The Ethics [Part 4] (Ethica Ordine Geometrico Demonstrata)

Benedict de Spinoza

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Translated by R. H. M. Elwes

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Benedict de Spinoza, THE ETHICS
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PART IV: Of Human Bondage, or the Strength of the Emotions

PREFACE

Human infirmity in moderating and checking the emotions I name bondage: for, when a man is a prey to his emotions, he is not his own master, but lies at the mercy of fortune: so much so, that he is often compelled, while seeing that which is better for him, to follow that which is worse. Why this is so, and what is good or evil in the emotions, I propose to show in this part of my treatise. But, before I begin, it would be well to make a few prefatory observations on perfection and imperfection, good and evil.

When a man has purposed to make a given thing, and has brought it to perfection, his work will be pronounced perfect, not only by himself, but by everyone who rightly knows, or thinks that he knows, the intention and aim of its author. For instance, suppose anyone sees a work (which I assume to be not yet completed), and knows that the aim of the author of that work is to build a house, he will call the work imperfect; he will, on the other hand, call it perfect, as soon as he sees that it is carried through to the end, which its author had purposed for it. But if a man sees a work, the like whereof he has never seen before, and if he knows not the intention of the artificer, he plainly cannot know, whether that work be perfect or imperfect. Such seems to be the primary meaning of these terms.

But, after men began to form general ideas, to think out types of houses, buildings, towers, &c., and to prefer certain types to others, it came about, that each man called perfect that which he saw agree with the general idea he had formed of the thing in question, and called imperfect that which he saw agree less with his own preconceived type, even though it had evidently been completed in accordance with the idea of its artificer. This seems to be the only reason for calling natural phenomena, which, indeed, are not made with human hands, perfect or imperfect: for men are wont to form general ideas of things natural, no less than of things artificial, and such ideas they hold as types, believing that Nature (who they think does nothing without an object) has them in view, and has set them as types before herself. Therefore, when they behold something in Nature, which does not wholly conform to the preconceived type which they have formed of the thing in question, they say that Nature has fallen short or has blundered, and has left her work incomplete. Thus we see that men are wont to style natural phenomena perfect or imperfect rather from their own prejudices, than from true knowledge of what they pronounce upon.

Now we showed in the Appendix to Part I., that Nature does not work with an end in view. For the eternal and infinite Being, which we call God or Nature, acts by the same necessity as that whereby it exists. For we have shown, that by the same necessity of its nature, whereby it exists, it likewise works (I:xvi.). The reason or cause why God or Nature exists, and the reason why he acts, are one and the same. Therefore, as he does not exist for the sake of an end, so neither does he act for the sake of an end; of his existence and of his action there is neither origin nor end. Wherefore, a cause which is called final is nothing else but human desire, in so far as it is considered as the origin or cause of anything. For example, when we say that to be inhabited is the final

cause of this or that house, we mean nothing more than that a man, conceiving the conveniences of household life, had a desire to build a house. Wherefore, the being inhabited, in so far as it is regarded as a final cause, is nothing else but this particular desire, which is really the efficient cause; it is regarded as the primary cause, because men are generally ignorant of the causes of their desires. They are, as I have often said already, conscious of their own actions and appetites, but ignorant of the causes whereby they are determined to any particular desire. Therefore, the common saying that Nature sometimes falls short, or blunders, and produces things which are imperfect, I set down among the glosses treated of in the Appendix to Part 1. Perfection and imperfection, then, are in reality merely modes of thinking, or notions which we form from a comparison among one another of individuals of the same species; hence I said above (II:Def.vi.), that by reality and perfection I mean the same thing. For we are wont to refer all the individual things in nature to one genus, which is called the highest genus, namely, to the category of Being, whereto absolutely all individuals in nature belong. Thus, in so far as we refer the individuals in nature to this category, and comparing them one with another, find that some possess more of being or reality than others, we, to this extent, say that some are more perfect than others. Again, in so far as we attribute to them anything implying negation - as term, end, infirmity, etc., we, to this extent, call them imperfect, because they do not affect our mind so much as the things which we call perfect, not because they have any intrinsic deficiency, or because Nature has blundered. For nothing lies within the scope of a thing's nature, save that which follows from the necessity of the nature of its efficient cause, and whatsoever follows from the necessity of the nature of its efficient cause necessarily comes to pass.

As for the terms good and bad, they indicate no positive quality in things regarded in themselves, but are merely modes of thinking, or notions which we form from the comparison of things one with another. Thus one and the same thing can be at the same time good, bad, and indifferent. For instance, music is good for him that is melancholy, bad for him that mourns; for him that is deaf, it is neither good nor bad.

Nevertheless, though this be so, the terms should still be retained. For, inasmuch as we desire to form an idea of man as a type of human nature which we may hold in view, it will be useful for us to retain the terms in question, in the sense I have indicated.

In what follows, then, I shall mean by, "good" that, which we certainly know to be a means of approaching more nearly to the type of human nature, which we have set before ourselves; by "bad," that which we certainly know to be a hindrance to us in approaching the said type. Again, we shall that men are more perfect, or more imperfect, in proportion as they approach more or less nearly to the said type. For it must be specially remarked that, when I say that a man passes from a lesser to a greater perfection, or vice versa, I do not mean that he is changed from one essence or reality to another; for instance, a horse would be as completely destroyed by being changed into a man, as by being changed into an insect. What I mean is, that we conceive the thing's power of action, in so far as this is understood by its nature, to be increased or diminished. Lastly, by perfection in general I shall, as I have said, mean reality in other words, each thing's essence, in so

far as it exists, and operates in a particular manner, and without paying any regard to its duration. For no given thing can be said to be more perfect, because it has passed a longer time in existence. The duration of things cannot be determined by their essence, for the essence of things involves no fixed and definite period of existence; but everything, whether it be more perfect or less perfect, will always be able to persist in existence with the same force wherewith it began to exist; wherefore, in this respect, all things are equal.

DEFINITIONS.

I. By good I mean that which we certainly know to be useful to us.

II. By evil I mean that which we certainly know to be a hindrance to us in the attainment of any good. (Concerning these terms see the foregoing preface towards the end.)

III. Particular things I call contingent in so far as, while regarding their essence only, we find nothing therein, which necessarily asserts their existence or excludes it.

IV. Particular things I call possible in so far as, while regarding the causes whereby they must be produced, we know not, whether such causes be determined for producing them.

(In I:xxxiii.note.i., I drew no distinction between possible and contingent, because there was in that place no need to distinguish them accurately.)

V. By conflicting emotions I mean those which draw a man in different directions, though they are of the same kind, such as luxury and avarice, which are both species of love, and are contraries, not by nature, but by accident.

VI. What I mean by emotion felt towards a thing, future, present, and past, I explained in III:xviii.,notes.i.,&ii., which see.

(But I should here also remark, that we can only distinctly conceive distance of space or time up to a certain definite limit; that is, all objects distant from us more than two hundred feet, or whose distance from the place where we are exceeds that which we can distinctly conceive, seem to be an equal distance from us, and all in the same plane; so also objects, whose time of existing is conceived as removed from the present by a longer interval than we can distinctly conceive, seem to be all equally distant from the present, and are set down, as it were, to the same moment of time.)

VII. By an end, for the sake of which we do something, I mean a desire.

VIII. By virtue (virtus) and power I mean the same thing; that is (III:vii.), virtue, in so far as it is referred to man, is a man's nature or essence, in so far as it has the power of effecting what can only be understood by the laws of that nature.

AXIOM.

There is no individual thing in nature, than which there is not another more powerful and strong. Whatsoever thing be given, there is something stronger whereby it can be destroyed.

PROPOSITIONS.

Prop. I. No positive quality possessed by a false idea is removed by the presence of what is true, in virtue of its being true.

Proof.- Falsity consists solely in the privation of knowledge which inadequate ideas involve (II:xxxv.), nor have they any positive quality on account of which they are called false (II:xxxiii.); contrariwise, in so far as they are referred to God, they are true (II:xxxii.). Wherefore, if the positive quality possessed by a false idea were removed by the presence of what is true, in virtue of its being true, a true idea would then be removed by itself, which (IV:iii.) is absurd. Therefore, no positive quality possessed by a false idea, &c. Q.E.D.

Note.- This proposition is more clearly understood from II:xvi.Coroll.ii. For imagination is an idea, which indicates rather the present disposition of the human body than the nature of the external body; not indeed distinctly, but confusedly; whence it comes to pass, that the mind is said to err. For instance, when we look at the sun, we conceive that it is distant from us about two hundred feet; in this judgment we err, so long as we are in ignorance of its true distance; when its true distance is known, the error is removed, but not the imagination; or, in other words, the idea of the sun, which only explains tho nature of that luminary, in so far as the body is affected thereby: wherefore, though we know the real distance, we shall still nevertheless imagine the sun to be near us. For, as we said in III:xxxv.note, we do not imagine the sun to be so near us, because we are ignorant of its true distance, but because the mind conceives the magnitude of the sun to the extent that the body is affected thereby. Thus, when the rays of the sun falling on the surface of water are reflected into our eyes, we imagine the sun as if it were in the water, though we are aware of its real position; and similarly other imaginations, wherein the mind is deceived whether they indicate the natural disposition of the body, or that its power of activity is increased or diminished, are not contrary to the truth, and do not vanish at its presence. It happens indeed that, when we mistakenly fear an evil, the fear vanishes when we hear the true tidings; but the contrary also happens, namely, that we fear an evil which will certainly come, and our fear vanishes when we hear false tidings; thus imaginations do not vanish at the presence of the truth, in virtue of its being true, but because other imaginations, stronger than the first, supervene and exclude the present existence of that which we imagined, as I have shown in II:.xvii.

Prop. II. We are only passive, in so far as we are apart of Nature, which cannot be conceived by itself without other parts.

Proof.- We are said to be passive, when something arises in us, whereof we are only a partial cause (III:Def.ii.), that is (III:Def.i.), something which cannot be deduced solely from the laws of our nature. We are passive therefore in so far as we are a part of Nature, which cannot be conceived by itself without other parts. Q.E.D.

Prop. III. The force whereby a man persists in existing is limited, and is infinitely surpassed by the power of external causes.

Proof.-This is evident from the axiom of this part. For, when man is given, there is something else - say A - more powerful; when A is given, there is something else - say B - more powerful than A, and so on to infinity; thus the power of man is limited by the power of some other thing, and is infinitely surpassed by the power of external causes. Q.E.D.

Prop. IV. It is impossible, that man should not be a part of Nature, or that he should be capable of undergoing no changes, save such as can be understood through his nature only as their adequate cause.

Proof.- The power, whereby each particular thing, and consequently man, preserves his being, is the power of God or of Nature (I:xxiv.Coroll.); not in so far as it is infinite, but in so far as it can be explained by the actual human essence (III:vii.). Thus the power of man, in so far as it is explained through his own actual essence, is a part of the infinite power of God or Nature, in other words, of the essence thereof (I:xxxiv.). This was our first point. Again, if it were possible, that man should undergo no changes save such as can be understood solely through the nature of man, it would follow that he would not be able to die, but would always necessarily exist; this would be the necessary consequence of a cause whose power was either finite or infinite; namely, either of man's power only, inasmuch as he would be capable of removing from himself all changes which could spring from external causes; or of the infinite power of Nature, whereby all individual things would be so ordered, that man should be incapable of undergoing any changes save such as tended towards his own preservation. But the first alternative is absurd (by the last Prop., the proof of which is universal, and can be applied to all individual things). Therefore, if it be possible, that man should not be capable of undergoing any changes, save such as can be explained solely through his own nature, and consequently that he must always (as we have shown) necessarily exist; such a result must follow from the infinite power of God, and consequently (I:xvi.) from the necessity of the divine nature, in so far as it is regarded as affected by the idea of any given man, the whole order of nature as conceived under the attributes of extension and thought must be deducible. It would therefore follow (I:xxi.) that man is infinite, which (by the first part of this proof) is absurd. It is, therefore, impossible, that man should not undergo any changes save those whereof he is the adequate cause. Q.E.D.

Corollary.- Hence it follows, that man is necessarily always a prey to

his passions, that he follows and obeys the general order of nature, and that he accommodates himself thereto, as much as the nature of things demands.

Prop. V. The power and increase of every passion, and its persistence in existing are not defined by the power, whereby we ourselves endeavour to persist in existing, but by the power of an external cause compared with our own.

Proof.- The essence of a passion cannot be explained through our essence alone (III:Def.i.&.ii.), that is (III:vii.), the power of a passion cannot be defined by the power, whereby we ourselves endeavour to persist in existing, but (as is shown in II:xvi.) must necessarily be defined by the power of an external cause compared with our own. Q.E.D.

Prop. VI. The force of any passion or emotion can overcome the rest of a man's activities or power, so that the emotion becomes obstinately fixed to him.

Proof.- The force and increase of any passion and its persistence in existing are defined by the power of an external cause compared with our own (by the foregoing Prop.); therefore (IV:iii.) it can overcome a man's power, &e. Q.E.D.

Prop. VII. An emotion can only be controlled or destroyed by another emotion contrary thereto, and with more power for controlling emotion.

Proof.- Emotion, in so far as it is referred to the mind, is an idea, whereby the mind affirms of its body a greater or less force of existence than before (cf. the general Definition of the Emotions at the end of Part III.) When, therefore, the mind is assailed by any emotion, the body is at the same time affected with a modification whereby its power of activity is increased or diminished. Now this modification of the body (IV:v.) receives from its cause the force for persistence in its being; which force can only be checked or destroyed by a bodily cause (II:vi.), in virtue of the body being affected with a modification contrary to (III:v.) and stronger than itself (IV.Ax.); wherefore (II:xii.) the mind is affected by the idea of a modification contrary to, and stronger than the former modification, in other words, (by the general definition of the emotions) the mind will be affected by an emotion contrary to and stronger than the former emotion, which will exclude or destroy the existence of the former emotion; thus an emotion cannot be destroyed nor controlled except by a contrary and stronger emotion. Q.E.D.

Corollary.- An emotion, in so far as it is referred to the mind, can

only be controlled or destroyed through an idea of a modification of the body contrary to, and stronger than, that which we are undergoing. For the emotion which we undergo can only be checked or destroyed by an emotion contrary to, and stronger than, itself, in other words, (by the general Definition of the Emotions) only by an idea of a modification of the body contrary to, and stronger than, the modification which we undergo.

Prop. VIII. The knowledge of good and evil is nothing else but the emotions of pleasure or pain, in so far as we are conscious thereof.

Proof.- We call a thing good or evil, when it is of service or the reverse in preserving our being (IV:Def.i.&.ii.), that is (III:vii.), when it increases or diminishes, helps or hinders, our power of activity. Thus, in so far as we perceive that a thing affects us with pleasure or pain, we call it good or evil; wherefore the knowledge of good and evil is nothing else but the idea of the pleasure or pain, which necessarily follows from that pleasurable or painful emotion (II:xxii.). But this idea is united to the emotion in the same way as mind is united to body (II:xxi.); that is, there is no real distinction between this idea and the emotion or idea of the modification of the body, save in conception only. Therefore the knowledge of good and evil is nothing else but the emotion, in so far as we are conscious thereof. Q.E.D.

Prop. IX. An emotion, whereof we conceive the cause to be with us at the present time, is stronger than if we did not conceive the cause to be with us.

Proof.- Imagination or conception is the idea, by which the mind regards a thing as present (II:xvii.note), but which indicates the disposition of the mind rather than the nature of the external thing (II:xvi.Coroll.ii). An emotion is therefore a conception, in so far as it indicates the disposition of the body. But a conception (by II:xvii.) is stronger, so long as we conceive nothing which excludes the present existence of the external object; wherefore an emotion is also stronger or more intense, when we conceive the cause to be with us at the present time, than when we do not conceive the cause to be with us. Q.E.D.

Note.- When I said above in III:xviii. that we are affected by the image of what is past or future with the same emotion as if the thing conceived were present, I expressly stated, that this is only true in so far as we look solely to the image of the thing in question itself ; for the thing's nature is unchanged, whether we have conceived it or not; I did not deny that the image becomes weaker, when we regard as present to us other things which exclude the present existence of the future object: I did not expressly call attention to the fact, because I purposed to treat of the strength of the emotions in this part of my work.

Corollary.- The image of something past or future, that is, of a thing which we regard as in relation to time past or time future, to the

exclusion of time present, is, when other conditions are equal, weaker than the image of something present; consequently an emotion felt towards what is past or future is less intense, other conditions being equal, than an emotion felt towards something present.

Prop. X. Towards something future, which we conceive as close at hand, we are affected more intensely, than if we conceive that its time for existence is separated from the present by a longer interval; so too by the remembrance of what we conceive to have not long passed away we are affected more intensely, than if we conceive that it has long passed away.

Proof.- In so far as we conceive a thing as close at hand, or not long passed away, we conceive that which excludes the presence of the object less, than if its period of future existence were more distant from the present, or if it had long passed away (this is obvious) therefore (by the foregoing Prop.) we are, so far, more intensely affected towards it. Q.E.D.

Corollary.- From the remarks made in IV:Def.vi. of this part it follows that, if objects are separated from the present by a longer period than we can define in conception, though their dates of occurrence be widely separated one from the other, they all affect us equally faintly.

Prop. XI. An emotion towards that which we conceive as necessary is, when other conditions are equal, more intense than an emotion towards that which impossible, or contingent, or non-necessary.

Proof.- In so far as we conceive a thing to be necessary, we, to that extent, affirm its existence; on the other hand we deny a thing's existence, in so far as we conceive it not to be necessary :xxxiii.note.i.); wherefore (IV.ix.) an emotion towards that which is necessary is, other conditions being equal, more intense than an emotion that which is non-necessary. Q.E.D.

Prop. XII. An emotion towards a thing, which we know not to exist at the present time, and which we conceive as possible, is more intense, other conditions being equal, than an emotion towards a thing contingent.

Proof.- In so far as we conceive a thing as contingent, we are affected by the conception of some further thing, which would assert the existence of the former (IV:Def.iii.); but, on the other hand, we (by hypothesis) conceive certain things, which exclude its present existence. But, in so far as we conceive a thing to be possible in the future, we there by

conceive things which assert its existence (IV:iv.), that is (III:xviii.), things which promote hope or fear: wherefore an emotion towards something possible is more vehement. Q.E.D.

Corollary.- An emotion towards a thing, which we know not to exist in the present, and which we conceive as contingent, is far fainter, than if we conceive the thing to be present with us.

Proof.- Emotion towards a thing, which we conceive to exist, is more intense than it would be, if we conceived the thing as future V:ix.Coroll.), and is much more vehement, than if the future time be conceived as far distant from the present (IV:x.). Therefore an emotion towards a thing, whose period of existence we conceive to be far distant from the present, is far fainter, than if we conceive the thing as present; it is, nevertheless, more intense, than if we conceived the thing as contingent, wherefore an emotion towards a thing, which we regard as contingent, will be far fainter, than if we conceived the thing to be present with us. Q.E.D.

Prop. XIII. Emotion towards a thing contingent, which we know not to exist in the present, is, other conditions being equal, fainter than an emotion towards a thing past.

Proof.- In so far as we conceive a thing as contingent, we are not affected by the image of any other thing, which asserts the existence of the said thing (IV:Def.iii.), but, on the other hand (by hypothesis), we conceive certain things excluding its present existence. But, in so far as we conceive it in relation to time past, we are assumed to conceive something, which recalls the thing to memory, or excites the image thereof (II:xviii.&Note), which is so far the same as regarding it as present (II:xvii.Coroll.). Therefore (IV:ix.) an emotion towards a thing contingent, which we know does not exist in the present, is fainter, other conditions being equal, than an emotion towards a thing past. Q.E.D.

Prop. XIV. A true knowledge of good and evil cannot check any emotion by virtue of being true, but only in so far as it is considered as an emotion.

Proof.- An emotion is an idea, whereby the mind affirms of its body a greater or less force of existing than before (by the general Definition of the Emotions); therefore it has no positive quality, which can be destroyed by the presence of what is true; consequently the knowledge of good and evil cannot, by virtue oi being true, restrain any emotion. But, in so far as such knowledge is an emotion (IV:viii.) if it have more strength for restraining emotion, it will to that extent be able to restrain the given emotion. Q.E.D.

Prop. XV. Desire arising from the knowledge of good and bad can be quenched or checked by many of the

other desires arising from the
emotions whereby we are assailed.

Proof.- From the true knowledge of good and evil, in so far as it is an emotion, necessarily arises desire (Def. of the Emotions, i.), the strength of which is proportioned to the strength of the emotion wherefrom it arises (III:xxxvii.). But, inasmuch as this desire arises (by hypothesis) from the fact of our truly understanding anything, it follows that it is also present with us, in so far as we are active (III:i.), and must therefore be understood through our essence only (III:Def.ii.); consequently (III:vii.) its force and increase can be defined solely by human power. Again, the desires arising from the emotions whereby we are assailed are stronger, in proportion as the said emotions are more vehement; wherefore their force and increase must be defined solely by the power of external causes, which, when compared with our own power, indefinitely surpass it (IV:iii.); hence the desires arising from like emotions may be more vehement, than the desire which arises from a true knowledge of good and evil, and may, consequently, control or quench it. Q.E.D.

Prop. XVI. Desire arising from the knowledge of good and evil, in so far as such knowledge regards what is future, may be more easily controlled or quenched, than the desire for what is agreeable at the present moment.

Proof.- Emotion towards a thing, which we conceive as future, is fainter than emotion towards a thing that is present (IV:ix.Coroll.). But desire, which arises from the true knowledge of good and evil, though it be concerned with things which are good at the moment, can be quenched or controlled by any headstrong desire (by the last Prop., the proof whereof is of universal application). Wherefore desire arising from such knowledge, when concerned with the future, can be more easily controlled or quenched, &c. Q.E.D.

Prop. XVII. Desire arising from the true knowledge of good and evil, in so far as such knowledge is concerned with what is contingent, can be controlled far more easily still, than desire for things that are present.

Proof.- This Prop. is proved in the same way as the last Prop. from IV:xii.Coroll.

Note.- I think I have now shown the reason, why men are moved by opinion more readily than by true reason, why it is that the true knowledge of good and evil stirs up conflicts in the soul, and often yields to every kind of passion. This state of things gave rise to the exclamation of the poet: (Ov. Met. vii.20, "Video meliora proboque, Deteriora sequor.")

The better path I gaze at and approve,

The worse - I follow."

Ecclesiastes seems to have had the same thought in his mind, when he says, "He who increaseth knowledge increaseth sorrow." I have not written the above with the object of drawing the conclusion, that ignorance is more excellent than knowledge, or that a wise man is on a par with a fool in controlling his emotions, but because it is necessary to know the power and the infirmity of our nature, before we can determine what reason can do in restraining the emotions, and what is beyond her power. I have said, that in the present part I shall merely treat of human infirmity. The power of reason over the emotions I have settled to treat separately.

Prop. XVIII. Desire arising from pleasure is, other conditions being equal, stronger than desire arising from pain.

Proof.- Desire is the essence of a man (Def. of the Emotions, i.), that is, the endeavour whereby a man endeavours to persist in his own being. Wherefore desire arising from pleasure is, by the fact of pleasure being felt, increased or helped; on the contrary, desire arising from pain is, by the fact of pain being felt, diminished or hindered; hence the force of desire arising from pleasure must be defined by human power together with the power of an external cause, whereas desire arising from pain must be defined by human power only. Thus the former is the stronger of the two. Q.E.D.

Note.- In these few remarks I have explained the causes of human infirmity and inconstancy, and shown why men do not abide by the precepts of reason. It now remains for me to show what course is marked out for us by reason, which of the emotions are in harmony with the rules of human reason, and which of them are contrary thereto.

But, before I begin to prove my Propositions in detailed geometrical fashion, it is advisable to sketch them briefly in advance, so that everyone may more readily grasp my meaning.

As reason makes no demands contrary to nature, it demands, that every man should love himself, should seek that which is useful to him - I mean, that which is really useful to him, should desire everything which really brings man to greater perfection, and should, each for himself, endeavour as far as he can to preserve his own being. This is as necessarily true, as that a whole is greater than its part. (Cf. III:iv.)

Again, as virtue is nothing else but action in accordance with the laws of one's own nature (IV:Def.viii.), and as no one endeavours to preserve his own being, except in accordance with the laws of his own nature, it follows, first, that the foundation of virtue is the endeavour to preserve one's own being, and that happiness consists in man's power of preserving, his own being; secondly, that virtue is to be desired for its own sake, and that there is nothing more excellent or more useful to us, for the sake of which we should desire it; thirdly and lastly that suicides are weak-minded, and are overcome by external causes repugnant to their nature. Further, it follows from Postulate iv. Part.II., that we can never arrive at doing without all external things for the preservation of our being or living, so as to have no relations with things which are outside ourselves. Again, if we consider our mind, we see that our intellect would be more imperfect, if mind were alone, and could

understand nothing besides itself. There are, then, many things outside ourselves, which are useful to us, and are, therefore, to be desired. Of such none can be discerned more excellent, than those which are in entire agreement with our nature. For if, for example, two individuals of entirely the same nature are united, they form a combination twice as powerful as either of them singly.

Therefore, to man there is nothing more useful than man - nothing, I repeat, more excellent for preserving their being can be wished for by men, than that all should so in all points agree, that the minds and bodies of all should form, as it were, one single mind and one single body, and that all should, with one consent, as far as they are able, endeavour to preserve their being, and all with one consent seek what is useful to them all. Hence, men who are governed by reason - that is, who seek what is useful to them in accordance with reason, desire for themselves nothing, which they do not also desire for the rest of mankind, and, consequently, are just, faithful, and honourable in their conduct.

Such are the dictates of reason, which I purposed thus briefly to indicate, before beginning to prove them in greater detail. I have taken this course, in order, if possible, to gain the attention of those who believe, that the principle that every man is bound to seek what is useful for himself is the foundation of impiety, rather than of piety and virtue.

