

perhaps, if you will try it, perhaps you will like it. It was really so good that we took a second bottle of it with us for refreshment on the road. When I asked how much we should pay, he said: "I don't think you should pay anything, there was a little." "Well," said I, "it is worth half a cent." "Oh, but that may be too much," he replied, laughing.

Our postilion was a fine, handsome fellow, so easy and robust that it made one feel stronger and healthier to sit beside him. He did not spare the horse, which was a big, capable animal, and we rolled along through endless forests of fir and pine as rapidly as the steady road would allow. After we had gone about eight miles he left us, taking a shorter foot-path through the woods. We guessed at our proper direction, sometimes taking the wrong road, but finally, after two hours or more, emerged from the woods into Western, one of the two great valleys from which Dalecarlia (Dalarne, or The Dale) takes its name. The day was magnificent clear, and with a cold north east wind, resembling the latter part of October at home. The broad, level valley, with its fields and clustered villages, lay before us in the pale, cold autumnal sunshine, with low blue hills bounding it in the distance. We met many parties in carts, either returning from church or on their way to visit neighbors. All were in brilliant Sunday costume, the men in blue jackets and knee breeches, with vests of red or some other brilliant color, and the women with gay, embroidered bodices, white sleeves, and striped petticoats of blue, red, brown and purple, and scarlet stockings. Some of them wore, in addition, an outer jacket of snowy sheepskin, with elaborate ornamental stitch work on the back. Their faces were as frank and cheerful as their dresses were tidy, and they all greeted us with that spontaneous goodness of heart which recognizes a brother in every man. We had again taken a wrong road, and a merry party carefully set us right again, one old lady even proposing to leave her friends and accompany us, for fear we should go astray again.

We crossed the Western by a floating bridge, and toward sunset reached the inn of Ragsveden, our destination. It was a farmer's gaard, standing a little distance off the road. An entrance through one of the buildings, closed with double doors, admitted us into the courtyard, a hollow square, surrounded with two-story wooden dwellings, painted dark red. There appeared to be no one at home, but after knocking and calling for a time an old man made his appearance. He was in his second childhood, but knew enough to usher us into the kitchen and ask us to wait for the landlord's arrival. After half an hour our postilion arrived, with four or five men in their gayest and trimmest costume, the landlord among them. They immediately asked who we were, and we were then obliged to give them an account of all our travels. Their questions were thread and intelligent, and their manner of asking, coupled as it was with their native courtesy, showed an earnest desire for information, which we were most willing to gratify. By and by the hostess came, and we were ushered into a very pleasant room, with two beds, and furnished with a supper of fresh meat, potatoes, and meal. The landlord sat with two or three of the neighbors and with us before the fire until we were too sleepy to answer any more questions. A more naturally independent and manly bearing I have never seen than that of our host. He was a tall, powerful man, of middle age, with very handsome features, which were softened but not weakened in expression by his long, blond hair, parted on his forehead. He had that proper pride which belongs to the consciousness of worth, and has no kinship with empty vanity. "We have come to Dalecarlia to see the descendants of the people who gave Gustavus Vasa his throne," said I, curious to see whether he would betray any signs of flattered pride. His blue eye flashed a little, as he sat with his hands clasped over one knee, gazing at the fire, a slight frown over his temples—but he said nothing. Some time ago a proposition was made to place a portrait of Gustavus Vasa in the church at Mora. "No," said the Dalecarlians, "we will not have it; we do not need any picture to remind us of what our fathers have done."

The landlady was a little woman, who confessed to being forty-nine years old, although she did not appear to be over forty. "I have had a great deal of head-ache," said she, "and I lock much older than I am." Her teeth were superb, as were those of all the women we saw. I do not suppose a tooth-brush is known in the valley, yet the teeth one sees are perfect pearls. The use of so much sour milk is said to preserve them. There was a younger person in the house, whom we took to be a girl of sixteen, but who proved to be the son's wife, a woman of twenty-six, and the mother of two or three children. The Dalecarlians marry young when they are able, but even in opposite cases they rarely commit any violation of the laws of morality. Instances are frequent, I was told, where a man and woman, unable to defray the expense of marriage, live together for years in a state of mutual chastity, until they have saved a sum sufficient to enable them to assume the responsibilities of married life. I know there is no honest, and I doubt whether there is a purer, people on the earth, than these Dalecarlians.

