



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THOUGHTS  
FROM  
EMERSON

ANN · BACHELOR

AL 1323.316.80



HARVARD  
COLLEGE  
LIBRARY











RALPH WALDO EMERSON.

# THOUGHTS FROM EMERSON

**Selections From the Writings of**

**RALPH WALDO EMERSON**

**For Every Day in the Year**

COMPILED AND EDITED BY

**ANN BACHELOR**

EDITOR OF "CARLYLE YEAR BOOK,"  
"RUSKIN YEAR BOOK," ETC.

It was good, nevertheless, to meet him in the wood-paths, or sometimes in our avenues, with that pure intellectual gleam diffused about his presence like the garment of a shining one, and he so quiet, so without pretension, encountering each man alive as if expecting to receive more than he could impart.—NATHANIEL HAWTHORNE.

BOSTON  
JAMES H. EARLE & COMPANY  
178 WASHINGTON STREET



AL 1323. 316.80



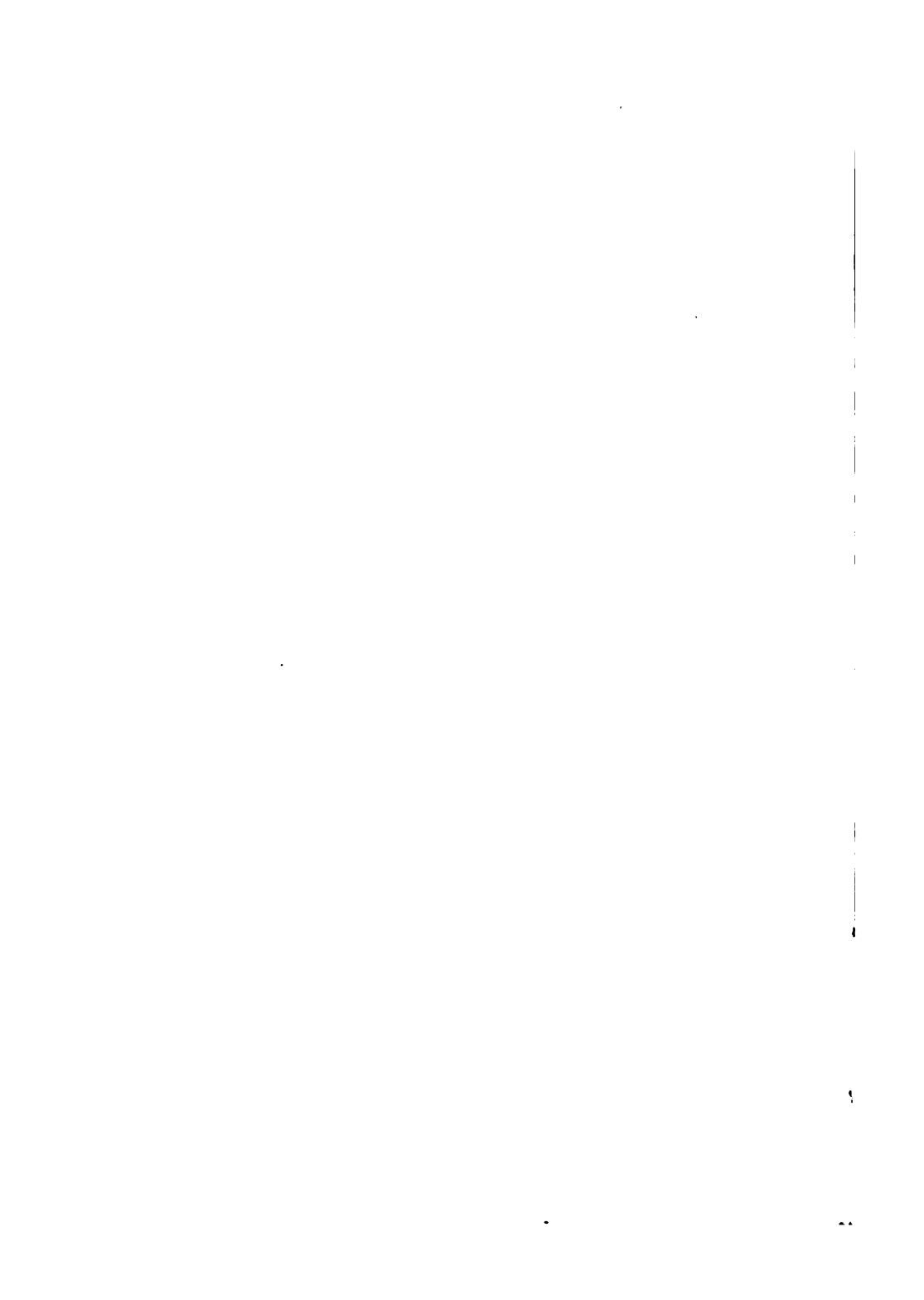
**COPYRIGHT, 1902,**  
**BY JAMES H. EARLE & CO.**

*All Rights Reserved.*

TO

C. W. L.

IN GRATEFUL RECOGNITION  
OF HER  
LIFELONG FRIENDSHIP  
THIS VOLUME  
IS LOVINGLY DEDICATED



CHRONOLOGY  
of the  
LIFE OF RALPH WALDO EMERSON.

1803.—Ralph Waldo Emerson was born in Boston, Mass., May 25.

1813.—Entered Boston Latin School.

1817.—Entered Harvard College as "President's Freshman."

1821.—Graduated from Harvard College.

1822-'25.—Taught school.

1823.—Began studies for the ministry under Dr. Channing. Moved with his mother to Canterbury Lane, near Boston. It was here, in April, 1824, "stretched beneath the pines," he wrote "Good-bye, Proud World."

1824.—Attended the lectures at Harvard Divinity School.

1825.—Taught school at Chelmsford. "Approbated" to preach by the Middlesex Association of Ministers. October 15, delivered his first discourse at Waltham, Mass. Went South for his health.

1827.—Returning from the South preached in New Bedford, Northampton, Concord, and Boston.

1828.—Became engaged to Ellen Louisa Tucker when she was seventeen years of age.

1829.—March 11, ordained as colleague of Rev. Henry Ware, Minister of Second Unitarian Church,

Boston. A few weeks later became the sole incumbent. In September married Ellen Louisa Tucker.

1830.—Took part in the ordination of Rev. H. B. Goodwin as Dr. Ripley's colleague. His address in giving the right hand of fellowship was printed.

1831.—His wife died February 8.

1832.—Preached on the Lord's Supper. This and the sermon at the ordination of the Rev. H. B. Goodwin are said to be the only two sermons of his printed. In the same address announced his resignation. Read his farewell letter to the church, December 22. December 25, first visit to Europe.

1833.—Visited Carlyle at Craigenputtock. August 18, preached at Unitarian Chapel, Edinburgh. August 28, visited Wordsworth at Rydal Mount. September, returned to America, and lived with his mother at Newton, Mass.

1834.—Beginning of correspondence with Carlyle. His brother Edward died in Porto Rico. Went with his mother to live at the "Old Manse" with Dr. Ripley, where he commenced to write "Nature." Became a permanent resident of Concord. Lectured before the Mechanic's Institute, Boston.

1835.—September, married Lydia Jackson.

1835-'38.—Preached at East Lexington, Mass. Five biographical lectures in Boston. Those on "Michael Angelo" and "Milton" are extant in the "North American Review." Founded the Society of "Transcendentalists."

---

1836.—August, completed his essay on "Nature." Edited Carlyle's "Sartor Resartus." His son Waldo born, October 30. Wrote poem commemorating the "Concord Fight." Went South with his brother Charles. May, his brother Charles died. Gave a course of twelve lectures on the "Philosophy of History."

1837.—Gave a course of lectures in Providence, R. I., before the "Young Men's Christian Association." August 31, delivered an oration on the "American Scholar" before the "Phi Beta Kappa" Society. Mr. Lowell says "its delivery was an event without any former parallel in our literary annals." Delivered ten lectures on "Human Culture" at Masonic Temple, Boston. Delivered in Boston a lecture on "War," afterward published in Miss Peabody's "Aesthetic Papers."

1838.—Delivered an address before the Senior Class in Divinity College, Cambridge. Also an oration before the Literary Society of Dartmouth College.

1839.—Gave a course of ten lectures on the "Present Age" at Masonic Temple, Boston.

1840.—Address at Waterville, Me., "The Method of Nature."

1841.—Address on "Man, the Reformer" before the Mercantile Library Association. Gave a course of eight lectures on "The Times" at Masonic Temple, Boston. Thoreau became an inmate of his home.

---

remaining two years. Delivered a lecture, "The Conservative." Published First Series of Essays.

1842.—January 27, his son Waldo died. His memory is immortalized in the tenderest and most pathetic of Emerson's poems, the "Threnody."

1843-'44.—Edited the "Dial." Five lectures on "New England" in the City of New York. Address to the Temperance Society, Harvard, Mass. Daniel Webster a guest at his home.

1844.—Delivered in Concord an address on the anniversary of the emancipation of the Negroes in the British West India Islands. Published Second Series of Essays. Address on "The Young American" before the Mercantile Library Association, Boston. Address at Second Unitarian Church, Boston.

1845.—Discourse at Middlebury College, Vt. Lecture on "Politics." Seven lectures on "Representative Men" before the Boston Lyceum.

1846.—Published first volume of poems.

1847.—Thoreau again becomes an inmate of his home. Address on "Eloquence" before the Mercantile Library Association, Tremont Temple, Boston. Discourse at Nantucket. Second visit to Europe. Revisits Carlyle. Lecture on "Books or a Course of Reading" at Manchester, England.

1848.—Lecture on "Natural Aristocracy" at Edinburgh. July 7, visits "Stonehenge" with Carlyle.

1849.—Published "Miscellanies."

1850.—Published "Representative Men."

1851.—Six lectures on the "Conduct of Life" at Pittsburg, Pa. May 3, address to the citizens of Concord on the "Fugitive Slave Law."

1852.—Address to Kossuth, May 11.

1853.—His mother died at his home where she had lived since his marriage.

1854.—A course of six lectures at Philadelphia.

1855.—Lecture at the Woman's Rights Convention, September 29, address to the people of Concord at the consecration of Sleepy Hollow Cemetery.

1856.—Published "English Traits." Lecture in Boston on "Famine."

1857.—Became contributor to the "Atlantic Monthly." Became a member of the "Saturday Club."

1858.—Six lectures on the "Method of Mental Philosophy" at Freeman Place Chapel, Boston. Essay on "Persian Poetry," published in the "Atlantic Monthly."

1859.—January 25, address at the Burns Festival at the Parker House, Boston, of which James Russell Lowell said "every word seems to have just dropped down to him from the clouds."

1860.—Speech at Salem on "John Brown." Lecture on "Poetry and Criticism" at Montreal. Address on "Theodore Parker" at the memorial meeting, Boston. Published "Conduct of Life."

1861.—Six lectures on "Life and Literature" in Boston. July 10, address at Tuft's College. Septem-



ber 27, address on "Education" at Yarmouth, Mass.

1862.—July 31, address on "American Civilization" at the Smithsonian Institute, Washington. An address on the "Emancipation Proclamation" in Boston. Address at Thoreau's funeral, which was published in the "Atlantic Monthly."

1863.—Discourse before the Literary Societies of Dartmouth College. Repeated, August 11, at Waterville College. Appointed one of the visitors to the Military Academy at West Point. January 1, read "Boston Hymn" in Music Hall. "Voluntaries" was published in the "Atlantic Monthly." Oliver Wendell Holmes says: "It is in this poem that we find the lines which, a moment after they were written, seemed as if they had been carved for a thousand years:"—

"So nigh is grandeur to our dust;  
So near is God to man,  
When duty whispers low, thou must,  
The youth replies, I can."

1864.—"Saade," published in the "Atlantic Monthly." Discourse before the Literary Societies of Middlebury College. Six lectures before the Parker Fraternity, Boston.

1865.—Marriage of his younger daughter, Edith, to Colonel William Forbes. Remarks at the funeral services of Abraham Lincoln at Concord, Mass. Har-

vard commemoration speech. Address before the Adelpi Union, Williams College.

1866.—Six lectures on the "Philosophy of the People," Boston. The degree of LL.D. conferred upon him by Harvard University. "My Garden," published in the "Atlantic Monthly."

1867.—Address on the "Progress of Culture" before the Phi Beta Kappa Society of Harvard University. He used no glasses in reading his lectures until he was sixty-four, when he found need of them in his Phi Beta Kappa address.

1867-'79.—Served on the Board of Overseers of Harvard University. Published "May Day and Other Pieces." Address on "Eloquence," at Chicago. "Terminus," published in the "Atlantic Monthly."

1868.—Six lectures in Boston. Began a series of lectures at Harvard University on "The Natural History of the Intellect," which continued through three years.

1869.—Reading of English "Poetry and Prose" in Boston on ten Saturday afternoons. Address on "Mary Moody Emerson" before the Woman's Club, Boston.

1870.—Published "Society and Solitude." Spoke before the New England Society at Delmonico, New York. Discourse at the anniversary of the "Landing of the Pilgrims at Plymouth" before the New England Society, New York. Wrote an introduction to "Plutarch's Morals."

1871.—Visited California. Wrote a "Preface" to William Ellery Channing's poem, "The Wanderer." February 3, spoke at the meeting for the organizing of the Museum of Fine Arts in Boston. Gave an address on "Walter Scott" before the Massachusetts Historical Society on the Centennial of Scott's birth.

1872.—Spoke at Howard University, Washington. Six readings at Mechanic's Hall, Boston. A course of four lectures at Peabody Institute, Baltimore. Spoke at a dinner given in New York in honor of James Anthony Froude. Address at Amherst College. July 24, house destroyed by fire; found refuge in the "Old Manse." Close of the famous Carlyle-Emerson correspondence. October 28, sailed with his daughter Ellen for Egypt, passed through England, France, and Italy. In London saw Carlyle.

1873.—Through the liberal subscription of friends his home was rebuilt and ready for occupancy in May. Address at the opening of the Monroe Public Library, Concord, Mass. Lecture in Faneuil Hall, Boston.

1874.—December, published "Parnassus." Nominated for the Lord Rectorship of Glasgow University. Defeated by Disraeli.

1875.—April 19, address at the unveiling of the statue of the "Minute Men" at the Concord Bridge.

1876.—June 28, address to the Senior Class of the University of Virginia. Published "Letters and So-

---

cial Aims." November 8, spoke before the Latin School Association in Boston.

1877.—April 20, delivered an address on "Boston" at the Old South Church, Boston.

1878.—March 30, lectured in Boston on "Fortunes of the Republic." Published a paper in the "North American Review" on "The Sovereignty of Ethics." Traversed the western part of the state of New York.

1879.—May 5, lectured on "The Preacher" in the Chapel of Divinity College, Harvard University.

1881.—His last public readings were the papers on "Carlyle" before the Massachusetts Historical Society, February 10, and the lecture on "Aristocracy" at the Concord School of Philosophy in July.

1882.—Published "Superlatives" in "The Century." Emerson died April 27. Buried in Sleepy Hollow Cemetery, April 30.

## January.

Rich gift of God!

