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THE
DEVELOPMENT OF CHARACTER
A Practical Creed

OSCAR NEWFANG



Philos
Ethics
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The Development of Character

A PRACTICAL CREED

BY
OSCAR NEWFANG

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OUTLINE

THE following brief chapters were written in the belief, that the cardinal principles upon which a good character is based are susceptible of absolute demonstration; and the attempt has been made to present these demonstrations as nearly as possible in the terse, direct manner in which a geometrical proposition is proved, without any effort toward oratory or epigram. Technical terms have been avoided, and it is hoped that the subject has been presented in language that will enable every candid mind to follow the argument and perceive the correctness of the conclusions. The object sought is not mere academic assent to a series of propositions, but a practical adoption of the principles set forth in daily life and in the formation of character.

A brief outline of the propositions which the writer undertakes to prove will give the reader a general view of the subject. It is first shown that happiness is the ultimate goal of human life. Then the physical nature of man is considered, and the various sources of pain and pleasure are shown to be connected with health-giving or health-destroying conditions; and the conclusion is reached, that health is the source of the greatest physical happiness. After which man is con-

sidered as a social being, and it is proven that the mental pleasures arising from sympathy are greater than the physical pleasures, and that therefore sympathy should be more cultivated than the pursuit of physical enjoyment. Corollaries to this demonstration the practices of kindness and sacrifice are shown to be. Proceeding with the cultivation of mutual sympathy, we find that its most perfect form is love, the highest mutual degree of which is proven to be the source of the greatest happiness of which man is capable.

While the application of the principles set forth is in general left to the intelligence and honesty of the reader, the supreme importance of the law of love makes it advisable to devote chapters to its application to the three principal human relations, the conjugal relation, the relation to the state, and the relation to the race; these applications are discussed under the heads of conjugal love, patriotism, and philanthropy.

As it becomes evident that the sacrifices demanded by the law of love may endanger or even demand the giving of life, a stand upon the question of a future life is shown to be necessary in the development of character. And the decision of this question appearing to depend upon the existence, disposition and power of God, an attempt is made to prove the love and power of the Supreme Being from their manifestation in the universe. It is then shown, that love toward God, owing to His perfect and unchanging goodness, must be the climax of human bliss; and

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the cultivation of such love is discussed under the heads of acquaintance with God, fellowship with God, and preparation for eternal life with Him.

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CHAPTER I

HAPPINESS THE GOAL OF LIFE

CHARACTER is a fixed inclination toward certain courses of conduct, resulting from constant obedience to moral principles prescribing such conduct. A moral principle is a conviction that a certain kind of conduct ought to be invariably pursued. The convictions regarding the desirability or undesirability of various courses of action are the result of generalizations of the experiences of life. Right character, therefore, cannot be developed without right principles; and right principles depend on a true understanding of human nature and human experience.

We must therefore begin our study of character with an examination of the constitution of man. We must endeavor to ascertain what ground there is in

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human nature and life for the distinction between desirable and undesirable actions, or right and wrong conduct, and to formulate this first principle into a criterion applicable to the whole of human life; and, as the complex phenomena of human life can be more readily understood after the similar phenomena of lower animal life are understood, we turn first to the latter.

A study of the animal kingdom reveals the fact that all sentient creatures are actuated by a single motive power. From the tiniest humming-bird to the mightiest condor, from the mouse to the elephant, they invariably seek to avoid painful feelings and to secure agreeable ones. Assuming that similar physical conditions produce the same pains in the animal kingdom that they do in mankind, we note that the painful sensation of hunger drives them one and all to daily action in order to avoid it; the disagreeable feeling of thirst compels them to seek water. In the same way the pain produced by excessive heat or cold furnishes the motive for their seeking shelter, and the pain attending wounds makes them fly from danger.

The avoidance of pain and the pursuit of its opposite, pleasure, are but two ways of expressing the same thing; just as the avoidance of cold and the pursuit of its opposite, heat, are simply two modes of looking at the same action. Hence it is only another illustration of the same motive power to point out that the gambols of young animals and the basking of the tortoise in the sun are persevered in because

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of the pleasure which they produce. These few classes of actions, the efforts to procure shelter, food and safety, and the playful sports of animals, embrace the entire self-regarding activity of the lower animals.

While all animals except the very lowest show more or less social activities, it is not so plain that the same universal goal, happiness, prompts them, as it does the actions having self only as their object. The feelings and motives actuating the higher animals in their more complex activities, such as the swarming of ants, the hiving of bees, and the mating of the sexes, can only be conjectured by human beings from a comparison with and an inference from the motives to similar actions among mankind. To attempt, therefore, to prove from human experience that the craving for the agreeable is the motive for the social as well as for the self-regarding actions of animals, would be to beg the question upon which this preliminary inquiry is meant to throw light.

Turning now from the self-regarding actions in the lower animals to the same class of actions in man, we find that the same craving for the agreeable and aversion to the disagreeable is the universal motive. That the pangs of hunger drive man to labor, requires no elaborate demonstration. The same motive, the avoidance of pain, is evident in the case of our other bodily necessities, clothing, shelter, safety. In fact, so strongly and constantly does every man feel within himself the craving for pleasure and the shrinking from pain, urging him to certain actions and restrain-

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ing him from others, that no candid person will be inclined to doubt the reality of this motive.

The question then is not, whether the desire for happiness is an incentive and happiness a goal; but, whether this is the sole motive power in human nature. Is the desire for happiness the only spring in the machine, or are there others entering into the endlessly varied pursuits of men? Endlessly varied though the pursuits of men may be, a careful analysis will show that the desire for happiness is the motive for them all, and that the enjoyment of the highest degree of happiness possible is the ultimate goal of all human effort. It may be called by some other name, bliss, salvation, or heaven; it may be sought in a future life at the expense of pain in this life; but, in the last analysis, the motive of every human being is the desire for happiness, and this will be found to be the only motive to action in the constitution of man.

Take a few examples of conduct seemingly at variance with the above principle, and analyze them. Here is a man who sacrifices the necessities of life to relieve a friend and willingly suffers pain in consequence of his generous action. Is he actuated by a desire for happiness in his conduct, or has he some other motive? He helps his friend because he sympathizes with him; that is, endures a similar anguish by picturing to himself his friend's sufferings; and, after relieving those sufferings, he shares by the same sympathy and love the happiness which his sacrifice has given to his friend. If his love and sympathy are

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not strong enough to make the sympathetic pains and pleasures outweigh the sacrifice, he does not make it. The same analysis applies to the sacrifices of parent for child, with a force increased in proportion to the more perfect sympathy and love existing in this instance.

Take as another example a person who for religious reasons sacrifices pleasure-giving objects and pursues conduct producing pain. The motive in this instance is the attainment of happiness or salvation in the life to come; and while such conduct may be so painful as to cause even death itself, the ultimate goal is still the same, the enjoyment of bliss.

In a like manner another man follows the dictates of conscience, although the resulting conduct deprives of pleasure or gives pain. He does so (if he considers conscience a natural evolution), because he is convinced that obedience to the inward monitor will in the end be best for him, that in the aggregate it will produce more happiness than misery in his life. Or he is convinced that conscience is the voice of God, and he feels that obedience to Him must lead ultimately to the greatest happiness or the avoidance of the greatest torment. Without this conviction, he could have no motive for obeying even God Himself.

The pursuit of wealth, of power, of honor, of fame, of health, of knowledge—of any object whatsoever, is all due in the ultimate analysis to the desire for happiness (including in this term, as explained above, the aversion to pain). If this be so, we may now lay

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down the basic principle, that happiness is the legitimate and necessary goal of human action. And the inquiry into the proper development of character becomes a search for the means of attaining the most permanent and the greatest degree of happiness.

CHAPTER II

HEALTH THE SOURCE OF THE GREATEST PHYSICAL HAPPINESS

IN seeking the means of attaining happiness it is important to note that the agreeable states of consciousness which we seek may be divided into two classes; those which arise from physical causes, and those which arise from mental causes. The former affect us through the body and may be briefly although inaccurately called physical pleasures, while the latter owe their origin to the various processes of the mind and may, for the sake of brevity, be termed mental or spiritual pleasures.

As the physical pleasures are the simpler, we shall consider them first. A candid mind will require no elaborate proof of the general law, that pleasure attends all such activities and conditions of the human body, in its normal state, as are conducive to the maintenance of life; while pain accompanies all activities and conditions destructive of life. So perfect is this adjustment of pleasure and pain to wholesome and harmful environment, that a certain degree of heat, for instance, is agreeable and at the same time bene-

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ficial, while a greater degree is increasingly painful as the temperature rises, until at a point where the tissues of the body are destroyed the pain is excruciating. On the other hand, a reduction of the temperature below the point which is agreeable and beneficial is also attended with pain, which increases with the cold to the point where ears, nose and fingers are in danger of freezing, and at this point the pain becomes intense.

A similar adjustment of pleasure to life-preserving actions is seen in the enjoyment of eating, while hunger is painful; in the pleasure of drinking and the pain of thirst; in the pleasure of moderate and beneficial exercise and the pain of excessive and harmful toil; in the agreeable sensation of refreshing rest after labor; in the disagreeable feeling caused by a long absence of sleep, the natural method of restoring the bodily tissues. In short, it is a general law, that whatever is conducive to perfect health is pleasurable, and whatever is harmful to health is painful.

And we may go a step further even than this. Perfect health itself is accompanied not only by an entire absence of pain, but also by a certain diffused pleasure which we sometimes call high spirits, and which gives zest and pleasure to all our activities. There is a surplus of pleasure over pain in the mind of a healthy man, which makes life worth living, and which may be simply called the joy of life. We therefore arrive at the conclusion, that all conduct which makes for perfect health should be followed, and the con-

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trary avoided ; or, to put it briefly, health is the source of the greatest physical pleasure.

Hence the preservation of health is a duty, and the various traits of character which enable us to preserve health may be called the physical virtues. They may be briefly summed up under the heads of providence and physical culture. By providence is here meant the conservative state of mind which enables its possessor to guard as much as possible against whatever contingencies may naturally be expected, so as to be always provided with the necessities of life. It therefore includes habits of industry, economy and thrift, and (in the present state of civilization) an attempt to save at least a modest competence for old age. It is opposed to expensive habits and luxury. The standard of a prudent man's life should be as simple and inexpensive as is consistent with a perfect development of the highest type of health and of intellectual and moral life. If we lose sight of this qualification, our prudence will degenerate into austerity or ascetism, and, by injuring health, will defeat the very object for which we strive.

