

They have an excitable temperament ; and if others go before them, and call after them to follow, they begin to throw off phosphorescent sparks ; or when warmed by the tongue of eloquence or the mesmeric power of sympathy, their souls seem to be permeated by a phosphoric glow that promises much. But as the light of the phosphorescent mineral fades, and soon disappears, when the extrinsic heat is taken away, and daylight is let in upon it, so do the ardor and zeal of these men depart when foreign stimulants are withdrawn, and they are left to their own resources. Their benevolence, being the fruit of external excitement, and having nothing to feed it within, soon dies away, and leaves the man as unfeeling, as narrow-minded, and as selfish as ever.

7. *My seventh symbolization describes the dichroic character.*

Dichroism consists in a mineral's exhibiting different colors on different faces. Thus dichroite, or iolite, is often deep blue along its vertical axis ; but on a side perpendicular to this axis it is brownish yellow. The phenomenon results from the manner in which the particles are arranged for reflecting and transmitting light. The whole internal structure must be changed before the same color shall be presented on all the faces.

Moral dichroism consists in a man's being Janus-faced — that is, double-faced both in his principle and his practice, in order to secure popular favor and avoid odium. The chameleon is said to have the power of assuming the color of the object on which it fastens ; so this man means to conform his creed and his practice to those which are most popular in the community where he happens to live or sojourn. In one place, he is orthodox ; in another, heterodox ; — in one, an advocate for temperance ; in another, loose in this matter, both in