A year of time!

—WHITTIER.

“I will wait heaven’s perfect hour  
Through the innumerable years.”

---

### JANUARY 1.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. . . . To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of an uniform experience that all good and great and happy actions are made up precisely of those blank to-days. Let us not be deceived, let us unmask the king as he passes.

—LECTURE ON THE TIMES.

---

### JANUARY 2.

Every act of the man inscribes itself in the memories of his fellows, and in his own manners and face.

—REPRESENTATIVE MEN.

*THOUGHTS FROM EMERSON.*

---

**JANUARY 3.**

Man is explicable by nothing less than all his history. Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion, which belongs to it in appropriate events.

—HISTORY.

---

**JANUARY 4.**

To believe your own thought, to believe that what is true for you in your private heart, is true for all men—that is genius. Speak your latent conviction and it shall be the universal sense; for always the inmost becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton, is that they set at naught books and traditions, and spoke not what men, but what they thought.

—SELF-RELIANCE.

---

**JANUARY 5.**

The world globes itself in a drop of dew. The microscope cannot find the animalcule which is less perfect for being little. Eyes, ears, taste, smell, motion, resistance, appetite, and organs

of reproduction that take hold on eternity, all find room to consist in the small creature. So do we put our life into every act.

—COMPENSATION.

---

**JANUARY 6.**

There is a relation between the hours of our lives and the centuries of time. As the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibrium of centrifugal and centripetal forces, so the hours should be instructed by the ages, and the ages explained by the hours.

—HISTORY.

---

**JANUARY 7.**

Not less excellent, except for our less susceptibility in the afternoon, was the charm, last evening, of a January sunset. The western clouds divided and sub-divided themselves into pink flakes modulated with tints of unspeakable softness, and the air had so much life and sweetness that it was a pain to come within doors. What was it that nature would say? Was there no meaning in the live repose of the valley behind the mill, and which Homer or Shakes-

peare could not reform for me in words? The leafless trees became spires of flame in the sunset, with the blue East for their background, and the stars of the dead chalices of flowers, and every withered stem and stubble rimed with frost, contribute something to the mute music.

—BEAUTY.

---

**JANUARY 8.**

We side with the hero, as we read or paint, against the coward and the robber; but we have been ourselves that coward and robber, and shall be again, not in the low circumstance, but in comparison with the grandeurs possible to the soul.

—SPIRITUAL LAWS.

---

**JANUARY 9.**

Every soul is a celestial Venus to every other soul. The heart has its sabbaths and jubilees, in which the world appears as a hymeneal feast, and all natural sounds and the circle of the seasons are erotic odes and dances.

—LOVE.

---

**JANUARY 10.**

Our intellectual and active powers increase with our affection. The scholar sits down to



write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend, and, forthwith, troops of gentle thoughts invest themselves on every hand with chosen words.

—FRIENDSHIP.

---

JANUARY 11.

Let a man learn that everything in nature, even motes and feathers, go by law and not by luck, and that what he sows he reaps. By diligence and self-command let him put the bread he eats at his own disposal, and not at that of others, that he may not stand in bitter and false relations to other men; for the best good of wealth is freedom.

—PRUDENCE.

---

JANUARY 12.

Hospitality must be for service and not for show, or it pulls down the host. The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts.

—HEROISM.

---

**JANUARY 13.**

What is our life but an endless flight of winged facts or events! In splendid variety these changes come, all putting questions to the human spirit.

—HISTORY.

---

**JANUARY 14.**

Two inestimable advantages Christianity has given us; first, the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being. Let it stand forevermore a temple which new love, new faith, new sight shall restore to more than its first splendor to mankind.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

**JANUARY 15.**

Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories and criticism. The foregoing generations beheld God face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of

tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose flood of life streams around and through us, and invites us by the powers they supply to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works, and laws, and worship.

—INTRODUCTION TO NATURE ADDRESSES AND LECTURES.

---

JANUARY 16.

It has been said that "common souls pay with what they do; nobler souls with that which they are." And why? Because a soul, living from a great depth of being, awakens in us by its actions and words, by its very looks and manners, the same power and beauty that a gallery of sculpture, or of pictures, are wont to animate.

—HISTORY.

---

JANUARY 17.

Are you the friend of your friend's buttons,

---

or of his thoughts? To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground.

—FRIENDSHIP.

---

JANUARY 18.

Else, if you would be a man, speak what you think to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. Ah, then, exclaim the aged ladies, you shall be misunderstood. Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

—SELF-RELIANCE.

---

JANUARY 19.

We do not know to-day whether we are busy or idle. In times when we thought ourselves indolent we have afterward discovered that much was accomplished and much began in us. All our days are so unprofitable while they pass that 'tis wonderful where or when we ever got anything of this which we call wisdom, poetry, vir-

tue. We never got it on any dated calendar day. Some heavenly days must have been intercalated somewhere.

—EXPERIENCE.

---

JANUARY 20.

What is strong but goodness? And what is energetic but the presence of a brave man? The doctrine in vegetable physiology of the presence, or the general influence of any substance over and above its chemical influence, as an alkali, or a living plant, is more predicable of man. You need not speak to me, I need not go where you are, that you should exert magnetism on me. Be you only whole and sufficient, and I shall feel you in every part of my life and fortune, and I can as easily dodge the gravitation of the globe as escape your influence.

—THE METHOD OF NATURE.

---

JANUARY 21.

We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us. We cannot bandy words with nature, or deal with her as we dealt with persons. If we measure our individual forces against hers, we may easily feel as if we were the sport of an insuperable destiny. But if, instead of identify-

ing ourselves with the work, we feel that the soul of the workman streams through us, we shall find the peace of morning dwelling first in our hearts, and the fathomless powers of gravity and chemistry and, over them, of life, pre-existing within us in their highest form.

—NATURE.

---

JANUARY 22.

No one can walk in a road cut through pine woods without being struck with the architectural appearance of the grove, especially in winter, when the barrenness of all other trees shows the low arch of the Saxons. In the woods in a winter afternoon one will see as readily the origin of the stained glass window with which the Gothic cathedrals are adorned, in the colors of the western sky seen through the bare and crossing branches of the forest. Nor can any lover of nature enter the old piles of Oxford and the English cathedrals without feeling that the forest overpowered the mind of the builder, and that his chisel, his saw, and plane still reproduced its ferns, its spikes of flowers, its locust, its pine, its oak, its fir, its spruce.

—HISTORY.

## JANUARY 23.

Life is comic or pitiful, as soon as the high ends of being fade out of sight, and man becomes nearsighted, and can only attend to what addresses the senses.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

## JANUARY 24.

The inhabitants of cities suppose that the country landscape is pleasant only half the year. I pleased myself with the graces of the winter scenery, and believe that we are as much touched by it as by the genial influences of summer.

—BEAUTY.

---

## JANUARY 25.

Life is a series of surprises. We do not guess to-day the mood, the pleasure, the power of tomorrow, when we are building up our being. Of lower states, of acts of routine, and sense, we can tell somewhat, but the masterpieces of God, the total growths, and universal movements of the soul, he hideth; they are incalculable.

—CIRCLES.

---

JANUARY 26.

The growth of intellect is spontaneous in every step. The mind that grows could not predict the times, the means, the mode of that spontaniety. God enters by a private door into every individual.

—INTELLECT.

---

JANUARY 27.

The world is full of judgment days, and into every assembly that a man enters, in every action that he attempts, he is gauged and stamped.

—SPIRITUAL LAWS.

---

JANUARY 28.

Over everything stands its demon, or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody. The sea, the mountain-ridge, Niagara, and every flower-bed, pre-exist, or super-exist, in precantations, which sail like odors in the air, and when any man goes by with an ear sufficiently fine, he overhears them, and endeavors to write down the notes without diluting or depraving them.

—THE POET.



JANUARY 29.

Life is a series of surprises, and would not be worth taking or keeping if it were not. God delights to isolate us every day, and hide from us the past and the future. We would look about us, but with grand politeness he draws down before us an impenetrable screen of purest sky, and another behind us of purest sky. "You will not remember," he seems to say, and "you will not expect."

—EXPERIENCE.

---

JANUARY 30.

No man can learn what he has not a preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter, and he shall never be the wiser—the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened, then we behold them, and the time when we saw them not is like a dream.

—SPIRITUAL LAWS.

---

JANUARY 31.

Everything in nature contains all the powers

of nature. Everything is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part all the details, all the aims, furtherances, hindrances, energies, and whole system of every other. Every occupation, trade, art, transaction, is a compend of the world, and a co-relative of every other. Each one is an entire emblem of human life; of its good and ill, its trials, its enemies, its course and its end. And each one must somehow accommodate the whole man, and recite all his destiny.

—COMPENSATION.

## February.

When February sun shines cold  
There comes a day when in the air  
The wings of winter slow unfold  
And show the golden summer there.

—PHILIP H. SAVAGE.

---

### FEBRUARY 1.

A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his actions, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself.

—THE OVER-SOUL.

---

**FEBRUARY 2.**

Give me insight into to-day, and you may have the antique and future worlds.

—THE AMERICAN SCHOLAR.

---

**FEBRUARY 3.**

We talk with accomplished persons who appear to be strangers in nature. The cloud, the tree, the turf, the bird are not theirs, having nothing of them; the world is only their lodging and table. But the poet, whose verses are to be spheral and complete, is one whom nature cannot deceive, whatsoever face of strangeness she may put on. He feels a strict consanguinity and detects more likeness than variety in all her changes.

—INTELLECT.

---

**FEBRUARY 4.**

A man is like a bit of Labrador spar which has no luster as you turn it in your hand until you come to a particular angle; then it shows deep and beautiful colors.

—EXPERIENCE.

---

**FEBRUARY 5.**

This is what we call Character—a reserved

force which acts directly by presence and without means.

—CHARACTER.

---

FEBRUARY 6.

Manners aim to facilitate life, to get rid of impediments and bring the man pure to energize. They aid our dealing and conversation, as a railway aids traveling by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space. These forms very soon become fixed, and a fine sense of propriety is cultivated with more heed, that it becomes a badge of social and civil distinctions.

—MANNERS.

---

FEBRUARY 7.

Neither years nor books have yet availed to extirpate a prejudice then rooted in me, that a scholar is the favorite of Heaven and earth, the excellency of his country, the happiest of men. His duties lead him directly into the holy ground where other men's aspirations only point. His successes are occasions of the purest joy to all men. Eyes he is to the blind, feet he is to the lame. His failures, if he is worthy, are inlets to higher advantages.

—LITERARY ETHICS.

---

FEBRUARY 8.

He who would help himself and others, should not be a subject of irregular and interrupted impulses of virtue, but a continent, persisting, immovable person,—such as we have seen a few scattered up and down in time for the blessing of the world; men who have in the gravity of their nature a quality which answers to the fly-wheel in a mill, which distributes the motion equably over all the wheels, and hinders it from falling unequally and suddenly in destructive shocks.

—MAN, THE REFORMER.

---

FEBRUARY 9.

The only gift is a portion of thyself. Thou must bleed for me. Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, corals and shells; the painter, his picture; the girl, a handkerchief of her own sewing.

—GIFTS.

---

All things exist in the man tinged with the manners of his soul.

—CHARACTER.

---

FEBRUARY 10.

It seems as if the day was not wholly profane

in which we have given heed to some natural object. The fall of snowflakes in a still air, preserving to each crystal its perfect form; the blowing of sleet over a wide sheet of water, and over plains, the waving rye-field, the mimic waving of acres of houstonia, whose innumerable florets whiten and ripple before the eye; the reflections of trees and flowers in glassy lakes; the musical, steaming, odorous south wind, which converts all trees to wind-harps; the crackling and spurting of hemlock in the flames, or of pine logs, which yield glory to the walls and faces in the sitting-room—these are the music and pictures of the most ancient religion.

—NATURE.

---

**FEBRUARY 11.**

A sainted soul is always elegant, and, if it will, passes unchallenged into the most guarded ring.

—MANNERS.

---

**FEBRUARY 12.**

I do not forgive in my friends the failure to know a fine character and to entertain it with thankful hospitality. When, at last, that which we have always longed for is arrived, and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical and treat

such a visitant with the jabber and suspicion of the streets, argues a vulgarity that seems to shut the doors of Heaven.

—CHARACTER.

---

FEBRUARY 13.

It is dislocation and detachment from the life of God that makes things ugly.

—THE POET.

---

Do that which is assigned thee, and thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, or Dante, but different from all these. Not possibly will the soul, all rich, all eloquent, with thousand cloven tongues, deign to repeat itself; but if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Dwell up there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the foreworld again.

—SELF-RELIANCE.

---

FEBRUARY 14.

Beauty will not come at the call of a legisla-



ture, nor will it repeat in England or America its history in Greece. It will come, as always, unannounced, and spring up between the feet of brave and earnest men.

—ART.

---

FEBRUARY 15.

As long as I hear the truth I am bathed by a beautiful element and am not conscious of any limits to my nature.

—INTELLECT.

---

FEBRUARY 16.

In my daily work I incline to repeat my old steps, and do not believe in remedial force, in the power of change and reform. But some Petrarch or Ariosta, filled with the new wine of his imagination, writes me an ode, or a brisk romance, full of daring thought and action. He smiles and arouses me with his shrill tones, breaks up my whole chain of habits, and I open my eye on my own possibilities.

—CIRCLES.

---

FEBRUARY 17.

He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that presence who shall dare come

---

in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?

—THE OVER-SOUL.

---

FEBRUARY 18.

The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold.

—HEROISM.

---

FEBRUARY 19.

What low, poor, paltry, hypocritical people an argument on religion will make of the pure and chosen souls. Shuffle they will, and crow, and crook, and hide, feign to confess here, only that they may bring and conquer there, and not a thought has enriched either party, and not an emotion of bravery, modesty or hope.

—PRUDENCE.

---

FEBRUARY 20.

While a man seeks good ends nature helps him; when he seeks other ends his being shrinks; "he becomes less and less; a mote, a point, until absolute badness is absolute death."

When he says I ought, when love warms him, when he chooses, warned from on high, the good and great deed, then deep melodies wander through his soul from the Supreme Wisdom.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

FEBRUARY 21.

There are moments when the affections rule and absorb the man and make his happiness dependent on a person or persons. But in health the mind is presently seen again—its overarching vault, bright with galaxies of immutable lights, and the warm loves and fears that swept over us as clouds must lose their finite character and blend with God to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations must be succeeded and supplanted only by what is more beautiful, and so on forever.

—LOVE.

---

FEBRUARY 22.

Let us if we must have great actions, make our own. . . . Let me do my duties. Why should I go gadding into the scenes and philosophy of Greek and Italian history before I have

washed my own face, or justified myself to my own benefactors? How dare I read Washington's campaigns when I have not answered the letters of my own correspondent?

—SPIRITUAL LAWS.

---

FEBRUARY 23.

If I feel overshadowed and outdone by great neighbors I can yet love; I can still receive; and he that loveth, maketh his own the grandeur he loses.

—COMPENSATION.

---

FEBRUARY 24.