By physical culture is meant the shaping of our lives, as much as is consistent with higher duties (which will be discussed later), into such regular periods of activity and rest, of wakefulness and sleep, of work and recreation, as shall be most conducive to the preservation of perfect vigor and health and the warding off of sickness and death. No single rule can be laid down, in the present complex state of civiliza-

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tion, by which all men can fulfill this duty. It can only be said in general, that those whom the necessity of earning a livelihood compels to forego active physical exertion should, as much as possible, seek to supply this necessity; and those who are compelled to work indoors should seek to obtain the maximum amount of fresh air and outdoor life. Those who lead an active outdoor life from day to day, such as the farmer, the builder, etc., naturally need little further in the way of physical culture. The only general rules that can be laid down for the discharge of this duty are, that every man should seek to obtain ample vigorous exercise, followed by a sufficient period of rest; that he should keep regular and sufficient hours of sleep; that he should be cleanly and eat wholesome food, have plenty of fresh air, and sufficient shelter and clothing. To go further into details would be to enter the province of hygiene, while this work is intended to be ethical, and the object is simply, to insist upon the preservation of health as a duty; and to emphasize the fact that at the bottom of all physical happiness is a perfect physique.

There are certain habits that every man who seeks to maintain his health should avoid. Foremost among them in the case of modern Europe and America is the habit of drinking intoxicating liquors to excess. It requires no argument to a candid mind to prove that habitual drunkenness ruins health, if it does nothing worse. Why, then, are there drunkards in every city? It is almost a truism to say that no young man

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in taking his first drink of intoxicating liquor ever intended to become a drunkard. The habit has grown by degrees, until it has become a chain that he cannot break. I do not intend to discuss the medical question, as to whether a moderate amount of spirituous liquor is physically harmful. I am aware that many physicians (some of whom drink themselves) say it is not. What I do say, without fear of contradiction by medical authorities, is, that the absence of alcoholic liquor is not harmful to a person in perfect physical health. And I say further, without fear of contradiction by any candid man, that the habit of drinking is mentally beclouding and expensive, and is apt to lead to drunkenness. No more need be said to a man who knows how to reason.

The above remarks apply with equal force to the opium habit, which is the counterpart of the drink habit in Oriental countries.

The third of the principal habits which are injurious to health is immorality; but, as the discussion of this would require a previous understanding of social relations, it will be considered later.

CHAPTER III

SYMPATHY THE SOURCE OF GREATER HAPPINESS THAN HEALTH

IF each human being were completely isolated from every other intelligent being, the foregoing chapters would constitute the whole duty of man. The perfection and the preservation of his physical health would be his supreme object, and the development of the physical virtues mentioned would be the highest development of character.

As soon, however, as man is brought into contact with his fellow-men, an entirely new principle of human nature manifests itself. He finds that his mind reflects in some degree the happiness or misery of all other minds; that, when he perceives an intense joy or an intense grief in another, he feels within himself a similar joy or grief of more or less intensity. This primary faculty of the human mind is called sympathy. It is the power to picture to ourselves the state of another mind, and to feel to a certain degree the pleasure or pain attending that state of mind. Sympathy may be compared to the reflected images of objects upon a bright surface; or to the secondary

tones produced upon a piano when a note is sounded strongly, causing the strings whose vibrations synchronize with the note sounded to respond. The capacity for sympathy differs widely in different races and individuals, but even among the very lowest savages it is not wholly absent. That sympathy is really an elementary faculty of the mind, is evident from the fact that it manifests itself in infancy, before any derivative ideas or secondary functions can possibly have been imbibed. The babe in arms reflects the glee of the babe in arms, and the little child sometimes feels a more perfect sympathy with another's sorrow than even some mature minds would feel.

I have said that the capacity for sympathy varies in different minds. By certain courses of conduct and education the faculty may be greatly developed, and a character formed that is highly sympathetic; and by certain other courses of conduct and education sympathy may be greatly dulled, and a character formed that is to a large extent callous and indifferent to the joys or sorrows of others. Furthermore, it is impossible for a highly sympathetic person to share the happiness of another mind, without sharing its sorrows as well, for the reason that sympathy responds to the state of mind that it finds in the mind with which it sympathizes. For the same reason it is impossible to deaden sympathy with the sorrows of another mind, without at the same time forfeiting all share in its happiness.

The question therefore arises: Is sympathy desir-

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able? Shall we repress or cultivate our sympathy with our fellow-men? The answer to this question is of supreme importance in the development of character. It divides mankind into two classes: the selfish and the unselfish. If it is true that happiness is the legitimate goal of human effort, this question resolves itself into the following: will the cultivation of sympathy bring to the mind more happiness than misery? And as it is shown above, that sympathy is a reflection of the joys and sorrows of our fellow-men, the second question resolves itself into a third: Is there an excess of joy over sorrow in the world, or is the balance the other way? If joy preponderates, then the cultivation of sympathy is desirable, because it will increase the happiness of its possessor.

An absolute demonstration, that joy does outweigh sorrow in the world, is found in the continued existence of the human race. While one person seeks to end life, millions cling to it. And were the ills of life that we can remedy removed, there would be even a smaller percentage of suicides. It has been shown that the normal state of health is accompanied by a diffused mental joy, which we call high spirits; in other words, we are so constituted that, in the normal state of health, each mind affords a source of sympathetic pleasure to every other mind. Therefore the normal man seeks the society of his fellow-men and is a social creature.

The last remark leads to the consideration of another argument for the desirability of sympathy which

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amounts to a mathematical demonstration. If each normal mind is a source of sympathetic pleasure to the person coming into sympathy with it, and if the sympathetic pleasures approach nearer and nearer in intensity (as sympathy grows more perfect) to the pleasures directly enjoyed, it is a simple problem in multiplication, that the joys of the sympathetic mind will be multiplied by the number of other normal minds with which it sympathizes. And even if it is granted that the joys of sympathy cannot rise to the intensity of pleasures directly enjoyed, it still remains true that the sympathetic mind, having an unlimited number of other minds from which to receive pleasure, must be incomparably happier than the callous mind, which is dead to all pleasures except the very limited amount which it can directly receive from physical health.

It follows, therefore, that the development of sympathy is of greater importance for the attainment of happiness than physical culture, important as that is; and that it should be our constant endeavor to broaden and perfect our sympathy with all of our fellow-men. And how shall this be done? If the definition of sympathy above given, as a representation of the state of another's mind in our own minds, be correct, it is evident that the best means of cultivating sympathy is to make ourselves acquainted with the condition of our fellow-men by actual contact with their minds, by personal observation of their lives, by democratic fellowship and co-operation with them. When this

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method of cultivating our sympathies is not possible, owing to the intervening distance, the difference of language, lack of time, or for other reasons, we ought to acquaint ourselves with their circumstances through the public prints, through accounts of travelers, accounts of philanthropic efforts made throughout the world, and by a broad acquaintance with history, with intimate biography, and with the literature which exerts the largest influence in the various nations of the world.

Fully as important as the effort to develop sympathy is the avoidance of certain traits of character that tend to estrange us from our fellow-men and to deaden our sympathy with them. Foremost among these traits is the class distinction which in the man of physique takes the form of arrogance; in the man of learning, the form of pedantry; in the man of religion, the form of bigotry; in the man of wealth, the form of exclusiveness. Still more productive of callousness and fatal to sympathy are the extortion, the oppression, the tyranny of power political or industrial, and the open theft and robbery of violence or pillage.

CHAPTER IV

KINDNESS A COROLLARY TO SYMPATHY

It has been shown that the faculty of sympathy reflects alike the pleasures and the pains of other minds, and it has been proven in the preceding chapter that sympathy is capable of affording an incomparably higher degree of happiness than the pleasure attending physical health and physical functions. It follows, therefore, that it is of the utmost importance for our happiness that the pains of our fellowmen be diminished and removed, and that their pleasures be increased and secured. Every mind made happier within our ken increases the reflected happiness in our own minds, and every grief removed diminishes the painful sympathies of our own minds. Hence the seeming paradox, that the way to be happy ourselves is to make our fellow-men happy, as far as our influence, wealth and power can do so. Kindness is a mathematical corollary to sympathy.

If the view of human nature set forth in this work be true, it is the utmost folly in the presence of pain or sorrow to turn away our eyes, to deaden our sympathies, to build a wall about our little exclusive circle and steel our hearts against the mass of mankind. By

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doing so we indeed shut out a certain amount of painful sympathy, but we also destroy the capacity of sympathizing with the happiness of our fellow-men, and therefore deprive ourselves of a far greater amount of pleasurable sympathy. This is true even on the supposition that we do nothing ourselves to alleviate the pains or increase the joys of those about us. But if we are constantly on the alert to remove every grief that we can remedy, wherever and whenever it comes to notice, and to impart every benefit and aid that is in our power at all times, the joys of sympathy will be multiplied to an extent of which a selfish or callous mind cannot conceive.

In another manner also active beneficence increases the happiness of the kind person. Not only does he have a greater proportion of happy minds with which to sympathize, but by his kindness he is brought into closer acquaintance with the condition of his fellow-men, and is thus enabled to sympathize far more perfectly and fully with them than the man who cares nothing for his fellows except as so many units in his calculations.

And, furthermore, benefits received naturally and almost inevitably awaken a feeling of good-will toward the bestower in the recipient, who wishes to preserve and protect the source of his blessings. Hence the kind person has a feeling of security in dealing with his fellow-men added to the happiness of sympathy, which greatly heightens it, and which makes his memory a constant source of joy.

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If the supreme importance of kindness in the pursuit of happiness has now been established, the next step is naturally the cultivation and development of this trait of character. And the first thing that is necessary, if we would effectually help others, is to help ourselves. We cannot impart what we do not possess. Personal efficiency is therefore the best foundation for the successful service of our fellow-men, and the ambition to excel in any honorable physical or mental occupation is laudable. For the same reason industry and thrift are good; for they not only diminish the chances that their possessor will require aid from his fellow-men, but they place him in a position to show practical kindness to the sick, the unfortunate and the erring.

After we have acquired the ability to aid, the second requisite is to acquaint ourselves with the needs of our fellow-men, to form the habit of always considering not only our own welfare but also the welfare of our neighbor, knowing that our happiness depends upon his well-being as well as upon our own, and that, as our sympathies and our intelligence develop, the reflected or sympathetic happiness approaches in intensity more and more nearly the pleasure of direct enjoyment. He who forms this habit of constant considerateness toward every human being with whom he is daily brought into contact, will be ready to embrace the opportunity to do a kindness when it offers and will thus form the habit of kindness as a permanent trait of his character.

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It is well to note here that honesty is implied in kindness and may be called negative kindness. Honesty gives what is justly due; kindness gives more than is due. A man may be honest without being kind, but he cannot be kind without first being honest. Honesty is the foundation upon which kindness as a superstructure is erected; and while the foundation may exist without the superstructure, the latter cannot exist without the foundation. Therefore, he who would cultivate kindness of character must first be absolutely honest.

