for, so is an outside unnecessary interference always regarded as a detriment. That, therefore, a croaker is ill received by the public is quite natural and applied to himself: from that moment instead of executing his despair by suicide, in consequence of these rebuffs he is saved, his mind having met with a demoralizing discomfiture to its own natural force of will, which created a state of weakness. It is suddenly irresolute: in the dawn of shame, in the dim glare of the last flickering flame of reason, checked in its independence, momentarily deprived of the vitality of its strength, it cannot intend, it cannot will, but has to permit the executive hand to remain paralyzed at his side, to commit that deed composed of death and crime, of which alone there is no repentance. Man is brought to a stand still, his mind still writhing under the sentence passed upon him by civilization; he feels he has been cut to the quick, that it was a lancet cut from the public surgeon, preventing mortification, and as in the case of the body so of the mind; the sovereign mind, so long unworthily dormant within him is aroused, the metal drawn out, a soul redeemed, the most triumphant glory of man, and a life saved, the wealth of a God. Time assists gently in the cure; it is the healing balm, which is in readiness for the human race upon their faltering ways until natural death.

Thus man learns that the world never pities the hale and hearty; and as to a compassionate feeling towards the helpless, it is duty, not pity; it is charity, because it is duty; it is kindness, because it is charity; it is voluntary, because it

is kindness; and a prominent feature of civilization, because it honors God, and ennobles man.

In episodes of life, when man is disconsolate, a change of scene is good, and very advisable. Those without means, of course travel on foot. It is conducive to health, because it is natural; and what is natural, diverts. Men wean from sight, as do cities and mountains; acquaintances are substituted by strangers, who may become friends; painful reminiscences give way to impressions from an innocent, laughing, joyous nature, in the great domain of which there is no starvation.

In countries newly opened to civilization, uneducated men have become rich, and educated poor, the one being in his element and the other not. The labor of the one was suitable to the times; the others, not. The country and luck have rarely anything to do with success. Success is labor sensibly placed. It is shrewdness to understand it, and genius to do it under difficulties. It is man, personified upon the spot, utilizing the instant of life, and adapting himself to circumstances.

This fact has a great deal to do with the record of suicides. Men, arriving in new countries, from the center of civilization, and finding sand-hills instead of universities, blamed the land for its want of magic power to take the sand-hills away, that they might be in their element, within the walls of the seat of learning.

So much to say the past, represented by knowledge amassed in universities, awaiting chances for application, should take the place of the presence. In other words, the dead past to become life without effort. That effort does not signify manual labor in the same sphere, but simply proves that it is as essential as erudite knowledge—that both being labor, go hand in hand, balancing each other in their necessities to civilization. Progress, holding the scales of these necessities, man is measured by his worth of available use-

fulness towards it. Without a dollar to begin with, he is on the road to wealth, for which he selected a new country, and went there. Poverty, forcing him to stay, it forces him to labor until he sees the road clearly before him which leads towards wealth.

Nature, being bountiful everywhere, progress is perpetual. It amalgamates not ability, but work, suitable the occasion, and blames the man of ability for not understanding to be wiser than he is. So many a man is lost, because his ability passes unnoticed by the people, hard at work to realize and better the times.

With the most fervent wishes that this work may save many a life in time, I conclude it. The charms of life, as sustained by cheerful, practical labor, are obvious and natural, and my views of them, I hope, reliable.

Very respectfully,

W. E. F. KRAUSE,

Author.

OAKLAND, CAL., SUNNYSIDE HOUSE, June 9th, 1877.



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