No man can antedate his experience or guess what faculty or feeling a new object shall unlock, any more than he can draw to-day the face of a person whom he shall see to-morrow for the first time.

—HISTORY.

---

FEBRUARY 25.

He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving, throne himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles, just

as a man who stands on his feet is stronger than  
a man who stands on his head.

—SELF-RELIANCE.

---

FEBRUARY 26.

Beauty in its largest and profoundest sense  
is one expression for the universe. God is the  
all-fair. Truth and goodness and beauty are but  
different faces of the All. But beauty in nature  
is not ultimate. It is the herald of inward and  
eternal beauty, and is not alone a solid and sat-  
isfactory good. It must stand as a part and not  
as yet the last or highest expression of the final  
cause of nature.

—BEAUTY.

---

FEBRUARY 27.

The exercise of the will or the lesson of power  
is taught in every event. From the child's suc-  
cessive possession of his several senses up to the  
hour when he saith, "Thy will be done!" he is  
learning the secret that he can reduce under his  
will the whole series of events—and so conform  
all facts to his character.

—DISCIPLINE.

---

FEBRUARY 28.

The best moments of life are these delicious

awakenings of the higher powers and the reverential withdrawals of nature before its God.

—IDEALISM.

---

There is no luck in literary reputation. They who make up the final verdict upon every book are not the partial and noisy readers of the hour when it appears, but a court as of angels, a public not to be bribed, not to be entreated, and not to be overawed, decides upon every man's title to fame. Only those books come down which deserve to last. All the gilt edges and vellum and morocco, all the presentation copies to all the libraries will not preserve a book in circulation beyond its intrinsic date.

—SPIRITUAL LAWS.

## March.

Wild March, flush faced, springs up with gusty morn,  
And in the bog sets purple, green, and yellow  
To grow his honest badge. A sturdier fellow  
Was never yet to toil or battle born.

—J. V. CHENEY.

---

### MARCH 1.

Our life is March weather, savage and serene  
in one hour.

—REPRESENTATIVE MEN.

---

### MARCH 2.

As a plant upon the earth, so man rests upon  
the bosom of God; he is nourished by unfailling  
fountains, and draws, at his need, inexhaustible  
power.

—SPIRIT.

---

### MARCH 3.

Man is timid and apologetic. He is no longer  
upright. He dares not say, "I think," "I am,"  
but quotes some saint or sage. He is ashamed  
before the blade of grass and the blowing rose.

These roses under my window make no reference to former roses or to better roses; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones and remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

—SELF-RELIANCE.

---

MARCH 4.

The true preacher can be known by this, that he deals out to the people his life—life passed through the fire of thoughts.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

MARCH 5.

The sincerity and marrow of Montaigne reaches to his sentences. I know not anywhere the book that seems less written. It is the lan-



guage of conversation transferred to a book. Cut these words and they would bleed; they are vascular and alive. One has the same pleasure in it that we have in listening to the necessary speech of men about their work, when any unusual circumstance gives momentary importance to the dialogue. For blacksmiths and teamsters do not trip in their speech; it is a shower of bullets. They are Cambridge men who correct themselves and begin again at every half sentence, and, moreover, will pun and refine too much and swerve from the matter of expression. Montaigne talks with shrewdness, knows the world and books, and himself, and uses the positive degree; never shrieks, or protests, or prays; no weakness, no convulsions, no superlative; does not wish to jump out of his skin, or play any antics, or annihilate space or time; but is stout and solid; tastes every moment of the day; likes pain, because it makes him feel himself, and realize things; as we pinch ourselves to know that we are awake. He keeps the plain; he rarely mounts or sinks; likes to feel solid ground and the stones underneath. His writings have no enthusiasm, no aspiration; contented, self-respecting and keeping the middle of the road. There is but one exception,—in his love for Socrates. In speaking of him, for once his cheek flushes and his style rises to passion.

—REPRESENTATIVE MEN.

**MARCH 6.**

Every earnest glance we give to the realities around us with intent to learn proceeds from a holy impulse and is really a song of praise.

—THE METHOD OF NATURE.

---

**MARCH 7.**

Much of the economy which we see in houses is of a base origin, and is best kept out of sight. Parched corn eaten to-day that I may have roast fowl to my dinner on Sunday, is baseness; but parched corn and a house with one apartment, that I may be free of all perturbations, that I may be serene and docile to what the mind shall speak, and grit and road-ready for the lowest mission of knowledge or good-will, is frugality for gods and heroes.

—MAN, THE REFORMER.

---

**MARCH 8.**

Out of love and hatred, out of earnings and borrowings, and lendings, and losses, out of sickness and pain, out of wooing and worshipping, out of traveling, and voting, and watching, and caring, comes our tuition in the serene and beautiful laws. Let him not slur his lesson, let him learn it by heart. Let him endeavor exactly, bravely and cheerfully, to solve the problem of

that life which is set before him. And this by punctual action, and not by promises or dreams. Believing, as in God, in the presence and favor of the grandest influences, let him deserve that favor, and learn how to receive and use it by fidelity also to the lower observances.

—LITERARY ETHICS.

---

**MARCH 9.**

That is always best which gives me to myself. The sublime is excited in me by the great stoical doctrine, obey thyself. That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen. There is no longer a necessary reason for my being. Already the long shadows of untimely oblivion creep over me, and I shall decrease forever.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

**MARCH 10.**

“What hath he done?” is the divine question which searches men and transpierces every false reputation.

—SPIRITUAL LAWS.

---

**MARCH 11.**

Nothing can work me damage except myself; the harm that I sustain I carry about with me,

---

and am never a real sufferer but by my own fault.

—COMPENSATION.

MARCH 12.

He is great who is what he is from nature and who never reminds us of others.

—REPRESENTATIVE MEN.

---

MARCH 13.

Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation to this power which will foil all emulation.

—CHARACTER.

---

MARCH 14.

The word gentleman has not any co-relative abstract to express the quality. Gentility is mean, and gentillesse is obsolete. But we must keep alive in the vernacular the distinction between fashion, a word of narrow and sinister meaning, and the heroic character which the gentleman imparts.

—MANNERS.

---

MARCH 15.

All good conversation, manners, and actions

come from a spontaniety which forgets usages,  
and makes the moment great.

—EXPERIENCE.

---

MARCH 16.

The spirit which suffices quiet hearts, which seems to come forth to such from every dry knoll of sere grass, from every pine stump, and half-imbedded stone, on which the dull March sun shines, comes forth to the poor and hungry, and such as are of simple taste. If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine woods.

—THE POET.

---

MARCH 17.

Nature seems to exist for the excellent. The world is upheld by the veracity of good men; they make the earth wholesome. They who lived with them found life glad and nutritious. Life is sweet and tolerable only in our belief in such society, and actually or ideally we manage to live with superiors. We call our children and our lands by their names. Their names are wrought into the verbs of language, their works

and effigies are in our houses, and every circumstance of the day recalls an anecdote of them.

—REPRESENTATIVE MEN.

---

**MARCH 18.**

When science is learned in love, and its powers are wielded by love, they will appear the supplements and continuations of the material creation.

—ART.

---

**MARCH 19.**

The rich inventive genius of the painter must be smothered and lost for the want of the power of drawing, and in our happy hours we should be inexhaustible poets, if once we could break through the silence into adequate rhyme.

—INTELLECT.

---

**MARCH 20.**

Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city and no man knows what is safe, or where it will end.

—CIRCLES.

**MARCH 21.**

You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best that you should not find him? For there is a power, which, as it is in you, is in him also, and could, therefore, very well bring you together if it were for the best.

—THE OVER-SOUL.

---

**MARCH 22.**

A man is the whole encyclopedia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie already folded in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of his manifold spirit to the manifold world.

—HISTORY.

---

**MARCH 23.**

Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions and do not see that virtue or vice emit a breath every moment.

—SELF-RELIANCE.

**MARCH 24.**

Always pay, for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt.

—COMPENSATION.

---

**MARCH 25.**

If a man lose his balance and immerse himself in any trade or pleasures for their own sake, he may be a good wheel or pin, but he is not a cultivated man.

—PRUDENCE.

---

**MARCH 26.**

A great man illustrates his place, makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits.

—HEROISM.

---

**MARCH 27.**

A man shall be the Temple of Fame. He shall walk, as the poets have described that goddess, in a robe painted all over with wonderful experiences,—his own form and feature by their exalted intelligence shall be the variegated test.

—HISTORY.



**MARCH 28.**

Man is that noble endogenous plant which grows, like the palm, from within, outward.

—REPRESENTATIVE MEN.

---

**MARCH 29.**

I awoke this morning with devout thanksgiving for my friends. Shall I not call God, the Beautiful, who daily showeth himself so to me in his gifts?

—FRIENDSHIP.

---

**MARCH 30.**

Let us lie low in the Lord's power, and learn that truth alone makes rich and great.

—SPIRITUAL LAWS.

---

**MARCH 31.**

The heroic soul cannot be common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice. If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something

---

strange and extravagant, and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person: "Always do what you are afraid to do." A simple, manly character need never make an apology, but should regard its past action with the calmness of Phocion, when he admitted that the event of the battle was happy, yet did not regret his dissuasion from the battle.

—HEROISM.

## April.

Sweet April! many a thought  
Is wedded unto thee, as hearts are wed;  
Nor shall they fail, till, to its autumn brought,  
Life's golden fruit is shed.

—J. G. WHITTIER.

---

The woods were long austere with snow; at last  
Pink leaflets budded on the beach, and fast  
Larches, scattered through pine-tree solitudes,  
Brightened, as in the slumbrous heart o' the woods,  
Our buried year.

—ROBERT BROWNING.

---

### APRIL 1.

The tempered light of the words is like a perpetual morning, and is stimulating and heroic. The anciently reputed spells of these places creep on us. The stems of pines, hemlocks and oaks, almost gleam like iron on the excited eye. The incommunicable trees begin to persuade us to live with them, and quit our life of solemn trifles.

—NATURE.



---

APRIL 2.

Nature is full of a sublime family likeness throughout her works. She delights in startling us with resemblances in the most unexpected quarters. I have seen the head of an old sachem of the forest, which at once reminded the eye of a bald mountain summit, and the furrows of the brow suggested the strata of the rock.

—HISTORY.

---

APRIL 3.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—SELF-RELIANCE.

---

APRIL 4.

Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

---

APRIL 5.

The intellectual life may be kept clean and

healthful if man will live the life of nature and not import into his mind difficulties which are none of his.

—SPIRITUAL LAWS.

---

**APRIL 6.**

Is a man in his place, he is constructive, fertile, magnetic, inundating armies with his purpose, which is thus executed. The river makes its own shores, and each legitimate idea makes its own channels and welcome,—harvest for food, institutions for expression, weapons to fight with, and disciples to explain it.

—REPRESENTATIVE MEN.

---

**APRIL 7.**

Our faith comes in moments; our vice is habitual. Yet is there a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences.

—THE OVER-SOUL.

---

**APRIL 8.**

The love that will be annihilated sooner than treacherous, has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being.

—HEROISM.

APRIL 9.

You shall not tell me by language and titles a catalogue of the volumes you have read. You shall make me feel what periods you have lived.  
—HISTORY.

---

APRIL 10.

The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.

—NEW ENGLAND REFORMER.

---

APRIL 11.

The true artist has the planet for his pedestal; the adventurer, after years of strife, has nothing broader than his own shoes.

—REPRESENTATIVE MEN.

---

APRIL 12.

Really all things and persons are related to us, but according to our nature they act on us not at once, but in succession, and we are made aware of their presence one at a time.

NOMINALIST AND REALIST.

---

APRIL 13.

If the stars should appear one night in a thousand years, how would men believe and adore

and preserve for many generations the remembrance of the city of God which had been shown? But every night come out these envoys of beauty, and light the universe with their admonishing smile.

—NATURE.

---

APRIL 14.

No matter what your work is, let it be yours; no matter if you are tinker or preacher, blacksmith or president, let what you are doing be organic, let it be in your bones, and you open the door by which the affluence of Heaven and earth shall stream into you. You shall have the hidden joy, and shall carry success with you. Look to yourself rather than to materials, nothing is unmanageable to a good hand; no place slippery to a good foot; all things are clear to a good head.

APRIL 15.

A man should not go where he cannot carry his whole sphere or society with him—not bodily, the whole circle of his friends, but atmospherically. He should preserve in a new company the same attitude of mind and reality of relation which his daily associates draw him to, else he is shorn of his best beams, and will be an orphan in the merriest club.

—MANNERS.

---

**APRIL 16.**

To the poet, to the philosopher, to the saint,  
all things are friendly and sacred, all events prof-  
itable, all days holy, all men divine.

—HISTORY.

---

**APRIL 17.**

There are many eyes that can detect and honor the prudent and household virtues; there are many that can discern Genius on his starry track, though the mob is incapable; but when that love which is all-suffering, all-abstaining, all-aspiring, which has vowed to itself that it will be a wretch and also a fool in this world sooner than soil its white hands by any compliances, comes into our streets and houses—only the pure and aspiring can know its face, and the only compliment they can pay it is to own it.

—CHARACTER.

---

**APRIL 18.**

The perception of this law of laws awakens in the mind a sentiment which we call the religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is mountain air. It is the embalmers of the world. It is myrrh and storax, and chlorine and rosemary. It makes the sky and



the hills sublime, and the silent song of the stars is it. By it the universe is made safe and habitable, not by science or power. Thought may work cold and intransigent in things and find no end or unity, but the dawn of the sentiment of virtue on the heart gives and is the assurance that law is sovereign over all natures, and the worlds, time, space, eternity, do seem to break out into joy.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

APRIL 19.

The characteristics of a genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself and do not weakly try to reconcile yourself to the world.

—HISTORY.

---

APRIL 20.

Let a man believe in God, and not in names and places and persons. Let the great soul incarnated in some woman's form, poor and sad and single, in some Dolly or Joan, go out to service and sweep chambers and scour floors, and its effulgent day-beams cannot be muffled or hid, but to sweep and scour will instantly appear su-

---

preme and beautiful actions, the top and radiance of human life, and all people will get mops and brooms; until, lo, suddenly the great soul has enshrined itself in some other form, and done some other deed, and that is now the flower and head of all living nature.

—SPIRITUAL LAWS.

---

APRIL 21.

There can be no excess to love; none to knowledge; none to beauty, when these attributes are considered in the purest sense. The soul refuses all limits. It affirms in man always an optimism, never a pessimism.

—COMPENSATION.

---

APRIL 22.

Nature is a mutable cloud, which is always and never the same. She casts the same thought into troops of forms, as a poet makes twenty fables with one moral.

—BEAUTY.

---

APRIL 23.

To the attentive eye each moment of the year has its own beauty, and in the same field it beholds, every hour, a picture which was never seen before and which shall never be seen again.

The heavens change every moment and reflect their glory or gloom on the plains beneath. The state of the crop in the surrounding farms alters the expression of the earth from week to week. The succession of native plants in the pastures and roadsides, which makes the silent clock by which time tells the summer hours, will make even the divisions of the day sensible to a keen observer. The tribes of birds and insects, like the plants punctual to their time, follow each other, and the year has room for all.

