a calf, a pig, or a chicken. No, he never
did anything useful; but still he eats,
drinks, and wears, and lives in luxury.
In the name of common sense, what use
is such a man on this earth? The ques-
tion may arise, "Must we not have law?"
We have plenty of it, and sometimes we
have a little too much. Legislators make
too many laws; they make so many that
the people do not know anything about
them. Wise legislators will never make
more laws than the people can under-
stand. But by reason of the wealth of our
country, young men are sent to schools
and colleges, and after receiving their ed-
ucation they calculate to live by it. Will
education feed and clothe you, keep you
warm on a cold day, or enable you to
build a house? Not at all. Should we
cry down education on this account? No.
What is it for? The improvement of the
mind; to instruct us in all arts and sci-
ences, in the history of the world, in the
laws of nations; to enable us to under-
stand the laws and principles of life, and
how to be useful while we live. But the
idler is of no use to himself or to the
world in which he dwells.

In all nations, or at least in all
civilized nations, there are distinctions
among the people created by rank, titles,
and property. How does God look upon
these distinctions? How do Truth, Jus-
tice, and Mercy look upon them? They
are all alike in their eyes. The king upon
the throne and the beggar in the street
are the same before the Heavens—the
same in the eyes of Truth, Justice, Love,
and Mercy. Find a true philosopher and
he will look at the children of men as
they are. I do not care whether he says so
or not, he regards the poorest of the poor
as human beings—men and women, and
the kings and great ones, no matter how
they are clothed, if they wear crowns,
diadems, and diamonds, and ride in
gilded coaches, are but human beings.

Our education should be such as to
improve our minds and fit us for in-
creased usefulness; to make us of greater
service to the human family; to enable
us to stop our rude methods of living,
speaking, and thinking. But you take
those who bear the sway among men,
those who hold the affairs of the nations
in their hands, catch them in the dark,
and they are the lowest of the creations
of God. Many of them descend to the low-
est gutters they can find, and there, in
darkness and in private, wallow in filth
and wickedness. This is a waste of their
lives, a prostitution of their knowledge
and of the blessings Providence has be-
stowed upon them. Many of them will
sit and gamble all night, to see who
shall have the pile; and such men are
called gentlemen! And in the day time
they seem the most perfect gentlemen
imaginable. They are accomplished to
the highest degree; they understand lan-
guages, and amongst them are to be
found lawyers, doctors, statesmen and
members of the highest classes of soci-
ety. I heard of one in New York. A
young man went there from Boston, and
a gentleman wished to show him around,
and initiate him into the mysteries of
high life in New York. He took him to
one of the finest houses on Fifth Avenue,
I think it was. The young man sup-
posed it was the residence of a private
family. He was led into a long hall, so
richly adorned and ornamented that his
eyes were dazzled. There was table af-
ter table, table after table, surrounded
by gentlemen who were gambling, and
the furniture and the room throughout
were gorgeous in the extreme. Here
was hall after hall, side rooms, refresh-
ment rooms, etc., and the young man
found out that he was in a fashionable