Therefore, after briefly showing that the contrary is the case, I go on to prove it by, the same method, as that whereby I have hitherto proceeded.

Prop. XIX. Every man, by the laws of his nature, necessarily desires or shrinks from that which he deems to be good or bad.

Proof.- The knowledge of good and evil is (IV:viii.) the emotion of pleasure or pain, in so far as we are conscious thereof; therefore, every man necessarily desires what he thinks good, and shrinks from what he thinks bad. Now this appetite is nothing else but man's nature or essence (Cf. the Definition of Appetite, III.ix.note, and Def. of the Emotions, i.). Therefore, every man, solely by the laws of his nature, desires the one, and shrinks from the other, &c. Q.E.D.

Prop. XX. The more every man endeavours, and is able to seek what is useful to him - in other words, to preserve his own being - the more is he endowed with virtue; on the contrary, in proportion as a man neglects to seek what is useful to him, that is, to preserve his own being, he is wanting in power.

Proof.- Virtue is human power, which is defined solely by man's essence (IV:Def.viii.), that is, which is defined solely by the endeavour made by man to persist in his own being. Wherefore, the more a man endeavours, and is able to preserve his own being, the more is he endowed with virtue, and, consequently (III:iv.&,vi.), in so far as a man neglects to

preserve his own being, he is wanting in power. Q.E.D.

Note.- No one, therefore, neglects seeking his own good, or preserving his own being, unless he be overcome by causes external and foreign to his nature. No one, I say, from the necessity of his own nature, or otherwise than under compulsion from external causes, shrinks from food, or kills himself: which latter may be done in a variety of ways. A man, for instance, kills himself under the compulsion of another man, who twists round his right hand, wherewith he happened to have taken up a sword, and forces him to turn the blade against his own heart; or, again, he may be compelled, like Seneca, by a tyrant's command, to open his own veins - that is, to escape a greater evil by incurring, a lesser; or, lastly, latent external causes may so disorder his imagination, and so affect his body, that it may assume a nature contrary to its former one, and whereof the idea cannot exist in the mind (III:x.) But that a man, from the necessity of his own nature, should endeavour to become non-existent, is as impossible as that something should be made out of nothing, as everyone will see for himself, after a little reflection.

Prop. XXI. No one can desire to be blessed, to act rightly, and to live rightly, without at the same time wishing to be, act, and to live - in other words, to actually exist.

Proof.- The proof of this proposition, or rather the proposition itself, is self-evident, and is also plain from the definition of desire. For the desire of living, acting, &C., blessedly or rightly, is (Def. of the Emotions, i.) the essence of man - that is (III:vii.), the endeavour made by everyone to preserve his own being. Therefore, no one can desire, &c. Q.E.D.

Prop. XXII. No virtue can be conceived as prior to this endeavour to preserve one's own being.

Proof.- The effort for self-preservation is the essence of a thing (III:vii.); therefore, if any virtue could be conceived as prior thereto, the essence of a thing would have to be conceived as prior to itself, which is obviously absurd. Therefore no virtue, &c. Q.E.D.

Corollary.- The effort for self-preservation is the first and only foundation of virtue. For prior to this principle nothing can be conceived, and without it no virtue can be conceived.

Prop. XXIII. Man, in so far as he is determined to a particular action because he has inadequate ideas, cannot be absolutely said to act in obedience to virtue; he can only be so described, in so far as he is

determined for the action because
he understands.

Proof.- In so far as a man is determined to an action through having inadequate ideas, he is passive (III:i.), that is (III:Def.i., &iii.), he does something, which cannot be perceived solely through his essence, that is (by IV:Def.viii.), which does not follow from his virtue. But, in so far as he is determined for an action because he understands, he is active; that is, he does something, which is perceived through his essence alone, or which adequately follows from his virtue. Q.E.D.

Prop. XXIV. To act absolutely in obedience to virtue is in us the same thing as to act, to live, or to preserve one's being (these three terms are identical in meaning) in accordance with the dictates of reason on the basis of seeking what is useful to one's self.

Proof.- To act absolutely in obedience to virtue is nothing else but to act according to the laws of one's own nature. But we only act, in so far as we understand (III:iii.) : therefore to act in obedience to virtue is in us nothing else but to act, to live, or to preserve one's being in obedience to reason, and that on the basis of seeking what is useful for us (IV:xxii.Coroll.). Q.E.D.

Prop. XXV. No one wishes to preserve his being for the sake of anything else.

Proof.- The endeavour, wherewith everything endeavours to persist in its being, is defined solely by the essence of the thing itself (III:vii.); from this alone, and not from the essence of anything else, it necessarily follows (III:vi.) that everyone endeavours to preserve his being. Moreover, this proposition is plain from IV:xxii.Coroll., for if a man should endeavour to preserve his being for the sake of anything else, the last-named thing would obviously be the basis of virtue, which, by the foregoing corollary, is absurd. Therefore no one, &c. Q.E.D.

Prop. XXVI. Whatsoever we endeavour in obedience to reason is nothing further than to understand; neither does the mind, in so far as it makes use of reason, judge anything to be useful to it, save such things as are conducive to understanding.

Proof.- The effort for self-preservation is nothing else but the essence of the thing in question (III:vii.), which, in so far as it exists such as it is, is conceived to have force for continuing in existence (III:vi.) and doing such things as necessarily follow from its given nature (see the Def. of Appetite, II:ix.Note). But the essence of reason is nought else but our mind, in so far as it clearly and distinctly understands (see the definition in II:xl.Note:ii.) ; therefore (III:xl.) whatsoever we endeavour

in obedience to reason is nothing else but to understand. Again, since this effort of the mind wherewith the mind endeavours, in so far as it reasons, to preserve its own being is nothing else but understanding; this effort at understanding is (IV:xxii.Coroll.) the first and single basis of virtue, nor shall we endeavour to understand things for the sake of any ulterior object (IV:xxv.); on the other hand, the mind, in so far as it reasons, will not be able to conceive any good for itself, save such things as are conducive to understanding.

Prop. XXVII. We know nothing to be certainly good or evil, save such things as really conduce to understanding, or such as are able to hinder us from understanding.

Proof.- The mind, in so far as it reasons, desires nothing beyond understanding, and judges nothing to be useful to itself, save such things as conduce to understanding (by the foregoing Prop.). But the mind (II:xli.&Note) cannot possess certainty concerning anything, except in so far as it has adequate ideas, or (what by II:xl.Note, is the same thing) in so far as it reasons. Therefore we know nothing to be good or evil save such things as really conduce, &c. Q.E.D.

Prop. XXVIII. The mind's highest good is the knowledge of God, and the mind's highest virtue is to know God.

Proof.- The mind is not capable of understanding anything higher than God, that is (I:Def.vi.), than a Being absolutely infinite, and without which (I:xv.) nothing can either be or be conceived; therefore (IV:xxvi., &xxvii.), the mind's highest utility or (IV:Def.i.) good is the knowledge of God. Again, the mind is active, only in so far as it understands, and only to the same extent can it be said absolutely to act virtuously. The mind's absolute virtue is therefore to understand. Now, as we have already shown, the highest that the mind can understand is God; therefore the highest virtue of the mind is to understand or to know God. Q.E.D.

Prop. XXIX. No individual thing, which is entirely different from our own nature, can help or check our power of activity, and absolutely nothing can do us good or harm, unless it has something in common with our nature.

Proof.- The power of every individual thing, and consequently the power of man, whereby he exists and operates, can only be determined by an individual thing (I:xxviii.), whose nature (II:vi.) must be understood through the same nature as that, through which human nature is conceived. Therefore our power of activity, however it be conceived, can be determined and consequently helped or hindered by the power of any other individual thing, which has something in common with us, but not by the power of anything, of which the nature is entirely different from our own; and since we call good or evil that which is the cause of pleasure or pain

(IV:viii.), that is (III:xi.Note), which increases or diminishes, helps or hinders, our power of activity; therefore, that which is entirely, different from our nature can neither be to us good nor bad. Q.E.D.

Prop. XXX. A thing cannot be bad for us through the quality which it has in common with our nature, but it is bad for us in so far as it is contrary to our nature.

Proof.- We call a thing bad when it is the cause of pain (IV:viii.), that is (by the Def., which see in III:xi.Note), when it diminishes or checks our power of action. Therefore, if anything were bad for us through that quality which it has in common with our nature, it would be able itself to diminish or check that which it has in common with our nature, which (III:iv.) is absurd. Wherefore nothing can be bad for us through that quality which it has in common with us, but, on the other hand, in so far as it is bad for us, that is (as we have just shown), in so far as it can diminish or check our power of action, it is contrary to our nature. Q.E.D.

Prop. XXXI. In so far as a thing is in harmony with our nature, it is necessarily good.

Proof.- In so far as a thing is in harmony with our nature, it cannot be bad for it. It will therefore necessarily be either good or indifferent. If it be assumed that it be neither good nor bad, nothing will follow from its nature (IV:Def.i.), which tends to the preservation of our nature, that is (by the hypothesis), which tends to the preservation of the thing itself; but this (III:vi.) is absurd; therefore, in so far as a thing is in harmony with our nature, it is necessarily good. Q.E.D.

Corollary.- Hence it follows, that, in proportion as a thing is in harmony with our nature, so is it more useful or better for us, and vice versa, in proportion as a thing is more useful for us, so is it more in harmony with our nature. For, in so far as it is not in harmony with our nature, it will necessarily be different therefrom or contrary thereto. If different, it can neither be good nor bad (IV:xxix.); if contrary, it will be contrary to that which is in harmony with our nature, that is, contrary to what is good - in short, bad. Nothing, therefore, can be good, except in so far as it is in harmony with our nature; and hence a thing is useful, in proportion as it is in harmony with our nature, and vice versa. Q.E.D.

Prop. XXXII. In so far as men are a prey to passion, they cannot, in that respect, be said to be naturally in harmony.

Proof. Things, which are said to be in harmony naturally, are understood to agree in power (III:vii.), not in want of power or negation, and consequently not in passion (III:iii.Note); wherefore men, in so far as they are a prey to their passions, cannot be said to be naturally in harmony. Q.E.D.

Note.- This is also self-evident; for, if we say that white and black only agree in the fact that neither is red, we absolutely affirm that the do not agree in any respect. So, if we say that a man and a stone only agree in the fact that both are finite - wanting in power, not existing by the necessity of their own nature, or, lastly, indefinitely surpassed by the power of external causes - we should certainly affirm that a man and a stone are in no respect alike; therefore, things which agree only in negation, or in qualities which neither possess, really agree in no respect.

Prop. XXXIII. Men can differ in nature, in so far as they are assailed by those emotions, which are passions, or passive states; and to this extent one and the same man is variable and inconstant.

Proof.- The nature or essence of the emotions cannot be explained solely through our essence or nature (III:Def.i.&ii.), but it must be defined by the power, that is (III:vii.), by the nature of external causes in comparison with our own; hence it follows, that there are as many kinds of each emotion as there are external objects whereby we are affected (III:lvi.), and that men may be differently affected by one and the same object (III:li), and to this extent differ in nature; lastly, that one and the same man may be differently affected towards the same object, and may therefore be variable and inconstant. Q.E.D.

Prop. XXXIV. In so far as men are assailed by emotions which are passions, they can be contrary one to another.

Proof.- A man, for instance Peter, can be the cause of Paul's feeling pain, because he (Peter) possesses something similar to that which Paul hates (III:xvi.), or because Peter has sole possession of a thing which Paul also loves (III:xxxii.&Note), or for other causes (of which the chief are enumerated in III:lv.Note) ; it may therefore happen that Paul should hate Peter (Def. of Emotions: vii.), consequently it may easily happen also, that Peter should hate Paul in return, and that each should endeavour to do the other an injury, (III:xxxix.), that is (IV:xxx.), that they should be contrary one to another. But the emotion of pain is always a passion or passive state (III:lix.); hence men, in so far as they are assailed by emotions which are passions, can be contrary one to another. Q.E.D.

Note.- I said that Paul may hate Peter, because he conceives that Peter possesses something which he (Paul) also loves; from this it seems, at first sight, to follow, that these two men, through both loving the same thing, and, consequently, through agreement of their respective natures, stand in one another's way; if this were so, II:xxx. and II:xxxi. would be untrue. But if we give the matter our unbiased attention, we shall see that the discrepancy vanishes. For the two men are not in one another's way in virtue of the agreement of their natures, that is, through both loving the same thing, but in virtue of one differing from the other. For, in so far as each loves the same thing, the love of each is fostered thereby (III:xxxi.), that is (Def. of the Emotions: vi.) the pleasure of each is

fostered thereby. Wherefore it is far from being the case, that they are at variance through both loving the same thing, and through the agreement in their natures. The cause for their opposition lies, as I have said, solely in the fact that they are assumed to differ. For we assume that Peter has the idea of the loved object as already in his possession, while Paul has the idea of the loved object as lost. Hence the one man will be affected with pleasure, the other will be affected with pain, and thus they will be at variance one with another. We can easily show in like manner, that all other causes of hatred depend solely on differences, and not on the agreement between men's natures.

Prop. XXXV. In so far only as men live in obedience to reason, do they always necessarily agree in nature.

Proof.- In so far as men are assailed by emotions that are passions, they can be different in nature (IV:xxxiii.), and at variance one with another. But men are only said to be active, in so far as they act in obedience to reason (III:iii.); therefore, what so ever follows from human nature in so far as it is defined by reason must (III:Def.ii.) be understood solely through human nature as its proximate cause. But, since every man by the laws of his nature desires that which he deems good, and endeavours to remove that which he deems bad (IV:xix.); and further, since that which we, in accordance with reason, deem good or bad, necessarily is good or bad (II:xli.); it follows that men, in so far as they live in obedience to reason, necessarily do only such things as are necessarily good for human nature, and consequently for each individual man (IV:xxxi.Coroll.); in other words, such things as are in harmony with each man's nature. Therefore, men in so far as they live in obedience to reason, necessarily live always in harmony one with another. Q.E.D.

Corollary I - There is no individual thing in nature, which is more useful to man, than a man who lives in obedience to reason. For that thing is to man most useful, which is most in harmony with his nature (IV:xxxi.Coroll.); that is, obviously, man. But man acts absolutely according to the laws of his nature, when he lives in obedience to reason (III:Def.ii.), and to this extent only is always necessarily in harmony with the nature of another man (by the last Prop.); wherefore among individual things nothing is more useful to man, than a man who lives in obedience to reason. Q.E.D.

Corollary II.- As every man seeks most that which is useful to him, so are men most useful one to another. For the more a man seeks what is useful to him and endeavours to preserve himself, the more is he endowed with virtue (IV:xx.), or, what is the same thing (IV:Def.viii.), the more is he endowed with power to act according to the laws of his own nature, that is to live in obedience to reason. But men are most in natural harmony, when they live in obedience to reason (by the last Prop.); therefore (by the foregoing Coroll.) men will be most useful one to another, when each seeks most that which is useful to him. Q.E.D.

Note.- What we have just shown is attested by experience so conspicuously, that it is in the mouth of nearly everyone: "Man is to man a God." Yet it rarely happens that men live in obedience to reason, for things are so ordered among them, that they are generally envious and troublesome one to

another. Nevertheless they are scarcely able to lead a solitary life, so that the definition of man as a social animal has met with general assent; in fact, men do derive from social life much more convenience than injury. Let satirists then laugh their fill at human affairs, let theologians rail, and let misanthropes praise to their utmost the life of untutored rusticity, let them heap contempt on men and praises on beasts; when all is said, they will find that men can provide for their wants much more easily by mutual help, and that only by uniting their forces can they escape from the dangers that on every side beset them: not to say how much more excellent and worthy of our knowledge it is, to study the actions of men than the actions of beasts. But I will treat of this more at length elsewhere.

Prop. XXXVI. The highest good of those who follow virtue is common to all, and therefore all can equally rejoice therein.

Proof.- To act virtuously is to act in obedience with reason (IV:xxiv.), and whatsoever we endeavour to do in obedience to reason is to understand (IV:xxvi.); therefore (IV:xxviii.) the highest good for those who follow after virtue is to know God; that is (II:xlvii.&Note) a good which is common to all and can be possessed. by all men equally, in so far as they are of the same nature. Q.E.D.

Note.- Someone may ask how it would be, if the highest good of those who follow after virtue were not common to all? Would it not then follow, as above (IV:xxxiv.), that men living in obedience to reason, that is (IV:xxxv.), men in so far as they agree in nature, would be at variance one with another? To such an inquiry, I make answer, that it follows not accidentally but from the very nature of reason, that main's highest good is common to all, inasmuch as it is deduced from the very essence of man, in so far as defined by reason; and that a man could neither be, nor be conceived without the power of taking pleasure in this highest good. For it belongs to the essence of the human mind (II:xlvii.), to have an adequate knowledge of the eternal and infinite essence of God.

Prop. XXXVII. The good which every man, who follows after virtue, desires for himself he will also desire for other men, and so much the more, in proportion as he has a greater knowledge of God.

Proof.- Men, in so far as they live in obedience to reason, are most useful to their fellow men (IV:xxxv;Coroll.i.); therefore (IV:xix.), we shall in obedience to reason necessarily endeavour to bring about that men should live in obedience to reason. But the good which every man, in so far as he is guided by reason, or, in other words, follows after virtue, desires for himself, is to understand (IV:xxvi.); wherefore the good, which each follower of virtue seeks for himself, he will desire also for others. Again, desire, in so far as it is referred to the mind, is the very essence of the mind (Def. of the Emotions, i.); now the essence of the mind consists in knowledge (III:xi.), which involves the knowledge of God

(II:xlvii.), and without it (I:xv.), can neither be, nor be conceived; therefore, in proportion as the mind's essence involves a greater knowledge of God, so also will be greater the desire of the follower of virtue, that other men should possess that which he seeks as good for himself. Q.E.D.

Another Proof.- The good, which a man desires for himself and loves, he will love more constantly, if he sees that others love it also (III:xxxi.); he will therefore endeavour that others should love it also; and as the good in question is common to all, and therefore all can rejoice therein, he will endeavour, for the same reason, to bring about that all should rejoice therein, and this he will do the more (III:xxxvii.), in proportion as his own enjoyment of the good is greater.

Note 1- He who, guided by emotion only, endeavours to cause others to love what he loves himself, and to make the rest of the world live according to his own fancy, acts solely by impulse, and is, therefore, hateful, especially, to those who take delight in something different, and accordingly study and, by similar impulse, endeavour, to make men live in accordance with what pleases themselves. Again, as the highest good sought by men under the guidance of emotion is often such, that it can only be possessed by a single individual, it follows that those who love it are not consistent in their intentions, but, while they delight to sing its praises, fear to be believed. But he, who endeavours to lead men by reason, does not act by impulse but courteously and kindly, and his intention is always consistent. Again, whatsoever we desire and do, whereof we are the cause in so far as we possess the idea of God, or know God, I set down to Religion. The desire of well-doing, which is engendered by a life according to reason, I call piety. Further, the desire, whereby a man living according to reason is bound to associate others with himself in friendship, I call honour (Honestas); by honourable I mean that which is praised by men living according to reason, and by base I mean that which is repugnant to the gaining of friendship. I have also shown in addition what are the foundations of a state; and the difference between true ,virtue and infirmity may be readily gathered from what I have said; namely, that true virtue is nothing else but living in accordance with reason; while infirmity is nothing else but man's allowing himself to be led by things which are external to himself, and to be by them determined to act in a manner demanded by the general disposition of things rather than by his own nature considered solely in itself.

Such are the matters which I engaged to prove in IV:xviii., whereby it is plain that the law against the slaughtering of animals is founded rather on vain superstition and womanish pity than on sound reason. The rational quest of what is useful to us further teaches us the necessity of associating ourselves with our fellow men, but - not with beasts, or things, whose nature is different from our own; we have the same rights in respect to them as they have in respect to us. Nay, as everyone's right is defined by his virtue, or power, men have far greater rights over beasts than beasts have over men. Still I do not deny that beasts feel: what I deny is, that we may not consult our own advantage and use them as we please, treating them in the way which best suits us; for their nature is not like ours, and their emotions are naturally different from human emotions (III:lvii.Note). It remains for me to explain what I mean by, just and unjust, sin and merit. On these points see the following note.

Note II.- In the Appendix to Part I. I undertook to explain praise and

blame, merit and sin, justice and injustice.

Concerning praise and blame I have spoken in III:xxix.Note: the time has now come to treat of the remaining terms. But I must first say a few words concerning man in the state of nature and in society.

Every man exists by sovereign natural right, and, consequently, by sovereign natural right performs those actions which follow from the necessity of his own nature; therefore by sovereign natural right every man judges what is good and what is bad, takes care of his own advantage according to his own disposition (IV:xix. and IV:xx.), avenges the wrongs done to him (III:xl.Coroll. ii.), and endeavours to preserve that which he loves and to destroy - that which he hates (III:xxviii.). Now, if men lived under the guidance of reason, everyone would remain in possession of this his right, without any injury being done to his neighbour V:xxxv.Coroll.i.). But seeing that they are a prey to their emotions, which far surpass human power or virtue (IV:vi.), they are often drawn in different directions, and being at variance one with another (IV:xxxiii., xxxiv.), stand in need of mutual help (IV:xxxv.Note). Wherefore, in order that men may live together in harmony, and may aid one another, it is necessary that they should forego their natural right, and, for the sake of security, refrain from all actions which can injure their fellow-men. The way in which this end can be obtained, so that men who are necessarily a prey to their emotions (IV:iv.Coroll.), inconstant, and diverse, should be able to render each other mutually secure, and feel mutual trust, is evident from IV:vii. and III:xxxix. It is there shown, that an emotion can only be restrained by an emotion stronger than, and contrary to itself, and that men avoid inflicting injury through fear of incurring a greater injury themselves.

On this law society can be established, so long as it keeps in its own hand the right, possessed by everyone, of avenging injury, and pronouncing on good and evil; and provided it also possesses the power to lay down a general rule of conduct, and to pass laws sanctioned, not by reason, which is powerless in restraining emotion, but by threats (IV:xvii.Note). Such a society established with laws and the power of preserving itself is called a State, while those who live under its protection are called citizens. We may readily understand that there is in the state of nature nothing, which by universal consent is pronounced good or bad; for in the state of nature everyone thinks solely of his own advantage, and according to his disposition, with reference only to his individual advantage, decides what is good or bad, being bound by no law to anyone besides himself.

In the state of nature, therefore, sin is inconceivable; it can only exist in a state, where good and evil are pronounced on by common consent, and where everyone is bound to obey the State authority. Sin, then, is nothing else but disobedience, which is therefore punished by the right of the State only. Obedience, on the other hand, is set down as merit, inasmuch as a man is thought worthy of merit, if he takes delight in the advantages which a State provides.

Again, in the state of nature, no one is by common consent master of anything, nor is there anything in nature, which can be said to belong to one man rather than another: all things are common to all. Hence, in the state of nature, we can conceive no wish to render to every man his own, or to deprive a man of that which belongs to him; in other words, there is nothing in the state of nature answering to justice and injustice. Such ideas are only possible in a social state, when it is decreed by common

consent what belongs to one man and what to another.

From all these considerations it is evident, that justice and injustice, sin and merit, are extrinsic ideas, and not attributes which display the nature of the mind. But I have said enough.

Prop. XXXVIII. Whatsoever disposes the human body, so as to render it capable of being affected in an increased number of ways, or of affecting external bodies in an increased number of ways, is useful to man ; and is so, in proportion as the body is thereby rendered more capable of being affected or affecting other bodies in an increased number of ways; contrariwise, whatsoever renders the body less capable in this respect is hurtful to man.

Proof.- Whatsoever thus increases the capabilities of the body increases also the mind's capability of perception (II:xiv.); therefore, whatsoever thus disposes the body and thus renders it capable, is necessarily good or useful (IV:xxvi., IV:xxvii.); and is so in proportion to the extent to which it can render the body capable; contrariwise (II:xiv., IV:xxvi., IV:xxvii.), it is hurtful, if it renders the body in this respect less capable. Q.E.D.

Prop. XXXIX. Whatsoever brings about the preservation of the proportion of motion and rest, which the parts of the human body mutually possess, is good; contrariwise, whatsoever causes a change in such proportion is bad.

Proof.- The human body needs many other bodies for its preservation (II:Post.iv.). But that which constitutes the specific reality (forma) of a human body is, that its parts communicate their several motions one to another in a certain fixed proportion (Def. before Lemma iv. after II:xiii.). Therefore, whatsoever brings about the preservation of the proportion between motion and rest, which the parts of the human body mutually possess, preserves the specific reality of the human body, and consequently renders the human body capable of being affected in many ways and of affecting external bodies in many ways; consequently it is good (by the last Prop.). Again, whatsoever brings about a change in the aforesaid proportion causes the human body to assume another specific character, in other words (see Preface to this Part towards the end, though the point is indeed self-evident), to be destroyed, and consequently totally incapable of being affected in an increased numbers of ways; therefore it is bad. Q.E.D.

Note.- The extent to which such causes can injure or be of service to the mind will be explained in the Fifth Part. But I would here remark that I consider that a body undergoes death, when the proportion of motion and rest which obtained mutually among its several parts is changed. For I do not venture to deny that a human body, while keeping the circulation of

the blood and other properties, wherein the life of a body is thought to consist, may none the less be changed into another nature totally different from its own. There is no reason, which compels me to maintain that a body does not die, unless it becomes a corpse; nay, experience would seem to point to the opposite conclusion. It sometimes happens, that a man undergoes such changes, that I should hardly call him the same. As I have heard tell of a certain Spanish poet, who had been seized with sickness, and though he recovered therefrom yet remained so oblivious of his past life, that he would not believe the plays and tragedies he had written to be his own: indeed, he might have been taken for a grown-up child, if he had also forgotten his native tongue. If this instance seems incredible, what shall we say of infants? A man of ripe age deems their nature so unlike his own, that he can only be persuaded that he too has been an infant by the analogy of other men. However, I prefer to leave such questions undiscussed, lest I should give ground to the superstitious for raising new issues.