—BEAUTY.

---

APRIL 24.

Trust thyself; every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a resolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty ef-

---

fort, let us advance and advance on chaos and the dark.

—SELF-RELIANCE.

---

APRIL 25.

It makes a great difference to the force of any sentence whether there be a man behind it or no.

—REPRESENTATIVE MEN.

---

APRIL 26.

In this distribution of functions the scholar is the delegated intellect. In the right state he is man thinking. In the degenerate state, when the victim of society, he tends to become a mere thinker, or still worse, the parrot of other men's thinking.

—THE AMERICAN SCHOLAR.

---

APRIL 27.

The intuition of the moral sentiment is an insight of the perfection of the laws of the soul. These laws execute themselves. They are out of tune, out of space, and not subject to circumstances. Thus, in the soul of man there is justice whose retributions are instant and entire. He who does a good deed is instantly ennobled.

He who does a mean deed is by the action itself contracted.

--ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

APRIL 28.

O believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

--THE OVER-SOUL.

---

APRIL 29.

It is in the soul that architecture exists. Santa Croix and the Dome of St. Peter's are lame copies after a divine model. Strasburg Cathedral is a material counterpart of the soul of Erwin of Steinbach. The true poem is the poet's

mind; the true ship is the ship-builder. In the man, could we lay him open, we should see the sufficient reason for the last flourish and tendril of his work, as every spine and tint in the sea-shell pre-exist in the secreting organs of the fish.

—HISTORY.

---

APRIL 30.

As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

—COMPENSATION.

## MAY.

Now the bright morning star day's harbinger,  
Comes dancing from the East, and leads with her,  
The flowery May, who from her lap throws  
The yellow cowslip, and the pale primrose.

—JOHN MILTON.

---

Thou wilt remember one warm morn when winter  
Crept aged from the earth, and spring's first breath  
Blew soft from the moist hills; the black thorn  
boughs,

So dark in the bare woods, when glistening  
In the sunshine were white with coming buds,  
Like the bright side of a sorrow, and the banks  
Had violets opening from sleeplike eyes.

—ROBERT BROWNING.

---

## MAY 1.

The air is full of sounds; the sky, of tokens;  
the ground is all memoranda and signatures;  
and every object covered over with hints which  
speak to the intelligent.

—REPRESENTATIVE MEN.

**MAY 2.**

Man is the broken giant, and in all his weakness, both his body and his mind are invigorated by habits of conversation with nature.

—HISTORY.

---

**MAY 3.**

Man is fallen; nature is erect, and serves as a differential thermometer detecting the presence or absence of the divine sentiment in man.

—NATURE.

---

**MAY 4.**

Because the soul is progressive, it never quite repeats itself, but in every act attempts the new production of a new and fairer whole.

—ART.

---

**MAY 5.**

Happy is the house that shelters a friend. It might well be built, like a festal bower or arch, to entertain him a single day. Happier, if he knew the solemnity of that relation, and honor its law! It is no idle band, no holiday engagement. He who offers himself a candidate for that covenant comes up like an Olympian, to the great games, where the first-born of the world are the competitors. He proposes himself for



contests where Time, Want, Danger, are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these.

—FRIENDSHIP.

---

MAY 6.

Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side, all obstruction is taken away, and he sweeps serenely over God's depths into an infinite sea. This talent and this call depend on his organization, or the mode in which the general soul incarnates itself in him. He inclines to do something which is easy to him, and good when it is done, but which no other man can do. He has no rival. For the more truly he consults his own powers, the more difference will his work exhibit from the work of any other. When he is true and faithful, his ambition is exactly proportioned to his powers. The height of the pinnacle is determined by the breadth of base. Every man has this call of the power to do

---

something unique, and no man has any other call.

—SPIRITUAL LAWS.

---

MAY 7.

Silence is a solvent that destroys personality and gives us leave to be great and universal.

—INTELLECT.

---

MAY 8.

No rent-roll nor army-list can dignify skulking and dissimulations; and the first point of courtesy must always be truth, as really all the forms of good-breeding point that way.

—MANNERS.

---

MAY 9.

Every book is a quotation, and every house is a quotation out of all forests, and mines, and stone quarries, and every man is a quotation from all his ancestors.

—REPRESENTATIVE MEN.

---

MAY 10.

The least activity of the intellectual powers redeems us in a degree from the influence of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are re-

freshed; or produce a volume of Plato or Shakespeare, or remind us of their names, and instantly we come into a feeling of longevity.

—THE OVER-SOUL.

---

**MAY 11.**

The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give who has; he only can create who is. The man on whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach, and every man can open his door to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

**MAY 12.**

The stars at night stoop down over the brownest, homeliest common with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt.

—NATURE.

---

**MAY 13.**

The soul is no traveler; the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and is not gadding abroad from himself, and shall make men sensible by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign, and not like an interloper or a valet.

—SELF-RELIANCE.

---

**MAY 14.**

It only needs that a just man should walk in our streets to make it appear how pitiful and artificial a contrivance is our legislation. The man whose part is taken, and who does not wait for society in anything, has a power which society cannot choose but feel. The familiar experiment, called the hydrostatic paradox, in which a capillary column of water balances the ocean, is the symbol of the relation of one man to the whole family of men.

—NEW ENGLAND REFORMERS.

---

**MAY 15.**

Shakespeare is the only biographer of Shakes-

peare; and even he can tell nothing, except to the Shakespeare in us.

—REPRESENTATIVE MEN.

---

MAY 16.

Nature never wears a mean appearance. Neither does the wisest man extort her secret and lose his curiosity by finding out all her perfection. Nature never becomes a toy to a wise spirit. The flowers, the animals, the mountains, reflected the wisdom of his best hour as much as they had delighted the simplicity of his childhood.

—NATURE.

---

MAY 17.

Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, have given, forgetful that Cicero, Locke and Bacon were only young men in libraries when they wrote these books.

—THE AMERICAN SCHOLAR.

---

MAY 18.

The world, this shadow of the soul, or other one, lies wide around. Its attractions are the keys which unlock my thoughts and make me ac-

quainted with myself. I run eagerly into this resounding tumult. I grasp the hands of those next me, and take my place in the ring to suffer and to work, taught by an instinct that so shall the dumb abyss be vocal with speech. I pierce its order; I dissipate its fear; I dispose of it within the circuit of my expanding life. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my domain. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action passed by as a loss of power.

—THE AMERICAN SCHOLAR.

---

**MAY 19.**

The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely, and to sleep warm. The essence of greatness is the perception that virtue is enough.

—HEROISM.

*THOUGHTS FROM EMERSON.*

---

**MAY 20.**

Trust men, and they will be true to you; treat them greatly, and they will show themselves great, though they make an exception in your favor to all rules of trade.

—PRUDENCE.

---

**MAY 21.**

Not always can flowers, pearls, poetry, protestations, nor even home in another heart, content the awful soul that dwells in clay. It arouses itself at last from these endearments, as toys, and puts on the harness, and aspires to vast and universal aims.

—LOVE.

---

**MAY 22.**

We have crept out of our close and crowded houses into the night and morning, and we see what majestic beauties daily wrap us in their bosom. How willingly we would escape the barriers which render them comparatively impotent, escape the sophistication and second thought, and suffer nature to entrance us.

—NATURE.

---

**MAY 23.**

I do not wish to expiate, but to live. My life

is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding.

—SELF-RELIANCE.

---

MAY 24.

It is the best sign of a great nature, that it opens a foreground, and, like the breath of morning landscapes, invites us onward.

—REPRESENTATIVE MEN.

---

MAY 25.

The man may teach by doing, and not otherwise. If he can communicate himself, he can teach, but not by words. He teaches who gives, and he learns who receives. There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; then is a teaching, and by no unfriendly chance or bad company can he ever quite lose the benefit.

—SPIRITUAL LAWS.

---

MAY 26.

The action of the soul is oftener in that which



is felt and left unsaid than in that which is said in any conversation. It broods over society, and they unconsciously seek for it in each other. We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more. I feel the same truth how often in my trivial conversation with my neighbors, that somewhat higher in each of us overlooks this by-play, and Jove nods to Jove behind each of us.

—THE OVER-SOUL.

---

**MAY 27.**

The reason why an ingenuous soul shuns society is to the end of finding society. It repudiates the false out of love of the true. You can very soon learn all that society can teach you for one while. Its foolish routine—an indefinite multiplication of balls, concerts, rides, theatres—can teach you no more than a few can. Then accept the hint of shame, of spiritual emptiness and waste, which true nature gives you, and retire and hide; lock the door, shut the shutters; then welcome falls the imprisoning rain—dear hermitage of nature. Recollect the spirits. Have solitary prayer and praise. Digest and correct past experience, and blend it with new and divine life.

—LITERARY ETHICS.

---

**MAY 28.**

All evil is so much death or nonentity. Benevolence is absolute and real. So much benevolence as a man hath, so much life hath he.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

**MAY 29.**

Every great and commanding moment in the annals of the world is the triumph of some enthusiasm.

—MAN, THE REFORMER.

---

**MAY 30.**

What a debt is ours to that old religion which, in the childhood of most of us, still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial and sorrow! A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock-maple which all around our village bleeds for the service of man. Not praise, not men's acceptance of our doings, but the spirit's holy errand through us absorbed the thought. How dignified was this! How all that is called talents and success, in our noisy capitals, become buzz and din before this man-worthiness!

—THE METHOD OF NATURE.

**MAY 31.**

Be a gift and a benediction. Shine with real light and not with the borrowed reflection of gifts.

—SPIRITUAL LAWS.

## June.

Frank-hearted hostess of the field and wood,  
Gypsy, whose roof is every spreading tree,  
June is the pearl of our New England year.  
Still a surprisal, though expected long,  
Her coming startles. Long she lies in wait,  
Makes many a feint, peeps forth, draws coyly back  
Then, from some southern ambush in the sky,  
With one great gush of blossom storms the world.  
A week ago the sparrow was divine;  
The bluebird, shifting his light load of song  
From post to post, along the cheerless fence,  
Was a rhymer ere the poet came;  
But now, O rapture! sunshine winged and voiced,  
Pipe blown through by the warm, wild wind of the  
West,  
Sheparding his soft doves of fleecy clouds,  
Gladness of woods, skies, waters, all in one,  
The bobolink has come, and like the soul  
Of the sweet season vocal in a bird,  
Gurgles in ecstasy we know not what  
Save June! Dear June! Now God be praised for  
June,

—JAMES RUSSELL LOWELL.

**JUNE 1.**

He who knows the most, he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man.

—NATURE.

---

**JUNE 2.**

The Gothic cathedral is a blossoming in stone subdued by the insatiable demand of harmony in man. The mountain of granite blooms into an eternal flower with the lightness and delicate finish as well as the aerial proportions and perspective of vegetable beauty.

—HISTORY.

---

**JUNE 3.**

Somewhere, not only every orator but every man, should let out all the length of all the reins, should find or make a frank and hearty expression of what face and meaning is in him. The common experience is that the man fits himself as well as he can to the customary details of that work or trade he falls into, and tends it as a dog turns a spit. Then he is a part of the machine he moves; the man is lost. Until he can manage to communicate himself to others in his full stature and proportion as a wise and good man,

---

he does not yet find his vocation. He must find in that an outlet for his character, so that he may justify himself to their eyes for doing what he does. If the labor is trivial, let him by his thinking and character make it liberal. Whatever he knows and thinks, whatever in his apprehension is worth doing, that let him communicate, or men will never know and honor him right. Foolish, whenever you take the meanness and formality of that thing you do, instead of converting it into the obedient spiracle of your character and aims.

—SPIRITUAL LAWS.

---

**JUNE 4.**

An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay.

—COMPENSATION.

---

**JUNE 5.**

What we do not call education is more precious than that which we call so. We form no guess at the time of receiving a thought; of its comparative value. And education often wastes its effort in attempts to thwart and balk this nat-

ural magnetism which with sure discrimination selects its own.

—SPIRITUAL LAWS.

---

JUNE 6.

Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart.

—FRIENDSHIP.

---

JUNE 7.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

—ART.

---

JUNE 8.

Dream delivers us to dream, and there is no end to illusion. Life is a train of moods like a string of beads, and as we pass through them they prove to be many-colored lenses which paint the world their own hue, and each shows only what lies in its focus.

—EXPERIENCE.

---

JUNE 9.

Whilst I read the poets I think that nothing new can be said about morning and evening.

But when I see day break I am not reminded of these Homeric, or Shakespearian, or Miltonic, or Chaucerian pictures. No! But I feel, perhaps, the pain of an alien world—a world not yet subdued by the thought; or I am cheered by the moist, warm, glittering, budding, melodious hour that takes down the narrow walls of my soul, and extends its life and pulsation to the very horizon. That is morning, to cease for a bright hour to be a prisoner of this sickly body, and to become as large as nature.

—LITERARY ETHICS.

---

**JUNE 10.**

My work may be of none, but I must not think it of none, or I shall not do it with impunity.

—NATURE.

---

**JUNE 11.**

We animate what we can, and we see only what we animate. Nature and books belong to the eyes that see them. It depends on the mood of the man, whether he shall see sunset or the fine poem. There are always sunsets, and there is always genius; but only a few hours so serene that we can relish nature or criticism.

—EXPERIENCE.



**JUNE 12.**

A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.

—MANNERS.

---

**JUNE 13.**

A divine person is the prophecy of the mind.  
A friend is the hope of the heart.

—CHARACTER.

---

**JUNE 14.**

Instead of feeling a poverty when we encounter a great man, let us treat the newcomer like a traveling geologist who passes through our estate and shows us good slate, or limestone, or anthracite in our brush pasture.

—EXPERIENCE.

---

**JUNE 15.**

Each mind has its own method. A true man never acquires after college rules. What you have aggregated in a natural manner surprises and delights when it is produced.

—INTELLECT.

**JUNE 16.**

Every man is not so much a workman in the world as he is a suggestion of that he should do. Men walk as prophecies of the next age.

—CIRCLES.

---

**JUNE 17.**

And this is the reward; that the ideal shall be real to thee, and the impressions of the actual world shall fall like summer rain, copious, but not troublesome, to thy invulnerable essence. Thou shalt have the whole land for thy park and manor, the sea for thy bath and navigation, without tax and without envy; the woods and the rivers thou shalt own; and thou shalt possess that wherein others are only tenants and boarders. Then, true landlord! sealord! airdord! Wherever snow falls, or water flows, or birds fly; wherever day and night meet in twilight; wherever the blue heaven is hung by clouds, or sown with stars; wherever are forms with transparent boundaries; wherever are outlets into celestial space; wherever is danger and awe and love, there is beauty, plenteous as rain, shed for thee, and though thou shouldst walk the world over thou shalt not be able to find a condition inopportune or ignoble.

—THE POET.

**JUNE 18.**

It seems as if the Deity dressed each soul which he sends into nature in certain virtues and powers not communicable to other men, and, sending it to perform one more turn through the circle of beings, wrote "Not transferable" and "Good for this trip only" on these garments of the soul. There is something deceptive about the intercourse of minds. The boundaries are invisible, but they are never crossed. There is such good will to impart, and such good will to receive, that each threatens to become the other, but the law of individuality collects its secret strength; you are you, and I am I, and so we remain.