We awoke to another glorious Autumnal day. The valley was white with frost in the morning, and the air deliciously keen and cold, but after sunrise heavy white vapors arose from the spangled grass, and the day gradually grew milder. I was amused at the naive curiosity of the landlady and her daughter-in-law, who came into our room very early that they might see the make of our garments and our manner of dressing. As they did not appear to be conscious of any impropriety, we did not think it necessary to feel embarrassed. Our Swedish journey had taught us habits of self-protection under such trying circumstances. We had coffee, paid an absurdly small sum for our entertainment, and took a cordial leave of the good people. A boy of fifteen, whose eyes, teeth and complexion kept my admiration on the stretch during the whole station, drove us through unbroken woods to Skamhede, ten miles further down the valley. Here the inn was a little one-story hut, miserable to behold externally, but containing a neat guest's room, and moreover—as we discovered in the course of time—a good breakfast. While we were waiting there, a man came up who greeted us in the name of our Lord Jesus Christ, on learning that we came from America. "Are you not afraid to travel so far from home?" he asked; "how could you cross the great sea?" "Oh," I answered, "there is no more danger in one part of the world than another." "Yes," said he, "God is as near on the water as on the land"—unconsciously repeating the last words of Sir Humphrey Gilbert, "Christ walked on the waves and quoted them, and he walks yet, for them that believe in him." Hereupon

he began repeating some hymns, mingled with a tale of Scripture, which process he construed as if we became heartily tired. I took him, at a venture, for an over-enthusiastic "Lassan," or "Reader," the name given to the Swedish Districters.

We had a station of twenty-three miles before us, to the village of Lundobyn, which lies in the wooded wilderness between Osterdal and Western. Our postilion, a fine young fellow of twenty-two, over six feet in height, put on his best blue jacket and knee breeches, with a leather apron reaching from his shoulders to below his knees. This is an article worn by almost all Dalecarlians for the purpose of saving their clothes while at work, and gives them an awkward and ungraceful air. This fellow, in spite of a little fear at the bare idea, expressed his willingness to go with us all over the world; but the spirit of wandering was evidently so easy to be kindled in him that I rather discouraged him. We had a monotonous journey of five hours through a forest of pine, fir and birch, in which deer and elk are frequently met with, while the wolf and the bear haunt its remotest valleys. The ground was but slightly undulating, and the scenery, in general, was as tame as it was savage.

Lundobyn was a wretched hamlet on the banks of a stream, with a few cleared fields about it. As the sun had not yet set, we determined to push on to Ketbo, eight or ten miles further, and engaged a boy to pilot us through the woods. The post-station was a miserable place, where we found it impossible to get anything to eat. I sat down and talked with the family while our guide recruited himself with a large dish of thick sour milk. "Way 'do you travel about the earth?" asked his mother: "is it that you may spy out the poverty of the people, and see how miserably they live?" "No," said I; "it is that I may become acquainted with the people, whether they are poor or not." "But," she continued, "did you ever see a people poorer than we?" "Often," said I—"because you are contented, and no one can be entirely poor who does not complain." She shook her head with a sad smile and said nothing.