Prop. XL. Whatsoever conduces to man's social life, or causes men to live together in harmony, is useful, whereas whatsoever brings discord into a State is bad.

Proof.- For whatsoever causes men to live together in harmony also causes them to live according to reason (IV:xxxv.), and is therefore (IV:xxvi. and IV:xxvii.) good, and (for the same reason) whatsoever brings about discord is bad. Q.E.D.

Prop. XLI. Pleasure in itself is not bad but good: contrariwise, pain in itself is bad.

Proof.- Pleasure (III:xi.&Note) is emotion, whereby the body's power of activity is increased or helped; pain is emotion, whereby the body's power of activity is diminished or checked; therefore (IV:xxxviii.) pleasure in itself is good, &c. Q.E.D.

Prop. XLII. Mirth cannot be excessive, but is always good; contrariwise, Melancholy is always bad.

Proof.- Mirth (see its Def. in III:xi.Note) is pleasure. which, in so far as it is referred to the body, consists in all parts of the body being affected equally: that is (III:xi.), the body's power of activity is increased or aided in such a manner, that the several parts maintain their former proportion of motion and rest; therefore Mirth is always good (IV. xxxix.), and cannot be excessive. But Melancholy (see its Def. in the same note to III:xi.Note) is pain, which, in so far as it is referred to the body, consists in the absolute decrease or hindrance of the body's power of activity; therefore (IV:xxxviii.) it is always bad. Q.E.D.

Prop. XLIII. Stimulation may be excessive and bad; on the other hand, grief may be good, in so far as stimulation or pleasure is bad.

Proof.- Localized pleasure or stimulation (titillatio) is pleasure, which, in so far as it is referred to the body, consists in one or some of its parts being affected more than the rest (see its Definition, III:xi.Note); the power of this emotion may be sufficient to overcome other actions of the body (IV:vi.), and may remain obstinately fixed therein, thus rendering it incapable of being affected in a variety of other ways: therefore (IV:xxxviii.) it may be bad. Again, grief, which is pain, cannot as such be good (IV:xli.). But, as its force and increase is defined by the power of an external cause compared with our own (IV:v.), we can conceive infinite degrees and modes of strength in this emotion (IV:iii.); we can, therefore, conceive it as capable of restraining stimulation, and preventing its becoming excessive, and hindering the body's capabilities; thus, to this extent, it will be good. Q.E.D.

Prop. XLIV. Love and desire may be excessive.

Proof.- Love is pleasure, accompanied by the idea of an external cause (Def_of_Emotions:vi.); therefore stimulation, accompanied by the idea of an external cause is love (III:xi.Note); hence love maybe excessive. Again, the strength of desire varies in proportion to the emotion from which it arises (III:xxxvii.). Now emotion may overcome all the rest of men's actions (IV:vi.); so, therefore, can desire, which arises from the same emotion, overcome all other desires, and become excessive, as we showed in the last proposition concerning stimulation.

Note.- Mirth, which I have stated to be good, can be conceived more easily than it can be observed. For the emotions, whereby we are daily assailed, are generally referred to some part of the body which is affected more than the rest; hence the emotions are generally excessive, and so fix the mind in the contemplation of one object, that it is unable to think of others; and although men, as a rule, are a prey to many emotions - and very few are found who are always assailed by one and the same - yet there are cases, where one and the same emotion remains obstinately fixed. We sometimes see men so absorbed in one object, that, although it be not present, they think they have it before them; when this is the case with a man who is not asleep, we say he is delirious or mad; nor are those persons who are inflamed with love, and who dream all night and all day about nothing but their mistress, or some woman, considered as less mad, for they are made objects of ridicule. But when a miser thinks of nothing but gain or money, or when an ambitious man thinks of nothing but glory, they are not reckoned to be mad, because they are generally harmful, and are thought worthy of being hated. But, in reality, Avarice, Ambition, Lust, &c., are species of madness, though they may not be reckoned among diseases.

Prop. XLV. Hatred can never be good.

Proof.- When we hate a man, we endeavour to destroy him (III.xxxix.),

that is (IV:xxxvii.), we endeavour to do something that is bad.
Therefore, &c. Q.E.D.

N.B. Here, and in what follows, I mean by hatred only hatred towards men.

Corollary I.- Envy, derision, contempt, anger, revenge, and other emotions attributable to hatred, or arising therefrom, are bad; this is evident from III:xxxix. and IV:xxxvii.

Corollary II.- Whatsoever we desire from motives of hatred is base, and in a State unjust. This also is evident from III:xxxix., and from the definitions of baseness and injustice in IV:xxxvii.Note.

Note.- Between derision (which I have in Coroll. I. stated to be bad) and laughter I recognize a great difference. For laughter, as also jocularity, is merely pleasure; therefore, so long as it be not excessive, it is in itself good (IV:xli.). Assuredly nothing forbids man to enjoy himself, save grim and gloomy superstition. For why is it more lawful to satiate one's hunger and thirst than to drive away one's melancholy? I reason, and have convinced myself as follows: No deity, nor anyone else, save the envious, takes pleasure in my infirmity and discomfort, nor sets down to my virtue the tears, sobs, fear, and the like, which axe signs of infirmity of spirit; on the contrary, the greater the pleasure wherewith we are affected, the greater the perfection whereto we pass; in other words, the more must we necessarily partake of the divine nature. Therefore, to make use of what comes in our way, and to enjoy it as much as possible (not to the point of satiety, for that would not be enjoyment) is the part of a wise man. I say it is the part of a wise man to refresh and recreate himself with moderate and pleasant food and drink, and also with perfumes, with the soft beauty of growing plants, with dress, with music, with many sports, with theatres, and the like, such as every man may make use of without injury to his neighbour. For the human body is composed of very numerous parts, of diverse nature, which continually stand in need of fresh and varied nourishment, so that the whole body may be equally capable of performing all the actions, which follow from the necessity of its own nature; and, consequently, so that the mind may also be equally capable of - understanding many things simultaneously. This way of life, then, agrees best with our principles, and also with general practice; therefore, if there be any question of another plan, the plan we have mentioned is the best, and in every way to be commended. There is no need for me to set forth the matter more clearly or in more detail.

Prop. XLVI. He, who lives under the guidance of reason, endeavours, as far as possible, to render back love, or kindness, for other men's hatred, anger, contempt, &c., towards him.

Proof.- All emotions of hatred are bad (IV:xlv.Coroll.i.); therefore he who lives under the guidance of reason will endeavour, as far as possible, to avoid being assailed by, such emotions (IV:xix.); consequently, he will also endeavour to prevent others being so aspect (IV:xxxvii.). But hatred is increased by being reciprocated, and can be quenched by love III:xliii.), so that hatred may pass into love (III:xliv.); therefore he who lives under the guidance of reason will endeavour to repay hatred with love, that is,

with kindness. Q.E.D.

Note.- He who chooses to avenge wrongs with hatred is assuredly, wretched. But he, who strives to conquer hatred with love, fights his battle in joy and confidence; he withstands many as easily as one, and has very little need of fortune's aid. Those whom he vanquishes yield joyfully, not through failure, but through increase in their powers; all these consequences follow so plainly from the mere definitions of love and understanding, that I have no need to prove them in detail.

Prop. XLVII. Emotions of hope and fear
cannot be in themselves good.

Proof.- Emotions of hope and fear cannot exist without pain. For fear is pain (Def. of the Emotions:xiii.), and hope (Def. of the Emotions, Explanation xii. and xiii.) cannot exist without fear; therefore (IV. xli.) these emotions cannot be good in themselves, but only in so far as they can restrain excessive pleasure (IV:xliii.). Q.E.D.

Note.- We may add, that these emotions show defective knowledge and an absence of power in the mind; for the same reason confidence, despair, joy, and disappointment are signs of a want of mental power. For although confidence and joy are pleasurable emotions, they, nevertheless imply a preceding, pain, namely, hope and fear. Wherefore the more we endeavour to be guided by reason, the less do we depend on hope; we endeavour to free ourselves from fear, and, as far as we can, to dominate fortune, directing our actions by the sure counsels of wisdom.

Prop. XLVIII. The emotions of over-esteem
and disparagement are always bad.

Proof.- These emotions (see Def. of the Emotions, xxi., xxii.) are repugnant to reason; and are therefore (IV. xxvi., IV:xxvii.) bad. Q.E.D.

Prop. XLIX. Over-esteem is apt to
render its object proud.

Proof.- If we see that any one rates us too highly, for love's sake, we are apt to become elated (III:xli.), or to be pleasurably affected Def. of the Emotions:xxx.); the good which we hear of ourselves we readily believe (III:xxv.); and therefore, for love's sake, rate ourselves too highly; in other words, we are apt to become proud. Q.E.D.

Prop. L. Pity, in a man who lives
under the guidance of reason, is in
itself bad and useless.

Proof.- Pity (Def. of the Emotions:xviii.) is a pain, and therefore (IV:xli.) is in itself bad. The good effect which follows, namely, our

endeavour to free the object of our pity from misery, is an action which we desire to do solely at the dictation of reason (IV:xxxvii.); only at the dictation of reason are we able to perform any action, which we know for certain to be good (IV:xxvii.); thus, in a man who lives under the guidance of reason, pity in itself is useless and bad. Q.E.D.

Note.- He who rightly realizes, that all things follow from the necessity of the divine nature, and come to pass in accordance with the eternal laws and rules of nature, will not find anything worthy of hatred, derision, or contempt, nor will he bestow pity on anything, but to the utmost extent of human virtue he will endeavour to do well, as the saying is, and to rejoice. We may add, that he, who is easily touched with compassion, and is moved by another's sorrow or tears, often does something which he afterwards regrets; partly because we can never be sure that an action caused by emotion is good, partly because we are easily deceived by false tears. I am in this place expressly speaking of a man living under the guidance of reason. He who is moved to help others neither by reason nor by compassion, is rightly styled inhuman, for (III: xxvii.) he seems unlike a man.

Prop. LI. Approval is not repugnant to reason, but can agree therewith and arise therefrom.

Proof.- Approval is love towards one who has done good to another (Def. of the Emotions:xix.); therefore it may be referred to the mind, in so far as the latter is active (III:lix.), that is (III:iii.), in so far as it - understands; therefore, it is in agreement with reason, &c. Q.E.D.

Another Proof.- He, who lives under the guidance of reason, desires for others the good which he seeks for himself (IV:xxxvii.); wherefore from seeing someone doing good to his fellow his own endeavour to do good is aided; in other words, he will feel pleasure (III:xi.Note) accompanied by the idea of the benefactor. Therefore he approves of him. Q.E.D.

Note.- Indignation as we defined it (Def. of the Emotions:xx.) is necessarily evil (IV:xlv.); we may, however, remark that, when the sovereign power for the sake of preserving peace punishes a citizen who has injured another, it should not be said to be indignant with the criminal, for it is not incited by hatred to ruin him, it is led by a sense of duty to punish him.

Prop. LII. Self-approval may arise from reason, and that which arises from reason is the highest possible.

Proof.- Self-approval is pleasure arising from a man's contemplation of himself and his own power of action (Def. of the Emotions:xxv.). But a man's true power of action - or virtue is reason herself (III:iii.), as the said man clearly and distinctly contemplates her (II:xl., II:xliii.); therefore self-approval arises from reason. Again, when a man is contemplating himself, he only perceived clearly and distinctly or adequately, such things as follow from his power of action (III:Def.ii.), that is (III:iii.), from his power of understanding; therefore in such

contemplation alone does the highest possible self-approval arise. Q.E.D.

Note.- Self-approval is in reality the highest object for which we can hope. For (as we showed in IV:xxv.) no one endeavours to preserve his being for the sake of any ulterior object, and, as this approval is more and more fostered and strengthened by praise (III:liii.Coroll.), and on the contrary (III:lv.Coroll.) is more and more disturbed by blame, fame becomes the most powerful of incitements to action, and life under disgrace is almost unendurable.

Prop. LIII. Humility is not a virtue, or does not arise from reason.

Proof.- Humility is pain arising from a man's contemplation of his own infirmities (Def. of the Emotions:xxvi.). But, in so far as a man knows himself by true reason, he is assumed to understand his essence, that is, his power (III:vii.). Wherefore, if a man in self-contemplation perceives any infirmity in himself, it is not by virtue of his understanding himself, but (III:lv.) by virtue of his power of activity being checked. But, if we assume that a man perceives his own infirmity by virtue of understanding something stronger than himself, by the knowledge of which he determines his own power of activity, this is the same as saying that we conceive that a man understands himself distinctly (IV:xxvi.), because (Land reads: "Quod ipsius agendi potentia juvatur"- which I have translated above. He - suggests as alternative readings to `quod', 'quo' (= whereby) and 'quodque' (= and that).) his power of activity is aided. Wherefore humility, or the pain which arises from a man's contemplation of his own infirmity, does not arise from the contemplation or reason, and is not a virtue but a passion. Q.E.D.

Prop. LIV. Repentance is not a virtue, or does not arise from reason ; but he who repents of an action is doubly wretched or infirm.

Proof.- The first part of this proposition is proved like the foregoing one. The second part is proved from the mere definition of the emotion in question (Def. of the Emotions:xxvii.). For the man allows himself to be overcome, first, by evil desires; secondly, by pain.

Note.- As men seldom live under the guidance of reason, these two emotions, namely, Humility and Repentance, as also Hope and Fear, bring more good than harm; hence, as we must sin, we had better sin in that direction. For, if all men who are a prey to emotion were all equally proud, they would shrink from nothing, and would fear nothing; how then could they be joined and linked together in bonds of union? The crowd plays the tyrant, when it is not in fear; hence we need not wonder that the prophets, who consulted the good, not of a few, but of all, so strenuously commended Humility, Repentance, and Reverence. Indeed those who are a prey to these emotions may be led much more easily than others to live under the guidance of reason, that is, to become free and to enjoy the life of the blessed.

Prop. LV. Extreme pride or dejection
indicates extreme ignorance of self.

Proof.- This is evident from Def. of the Emotions:xxviii. and xxix.

Prop. LVI. Extreme pride or dejection
indicates extreme infirmity of spirit.

Proof.- The first foundation of virtue is self-preservation (IV:xxii.Coroll.) under the guidance of reason (IV:xxiv.). He, therefore, who is ignorant of himself, is ignorant of the foundation of all virtues, and consequently of all virtues. Again, to act virtuously is merely to act under the guidance of reason (IV:xxiv.): now he, that acts under the guidance of reason, must necessarily know that he so acts (III:xliii.). Therefore he who is in extreme ignorance of himself, and consequently of all virtues, acts least in obedience to virtue; in other words (IV:Def.viii.), is most infirm of spirit. Thus extreme pride or dejection indicates extreme infirmity of spirit. Q.E.D.

Corollary.- Hence it most clearly follows, that the proud and the dejected specially fall a prey to the emotions.

Note.- Yet dejection can be more easily corrected than pride; for the latter being a pleasurable emotion, and the former a painful emotion, the pleasurable is stronger than the painful (IV:xviii.).

Prop. LVII. The proud man delights in the
company of flatterers and parasites,
but hates the company of the high-minded.

Proof.- Pride is pleasure arising from a man's over estimation of himself (Def. of the Emotions:xxviii. and vi.); this estimation the proud man will endeavour to foster by all the means in his power (III:xiii.Note); he will therefore delight in the company of flatterers and parasites (whose character is too well known to need definition here), and will avoid the company of high-minded men, who value him according to his deserts. Q.E.D.

Note.- It would be too long a task to enumerate here all the evil results of pride, inasmuch as the proud are a, prey to all the emotions, though to none of them less than to love and pity. I cannot, however, pass over in silence the fact, that a man may be called proud from his underestimation of other people; and, therefore, pride in this sense may be defined as pleasure arising from the false opinion, whereby a man may consider himself superior to his fellows. The dejection, which is the opposite quality to this sort of pride, may be defined as pain arising from the false opinion, whereby a man may think himself inferior to his fellows. Such being the ease, we can easily see that a proud man is necessarily envious (III:xli.Note), and only takes pleasure in the company, who fool his weak mind to the top of his bent, and make him insane instead of merely foolish.

Though dejection is the emotion contrary to pride, yet is the dejected man very near akin to the proud man. For, inasmuch as his pain arises from a comparison between his own infirmity and other men's power or virtue, it will be removed, or, in other words, he will feel pleasure, if his imagination be occupied in contemplating other men's faults; whence arises the proverb, "The unhappy are comforted by finding fellow-sufferers." Contrariwise, he will be the more pained in proportion as he thinks himself inferior to others; hence none are so prone to envy as the dejected, they are specially keen in observing men's actions, with a view to fault-finding rather than correction, in order to reserve their praises for dejection, and to glory therein, though all the time with a dejected air. These effects follow as necessarily from the said emotion, as it follows from the nature of a triangle, that the three angles are equal to two right angles. I have already said that I call these and similar emotions bad, solely in respect to what is useful to man. The laws of nature have regard to nature's general order, whereof man is but a part. I mention this, in passing, lest any should think that I have wished to set forth the faults and irrational deeds of men rather than the nature and properties of things. For, as I said in the preface to the third Part, I regard human emotions and their properties as on the same footing with other natural phenomena. Assuredly human emotions indicate the power and ingenuity, of nature, if not of human nature, quite as fully, as other things which we admire, and which we delight to contemplate. But I pass on to note those qualities in the emotions, which bring advantage to man, or inflict injury upon him.

Prop. LVIII. Honour (gloria) is not repugnant to reason, but may arise therefrom.

Proof.-This is evident from Def. of the Emotions:xxx., and also from the definition of an honourable man (IV:xxxvii.Note.i.).

Note.- Empty honour, as it is styled, is self- approval, fostered only by the good opinion of the populace; when this good opinion ceases there ceases also the self-approval, in other words, the highest object of each man's love (IV:lii.Note); consequently, he whose honour is rooted in popular approval must, day by day, anxiously strive, act, and scheme in order to retain his reputation. For the populace is variable and inconstant, so that, if a reputation be not kept up, it quickly withers away. Everyone wishes to catch popular applause for himself, and readily represses the fame of others. The object of the strife being estimated as the greatest of all goods, each combatant is seized with a fierce desire to put down his rivals in every possible way, till he who at last comes out victorious is more proud of having done harm to others than of having done good to himself. This sort of honour, then, is really empty, being nothing.

The points to note concerning shame (pudor) may easily be inferred from what was said on the subject of mercy and repentance. I will only add that shame, like compassion, though not a virtue, is yet good, in so far as it shows, that the feeler of shame is really imbued with the desire to live honourably; in the same way as suffering is good, as showing that the injured part is not mortified. Therefore, though a man who feels shame is sorrowful, he is yet more perfect than he, who is shameless, and has no desire to live honourably.

Such are the points which I undertook to remark upon concerning the emotions of pleasure and pain; as for the desires, they are good or bad according as they spring from good or evil emotions. But all, in so far as they are engendered in us by, emotions wherein the mind is passive, are blind (as is evident from what was said in IV:xliv.Note), and would be useless, if men could easily, be induced to live by the guidance of reason only, as I will now briefly, show.

Prop. LIX. To all the actions, whereto we are determined by emotion wherein the mind is passive; we can be determined without emotion by reason.

Proof.- To act rationally, is nothing else (III:iii. and III:Def.ii.) but to perform those actions, which follow from the necessity, of our nature {to persist} considered in itself alone. But pain is bad, in so far as it diminishes or checks the power of action (IV:xli.); wherefore we cannot by pain be determined to any action, which we should be unable to perform under the guidance of reason. Again, pleasure is bad only in so far as it hinders a man's capability for action (IV:xli., IV:xliii.); therefore to this extent we could not be determined by, it to any action, which we could not perform under the guidance of reason. Lastly, pleasure, in so far as it is good, is in harmony with reason (for it consists in the fact that a man's capability for action is increased or aided); nor is the mind passive therein, except in so far as a man's power of action is not increased to the extent of affording him an adequate conception of himself and his actions (III:iii., &Note).

Wherefore, if a man who is pleasurably affected be brought to such a state of perfection, that he gains an adequate conception of himself and his own actions, he will be equally, nay more, capable of those actions, to which he is determined by emotion wherein the mind is passive. But all emotions are attributable to pleasure, to pain, or to desire (Def. of the Emotions:iv. explanation); and desire (Def. of the Emotions:i.) is nothing else but the attempt to act; therefore, to all actions, &c. Q.E.D.

Another Proof.- A given action is called bad, in so far as it arises from one being affected by hatred or any evil emotion. But no action, considered in itself alone, is either good or bad (as we pointed out in the preface to Pt. IV.), one and the same action being sometimes good, sometimes bad; wherefore to the action which is sometimes bad, or arises from some evil emotion, we may be led by reason (IV:xix.). Q.E.D.

Note.- An example will put this point in a clearer light. The action of striking, in so far as it is considered physically, and in so far as we merely look to the fact that a man raises his arm, clenches his fist, and moves his whole arm violently downwards, is a virtue or excellence which is conceived as proper to the structure of the human body. If, then, a man, moved by anger or hatred, is led to clench his fist or to move his arm, this result takes place (as we showed in Pt.II.), because one and the same action can be associated with various mental images of things; therefore we may be determined to the performance of one and the same action by confused ideas, or by clear and distinct ideas. Hence it is evident that every desire which springs from emotion, wherein the mind is

passive, would become useless, if men could be guided by reason. Let us now see why desire which arises from emotion, wherein the mind is passive, is called by us blind.

Prop. LX. Desire arising from a pleasure or pain, that is not attributable, to the whole body, but only to one or certain parts thereof, is without utility in respect to a man as a whole.

Proof.- Let it be assumed, for instance, that A, a part of a body, is so strengthened by some external cause, that it prevails over the remaining parts (IV:vi.). This part will not endeavour to do away with its own powers, in order that the other parts of the body may perform its office; for this it would be necessary for it to have a force or power of doing away with its own powers, which (III:vi.) is absurd. The said part, and, consequently, the mind also, will endeavour to preserve its condition. Wherefore desire arising from a pleasure of the kind aforesaid has no utility in reference to a man as a whole. If it be assumed, on the other hand, that the part, A, be checked so that the remaining parts prevail, it may be proved in the same manner that desire arising from pain has no utility in respect to a man as a whole. Q.E.D.

Note.- As pleasure is generally (IV:xliv.Note) attributed to one part of the body, we generally desire to preserve our being with out taking into consideration our health as a whole: to which it may be added, that the desires which have most hold over us (IV:ix.) take account of the present and not of the future.

Prop. LXI. Desire which springs from reason cannot be excessive.

Proof.- Desire (Def. of the Emotions:i.) considered absolutely is the actual essence of man, in so far as it is conceived as in any way determined to a particular activity by some given modification of itself. Hence desire, which arises from reason, that is (III:iii.), which is engendered in us in so far as we act, is the actual essence or nature of man, in so far as it is conceived as determined to such activities as are adequately conceived through man's essence only (III:Def.ii.). Now, if such desire could be excessive, human nature considered in itself alone would be able to exceed itself, or would be able to do more than it can, a manifest contradiction. Therefore, such desire cannot be excessive. Q.E.D.

Prop. LXII. In so far as the mind conceives a thing under the dictates of reason, it is affected equally, whether the idea be of a thing future, past, or present.

Proof.- Whatsoever the mind conceives under the guidance of reason, it conceives under the form of eternity or necessity (II:xliv.Coroll.ii.), and is therefore affected with the same certitude (II:xliii.&Note).

Wherefore, whether the thing be present, past, or future, the mind conceives it under the same necessity and is affected with the same certitude; and whether the idea be of something present, past, or future, it will in all cases be equally true (II:xli.); that is, it will always possess the same properties of an adequate idea (II:Def.iv.); therefore, in so far as the mind conceives things under the dictates of reason, it is affected in the same manner, whether the idea be of a thing future, past, or present. Q.E.D.

Note.- If we could possess an adequate knowledge of the duration of things, and could determine by reason their periods of existence, we should contemplate things future with the same emotion as things present; and the mind would desire as though it were present the good which it conceived as future; consequently it would necessarily neglect a lesser good in the present for the sake of a greater good in the future, and would in no wise desire that which is good in the present but a source of evil in the future, as we shall presently show. However, we can have but a very inadequate knowledge of the duration of things (II:xxxi.) and the periods of their existence (II:xliv.Note) we can only determine by imagination, which is not so powerfully affected by the future as by the present. Hence such true knowledge of good and evil as we possess is merely abstract or general, and the judgment which we pass on the order of things and the connection of causes, with a view to determining what is good or bad for us in the, present, is rather imaginary than real. Therefore it is nothing wonderful, if the desire arising from such knowledge of good and evil, in so far as it looks on into the future, be more readily checked than the desire of things which are agreeable at the present time. (Cf. IV:xvi.)

Prop. LXIII. He who is led by fear,
and does good in order to escape evil,
is not led by reason.

Proof.- All the emotions which are attributable to the mind as active, or in other words to reason, are emotions of pleasure and desire (III:lix.); therefore, he who is led by fear, and does good in order to escape evil, is not led by reason.

Note.- Superstitions persons, who know better how to rail at vice than how to teach virtue, and who strive not to guide men by reason, but so to restrain them that they would rather escape evil than love virtue, have no other aim but to make others as wretched as themselves; wherefore it is nothing wonderful, if they be generally troublesome and odious to their fellow-men.

Corollary.- Under desire which springs from reason, we seek good directly, and shun evil indirectly.

Proof.- Desire which springs from reason can only spring from a pleasurable emotion, wherein the mind is not passive (III:lix.), in other words, from a pleasure which cannot be excessive (IV:lxi.), and not from pain; wherefore this desire springs from the knowledge of good, not of evil (IV:viii.); hence under the guidance of reason we seek good directly and only by implication shun evil. Q.E.D.