—REPRESENTATIVE MEN.

---

**JUNE 19.**

Great geniuses have the shortest biographies. Their cousins can tell you nothing about them. They lived in their writings, and so their house and street life was trivial and commonplace. If you would know their tastes and complexions, the most admiring of their readers most resemble them.

—REPRESENTATIVE MEN.

---

**JUNE 20.**

A man is to carry himself in the presence of

---

all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right.

—SELF-RELIANCE.

---

JUNE 21.

Can we not leave, to such as love it, the virtue that glitters for the commendation of society, and ourselves pierce the deep solitudes of absolute ability and worth?

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

JUNE 22.

What is so great as friendship? Let us carry it with what grandeur of spirit we can.

—FRIENDSHIP.

---

JUNE 23.

Character teaches over our heads. The infallible index of true progress is found in the tone the man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together, can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his

manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions will involuntarily confess it, let him brave it out how he will. If he have found his centre, the Deity will shine through him, through all the disguises of ignorance, of uncongenial temperament, of unfavorable circumstances. The tone of seeking is one, and the tone of having is another.

—THE OVER-SOUL.

---

JUNE 24.

There are men whose manners have the same essential splendor as the simple and awful friezes of the Parthenon, and the remains of the earliest Greek art. And there are compositions of the same strain to be found in the books of all ages. What is Guido's *Rospigliosi Aurora* but a morning thought, as the horses in it are only a morning cloud.

—HISTORY.

---

JUNE 25.

We see it advertised that Mr. Grand will deliver an oration on the Fourth of July, and Mr. Hand before the Mechanics' Association, and we do not go hither, because we know that these gentlemen will not communicate their own character and being to the audience. If we had rea-

son to expect such a communication, we should go through all inconveniences and opposition. The sick would be carried on litters. But a public oration is an escapade, a non-committal, an apology, a gag, and not a communication, not a speech, not a man.

—SPIRITUAL LAWS.

---

JUNE 26.

Do not cumber yourself with fruitless pains to mend and remedy remote effects; let the soul be erect, and all things will go well.

—THE TRANSCENDENTALIST.

---

JUNE 27.

All good is eternally reproductive. The beauty of nature reforms itself in the mind, and not for barren contemplation, but for new creation. All men are in some degree impressed by the face of the world; some men even to delight. This love of beauty is taste. Others have the same love in such excess that, not content with admiring, they seek to embody it in new forms. The creation of beauty is Art.

—BEAUTY.

---

JUNE 28.

A man should learn to detect and watch that gleam of light which flashes across his mind

from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts. They come back to us with a certain alienated majesty.

—SELF-RELIANCE—

JUNE 29.

So I will owe to my friends this evanescent intercourse. I will receive from them not what they have, but what they are. They shall give me that which properly they cannot give, but which radiates from them. But they shall not hold me by any relations less subtle and pure.

—FRIENDSHIP.

JUNE 30.

The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him.

—WIFTS.

## July.

When the scarlet cardinal tells  
Her dreams to the dragon fly,  
And the lazy breeze makes a nest in the trees,  
And murmurs a lullaby,  
It is July.

—SUSAN BARTLEY SWIFT.

### JULY 1.

In July the blue pontederia or pickerel-weed blooms in large beds in the shallow parts of our pleasant river, and swarms with yellow butterflies in continual motion. Art cannot rival this pomp of purple and gold. Indeed the river is a perpetual gala, and boasts each month a new ornament.

—BEAUTY.

---

### JULY 2.

Rare, extravagant spirits come to us at intervals, who disclose new facts in nature. I see that men of God have always, from time to time, walked among men and made their commission felt in the heart and soul of the commonest hearer.

—HISTORY.



**JULY 3.**

Each man, by secret liking, connected with some district of nature, whose agent and interpreter he is, as Linnaeus, of plants; Huber, of bees; Fries, of lichens; Van Mons, of pears; Dalton, of atomic forms; Euclid, of lines; Newton, of fluxions.

—REPRESENTATIVE MEN.

---

**JULY 4.**

In this refulgent summer it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers. The air is full of birds and sweet with the breath of the pine, the balm of Gilead and the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. Man under them seems a young child, and this huge globe a toy. The cool night bathes the world as with a river, and prepares his eyes again for the crimson dawn.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

**JULY 5.**

There are not in this world at any one time more than a dozen persons who read and understand Plato—never enough to pay for an edition

of his works; yet to every generation these come duly down, for the sake of those few persons, as if God brought them in his hand.

—SPIRITUAL LAWS.

---

**JULY 6.**

A man cannot speak but he judges himself with his will, or against his will; he draws his portrait to the eyes of his companions by every word. Every opinion reacts on him who utters it.

—COMPENSATION.

---

**JULY 7.**

Nothing is more deeply punished than the neglect of the affinities by which alone society should be formed, and the insane levity of choosing associates by others' eyes.

--SPIRITUAL LAWS.

---

**JULY 8.**

How beautiful, in their approach to this beating heart, the steps and forms of the gifted and the true! The moment we indulge our affections, the earth is metamorphosed; there is no winter and no night; all tragedies, all ennui vanish; all duties even; nothing fills the proceeding

eternity, but the forms all radiant of beloved persons.

—FRIENDSHIP.

---

**JULY 9.**

The domestic man who loves no music so well as his kitchen clock and the airs which the logs sing to him as they burn on the hearth, has solaces which others never dream of.

—PRUDENCE.

---

**JULY 10.**

Let the maiden with erect soul, walk serenely on her way, accept the hint of each new experience; try, in turn, all the gifts God offers her, that she may learn the power and the charm that like a new dawn radiating out of the deep of space, her new-born being is.

—HEROISM.

---

**JULY 11.**

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but has lost the skill to tell the time by the sun. A Greenwich nautical almanac he has, as so being sure of the information when he wants it. The man in the street does not know a star in the sky; the sol-

stice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His notebooks impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity intrenched in establishments and forms, some vigor of wild virtue. For every stoic was a stoic, but in Christendom where is the Christian?

—COMPENSATION.

---

**JULY 12.**

I have no hostility to nature, but a child's love for it. I expand and live in the warm day like corn and melons. Let us speak her fair. I do not wish to fling stones at my beautiful mother, nor soil my gentle nest. I only wish to indicate the true position of nature in regard to man. Wherein to establish man all right education tends; as the ground which to attain is the object of human life—that is, of man's connection with nature.

—IDEALISM.

---

**JULY 13.**

That which we are, we shall teach, not volun-

tarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened.

—THE OVER-SOUL.

---

**JULY 14.**

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

—SELF-RELIANCE.

---

**JULY 15.**

A man might ponder his thought for ages and not gain so much self-knowledge as the passion of love shall teach in a day.

—HISTORY.

---

**JULY 16.**

A man is a centre for nature, running out threads of relation through everything, fluid and solid, material and elemental. The earth rolls; every clod and stone comes to the meridian; so every organ, function, acid, crystal, grain of dust, has its relation to the brain.

—REPRESENTATIVE MEN.

**JULY 17.**

My house stands in low land, with limited outlook, and on the skirt of the village. But I go with my friend to the shore of our little river, and with one stroke of the paddle I leave the village politics and personalities, yes, and the world of villages and personalities behind, and pass into a delicate realm of sunset and moonlight, too bright almost for spotted man to enter without novitiate and probation. We penetrate bodily this incredible beauty; we dip our hands in this painted element; our eyes are bathed in these lights and forms. A holiday, a royal revel, the proudest, most heart-rejoicing festival that valor and beauty, power and taste, ever decked and enjoyed, establishes itself on the instant. These sunset clouds, these delicately emerging stars, with their private and effable glances signify and proffer it.

—NATURE.

---

**JULY 18.**

In the woods, too, a man casts off his years as the snake his slough, and at what period soever of life, is always a child. In the woods is perpetual youth. Within these plantations of God a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how

he should tire of them in a thousand years. In the woods we return to reason and faith.

—NATURE.

---

**JULY 19.**

The antidote to this abuse of formal government is the influence of private character, the growth of the individual.

—POLITICS.

---

**JULY 20.**

We are as much gainers by finding a new property in the old earth as by acquiring a new planet.

—REPRESENTATIVE MEN.

---

**JULY 21.**

He who by force of will or of thought is great, and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? He must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul.

—COMPENSATION.

JULY 22.

We are all rovers and fixtures by turns, and pretty rapid turns. The nomads of Africa are constrained to wander by the attacks of the gad-fly, which drives the cattle mad, and so compels the tribe to the higher sandy regions. The nomads of Asia follow the pasturage from month to month. In America and Europe the nomadism is of trade and curiosity.

—HISTORY.

---

JULY 23.

A character is like an acrostic or Alexandrian stanza—read it forward, backward, or across, it still spells the same thing.

—SELF-RELIANCE.

---

JULY 24.

The only reward of virtue is virtue; the only way to have a friend is to be one.

—FRIENDSHIP.

---

JULY 25.

It is natural to believe in great men. If the companions of our childhood should turn out to be heroes and their condition regal it would not surprise us. All mythology opens with demigods, and the circumstance is high and poetic; that is, their genius is paramount. In the leg-



ends of the Gautama, the first men ate the earth and found it deliciously sweet.

—REPRESENTATIVE MEN.

---

**JULY 26.**

O friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.

—HEROISM.

---

**JULY 27.**

All our progress is unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud, fruit. Trust the instinct to the end, though you can render no reason. It is vain to hurry it. By trusting it to the end, it shall ripen into truth and you shall know why you believe.

—INTELLECT.

---

**JULY 28.**

Something is wanting to science until it has been humanized. The table of logarithms is one thing, and its vital play, in botany, music, optics and architecture, another. There are advancements to numbers, anatomy, architecture, astronomy, little suspected at first, when, by union

with intellect and will, they ascend into the life, and reappear in conversation, character and politics.

—REPRESENTATIVE MEN.

---

JULY 29.

Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time to fully accomplish his thought—and posterity seems to follow his steps as a procession.

—SELF-RELIANCE.

---

JULY 30.

Human life is made up of the two elements, power and form, and the proportion must be invariably kept, if we would have it sweet and sound.

—EXPERIENCE.

---

JULY 31.

Ordinarily everybody in society reminds us of somewhat else or some other person. Character reminds you of nothing else. It takes place of the whole creation.

—SELF-RELIANCE.

## August.

Dead is the air and still! the leaves of the locust and  
walnut  
Lazily hang from the boughs, inlaying their intricate  
outlines  
Rather in space than the sky,—in a tideless expansion  
of slumber.  
Faintly, afar in the depths of the duskiy withering  
grasses.  
Katydid chirp and I hear the monotonous rattle of  
crickets.

—BAYARD TAYLOR.

---

### AUGUST 1.

I see the spectacle of morning from the hilltop  
over against my house, from daybreak to sun-  
rise, with emotions which an angel might share.  
The long, slender bars of cloud float like fishes  
in the sea of crimson light. From the earth as a  
shore, I look out into that silent sea. I seem to  
partake of its rapid transactions; the active en-  
chantment reaches my dust, and I dilate and  
conspire with a few cheap elements! Give me  
health and a day and I will make the pomp of  
emperors ridiculous. The dawn is my Assyria,

---

the sunset and moon-rise my paphos and unimaginable realms of faerie, broad noon shall be my England of the senses and the understanding, the night shall be my granary of mystic philosophy and dreams.

—BEAUTY.

---

AUGUST 2.

A fop may sit in any chair of the world, nor be distinguished for his hour from Homer and Washington, but there can never be any doubt concerning the respective ability of human beings, when we seek the truth. Pretension may sit still, but cannot act. Pretension never feigned an act of real greatness. Pretension never wrote an Iliad, nor drove back Xerxes, nor Christianized the world, nor abolished slavery.

—SPIRITUAL LAWS.

---

AUGUST 3.

Put God into your debt, every stroke shall be repaid. The longer the payment is withheld, the better for you, for compound interest on compound interest is the note and usage of this exchequer.

—COMPENSATION.

## AUGUST 4.

Character is the habit of action from the permanent vision of breath. It carries a superiority to all the accidents of life. It compels right relation to every other man,—dominates itself with strangers and enemies.

—CHARACTER.

---

## AUGUST 5.

Poets should be law-givers; that is, the boldest lyric inspiration should not chide and insult, but should announce and lead, the civil code, and the day's work.

—PRUDENCE.

---

## AUGUST 6.

Every action is measured by the depth of sentiment from which it proceeds.

—SPIRITUAL LAWS.

---

## AUGUST 7.

The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it new arrangement of his own mind, and uttered it again. It came into him, life; it went out from him, truth. It came to him, short-lived actions; it went out from him immortal thought. It can stand, and it can go.

It now endures, it now flies, it now inspires. Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.

—THE AMERICAN SCHOLAR.

---

AUGUST 8.

The soul is not a compensation, but a life.

—COMPENSATION.

---

AUGUST 9.

Why should you renounce your right to traverse the starlit deserts of truth for the premature comforts of an acre, house and barn? Truth also has its roof and bed and board. Make yourself necessary to the world, and mankind will give you bread, and if not store of it, yet such as shall not take away your property in all men's possessions, in all men's affections, in art, in nature and in hope.

—LITERARY ETHICS.

---

AUGUST 10.

So many promising youths and never a finished man!

—THE TRANSCENDENTALIST.

---

AUGUST 11.

The worthless and offensive members of soci-

ety, whose existence is a social pest, invariably think themselves the most ill-used people alive, and never get over their astonishment at the ingratitude and selfishness of their contemporaries.

—REPRESENTATIVE MEN.

---

AUGUST 12.

Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance.

—HISTORY.

---

AUGUST 13.

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint stock company in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

—SELF-RELIANCE.

---

AUGUST 14.

But men are better than their theology. Their daily life gives it the lie. Every ingenuous and

---

aspiring soul leaves the doctrine behind him in his own experience; and all men feel sometimes the falsehood which they cannot demonstrate. For men are wiser than they know.

—COMPENSATION.

---

AUGUST 15.

No man ever stated his griefs as lightly as he might. Allow for exaggeration in the most patient and sorely ridden hack that ever was driven. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.

—SPIRITUAL LAWS.

---

AUGUST 16.

We have a great deal more kindness than is ever spoken. Barring all the selfishness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street or sit with in church, whom, though silently, we warmly rejoice to be with! Read the language of these wandering eye-beams. The heart knoweth.

—FRIENDSHIP.



AUGUST 17.

Talent alone can make a writer. There must be a man behind the book, a personality which, by birth and quality, is pledged to the doctrine there set forth, and which exist to see and state things so, and not otherwise, holding things because they are things.

—REPRESENTATIVE MEN.

---

AUGUST 18.

Faith makes us and not we it, and faith makes its own forms. All attempts to contrive a system are as cold as the new worship introduced by the French to the goddess of reason—to-day pasteboard and filagree, and ending to-morrow in madness and murder. Rather let the breath of new life be breathed by you through the forms already existing. For, if once you are alive, you shall find they shall become plastic and new. The remedy to their deformity is, first soul, and second soul, and evermore soul. A whole popedom of forms one pulsation of virtue can uplift and vivify.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

AUGUST 19.