It must also be clearly understood, that only such service to our fellow-men as really tends to increase their happiness can be truly called kindness, and all encouragement of idleness, dissipation, crime or vice, far from increasing the happiness of either the object or the subject, has precisely the opposite effect upon both, upon the one directly and upon the other sympathetically.

CHAPTER V

SACRIFICE A SECOND COROLLARY TO SYMPATHY

IN the present imperfect state of mankind the development of sympathy and the practice of kindness frequently demand sacrifice. In order to confer a benefit upon our fellow-man, we find it necessary to forego a certain enjoyment ourselves; or, conversely stated, in order to relieve another from pain, we find that we must undergo a certain amount of pain ourselves. To divide one's possessions with the poor and unfortunate involves the sacrifice of some of the pleasures which those possessions would have purchased. To nurse the sick or to rescue those in danger involves the pain of fatigue or the risk, perhaps the certainty, of contagion or injury.

It is well to note, before going further, that as mankind progress in intelligence and moral character, and as each individual therefore becomes more and more able to take care of himself, the need of sacrifice diminishes, and the painful sympathies are called into play less, while the pleasurable sympathies become more and more frequent. That kindness, universally practiced, would greatly hasten this amelioration of the condition of mankind, is too plain to

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require proof ; but, until kindness shall be universally practiced, the need of sacrifice will remain.

The question therefore arises, Shall we carry our kindness to the extent of sacrifice, or shall we limit it to conferring such benefits and relieving such pains as involve no sacrifice on our part? The correct answer to this question is of the greatest importance in the development of character and the pursuit of happiness. If we limit our kindness to such acts as cost us no sacrifice, closing our eyes and deadening our sympathies when sacrifice is required, sympathy can be developed only to a very low degree, and therefore the happiness which this faculty is capable of producing, and which has been shown above to be by far the greatest happiness of which the mind is capable, cannot be attained.

But, it will be said, sacrifice is confessedly painful, and if happiness is legitimately the goal of human action, what motive can there be to sacrifice? While it is true that sacrifice involves a direct loss of pleasure or an endurance of pain, this is more than offset by the greater sympathetic pleasure which is gained by it ; provided, first, that the faculty of sympathy has been cultivated to reflect vividly enough the happiness which our act of sacrifice confers on our neighbor ; and provided, secondly, that the good conferred by the sacrifice is greater than the good sacrificed. Sacrifice is therefore the best course possible under the circumstances, because it produces more happiness than misery.

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In regard to the first of these conditions it has been shown above, that not only is beneficence prompted by sympathy, but the exercise of kindness itself develops the power of sympathizing more and more perfectly with our fellow-men, thus deriving ever greater happiness from their well-being; and sacrifice is even more potent in this respect than kindness which costs us nothing, for the reason that the recipient is naturally more deeply impressed with and convinced of our good-will, and has a stronger affection and a closer attraction toward us kindled within him. As a result our minds come into closer mutual touch, into more perfect mutual understanding, into more perfect mutual sympathy.

The second condition mentioned above deserves the most careful consideration, because it not only furnishes the proper motive to sacrifice, but at the same time it indicates the limit to which sacrifice should be carried. A sacrifice is productive of increased happiness to us only when the benefit conferred is greater than the loss of direct pleasure which it occasions. This is evident even upon the supposition that our faculty of sympathy has reached such perfection that the pleasures of our fellow-man are reproduced in our minds with the same intensity with which they are felt by him. If the pain endured through our sacrifice is greater than the pleasure conferred, it is impossible that our happiness should be increased by it; because the pleasures of sympathy may fall short in intensity of the pleasures directly enjoyed which they

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reflect, but never can exceed them in intensity. To give a concrete illustration of this abstract principle, suppose that the rescue of a friend's hat from the wheels of a passing wagon demands the loss of an arm; or that the rescue of a man's possessions from his burning home can be effected only at the cost of a fireman's life; or that a profligate son's expenditures can be met only by his father's sacrifice of honesty; in these instances the good conferred is less than the sacrifice demanded, and there is therefore no reason why the sacrifice should be made.

Thus we perceive that the limit to which sacrifice should be carried is that point at which the benefits sacrificed equal or exceed the benefits conferred; or, stating the same thing negatively, the point where the pain endured equals or exceeds the pain relieved. This rule presupposes a perfect faculty of sympathy, by which we would feel the joys or sorrows of others with precisely the intensity with which similar joys or sorrows directly affecting us would be felt. It is the ideal, the ultimate rule of conduct for perfect natures; just as the propositions of geometry are laid down and demonstrated regarding theoretically perfect lines, angles and curves, and can be stated and demonstrated regarding nothing else. Until human sympathy approximates this perfect development, sacrifices, even though conferring greater benefits than those sacrificed, will at times result in a diminution of the giver's happiness; but, as has been shown above, kindness and sacrifice are themselves the most potent

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forces in the development of sympathy; and therefore the proper course to pursue is to aim at the conduct which would be prompted by perfect sympathy, as this will by a natural process of development gradually harmonize our sympathies with the highest type of beneficence.

While the application of the rule here set down regarding the limit to which sacrifice should be carried must be largely left to each individual, a few general remarks on the subject may be helpful. It is obvious that, while a part of mankind lacks the necessities of life and the blessings of civilization, we should be willing to sacrifice luxuries in their behalf. In other words, we should form as simple habits of life as are consistent with personal efficiency; we should seek inexpensive recreations and cultivate modest tastes; above all, we should cultivate that humility of mind which is content with the things which are really necessary to maintain perfect physical health. Not only does a simple life leave us larger means with which to relieve the distress of the sick, the unfortunate and the erring, but it greatly diminishes the chances that we ourselves shall ever be found in any of these classes, and thus tends directly to reduce the amount of sacrifice required in the world.

Before closing this chapter it is necessary to touch upon the supreme sacrifice, that of life itself. According to the rule above set forth, if the sacrifice of one man's life is demanded to save the lives of several or many others, it should be made, because the good con-

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ferred is greater than the good sacrificed. But how can he who sacrifices life itself enjoy through sympathy the happiness which his act produces? The answer to this question is momentous: it brings us to the parting of the ways. If life is continuous and eternal, and death is but the gateway to a higher form of life, there is no occasion to modify or make any exception to the general law of sacrifice laid down. But if death is annihilation, there can be no motive for the sacrifice of life; and, carrying this exception to its logical conclusion, there can be no motive for the sacrifice of any part of life; that is, for any sacrifice that would in any way impair our health or endanger our means of subsistence. In other words, there can be no motive for any sacrifice that is really a sacrifice; and there must therefore be an irreconcilable and never-ending clash between our feelings of sympathy and the moral law as thus determined; and if our happiness is absolutely dependent on the perfection of our sympathies and the well-being of our fellow-men, the highest degree of happiness must be (at least for the present generation and for many future generations) unattainable.

This is not the logical place to discuss the question of a future life: the only object in touching upon it in this chapter is, to show the profound effect upon character and upon our attitude toward our fellow-men which our position on the question must inevitably produce. The subject will be considered later.

CHAPTER VI

LOVE

*The Most Perfect Form of Mutual Sympathy and
Therefore the Source of the Greatest
Possible Happiness*

THE definition of love as the most perfect form of mutual sympathy is crude and approximate only, like the geometrical definition of a circle as a polyhedron with an infinite number of sides. The exact nature of that attraction between minds which we call love is as mysterious as the attraction between bodies which we call gravitation. We know the one, as we know the other, by feeling it; and we cannot form any better conception of love (if we have never felt it) from the approximate definition here given of it, than we could form of a circle (if we had never seen one) from the geometrical definition of it.

A clearer conception of this affection can perhaps be obtained by observing the growth of love in the human mind. And the first thing to be noted is, that love arises in one mind toward another only after a perception of some amiable quality in the object; that is, some evidence, direct or inferable, of good-will in

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the object of our love. The cultivation of sympathy not only makes us more alert in the perception of lovable traits of character in others, but the active exercise of kindness and sacrifice awakens that very good-will in them which is the basis of love. The mutual perception of good-will, that is, of a mutual disposition to confer benefits, results naturally in attraction toward the source of such benefits, in companionship, in closer mutual attention to one another's welfare and in fuller opportunities for preserving it; and these gradually increase our ability to sympathize more and more nearly perfectly with one another, and as a natural result constantly increase our good-will for each other, inasmuch as we perceive that our happiness is the more completely identified with that of our fellow-men the more perfectly we sympathize with them. Sympathy and good-will are thus the two elements entering into love. Either may exist separately in the mind without love, and neither separately, nor both together are actually love; but they seem to unite in the mind to form that new affection; as the elements of hydrogen and oxygen are neither one water, nor are both together water, but they unite chemically in certain proportions to form the new substance.

This is but a crudely approximate definition of love; but if it is approximately correct, it follows that love is the indispensable means of attaining the greatest happiness of which our nature is capable, because it is the most potent means of perfecting our sym-

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pathy with our fellow-men, and because in its perfect form it involves perfect sympathy and perfect good-will. And as good-will naturally prompts us to increase the well-being and happiness of its object, it is evident that love constantly increases the happiness which is reflected in the subject's mind by sympathy. In other words, love tends to promote perfect physical health in those about us and tends to perfect sympathy in us with their enjoyment of health (which enjoyment has been shown to be the highest physical pleasure of which man is capable). Love is therefore the rational or normal attitude of the human mind toward other minds: it is mental health. And as the highest physical pleasure accompanies health, so the highest degree of mental happiness accompanies love. It has been shown that the pleasures of the mind are far greater in their possibilities, in their scope, frequency, and permanence than those of the body, and it is therefore evident that for the attainment of happiness love is the supreme means, and that it is the most important virtue in the whole development of character. When this great truth is recognized by mankind generally, and active love becomes universal, the human race will attain a degree of happiness of which we can now only faintly conceive.

In what has been said thus far only the subjective definition of love has been attempted, and the mutual nature of the affection has been ignored; but unless the object of our sympathy and good-will responds to those amiable traits and has awakened in him a like

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sympathy and good-will toward us, a strong feeling of love is not formed in us. However, the object of genuine sympathy and good-will, manifested in practical kindness and sacrifice for him, rarely (if ever) fails to perceive that such a disposition toward him is a source of blessing and an assurance against harm, and he therefore almost inevitably has awakened in him a desire to preserve the source of such blessing; that is, a feeling of good-will and a desire to be in closer touch with this source of blessing, and this tends to increase his understanding of and sympathy with his benefactor. In other words, love begets love.