Note.- This Corollary may be illustrated by the example of a sick and a healthy man. The sick man through fear of death eats what he naturally shrinks from, but the healthy man takes pleasure in his food, and thus gets a better enjoyment out of life, than if he were in fear of death, and desired directly to avoid it. So a judge, who condemns a criminal to death, not from hatred or anger but from love of the public well-being, is guided solely by reason.

Prop. LXIV. The knowledge of evil is an inadequate knowledge.

Proof.- The knowledge of evil (IV:viii.) is pain, in so far as we are conscious thereof. Now pain is the transition to a lesser perfection (Def. of the Emotions:iii.) and therefore cannot be understood through man's nature (III:vi.,& II:vii.); therefore it is a passive state (III.Def.ii.) which (III:iii.) depends on inadequate ideas; consequently the knowledge thereof (II:xxix.), namely, the knowledge of evil, is inadequate. Q.E.D.

Corollary.- Hence it follows that, if the human mind possessed only adequate ideas, it would form no conception of evil.

Prop. LXV. Under the guidance of reason we should pursue the greater of two goods and the lesser of two evils.

Proof.- A good which prevents our enjoyment of a greater good is in reality an evil; for we apply the terms good and bad to things, in so far as we compare them one with another (see preface to this Part); therefore, evil is in reality a lesser good; hence under the guidance of reason we seek or pursue only the greater good and the lesser evil. Q.E.D.

Corollary.- We may, under the guidance of reason, pursue the lesser evil as though it were the greater good, and we may shun the lesser good, which would be the cause of the greater evil. For the evil, which is here called the lesser, is really good, and the lesser good is really evil, wherefore we may seek the former and shun the latter. Q.E.D.

Prop. LXVI. We may, under the guidance of reason, seek a greater good in the future in preference to a lesser good in the present, and we may seek a lesser evil in the present in preference to a greater evil in the future.

"Maltim praesens minus prae majori futuro." (Van Vloten). Bruder reads: "Malum praesens minus, quod causa est faturi alicujus mali." The last word of the latter is an obvious misprint, and is corrected by the Dutch translator into "majoris boni." (Pollock, p. 268, note.)

Proof.- If the mind could have an adequate knowledge of things future, it would be affected towards what is future in the same way as towards

what is present (IV:lxii.); wherefore, looking merely to reason, as in this proposition we are assumed to do, there is no difference, whether the greater good or evil be assumed as present, or assumed as future; hence (IV:lxv.) we may seek a greater good in the future in preference to a lesser good in the present, &c. Q.E.D.

Corollary.- We may, under the guidance of reason, seek a lesser evil in the present, because it is the cause of a greater good in the future, and we may shun a lesser good in the present, because it is the cause of a greater evil in the future. This Corollary is related to the foregoing Proposition as the Corollary to IV:lxv. is related to the said IV:lxv.

Note.- If these statements be compared with what we have pointed out concerning the strength of the emotions in this Part up to Prop. xviii., we shall readily see the difference between a man, who is led solely by emotion or opinion, and a man, who is led by reason. The former, whether will or no, performs actions whereof he is utterly ignorant; the latter is his own master and only performs such actions, as he knows are of primary importance in life, and therefore chiefly, desires; wherefore I call the former a slave, and the latter a free man, concerning whose disposition and manner of life it will be well to make a few observations.

Prop. LXVII. A free man thinks of death
least of all things; and his wisdom is
a meditation not of death but of life.

Proof.- A free man is one who lives under the guidance of reason, who is not led by fear (IV:lxiii.), but who directly desires that which is good (IV:lxiii.Coroll.), in other words (IV:xxiv.), who strives to act, to live, and to preserve his being on the basis of seeking his own true advantage; wherefore such an one thinks of nothing less than of death, but his wisdom is a meditation of life. Q.E.D

Prop. LXVIII. If men were born free,
they would, so long as they remained free,
form no conception of good and evil.

Proof.- I call free him who is led solely by reason; he, therefore, who is born free, and who remains free, has only adequate ideas; therefore (IV:lxiv.Coroll.) he has no conception of evil, or consequently (good and evil being correlative) of good. Q.E.D.

Note.- It is evident, from IV:iv., that the hypothesis of this Proposition is false and inconceivable, except in so far as we look solely to the nature of man, or rather to God; not in so far as the latter is infinite, but only in so far as he is the cause of man's existence.

This, and other matters which we have already proved, seem to have been signifieded by Moses in the history of the first man. For in that narrative no other power of God is conceived, save that whereby he created man, that is the power wherewith he provided solely for man's advantage; it is stated that God forbade man, being free, to eat of the

tree of the knowledge of good and evil, and that, as soon as man should have eaten of it, he would straightway fear death rather than desire to live. Further, it is written that when man had found a wife, who was in entire harmony with his nature, he knew that there could be nothing in nature which could be more useful to him; but that after he believed the beasts to be like himself, he straightway began to imitate their emotions (III:xxvii.), and to lose his freedom; this freedom was afterwards recovered by the patriarchs, led by the spirit of Christ; that is, by the idea of God, whereon alone it depends, that man may be free, and desire for others the good which he desires for himself, as we have shown above (IV:xxxii.).

Prop. LXIX. The virtue of a free man is seen to be as great, when it declines dangers, as when it overcomes them.

Proof.- Emotion can only be checked or removed by an emotion contrary to itself, and possessing more power in restraining emotion (IV:vii.). But blind daring and fear are emotions, which can be conceived as equally great (IV:v. and IV:iii.): hence, no less virtue or firmness is required in checking daring than in checking fear (III:lix.Note); in other words (Def. of the Emotions:xl. and xli.), the free man shows as much virtue, when he declines dangers, as when he strives to overcome them. Q.E.D.

Corollary.- The free man is as courageous in timely retreat as in combat; or, a free man shows equal courage or presence of mind, whether he elect to give battle or to retreat.

Note.- What courage (animositas) is, and what I mean thereby, I explained in III:lix.Note. By danger I mean everything, which can give rise to any evil, such as pain, hatred, discord, &c.

Prop. LXX. The free man, who lives among the ignorant, strives, as far as he can, to avoid receiving favours from them.

Proof.- Everyone judges what is good according to his disposition (III:xxxix.Note); wherefore an ignorant man, who has conferred a benefit on another, puts his own estimate upon it, and, if it appears to be estimated less highly by the receiver, will feel pain (III:xlii.). But the free man only desires to join other men to him in friendship (IV:xxxvii.), not repaying their benefits with others reckoned as of like value, but guiding himself and others by the free decision of reason, and doing only such things as he knows to be of primary importance. Therefore the free man, lest be should become hateful to the ignorant, or follow their desires rather than reason, will endeavour, as far as he can, to avoid receiving their favours.

Note.- I say, as far as he can. For though men be ignorant, yet are they men, and in cases of necessity could afford us human aid, the most excellent of all things: therefore it is often necessary to accept favours from them, and consequently to repay such favours in kind; we must, therefore, exercise caution in declining favours, lest we should have the

appearance of despising those who bestow them, or of being, from avaricious motives, unwilling to requite them, and so give ground for offence by the very fact of striving to avoid it. Thus, in declining favours, we must look to the requirements of utility and courtesy.

Prop. LXXI. Only free men are thoroughly grateful one to another.

Proof.- Only free men are thoroughly useful one to another, and associated among themselves by the closest necessity of friendship (IV:xxxv.,&Coroll.i.), only such men endeavour, with mutual zeal of love, to confer benefits on each other (IV:xxxvii.), and, therefore, only they are thoroughly grateful one to another. Q.E.D.

Note.- The goodwill, which men who are led by blind desire have for one another, is generally a bargaining or enticement, rather than pure goodwill. Moreover, ingratitude is not an emotion. Yet it is base, inasmuch as it generally shows, that a man is affected by excessive hatred, anger, pride, avarice, &c. He who, by reason of his folly, knows not how to return benefits, is not ungrateful, much less he who is not gained over by the gifts of a courtesan to serve her lust, or by a thief to conceal his thefts, or by any similar persons. Contrariwise, such an one shows a constant mind, inasmuch as he cannot by an gifts be corrupted, to his own or the general hurt.

Prop. LXXII. The free man never acts fraudulently, but always in good faith.

Proof.- If it be asked: What should a man's conduct be in a case where he could by breaking faith free himself from the danger of present death? Would not his plan of self-preservation completely persuade him to deceive? This may be answered by pointing out that, if reason persuaded him to act thus, it would persuade all men to act in a similar manner, in which case reason would persuade men not to agree in good faith to unite their forces, or to have laws in common, that is, not to. have any general laws, which is absurd.

Prop. LXXIII. The man, who is guided by reason, is more free in a State, where he lives under a general system of law, than in solitude, where he is independent.

Proof.- The man, who is guided by reason, does not obey through fear (IV:lxiii.): but, in so far as he endeavours to preserve his being according to the dictates of reason, that is (IV:lxvi.Note), in so far as he endeavours to live in freedom, he desires to order his life according to the general good (IV:xxxvii.), and, consequently (as we showed in IV:xxxvii.Note.ii.), to live according to the laws of his country. Therefore the free man, in order to enjoy greater freedom, desires to possess the general rights of citizenship. Q.E.D.

Note.- These and similar observations, which we have made on man's true freedom, may be referred to strength, that is, to courage and nobility of character (III:lix.Note). I do not think it worth while to prove separately all the properties of strength; much less need I show, that he that is strong hates no man, is angry with no man, envies no man, is indignant with no man, despises no man, and least of all things is proud. These propositions, and all that relate to the true way of life and religion, are easily proved from IV:xxxvii. and IV:xlvi.; namely, that hatred should be overcome with love, and that every man should desire for others the good which he seeks for himself. We may also repeat what we drew attention to in the note to IV:I., and in other places; namely, that the strong man has ever first in his thoughts, that all things follow from the necessity of the divine nature; so that whatsoever he deems to be hurtful and evil, and whatsoever, accordingly, seems to him impious, horrible, unjust, and base, assumes that appearance owing to his own disordered, fragmentary, and confused view of the universe. Wherefore he strives before all things to conceive things as they really are, and to remove the hindrances to true knowledge, such as are hatred, anger, envy, derision, pride, and similar emotions, which I have mentioned above. Thus he endeavours, as we said before, as far as in him lies, to do good, and to go on his way rejoicing. How far human virtue is capable of attaining to such a condition, and what its powers may be, I will prove in the following Part.

APPENDIX.

What have said in this Part concerning the right way of life has not been arranged, so as to admit of being seen at one view, but has been set forth piece-meal, according as I thought each Proposition could most readily be deduced from what preceded it. I propose, therefore, to rearrange my remarks and to bring them under leading heads.

I. All our endeavours or desires so follow from the necessity of our nature, that they can be understood either through it alone, as their proximate cause, or by virtue of our being a part of nature, which cannot be adequately conceived through itself without other individuals.

II. Desires, which follow from our nature in such a manner, that they can be understood through it alone, are those which are referred to the mind, in so far as the latter is conceived to consist of adequate ideas: the remaining desires are only referred to the mind, in so far as it conceives things inadequately, and their force and increase are generally defined not by the power of man, but by the power of things external to us: wherefore the former are rightly called actions, the latter passions, for the former always indicate our power, the latter, on the other hand, show our infirmity and fragmentary knowledge.

III. Our actions, that is, those desires which are defined by man's power or reason, are always good. The rest maybe either good or bad.

IV. Thus in life it is before all things useful to perfect the understanding or reason, as far as we can, and in this alone man's highest happiness or blessedness consists, indeed blessedness is nothing else but the contentment of spirit, which arises from the intuitive knowledge of God: now, to perfect the understanding is nothing else

but to understand God, God's attributes, and the actions which follow from the necessity of his nature. Wherefore of a man, who is led by reason, the ultimate aim or highest desire, whereby he seeks to govern all his fellows, is that whereby he is brought to the adequate conception of himself and of all things within the scope of his intelligence.

V. Therefore, without intelligence there is not rational life: and things are only good, in so far as they aid man in his enjoyment of the intellectual life, which is defined by intelligence. Contrariwise, whatsoever things hinder man's perfecting of his reason, and capability to enjoy the rational life, are alone called evil.

VI. As all things whereof man is the efficient cause are necessarily good, no evil can befall man except through external causes; namely, by virtue of man being a part of universal nature, whose laws human nature is compelled to, obey, and to conform to in almost infinite ways.

VII. It is impossible, that man should not be a part of nature, or that he should not follow her general order; but if he be thrown among individuals whose nature is in harmony with his own, his power of action will thereby be aided and fostered, whereas, if he be thrown among such as are but very little in harmony with his nature, he will hardly be able to accommodate himself to them without undergoing a great change himself.

VIII. Whatsoever in nature we deem to be evil, or to be capable of injuring our faculty for existing and enjoying the rational life, we may endeavour to remove in whatever way seems safest to us; on the other hand, whatsoever we deem to be good or useful for preserving our being, and enabling us to enjoy the rational life, we may appropriate to our use and employ as we think best. Everyone without exception may, by sovereign right of nature, do whatsoever he thinks will advance his own interest.

IX. Nothing can be in more harmony with the nature of any given thing than other individuals of the same species; therefore (cf. vii.) for man in the preservation of his being and the enjoyment of the rational life there is nothing more useful than his fellow-man who is led by reason. Further, as we know not anything among individual things which is more excellent than a man led by reason, no man can better display the power of his skill and disposition, than in so training men, that they come at last to live under the dominion of their own reason.

X. In so far as men are influenced by envy or any kind of hatred, one towards another, they are at variance, and are therefore to be feared in proportion, as they are more powerful than their fellows.

XI. Yet minds are not conquered by force, but by love and high-mindedness.

XII. It is before all things useful to men to associate their ways of life, to bind themselves together with such bonds as they think most fitted to gather them all into unity, and generally to do whatsoever serves to strengthen friendship.

XIII. But for this there is need of skill and watchfulness. For men are diverse (seeing that those who live under the guidance of reason are few), yet are they generally envious and more prone to revenge than to sympathy. No small force of character is therefore required to take everyone as he is, and to restrain one's self from imitating the emotions of others. But

those who carp at mankind, and are more skilled in railing at vice than in instilling virtue, and who break rather than strengthen men's dispositions, are hurtful both to themselves and others. Thus many from too great impatience of spirit, or from misguided religious zeal, have preferred to live among brutes rather than among men; as boys or youths, who cannot peaceably endure the chidings of their parents, will enlist as soldiers and choose the hardships of war and the despotic discipline in preference to the comforts of home and the admonitions of their father: suffering any burden to be put upon them, so long as they may spite their parents.

XIV. Therefore, although men are generally governed in everything by their own lusts, yet their association in common brings many more advantages than drawbacks. Wherefore it is better to bear patiently the wrongs they may do us, and to strive to promote whatsoever serves to bring about harmony and friendship.

XV. Those things, which beget harmony, are such as are attributable to justice, equity, and honourable living. For men brook ill not only what is unjust or iniquitous, but also what is reckoned disgraceful, or that a man should slight the received customs of their society. For winning love those qualities are especially necessary which have regard to religion and piety (cf. IV:xxxvii.Notes.i., &.ii.; IV:xlvi.Note; and IV:lxxiii.Note).

XVI. Further, harmony is often the result of fear: but such harmony is insecure. Further, fear arises from infirmity of spirit and moreover belongs not to the exercise of reason: the same is true of compassion, though this latter seems to bear a certain resemblance to piety.

XVII. Men are also gained over by liberality, especially such as have not the means to buy what is necessary to sustain life. However, to give aid to every poor man is far beyond the power and the advantage of any private person. For the riches of any private person are wholly inadequate to meet such a call. Again, an individual man's resources of character are too limited for him to be able to make all men his friends. Hence providing for the poor is a duty, which falls on the State as a whole, and has regard only to the general advantage.

XVIII. In accepting favours, and in returning gratitude our duty must be wholly different (cf. IV:lxx.Note; IV:lxxi. Note).

XIX. Again, meretricious love, that is, the lust of generation arising from bodily beauty, and generally every sort of love, which owns anything save freedom of soul as its cause, readily passes into hate; unless indeed, what is worse, it is a species of madness; and then it promotes discord rather than harmony (cf. III:xxxi.Coroll.).

XX. As concerning marriage, it is certain that this is in harmony with reason, if the desire for physical union be not engendered solely by bodily beauty, but also by the desire to beget children and to train them up wisely; and moreover, if the love of both, to wit, of the man and of the woman, is not caused by bodily beauty only, but also by freedom of soul.

XXI. Furthermore, flattery begets harmony; but only by means of the vile offence of slavishness or treachery. None are more readily taken with flattery than the proud, who wish to be first, but are not.

XXII. There is in abasement a spurious appearance of piety and religion. Although abasement is the opposite to pride, yet is he that abases himself most akin to the proud (IV:lvii.Note).

XXIII. Shame also brings about harmony, but only in such matters as cannot be hid. Further, as shame is a species of pain, it does not concern the exercise of reason.

XXIV. The remaining emotions of pain towards men are directly opposed to justice, equity, honour, piety, and religion; and, although indignation seems to bear a certain resemblance to equity, yet is life but lawless, where every man may pass judgment on another's deeds, and vindicate his own or other men's rights.

XXV. Correctness of conduct (modestia), that is, the desire of pleasing men which is determined by reason, is attributable to piety (as we said in IV:xxxvii.Note.i.). But, if it spring from emotion, it is ambition, or the desire whereby, men, under the false cloak of piety, generally stir up discords and seditions. For he who desires to aid his fellows. either in word or in deed, so that they may together enjoy the highest good, he, I say, will before all things strive to, win them over with love: not to draw them into admiration, so that a system may be called after his name, nor to give any cause for envy. Further, in his conversation he will shrink from talking of men's faults, and will be careful to speak but sparingly of human infirmity: but he will dwell at length on human virtue or power, and the way whereby it may be perfected. Thus will men be stirred not by fear, nor by aversion, but only by the emotion of joy, to endeavour, so far as in them lies, to live in obedience to reason.

XXVI. Besides men, we know of no particular thing in nature in whose mind we may rejoice, and whom we can associate with ourselves in friendship or any sort of fellowship; therefore, whatsoever there be in nature besides man, a regard for our advantage does not call on us to preserve, but to preserve or destroy according to its various capabilities, and to adapt to our use as best we may.

XXVII. The advantage which we derive from things external to us, besides the experience and knowledge which we acquire from observing them, and from recombining their elements in different forms, is principally the preservation of the body; from this point of view, those things are most useful which can so feed and nourish the body, that all its parts may rightly fulfil their functions. For, in proportion as the body is capable of being affected in a greater variety of ways, and of affecting external bodies in a great number of ways, so much the more is the mind capable of thinking (IV:xxxviii., IV:xxxix.). But there seem to be very few things of this kind in nature; wherefore for the due nourishment of the body we must use many foods of diverse nature. For the human body is composed of very many parts of different nature, which stand in continual need of varied nourishment, so that the whole body may be equally capable of doing everything that can follow from its own nature, and consequently that the mind also may be equally capable of forming many perceptions.

XXVIII. Now for providing these nourishments the strength of each individual would hardly suffice, if men did not lend one another mutual aid. But money has furnished us with a token for everything: hence it is with the notion of money, that the mind of the multitude is chiefly

engrossed: nay, it can hardly conceive any kind of pleasure, which is not accompanied with the idea of money as cause.

XXIX. This result is the fault only of those, who seek money, not from poverty or to supply their necessary, wants, but because they, have learned the arts of gain, wherewith they bring themselves to great splendour. Certainly they nourish their bodies, according to custom, but scantily, believing that they lose as much of their wealth as they spend on the preservation of their body. But they who know the true use of money, and who fix the measure of wealth solely with regard to their actual needs, live content with little.

XXX. As, therefore, those things are good which assist the various parts of the body, and enable them to perform their functions; and as pleasure consists in an increase of, or aid to, man's power, in so far as he is composed of mind and body; it follows that all those things which bring pleasure are good. But seeing that things do not work with the object of giving us pleasure, and that their power of action is not tempered to suit our advantage, and, lastly, that pleasure is generally referred to one part of the body more than to the other parts; therefore most emotions of pleasure (unless reason and watchfulness be at hand), and consequently the desires arising therefrom, may become excessive. Moreover we may add that emotion leads us to pay most regard to what is agreeable in the present, nor can we estimate what is future with emotions equally vivid. (IV:xliv.Note, and IV:lx.Note.)

XXXI. Superstition, on the other hand, seems to account as good all that brings pain, and as bad all that brings pleasure. However, as we said above (IV:xlv.Note), none but the envious take delight in my infirmity and trouble. For the greater the pleasure whereby we are affected, the greater is the perfection whereto we pass, and consequently the more do we partake of the divine nature: no pleasure can ever be evil, which is regulated by a true regard for our advantage. But contrariwise he, who is led by fear and does good only to avoid evil, is not guided by reason.

Ap.XXXII. (1) But human power is extremely limited, and is infinitely surpassed by the power of external causes; we have not, therefore, an absolute power of shaping to our use those things which are without us. Nevertheless, we shall bear with an equal mind all that happens to us in contravention to the claims of our own advantage, so long as we are conscious, that we have done our duty, and that the power which we possess is not sufficient to enable us to protect ourselves completely; remembering that we are a part of universal nature, and that we follow her order. If we have a clear and distinct understanding of this, that part of our nature which is defined by intelligence, in other words the better part of ourselves, will assuredly acquiesce in what befalls us, and in such acquiescence will endeavour to persist. For, in so far as we are intelligent beings, we cannot desire anything save that which is necessary, nor yield absolute acquiescence to anything, save to that which is true: wherefore, in so far as we have a right understanding of these things, the endeavour of the better part of ourselves is in harmony with the order of nature as a whole.

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Uncles Josh's Punkin Centre Stories by Cal Stewart
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Uncles Josh's
Punkin Centre Stories

By Cal Stewart

Preface

To the Reader.

The one particular object in writing this
book is to furnish you with an occasional
laugh, and the writer with an occasional
dollar. If you get the laugh you have your
equivalent, and the writer has his.

In Uncle Josh Weathersby you have a purely imaginary character, yet one true to life. A character chuck full of sunshine and rural simplicity. Take him as you find him, and in his experiences you will observe there is a bright side to everything.

Sincerely Yours
Cal Stewart

Contents

Life Sketch of Author

THE author was born in Virginia, on a little patch of land, so poor we had to fertilize it to make brick. Our family, while having cast their fortunes with the South, was not a family ruined by the war; we did not have anything when the war commenced, and so we held our own. I secured a common school education, and at the age of twelve I left home, or rather home left me --things just petered out. I was slush cook on an Ohio River Packet; check clerk in a stave and heading camp in the knobs of Tennessee, Virginia and Georgia; I helped lay the track of the M. K. & T. R. R., and was chambermaid in a livery stable. Made my first appearance on the stage at the National Theatre in Cincinnati, Ohio, and have

since then chopped cord wood, worked in a coal mine, made cross ties (and walked them), worked on a farm, taught a district school (made love to the big girls), run a threshing machine, cut bands, fed the machine and ran the engine. Have been a freight and passenger brakeman, fired and ran a locomotive; also a freight train conductor and check clerk in a freight house; worked on the section; have been a shot gun messenger for the Wells, Fargo Company. Have been with a circus, minstrels, farce comedy, burlesque and dramatic productions; have been with good shows, bad shows, medicine shows, and worse, and some shows where we had landlords singing in the chorus. Have played variety houses and vaudeville houses; have slept in a box car one night, and a swell hotel the next; have been a traveling salesman (could spin as many yarns as any of them). For the past four years have made the Uncle Josh stories for the talking machine. The Lord only knows what next!

My Old Yaller Almanac
Hangin' on the
Kitchen Wall

I'M sort of fond of readin' one
thing and another,

So I've read promiscus like
whatever cum my way,

And many a friendly argument's cum up 'tween
me and mother,

'Bout things that I'd be readin' settin' round
a rainy day.

Sometimes it jist seemed to me thar wa'nt
no end of books,

Some made fer useful readin' and some jist
made fer looks;

But of all the different books I've read,
thar's none comes up at all

To My Old Yaller Almanac, Hangin' on
the Kitchen Wall.

I've always liked amusement, of the good
and wholesome kind,

It's better than a doctor, and it elevates the mind;

So, often of an evening, when the farm chores all were done,

I'd join the games the boys would play, gosh how I liked the fun;

And once thar wuz a minstrel troop, they showed at our Town Hall,

A jolly lot of fellers, 'bout twenty of 'em all.

Wall I went down to see 'em, but their jokes, I knowed 'em all,

Read 'em in My Old Yaller Almanac, Hangin' on the Kitchen Wall.

Thar wuz Ezra Hoskins, Deacon Brown and a lot of us old codgers,

Used to meet down at the grocery store, what wuz kept by Jason Rogers.

There we'd set and argufy most every market day,

Chawin' tobacker and whittlin' sticks to pass the time away;

And many a knotty problem has put us on our mettle,

Which we felt it wuz our duty to duly solve and settle;

Then after they had said their say, who thought they knowed it all,

I'd floor 'em with some facts I'd got

From My Old Yaller Almanac, Hangin' on the Kitchen Wall.

It beats a regular cyclopedium, that old fashioned yeller book,

And many a pleasant hour in readin' it I've took;

Somehow I've never tired of lookin' through its pages,

Seein' of the different things that's happened in all ages.

One time I wuz elected a Justice of the Peace,

To make out legal documents, a mortgage or a lease,

Them tricks that lawyers have, you bet I knowed them all,

Learned them in My Old Yaller Almanac, Hangin' on the Kitchen Wall.

So now I've bin to New York, and all your sights I've seen,

I s'pose that to you city folks I must look most awful green,

Gee whiz, what lots of fun I've had as I walked round the town,

Havin' Bunco Steerers ask me if I wasn't Mr. Hiram Brown.

I've rode on all your trolloly cars, and hung onto the straps,

When we flew around the corners, sat on other peoples' laps,

Hav'nt had no trouble, not a bit at all,

Read about your city in My Old Yaller Almanac, Hangin' on the Kitchen Wall.

