

THERE IS A TIME IN EVERY MAN'S EDUCATION WHEN HE arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. **The power which resides in him is new in nature,** and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and outprestablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. **We but half express ourselves, and are ashamed of that divine idea which each of us represents.** It may be safely trusted as proportionate and

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OBSERVE, I DO NOT MEAN TO SUGGEST THAT THE CUSTOM OF LYING HAS SUFFERED ANY DECAY OR INTERRUPTION—NO, FOR THE LIE, AS A VIRTUE, A PRINCIPLE, IS ETERNAL; THE LIE, AS A RECREATION, A SOLACE, A REFUGE IN TIME OF NEED, THE FOURTH GRACE, THE TENTH MUSE, MAN'S BEST AND SUREST FRIEND, IS IMMORTAL, AND CANNOT PERISH FROM THE EARTH WHILE THIS CLUB REMAINS. MY COMPLAINT SIMPLY CONCERNS THE DECAY OF THE ART OF LYING. NO HIGH-MINDED MAN, NO MAN OF RIGHT

All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth;

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All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood;

**All things are double, one against another. Tit for tat; an eye for an eye; a tooth for a tooth; blood**

UNDER A GOVERNMENT WHICH imprisons unjustly, the true place for a just man is also a prison. Unjust laws exist: shall we be content to obey them, or shall we

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