If love is the most important of all the virtues in the development of character and the supreme means to the attainment of happiness, a few remarks regarding its cultivation will not be amiss. The nature of love clearly indicates the method of its cultivation. Love has been defined as the most perfect form of mutual sympathy and good-will. And it has been shown, that the most certain method of awakening sympathy and good-will in others toward us is to exercise those traits toward them ourselves by practical kindness and sacrifice in their behalf. Conversely stated, we should avoid the opposite traits, ill-will, malice, resentment, anger, hatred, spite, unkindness, selfishness. If the former traits awaken love, the latter as surely destroy it, and bring strife, pain and misery in their train.

And, furthermore, in order to avoid kindling any of these evil passions in our fellow-men (instead of

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awakening sympathy and good-will), we ought at all times to practice absolute justice and veracity. We cannot have love without first having justice and truthfulness, for they are implied in the good-will which is one of the constituents of love. Love goes beyond justice, but can never fall short of it; and if we do not even deal justly and truly with our fellow-men, it is idle to pretend that we have love for them.

If the characters of our fellowmen were perfect, there would be nothing further to say regarding the cultivation of love; but we must frequently decide what attitude we will take toward, and with what disposition we will meet selfishness, injustice and aggression in others. Shall we resist and avenge unkindness, unfairness and injustice, or shall we forbear and forgive? If what has been said regarding the supreme importance of love is true, it is evidently best to follow the course which is most likely to engender mutual sympathy and good-will. And daily experience teaches us, that a spirit of forbearance and forgiveness toward real or fancied wrongs makes and cements friendships and converts enmity into good-will; while a quick temper, malice, threats and violence estrange, destroy good-will, and kindle enmity and strife. And the reason for this is plain; for if kindness and sacrifice in behalf of those who are indifferent to us make them perceive our love and beget love in return, much more convincing to our fellow-man is the evidence of our good-will when we persist in an attitude of benevolence toward him although he

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wrongs us, and the more strongly, therefore, is he moved to good-will and love by such treatment.

Among people of culture there is little need for the exercise of forbearance and forgiveness except in relatively small matters or in the case of misunderstandings, because each is careful not only to avoid overstepping the limits of plain justice and fairness, but is anxious to render services and confer benefits beyond those demanded by common honesty and strict justice. And it frequently happens among such persons that they must be on their guard not to accept or permit too much service and sacrifice in their behalf, rather than that they must insist upon their fair and just portion.

But all mankind has not yet attained to such obedience to the law of love, and we sometimes meet callous and selfish persons whose sympathies are so little developed that they seem capable of the grossest injustice, violence and crime without the least remorse. And the question then arises: To what extent ought we to forbear and forgive in dealing with such unresponsive natures? It is difficult to lay down any definite limit to which forbearance should be carried; but from what has been said it is evident that, wherever there is hope of reaching the better natures of our fellow-men and awakening their sympathy and good-will, forbearance is the best course to pursue; but if the aggressor is absolutely dead to all sense of justice and all sympathy for others, it may be necessary to keep him within the limits of justice and com-

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mon honesty through fear of physical pain, or the actual infliction of pain upon him. However, if we really love our fellow-men and are as actively concerned in promoting their well-being as we are in promoting our own, we shall find that the vast majority of our fellow-men do respond to our kindness, and that we shall very rarely meet with a man who may be properly called a brute, as far as his mental development is concerned. And furthermore, we cannot, if we love our neighbor, inflict pain upon him without feeling the pain ourselves sympathetically; hence we can never attain perfect happiness while we use intimidation and force toward others; and it should therefore be our constant endeavor, through patience, forbearance and kindness toward those who wrong us, to create mutual friendship and mutual love, the only foundation of enduring and unalloyed happiness.

Incipient love, like a young plant, is a very delicate thing and requires little to kill it. Therefore, in closing these remarks on the cultivation of love, it may be well to emphasize the importance of avoiding seemingly little manifestations of selfishness and ill-will, and the importance also of constant cultivation of an attitude of uniform courtesy, consideration, kindness, and helpfulness toward all with whom we come into contact. A cruel jest at the expense of a newly-found friend will do more to quench his growing love than a blow would do when love has been long established and firmly rooted. A pen-knife may more easily destroy a sapling than an axe, an oak.

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Among the minor manifestations of ill-will which we should avoid there is none more important than the passion which we call anger. It arises from the obstruction of our wills, and if this obstruction is caused by our fellow-man, anger becomes incipient hatred toward him. That this is its nature is evident from the fact that when indulged it leads to enmity, violence, and the infliction of harm. If we would avoid anger, we must avoid the self-will from which it springs, and learn to be broadly reasonable and unselfish in our wishes and demands and conciliatory in our manner. In this way our wills seldom meet with friction or opposition, and anger will not be kindled in our minds. The avoidance of this passion is important in the pursuit of happiness, because frequent anger produces an ingrained bitterness of disposition which blights all love and destroys happiness.

CHAPTER VII

CONJUGAL LOVE: THE LAW OF LOVE APPLIED TO THE FAMILY

THE principles now laid down cover the entire relations of human beings to one another; but there are three applications of the law of love that are of such vast importance in the development of character and the pursuit of happiness that it seems advisable to discuss them explicitly, although they are but corollaries of the truth that love is the supreme means of happiness. They are the applications to the family, to the nation, and to the race. In this chapter the first of these will be considered.

The facts, that mankind is divided into two sexes, that the human race is perpetuated by sexual union, and that approximately twenty years' time is required to rear a human being from infancy to perfect physical, mental and moral maturity and independence,—these three facts of nature are the foundation of an entirely new set of relations between human beings. Thus far preservation of life has been the test of conduct, but now we have to deal with the propagation of life. And the first question that presents itself is obviously, whether the propagation of the race is de-

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sirable or undesirable. Is the normal man's happiness increased or decreased by offspring? If it has been demonstrated in an earlier chapter that all life contains an excess of pleasure over pain, it follows that the rearing of children is better than celibacy, for the reason that the relation between parent and child, during the many years that the latter is growing to maturity, is a very close one, tending to create the most perfect sympathy and love, and therefore peculiarly fitted to increase the happiness of the parent whose sympathies have been sufficiently cultivated. The rearing of a family requires greater and longer continued sacrifice on the part of the parents than any other relation; but if this sacrifice is made in a spirit of sympathy and love, it will, as has been shown in the chapter on sacrifice, greatly deepen the happiness of the givers. This is a cold mathematical demonstration of the desirability of a relation which experience proves to be one of the sweetest in this world.

Nature has added another motive to the conjugal relation in the physical and mental differences between the sexes. The former holds good throughout the animal kingdom and indicates that the complete unit of life is the pair, rather than the individual. Among mankind the complementary character of the mental natures of the male and female also constitutes a strong motive to conjugal union. The normal man, with his more rugged strength, daring and intellect, feels a peculiar charm in woman, with her superior grace, gentleness and sensibilities; and vice versa.

And owing to their complementary natures, when sympathy and love are kindled (by the mutual perception of amiable traits, and the attraction and companionship which naturally result) between two persons of opposite sexes, the affection is apt to attain a far greater degree of strength than between persons of the same sex, and the happiness arising from such love is perhaps the greatest bliss which can be attained in this world.

But, if the above corollaries from the law of love prove that the conjugal and parental relations may be sources of the highest degree of happiness, it also follows (and experience confirms this) that the perversion and abuse of these relations may be the source of the greatest misery. It is therefore of the greatest importance to apply the law of love correctly to the conjugal relations, and to develop our characters accordingly.

And in the first place, love demands that the conjugal relation shall be permanent. If it is granted that the rearing of offspring is desirable, it is evident that both parents ought to continue their care of and provision for their children until the latter have reached maturity; that is, the parents ought to remain united until the youngest child has grown up. And further, inasmuch as the care of the children is committed by nature largely to the female (she being the nurse in infancy); and as this care, when properly given, necessitates her withdrawal from lucrative employment for many years, so that at an advanced age

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she can hardly take up an independent life again, love dictates that the marriage union shall last throughout life.

In the second place, love demands that the conjugal relation shall be exclusive. The proper physical care and mental culture of a human being during his first twenty years inevitably necessitate sacrifice on the part of the parents, and it is therefore manifestly unjust and unkind for either parent to form other intimacies, by which his or her affection, strength or means are divided or alienated from the spouse who devotes his or her entire affection, strength and means to their children and to the other party. And if both parents are alike unfaithful, the children are deprived of the undivided affection, care and solicitude of the parents, and are more or less neglected. And if love demands that we aid every human being toward the attainment of health and happiness to the full extent of our power, how much stronger is this demand in the case of the helpless young lives which we have brought into existence! It cannot be denied that children are best cared for when both parents devote their united affection and means exclusively to that end. Therefore it is evident that monogamy is the only conjugal relation which is in accord with perfect love: polygamy and polyandry can be defended only by the assumption that one or the other sex is inferior to the other, and that therefore justice and love do not demand the same consideration on both sides in the conjugal relation; and as there is no foundation in nature for

the assumption which must be made, both practices are wrong and destructive of the highest degree of happiness.

The above arguments in favor of a permanent and exclusive conjugal relation as the only sexual union which is in accordance with the law of love, the supreme law for the attainment of human happiness, hold good as well when there is no offspring as when there are children. The man who fails to establish a permanent home for the woman with whom he unites, as a provision for possible offspring and a proper care for mother and child in such an event, may indeed have lust, but never can have love for the woman; for, if he had, he could not so cruelly jeopardize her health and happiness. And with the woman who prostitutes the highest function of her physical being for gain, there is never any pretense of love: it is simply a commercial bargain, and the ruin of health which usually follows shows what a bad bargain it is.

While we are considering conjugal love, a few remarks concerning its cultivation and regarding the domestic virtues may not be superfluous, although what has been said in the previous chapter regarding the cultivation of love applies equally to its cultivation between husband and wife. However, because of the exclusive nature of this relation, it is of the utmost importance for the continuance and growth of marital love that all conduct which may tend to arouse jealousy be avoided, so that there may exist a perfect mutual trust and perfect mutual confidence in the

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fidelity of each other on both sides. Intimacies with the opposite sex, such as kisses and embraces, which are usually accompanied (between the sexes at mature age) by a nascent idea of sexual relations, are therefore unwise; and for the same reason many forms of dancing and coquetry prevalent in various parts of the world should be avoided. And for like reasons, but in a much higher degree, all forms of indecency, obscenity and ribald mirth are not in accordance with a sincere and pure love.

Second in importance only to the avoidance of any semblance of infidelity by either spouse, is the necessity of seeking to attain identity of interests. If man and wife are to be truly united in love for life, there can be no withholding of possessions from each other; there must be a common ownership of all that they possess. As a matter of fact, where conjugal love is strong, so far from desiring to withhold from one another, each spouse is careful not to permit a greater provision for his or her well-being than the other will accept from the common store. Perfect love seeks the well-being of others as earnestly as its own, and the husband and wife who have a proper degree of love will never quarrel over the common possessions which their mutual efforts provide; they will bring into the common store as much as they can and will demand for their personal use only as much as they really need to maintain health and efficiency.