Uncle Josh Weathersby's Arrival in New York

WALL, fer a long time I had my mind made up that I'd cum down to New York, and so a short time ago, as I had my crops all gathered in and produce sold I calculated as how it would be a good time to come down here. Folks at home said I'd be buncoed or have my pockets picked fore I'd bin here mor'n half an hour; wall, I fooled 'em a little bit, I wuz here three days afore they buncoed me. I spose as how there are a good many of them thar bunco fellers around New York, but I tell you them thar

street keer conductors take mighty good
care on you. I wuz ridin' along in one of
them keers, had my pockit book right in my
hand, I alowed no feller would pick my
pockits and git it long as I had it in my
hand, and it shet up tight as a barrel when
the cider's workin'. Wall that conductor feller
he jest kept his eye on me, and every
little bit he'd put his head in the door and
say "hold fast." But I'm transgressin' from
what I started to tell ye. I wuz ridin' along
in one of them sleepin' keers comin' here,
and along in the night some time I felt a feller
rummagin' around under my bed, and I
looked out jest in time to see him goin' away
with my boots, wall I knowed the way that
train wuz a runnin' he couldn't git off with
them without breakin' his durned neck, but
in about half an hour he brot them back,
guess they didn't fit him. Wall I wuz sort
of glad he took em cause he hed em all
shined up slicker 'n a new tin whistle. Wall
when I got up in the mornin' my trubbles
commenced. I wuz so crouded up like,
durned if I could git my clothes on, and when
I did git em on durned if my pants wa'nt on
hind side afore, and my socks got all tangled
up in that little fish net along side of the
bed and I couldn't git em out, and I lost a
bran new collar button that I traded Si Pettingill
a huskin' peg fer, and I got my right
boot on my left foot and the left one on the
right foot, and I wuz so durned badly mixed
up I didn't know which way the train wuz a
runnin', and I bumped my head on the roof
of the bed over me, and then sot down right
suddin like to think it over when some feller
cum along and stepped right squar on my
bunion and I let out a war whoop you could
a heerd over in the next county. Wall, along
cum that durned porter and told me I wuz
a wakin' up everybody in the keer. Then I
started in to hunt fer my collar button, cause
I sot a right smart store by that button, thar
warns another one like it in Punkin Centre,
and I thought it would be kind of doubtful
if they'd have any like it in New York, wall
I see one stuck right in the wall so I tried to
git it out with my jack knife, when along
came that durned black jumpin' jack dressed
in soldier clothes and ast me what I wanted,
and I told him I didn't want anything perticler,
then he told me to quit ringin' the
bell, guess he wuz a little crazy, I didn't see
no bell. Wall, finally I got my clothes on
and went into a room whar they had a row
of little troughs to wash in, and fast as I could

pump water in the durned thing it run out
of a little hole in the bottom of the trough
so I jest had to grab a handful and then
pump some more. Wall after that things
went along purty well fer a right smart while,
then I et a snack out of my carpet bag and
felt purty good. Wall that train got to runnin'
slower and slower 'till it stopped at every
house and when it cum to a double house it
stopped twice. I hed my ticket in my hat
and I put my head out of the window to look
at suthin' when the wind blew my hat off and
I lost the durned old ticket, wall the conductor
made me buy another one. I hed to
buy two tickets to ride once, but I fooled
him, he don't know a durned thing about it
and when he finds it out he's goin to be the
maddest conductor on that railroad, I got a
round trip ticket and I ain't a goin' back on
his durned old road. When I got off the
ferry boat down here I commenced to think
I wuz about the best lookin' old feller what
ever cum to New York, thar wuz a lot of fellers
down thar with buggies and kerridges
and one thing and another, and jest the minnit
they seen me they all commenced to holler--
handsome--handsome. I didn't know
I wuz so durned good lookin'. One feller
tried to git my carpet bag and another tried
to git my umbreller, and I jest told 'em to
stand back or durned if I wouldn't take a
wrestle out of one or two of them, then I
asked one of 'em if he could haul me up to
the Sturtevessant hotel, and by gosh I never
heered a feller stutter like that feller did in
all my life, he said ye-ye-ye-yes sir, and I said
wall how much air you a goin' to charge me,
and he said f-f-f-fif-fif-fifty c-c-cents, and I
sed wall I guess I'll ride with you, but don't
stop to talk about it any more cause I'd
kinder like to git thar. Wall we started out
and when we stopped we wuz away up at the
other end of the town whar thar warn't many
houses, and I sed to him, this here ain't the
Sturtevessant hotel, and he sed n-n-n-no n-s-s-
n-no sir, I sed why didn't you let me out
at the hotel like I told ye, and he sed,
b-b-b-be c-c-c b-b-be cause I c-c-c-c-couldn't
s-s-s-say w-w-w-whoa q-q-q-q-quick enough.
Wall I hed a great time with that feller, but
I got here at last.

Uncle Josh in Society

WALL, I did'nt suppose when I cum down here

to New York that I wuz a goin to flop right into the middle of high toned society, but I guess that's jist about what I done. You see I had an old friend a livin' down here named Henry Higgins, and I wanted to see Henry mighty bad. Henry and me, we wuz boys together down home at Punkin Centre, and I hadn't seen him in a long time. Wall, I got a feller to look up his name in the city almanac, and he showed me whar Henry lived, away up on a street called avenue five. Wall when I seen Henry's house it jist about took my breath away, I wuz that clar sot back. Henry's house is a good deal bigger'n the court house at Punkin Centre. Wall at first I didn't know whether to go in or not, but finally I mustered up my courage, and I went up and rang some new fangled door bell, when a feller with knee britches on cum out and wanted to know who it wuz I wanted to see. Gosh I couldn't say anything fer about a minnit, that feller jist looked to me like a picter I'd seen in a story book. Wall finally I told him I wanted to see Henry Higgins, if it wuz the same Henry I used to know down home at Punkin Centre. Wall I guess Henry he must a heered me talkin', cause he jist cum out and grabbed me by both hands and sed, "why Josh Weathersby, how do you do, cum right in." Wall he took me into the house and introduced me to more wimmin folks than I ever seen before in all my life at one time. I guess they were havin' some kind of society doins at Henry's house, one old lady sed to me, "my dear Mr. Weathersby, I am so pleased to meet you, I've heered Mr. Higgins speak about you so often." Wall by chowder, I got to blushin' so it cum pretty near settin' my hair on fire, but I sed, wall now I'm right glad to know you, you kind-er put me in mind of old Nancy Smith down hum, and Nancy, she's bin tryin' to git married past forty seasons that I kin remember on. Wall Henry took me off into a room by myself, and when I got on my store clothes and my new calf skin boots, I tell you I looked about as scrimptious as any of them. Wall they had a dance, I think they called it a cowtillion, and that wuz whar I wuz right to hum, I jist hopped out on the floor, balanced to partners, swung on the corners, and cut up more capers than any young feller thar, it jist looked as if all the ladies wanted to dance with me. One lady wanted to know if I danced the german, but I told her I only

danced in English.

Wall after that we had something to eat in the dinin' room, and I hadn't any more'n got sot down and got to eatin right good, when that durn fool with the knee britches on insulted me, he handed me a little wash bowl with a towel round it, and I told him he needn't cast any insinuations at me, cause I washed my hands afore I cum in. If it hadn't a bin in Henry's house I'd took a wrestle out of him. Wall they had a lot of furrin dishes, sumthin what they called beef all over mud, and another what they called a-charlotte russia-a little shavin' mug made out of cake and full of sweetened lather, wall that was mighty good eatin', though it took a lot of them, they wasn't very fillin'. Then they handed me somethin' what they called ice cream, looked to me like a hunk of casteel soap, wall I stuck my fork in it and tried to bite it, and it slipped off and got inside my vest, and in less than a minnit I wuz froze from my chin to my toes. I guess I cut a caper at Henry's house.

Uncle Josh in a Chinese Laundry

I S'POSE I got tangled up the other day with the dogondest lookin' critter I calculate I ever seen in all my born days, and I've bin around purty considerable. I'd seen all sorts of cooriosoties and monstrosities in cirkuses and meenagerys, but that wuz the fust time I'd ever seen a critter with his head and tail on the same end. You see I sed to a feller, now whar abouts in New York do you folks git your washin' done; when I left hum to come down here I lowed I had enuff with me to do me, but I've stayed here a little longer than I calculated to, and if I don't git some washin' done purty soon, I'll have to go and jump in the river.

Wall he wuz a bligin sort of a feller, and he told me thar wuz a place round the corner whar a feller done all the washin', so I went round, and there was a sine on the winder what sed Hop Quick, or Hop Soon, or jump up and hop, or some other kind of a durned hop; and then thar wuz a lot of figers on the winder that I couldn't make head nor tail on; it jist looked to me like a chicken with mud on its feet had walked over that winder.

Wall I went in to see bout gittin' my
washin' done, and gosh all spruce gum, thar
was one of them pig tailed heathen Chineeze,
he jist looked fer all the world like a picter
on Aunt Nancy Smith's tea cups. I wuz
sort of sot back fer a minnit, coz 'I sed to
myself--I don't spose this durned critter can
talk English; but seein' as how I'm in here,
I might as well find out. So I told him I'd
like to git him to do some washin' fer me,
and he commenced a talkin' some outlandish
lingo, sounded to me like cider runnin'
out of a jug, somethin' like--ung tong
oowong fang kai moi oo ung we, velly good
washee. Wall I understood the last of it
and jist took his word fer the rest, so I giv
him my clothes and he giv me a little yeller
ticket that he painted with a brush what he
had, and I'll jist bet a yoke of steers agin the
holler in a log, that no livin' mortal man could
read that ticket; it looked like a fly had fell
into the ink bottle and then crawled over the
paper. Wall I showed it to a gentleman
what was a standin' thar when I cum out, and
I sed to him--mister, what in thunder is this
here thing, and he sed "Wall sir that's a sort
of a lotery ticket; every time you leave your
clothes thar to have them washed you git
one of them tickets, and then you have a
chance to draw a prize of some kind." So
I sed--wall now I want to know, how much
is the blamed thing wuth, and he sed "I
spose bout ten cents," and I told him if he
wanted my chants for ten cents he could hav
it, I didn't want to get tangled up in any
lotery gamblin' bizness with that saucer faced
scamp. So he giv me ten cents and he took
the ticket, and in a couple of days I went
round to git my washin', and that pig tailed
heathen he wouldn't let me hev em, coz I'd
lost that lotery ticket. So I sed--now look
here Mr. Hop Soon, if you don't hop round
and git me my collars and ciffs and other
clothes what I left here, I'll be durned if I
don't flop you in about a minnit, I will by
chowder. Wall that critter he commenced
hoppin around and a talkin faster 'n a buzz
saw could turn, and all I could make out
wuz--mee song lay tang moo me oo lay ung
yong wo say mee tickee. Wall I seen jist as
plain as could be that he wuz a tryin' to swindle
me outen my clothes, so I made a grab
fer him, and in less 'n a minnit we wuz a
rollin' round on the floor; fust I wuz on top,
and then Mr. Hop Soon wuz on top, and
you couldn't hav told which one of us the
pig tail belonged to. We upset the stove

and kicked out the winder, and I sot Mr. Hop Soon in the wash tub, and when I got out of thar I had somebody's washin' in one hand and about five yards of that pig tail in tother, and Mr. Hop Soon, he wuz standin' thar yellin'--ung wa moo ye song ki le yung noy song oowe pelecee, pelecee, pelecee. I had quite a time with that heathen critter.

Uncle Josh in a Museum

WHEN I wuz in New York one day I wuz a walkin' along down the street when I cum to a theater or play doins' of some kind or other, so I got to lookin' at the picters, and I noticed whar it sed it only cost ten cents to go in, and I alowed I might as well go in and see it. Wall I don't spose I'd bin in thar over five minutes afore I made myself the laffin' stock of every one in thar. I noticed a feller a sottin' thar gittin' his boots blacked, and thar was a durned little pick pockit a pickin' his pockits. Wall I didn't want to see him git robbed, so I went right up to him and I sed--look out mister, you air gittin' your pockits picked, wall sir, that durned cuss never sed a word and every body commenced to laff, and I looked round to see what they wuz a laffin' at, and it wan't no man at all, nothin' only a durned old wax figger. I never felt so durned foolish since the day I popped the question to Samantha. Wall then I looked round a spell longer, and thar wuz a feller what they called the human pin cushion, and he wuz stuck chock full of needles and pins and looked like a hedge hog; he'd be a mighty handy feller at a quiltin'. Wall, then a feller cum along and sed, "everybody over to this end of the hall." Wall, I went along with the rest of them, and durn my buttins if thar wa'nt a feller what had more picters painted on him than thar is in a story book. Wall, I'd jist got to lookin' at him when that feller what had charge sed, "right this way everybody," and we all went into whar they wuz havin' the theater doins', and I got sot down and a feller cum out and sung a song I hadn't heered since I wuz a youngster. Neer as I kin remember it wuz this way--

Kind friends I hadn't had but one sleigh ride this year,
And I cum within one of not bein' here,
The facts I'll relate near as I kin remember,
It happened some time 'bout last December.

Li too ra loo ri too ra loo
ri too ra loo la ri do.

The load was composed of both girls and boys,
All tryin' to outdo the other in noise.
And the way that we guarded agin the cold weather
Wuz settin' all up spoon fashion together.
Li too ra loo ri too ra loo
ri too ra loo ri li do.

Wall, they had a parrit in that place and the way he sputtered and jabbered and talked! He wuz a whole show all to himself. Wall, I bought one of them birds from a feller one time--he said it wuz a good talker. Wall, I took it hum and hed it about three months, and it never sed a durned word. I put in most of my spare time tryin' to git it to say "Uncle Josh," but the durned critter wouldn't do it, so I got mad at him one day and throwed him out in the barn yard amongst the chickens, and left him thar. Wall, when I went out the next mornin', I tell you thar wuz a sight. Half of them chickens wuz dead, and the rest of 'em wuz skeered to death, and that durned parrit had a rooster by the neck up agin the barn, and jist a givin' him an awful whippin', and every time he'd hit him he'd say, "Now you say Uncle Josh, gol durn you, you say Uncle Josh."

Uncle Josh in Wall Street

I USED to read in our town paper down home at Punkin Centre a whole lot about Wall street and them bulls and bears, and one thing and another, so I jist sed to myself--now Joshua, when you git down to New York City, that's jist what you want to see. Wall, when I got to New York, I got a feller to show me whar it wuz, and I'll be durned if I know why they call it Wall street; it didn't hav any wall round it. I walked up and down it bout an hour and a half, and I couldn't find any stock exchange or see any place fer watterin' any stock. I couldn't see a pig nor a cow, nor a sheep nor a calf, or anything else that looked like stock to me. So finally I sed to a gentleman--Mister, whar do they keep the menagery down here. He sed "what menagery?" I sed the place whar they've got all them bulls and bears a fitin'. Wall he looked

at me as though he thought I wuz crazy, and I guess he did, but he sed "you cum along with me, guess I can show you what you want to see." Wall I went along with him, and he took me up to some public institushun, near as I could make out it wuz a loonytick asylem. Wall he took me into a room about two akers and a half squar, and thar wuz about two thousand of the crazyest men in thar I ever seen in all my life. The minnit I sot eyes on them I knowed they wuz all crazy, and I'd hav to umer them if I got out of thar alive. One feller wuz a standin' on the top of a table with a lot of papers in his hand, and a yellin' like a Comanche injin, and all the rest of them wuz tryin' to git at him. Finally I sed to one of 'em--Mister, what are you a tryin' to do with that feller up thar on the table? And he sed, "Wall he's got five thousand bushels of wheat and we are tryin' to git it away from him." Wall, jist the minnit he sed that I knowed fer certain they wuz all crazy, cos nobody but a crazy man would ever think he had five thousand bushels of wheat in his coat and pants pockits. Wall when they wan't a looking I got out of thar, and I felt mighty thankful to git out. There wuz a feller standin' on the front steps; he had a sort of a unyform on; I guess he wuz Superintendent of the institushun; he talked purty sassy to me. I sed, Mister, what time does the fust car go up town. He sed "the fust one went about twenty-five years ago." I sed to him--is that my car over thar? He sed "no sir, that car belongs to the street car company." I sez, wall guess I'll take it anyhow. He says "you'd better not, thar's bin a good many cars missed around here lately." I sed, wall now, I want to know, is thar anything round here any fresher than you be? He sed, "yes, sir, that bench you're a sotten on is a little fresher; they painted it about ten minnits ago." Wall, I got up and looked, and durned if he wasn't right.

Uncle Josh and the Fire Department

ONE day in New York, I thot I'd rite a letter home. Wall after I'd got it all writ, I sed to the landlord of the tavern--now, whar abouts in New York do you keep the post offis? And he sed, "what do you want with the post offis?" So I told him I'd jist writ a letter home to mother and Samantha Ann, and

I'd like to go to the post offis and mail it. And he told me "you don't have to go to the post offis, do you see that little box on the post thar on the corner?" I alowed as how I did. Wall he says, "You jist go out thar and put your letter in that box, and it will go right to the post offis." I sed--wall now, gee whiz, ain't that handy. Wall I went out thar, and I had a good deal of trouble in gittin' the box open, and when I did git it open, thar wan't any place to put my letter, thar wuz a lot of notes and hooks and hinges, and a lot of readin,' it sed-- "pull on the hook twice and turn the knob," or somethin, like that, I couldn't jist rightly make it out. Wall I yanked on that hook 'till I tho't I'd pull it out by the roots, but I couldn't git the durned thing open, then I turned on the knob two or three times, and that didn't do any good, so I pulled on the hook and turned on the knob at the same time, and jist then I think all the fire bells in New York commenced to ringin' all to onct. Wall I looked round to see whar the fire wuz, and a lot of fire ingines and hook and ladder wagons cum a gallopin' up to whar I stood, and they had a big sody water bottle on wheels, and it busted and squirted sody water all over me. Wall one of them fire fellers, lookin' jist like I'd seen them in picters in Ezra Hoskin's insurance papers, he cum up to me madder'n a hornet, and he sed "what are you tryin' to do with that box?" So I told him I'd jist writ a letter home, and I wuz a tryin' to mail it. He sed "why you durned old green horn, you've called out the hull fire department of New York City." Wall I guess you could have knocked me down with a feather. I sed-- wall you'r a purty healthy lookin' lot of fellers, it won't hurt ye any to go back, will it? Wall he sed, "thars your letter box over on thother corner, now you let this box alone." Wall they all drove away, and I went over to the other box, but I didn't know whether to touch it or not, I didn't know but maybe I'd call out the state legislater if I opened it. Wall while I wuz a standin' thar a feller cum along and looked all round, and when he thot thar wan't any body watchin' him, he opened that box and commenced takin' the letters out. Wall I'd heered a whole lot 'bout them post offis robbers, when I wuz post master down home at Punkin Center, so jist arrested him right thar, I took him by the nap of the neck and flopped him right down on the side walk,

and sot on him, I hollered--MURDER! PERLEES!
and every other thing I could think of, and
a lot of constables and town marshalls cum a
runnin' up, and one of them sed "what are
you holdin' this man fer?" and I told him
I'd caught him right in the act of robbin'
the United States Post Offis, and by gosh I
arrested him. Wall they all commenced a
laffin', and I found out I'd arrested one of
the post masters of New York City.

I lost mother's letter and she never did git it.

Uncle Josh in an Auction Room

I'D seen a good many funny things in New York at
one time and another, so the last day I wuz
thar, I wuz a packin' up my traps, a gittin'
ready to go home, when I jist conclooded I'd go
out and buy somethin' to remember New York by.

Wall I wuz a walkin' along down the
street when I cum to a place whar they wuz
auckshuneerin' off a lot of things. I stopped
to see what they had to sell. Wall that place
wuz jist chuck full of old-fashioned cooriositys.
I saw an old book thar, they sed it wuz
five hundred years old, and it belonged at
one time to Loois the Seventeenth or Eighteenth,
or some of them old rascals; durned
if I believe anybody could read it.

Wall I commenced a biddin' on different
things, but it jist looked as though everybody
had more money than I did, and they
sort of out-bid me; but finally they put up
an old-fashioned shugar bowl fer sale, and I
wanted to git that mighty bad, cos I thought
as how mother would like it fust rate. Wall
I commenced a biddin' on it, and it wuz
knocked down to me fer three dollars and
fifty cents I put my hand in my pockit to
git my pockit book to pay fer it, and by gosh
it was gone. So I went up to the feller what
wuz a sellin' the things, and I sed--now look
here mister, will you jist wait a minnit with
your "goin' at thirty make it thirty-five,
once, twice, three times a goin'", and he
sed "wall now what's the matter with you?"
And I sed, there's matter enuff, by gosh;
when I cum in here I had a pockit book in
my pockit, had fifty dollars in it, and I lost
it somewhars round here; I wish you'd say
to the feller what found it that I'll give five
dollars fer it; another feller sed "make it

ten," another sed "give you twenty," and another sed "go you twenty-five."

Durned if I know which one of 'em got it; when I left they wuz still a biddin' on it.

Advice--Advice is somethin' the other feller can't use, so he gives it to you.

--Punkin Centre Philosophy.

Uncle Josh on a Fifth Ave. 'Bus

I WUZ always sort of fond of ridin', so I guess while I wuz down in New York I rode on about everything they've got to ride on thar. I wuz on hoss cars and hot air cars, and them sky light elevated roads. Wall, I had jist about cum to the conclushun that every street in New York had a different kind of a street car on it, but I found one that didn't have care of any kind, I think they call it Avenoo Five. Wall, I wuz a standin' thar one day a watchin' the people and things go by, when all to onct along cum the durndest lookin' contraption I calculate I ever seen in my life. It wuz a sort of a wagon, kind of a cross between a band wagon and a hay rack, and it had a pair of stairs what commenced at the hind end and rambled around all over the wagon. I sed to a gentleman standin' thar: "Mr. in the name of all that's good and bad, what do you call that thing?" He sed: "Wall, sir, that's a Fifth Avenoo 'bus." I sed: "Wall, now, I want to know, kin I ride on it?" And he sed: "You kin if you've got a nickel." Wall, I got in and sot down, and I jist about busted my buttins a laffin' at things what happened in that 'bus. Thar wuz a young lady cum in and sot down, and she had a little valise in her hand, 'bout a foot squar. Wall, she opened the valise and took out a purse and shet the valise, then she opened the purse and took out a dime, and shet the purse, opened the valise and put in the purse, and shet the valise, then she handed the dime to a feller sottin' out on the front of the 'bus, and he give her a nickel back. Then she opened the valise and took out the purse, shet the valise and opened the purse and put in the nickel and shet the purse, opened the valise and put in the purse and shet the valise, then sed, "Stop the bus, please." Wall, I had to snicker right out,

though I done my best not to, but I jist couldn't help it. I didn't have any small change so I handed the feller a five-dollar bill. Wall, that feller jist sot and looked at it fer a spell, then he sed "whoa!" stopped the hosses, cum round to the hind end of the 'bus and he sed: "Who give me that five-dollar bill?" I sed: "I did, and it was a good one, too." He sed: "Wall, you cum out here, I want to see you." Wall, I didn't know what he wanted, but I jist made up my mind if he indulged in any foolishness with me I'd flop him in about a minnit. Wall, I got out thar, and he sed: "Now look here, honest injun, did you give me that five-dollar bill?" I sed: "Yes, sir, that's jist what I done," and he sed, "Wall, now, which one of the hosses do you want?" Gosh, I don't believe I'd gin him five dollars fer the whole durned outfit.

Ambition--Somethin' that has made one man a senator, and another man a convict.

--Punkin Centre Philosophy

Uncle Josh in a Department Store

ONE day while I wuz in New York I sed to a feller, now whar kin I find one of them stores whar they hav purty near everything to sell what thar is on earth, and he sed "I guess you mean a department store, don't you?" I sed, wall I don't know bout that; they may sell departments at one of them stores, but what I want to git is some muzlin and some caliker. Wall he showed me which way to go, and I started out, and wuz walkin' along down the street lookin' at things, when some feller throwed a bananer peelin' on the sidewalk. Wall now I don't think much of a man what throws a bananer peelin' on the sidewalk, and I don't think much of a bananer what throws a man on the sidewalk, neether. Wall, by chowder, my foot hit that bananer peelin' and I went up in the air, and cum down ker-plunk, and fer about a minnit I seen all the stars what stronomy tells about, and some that haint been discovered yit. Wall jist as I wuz pickin' myself up a little boy cum runnin' cross the street and he sed "Oh mister, won't you please do that agin, my mother didn't see you do it." Wall I wish I could a got my hands on that

little rascal fer about a minnit, and his mother would a seen me do it.

I found one of them stores finally, and I got on the inside and told a feller what I wanted, and he sent me over to a red-headed girl, and she sent me over to a bald-headed feller; she sed he didn't have anythin' to do only walk the floor and answer questions. Wall I went up to him and I sed, mister I'm sort of a stranger round here, wish you'd show me round 'til I do a little bargainin'. And he sed "Oh you git out, you've got hay seed in your hair." Wall I jist looked at that bald head of hisn, and I sed, wall now, you haint got any hay seed in YOUR hair, hav you? Everybody commenced a laffin', and he got purty riled, so he sed, smart like, "jist step this way, please." Wall he showed me round and I bought what I wanted, and when I cum to pay the feller what I had to pay, it didn't look as though I wuz a goin' to git any of my money back. I handed him a ten dollar bill, and he jist took it and put it in a little baskit and hitched it onto a wire, and the durned thing commenced runnin' all over the store. Wall now you can jist bet your boots I lit out right after it; I chased it up one side and down the other, I knocked down five or six wimmin clerks, and I upset five or six bargain counters; I took a wrastle out of that bald-headed feller, and jist then some one commenced to holler "CASH" and I sed yep, that's what I'm after. Wall I chased that durned little baskit round 'til I got up to it, and when I did I was right thar whar I started from. Gee whiz, I never felt more foolish in all my life.