The beautiful laws of time and space once dislocated by our inaptitude, are holes and dens.

If the hive be disturbed by rash and stupid hands, instead of honey, it will yield us bees. Our words and actions to be fair, must be timely. A gay and pleasant sound is the whetting of the scythe in the mornings of June, yet what is more lonesome and sad than the sound of a whetstone, or mower's rifle, when it is too late in the season to make hay?

—PRUDENCE.

---

AUGUST 20.

Our culture, therefore, must not omit the arming of the man. Let him hear in season that he is born into the state of war, and that the commonwealth and his own well-being require that he should not go dancing in the weeds of peace, but warned, self-collected, and neither defying nor dreading the thunder, let him take both reputation and life in his hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior.

—HEROISM.

---

AUGUST 21.

The cool, disengaged air of natural objects make them enviable to us, chafed and irritable creatures with red faces, and we think we shall

be as grand as they if we camp out and eat roots; but let us be men, instead of woodchucks, and the oak and the elm shall gladly serve us, though we sit in chairs of ivory on carpets of silk.

—NATURE.

---

AUGUST 22.

The life of a man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outward to new and larger circles, and that without end. The extent to which this generation of circles, wheel without wheel, will go, depends on the force or truth of the individual soul.

—CIRCLES.

---

AUGUST 23.

The world exists for the education of man. There is no age or state of society or mode of action in history to which there is not somewhat corresponding in his life.

—HISTORY.

---

AUGUST 24.

The reason why the world lacks unity, and lies broken and in heaps, is because man is dis-united with himself.

—PROSPECTS.

AUGUST 25.

We crave a sense of reality, though it comes in strokes of pain.

—NEW ENGLAND REFORMERS.

---

AUGUST 26.

Action is with the scholar subordinate, but it is essential. Without it he is not yet man. Without it thought can never ripen into truth. Whilst the world hangs before the eye as a cloud of beauty we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble of thought, the transition through which it passes from the unconscious to the conscious, is action. Only so much do I know as I have lived. Instantly we know where words are loaded with life, and where they are not.

—THE AMERICAN SCHOLAR.

---

AUGUST 27.

Our music, our poetry, our language itself, are not satisfactions, but suggestions.

—NATURE.

---

AUGUST 28.

It is very certain that it is the effect of conversation with the beauty of the soul to beget a desire and need to impart to others the same

knowledge and love. If utterance is denied, the thought lies like a burden on the man. Always the seer is a sayer. Somehow his dream is told; somehow he publishes it with solemn joy; sometimes with pencil on canvas; sometimes with chisel on stone; sometimes in towers and aisles of granite, his soul's worship is builded; sometimes in anthems of indefinite music, but clearest and most permanent in words.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

AUGUST 29.

A man shall not tell me that he has walked among angels; his proof is that his eloquence makes me one.

—REPRESENTATIVE MEN.

---

AUGUST 30.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical.

---

AUGUST 31.

The most attractive class of people are those who are powerful obliquely, and not by direct stroke, men of genius, but not yet accredited; one gets the cheer of their light, without paying too great a tax.

—EXPERIENCE.

## September.

Is thy life-summer passing?  
Think not thy joys are o'er!  
Thou hast not seen what Autumn  
For thee may have in store.  
Calmer than breezy April,  
Cooler than August blaze,  
The fairest time of all may be  
September's golden days.  
Press on, though Summer waneth,  
And falter not, nor fear,  
For God can make the Autumn  
The glory of the year.

—FRANCES RIDLEY HAVERGAL.

### SEPTEMBER 1.

In the presence of nature a wild delight runs through the man in spite of real sorrows. Nature says—he is my creature, and maugre all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight.

—NATURE,

## SEPTEMBER 2.

Nature stretcheth out her arms to embrace man, only let his thoughts be of equal greatness. Willingly does she follow his steps with the violet, and bend her lines of grandeur and grace to the decoration of her darling child. Only let her thoughts be of equal scope, and the frame will suit the picture. A virtuous man is in unison with her works, and makes the central figure of the visible sphere.

—BEAUTY.

---

SEPTEMBER 3.

There are all degrees of natural influence, from these quarantine powers of nature, up to her dearest and gravest ministrations to the imagination and the soul. There is the bucket of cold water from the spring, the wood fire to which the chilled traveler rushes for safety—and there is the sublime moral of autumn and of noon.

—NATURE.

---

SEPTEMBER 4.

The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force.

—POLITICS.

SEPTEMBER 5.

Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years.

—SELF-RELIANCE.

---

SEPTEMBER 6.

The soul lets no man go without some visitations and holy-days of a divine presence.

—NEW ENGLAND REFORMERS.

---

SEPTEMBER 7.

A poet is no rattlebrain, saying what comes uppermost, and, because he says everything, saying, at last, something good; but a heart in unison with his time and country. There is nothing whimsical and fantastic in his production, but sweet and sad earnest, freighted with the weightiest convictions, and pointed with the most determined aim which any man or class knows of in his time.

—REPRESENTATIVE MEN.

---

SEPTEMBER 8.

Every natural fact is a symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind, and that state



of the mind can only be described by presenting that natural appearance as its picture. An enraged man is a lion, a cunning man is a fox, a firm man is a rock, a learned man is a torch.

—LANGUAGE.

---

SEPTEMBER 9.

Sensible objects conform to the premonitions of reason and reflect the conscience. All things are moral, and in their boundless changes have an unceasing reference to spiritual nature. Therefore is nature glorious with form, color and motion, that every globe in the remotest heaven, every chemical change from the rudest crystal up to the laws of life, every change of vegetation from the first principle of growth in the eye of a leaf to the tropical forest and antediluvian coal mine, every animal function from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the Ten Commandments.

—DISCIPLINE.

---

SEPTEMBER 10.

Great men are more distinguished by range and extent than by originality.

—REPRESENTATIVE MEN.

SEPTEMBER 11.

The greatest delight which the fields and woods minister is the suggestion of an occult relation between man and the vegetable. I am not alone and unacknowledged. They nod to me and I to them. The waving of the boughs in the storm is new to me and old. It takes me by surprise and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me, when I deemed I was thinking justly or doing right.

—NATURE.

---

SEPTEMBER 12.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do.

—SELF-RELIANCE.

---

SEPTEMBER 13.

Men suffer all their life long, under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be, and not to be, at the same time.

—COMPENSATION.

SEPTEMBER 14.

Nature, in its ministry to man, is not only the material but is also the process and the result. All the parts incessantly work into each other's hands for the profit of man. The mind sows the seed, the sun evaporates the sea, the wind blows the vapor to the field, the ice on the other side of the planet condenses rain on this, the rain feeds the plant, the plant feeds the animal; and thus the endless circulations of the divine charity nourish man.

—COMMODITY.

---

SEPTEMBER 15.

No man ever forgot the visitations of that power to his heart and brain, which created all things new; which was the dawn in him of music, poetry and art; which made the face of nature radiant with purple light; the morning and the night varied enchantments; when a single tone of one voice could make the heart beat, and the most trivial circumstance associated with one form is put in the amber of memory; when we became all eye when one was present, and all memory when one was gone.

—LOVE.

---

SEPTEMBER 16.

Shall not the society of my friend be to me

poetic, pure, unusual, and great as nature itself?

—FRIENDSHIP.

---

SEPTEMBER 17.

So in regard to disagreeable and formidable things, prudence does not consist in evasion, or in flight, but in courage. He who wishes to walk in the most peaceful parts of life with any serenity, must screw himself up to resolution. Let him front the object of his worst apprehension, and his stoutness will commonly make his fear groundless.

—PRUDENCE.

---

SEPTEMBER 18.

Friends also follow the laws of divine necessity; they gravitate to each other, and cannot otherwise.

—CHARACTER.

---

SEPTEMBER 19.

What fact more conspicuous in modern history than the creation of the gentleman? Chivalry is that, and loyalty is that.

—MANNERS.

---

SEPTEMBER 20.

To finish the moment, to find the journey's

end in every step of the road, to live the greatest number of good hours, is wisdom.

—EXPERIENCE.

---

SEPTEMBER 21.

A rhyme in one of our sonnets should not be less pleasing than the iterated nodes of a seashell, or the resembling difference of a group of flowers. The pairing of the birds is an idyl, not tedious as our idyls are; a tempest is a rough ode without falsehood or rant; a summer, with its harvest sown, reaped and stored, is an epic song, subordinating how many admirably executed parts. Why should not the symmetry and truth that modulate these glide into our spirits, and we participate the invention of nature.

—THE POET.

---

SEPTEMBER 22.

Art has not yet come to its maturity; if it do not put itself abreast with the most potent influences of the world, if it is not practical and moral, if it do not stand in connection with the conscience, if it do not make the poor and uncultivated feel that it addresses them with a voice of lofty cheer.

—ART.

SEPTEMBER 23.

We want, in every man, a long logic; we cannot pardon the absence of it, but it must not be spoken. Logic is the procession or proportionate unfolding of the intuition; but its virtue is as silent method; the moment it would appear as propositions, and have a separate value, it is worthless.

—INTELLECT.

---

SEPTEMBER 24.

How Plato came thus to be Europe, and philosophy, and almost literature, is the problem for us to solve.

—REPRESENTATIVE MEN.

---

SEPTEMBER 25.

For perfect friendship it may be said requires natures so rare and costly, so well tempered each, and so happily adapted, and withal so circumstanced, that very seldom can its satisfaction be realized.

—FRIENDSHIP.

---

SEPTEMBER 26.

We foolishly think, in our days of sin, that we must court friends by compliance to the customs of society, to its dress, its breeding and its

estimates. But later, if we are so happy, we learn that only that soul can be my friend, which I encounter on the line of my own march, that soul to which I do not decline, and which does not decline to me, but, native of the same celestial latitude, repeats in its own all my experience.

—SPIRITUAL LAWS.

---

SEPTEMBER 27.

Every great man is an unique. The Scipionism of Scipio is precisely that part he could not borrow.

—SELF-RELIANCE.

---

SEPTEMBER 28.

A great man is always willing to be little. While he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill.

—COMPENSATION.

---

SEPTEMBER 29.

A man is a bundle of relations, a knot of

roots, whose flower and fruitage is the world. All his faculties refer to natures out of him. All his faculties predict the world he is to inhabit; as the fins of the fish foreshadow that water exists, or the wings of an eagle in the egg presuppose a medium light air. Insulate and you destroy him. He cannot live without a world.

—HISTORY.

---

SEPTEMBER 30.

Human character does evermore publish itself. It will not be concealed. It hates darkness—it rushes into light. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character; if you sit still, you show it; if you sleep, you show it. You think because you have spoken nothing, when others spoke, and have given no opinion on the times, on the church, on slavery, on the college, on parties and persons, that your verdict is still wise; your silence answers very loud. You have no oracle to utter, and your fellowmen have learned that you cannot help them; for oracles speak. Doth not wisdom cry, and understanding put forth her voice?

—SPIRITUAL LAWS.



## October.

October morning! How the sun  
Glitters on glowing shock and sheaf,  
On apple crisp with mellow gold,  
On wonder-painted leaf!  
October evening! Look, the moon,  
Like one in fairy lands benighted!  
Frost out-of-doors bites sharp; within,  
Good, our first fire is lighted!

—JOHN JAMES PLATT.

---

OCTOBER 1.

The beauty that shimmers in the yellow after-  
noons of October, who ever could clutch it?

—BEAUTY.

---

OCTOBER 2.

There are days which occur in this climate, at almost any season of the year, wherein the world reaches its perfection, when the air, the heavenly bodies, and the earth, make a harmony, as if nature would indulge her offspring; when, in these bleak upper sides of the planet, nothing is to desire that we have heard of the happiest latitudes, and we bask in the shining

hours of Florida and Cuba; when everything that has life gives sign of satisfaction, and the cattle that lie on the ground seem to have great and tranquil thoughts. These halcyon days may be looked for with a little more assurance in that pure October weather, which we distinguish by the name of Indian summer. The day, immeasurably long, sleeps over the broad hills and warm, wide fields. To have lived through all its sunny hours seems longevity enough.

—NATURE.

---

OCTOBER 3.

The student of history is like a man going into a warehouse to buy cloths or carpets. He fancies he has a new article. If he go to the factory he shall find that his new stuff still repeats the scrolls and rosettes which are found on the interior walls of the pyramids of Thebes.

—REPRESENTATIVE MEN.

---

OCTOBER 4.

Not thanks, not prayer, seem quite the highest or truest name for our communication with the Infinite—but glad and conspiring reception—reception that becomes giving in its turn, as the receiver is only the All-Giver in part and in infancy. I cannot—nor can any man—speak

precisely of things so sublime, but it seems to me the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God.

—THE METHOD OF NATURE.

---

OCTOBER 5.

I had better never see a book than to be warped by its attraction clean out of my own orbit and made a satellite instead of a system.

—THE AMERICAN SCHOLAR.

---

OCTOBER 6.

I count him a great man who inhabits a higher sphere of thought into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error.

—REPRESENTATIVE MEN.

---

OCTOBER 7.

The philosophy of six thousand years has not searched the chambers and magazines of the soul.

—THE OVER-SOUL.

OCTOBER 8.

To my friend I write a letter, and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good.

—FRIENDSHIP.

---

OCTOBER 9.

I desire not to disgrace the soul. The fact that I am here certainly shows me that the soul had need of an organ here. Shall I not assume the post? Shall I skulk and dodge and duck with my unseasonable apologies and vain modesty, and imagine my being here impertinent? Less pertinent than Epaminondas or Homer being there? And that the soul did not know its own needs? Besides, without any reasoning on the matter, I have no discontent. The good soul nourishes me always, unlocks new magazines of power and enjoyment to me every day. I will not merely decline the immensity of good, because I have heard that it has come to others in another shape.

—SPIRITUAL LAWS.

OCTOBER 10.

Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.

—COMPENSATION.

---

OCTOBER 11.

Let the amelioration in our laws of property proceed from the concession of the rich, not from the grasping of the poor. Let us begin by habitual imparting. Let us understand that the equitable rule is, that no one should take more than his share, let him be ever so rich. Let me feel that I am to be a lover. I am to see that the world is the better for me, and to find my reward in the act. Love would put a new face on this weary world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies, and navies, and lines of defense, would be superseded by this unarmed child. Love will creep where it cannot go, will accomplish that by imperceptible methods,—being its own lever, fulcrum, and power,—which force could never achieve. Have you not seen in the woods, in a late autumn morning, a poor fungus or mushroom,—a plant without any solidity, nay, that seemed nothing

but a soft mush or jelly,—by its constant, total, and inconceivably gentle pushing, manage to break its way up through the frosty ground, and actually to lift a hard crust on its head? It is the symbol of the power of kindness.

—MAN, THE REFORMER.

---

OCTOBER 12.

Certain men affect us as rich possibilities, but helpless to themselves and to their times,—the sport, perhaps, of some instinct that rules in the air; they do not speak to our want. But the great are near; we know them at sight. They satisfy expectation, and fall into place.