Inasmuch as the discontinuance of the wife's earning power in the establishment of a home, her addi-

tional support by the husband, and the expense of rearing a family naturally necessitate sacrifice in the conjugal relation by one or both parties (except in the comparatively rare cases of very large wealth), it is of great importance to domestic harmony and love, that both parents cultivate humility of mind, modest tastes, and inexpensive habits. If love for our fellow-men in general prompts us to lead as simple a life as is consistent with the highest degree of efficiency, in order that we may have a surplus with which to aid the sick, the unfortunate, and the erring, much more, does it prompt us to simplicity and economy, in order to care properly for the helpless children for whose lives we are responsible, and for the spouse who bestows his or her affection, tenderness and life-long companionship and care upon us.

While the filial affection of the children should prompt them, when they arrive at mature age, to care for their parents during their declining years, the parents' love for their children should move them to seek the attainment of independence by industry, thrift and economy during their years of vigor and productiveness, not only to avoid placing upon the children the burden of caring for them in their old age, but in order to enable them to give their children the most favorable entrance upon an independent career.

In concluding this chapter, it may be well to note that, in the present imperfect state of mankind, there may occur circumstances in which love demands ab-

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stention from marriage, as in the case of diseases which are transferable to offspring, and perhaps in the devastations of war or anarchy, possibly also in certain great life-works which would militate against a happy married life, or make it impossible.

CHAPTER VIII

PATRIOTISM : THE LAW OF LOVE APPLIED TO THE STATE

THERE are many benefits which men living in a community can obtain for themselves only by co-operative effort, and therefore love demands that we co-operate to the extent of our ability and means with our fellow-men for the common wealth. This is a plain corollary to the truth that the happiness of our fellow-men is reflected in our own minds, and that we cannot be perfectly happy until every other human being is likewise. An unselfish and unmercenary public spirit is one of the highest manifestations of love, and is therefore one of the greatest sources of joy to its possessor. The broader his activities and his influence, and the more universal the benefits of his service, the more continually do his sympathies respond with pleasure to the joys which he has assisted in producing, and the more generally does he enjoy the esteem and love of his countrymen.

In order that public works may be carried on to the best advantage and public regulation may be most beneficial, it is necessary that the judgment of the majority regarding the desirability and the methods of prosecuting such works should be accepted by the

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dissenting minority, when there is not a unanimity of opinion. Otherwise a single citizen might thwart an improvement necessary to the entire community, such an improvement, for instance, as a trunk sewer; or he might menace the health of all by refusing to isolate a contagious disease. A proper spirit of love for the community, therefore, demands that we subordinate our individual preferences to the will of the majority, in case we do not happen to agree with them, and that we submit to the regulations and laws expressing the will of the majority and duly enacted for the commonwealth.

Civic and national co-operation for the attainment of urban or national benefits, however, comprises but half the functions of government as it exists in the present stage of human civilization. The other half may be termed the repressive functions of government, consisting of the suppression of injustice between citizens, of vices which tend to undermine the public health, and of aggression upon the nation from without. It is evident that, if the characters of all the citizens of a community were based upon the principle that love is the supreme means of happiness, there would be no need of coercive measures to establish justice, because, as we have seen, love not only implies plain justice toward others, but demands that we go beyond such negative consideration for them and actively seek to promote their well-being by kindness and sacrifice in their behalf. So, also, the avoidance of vices which injure the health of the individual,

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and by the law of heredity threaten the health of the nation, is a plain corollary to the law that health is the greatest physical source of happiness, and to the law that love toward all men is the supreme source of mental happiness. It follows, therefore, that love demands our voluntary compliance with the laws establishing justice and virtue in the state.

But the further question arises: Does love demand that we assist in forcing into compliance, through fear of pain and the actual infliction of pain when they transgress, those of our fellow-men who are unwilling to obey the laws enacted? While love demands that the government allow the utmost possible latitude to the individual in his pursuit of happiness and exercise forbearance, as long as there is hope that the sympathies of the individual are sufficiently developed to make him voluntarily have a proper consideration for the well-being of others; yet, as has been shown in the previous discussion of the limit of forbearance and forgiveness, when it is evident that the sympathy of a man is so little developed or has been rendered so callous that, as in the brutes, it cannot be appealed to, it is necessary for the public to restrain him from injuring other citizens; and for the same reason that we defend ourselves against such brutality, we should co-operate with the community and the nation in its suppression and eradication. While all such infliction of pain, though necessary for the common weal, causes reflected pain in the minds of law-abiding citizens, it seems to be the least evil possible in the present

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imperfect state of mankind, and unalloyed happiness cannot be attained in this world until the coercive functions of government have become unnecessary. To this end, namely, the reform of the erring and their conversion to a voluntary obedience to the laws, all penal measures should be directed.

The above remarks regarding individual aggression upon a citizen apply equally well to aggression from without upon the body politic by other nations or tribes. Until an international tribunal clothed with authority and power sufficient to enforce its decisions throughout the world shall have been established (which is the logical completion of the present method of governing the people of the world), the law of love requires not only justice between nations, but forbearance in many of the comparatively trivial frictions which have in past ages been made the occasions of international carnage and widespread misery.

If the nation in which we live is clearly the aggressor in a war with a neighboring nation, the law of love demands that we refuse our support or countenance to such wholesale murder. So, also, when the governing group is clearly plundering and oppressing the people whom they govern, love demands that we decline to aid or abet such tyranny over our fellow-men. It is better to suffer the loss of property, of liberty, and, if need be, of life itself, than to deaden our sympathies and kill the love existing in us toward our neighbors. The sacrifice of life, if it is necessary in

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refusing to become the tool of unscrupulous ambition or of heartless tyranny, again assumes (as has been shown in a previous chapter) that there is a future life, a question which will be discussed later. Without this assumption there must here again be an irreconcilable clash between the preservation of life and the attainment of happiness.

It may be well to note, in closing these remarks upon patriotism, that the necessity for a large part of the repressive functions of government arises from the lack of love and active kindness on the part of the capable and fortunate toward the less capable and the unfortunate. Love requires that we produce according to our ability and consume only according to our needs; that we live as simply as is consistent with perfect health and efficiency and devote the remainder of our means to provision for family, for old age, and for the welfare of our neighbor. When this standard replaces the rapacity, luxury and selfishness which so frequently characterize the wealthy at present, much of the want and misery which now drive men to despair and crime will vanish. When love becomes universal, there will be no more need of laws for the protection of life and property among mankind generally than there is at present in the conjugal relation, or between true friends.

CHAPTER IX

PHILANTHROPY: THE LAW OF LOVE APPLIED TO THE RACE

IF the laws governing human welfare have been correctly set forth in the preceding chapters, and it has been demonstrated that love is the supreme source of happiness, it follows as a plain corollary that the broader our sympathies become and the wider the circle of human beings embraced in our kindness, good-will and love, the more multiplied will be the sources of sympathetic happiness; and the logical conclusion is that, when our love includes all mankind, every human being entering our cognizance will be a source of joy to us, and we shall attain the greatest degree of happiness possible in the present imperfect state of man. And as our efforts and the efforts of all other philanthropists gradually reduce the vast amount of unnecessary pain and sorrow now existing in the world, our sympathetic pleasures will be proportionately increased and our sympathetic sorrows proportionately diminished. This being so, it is clear that the highest development of character is the cultivation of love toward every fellow-being regardless of race or color, of class or caste, of nation or

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religion, of education or illiteracy, of wealth or poverty. The kindness and the sacrifice which have been proven in a previous chapter to be sources of happiness and springs of mutual friendship and love should be practiced without partiality toward every one in the world whom our lives may in any way affect. It should be our aim to outgrow provincialism, nationalism and race limits, and regard every man a brother, treating him not merely with justice, but seeking by active sympathy and kindness to diminish his ills and to promote his well-being and happiness.

At the present time the whole world is so closely bound together by commerce, by travel, and by mail and telegraphic communication, that none of the civilized nations can suffer a great calamity without affecting more or less every other commercial nation of the world. A failure of the wheat crop in America or Russia affects every inhabitant of Great Britain; a dangerous epidemic in Italy or China immediately affects New York or San Francisco and through them the entire United States; a financial panic in England profoundly affects all France and Germany. With each new invention for bridging space and annihilating time the solidarity of the race is more fully established, and political and natural boundaries assume diminished importance.

This trend, as we have seen, is in harmony with the law of human development and happiness, and the law of love demands that we aid, to the full extent of our ability, in all movements for the uplifting

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of mankind, whether for physical aid in widespread calamities, such as earthquakes, famines, plagues, conflagrations, etc.,—a work such as the International Red Cross Society is doing; whether for the establishment of international law and justice and the abolition of warfare,—a work which is engaging the attention of the Hague Tribunal, the League of Nations, and the various international peace societies; or whether for the educational and moral improvement of benighted races,—a work which is being prosecuted by associations of unselfish people in many lands.

If we would cultivate this spirit of universal philanthropy, the first step is to acquaint ourselves with the condition of our fellow-men, by a study of political and industrial conditions in the world and the history leading up to them, by informing ourselves of current events and tendencies of large importance, by travel and observation, and by attention to the utterances and views of the wisest and most public spirited men in the various countries. If, as we have seen, love grows out of sympathy, and sympathy is a reflection of or a response to the feelings of others, there must be a perception of those feelings and a knowledge of the condition of our fellow-men before we can love them to any extent.

Perhaps the chief hindrances to the universal brotherhood of man have hitherto been racial prejudice and religious bigotry. The trivial fact of difference in language and customs has for ages kept

neighboring peoples at enmity, in mutual insecurity, and in constant warfare or preparation for war with each other. And difference in religious faith or methods of worship has up to the present time kept various sections of the human race almost as completely ignorant of and indifferent to one another, as though they were of entirely different worlds. The law of love demands that we discountenance all such prejudice and bigotry, and that we decline to take part in the international carnage and plunder caused by the one, or the persecution, torture and distress caused by the other.

Class and caste distinctions have also played their part in almost all countries in keeping men from a proper sympathy with and love for their fellows. Instead of employing their larger means and greater abilities in the uplifting of the poor and down-trodden, the so-called noble classes have hitherto employed them in fortifying their own exclusive privileges and in guarding their so-called prerogative of living in luxury at the expense of their fellow-men. The same thing may be said of the various castes of Oriental countries and of the aristocracy of wealth in some of the younger republics of the world. But in vain do men pursue happiness over the dead bodies of their fellows. As we have seen, our own happiness cannot be attained by any course which thwarts the welfare and happiness of those about us. The law of love therefore demands that we discountenance all measures to establish or uphold iniquitous discrimination

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between man and man, whether such measures are partisan, national or international; and that we seek to give every man, whether of our own nation and race or of another, a fair and equal opportunity to secure the necessities and the pleasures of life. The truly noble and the real upper classes are those who use their superior education, ability and wealth for the aid of the poor, the ignorant, the weak, the unfortunate, and the erring.