Prosperity--Consists principally of contentment; for the man who is contented is prosperous, in his own way of thinking, though his neighbors may have a different opinion.

--Punkin Centre Philosophy.

Uncle Josh's Comments on the Signs Seen in New York

I SEEN a good many funny things when I wuz in New York, but I think some of the sines what they've got on some of the bildins' are 'bout as funny as anything I ever seen in my life.

I wuz walkin' down the street one day and I seen a sine, it sed "Quick Lunch."

Wall, I felt a little hungry, so I went into the resturant or bordin' house, or whatever they call it, and they had some sines hangin' on the walls in thar that jist about made me laff all over. I noticed one sine sed "Put your trust in the Lord," and right under it wuz another sine what sed "Try our mince pies." Wall, I tried one of them, and I want to tell you right now, if you eat many of them mince pies you want to put your trust in the Lord.

Wall, I got out of thar, and I walked along fer quite a spell, and finally I cum to a store what had a lot of red, white and blue, and yeller and purple lights in the winder. Wall, I stopped to look at it, cos it wuz a purty thing, and they had a sine in that winder that jist tickled me, it sed, "Frog in your throat 10C." I wouldn't put one of them critters in my throat fer ten dollars.

Wall, jist a little further up the street I seen another sine what sed "Boots blacked on the inside." Now, any feller what gits his boots blacked on the inside ain't got much respect fer his socks. I git mine blacked on the outside. Then I cum to a sine what had a lot of 'lectric lights shinin' on it, and I could read it jist as plain as day; so I happened to turn round and when I looked at that sine agin, it wa'nt the same sine at all, and jist then it changed right in front of my very eyes, and I cum to the conclooshun that some feller on the inside wuz a turnin' on it jist to have fun with folks, so I cum away; but I had a mighty good laff or two watchin' other folks git fooled, cos it would turn fust one way and then the t'other, and 'fore you could make up your mind what it wuz, the durned thing wouldn't be that at all.

A little further up the street I seen a sine what sed, "This is the door." Now, any durned fool could see it wuz a door. And then I seen another sine what sed "Walk in." Wall, now, I wunder how in thunder they thought a feller wuz a goin' to cum in, on hoss back, or on a bisickle, or how. And then I seen another sine, it wuz in a winder and had a lot of tools around it, and the sine sed, "Cast iron sinks." Wall, now, any durned fool what don't know that cast iron sinks, ought to have some one feel his head and find out what ails him.

Uncle Josh on a Street Car

NOW I'll jist bet I had more fun to the squar
inch while I wuz in New York, than any old feller
what ever broke out of a New England smoke house.
I had a little the durnd'st time a ridin' on
them street cars what they got thar. Wall I
wa'nt a ridin' on 'emnear as much as I wuz a runnin'
after 'em tryin' to ketch 'em. Gosh, I wuz
a runnin' after street cars and fire ingines,
and every durned thing with red wheels on
it, I calculate I run about a mile and a half
after a feller one day to tell him the water
what he had in his wagon wuz all leakin'
out, and when I caught up to him I found
out it wuz a durned old sprinklin' cart.

Wall I got on one of them street cars one
day, and it wuz purty crowded, and thar
wa'nt any place fer me to sot down, so I had
to hang onto one of them little harness straps
along side of the car. So I got holt of a
strap and I wuz hangin' on, when the conductor
sed "old man, you'r goin' to be in
the road thar, you'd better move up a little
further, wall I moved up a little ways and I
stepped on a feller's toe, and gee whiz, he
got madder'n a wet hen, he sed, 'can't you
see whar you'r a steppin'?" I sed, "guess
I kin, but you brought them feet in here,
and I've got to step some whar." Wall
every one begin to laff, and the conductor
sed, "old man you'r makin' too much trouble,
you'll have to move for'ard again," and
I got off 'n the gosh durned old car; I paid
him a nickel to ride, but I guess I might as
well have walked, I wuz a walkin' purty
much all the time I wuz in thar.

Wall I got onto another car, and I got
sot down, and I never laffed so much in all
my life. Up in one end of the car thar wuz
a little slim lady, and right along side of her
wuz a big fleshy lady, and it didn't look as
though the little slim lady wuz a gittin'
more'n about two cents and a half worth of
room, so finally she turned round to the
fleshy lady and sed, "they ought to charge
by weight on this line," and the big lady sed
"Wall if they did they wouldn't stop fer
you." Gosh I had to snicker right out loud.

Thar wuz a little boy a sottin' alongside
of the big lady, and three ladys got onto the
car all to onct, and thar wa'nt any place fer

'em to sot down, and so the big lady sed--
"little boy, you'd oughter git up and let one
of them ladys sot down," and the little boy
sed, "you git up and they can all sot down."
Wall by that time your uncle wuz a laffin'
right out.

Sottin' right alongside of me wuz a lady
and the had the purtiest little baby I calculate
I'd ever seen in all my born days, I
wanted to be sociable with the little feller
so I jist sort of waved my hand at him, and
sed how-d'e-do baby, and that lady just
looked et me scornful like and sed "rubber,"
wall I wuz never more sot back, I guess you
could have knocked me down with a feather,
I thought it was a genuine baby, I didn't
know the little thing was rubber.

Wall I noticed up in one end of the car
thar wuz a little round masheen, and the
conductor had a clothes line tied to it, and
every time he got a nickel he'd yank on that
clothes line, and fust it sed in and then it sed
out, I couldn't tell what all them little ins
and outs meant, but I jist cum to the conclusion
it showed how much the conductor
wuz in and the company wuz out.

Wall I got to talkin' to that feller on the
front end of the car, and he wuz a purty
nice sort of a feller, he showed me how
every thing worked and told me all about it,
wall when I got off I sed--good bye, mister,
hope I'll see you agin some time, and he
sed, "oh, I'll run across you one of these
days," I told him by gosh he wouldn't run
across me if I seen him a comin'.

My Fust Pair of Copper Toed Boots

THAR'S a feelin' of pleasure, mixed in with some pain,

That over my memory scoots,

When I think of my boyhood days once again

And my fust pair of copper toed boots.

How our folks stood around when I fust tried them on,

And bravely marched out on the floor,

And father remarked "thar a mighty good fit

And the best to be had at the store."

That night, I remember, I took them to bed,

With the rest of us little galoots,

And among other things in my prars which I sed

Wuz a reference to copper toed boots.

And then in the mornin' the fust one on hand

Wuz me and my new acquisition,

And thar wuzn't a spot in the house that I missed,

From the garret clar down to the kitchen.

Then with feelin's expandin', and huntin' fer room,

I concluded I'd help do the chores;

Fer I felt as though somethin' wuz goin' to bust

If I didn't git right out of doors.

But those boots they were new, and the ice it wuz slick,

And I couldn't get one way or tother,

And I jist had to stand right there in one spot

And holler like thunder fer mother.

But trouble's a blessing sometimes in disguise

Fer I larned right thar on the spot,

That the best sort of knowledge to hav in this world

Is that by experience taught.

So though many years have since passed away,

And I've ventured on various routes,

I'm still tryin' things jist as risky today

As my fust pair of copper toed boots.

Uncle Josh in Police Court

I NEVER wuz in a town in my life what had as
many cort houses in it as New York has got.
It jist seemed to me like every judge in New

York had a cort house of his own, and most of them cort houses seemed to be along side of some markit house. Thar wuz the Jefferson Markit Cort, and the Essicks Markit Cort, and several other corts and markits, and markits and corts, I can't remember now. Wall, I used to be Jestice of the Peece down home at Punkin Center, and I wuz a little anxious to see how they handled law and jestice in New York City, so one mornin' I went down to one of them cort houses, and thar wuz more different kinds of people in thar than I ever seen afore. Thar wuz all kinds of nationalitys--Norweegans, Germans, Sweeds, Hebrews, and Skandynavians, Irish and colored folks, old and young, dirty and clean, good, bad and worse. The Judge, he wuz a sottin' up on the bench, and a sayin,: "Ten days; ten dollars; Geery society; foundlin' asylum; case dismissed; bring in the next prisoner," and the Lord only knows what else.
Wall, some of the cases they tried in that cort house made me snicker right out loud. They brought in a little Irish feller, and the Judge sed: "Prisoner, what is your name?" And the little Irish feller sed: "Judge, your honor, my name is McGiness, Patrick McGiness." And the Judge sed: "Mr. McGiness, what is your occupation?" And the little Irish feller sed: "Judge, your honor, I am a sailor." The Judge sed: "Mr. McGiness, you don't look to me as though you ever saw a ship in all your life." And the little Irish feller sed: "Wall Judge, your honor, if I never saw a ship in me life, do you think I cum over from Ireland in a wagon?" The Judge sed: "Case dismissed. Bring in the next prisoner."

Wall, the next prisoner what they brought in had sort of an impediment in his talk, and the way he stuttered jist beat all. The Judge sed: "Prisoner, what is your name?" And the prisoner sed: "Jd-Jd-J-J-Judge, yr-yr-yo-yo-your h-h-h-hon-hon-honor, m-mm-my-my n-n-na-na-name is-is-is----." The Judge sed: "Never mind, that will do. Officer, what is this prisoner charged with?" And the officer sed: "Judge, your honor, the way he talks sounds to me like he might be charged with sody water." Gosh, I got to laffin' so I had to git right out of the cort house.

It sort of made me think of a law soot we had down hum when Jim Lawson wuz Jestice of the Peece. You see it wuz like this:

One spring Si Pettingill wuz goin' out to Mizoori to be gone 'bout a year, and he'd sold off 'bout all his things 'cept one cow, and he didn't want to part with the cow, 'cause she wuz a mighty good milker, so he struck a bargin with Lige Willet. Lige wuz to keep the cow, paster and feed her, and generally take keer on her fer the milk she giv. Wall, finally Si cum hum, and he went to Lige's place one day and sed: "Wall, Lige, I've cum over to git my cow." And Lige sed: "Cum after your cow? Wall, if you've got any cow round here I'll be durned if I know it." Si sed: "Wall, Lige, I left my cow with you." And Lige sed: "Wall, that's a year ago, and she's et her head off two or three times since then." So Si sed: "Wall, Lige, you've had her milk fer her keep." And Lige sed: "Milk be durned, she went dry three weeks after you left, and she ain't give any milk since, and near as I can figger it out, seems to me as how I've pestered her and fed her all this time, she's my cow." Si sed: "No, Lige, that wa'nt the bargin." But Lige sed: "Bargin or no bargin, I've got her, and seein' as how posession is 'bout nine points in the law, I'm goin' to keep her."

So they went to law about it, and all Punkin Centre turned out to heer the trial. Wall, after Jim Lawson had heered both sides of the case, he sed: "The Cort is compelled, from the evidence sot forth in this case, to find for the plaintiff, the aforesaid Silas Pettingill, as agin' the defendant, the aforesaid Elijah Willet. We find from the evidence sot forth that the cow critter in question is a valuable critter, and wuth more 'n a year's paster and keep, and, tharfore, it is the verdict of this cort that the aforesaid defendant, Elijah Willet, shall keep the cow two weeks longer, and then she is hisn."

Uncle Josh at Coney Island

I'D heerd tell a whole lot at various times 'bout that place what they call Coney Iland, and while I wuz down In New York, I jist made up my mind I wuz a goin' to see it, so one day I got on one of them keers what goes across the Brooklyn bridge, and I started out for Coney Iland. Settin' right along side of me in the keer wuz an old lady, and she seemed sort of figity 'bout somethin' or

other, and finaly she sed to me "mister, do these cars stop when we git on the other side of the bridge?" I sed, wall now if they don't you'll git the durndest bump you ever got in your life.

Wall we got on the other side, and I got on one of them tra-la-lu cars what goes down to Coney Iland. I give the car feller a dollar, and he put it in his pockit jist the same as if it belonged to him. Wall, when I wuz gittin' purty near thar I sed, Mister, don't I git any change? He sed, "didn't you see that sign on the car?" I sed, no sir. Wall he sez "you better go out and look at it."

Wall I went out and looked at it, and that settled it. It sed "This car goes to Coney Iland without change." Guess it did; I'll be durned if I got any.

Wall we got down thar, and I must say of all the pandemonium and hubbub I ever heered in my life, Coney Iland beats it all. Bout the fust thing I seen thar wuz a place what they called "Shoot the Shoots." It looked like a big hoss troff stood on end, one end in a duck pond and tother end up in the air, and they would haul a boat up to the top and all git in and then cum scootin' down the hoss troff into the pond. Wall I alowed that ud be right smart fun, so I got into one of the boats along with a lot of other folks I never seed afore and don't keer if I never see agin. They yanked us up to the top of that troff and then turned us loose, and I jist felt as though the whole earth had run off and left us. We went down that troff lickety split, and a woman what wuz settin' alongside of me, got skeered and grabbed me round the neck; and I sed, you let go of me you brazen female critter. But she jist hung on and hollered to beat thunder, and everybody wuz a yellin' all to onct, and that durned boat wuz a goin' faster'n greased lightnin' and I had one hand on my pockit book and tother on my hat, and we went kerslap dab into that duck pond, and the durned boat upsot and we went into the water, and that durned female critter hung onto me and hollered "save me, I'm jist a drownin'." Wall the water wasn't very deep and I jist started to wade out when along cum another boat and run over us, and under we went ker-souse. Wall I managed to get out to the bank, and that female woman sed I was a base vilian to not rescue

a lady from a watery grave. And I jist told
her if she had kept her mouth shet she
wouldn't hav swallered so much of the pond.

Wall they had one place what they called
the Middle Way Plesumps, and another place
what they called The Streets of Caro, and they
had a lot of shows a goin' on along thar.
Wall I went into one of 'em and sot down,
and I guess if they hadn't of shet up the show
I'd a bin sottin' thar yet. I purty near
busted my buttins a laffin'. They had a lot
of gals a dancin' some kind of a dance; I
don't know what they called it, but it sooted
me fust rate. When I got home, the more
I thought about it the more I made up my
mind I'd learn that dance. Wall I went out
in the corn field whar none of the neighbors
could see me, and I'll be durned if I
didn't knock down about four akers of corn,
but I never got that dance right. I wuz the
talk of the whole community; mother didn't
speak to me fer about a week, and Aunt
Nancy Smith sed I wuz a burnin' shame
and a disgrace to the village, but I notice
Nancy has asked me a good many questions
about jist how it was, and I wouldn't wonder
if we didn't find Nancy out in the cornfield
one of these days.

Uncle Josh at the Opera

WALL, I sed to mother when I left hum, now
mother, when I git down to New York City I'm
goin' to see a regular first-class theater.
We never had many theater doin's down our way.
Wall, thar wuz a theater troop cum to Punkin
Centre along last summer, but we
couldn't let 'em hav the Opery House to
show in 'cause it wuz summer time and the
Opery House wuz full of hay, and we couldn't
let 'em hav it 'cause we hadn't any place
to put the hay. An then about a year and a
half ago thar wuz a troop cum along that
wuz somethin' about Uncle Tom's home;
they left a good many of their things behind
'em when they went away. Ezra Hoskins
he got one of the mules, and he tried to
hitch it up one day; Doctor says he thinks
Ezra will be around in about six weeks. I
traded one of the dogs to Ruben Hendricks
fer a shot gun; Rube cum over t'other day,
borrowed the gun and shot the dog.

Wall, I got into one of your theaters

here, got sot down and wuz lookin' at it; and it wuz a mighty fine lookin' pictur with a lot of lights shinin' on it, and I wuz enjoyin' it fust rate, when a lot of fellers cum out with horns and fiddles, and they all started in to fiddlin' and tootin', end all to once they pulled the theatre up, and thar wuz a lot of folks having a regular family quarrel. I knowed that wasn't any of my business, and I sort of felt uneasy like; but none of the rest of the folks seemed to mind it any, so I calculated I'd see how it cum out, though my hands sort of itched to get hold of one feller, 'cause I could see if he would jest go 'way and tend to his own business thar wouldn't be any quarrel. Wall, jest then a young feller handed me a piece of paper what told all about the theater doin's, and I got to lookin' at that and I noticed on it whar it sed thar wuz five years took place 'tween the fust part and the second part. I knowed durned well I wouldn't have time to wait and see the second part, so I got up and went out. Wall, them theater doin's jest put me in mind of somethin' what happened down hum on the last day of school. You see the school teacher got all the big boys and the big girls, and the boys they read essays and the girls recited poetry. One of the Skinner girls recited a piece that sooted me fust rate. Neer as I kin remember it went somethin' like this:

How nice to hear the bumble-bee
    When you go out a fishin',
But if you happen to sot down on him,
    He'll spoil your disposition.

I liked that; thar wuz somethin' so touchin' about it. Then the school teacher he got all the girls in the 'stronomy class and he dressed them up to represent the different kinds of planits. He had one girl to represent the sun--she wuz red-headed; and another one to represent the moon, and another one fer Mars, and another one fer Jerupetir, and it looked mighty fine, and everythin' wuz a gettin' along fust rate 'til old Jim Lawson 'lowed he could make an improvement on it; so he went out and got a colord girl, and he wanted to sot her between the sun and the moon and make an eklips. And as usual he busted up the whole doin's.

Uncle Josh at Delmonico's

I USED to hear the summer boarders tell a whole lot about a place here in New York kept by Mr. Delmonico. Thar's bin about ten thousand summer boarders down to Punkin Centre one time and another, and I guess I've carried the bundles and stood the grumblin' from about all of them; and when anyone of 'em would find fault with anythin' I used to ast him whar he boarded at in New York, and they all told me at Mr. Delmonico's; so I'd cum to the conclusion that Mr. Delmonico must hav a right smart purty good sized tavern; and I sed to mother--now mother, when I git down to New York that's whar I'm goin' to board, at Mr. Delmonico's.

Wall, I got a feller to show me whar it wuz, and when I got on the inside I don't s'pose I wuz ever more sot back in all my life; guess you could have knocked my eyes off with a club; they stuck out like bumps on a log. Wall sir, they had flowers and birds everywhere, and trees a settin' in wash tubs, didn't look to me as though they would stand much of a gale; and about a hundred and fifty patent wind mills runnin' all to onct, and out in the woods somewhar they had a band a-playin'. I couldn't see 'em but I could hear 'em; guess some of 'em wuz a havin' a dance to settle down their dinner; I couldn't tell whether it was a society festival or a camp meetin' at feedin' time. Wall, one feller cum up to me and commenced talkin' some furrin language I didn't understand, somethin' about bon-sour, mon-sour. I jist made up my mind he wuz one of them bunco fellers, and I wouldn't talk to him. Then another feller cum up right smart like and wanted to know if I'd hav my dinner table de hotel or all over a card, and I told him if it wuz all the same to him he could bring me my dinner on a plate. Wall, he handed me a programme of the dinner and I et about half way down it and drank a bottle of cider pop what he give me, and it got into my head, and I never felt so durn good in all my life. I got to singin' and I danced Old Dan Tucker right thar in the dinin' room, and I took a wrestle out of Mr. bon-sour mon-sour; and jist when I got to enjoyin' myself right good, they called in alot of constables, and it cost me sixteen dollars and forty-five cents, and then they took me out ridin' in a little blue wagon

with a bell on it, and they kept ringin' the
bell every foot of the way to let folks know
I wuz one of Mr. Delmonico's boarders.

It is Fall

THE days are gettin' shorter, and
the summer birds are leaving,

The wind sighs in the tree tops,
as though all nature was grieving;

The leaves they drop in showers, there's a
blue haze over all,

And a feller is reminded that once again it's
Fall.

It is a glorious season, the crops most gathered
in,

The wheat is in the granary and the oats are
in the bin;

A feller jest feels splendid, right in harmony
with all,

The old cider mill a-humin', 'gosh, I know
it's Fall.

I hear the Bob White whistlin' down by the
water mill,

While dressed in gorgeous colors is each
valley, knoll and hill;

The cows they are a-lowing, as they slowly
wander home,

And the hives are just a-bustin' with the
honey in the comb.

Soon be time for huskin' parties, or an apple
paring bee,

And the signs of peace and plenty are just
splendid for to see;

The flowers they are drooping, soon there
won't be none at all,

Old Jack Frost has nipped them, and by that

I know it's Fall.

The muskrat has built himself a house down by the old mill pond,

The squirrels are laying up their store from the chestnut trees beyond;

While walking through the orchard I can hear the ripe fruit fall;

There's an air of quiet comfort that only comes with Fall.

The wind is cool and bracing, and it makes you feel first-rate,

And there's work to keep you going from early until late;

So you feel like giving praises unto Him who doeth all,

Nature heaps her blessings on you at this season, and it's Fall.

The nights are getting frosty and the fire feels pretty good,

I like to see the flames creep up among the burning wood;

Away across the hilltops I can hear the hoot owl call,

He is looking for his supper, I guess he knows its Fall.

And though the year is getting old and the trees will soon be bare,

There's a satisfactory feeling of enough and some to spare;

For there's still some poor and needy who for our help do call,

So we'll share with them our blessings and be thankful that it's Fall.

Si Pettingill's Brooms

WALL, one day jist shortly after sap season wuz over, we wuz all sottin' round Ezra Hoskins's store, talkin' on things in general, when up drove Si Pettingill with a load of brooms. Wall, we all took a long breath, and got ready to see some as tall bargainin' as wuz ever done in Punkin Centre. 'Cause Si, he could see a bargain through a six-inch plank on a dark night, and Ezra could hear a dollar bill rattle in a bag of feathers a mile off, and we all felt mighty sartin suthin' wuz a goin' to happen. Wall, Si, he sort er stood 'round, didn't say much, and Ezra got most uncommonly busy--he had more business than a town marshal on circus day.

Wall, after he had sold Aunt Nancy Smith three yards of caliker, and Ruben Hendricks a jack-knife, and swapped Jim Lawson a plug of tobacker fer a muskrat hide, he sed: "How's things over your way, Si?" Si remarked: "things wuz 'bout as usual, only the water had bin most uncommon high, White Fork had busted loose and overflowed everything, Sprosby's mill wuz washed out, and Lige Willits's paster wuz all under water, which made it purty hard on the cows, and Lige had to strain the milk two or three times to git the minnews out of it. Whitaker's young 'uns wuz all havin' measles to onct, and thar wuz a revival goin' on at the Red Top Baptist church, and most every one had got religion, and things wuz a runnin' 'long 'bout as usual."

Deacon Witherspoon sed: "Did you git religion, Si?" Si sed: "No, Deacon; I got baptized, but it didn't take--calculated I might as well have it done while thar wuz plenty of water."

"Thought I'd cum over today, Ezra; I've got some brooms I'd like to sell ye." Ezra sed: "Bring 'em in, Si, spring house cleanin' is comin' on and I'll most likely need right smart of brooms, so jist bring 'em in." Si sed: "Wall, Ezra, don't see as thar's any need to crowd the mourners, can't we dicker on it a little bit; I want cash fer these brooms, Ezra, I don't want any store trade fer 'em." Ezra sed: "Wall, I don't know 'bout that, Si; seems to me that's a gray hoss of another color, I always gin ye store trade fer your eggs, don't I?" Si sed: "Y-a-s--, and that's a gray hoss of another

color; ye never seen a hen lay brooms, did ye? Brooms is sort of article of commerce, Ezra, and I want cash fer 'em." Wall, Ezra, he looked 'round the store and thot fer a spell, and then he sed: "Tell ye what I'll do, Si; I'll gin ye half cash and the other half trade, how'll that be?" Si sed: "Guess that'll be all right, Ezra. Whar will I put the brooms?" Ezra sed: "Put them in the back end of the store, Si, and stack 'em up good; I hadn't got much room, and I've got a lot of things comin' in from Boston and New York." Wall, after Si had the brooms all in, he sed: "Wall, thar they be, five dozen on 'em." Ezra sed: "Sure thar's five dozen?" Si sed: "Yas; counted 'em on the wagon, counted 'em off agin, and counted 'em when I made 'em." So Ezra sed: "Wall, here's your money; now what do you want in trade?" Si looked 'round fer a spell and sed: "I don't know, Ezra; don't see anything any of our folks pertickerly stand in need on. If it's all the same to you, Ezra, I'll take BROOMS?"

Wall, Jim Lawson fell off'n a wash-tub and Ruben Hendricks cut his thumb with his new jack-knife, and Deacon Witherspoon sed: "No, Si, that baptizin' didn't take. And Ezra--wall, it wan't his say.

Suspicion--Consists mainly of thinking what we would do if we wuz in the other feller's place.
--Punkin Centre Philosophy.

Uncle Josh Plays Golf

WALL, about two weeks ago the boys sed to me, Uncle we'd like to hav you cum out and play a game of golf. Wall, they took me out behind the woodshed whar mother couldn't see us and them durned boys dressed your uncle up in the dogondest suit of clothes I ever had on in my life. I had on a pair of socks that had more different colors in 'em than in Joseph's coat. I looked like a cross atween a monkey and a cirkus rider, and a-goin' across the medder our turkey gobbler took after me and I had an awful time with that fool bird. I calculate as how I'll git even with him 'bout Thanksgiving time.

Wall, the boys took me into the paster, and they had it all dug up into what they called a "T," and they had a wheelbarrer full of little Injun war clubs. They called one a nibbler, and another a brassie, and a lot of other fool names I never heerd afore, and can't remember now. Then they brought out a little wooden ball 'bout as big as a hen's egg, and they stuck it up on a little hunk of mud. Then they told me to take one of them thar war clubs and stand alongside of the ball and hit it. Wall, I jist peeled off my coat and got a good holt on that war club and I jist whaled away at that durned little ball, and by gum I missed it, and the boys all commenced to holler "foozle."