Our guide poled us across the river in a rickety boat, and then plunged into the woods. He was a tall, well grown boy of fifteen or sixteen, with a beautiful oval face, long fair hair parted in the middle and hanging upon his shoulders, and a fine, manly and resolute expression. With his jacket, girdle, knee breeches, and the high crowned and broad-brimmed felt hat he wore, he reminded me strongly of the picture of Gustavus Vasa in his Dalecarlian disguise, in the Cathedral at Upsala. He was a splendid walker, and quite put me, old pedestrian as I am, out of countenance. The foot-path we followed was terribly rough; we stumbled over stock and stone, leaped fallen trees, crossed swamps on tussocks of spongy moss, and climbed over heaps of granite boulders yet, while we were panting and exhausted with our exertions to keep pace with him, he walked onward as quietly and easily as if the smoothest meadow turf were under his feet. I was quite puzzled by the speed he kept up on such a hard path, without seeming to put forth any extra strength. At sunset, he pointed out some clearings on a hill-side, over the tree tops, a mile or two ahead, as our destination. Dark was gathering as we came upon a pretty lake, with a village scattered along its hilly shore. The post-station, however, was beyond it, and after some delay the boy procured a boat and rowed us across. Telling us to go up the hill and we should find the inn, he bade us good-bye and set out on his return. We soon reached a gaard, the owner whereof, after satisfying his curiosity concerning us by numerous questions, informed us that the inn was still further. After groping about in the dark for a while, we found it. The landlord and his wife were sitting before the fire, and seemed, I thought, considerably embarrassed by our arrival. There was no bed, they said, and they had nothing that we could eat; their house was beyond the lake, and they only came over to take charge of the post-station when their turn arrived. We were devoured with hunger and thirst, and told the man we should be satisfied with potatoes and a place on the floor. His wife's brother, who came in soon afterward, was thereupon dispatched across the lake to bring coffee for us, and the pleasant good-wife put our potatoes upon the fire to boil. We lit our pipes, meanwhile, and sat before the fire, talking with our host and some neighbors who came in. They had much to say about America, none of them having ever before seen a native of that country. Their questions related principally to the cost of living, to the value of labor, the price of grain, the climate and productions, and the character of our laws. They informed me that the usual wages in Dalecarlia were 24 skilling (13 cents) a day, and that one tonne (about 480 pounds) of rye cost 32 rigdaler (\$8.37). "No doubt you write descriptions of your travels?" asked the landlord. I assented. "And then, perhaps, you make books of them?" he continued; whereupon one of the neighbors asked, "But do you get any money for your books?"

The potatoes were finally done, and they, with some delicious milk, constituted our supper. By this time the brother had returned, bringing with him coffee, a pillow, and a large coverlet, made entirely of cat-kina. A deep bed of hay was spread upon the floor, a coarse linen sheet thrown over it, and with the soft fur covering, we had a sumptuous bed. About midnight we were awakened by an arrival. Two tall, one of them hump-backed, on their way to Werneland, came in, with a tall, strong woman as postilion. The fire was re-kindled, and everything which the landlord had extracted from us was repeated to the new comers, together with a very genial criticism upon our personal appearance and character. After an hour or two more hay was brought in and the two tall men and the postilion lay down side by side. We had barely got to sleep again, when there was another arrival. "I am the post girl," said a female voice. Hereupon everybody woke up, and the story of the two foreign travelers was told over again. In the course of the conversation I learned that the girl carried the post twenty English miles once a week, for which she received 24 rigs (\$6.25) annually. "It is a hard business," said the hump-backed tailor. "Yes, but I am obliged to do it," answered the girl. After her departure we were not again disturbed, and managed to get some sleep at last.

We all completed our toilettes in the same room, without the least embarrassment, and, with a traveler's curiosity, I may be pardoned for noticing the general bodily cleanliness of my various bed-fellows, especially as the city Swedes are in the habit of saying that the country people are shockingly dirty. We had coffee, and made arrangements with the girl who had brought the tall men to take us back in her cart. Our host would make no charge for the bed, and next to nothing for our fare, so I put a bank note in the hand of little Pehr, his only child, telling him to take care of it and spend it wisely when he grew up. The delight of

the good people knew no bounds. Pehr again held up his little mouth to be kissed again and again; the mother shook us warmly by the hand, and the father blessed his horse and setled with us. May the blessing of God be upon all poor, honest and contented people!