One more obstacle to universal love must be noticed here. It is that narrow form of patriotism which is willing to benefit its own country at the expense of other countries, which shows itself in laws excluding men coming from less fortunate lands, and in the short-sighted policy of excluding the products of other lands by prohibitive tariffs. The law of love demands that men be permitted to seek their fortunes wherever they think that they will be happiest, and that each section of the world shall produce such things as it can supply to the best advantage, and exchange its products freely with other sections for the things in which they are by nature fitted to excel, regardless of the arbitrary political boundaries existing. The argument, that a nation's standard of wages and comfort may be lowered, is answered by the fact that another nation's standard is raised; and if the argument for justice and equity between individuals in a previous chapter holds good, the same argument applies to the relations of nations to one another.

CHAPTER X

LOVE TOWARD GOD

The Existence and Character of God

THE principles thus far laid down have been demonstrated from the constitution of man itself, and their truth can be tested by every man through his own consciousness. The highest degree of human happiness has been shown to depend upon the perfection of our sympathy with all of our fellow-men, and it has been seen that perfect mutual sympathy between human beings gives rise to mutual love, which is therefore the supreme means of happiness. In the application of the law of love to the conditions and relations of life, however, we have seen that the assumption of a future life is necessary, if the demands of love are to be followed to their logical limits; as there are circumstances (in the present imperfect state of man) under which love requires the sacrifice of life itself on behalf of others; and, unless there is a future life, there can be no possible motive for the sacrifice of life itself, even though hundreds of other lives could be saved by such a sacrifice. The necessity of preserving his very existence must always be

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greater, to one who does not believe in a future life, than any motive to a course of conduct which would tend to heighten the enjoyment of that existence. There must therefore (if there is no future life) be a permanent and irreconcilable discord between the laws governing human happiness and the necessity of preserving the bodily life. The question of a future life is therefore of vital importance in the development of character and the pursuit of happiness.

There is an additional reason for the consideration of this momentous question. Every human being has an innate desire and longing for a permanent and eternal life: every man can prove the truth of this statement in his own case through his own consciousness. And the records of religions and philosophies from the earliest ages prove that this craving is a universal trait of human nature.

We may further reason that, if there is a form of life in which the possessors are not subject to material changes and decay, it would afford minds constituted as the human mind is a far greater opportunity for the attainment of happiness, for the reason that there would not be any painful sympathies aroused, and therefore no sorrow or misery mingled with the joys which result from mutual love.

The question of a future life implies the existence of other intelligent life beside that of physical man in the universe. It also postulates benevolent character and sufficient power in such being or beings to give eternal life to us. If it can be shown that there

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is a Being who both will and can give us eternal life, we shall be certain that there is a future life.

What evidence is there of the existence and character of any intelligence other than the human in the universe? In order to simplify our inquiry, it is well to note first the perfect harmony of natural law throughout the universe, or at least as far as our most powerful telescopes give us knowledge of the universe. From this unity we may reasonably conclude that, if there is superhuman intelligence, the possessor of it is either one, or if many, they are at one in purpose; so that we may inquire simply as to the existence and character of one superhuman Being or God.

And in the first place, the fact that our bodily senses do not perceive God does not prove that He does not exist. For it is well known that our senses are limited in their scope and are incapable of perceiving even all the material phenomena in the world. We know that there are other colors in the spectrum outside the band of color perceptible to the eye. In sounds, we know that above a certain pitch the musical vibrations are inaudible to our ears. In touch, beyond a range of a few hundred degrees heat and cold alike produce no sensation of temperature, but only the identical sensation of pain: while the thermometer may register several thousands of degrees of heat, the sense of human touch can perceive only a few hundred. And electricity may cross the ocean utterly beyond the detection of any of our unaided

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senses, and yet by instrumental means its presence is readily perceived and its message read. These illustrations clearly indicate that there may be many phenomena, both material and mental, which are imperceptible to our senses, and therefore the fact that we do not see God is not conclusive proof that He does not exist.

Proceeding to the evidence of God's existence, we find everywhere upon this earth a phenomenon called life. In all of the multitude of forms in which life appears, there is one unvarying cause of its existence. Life comes only from pre-existing life, as far as our observation of this phenomenon extends, covering the entire world and the entire historical period of man's existence upon earth. While the absence of any known exceptions to the law, that only life produces life, is not an absolute demonstration that there can be no such exception; still a causal relation as long and as widely observed as this is, without a single exception, creates the highest degree of probability that the cause assigned is absolutely necessary to the effect. And if this is admitted, there must be an original life or living Being, from which all life in this and other worlds has proceeded,—there must be a living God. And inasmuch as the living God is not clothed in material form, perceptible to our senses, it is not reasonable to suppose that His life is subject to the change and decay to which the forms of life embodied in matter are subject. It is not unreason-

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able to suppose that the living God is free from change and is eternal.

When this conclusion, which is shown to be highly probable upon the preceding premises, is reached with the same high degree of probability by other entirely independent lines of research, then the conclusion becomes a moral certainty as sure as the large majority of conclusions upon which we shape our daily actions. Looking again at the universe, therefore, it is an undeniable fact that there exists an inconceivable amount of heat and motion in it. Confining our attention to the solar system, the sun is a revolving mass of molten or gaseous matter; the earth at one time was also evidently a molten mass, and has even now formed only a thin solid crust, through which occasional volcanic eruptions force portions of the molten interior. The moon also bears incontestable evidence of former heat, which in its case has been dissipated to a much greater degree, probably due to its smaller size. Heat and motion are convertible into each other; the motion in the solar system might have produced the heat, or the heat might have produced the motion; but in all the range of our observation of the whole universe, there is but one thing that originates heat and motion, and that is life. While chemical action produces heat, previous motion is required to bring the chemical elements together; and although chemical transference of motion into heat and of heat into motion has been going on in the world for a long time, yet it is evident that both the earth and the moon, not to speak of other

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planets, have lost a large part of their heat, and we are therefore brought to the inevitable conclusion that there must have been an original source of the vast heat and motion in the universe; and as far as our knowledge of the universe extends, there is but one originator of heat and motion—life. We are therefore brought again by a second independent line of argument to the highly probable conclusion that there is a living God at the beginning of all things, the original source of the heat which has been gradually diminishing in the solar system, and probably also in the other stellar systems.

A third line of argument, entirely independent of the two preceding, leads with the same high degree of probability to the conclusion that there is not only a living Being, who is the Author of the universe, but that He is an intelligent Being as well. The world presents strong evidence of the adjustment of numerous and entirely independent means to a single end; and, as far as our observation extends, there is but one originator of a complex adjustment of numerous means to a single end, and that is an intelligent being. And the measure of such intelligence is the increasing perfection with which numerous causes are combined and arranged to effect the end desired.

The preservation of rational life upon this earth is the end toward which so many of the phenomena of nature tend, that it is a moral certainty that such phenomena originated from an intelligent Being. Take the phenomena of temperature as an example. Mun-

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dane life can exist only between the limits of a few hundred degrees of temperature, while the thermometer registers the existence of thousands of degrees beyond those limits. Tending to keep the temperature of the earth's surface within the narrow limits in which life is possible, there are a number of natural phenomena, any one of which alone might be considered a mere accident; but when all of them are considered as conspiring to that single object, the evidence of a guiding intelligence amounts to a practical certainty. In the first place, then, we find that the earth's axis of rotation is not perpendicular to the plane of its orbit, but is inclined sufficiently to prevent the sun's rays from falling continually perpendicularly upon the equatorial region (which would doubtless have produced a degree of heat there that would have been utterly destructive of human life); and at the same time we find that the earth revolves rapidly upon its axis, which prevents the sun's rays from falling perpendicularly for any appreciable length of time upon any one spot of the earth; which arrangements, with the annual motion of the earth around the sun (which alternately presents the upper polar region and the lower polar region for a higher angle of incidence to the sun's rays) produce the evenest possible distribution of the heat received from the sun.

Nor is this all. Three-fourths of the earth's surface is covered with water, which acts as a vast equalizer and reservoir of the heat received from the sun, absorbing in its ocean depths the excessive heat of sum-

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mer and yielding it again when the sun's direct heat is insufficient. Furthermore, owing to its liquid nature numerous currents are set in motion by natural laws, which currents carry the hot water to the colder latitudes, and the cold water of the frigid zones to the overheated tropics, thus further distributing the sun's heat. Atmospheric currents obeying the same natural laws assist in a similar manner in the equalization of temperature.

But there are still other arrangements tending to keep the temperature of the earth's surface within the extremely narrow limits which we can endure. At 32° and 212° Fahrenheit water (that is, three-fourths of the earth's surface) presents a most remarkable phenomenon tending to keep its temperature within these moderate limits. In freezing at the lower temperature it yields a large amount of latent heat, which does not make it a single degree colder; and in boiling or evaporating at the higher temperature it absorbs an enormous amount of heat, without growing a single degree hotter. The importance of these admirable devices for resisting extreme fluctuations of temperature, which might easily result in widespread disaster, if not in the annihilation of the human race, can scarcely be conceived.

In spite of these wonderfully intelligent provisions for keeping the earth's temperature within the limits of human endurance, it is probable that life could not have existed upon earth (at least outside the tropical zone) had there not been a unique exception made to

an otherwise universal law of nature. The universal law referred to is, that all substances contract upon cooling and when changing from a gaseous to a liquid state or from a liquid to a solid state. The liquid or solid is always heavier than the previous gas or liquid. Water (three-fourths of the earth's surface, be it remembered) is the solitary exception to this universal law. While it contracts almost to its freezing point, it then again expands, so that ice is lighter than water and floats upon it. Were this not the case, it is extremely probable that in a few winters all bodies of water would freeze solidly from bottom to top, and the summer sun would not be sufficient to thaw them. The disastrous effect of this upon temperature and human life can hardly be estimated. That it would vastly increase (by destroying ocean currents) the cold of the temperate and frigid zones, and would probably as greatly increase the heat of the torrid zone, seems inevitable.

Here, then, are eight distinct phenomena (the last of which shows the very finger of God), all tending to the one end of keeping the temperature of the earth's surface within the compass of a few hundred degrees, beyond which in either direction life would be impossible; and while one of these phenomena, taken alone, might be considered an accident, all of them taken together afford a moral certainty that they are due to intelligence; and as intelligence implies life, we are led by a third independent line of argument to the conclusion that there is a living God,

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whom the present argument proves to be an intelligent Being.