Wall, I got a little bit riled and I whaled away at it again, and I hit it right whar I missed it the fust time, and I whirled round and sot down so durned hard I sot four back teeth to akin, and I pawed round in the air and knocked a lot of it out of place. I hit myself on the shin and on the pet corn at the same time, and them durned boys wuz jist a-rollin' round on the ground and a-hollerin' like Injuns. Wall, I begun to git madder 'n a wet hen, and I 'lowed I'd knock that durned little ball way over into the next county. So I rolled up my sleeves and spit on my hands and got a good holt on that war club and I whaled away at that little ball agin, and by chowder I hit it. I knocked it clar over into Deacon Witherspoon's paster, and hit his old muley cow, and she got skeered and run away, jumped the fence and went down the road, and the durned fool never stopped a-runnin' 'til she went slap dab into Ezra Hoskins' grocery store, upsot four gallons of apple butter into a keg of soft soap, and sot one foot into a tub of mackral, and t'other foot into a box of winder glass, and knocked over Jim Lawson who wuz sottin' on a cracker barrel, and broke his durned old wooden leg, and then she went right out through the winder and skeered Si Pettingill's hosses that wuz a standin' thar, and they run away and smashed his wagon into kindlin' wood' and Silas has sued me fer damages, and mother won't speak to me, and Jim he wants me to buy him a new wooden leg, and the neighbors all say as how I ought to be put away some place fer safe keepin', and Aunt Nancy Smith got so excited she lost her glass eye and didn't find it for three or four days, and when she did git it the boys wuz a-playin'

marbles with it and it wuz all full of gaps,
and Jim Lawson he trimmed it up on the
grindstane and it don't fit Nancy any more,
and she has to sort of put it in with cotton
round it to bold it, and the cotton works
out at the corners and skeers the children
and every time I see Nancy that durned eye
seems to look at me sort of reproachful like,
and all I know about playin' golf is, the feller
what knocks the ball so durned far you
can't find it or whar it does the most damage,
wins the game.

Jim Lawson's Hogs

WHEN it cum to raisin' hogs, I don't s'pose
thar wuz ever enybody in Punkin Centre that had
quite so much trouble as Jim Lawson. One fall
Jim had a right likely bunch of shoats, but
somehow or other he couldn't git 'em fat,
it jist seemed like the more he fed 'em the
poorer they got, and Jim he wuz jist about
worried clar down to a shadder. He kept
givin' them hogs medecin' and feedin' of
'em everything he could think on, but it
wan't no use; every day or so one of 'em
would lay down and die. All the neighbors
would cum and lean over the fence, and
talk to Jim, and give him advice, but somehow
them hogs jist kept on a-dyin', and nobody
could see what wuz alin' of 'em, 'til
one day Jim cum over to Ezra Hoskins's
store, and he looked as tickled as though
he'd found a dollar, and he sed: "I want
you all to cum over to my place; I've found
out what's alin' them hogs." Deacon
Witherspoon sed: "Wall, what is it,
Jim?" and Jim sed: "Wall, you see the
ground over in my hog lot is purty soft, and
when it rains it gits right smart muddy, and
the mud gits on them hogs' tails, and that
mud it gits more mud, and finally they git
so much mud on their tails that it draws
their skin so tight that they can't shet their
eyes, and them hogs air jist a-dyin' fer the
want of sleep."

Wall, the followin' winter Jim had his
hogs all fat and ready fer markit, and he jist
conclooded he'd drive 'em to Concord.
Wall, he started out, and when he'd drov
'em two whole days he met old Jabez Whitaker.
Jabe sed: "Whar you goin' with your hogs, Jim?"
Jim sed: "Goin' to Concord, Jabez." Jabez sed
"Wall, now, I want to know. That's what cums

from not readin' the papers. Why, Jim, they've got more hogs up Concord way than they know what to do with. Lige Willit took his hogs up thar, and Eben Sprosby took his'n, and Concord's jist chuck full of hogs, and so consequintly the markit's away down in Concord. But the paper sez it's good in Manchester, and you'd make money, Jim, by goin' thar." So Jim shifted his chew of terbacker over to the northeast, and sed: "Wall, boys, I calculate we'll hav to go to Manchester, so jist head the hogs off and turn them round." Wall, they druv them hogs 'bout three days towards Manchester, and jist 'bout when they wuz gittin' thar, along cum Caleb Skinner, and he sed: "Wall, thunder and fish-hooks, whar be you a-goin', Jim." And Jim sed: "As near as he could figure it out from his present bearin's, he wuz most likely goin' to Manchester." And Caleb sed: "What fer?" Jim sed: "Didn't know exactly what all he wuz goin' fer, but if he ever got thar, he'd most likely sell his hogs." And Caleb sed: "Wall, your goin' to the wrong town. Manchester has got a quarantine agin' any more hogs comin' in, 'cos what hogs they is thar has all got colery, and you'd better go to Concord. Besides the paper says markit is purty well up in Concord." Wall, Jim sed a good many things that wouldn't sound good at a prayer meetin', and then he sed: "Wall, boys, gess we'll start back fer Concord, so turn round." Wall, they went along 'bout two days, and them poor hogs couldn't stand it no longer 'cos they wuz jist clean tuckered out, so Jim had to sell 'em to Josiah Martin fer what he could git, 'cos it wuz jist right at Josiah's place whar the hogs gin out, and thar wan't no way of moovin' them from thar fer some time to cum.

Wall, along 'bout two weeks after that we wuz all over to Ezra Hoskins's store, and some one sed: "Jim, you didn't do very well with your hogs this year, did you?" And Jim sed: "Oh, I don't know; that's jist owin' to how you look at it. I never caught up to that blamed markit, but I had the society of the hogs fer two weeks."

Uncle Josh and the Lightning Rod Agent

WALL I s'pose I git buncode offener than any

feller what ever lived in Punkin Centre. A short time ago we wanted to build a new town hall, and calculated we'd have a brick building; and some one sed, "Wall now, if you'll jist wait 'til Josh Weathersby makes another trip or two down to New York thar'll be gold bricks enuff a-layin' 'round Punkin Centre to build a new town hall."

Wall, one day last summer I wuz a sottin' out on my back porch, when along cum one of them thar lightning rod agents. Wall, he jist cum right up and commenced a-talkin' at me jist as if he'd bin the town marshal or a tax assessor, or like he'd known me all his life. He sed, "My dear sir, I am astonished at you. I've looked over your entire premises and I find you haven't got a lightning rod on any buildin' that you possess. Why, my dear sir, don't you know you are flyin' right in the face of Providence? Don't you know that lightning may strike at any time and demolish everything within the sound of my voice? Don't you know you are criminally negligent? Why, my dear sir, I am astonished to think that a man of your jedgment and good common sense should allow yourself to----" Wall, about that time I'd got my breath and wits at the same time, and I sed, "Now hold on, gosh durn ye, what hav ye got to sell anyhow?" Wall, he told me he had some lightnin' rods, and he brought out a little masheen and told me to take hold of the handles and he'd show me what a powerful thing 'lectricity wuz. Wall, I took hold of them handles and he turned on a crank, and that durned masheen jist made me dance all over the porch, and it wouldn't let go. Gee whiz, I felt as though I'd fell in a yeller jacket's nest, and about four thousand of 'em wuz a stingin' me all to onct. Wall, I told him I guessed he could put up a lightning rod or two, seein' as how I didn't hav any. Wall, he went to work and I went over to Ezra Hoskins', and when I got back home my place wuz a sight to behold; it looked like a harrer turned upside down. Thar wuz seven lightning rods on the barn, one on the hen house, one on the corn crib, one on the smoke house, two on the granery, three on the kitchen, six on my house, and one on the crab apple tree, and when I got thar that durned fool had the old muley cow cornered up a-tryin' to put a lightnin' rod on her. Wall, I paid him fer what he had done, and thanked the Lord he hadn't done any more.

Wall, he got me to sine a paper what sed he had done a good job, and he sed he had to show that to the company.

Wall, about a week after that we had a thunder storm, and I think the lightnin' struck everything on the place except the spring wagon and old muley cow, and they didn't have any lightnin' rod on 'em. Wall I thought I wuz a-gittin' off mighty lucky til next day, when along cum a feller with that paper what I had sined, and durned if it wan't a note fer six hundred dollars, and by gosh if I didn't hav to pay it!

Buncode agin, by chowder!

Energy--There is a lot of energy in this life that wasted. I notis that the man who has a good strong pipe most usually rides in front.

--Punkin Centre Philosophy.

A Meeting of the Annanias Club

WALL, sometimes a lot of us old codgers used to git down to Ezra Hoskins' grossery store and we'd sot 'round and chaw terbacker and whittle sticks and eat crackers and cheese and proons and anything Ezra happened to have layin' 'round loos, and then we'd git to spinnin' yarns that would jist about put Annanias and Safiry right out of business if they wuz here now. Wall, one afternoon we wuz all settin' 'round spinnin' yarns when Deacon Witherspoon sed that eckos wuz mighty peculiar things, cos down whar he wuz born and raised thar wuz a passell of hills cum together and you couldn't git out thar and talk louder 'n a whisper on account of the ecko. But one day a summer boarder what wuz thar remarked as how he wasn't afraid to talk right out in meetin' in front of any old lot of hills what wuz ever created; so he went out and hollered jist as loud as he could holler, and he started a ecko a-goin' and it flew up agin one hill and bounced off onto another one and gittin' bigger and louder all the time 'til it got back whar it started from and hit a stone quarry and knocked off a piece of stone and hit that feller in the head, and he didn't cum too fer over three hours. Wall, we thought that wuz purty good fer a Deacon. Wall, none

of us sed anything fer a right smart spell and then Si Pettingill remarked "he didn't know anything about eckos, but he calculated he'd seen some mighty peculiar things; sed he guessed he'd seen it rain 'bout as hard as anybody ever seen it rain." Someone sed, "Wall, Si, how hard did you ever see it rain?" and he sed, "Wall one day last summer down our way it got to rainin' and it rained so hard that the drops jist rubbed together comin' down, which made them so allfired hot that they turned into steam; why, it rained so gosh dinged hard, thar wuz a cider bar'l layin' out in the yard that had both heads out'n it and the bung hole up; wall, it rained so hard into that bung hole that the water couldn't run out of both ends of the bar'l fast enough, and it swelled up and busted." Wall, we all took a fresh chew of terbacker and nudged each other; and Ezra Hoskins sed he didn't remember as how he'd ever seen it rain quite so hard as that, but he'd seen some mighty dry weather; he sed one time when he wuz out in Kansas it got so tarnation dry that fish a-swimmin' up the river left a cloud of dust behind them. And hot, too; why, it got so allfired hot that one day he tied his mule to a pen of popcorn out behind the barn, and it got so hot that the corn got to poppin' and flyin' 'round that old mule's ears and he thought it wuz snow and laid down and froze to death. Wall, about that time old Jim Lawson commenced to show signs of uneasiness, and someone sed, "What is it, Jim?" and Jim remarked, as he shifted his terbacker and cut a sliver off from his wooden leg, "I wuz a-thinkin' about a cold spell we had one winter when we wuz a-livin' down Nantucket way. It wuz hog killin' time, if I remember right; anyhow, we had a kittle of bilin' water sottin' on the fire, and we sot it out doors to cool off a little, and that water froze so durned quick that the ice wuz hot."

Ezra sed, "Guess its 'bout shettin' up time."

Jim Lawson's Hoss Trade

SPEAKIN' of hoss tradin', now Jim Lawson was calculated to be about the best hoss trader in Punkin Centre. Yes, Jim he could sot up on a fence, chew terbacker, whittle a stick, and

jist about swap ye outen your eye-teeth, if you'd listen to him.

Yas, Jim wuz some punkins on a swap; Jim 'd swap anything he had fer anything he didn't want, jist to be swappin'.

Wall, a gypsy cum along one day and tackled Jim fer a swap; and about that time Jim he'd got hold of a critter that had more cussedness in him to the squar inch than any critter we'd ever sot eyes on, 'cept a cirkus mule that Ezra Hoskins owned.

Wall, the gypsy traded Jim a mighty fine lookin' critter, and we all calculated that Jim had right smart of a bargain, 'til one day Jim went to ride him, 'n he found out if he fetched the peskey critter on the sides he'd squat right down. Wall, Jim knowed if he didn't git rid of that hoss, his reputation as a hoss trader wuz forever gone; so he went over in t'other township to see old Deacon Witherspoon. You see the Deacon he wuz mighty fond of goin' a-huntin', and as he had rheumatiz purty bad it wuz sort of hard fer him to git 'round, so he had to do his huntin' on hoss back. Wall, Jim didn't say much to fuss, just kinder hinted around that huntin' was a-goin' to be mighty good this fall, cos he'd seen one or two flocks of partridges over back of Sprosby's medder, and some right smart of quail over by Buttermilk ford, and finally he sed: "Deacon, I've got a hoss you ought to hev; he's a setter." Wall, you could hav knocked the Deacon's eyes off with a club, they stuck out like bumps on a log, and he sed, "Why, Jim, I never heered tell of sech a thing in all my life; the idea of a horse being a setter!" Jim sed, "Yes, Deacon, he's bin trained to set for all kinds of game. I calculated as how I'd git a shotgun this fall and do right smart of hunting." So the Deacon sed, "Wall, now, I want to know; bring him over, Jim, I'd like to see him."

Wall, Jim took the hoss over, and all Punkin Centre jest sort of held its breath to see how it would cum out.

Jim and the Deacon went a-hunting, and as they wuz a-ridin' along through the timber down by Ruben Hendrick's paster, Jim keepin' his eyes peeled and not sayin' much, when all to onct he seen a rabbit settin' in a brush heap, and he jist tetched the old hoss

on the sides and he squatted right down. The Deacon sed, "Why, what's the matter of your hoss, Jim, look what he be a doin'." Jim sed, "'Sh, Deacon, don't you see that rabbit over thar in the brush heap? the old hoss is a-settin' of him." Deacon sed, "Wall, now that's the most remarkable thing I ever seen in my life; how'd you like to trade, Jim?" Jim sed, "Wall, Deacon, I hadn't calculated on disposin' of the hoss, but I ain't much of a hand at huntin', and seein' as how it's you, if you want him I'll trade you, Deacon, fifty dollars to boot."

Wall, the Deacon had a mighty fine animal, but he sed, "I'll trade you, Jim."
They traded hosses, and when they wuz a-comin' home they had to ford the crick what runs back of Punkin Centre, and when the old hoss wuz a-wadin' through the water, Deacon went to pull his feet up to keep them from gettin' wet, and he tetched the old boss on the sides and he squatted right down in the crick. Deacon sed, "Now look a-here, Jim, what's the matter with this ungodly brute, he ain't a-settin' now be he?"
Jim sed, "Yes he is, Deacon, he sees fish in the water; tell you he's trained to set fer suckers same as fer rabbits, Deacon; oh, he's had a thorough eddication."

Paradox--I can't exactly describe it, but it looks to me like a tramp who once told me how to be successful in life.

--Punkin Centre Philosophy.

A Meeting of the School Directors

WE had bin havin' a good deal of argufyin' about the school house. You see it had got to be a sort of a tumble-down ram-shackle sort of an affair, and when it wuz bad weather we couldn't have school in it, 'cause you might jist as well be a sittin' under a siv when it rained as to be a settin' in that school house. Wall, it wuz a-cummin' along the fall term, and we wanted our boys and girls to git all the schoolin' an' eddication what they could; so we called a meetin' of the school directors to devise ways and means of buildin' a new school-house without stoppin' school. Wall, we all met down at the school-house; thar wuz Deacon Witherspoon, Ezra Hoskins,

Ruben Hendricks, Si Pettingill, old Jim Lawson and me. Before we commenced debatin' and argufyin' on the matter, Si Pettingill alowed he'd sing a song. Wall, he got up and sang the durndest old-fashioned song I calculate I ever heered in my life; went somethin' like this:

Oh a frog went a courtin' and he did ride,
oohoo--oohoo.
Oh a frog went a courtin' and he did ride,
With a sword and a pistol by his side,
oohoo--oohoo.
He rode till he came to the mouse's door,
oohoo--oohoo,
He rode till he came to the mouse's door,
And there he knelt upon the floor,
oohoo--oohoo.
He took Miss Mousey on his knee,
oohoo--oohoo.
He took Miss Mousey on his knee,
Said he, Missy Mouse will you marry me?
oohoo--oohoo.

Wall, we headed Si off right thar; I guess if we hadn't he'd bin singin' about that frog and the mouse yet. Wall, jist then old Jim Lawson he sed, "I make a moshen;" and Deacon Witherspoon, he wuz chairman, and he sed, "Now look here, young feller, don't you make any moshens at me or durned if I don't git down thar and flop you in about a minnit. You take your feet off'n that desk and that corncob pipe out'n your mouth, and conduct yourself with dignity and decorum, and address the chairman of this yere meetin' in a manner benttin' to his station." Wall, Jim he got right smart riled over the matter, and he sed, "Wall, you gosh durned old gospel pirate, I want you to understand that I'm a member of this body, a citizen, a taxpayer and a honorably discharged servant of the government, and I make a moshen that we build a new school-house out of the bricks of the old school-house, and I do further offer an amendment to the original moshen, that we don't tear down the old schoolhouse until the new one is built."

Wall, Deacon Witherspoon sed, "The gentleman is out of order;" and Jim sed, "I ain't so durned much out of order but that I kin trim you in about two shakes of a dead sheep's tail." Wall, before we knowed it, them two old cusses wuz at it. The Deacon

he grabbed Jim and Jim he grabbed the Deacon, and when we got 'em separated the Deacon he wuz stuck fast 'tween a desk and the woodbox, and Jim had his wooden leg through a knot hole in the floor and couldn't get it out, and they've both gone to law about it. Jim says he's goin' to git out a writ of corpus cristy fer the Deacon, and the Deacon says he's goin' to prosecute Jim for bigamy and arson and have him read out of the church.

Wall, we've got the same old schoolhouse.

Justice--Those who hanker fer it would be generally better off if they didn't git it.
--Punkin Centre Philosophy.

The Weekly Paper at Punkin Centre

WALL, t'other day, down in New York, I wuz a-walkin' along on that street what they call the broad way, when I cum to the Herald squar noospaper buildin', and it wuz all winders and masheenery. Wall, I wuz jist flobgasted; I jist stood thar lookin' at it. On the front thar wuz a bell and a couple of fellers standin' along side of it with slege hammers in their hands, and every onct in a while they would go to poundin' on that bell, and folks 'd stand 'round and watch 'em do it; they reminded me of a couple of fellers splittin' rales. And all 'round the edge of the buildin' they had hoot owls sottin', with electric lites in their ize, and thar wuz no end to the masheenery in that buildin'. If anyone hed ever told me thar wuz that much masheenery in the whole world durned if I'd a-beleeved them; biggest masheen I'd ever seen before wuz Si Pettingill's new thrashin' masheen. Wall, I jist stood thar a-watchin' them printin' presses a-runnin'; paper goin' in to one end and cumin' out at t'other all printed and full of picters and folded up ready to sell; it jist beat all the way they done it. Wall, we never had but one paper down home at Punkin Centre; we called it "The Punkin Centre Weakly Bugle;" old Jim Lawson he wuz editor of it. You see Jim he wuz sort of a triflin' no 'count old cuss, so to keep him out of mischief we made him editor. Wall, Jim he had his place up over Ezra Hoskins' grossery store. He never got

any money for the noospaper--always got paid in produce, and Ezra's store wuz a mighty good place fer him to take in his subskriptions. Wall, things went along pretty smooth fer quite a spell 'til one day a feller he cum in and give Jim a keg of hard cider fer a year's subskription to the noospaper, and we all calculated right then that somethin' wuz a-goin' to happen; and sure enough it did. You see 'bout that time Jim had got two advertisements; one wuz fer Ruben Jackson's resterant and the other wuz the time table of the Punkin Centre and Paw Paw Valley Railroad. Wall, Jim he got to drinkin' the hard cider and settin' type at the same time, and when the paper cum out on Thursday it wuz wuth goin' miles to see. Neer as I kin remember it sed that: "Ruben Jackson's resterant would leave the depo every mornin' at eight o'clock fer beefstake and mutton stews, and would change cars at White River Junkshen for mins and punkin pise, and cottage puddin' would be a flag stashen fer coffy and do nuts like mother used to make, and the train wouldn't run on Sundays cos the stashun agint what done the cookin' would have to run en extra on that day over the chicken and ham sandwitch divishion."

I believe that wuz the last issu of the Punkin Centre Weakly Bugle.

Enthusiasm--Sometimes inspired, sometimes acquired, sometimes the result of immediate surroundings, and sometimes the result of hard cider.
--Punkin Centre Philosophy.

Uncle Josh at a Camp Meeting

WALL, we've jist bin havin' a camp meeting at Punkin Centre. Yes, fer several days we wuz purty busy bakin' and cookin and makin' preparations fer the camp meetin', and some of the committee alowed we ought to have lemonade fer the Sunday school children. Wall, as we wanted to git it jist as cheap as possible, we damed up the crick what runs back of the camp meeting grounds, and put in ten pounds of brown sugar and half a dozen lemons, and let the Sunday school children drink right out of the crick, free of charge. Wall, we had right smart difficulty in gittin' a pulpit fixed

up fer the ministers, but finally we sawed
down a hemlock tree and used the stump
fer a pulpit. Wall, some of the sarmons
preached at that camp meetin' beat anything
I ever heered in my life afore. You see we'd
bin havin' a good many argyments 'bout
corporations, monopolies and trusts, and one
minister got up and sed, "Ah, my dear beloved
brethren and sisters, we should not be
too severe on the monopolists. If we read
the scripters closely we observe our forefathers
wuz all monopolists. Adam and Eve
had a monopoly upon the garden of Eden,
and would have had it 'til this day, no doubt,
had not Mother Eve got squeezed in the
apple market. Yea, verily, Lot's wife had
a corner on the salt market. And while
Pharoe's daughter was not in the milk business,
yet we observe she took a great proffit
out of the water; yea, verrily." Most on us
cum to the conclusion he wuz ridin' on a
free pass.

Samantha Hoskins concluded she would
have to sing her favorit hymn; it went something
like this:

"Oh you need not cum in the mornin',
And neither in the heat of the day;
But cum along in the evenin', Lord,
And wash my sins away.

Chorus--
Standin' on the walls of Zion,
Lookin' at my ship cum a sailln' ov{er};
Standin' on the walls of Zion,
To see my ship cum in."

Jist about that time Ruben Hendricks
skeered a skunk out of a holler log. Si
Pettingill stirred up a hornet's nest, Deacon
Witherspoon sot down in a huckleberry pie
and Aunt Nancy Smith got a spider on her,
and she started in to yellin' and jumpin' like
she had a fit, and two dogs got to fitin', and
old Jim Lawson he tried to git 'em apart and
he stumped 'round and got his old wooden
leg into a post hole and fell down, and the
dogs got on top of him, and you couldn't tell
which wuz Jim nor which wuz dog; and
durned if it didn't bust up the camp meetin'.

The Unveiling of the Organ

IT wuz down in Punkin Centre,
I believe in eighty-nine,
We had some doin's at the meetin' house,
That we thought wuz purty fine;

It wuz a great occasion,
The choir, led by Sister Morgan,
Had called us thar to witness
The unveilin' of the organ.

In order fer to git it
We'd bin savin' here and there,
Lookin' forward to the time
When we'd have music fer to spare,
And as the time it had arrived,
And the organ had cum, too,
We had all of us assembled thar
To hear what the thing could do.

Wall, it wuz a gorgeous instrument,
In a handsome walnut case,
And thar wuz expectation
Pictured out on every face;
Then when Deacon Witherspoon
Had led us all in prayer,
The congregation all stood up
And Old Hundred rent the air.

Jist then the doin's took a turn,
Though I'm ashamed to say it,
We found that old Jim Lawson
Wuz the only one could play it;
But Jim, the poor old feller,
Had one besettin' sin,
A fondness fer hard cider
Which he'd bin indulgin' in.

But he sot down at that organ,
Planked his feet upon the pedals,
And he showed us he could play it
Though he hadn't any medals;
He dwelt upon the treble
And he flirted with the base,
He almost made that organ
Jump right out of its case.

Wall, the cider got in old Jim's head
And in his fingers, too,
So he played some dancin' music
And old Yankee Doodle Doo;
He shocked old Deacon Witherspoon
And scared poor Sister Morgan,
And jist busted up the meetin'
At the unveilin' of the organ.

Uncle Josh Plays a Game of Base Ball

I HAD heered a whole lot 'bout them games of foot ball they have in New York, so while I was thar I jist cum to the conclusion I'd see a game of it, so went out to one of their city pasters to see a game of foot ball. Wall now I must say I didn't see much ball playin' of any kind. All I got to see wuz about fifty or sixty ambulances, and I think about that many surgons and phisicians. Wall, from what I could see of the game I calculate they needed all of them. I saw one feller and 'bout fifty others had him down, and it jist looked as though they wuz all trying to get a kick at him. They had a half back and a quarter back; I suppose when they got through with that feller he wuz a hump back. Anyhow, if that's what they call foot ball playin', your Uncle Josh don't want any foot ball in his'n.

I never played but one game of ball in my life that I kin remember on, and don't believe that I ever will forgit that. You see it wuz along in the spring time of the yeer, and the weather wuz purty warm and sunshiny, and the boys sed to me, "Uncle, we'd like to have you help us play a game of base ball." I sed, "Boys, I'm gittin' a little too old fer those kinds of passtimes, but I'll help you play one game, I'll be durned if I don't." Wall, we got out in the paster and wuz gittin' ready to play; we got the bases and bats put around in thar places, and a buckit of drinkin' water up in the fence corner, whar we could get a drink when we wanted it. We didn't have any bleachers, but we had thirty or forty hogs, and they wuz the best rooters you ever seen; jist then I happened to look around and thar wuz the biggest billy goat I ever saw in all my life. You ought to seen the boys a-gittin' out of the paster; I would hav got out too, but I got stuck in the fence. Wall, you ought to hav seen that billy goat a-gittin' me through the fence. He didn't git me all the way through, cos I wuz half way through when he got thar; but he got the last half through. I didn't make any home run, but I wuz the only feller what had a score of the game; I couldn't see the score, but I had it. Every time I'd go to sot down I knowed jist exactly how the game stood.