Our road between wooded hills to the Sijun-Fors, a large iron-foundry upon a stream which flows into the Sijun Lake. It was a lovely morning, and our postilion, who was a woman of good sense and some intelligence, chatted with me the whole way. She was delighted to find that we could so easily make ourselves understood. "When I saw you first in the night," said she, "I thought you must certainly be Swedes. All the foreigners I saw in Stockholm had something dark and cloudy in their countenances, but both of you had shining faces." She questioned me a great deal about the sacred localities of Palestine, and about the state of religion in America. She evidently belonged to the *Läsa*, she stated, were very numerous in Dalecarlia. "It is a shame," said she, "that we poor people are obliged to pay so much for the support of the church, whether we belong to it or not. Our taxes amount to 40 rigs yearly, 10 of which, in Mora parish, go to the priest. They say he has an income of half a rig every hour of his life. King Oscar wishes to make religion free, and so it ought to be, but the clergy are all against him, and the clergy control the *Bondatand* (House of Peasants) and so he can do nothing." The woman was thirty-one years old, and worn with hard labor. I asked her if she was married. "No," she answered, with a deep sigh, looking at the betrothal ring on her finger. "Ah," she continued, "we are all poor. Sweden is a poor country; we have only iron and timber, no grain, and cotton, and silk, and sugar, like other countries."

As we descended toward the post station of Vik, we caught a glimpse of the Sijun Lake to the south and the tall tower of Mora Church, far to the eastward. At Vik, where we found the same simple and honest race of people, we parted with the postilion and with our host of Ketbo, who thanked us again in Pehr's name, as he took horse for the last time. We now had fast horses, and a fine road over a long, wooded hill, which was quite covered with the *lingon*, or Swedish cranberry. From the further slope we at last looked down upon Mora, at the head of the Sijun Lake, in the midst of a broad and fertile valley. Ten miles to the eastward arose the spine of Ores, and southward, on an island in the lake, the tall church of Sollebon.

"You can see three churches at once," said our postilion, with great pride. So we could, and also a large, stately iron—a most welcome sight to us, after five days on potato diet.

B. T.

A GLANCE AT AMERICAN PROSPECTS.
Correspondence of The N. Y. Tribune
PARIS, Nov. 15, 1887.

Mr. Gaillardet, in an article on American affairs in the *Press* of night before last, quotes some very shocking language made use of at a German meeting in Philadelphia, apparently with a view to excite the poor will always find connellers of the sort in their path in times of emergency, but I cannot believe that in America any danger exists of their being listened to. Even in this country, where the poor have fifty times the righteous ground of grievance that our poor have toward the existing distribution of property, we see that violent methods of reparation amount to nothing but a reconstruction of the empire of force. So profound is the instinct of peace and order in all hearts alike, even the most liberal and instructed, back to despotism, if they may thereby secure an eventual orderly progress. One thereby respects revolutionary movements in Europe, because in no other way, apparently, can the methods of disastrous routine be broken up and obliterated here, for these successive shocks stimulate thought in thoughtful minds, weaken the empire of prejudice, and so finally engender peaceful reforms. But as to violence effecting any direct good, the idea is preposterous, and can only be entertained by those who deny that a perfect Love and Wisdom have the guidance of human affairs by those who fail to confide in the eternal rectitude of God. But in our country these counsels should be scouted with the utmost opprobrium and indignation. Our government is essentially a popular one, and nothing whatever exists to hinder the people from making any administrative changes which the instinct of peace and order naturally drives them to violence for relief in such circumstances, which instinct of peace and order naturally drives them to violence for relief in such circumstances, which instinct of peace and order naturally drives them to violence for relief in such circumstances.

the man's relations to his kind for all his worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self-consciousness is to give him the self-consciousness of his kind, to give him the sense of his own worth and power, and no such expostulative sermons, according to the view of the man, that which brings him to this world, or highest self-consciousness, and the only way to free him from this self