It proves more than that. If it is true that life affords a surplus of pleasure over pain, the intelligence which provides for its continuance upon earth must be accompanied by a benevolent disposition toward us. The benevolence of God toward mankind, while not absolutely demonstrable by a single beneficent phenomenon of nature, may be proven to a moral certainty by a number of independent phenomena, each leading to the highly probable conclusion that the supreme Being loves us, and as benevolence implies intelligence (being intelligence directed by good-will), the arguments to prove the benevolence of God support the previous argument as well.

To discuss all the laws and phenomena of nature that tend to preserve and perfect life upon earth, would be to traverse practically the whole of the natural sciences (as far as our limited knowledge of them extends); but for our present purpose it will be sufficient to point out enough independent phenomena displaying benevolence, to satisfy a reasonable mind, that the Author of this world loves us. Let us consider our own physical and mental constitution. The nervous system is so arranged as to give a warning pain at the approach of any degree of heat or cold that would endanger life, and to call attention almost irresistibly to any wound which might threaten the continuance of the organism. The muscular system, unlike the depreciation of an inorganic machine,

thrives and improves with use, and the greatest amount of strength is automatically concentrated upon the muscles which are most strongly called into action. An injury to the body, unlike an injury to an inorganic mechanism, tends by an automatic process to heal and disappear, instead of increasing and disabling the mechanism. The human body possesses a very diffused power of adapting itself to the various extremes of climate, which we call acclimatizing.

It is a well-known fact that the sexual passion is stronger in the perfectly healthy than in the feeble and imperfect, and thus by a natural process there is a greater tendency in the perfect organism to reproduce its type than in the imperfect organism. This natural selection is obviously a very benevolent arrangement, tending toward a perfectly healthy race; that is, toward a race enjoying the greatest possible physical happiness. The offspring of the maimed or imperfect tends to revert to the perfect type. The benevolence of all these independent physical phenomena is too evident for comment.

Turning to the mental constitution of the highest form of intelligent life upon earth, we find, as has been shown previously, that the mind is constituted with an innate and irresistible inclination toward agreeable sensations and an aversion to their opposite; further, that the mind reflects the pleasures and pains of those surrounding us, and that therefore we are prompted to promote the welfare and happiness of one another. The benevolence of such an arrange-

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ment, considered merely as a means conducive to general physical welfare, is evident, and if the human mind were constituted with the opposite inclination, the race would doubtless be extinct.

Many other instances of benevolence revealed in nature might be cited, such as the universal distribution of water, the most necessary substance for maintaining human life; the conservation of water in the form of vegetables; the abundance of vegetation and its function of preparing the mineral substances in a form that the higher forms of life can assimilate; the provision made ages ago in the coal-beds for supplementing the disappearing heat from the interior of the earth and the declining heat of the sun; but enough phenomena have been cited, each pointing independently to the existence not only of intelligence but also of good-will in the supreme Being, to prove to a moral certainty that God desires human welfare, or in other words, that He loves us.

It may, however, be said that there are other phenomena which, by the same method of reasoning, would prove ill-will toward man in the supreme Being; for instance, earthquakes, conflagrations, floods, disease, and death. To all of these objections except the last the sufficient answer is, that the human race continues not only to exist, but to grow in physical welfare, in comfort, in intelligence, and in mutual sympathy; and that therefore the final result shows that the preponderance of evidence from natural law must be in favor of its subservience to human well-

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being; that is, must be in favor of the benevolence of God. A further answer is, that by far the largest part of human suffering is due to our ignorance and sinfulness.

If death is regarded as the annihilation of life, then it is indeed an incontrovertible proof of either ill-will or lack of power in God; but the premise begs the very question which we are examining. If death is regarded as a birth into the real life—that is, as a transference of the human mind from the limited existence which it has while embodied in flesh to some larger sphere and manner of life—then, however mysterious it may appear to us now, it is by no means an evidence of the ill-will of God toward us. In fact, it seems evident that, if there is an eternal life, it can be reached only through death, as this world at present is constituted; for to live upon earth eternally would be obviously impossible, with the prolific power of reproduction which man possesses; and to transfer our present physical body even to the nearest other planet (assuming that natural conditions in that planet would admit of physical life such as our present form of existence) would, under the natural laws existing, be impossible, owing to the absence of atmosphere. These remarks, however, are not intended as an explanation of the necessity of death, in order to enter the eternal life; but are meant simply to show that, on the assumption of a future life, death is not an evidence of divine ill-will toward man.

Having shown, therefore, that there is an intelli-

gent God, who loves us, and who must therefore desire our eternal life and happiness, the final question remains, whether the power of God is sufficient to accomplish what His love makes Him seek. As far as mere dynamic force is concerned, there is displayed in our solar system alone (not to speak of the myriads of other systems) an amount of energy that, to our limited conception, is absolutely inconceivable and infinite. And when the power of intelligence is considered, the wisdom of God as displayed in the universe about us is so perfect, and yet so simple and unobtrusive, that man after all these ages is but beginning to interpret nature and understand natural laws. The highest intelligence of man can only dimly think God's thoughts after Him. And when we consider the wonderful things that man has accomplished, with his slight knowledge of natural laws, from the manufacture of steel to the wireless telegraph, it is impossible for our minds to set any bounds to the wisdom of God, and we may fairly consider Him omniscient. It is not unreasonable to suppose that a God all-powerful and all-wise can accomplish whatever He wishes to do.

But there is more to be said. In the ordinary course of nature there are things somewhat analogous to a continuance of life after death, and these phenomena give added specific assurance of the sufficient power of God, supplementing that derived from the preceding general reasoning. In the colder zones we see practically the whole vegetable kingdom to all ap-

pearances die with the approach of Winter and rise to a new life with the returning warmth of the sun in the Spring. The plants bearing seed wither and die, and the seeds, to all appearances lifeless, have been known to lie inert for hundreds of years, and in certain cases in the Egyptian pyramids, for perhaps several thousands of years; and yet, when placed in their proper relations to soil, moisture and sunshine, they spring up as though but a day had elapsed since their separation from the parent plant. It is admitted, that these are not perfect analogies; but they are sufficiently accurate to assure us that a future life would be easily within the power of God to grant.

The analogy of the caterpillar turning into the butterfly is perhaps the most perfect analogy to the resurrection of man which can be found in nature. If God can take the creeping caterpillar out of its extremely limited groveling upon the ground, and can change it into the beautiful butterfly, whose world is a thousand times vaster in extent, why cannot He take the physical man out of this little ball of earth, and through death set him free to inhabit as a spirit the boundless universe?

We conclude, therefore, that there is a God of infinite intelligence, power and love, whose existence and character are an absolute guaranty to us that the deepest craving of our being for everlasting life and happiness will be realized. If this is true, the obvious corollary is, that it is of supreme and eternal importance to us, in the development of our characters, to

know God and to love Him. For if love of our fellow-men affords the highest degree of happiness of which we are capable in this world, love of a Being of perfect and changeless goodness, and of eternal life and perfect happiness, a Being not subject to any of the vicissitudes of human life, must afford a bliss that we cannot in this life conceive.

CHAPTER XI

LOVE TOWARD GOD

Acquaintance with God

WE have seen that love arises from mutual sympathy between two intelligent beings, and that sympathy with another mind implies a previous knowledge of the state of that mind, or, in a familiar phrase, an acquaintance with the person. And how shall we become acquainted with God, who is beyond the scope of our physical senses, and whose intelligence and plans are far beyond the grasp of our present mental capacity? While we may not hope to understand in this life perfectly the wisdom and benevolence of God, we may obtain a sufficiently clear perception of His good-will toward us, from our present limited knowledge of His creation, to kindle within us a love for Him and a trust in Him that will ever urge us toward a closer acquaintance with Him and will afford us an increasing happiness.

To point out all the evidences of good-will toward man in the universe would be to outline practically all of the natural sciences known to man, and would be beyond the present purpose. We will therefore

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merely note a few salient facts, to illustrate the method by which we may perceive the goodness of God in the phenomena and laws of nature, rather than to demonstrate that all of those phenomena and laws prove the love of God toward us. Beginning with astronomy, and confining our attention to its findings regarding our earth (upon which alone our limited knowledge is certain of the existence of life) we have seen in the previous chapter how admirably adapted to the preservation of life are the phenomena of the earth's axial inclination, its diurnal rotation, and its annual revolution. It is doubtful whether man could exist upon the larger part of the earth's surface, if at all, were any of these three phenomena omitted.

Geology and astronomy both afford evidences that the earth was originally a gaseous or molten mass, which, cooling, formed a crust of rock; and a large part of the science of geology consists of a description of the pulverizing of this rocky surface, the wearing down of the jagged and enormous mountains thrown up by the internal forces, and the preparation of a soil capable of sustaining life and making the existence of man possible upon earth. In its description of less remote time, geology reveals the far-seeing goodness of God, in laying aside vast beds of coal for the use of man, when the internal heat of the earth should have disappeared and artificial heat should be required. Physics and chemistry show us how the process of preserving and improving the earth's soil is being continued at the present time by the action of

flowing water, of thawing and freezing, of glacier and avalanche; and how this soil is watered and rendered fruitful by the action of evaporation, winds and rainfall. Botany reveals the beneficence of an arrangement by which the mineral substances are prepared in a form of food which the human body can assimilate. Biology, as has been mentioned in the previous chapter, reveals benevolence in the arrangement for the increased propagation of the more perfect and the decreased propagation of the less perfect, in the inherent tendencies toward healing, toward acclimatization, toward reversion to type. Sociology most clearly reveals the goodness of God in the indissoluble connection between brotherly love and happiness, thus prompting all to work together for the common good.

A study of the universe, however, is not the only method of becoming acquainted with God's goodness and of learning to love Him. When we desire to become acquainted with a man, we do not simply study his works, whether architectural, engineering, literary or commercial: we seek a direct conversation with him, by which we obtain a far better understanding of his character, a far greater sympathy with him, and in consequence, a far warmer friendship and love toward him than is possible from the dim perception of his character as shown in his works.

But can we hold communication with the invisible God? Does God have a personal interest in His creatures, as a father has in his offspring; or does He leave the human race, like the inanimate world, en-

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tirely to the play of natural law? If, as has been shown, all nature indicates an active, intelligent goodwill toward man on the part of God, it follows that, with His inscrutable wisdom, He must be able and must be inclined to take a personal interest in the welfare of each individual human being, however humble. And if man is able to converse across a continent by telephone, or even without wires to convey his thoughts across the vast ocean, it is very reasonable to suppose that, with His incomparably superior intelligence, God can read and understand every prayer to Him formed in our minds, and can interpret our longings for a better life more perfectly than we can express them.