They hav a good many new fangled games now, but when they git anything that

can beet a game of base ball with a billy goat
fer a battery, durned if I don't want to see it.

The Punkin Centre and Paw Paw Valley Railroad

WONDERS will never cease--we've got a railroad
in Punkin Centre now; oh, we're gittin' to be
right smart cityfied. I guess that's about
the crookedest railroad that ever wuz bilt.
I think that railroad runs across itself in one
or two places; it runs past one station three
times. It's so durned crooked they hav to
burn crooked wood in the ingine. Wall,
the fust ingine they had on the Punkin
Centre wuz a wonderful piece of masheenery.
It had a five-foot boiler and a seven-foot
whissel, and every time they blowed the
whissel the durned old ingine would stop.

Wall, we've got the railroad, and we're
mighty proud of it; but we had an awful
time a-gittin' it through. You see, most
everybody give the right of way 'cept Ezra
Hoskins, and he didn't like to see it go
through his medder field, and it seemed as
though they'd hav to go 'round fer quite a
ways, and maybe they wouldn't cum to Punkin
Centre at all. Wall, one mornin' Ezra
saw a lot of fellers down in the medder most
uncommonly busy like; so he went down to
them and he sed, "Wat be you a-doin' down
here?" And they sed, "Wall, Mr. Hoskins,
we're surveyin' fer the railroad." And Ezra
sed, "So we're goin' to hav a railroad, be
we? Is it goin' right through here?" And
they sed, "Yes, Mr. Hoskins, that's whar it's
a-goin', right through here." Ezra sed,
"Wall, I s'pose you'll have a right smart of
ploughin' and diggin', and you'll jist about
plow up my medder field, won't ye?" They
sed, "Yes, Mr. Hoskins, we'll hav to do
some gradin'." Ezra sed, "Wall, now, let
me see, is it a-goin' jist the way you've got
that instrument p'inted?" They sed, "Yes,
sir, jist thar." And Ezra sed, "Wall, near
as I kin calculate from that, I should jedge
it wuz a-goin' right through my barn."
They sed, "Yes, Mr. Hoskins, we're sorry,
but the railroad is a-goin' right through your
barn."

Wall, Ezra didn't say much fer quite a
spell, and we all expected thar would be
trouble; but finally he sed, "Wall, I s'pose
the community of Punkin Centre needs a

railroad and I hadn't oughter offer any objections
to its goin' through, but I'm goin'
to tell ye one thing right now, afore you go
any further. When you git it bilt and a-runnin',
you've got to git a man to cum down
here and take keer on it, cos it's a-cumin'
along hayin' and harvestin' time, and I'll be
too durned busy to run down here and open
and shet them barn doors every time one of
your pesky old trains wants to go through."

Love--An indescribable longing, something that existed
since Mother Eve was in the apple trust, and will
exist until the end of time. Somethin' that no man has
ever yet defined or ever will define. A somethin' that
is past all description. Which will make a hired man
fergit to do the chores, and will make an old man act
boyish, and will make a woman show herself to be
stronger than the strongest man. Gosh durn it, an
indescribable somethin' that has never yet bin described.
--Punkin Centre Philosophy.

Uncle Josh on a Bicycle

A LONG last summer Ruben Hoskins, that is Ezra
Hoskins' boy, he cum home from college and
bro't one of them new fangled bisickle masheens
hum with him, and I think ever since
that time the whole town of Punkin Centre
has got the bisickle fever. Old Deacon
Witherspoon he's bin a-ridin' a bisickle to
Sunday school, and Jim Lawson he couldn't
ride one of them 'cause he's got a wooden
leg; but he jist calculated if he could git it
hitched up to the mowin' masheen, he could
cut more hay with it than any man in Punkin
Centre. Somebody sed Si Pettingill wuz
tryin' to pick apples with a bisickle.

Wall, all our boys and girls are ridin'
bisickles now, and nothin' would do but I
must learn how to ride one of them. Wall,
I didn't think very favorably on it, but in
order to keep peace in the family I told them
I would learn. Wall, gee whilikee, by gum.
I wish you had bin thar when I commenced.
I took that masheen by the horns and I led
it out into the middle of the road, and I
got on it sort of unconcerned like, and
then I got off sort of unconcerned like.
Wall, I sot down a minnit to think it
over, and then the trouble commenced.
I got on that durned masheen and it

jumped up in the front and kicked up behind,
and bucked up in the middle, and
shied and balked and jumped sideways,
and carried on worse 'n a couple of steers
the fust time they're yoked. Wall, I managed
to hang on fer a spell, and then I went
up in the air and cum down all over that bisickle.
I fell on top of it and under it and
on both sides of it; I fell in front of the
front wheel and behind the hind wheel at
the same time. Durned if I know how I
done it but I did. I run my foot through
the spokes, and put about a hundred and
fifty punctures in a hedge fence, and skeered
a hoss and buggy clar off the highway. I
done more different kinds of tumblin' than
any cirkus performer I ever seen in my life,
and I made more revolutions in a fifteen-foot
circle than any buzz-saw that ever wuz invented.
Wall, I lost the lamp, I lost the
clamp, I lost my patience, I lost my temper,
I lost my self-respect, my last suspender button
and my standin' in the community. I
broke the handle bars, I broke the sprockets,
I broke the ten commandments, I broke
my New Year's pledge and the law agin loud
and abusive language, and Jim Lawson got
so excited he run his wooden leg through a
knot-hole in the porch and couldn't git it
out agin. Wall, I'm through with it; once
is enough fer me. You kin all ride your
durned old bisickles that want to, but fer my
part I'd jist as soon stand up and walk as to
sit down and walk. No more bisickles fer
your Uncle Josh, not if he knows it, and
your Uncle Josh sort of calculates as how
he do.

Notoriety--A next door neighbor to glory, but another
way of gittin' it. --Punkin Centre Philosophy.

A Baptizin' at the Hickory Corners Church

A LONG about two summers ago we had a baptizin'
at the Hickory Corners Church, and before the
baptizin' we had preachin', and before the preachin'
we had Sunday school. Wall now, some of them
questions and answers in that Sunday school jist
made me snicker right out loud. You see, old
Deacon Witherspoon wuz a-teachin' the
Sunday school class, and he sed, "Now let
me see what little boy can tell me who slew
the Philistines and whar at?" Wall, no one

sed anything fer about a minnit, then a little red-headed feller down at the foot of the class sed, "Commodore Dewey, at Manila." The Deacon sed, "No, Henry, it wasn't Commodore Dewey what slew the Philistines, it wuz Sampson." Another little feller sed, "No, Deacon, I think you've sort of got it mixed up; he wasn't there; Schley is the feller what done the job, at Santiague." The Deacon sed, "Now, boys, you've bin readin' too much about them war doin's in the papers. Now what little boy can tell me what is the first commandment?" And Ezra Hoskins' boy sed, "Remember the main." Gosh, I had to go right out of the meetin' house, whar I could have a good laugh. Wall, I wouldn't have bin down thar in the fust place, or the second place, fer that matter, if it hadn't bin fer old Jim Lawson. You see, Jim he's a peculiar old critter. He's got one eye out; lost it lookin' fer a pension, I believe. Wall, Jim he cum over to my house and he sed, "Josh, let's you and me go down to the baptizin'." I sed, "What do you want to go down thar fer, Jim; you can't git any pension thar, kin ye?" Jim sed, "Wall, you see, Josh, thar wuz a pedler left some hymn books at my house, and I want to go down thar and see if I can't sell 'em." Wall, we hadn't bin thar more 'n a minnit when Jim he told the minister he had the hymn books to sell, and the minister sed he'd tell the congregation all about it. Then Jim he sot right down in the meetin' house and went to sleep; and then he went to snorin'; you could hear him clar across a forty acre lot. I wouldn't a-keered a gosh durn, but he woke me up Wall, about the time the minister wuz a-gittin' through with his sermon, he sed, "Now all members of the congregation having babies here to-day and wantin' of them baptized after the sermon is over, bring them up to the pulpit and I will baptize them." Wall, Jim he woke up about that time, and be thought the minister wuz a-talkin' about his hymn books; so he stood up and sed, "Now all you folks what ain't got any I'll let ye have 'em, twenty-five cents apiece."

Religion--Any one man's opinion, but consists mainly of doing right. --Punkin Centre Philosophy.

Reminiscence of My Railroad Days

Dedicated to Engineer John Hoolihan, Pittsburg and
Lake Erie Railroad, Pittsburg, Pa.

WALL, John, I read your poetry,
And laughed till I nearly cried,
Seein' how you became an engineer,
And got on the right hand side.
It made me think of the days gone by,
When I wuz one of you fellers, too,
What used to run an old machine,
And go tootin' the country through.
But the engine that I had then, John,
Wuz far from a "Nancy Hanks;"
She wuz old and worn and loggy,
And jist chuck full of pranks;
And she wuz wonderfully got up, John,
Full of bolts and valves and knobs,
And the boiler wouldn't hold water;
Gosh, it wouldn't hold cobs.

But I wuz younger then, John,
And I didn't care a cuss;
So I'd pull the throttle open
And jist let her wheeze and fuss.
The road that I wuz a-runnin' on
Wuz out in the woolly west;
Two streaks of rust and the right of way
Wuz puttin' it at its best.
So we sort of plugged along, John.
And didn't put on any frills,
Never thought of doin' anything
But doublin' all the hills.
I tell you those were rocky times,
And we hadn't no air brake;
And fifteen miles an hour, John,
Wuz durn good time to make.

And thar wuz as good a lot of boys
As you could meet with anywhere;
Rough and ready open up,
And always on the square.
And I'd like to see them all again,
And grasp each honest hand;
But some of them, like me, have quit,
Some have gone to another land.
I have changed somewhat since then, John,
Jist a little more steady grown;
But I often think of my railroad days
As the happiest ones I've known.
And, John, I often watch the train.
As they go whizzing by;
As I think of Bill, or Jim, or Jack,
Thar's a tear comes in my eye.

Perhaps you'd like to know, John,

Just why I quit the rail,
And as some feller one time sed,
"Thereby hangs a tale."
I wuz goin' along one night, John,
At a purty lively rate,
The old machine a-doin' her best,
And me forty minutes late,
When all at once there came a crash,
I felt the old track yield,
And fireman, machine and I
Went into a farmer's field.
There's little more to say, John,
They laid me up for repairs,
But my fireman, poor fellow,
Hadn't time to say his prayers.

So now you have my story, John;
Still, you don't know how it feels
To know you've got to plug around
On a couple of flat wheels.
But it doesn't bother me, John,
Gosh, not fer a minnit;
I'm as happy as the day is long,
And feel jist strictly in it.
But sometimes I like to meet the boys,
And talk them days all over,
And I feel as gay and chipper
As a calf in a field of clover
But the happiest days I've known, John,
The ones that to me see best,
Wuz when I run an old machine
Way out in the woolly west.

Glory--Gittin' killed and not gittin' paid fer it.
Punkin Centre Philosophy.

Uncle Josh at a Circus

WALL, 'long last year, 'bout harvest time, thar wuz a cirkus cum to Punkin Centre, and I think the whole population turned out to see it. They cum paradin' into town, the bands a-playin' and banners flying, and animals pokin' their heads out of the cages, and all sorts of jim cracks. Deacon Witherspoon sed they wuz a sinful lot of men and wimmin, and no one aughter go and see them, but seein' as how they wuz thar, he alowed he'd take the children and let them see the lions and tigers and things. Si Pettingill remarked, "Guess the Deacon won't put blinders on himself when he gits thar." We noticed afterwards that the Deacon had a front seat whar he could see and hear purty well.

Wall, I sed to Ezra Hoskins, "Let's you and me go down to the cirkus," and Ezra sed, "All right, Joshua." So we got on our store clothes, our new boots, and put some money in our pockits, and went down to the cirkus. Wall, I never seen any one in my life cut up more fool capers than Ezra did. We got in whar the animals wuz, and Ezra he walked around the elefant three or four times, and then he sed, "By gum, Josh, that's a durned handy critter--he's got two tails, and he's eatin' with one and keepin' the flies off with t'other." Durned old fool! Wall, we went on a little ways further, and all to onct Ezra he sed, "Geewhiz, Josh, thar's Steve Jenkins over thar in one of them cages." I sed, "Cum along you silly fool, that ain't Steve Jenkins." Ezra sed, "Wall, now, guess I'd oughter know Steve Jenkins when I see him; I jist about purty near raised Steve." Wall, we went over to the cage, and it wan't no man at all, nuthin' only a durned old baboon; and Ezra wanted to shake hands with him jist 'cause he looked like Steve. Ezra sed he'd bet a peck of pippins that baboon belonged to Steve's family a long ways back.

Wall then we went into whar they wuz havin' the cirkus doin's, and I guess us two old codgers jist about busted our buttins a-laffin at that silly old clown. Wall, he cut up a lot of didos, then he went out and sot down right alongside of Aunt Nancy Smith; and Nancy she'd like to had histeericks. She sed, "You go 'way from me you painted critter," and that clown he jist up and yelled to beat thunder--sed Nancy stuck a pin in him. Wall, everybody laffed, and Nancy she jist sot and giggled right out. Wall, they brought a trick mule into the ring, and the ring master sed he'd give any one five dollars what could ride the mule; and Ruben Hoskins alowed he could ride anything with four legs what had hair on. So he got into the ring, and that mule he took after Ruben and chased him 'round that ring so fast Ruben could see himself goin' 'round t'other side of the ring. He wuz mighty glad to git out of thar. Then a gal cum out on hoss back and commenced ridin' around. Nancy Smith sed she wuz a brazen critter to cum out thar without clothes enough on her to dust a fiddle. But Deacon Witherspoon sed that wuz the art of 'questrinism; we all alowed it, whatever he meant. And then

that silly old clown he told the ring master that his uncle committed sooiside different than any man what ever committed sooiside; and the ring master sed, "Wall, sir, how did your uncle commit sooiside?" and that silly old clown sed, "Why, he put his nose in his ear and blowed his head off." Then he sang an old-fashioned song I hadn't heered in a long time; went something like this:

From Widdletown to Waddletown is fifteen miles,
From Waddletown to Widdletown is fifteen miles,
From Widdletown to Waddletown, from Waddletown to Widdletown,
Take it all together and its fifteen miles.

He wuz about the silliest cuss I ever seen. Wall, I noticed a feller a rummagin' 'round among the benches as though he might a-lost somethin'. So I sed to him, "Mister, did you lose anythin' 'round here any place?" He sed, "Yes, sir, I lost a ten dollar bill; if you find it I'll give you two dollars." Wall, I jist made up my mind he wuz one of them cirkus sharpers, and when he wan't a-lookin' I pulled a ten dollar bill out of my pockit and give it to him; and the durned fool didn't know but what it wuz the same one that he lost. Gosh, I jist fooled him out of his two dollars slicker 'n a whistle. I tell you cirkus day is a great time in Punkin Centre.

Uncle Josh Invites the City Folks to Visit Him

I DIDN'T s'pose when I wuz gittin' ready to go home, that all you folks would be down here to the depo' to see me off. Wall, now, that's purty good of ye, I'll be durned it it ain't. Yes, I guess I'll have to be goin' home now; I've stayed here this time 'bout as long as I kin afford to. I must say, some of you folks have made it purty warm fer me since I've bin here in New York; but I guess I've enjoyed it 'bout as much as you have.

I'd like to have you all cum down to Punkin Centre and see MEE some time this summer, if you hadn't got nuthin' else to do. Lots of fun down thar on that farm of mine, huntin', fishin', and shootin', and other things. Wall, I never shot but one bird in my life, and that wuz a squirrel; yes, sir, a flyin' squirrel.

I had a feller workin' fer me on the farm last summer, and he was cross-eyed, and I sent him out in the paster to dig a well fer me, and what do you s'pose? Wall he dug it so tarnal all-fired crooked that he fell out of it and sprained his ankel. Then one day I sent him out in the garden to plant some pertaters and some unyuns fer me, and it jist seemed like that feller didn't have good hoss sense. He planted them unyuns and pertaters right alongside of each other, and the unyuns got into the pertaters' eyes and they couldn't see to grow. Oh, yes, lots of fun down home onct in a while. I calculate I've got the funnyest lot of chickens you ever heerd tell on. I've got sixty old hens and they lay an egg every day; but they don't lay any at nite, cos when nite comes every one of them is roosters. I had one old hen, she went into the woodshed and sot down on the ax and tried to hatch-it. I had another one sottin' on a door knob, tryin' to hatch out a house and lot, but she didn't. While she wuz a-sottin' there along cum a rooster, and he sed, "We're having a little party down behind the barn; will you dance with me this set?" and she sed, "No, sir, I'm engaged to his nobs for this set." Gosh, I wuz afraid to go out in the barnyard one while, cos one day when I wuz out thar I heerd a hen say to a rooster, "Thar's that old gray-headed cuss we've bin a-layin' fer."

Guess that's my train; s'pose I'll have to be a-goin'; good-bye; cum down and see me some time if you kin, ev'ry one of ye; cum down about apple-butter time and jist butt in--good bye.

Yosemite Jim, or a Tale of the Great White Death

YOSEMITE JIM wuz the name he had,
And he came from no one knowed whar;
Quiet, easy goin' sort of a cuss,
And wuz reckoned on the squar'.
Ridin' a route for the Wells Fargo folks
May have made him stern and grim;
But thar wasn't a man that crossed the divide
But 'ud swar by Yosemite Jim.

He wa'n't one of the regular sort
What you'd meet thar any day,
But as near as the camp could figure it out,
In a show down he'd likely stay.

A shambling, awkward figure,
    Rawboned, tall and slim,
And his schaps and togs in general
    Jist looked like they'd fell on him.

I wuz somewhat of a tenderfoot then,
    Hadn't jist got the lay of the land;
Thar wuz a good many things in them thar parts
    As I couldn't quite understand.
But I took a likin' to Yosemite Jim,
    Wuz with him on my very first trick;
And from that time on I stuck to him
    Like a kitten to a good warm brick.

Our headquarters then wuz the valley camp,
    It wuz down by the redwood way,
 With Chaparel across the spur,
    'Bout fifty miles away.
Wall, what I'm goin' to tell you, pard,
    Happened thar whar the trail runs into the sky;
And if it hadn't a-bin fer Yosemite Jim,
    Wall, I'd be countin' my chips on high.

The galoot that wuz punchin' the broncos fer me
    Wuz a greaser from down Monterey;
And Jim used to say, "Keep your eye on him, pard,
    I don't think he's cum fer to stay;
His eyes are too shifty and yeller,
    And his face is sullen and hard;
And 'taint that so much as a feelin' I have;
    Anyhow, keep your eye on him, pard."

One day when the mercury wuz way out of sight,
    And the frost it wuz on every nail,
With jist the mail sack and specie box,
    The greaser and I hit the trail.
We picked two passengers up at Big Pine,
    And while the broncos were changed that day
I noticed them havin' a sneakin' chat
    With the greaser from down Monterey.

Did you ever hear tell of the Great White Death,
    That creeps down the mountain side,
Leavin' behind it a ghastly track
    Whar those who have met it died?
Wall, pard, as true as I'm a-livin',
    No man wants to see it twice;
White and grim as a funeral shroud,
    A mass of mist and ice.

Wall, we hadn't got far from the Big Pine relay
    When my hair it commenced to rise,
For I saw across by the Lone Bear spur
    A cloud of most monstrous size.
And the greaser acted sort of peculiar,
    And the broncos commenced to neigh;
Wall, some thoughts went through my mind jist then

I won't forgit till my dyin' day.

In less time than it takes to tell it,
We were into the Great White Death,
With its millions of frozen snowflakes
A-takin' away our breath.
And jist then somethin' happened, pard,
The greaser from down Monterey
Tried to sneak off with the specie box,
Along with the passengers from Big Pine relay.

All at once a figure on hossback
Cum a-whoopin' it down the trail,
And bullets from out of a Winchester
Commenced to fly like hail.
The greaser and them two passengers
Cashed in their chips to him,
Fer the feller what wuz doin' the shootin'
Wuz my friend, Yosemite Jim.

Wall, we planted them thar together,
When the cloud had passed away;
And all they've got fer a tombstone
Is the mountains, dull and gray.
So, pard, let's take one together,
And I'll drink a toast to him,
Fer though he wuz rough and ready,
He'd a heart, YOSEMITE JIM.

The Great White Death, so named by the Indians, occurs in the higher altitudes of the Rocky and Sierra Nevada Mountains. It is almost indescribable. It might properly be termed a frozen fog. It has the effect of bringing on acute congestion of the lungs, from which few rarely recover. Viewed at a distance it is a magnificent sight, each and every particle of the frozen moisture being a miniature prism, which reflects the sun's rays in a manner once seen never to be forgotten.--By CAL. STEWART, formerly Overland Messenger for the Wells-Fargo Express Company.

Uncle Josh Weathersby's Trip to Boston

FER a long time I had my mind made up to go down to Boston, so a short time ago, as I had all my crops and produce mostly sold, I alowed it would be a good time to go down thar, and I sed to mother, "I'll start early in the mornin' and take a load of produce with me, and that will sort of pay expenses of the trip."

Wall, I got into Boston next mornin' bright and early, 'bout time they had their

breakfast, and I looked 'round fer a spell; then finally I picked out a right likely lookin' store, and jist conclooded I'd sell my load of produce thar. Wall, I went in and I met a feller 'nd I sed, "Good mornin', be you the storekeeper?" And he sed, "No, sir, I'm only one of the clerks." So I sed, "Wall, be the storekeeper to hum?" And he sed, "Yes, sir, would you like to see him?" And I told him as how I would, and he turned 'round and commenced to hollerin' "FRONT," and a boy cum up what had more brass buttins on him than a whole regiment of soljers. I thought that wuz a durned funny name fer a boy--front--and that clerk feller he wuz about the most importent thing I'd seen in Boston so far, less maybe it wuz the Bunker Hill monument that I druv past cummin' to town. He had on a biled collar that sort of put me in mind of the whitewashed fence 'round the fair grounds down hum. I'll bet if he'd ever sneeze it would cut his ears off.

Wall, anyhow, he sed to that front boy, "Show the gentleman to the proprietor's offis." Wall, I went along with that boy, and presently we cum to a place in one corner of that store; it wuz made out of iron and had bars in front of the winders, and looked like the county jale. The front boy p'inted to a man and sed, "Go in," and I sed, "I gessed I wouldn't go in thar, cos I hadn't done anything to be locked up fer." And that front boy commenced to laffin' tho' durned if I could see what he wuz a-laffin' about, and the storekeeper he opened the door and cum out, and he sed, "Good mornin', what can I do fer you?" I sed, "Be you the storekeeper?" and he sed he wuz. So I sed, "Do you want to buy any pertaters?" And he sed, "No, sir, we don't buy pertaters here; this a dry goods store." So I sed, "Wall, don't want any cabbage, do ye?" And he sed, "No, sir, this is a dry goods store." So I sed, "Wall, now, I want to know; do you need any onions?" And by chowder, he got madder 'n a wet hen. He sed, "Now look a-heer, I want you to understand onct fer all, this is a dry goods store, and we don't buy anything but dry goods and don't sell anything but dry goods; do you understand me now? DRY GOODS." And I sed, "Yes, gess I understand you; you don't need to git so tarnaly riled about the matter; neer as I can figure it out you jist buy dry goods and sell 'em."

And he sed, "Yes, sir, only dry goods."
So I sed, "Do you want to buy some mighty
good dried apples?"

Wall, that front boy got to laffin, and a
lot of wimmin clerks giggled right out, and
the storekeeper he commenced a-laffin',
too, and fer about a minnit I thought they'd
all went crazy to onct. Wall, he told a feller
to show me whar I could sell my produce, and I
disposed of it at a good bargain.

I like them Boston folks, they try to
make you feel to hum, and enjoy yourself
and be soshable, and I wuz chuck full of
soshability, too; I wuz goin' up one street
and down t'other, jist a-gettin' soshability at
ten cents a soshable.

Wall, I gess I seen about everything wuth
seein' in Boston, and I wuz a-standin' along-
side of one of their old churches, a-lookin' at
the semetry, and I gess thar wuz folks in
thar burried nigh unto three hundred years.
And I wuz jist a-thinkin' what they'd say if
they could wake up and see Boston now,
when I noticed a row of little toomstones,
and one of them it sed, "Hester Brown, beloved
wife of James Brown," and on another
it sed, "Prudence Brown, beloved wife of
James Brown," and on another it sed,
"Thankful Brown, beloved wife of James
Brown." Wall, I couldn't jist make out
what she had to be thankful about, but I sed,
"Jimmy, you had a right lively time while
you wuz in Boston, didn't you?" Then I
seen another toomstone and on it it sed,
"Matilda Brown, beloved wife of James
Brown," and another one what sed,

"Sara Ann Brown, beloved wife of James
Brown," and over in a little corner, all to
itself, I seen a toomstone, and on it it sed,
"James Brown, At Rest."

Who Marched in Sixty-One

CAL STEWART, New York, Memorial Day, 1903.

I'VE jist bin down at the corner, mother,
To see the boys in line,
Dressed up in their bran' new uniforms,
I tell you they looked fine.
And as they marched past whar I stood,
To the rattle of the drum,

It made me think of those other boys
    Who marched in sixty-one.

The old flag wuz proudly wavin', mother,
    Jist as it did one day
When you stood thar to say good-bye,
    And watch me march away.
So I stood thar and watched them
    Till the parade wuz nearly done,
But thar wasn't many thar to-day
    Who marched in sixty-one.

And thar wuz my old Captain
    And the Colonel side by side,
And as they both saluted me
    I jist sot down and cried.
And I thought about some other boys
    Whose work has long bin done;
Soon thar won't be any left at all
    Who marched in sixty one.

I heered the band play Dixie,
    And my old heart swelled with pride,
A-thinkin' of the boys in gray
    Who marched on the other side.
And when my time it comes, mother,
    The Lord's will it be done,
I hope he'll take me to the boys
    Who marched in sixty-one.

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