

this were known to me only by experience. But I dare not suffer this my doubtless praiseworthy desire of self abnegation, to do injustice to my observation, which positively informs me that, in being lazy, I am furnished with the credentials which abundantly admit me to a place in the ranks of humanity: also that because I am lazy, I belong to the *genus homo*; and that this characteristic, perhaps as much as some others, serves to sever man from the brute. Might not an Agassiz be thankful for this suggestion? Not that God so created man, but that like "to err," which has become a synonym for human, laziness, although acquired, has become an element.

This distinction has a history coeval with the race. Who does not know that all the descendants of fallen Adam have ever been and are still lazy? We never try to prove a fact.

Man is a bundle of contradictions, so much so that consistency has long since been styled a rare jewel. Contradiction is but another name for antagonism, and the philosophy of the antagonism found in man's composition, is that he is a lazy and yet a reasoning animal. I trust I am pardoned, although I know it is superfluous formally to state that reason and indolence are hostile. No man can reason himself into an excuse for laziness. Nothing is more difficult than for a lazy man to reason. The more a man reasons the less slothful will he become. No man can work harder than profoundly to think. Did ever the sluggish man draw water from the deep wells of thought? It is because an indolent person never uses his mind, that we involuntarily despise him. The reason of this is quite plain. We respect man for the divine that is in him. The mind, that mysterious fruit of the wonderful breath which ushered the living soul into the house of dust, is the ground of the divine in man. We recognize the divine only as it is exhibited, and this exhibition of the divine depends upon the exercise of the mental. The lazy man, neglecting the exercise of the mind, as a consequence fails to exhibit the divine. He can not then be respected; we must despise, or at least pity him, since he is not what he ought, and perhaps professed