And if it is granted that this life must of necessity be but a preparation for the real, eternal life to come, and that therefore God's love must frequently decline our prayers for material things, we can be sure that our prayers are received by God, in precisely the same way in which we are sure that our wire or wireless message has reached its destination,—by the answer received. It is safe to say that no man ever prayed sincerely to God to be made a better man who was not made a better man by the very prayer. Looking at life in the light of eternity, and realizing that the object of this brief earthly preparation is the development of a character that will be a source of eternal happiness to us in our future relations with intelligent beings and with God Himself, it is evident from the preceding pages that the burden of our prayers should

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be directed to the cultivation of love toward man and toward God. And if our prayers are thus directed, the answer to them is never wanting. No man can sincerely pray the supreme Being for kindness toward a fellow-man without finding his mind inclined to such kindness by the very effort of making the petition.

Any man can test the truth of the foregoing remarks for himself, and to those who have thus tested God's hearing and answering a prayer for righteousness, nothing more need be said. But, as an explanation of a natural phenomenon greatly strengthens the evidence of its reality, so we may note regarding prayer that God has so constituted the human mind that a sincere desire or longing for a better life, expressed in prayer, inclines the mind itself strongly toward such better life, and so the prayer insures its own answer; and if the prayer is persistently and repeatedly formed in the mind, the fixed inclination which we call habit is formed, and thus the character is permanently moulded into the forms of righteousness for which we pray. So, likewise, a sincere and hearty prayer against a temptation or inclination to do wrong itself so strengthens the aversion to the wrong within us, and so clearly keeps before our minds the real relative importance of the immediate pleasure from the wrong-doing, and the far greater, though more distant pain which would result, that such a petition also insures its own answer. Let no man say that such results are the less answers from

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God to our prayers because His provident wisdom and love have made the answer to a good prayer inseparable from the sincere asking itself. It is rather but another evidence of His goodness.

In what manner communion with God increases our perception of His goodness and increases our love to Him and trust in Him, thus giving us the beginning of a happiness greater than any other of which we are capable, is not easy to explain. It may be that the moulding of our own characters by prayer more into harmony with the character of God enables us to perceive more clearly His love, as displayed in nature and in His providence; or, it may be that God, in imparting His spirit of universal love to us in answer to our sincere and constant prayers, reveals His love directly to our minds, and gradually enlightens our intellects so that we can begin to grasp it. Though we may be unable to grasp the manner of God's revelation of Himself to us in prayer, it is very reasonable to suppose and indeed very probable that He would do so, if He is a Being of wisdom and love infinitely beyond our present conception. And that He does thus reveal Himself to those who sincerely seek to live according to the law of universal love, and who earnestly pray God for guidance and help in attaining such a character, may be tested by any man in his own experience. While God does not trammel or overawe our freedom of choice between good and evil by a compelling demonstration of His presence and His resistless power, still myriads of men in all

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ages have testified that their experience assured them of the reality of direct communion between man and his Maker, and they have considered this relation the most important, the most permanent, and the most blessed in their lives.

Habitual prayer produces in us a calmness and peace superior to the fluctuations of earthly prosperity or adversity, and a trust in God's guidance that robs earthly sorrows and trials of their bitterness and removes fear, anxiety and worry from our lives. Prayer is the fountainhead of true contentment, of humility, and of patience. If we are persuaded of God's power and love, of His immediate presence and His interest in us and in our prayers, the cares of life disappear, and the preponderance of joy in life (as discussed in a previous chapter) becomes immeasurably greater.

CHAPTER XII

LOVE TOWARD GOD

Fellowship with God

IF it has been shown that love toward God is the source of the greatest and most enduring happiness of which we are capable, its cultivation must be of supreme importance in the proper development of character. We have seen, that in order to love God, we must first perceive His goodness and understand His sympathy with us and His good-will toward us. Such acquaintance with the supreme Being, we have learned, is obtained through a frank, honest study of the world about us, and by a frank, sincere communion directly with God through prayer.

The next step in the love of God is the assimilation of our own characters to His character. It is a law of the human mind that the sympathies of persons of like characters, dispositions and ambitions respond to each other far more perfectly, and a far profounder attachment and love between such minds is possible, than between persons of opposite principles and practices. The same law holds good in the human mind, in its relation to the divine Mind. When our char-

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acters begin to harmonize with the great love shown in all nature, we find that our sympathies become attuned with those of God, and we unconsciously and almost inevitably begin to love Him. We begin to feel a perennial joy welling up within us, that attracts us more and more to the Father of our spirits, and makes communion and fellowship with Him more precious to us than any of the transitory pleasures of life. We feel that our relation with God is our one immovable anchorage in a fleeting and changing existence. Though we may not fully understand the manner in which our Father breathes such joy and comfort into the minds of His children, it is entirely reasonable to believe in the reality of such direct communion between the Creator and His intelligent creatures. The closer our fellowship with God becomes, and the more constantly His goodness is in our contemplation and our prayers, the more fully are our characters moulded into likeness to His, the more competent do we become to grasp (even though but dimly) His perfect goodness, and the more we learn to love Him.

If we are convinced of the love of God to mankind, our efforts to become like Him must of necessity take the form of good-will, well-doing and love toward our fellow-men. There is nothing that makes us feel so conscious of living and working in harmony with the character and the will of God as the disinterested service of our fellows. In deeds of kindness and uplift we feel ourselves at one with the Power that has,

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through all the ages, been moving toward the betterment of the human race, and though our candle is a trifle compared with the power of the sun, yet we are assured that its little influence is for and not against the light.

But there is more than this to be said for brotherly love as a means of loving God. We frequently fail to understand the good providence of God toward a fellow-man because of our complete ignorance of his affairs,—an ignorance resulting from our utter indifference to his welfare. We say, for instance, that we cannot understand the love of a providence that visits sickness upon a neighboring father and breadwinner; but perhaps, if we were as sympathetically interested in his affairs as we should have been, we should have perceived the ruinous habits into which he was drifting, and have seen the result of the sobering thoughts of illness in his return to better ways. It is doubtless in many cases impossible for us to be sufficiently familiar with the affair of others, to enable us to see the love of God in His providential care of them; often, perhaps, we cannot understand His love in our own cases. But what is claimed here is, that a warm heart of love for our fellow-men and a loving interest in their welfare frequently give us fresh demonstrations of God's love and providence, and so increase our love to Him.

And it may be worth noting, also, that a universal love of mankind increases our love to God by enabling us to perceive clearly how very few of the sufferings

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of earth would remain, if every man loved his neighbor as himself, regardless of creed, color or condition, and if such universal love should have been practiced for four or five successive generations.

If it is true, as has been shown previously, that the highest degree of human happiness is not attained merely through the physical life, then it follows that we fall far short of likeness to the character of God and of co-operation with His purposes, if we seek nothing further than to aid our fellowmen in their efforts to obtain food, shelter and raiment. It has been shown that the mental or spiritual pleasures of which we are capable are far greater and more enduring than the bodily pleasures, and therefore it must be the main purpose of God in this world to develop the spiritual nature of man. If we believe in a future, eternal life for the mind of man after this its temporary embodiment has been laid aside, the proper development of character assumes an overwhelming importance; and we feel that the only love toward our fellow-men worthy of the name of co-operation with God is that which continually works for righteousness above all else, and which looks far beyond the mere satisfaction of the physical necessities and seeks to cultivate in its object the highest character and the right relations toward man and toward God. It is only when our hearts, our hands and our prayers are enlisted in such work that we feel most profoundly that God is with us, and that we are, in our small way, co-operating with the infinite power that through all

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the ages has been moving the human race toward mutual love. To the depth and the reality of the love toward God and the trust in Him resulting from such co-working with Him, the history of a thousand martyrs in many ages and countries of the world bears witness. For scarcely any other cause than the moral uplift of their fellow-men have men been known voluntarily to die; but in this cause they have been so fully conscious of God's protection and love that death lost its terrors. There can be no stronger evidence of the reality of man's love to God, than the sacrifice of his life in doing what he considers God's will. But, apart from such evidence, every man may test in his own experience the power of co-operation with the divine Father, as a means of deepening our love toward Him.

CHAPTER XIII

LOVE TOWARD GOD

Preparation for Eternal Life

IF the certainty that there is an eternal life awaiting us after death has been established in a previous chapter, it follows, in view of the infinitesimal span of the present life in comparison with the endless life to come, that our supreme concern in this world should be, to prepare rightly for that life; just as the scholar's primary object at school should be to fit himself for the conditions of life after he leaves the parental care and enters the world.

But how can we prepare for a life of which we know absolutely nothing, and from which none return to tell us what conditions prevail? As it has been shown previously, that the everlasting Creator of the human race loves His creatures and seeks their happiness, it follows as a corollary that the same laws of happiness which we have found to prevail in this life will prevail throughout eternity. For if entirely different or even contrary laws of happiness prevailed in the future life, not only would this life, which cannot be meant as other than a preparation for our really

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enduring existence, be entirely futile and wasted, and its trials, pains and sorrows in vain; but God would be wilfully misleading us and would be inculcating in our minds through our experiences here principles of character which we must entirely unlearn, before we could be happy in the future world. But upon the assumption that the same laws of happiness govern the human mind, whether in the present body or in another state, our present brief existence upon this small planet is clearly intended to be a school for the real life, and the body with its necessities and its appetites is the goad which awakens the infant mind to activity and throughout this life compels the use, and therefore the development, of our mental and moral faculties.

It follows, therefore, that if we would develop our characters in a manner that will insure the highest degree of happiness in the eternal life to which we are all hastening, it must be our chief concern to cultivate love toward our fellow-men and love toward God, which we have seen in previous chapters are the means of attaining the greatest happiness of which we are capable in our present state.

It will be seen, that the proper preparation for the life to come does not unfit us for the highest degree of usefulness in this world. On the contrary, it is only the man who lives in the faith of a future life, and who holds communion with the God and Father of us all, who can consistently carry the law of love and service to its logical limits, and who is capable of

voluntarily giving life itself, if necessary, to save the lives of others. As has been said in a previous chapter, no man who believes that death is annihilation can have any possible motive to exercise kindness toward his fellow-men to an extent that would endanger his own life, much less can he have any motive voluntarily to sacrifice his life, even for the sake of saving a multitude of other lives. A character based on this belief must of necessity be selfish and cowardly, and therefore unfitted to work out the person's own happiness in this life, or to make his life of the greatest service to mankind. But with the belief in eternal bliss beyond the portal of death, and with the continuous consciousness of God's presence, we find all the discord between right and expediency removed, we are able to reconcile the perfect love of God toward us with the pain and sorrow in this world, and we can obey the law of love to the fullest extent, though our kindness to our fellow-men should cost our comfort, our safety, our health, our life itself. With faith in eternal life and happiness all the riddles of life are plain; without it, insoluble; with this faith life and death hold no terrors for the mind; without it, peace and happiness even in this life are hardly attainable. The highest type of character is that which builds for eternity.

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