—REPRESENTATIVE MEN.

---

OCTOBER 13.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him.

—SELF-RELIANCE.

---

OCTOBER 14.

The whole of heraldry and of chivalry is in

courtesy. A man of fine manners shall pronounce your name with all the ornament that titles of nobility could ever add.

—HISTORY.

---

OCTOBER 15.

In the history of discovery, the ripe and latent truth seems to have fashioned a brain for itself. A magnet must be made man, in some Gilbert, or Swedenborg, or Oersted, before the general mind can come to entertain its power.

—REPRESENTATIVE MEN.

---

OCTOBER 16.

In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite soul; that the earth and heavens are passing into his mind; that he is drinking forever the soul of God? Where now sounds the persuasion, that by its very melody imparadises my heart, and so affirms its own origin in heaven? Where shall I hear words such as in elder ages drew men to leave all and follow—father and mother, house and land, wife and child? Where shall I hear these august laws of moral being so pronounced as to fill my ear, and I feel ennobled by the offer of my uttermost action and passion? The test of the true

faith, certainly, should be its power to charm and command the soul, as the laws of nature control the activity of the hands—so commanding that we find pleasure and honor in obeying.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

OCTOBER 17.

Life is girt all around with a zodiac of sciences, the contributions of men who have perished to add their point of light to our sky. Engineer, broker, jurist, physician, moralist, theologian, and every man, inasmuch as he has any science, is a definer and map-maker of the latitudes and longitudes of our condition.

—REPRESENTATIVE MEN.

---

OCTOBER 18.

It is remarkable that involuntarily we always read as superior beings. Universal history, the poets, the romancers, do not in their stateliest pictures—in the sacerdotal, the imperial palaces, in the triumphs of will, or of genius, anywhere lose ear, anywhere make us feel that we intrude, that this is for our betters, but rather it is true that in their grandest strokes, there we feel most at home.

—HISTORY.



OCTOBER 19.

What is the scholar, what is the man for, but for hospitality to every new thought of his time? Have you leisure, power, property, friends? You shall be the asylum and patron of every untried project, which proceeds out of good will and honest seeking. All the newspapers, all the tongues of to-day will, of course, at first defame what is noble; but you who hold not of to-day, not of the times, but of the Everlasting, are to stand for it; and the highest compliment man ever receives from heaven is the sending to him its disguised and discredited angels.

—LECTURE ON THE TIMES.

---

OCTOBER 20.

I cannot even hear of personal vigor of any kind, great power of performance, without fresh resolution. We are emulous of all that man can do. Cecil's saying of Sir Walter Raleigh, "I know that he can toil terribly," is an electric touch.

—REPRESENTATIVE MEN.

---

There are voices which we hear in solitude, but they grow faint and inaudible as we enter the world.

—SELF-RELIANCE.

OCTOBER 21.

Every one must have observed faces and forms which, without any resembling feature, make a like impression on the beholder. A particular picture or copy of verses, if it do not awaken the same train of images, will yet superinduce the same sentiment as some wild mountain walk, although the resemblance is no wise obvious to the senses, but is occult and out of reach of the understanding. Nature is an endless combination and repetition of a very few laws. She hums the old well-known air through innumerable variations.

—HISTORY.

---

OCTOBER 22.

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived, who will study the changes of expression. When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, the eye is muddy and sometimes asquint.

—SPIRITUAL LAWS.

---

OCTOBER 23.

Every master has found his materials col-

lected, and his power lay in his sympathy with his people, and in his love of the materials he wrought in.

—REPRESENTATIVE MEN.

---

OCTOBER 24.

Meanwhile, be it remembered, we are artists ourselves, and competitors, each one, with Phidias and Raphael in the production of what is graceful and grand.

—ART.

---

OCTOBER 25.

Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.

—SELF-RELIANCE

---

OCTOBER 26.

Thought is the property of him who can entertain it, and of him who can adequately place it. A certain awkwardness marks the use of

borrowed thoughts; but, as soon as we have learned what to do with them, they become our own.

—REPRESENTATIVE MEN.

---

OCTOBER 27.

Curses always recoil on the head of him who imprecates them. If you put a chain around the neck of a slave, the other end fastens itself around your own.

—COMPENSATION.

---

OCTOBER 28.

A gentleman never dodges; his eyes look straight forward, and he assures the other party, first of all, that he has been met.

—MANNERS.

---

OCTOBER 29.

Nature sends no creature, no man into the world, without adding a small excess of his proper quality. Given the planet, it is still necessary to add the impulse; so, to every creature nature added a little violence of direction in its proper path, a shove to put it on its way;

in every instance, a slight generosity, a drop too much.

—NATURE.

---

OCTOBER 30.

Our houses and towns are like mosses and lichens, so slight and new; but youth is a fault of which we shall daily mend. This land, too, is as old as the Flood, and wants no ornament or privilege which nature could bestow. Here stars, here woods, here hills, here animals, here men abound, and the vast tendencies concur of a new order. If only the men are employed in conspiring with the designs of the Spirit who led us hither, and is leading us still, we shall quickly enough advance out of all hearing of others' censures, out of all regrets of our mind, into a new and more excellent social state than history has recorded.

—THE YOUNG AMERICAN.

---

OCTOBER 31.

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence; let him learn that he is here, not to work, but to be worked upon; and that, though abyss open un-

der abyss, and opinion displace opinion, all are  
at last contained in the Eternal cause. If my  
bark sink, 'tis to another sea.

—REPRESENTATIVE MEN.

## November.

## NOVEMBER.

He comes,—he comes,—the Frost Spirit comes!—  
Let us meet him as we may,  
And turn with the light of the parlor fire  
His evil power away;  
And gather closer the circle round, when  
That firelight dances high,  
And laugh at the shriek of the baffled Fiend  
As his sounding wing goes by!

—WHITTIER.

---

NOVEMBER 1.

For nature is not always tricked in holiday attire, but the same scene which yesterday breathed perfume and glittered as for frolic of the nymphs, is overspread with melancholy to-day. Nature always wears the colors of the spirit. To a man laboring under calamity the heat of his own fire hath sadness in it. Then there is a kind of contempt for the landscape felt by him who has just lost by death a dear friend. The sky is less grand as it shuts down over less worth in the population.

—NATURE.

NOVEMBER 2.

We love to associate with heroic persons, since our receptivity is unlimited, and, with the great, our thoughts and manners easily become great. We are all wise in capacity, though so few in energy. There needs but one wise man in a company, and all are wise, so rapid is the contagion.

—REPRESENTATIVE MEN.

---

NOVEMBER 3.

The best of beauty is a finer charm than skill in surfaces, in outlines, or rules of art can ever teach, namely, a radiation from the work of art, of human character—a wonderful expression through stone or canvas or musical sound of the deepest and simplest attributes of our nature, and therefore most intelligible at last to those souls which have these attributes.

—ART.

---

NOVEMBER 4.

To fill the hour—that is happiness; to fill the hour, and leave no crevice for a repentance or an approval. We live amid surfaces and the true art of life is to skate well on them. Under the oldest, moldiest conventions, a man of native force prospers just as well as in the newest world, and that by skill of handling and treat-



ment. He can take hold anywhere. Life itself is a mixture of power and form, and will not bear the least excess of either.

—EXPERIENCE.

---

NOVEMBER 5.

And of all the points of good breeding I most require and insist upon, is deference. I like that every chair should be a throne, and hold a king. I prefer a tendency to stateliness, to an excess of fellowship. Let the incommunicable objects of nature and the metaphysical isolation of man teach us independence. Let us not be too much acquainted. I would have a man enter his house through a hall filled with heroic and sacred sculptures, that he might not want the hint of tranquility and self-poise. We should meet each morning, as from foreign countries, and spending the day together, should depart at night as into foreign countries.

—MANNERS.

---

NOVEMBER 6.

There is a guidance for each of us, and by lonely listening we shall hear the right word.

—SPIRITUAL LAWS.

---

NOVEMBER 7.

Shakespeare is as much out of the category

of eminent authors as he is out of the crowd. He is inconceivably wise; the others conceivably. A good reader can, in a sort, nestle into Plato's brain, and think from thence; but not into Shakespeare's. We are still out of doors. For executive faculty, for creation, Shakespeare is unique. No man can imagine better. He was the farthest reach of subtlety compatible with an individual self,—the subtlest of authors, and only just within the possibility of authorship. With this wisdom of life, is the equal endowment of imaginative and lyric power. He clothed the creatures of his legend with form and sentiment, as if they were people who lived under his roof; and few real men have left such distinct characters as these fictions. And they spoke in language as sweet as was fit. Yet his talents never seduced him into an ostentation, nor did he harp on one string. An omnipresent humanity co-ordinates all his faculties. Give a man of talents a story to tell, and his partiality will presently appear. He has certain observations, opinions, topics, which have some accidental promise, and which he disposes all to exhibit. He crams this part, and starves that other part, consulting not the fitness of the thing, but his fitness and strength. But Shakespeare has no peculiarity, no importunate topic; but all is duly given; no views, no curiosities; no cow-

painter, no bird-fancier, no mannerist is he; he has no discoverable egotism; the great he tells greatly; the small subordinately. He is wise without emphasis or assertion; he is strong, as nature is strong, who lifts the land into mountain slopes without effort, and by the same rule as she floats a bubble in the air, and likes as well to do the one as the other. This makes that equality of power in farce, tragedy, narrative, and love-songs, a merit so incessant, that each reader is incredulous of the perception of other readers.

—REPRESENTATIVE MEN.

---

NOVEMBER 8.

It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake.

—ADDRESS TO DIVINITY STUDENTS, CAMBRIDGE.

---

NOVEMBER 9.

We know nothing rightly for want of perspective. Now we learn what patient periods must round themselves before the rock is formed, then before the rock is broken, and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres and Pomona, to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! All duly arrive, and then race

after race of men. It is a long way from granite to the oyster; further yet to Plato, and the preaching of the immortality of the soul. Yet all must come, as surely as the first atom has two sides.

—NATURE.

---

NOVEMBER 10.

I wish to speak with all respect of persons, but sometimes I must pinch myself to keep awake and preserve due decorum. They melt so fast into each other that they are like grass and trees, and it needs an effort to treat them as individuals.

—NOMINALIST AND REALIST.

---

NOVEMBER 11.

Men in all are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, and speaking to them rude truth. They resent your honesty for an instant, they will thank you for it always. What is it we heartily wish of each other? Is it to be pleased and flattered? No, but to be convicted, to be shamed out of our nonsense of all kinds, and made men of, instead of ghosts and phantoms.

—NEW ENGLAND REFORMER.

## NOVEMBER 12.

True genius will not impoverish, but will liberate, and add new senses. If a wise man should appear in our village, he would create, in those who conversed with him, a new consciousness of wealth, by opening their eyes to unobserved advantages; he would establish a sense of immovable equality, calm us with assurances that we could not be cheated; as every one would discern the checks and guaranties of condition. The rich would see their mistakes and poverty, the poor their escapes and their resources.

—REPRESENTATIVE MEN.

---

NOVEMBER 13.

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and make Thor and Woden, courage and constancy in our Saxon breasts.

—SELF-RELIANCE.

---

NOVEMBER 14.

Every substance is negatively electric to that which stands above it on the chemical tables, positively to that which stands below it. Water dissolves wood and stone and salt; air dissolves water; electric fire dissolves air, but the intellect dissolves fire, gravity, laws, method, and the

subtlest unnamed relations of nature in its resistless menstrooms.

—INTELLECT.

— — — — —  
NOVEMBER 15.

But the artist must employ the symbols in use in his day and nation to convey his enlarged sense to his fellowmen. Thus the new in art is always formed out of the old. The Genius of the Hour always sets his ineffaceable seal on the work, and gives it an inexpressible charm for the imagination. As far as the spiritual character of the period overpowers the artist, and finds expression in his work, so far it will always retain a certain grandeur, and will represent to future beholders the Unknown, the Inevitable, the Divine.

—ART.

— — — — —  
NOVEMBER 16.

For poetry was all written before time was, and whenever we are so finely organized that we can penetrate into that region where the air is music, we hear those primal warblings, and attempt to write them down, but lose ever and anon a word, or a verse, and substitute something of our own, and thus miswrite the poem. The men of more delicate ear write down these cadences more faithfully, and these transcripts,

though imperfect, become the songs of the nation.

—THE POET.

NOVEMBER 17.

A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object between them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.

—CHARACTER.

NOVEMBER 18.

Are there not women who fill our vase with wine and roses to the brim, so that the wine runs over and fills the house with perfume; who inspire us with courtesy; who unloose our tongues, and we speak; who annoint our eyes, and we see? . . . Steep us, we cried, in their influences, for days, for weeks, and we shall be sunny poets, and will write out in many-colored words the romance that you are.

—MANNERS.

NOVEMBER 19.

We exaggerate the praise of local scenery. In every landscape the point of astonishment is the meeting of the sky and the earth, and that is seen from the first hillock as well as from the top of the Alleghanies.

—NATURE.

-----  
NOVEMBER 20.

Who can set bounds to the possibilities of man?

—SPIRIT.

-----  
NOVEMBER 21.

He who is in love is wise and is becoming wiser, sees newly every time he looks at the object beloved, drawing from it with his eyes and his mind those virtues which it possesses. Therefore, if the object be not itself a living and expanding soul, he presently exhausts it. But the love remains in his mind, and the wisdom it brought him; and it craves a new object. And the reason why all men honor love, is because it looks up and not down; aspires and not despairs.

—THE METHOD OF NATURE.

-----  
NOVEMBER 22.

As to what we call the masses, and common



men;—there are no common men. All men are at last of a size; and true art is only possible on the conviction that every talent has its apotheosis somewhere. Fair play, and an open field, and freshest laurels to all who have won them! But heaven reserves an equal scope for every creature. Each is uneasy until he has produced his private say into the concave sphere, and beheld his talent also in its last nobility and exaltation.

—REPRESENTATIVE MEN.

---

NOVEMBER 23.

This ennui, for which we Saxons had no name, this word of France has got a terrible significance. It shortens life, and bereaves the day of its light. Old age begins in the nursery, and before the young American is put into jackets and trousers, he says, "I want something which I never saw before," and "I wish I was not I."

—LECTURE ON THE TIMES.

---

NOVEMBER 24.

Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how



soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence.

—THE OVER-SOUL.

---

NOVEMBER 25.

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

—PRUDENCE.

If we live truly, we shall see truly.

—SELF-RELIANCE.

---

NOVEMBER 26.

No two men, but being left alone with each other, enter into simpler relations. Yet it is affinity that determines which two shall converse. Unrelated men give little joy to each other; will never suspect the latent powers of each. We talk sometimes of a great talent for conversation, as if it were a permanent property in some individuals. Conversation is an evanescent relation—no more. A man is reputed to have thought eloquence; he cannot, for all that, say a word to his cousin or his uncle. They accuse his silence with as much reason as they

would blame the insignificance of a dial in the shade. In the sun it will mark the hour. Among those who enjoy his thought, he will regain his tongue.

—FRIENDSHIP.

---

NOVEMBER 27.

Common men are apologies for men; they bow the head, they excuse themselves with prolix reasons, they accumulate appearances, because the substance is not.

—SPIRITUAL LAWS.

---

NOVEMBER 28.

The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expurged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work vain. It is the whipper who is whipped, and the tyrant who is undone.

—COMPENSATION.

---

NOVEMBER 29.

But that which a man is, does always by necessity acquire, and what the man acquires is per-

manent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put.

—SELF-RELIANCE.

---

NOVEMBER 30.

Wisdom will never let us stand with any man on unfriendly terms. We refuse sympathy and intimacy with people, as if we waited for some better sympathy and intimacy to come. But whence and where? To-morrow will be like to-day. Life wastes itself while we are preparing to live. Let us suck the sweetness of those affections and consuetudes that grow near us. These old shoes are easy to the feet. Undoubtedly we can easily pick faults in our company; can easily whisper names prouder, and that tickle the fancy more. Every man's imagination has its friends, and life would be dearer with such companions. But, if you can not have them on good, mutual terms, you can not have them. If not the Deity, but our ambition, hews and shapes the new relations, then virtue escapes, as strawberries lose their flavor in garden-beds.

—PRUDENCE.

## December.

When suns are low and nights are long,  
And winds bring wild alarms,  
Through the darkness comes the queen of the year  
In all her peerless charms,—  
December fair and holly-crowned  
With the Christ-child in her arms.

The maiden months are a stately train  
Velled in the spotless snow,  
Or decked with the bloom of paradise  
What time the roses blow,  
Or wreathed with the vine and the yellow wheat  
When the noons of harvest glow.

But O, the joy of the rolling year,  
The queen with peerless charms!  
Is she who comes through the waning light  
To keep the world from harms,—  
December fair and holly-crowned  
With the Christ-child in her arms.

—EDNA DEAN PROCTOR.

---

DECEMBER 1.

We are instructed by the petty experiences  
which usurp the hours and years. The hard soil

and four months of snow make the inhabitant of the northern temperate zone wiser and abler than his fellow who enjoys the fixed smile of the tropics. The southern islander may ramble all day at his will. At night he may sleep on a mat under the moon; and, wherever a wild date-tree grows, Nature has, without a prayer even, spread a table for his morning meal. The northerner is perforce a householder. He must brew, bake, salt, and preserve his food, and pile wood and coal. But as it happens that not one stroke can labor lay to, without some new acquaintance with Nature, and as Nature is inexhaustibly significant, the inhabitants of these climates have always excelled the southerner in force.

—PRUDENCE.

---

DECEMBER 2.

Love, which is the essence of God, is not for levity, but for the total worth of man. Let us not have this childish luxury in our regards; but the austerest worth; let us approach our friend with an audacious trust in the truth of his heart, in the breadth, impossible to be overturned, of his foundations.

—FRIENDSHIP.

---

DECEMBER 3.

We distinguish the announcement of the soul,

its manifestations of its own nature, by the term Revelation. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it is memorable. Always, I believe, by the necessity of our constitution, a certain enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration—which is the rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible.

—THE OVER-SOUL.

---

DECEMBER 4.

Our young people are diseased with the the-

ological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man—never darkened across any man's road, who did not go out of his way to seek them. These are the soul's mumps and measles, and whooping coughs, and those who have not caught them, cannot describe their health or prescribe their cure. A simple mind will not know these enemies. It is quite another thing that he should be able to give an account of his faith, and expound to another the theory of self-union and freedom. This requires rare gifts. Yet without this self-knowledge, there may be a sylvan strength and integrity in that which he is. "A few strong instincts and a few plain rules" suffice us.

—SPIRITUAL LAWS.

---

DECEMBER 5.

Use what language we will, we can never say anything but what we are.

—EXPERIENCE.

---

DECEMBER 6.

Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a



Spurzheim, it imposes its classification on other men, and lo! a new system.

—SELF-RELIANCE.

---

DECEMBER 7.

If you criticise a fine genius, the odds are that you are out of your reckoning, and, instead of the poet, are censuring your own caricature of him. For there is somewhat spheral and infinite in every man, especially in every genius, which, if you can come very near him, sports with all your limitations. For, rightly, every man is a channel through which heaven floweth, and, while I fancied I was criticising him, I was censuring or rather terminating my own soul.

—NOMINALIST AND REALIST.

---

DECEMBER 8.

Every moment instructs, and every object; for wisdom is infused into every form. It has been poured into us as blood; it convulsed us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labor; we did not guess its essence until after a long time.

—NATURE.

---

DECEMBER 9.

We have no pleasure in thinking of a benevo-

lence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws. People always recognize this difference. We know who is benevolent, by quite other means than the amount of subscription to soup societies. It is only low merits that can be enumerated.

—CHARACTER.

---

DECEMBER 10.

The end of friendship is a commerce, the most strict and homely that can be found; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution.

—FRIENDSHIP.

---

DECEMBER 11.

If the poet write a true drama, then he is Caesar, and not the player of Caesar; then the self-same strain of thought, emotion as pure, wit as subtle, motion as swift, mounting, extravagant, and a heart as great, self-sufficing, daunt-

less, which in the waves of its love and hope can uplift all that is reckoned solid and precious in the world, palaces, gardens, money, navies, kingdoms,—marking its own incomparable worth by the slight it casts on these gauds of men—these all are his and by the power of these he rouses the nations.

—SPIRITUAL LAWS.

---

DECEMBER 12.

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries, and customs out of the window, we pity him no more, but thank and revere him, and that teacher shall restore the life of man to splendor, and make his name dear to history.

—SELF-RELIANCE.

---

DECEMBER 13.

Our life is an apprenticeship to the truth, that around every circle another can be drawn; that there is no end in nature, but every end is a be-

ginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens.

—CIRCLES.

---

DECEMBER 14.

The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being; justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force. . . . Character is this moral order seen through the medium of an individual nature.

—CHARACTER.

---

DECEMBER 15.

It is a universal maxim, worthy of all acceptance, that a man may have that allowance he takes. Take the place and attitude to which you see your unquestionable right, and all men acquiesce. The world must be just. It always leaves every man with profound unconcern to set his own rate. New or diveller, it meddles not in the matter. It will certainly accept your own

measure of your doing and being; whether you sneak about and deny your own name, or whether you see your work produced to the concave sphere of the heavens, one with the revolution of the stars.

—SPIRITUAL LAWS.

---

DECEMBER 16.

My friends have come to me unsought. The great God gave them to me. By oldest right, by the divine affinity of virtue with itself, I find them, or rather, not I, but the Deity in me and in them, both deride and cancel the thick walls of individual character, relation, age, sex and circumstance, at which he usually connives, and now make many one.

—FRIENDSHIP.

---

DECEMBER 17.

If any man consider the present aspect of what is called by distinction society, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot

satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

—SELF-BELIANCE.

---

DECEMBER 18.

Let the scholar know the world is his, but he must possess it by putting himself into harmony with the constitution of things. He must be a solitary, laborious, modest and charitable soul.

—LITERARY ETHICS.

---

DECEMBER 19.

Yet, within the limits of human education and agency, we may say, great men exist that there may be greater men. The destiny of organized nature is amelioration, and who can tell its limits? It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.

—REPRESENTATIVE MEN.

## DECEMBER 20.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him, and another none. It is not without pre-established harmony, this sculpture, in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents.

—SELF-RELIANCE.

---

DECEMBER 21.

How easily, if fate would suffer it, we might keep forever these beautiful limits, and adjust ourselves, once for all, to the perfect calculation of the kingdom of known cause and effect. In the street and in the newspapers, life appears so

plain a business, that manly resolution and adherence to the multiplication table through all weathers, will insure success. But, ah! presently comes a day, or it is only a half hour, with its angel-whispering—which discomferts the conclusions of nations and of years.

—EXPERIENCE.

DECEMBER 22.

Character is centrality, the impossibility of being displaced or overset. A man should give us the sense of a mass. Society is frivolous, and shreds its days into scraps, its conversation into ceremonies and escapes. But if I go and see an ingenious man, I shall think myself poorly entertained if he give me nimble pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his resistance; know that I have encountered a new and positive quality—great refreshment for both of us.

—CHARACTER.

DECEMBER 23.

Man carries the world in his head, the whole astronomy and chemistry suspended in a thought. Because the history of nature is characterized in his brain, therefore is he the prophet and discoverer of her secrets. Every known fact in natural science was divined by the presentiment



of somebody before it was actually verified. A man does not tie his shoe without recognizing laws which bind the furthest regions of nature; moon, plant, gas, crystal, are concrete geometry and numbers.

—NATURE.

---

DECEMBER 24.

Love shows me the opulence of nature by disclosing to me in my friend a hidden wealth, and I infer an equal depth of good in every other direction. It is commonly said by farmers that a good pear or apple costs no more time or pains to rear than a poor one; so I would have no work of art, no speech, or action, or thought, or friend, but the best.

—NOMINALIST AND REALIST.

---

DECEMBER 25.

You will hear every day the maxim of a low prudence. You will hear that the first duty is to get land and money, place, and name. "What is this Truth you seek? What is this Beauty?" men will ask with derision. If, nevertheless, God here call any of you to explore truth and beauty, be bold, be firm, be true. When you shall say: "As others do, so will I: I renounce, I am sorry for it, my early visions; I must eat the good of the land, and let learning and romantic expecta-

tions go until a more convenient season" — then dies the man in you; then once more perish the buds of art and poetry and science, as they have died already in a thousand men.

—LITERARY ETHICS.

---

DECEMBER 26.

Let man know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity boy, or an interloper, in the world which exists for him.

—SELF-RELIANCE

---

DECEMBER 27.

We go to the gymnasium and the swimming-school to see the power and beauty of the body; there is the like pleasure, and a higher benefit, from witnessing intellectual feats of all kinds; as, feats of memory, of mathematical combination, great power of abstraction, the transmuting of the imagination, even versatility and concentration, as these acts expose the invisible organs and members of the mind; which respond, member for member, to the parts of the body. . . . Foremost among these activities are the somersaults, spells, and resurrections, wrought by the imagination. When this wakes, a man seems to multiply ten times or a thousand

times his force. It opens delicious senses of indeterminate size, and inspires audacious mental habit; we are as elastic as the gas of gunpowder, and a sentence in a book, or a word dropped in conversation, sets free our fancies, and instantly our heads are bathed with galaxies, and our feet tread the floor of the pit. And this benefit is real, because we are entitled to these enlargements, and, once having passed the bounds, shall never again be quite the miserable pedants we were.

—REPRESENTATIVE MEN.

---

DECEMBER 28.

When private men shall act with vast views, the luster will be transferred from the actions of kings to those of gentlemen.

—SELF-RELIANCE.

---

DECEMBER 29.

A man who stands united with his thought convenes magnificently to himself. He is conscious of a universal success, even though brought by uniform particular failures.

—FRIENDSHIP.

---

DECEMBER 30.

We cannot part with our friends; we cannot let our angels go. We do not see that they go

out, that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith: "Up and onward forevermore!" We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backward.

—COMPENSATION.

---

DECEMBER 31.

That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. The life of man is the true romance, which, when it is valiently conducted, will yield the imagination a higher joy than any fiction. All around us, what powers are wrapped up under the coarse mattings of custom, and all wonder prevented. It is so wonderful to our neurologists that a man can see without his eyes, that it does not occur to them that it is just as wonderful that he should

see with them; and that is ever the difference between the wise and the unwise; the latter wonders at what is unusual, the wise man wonders at the usual. Shall not the heart which has received so much trust the power by which it lives? May it not quit other leadings, and listen to the soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?

—NEW ENGLAND REFORMER.

BY ANN BACHELOR.

# CARLYLE YEAR BOOK

Selections from the Writings of Carlyle.  
For Every Day of the Year.

Young people cannot find a greater inspiration to work and high living than the stirring words of this strong soul, and in choosing a year book we commend this.—*Epworth Herald*, Chicago.

This book is inspiring. It is like a full breath from the vast north.—*Baltimore Daily Sun*.

I enjoy the Carlyle Year Book exceedingly. I never tire of it. With rare skill the compiler has made each page helpful.—*Clara M. Cushman*.

It is a book with which thinkers may bid good morning to the brain cells and quicken mental activity. For the wise and the would-be-wise a year with it would stand out as an expansive epoch in life.—(Rev.) *George T. Lemmen*.

A most stimulative volume for daily food. The editor has shown a wide and interpretative reading of Carlyle and good taste and judgment in the choice and arrangement of her excerpts, illustrating both the philosophic and poetic traits of the master's mind.—*Mrs. Annie Russell Marble*.

Few are the writers to provoke you with a short sentence into such a tonic condition as Carlyle. The selections are well chosen.—*The Standard*, Chicago.

The Carlyle Year Book I have used every day in my home during the past twelve months. The selections show thorough knowledge of what Carlyle has written, a keen discrimination and a refined taste. They bring to the attention the best thoughts of the Scotch philosopher and illuminate the ever-recurring problems of life with the light of a great genius.—*Rev. W. C. Gordon*.

Elegant Extra 16 mo: on Special Laid Paper:  
Ornamented. 75 Cents Each.

JAMES H. EARLE & CO., Publishers, BOSTON.

BY ANN BACHELOR.

# RUSKIN YEAR BOOK

Selections from the Writings of John Ruskin.  
For Every Day of the Year.

No writer in the English language, is a richer treasury of extracts suitable for daily reading and meditation, than John Ruskin. Ann Bachelor has made an admirable selection from this masterly writer. It is a volume to be taken up with delight throughout the year.—*Christian Endeavor World*, Boston.

The hearty reception last season accorded Ann Bachelor's "Carlyle Year Book" has encouraged her to present this year "The Ruskin Year Book." Ann Bachelor possesses in an unusual degree the literary instinct, and the ability to get in sympathetic touch with her writers, and select that which is best from their works.

—*Epworth Herald*, Chicago.

What was done for Carlyle admirers a year or so ago has now been accomplished for the vast army of lovers of Ruskin by the same compiler. The work has been discriminatingly done. Sunday-school workers should find much to enrich their teaching, and much to suggest high ideals for their pupils.—*Sunday-School Times*, Philadelphia.

It will be a tonic and an uplift to have the Ruskin Year Book at hand, to make daily draughts from its pages, and energize the thought and purpose day by day.—*The Contributor*, Boston.

The Ruskin Year Book is just suited to the busy life of these busy days. The compiler's readers owe her a debt of gratitude which increases with each page. It grows better every time I pick it up.—*Clara M. Cushman*.

Elegant 16 mo. laid paper. Cloth ornamented, 75 cents.

---

## THOUGHTS FROM EMERSON.

For Every Day of the Year.

16 mo. cloth ornamented. 75 cents.

THESE MAY BE ORDERED OF BOOKSELLERS OR OF THE PUBLISHERS.

JAMES H. EARLE & CO., Publishers, BOSTON.

K

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



Main body of the page containing faint, illegible text.



3 2044 005 032 107

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

~~WIDENER  
 MAR 24 1994~~

~~WIDENER  
 MAY 21 1994  
 CANCELLED  
 BOOK DOE~~

