

**MAXIMS: POLITICAL,
PHILOSOPHICAL,
AND MORAL**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649143986

Maxims: political, philosophical, and moral by Edward Counsel

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Cover @ 2017

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EDWARD COUNSEL

**MAXIMS: POLITICAL,
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MAXIMS:

POLITICAL, PHILOSOPHICAL,

AND

MORAL.

BY

EDWARD COUNSEL,

AUTHOR OF

TWENTY THOUSAND (20,000)

ORIGINAL AIRS

AND MUSICAL PIECES,

"MELODIES OF ERIN," ETC.

WITH AN

APPENDIX.

SECOND EDITION (AUGMENTED).

MELBOURNE:

PRINTED AND PUBLISHED FOR THE AUTHOR BY
A. H. MASSINA & CO., PRINTERS AND PUBLISHERS,
HOWEY STREET, OFF LITTLE COLLINS STREET.

1882.



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1892

PREFACE.

IN submitting to the public the Second augmented Edition of the *MAXIMS*, the author deems it necessary to offer some introductory remarks, so as to arrive at a proper understanding of his motives in publishing the present unpretentious volume.

Besides the original edition of this work (which only comprised some 3,200 *Maxims*—embodied, however, in the present issue), I have published two Musical Works, viz., "*Melodies of Erin*" (twelve songs), and also a Song with pianoforte accompaniments. Particulars of these—as also my other productions—may be consulted in the *APPENDIX*.

For the above-mentioned works I have been favoured by letters of approval—accepting the books and placing them permanently in their libraries—from several of the leading Universities of Europe and America, amongst which may be mentioned the world-famed Military College of West Point, Oxford, Cambridge (report), Dublin, Louvain, Bonn, Jena, Heidelberg, Göttingen, California, Sydney, etc.

For the "*Melodies*," and in some cases the *Maxims* (first edition), the Municipalities of Paris, Seville, New York, Philadelphia, Manchester, and others; the National Library of Madrid, British Museum, Connecticut State Legislature, Parliaments of Victoria and South Australia, University Libraries of Ghent, Utrecht, Lund, Upsala, and other prominent public bodies.

Copies of these letters (selected from a considerable number received) will be found in the *Addenda of Public Correspondence* at the end of the volume. They embrace letters in Spanish, French, Italian, German, Dutch, Swedish, and Latin. They have not been translated, but are presented in the original languages.

I have composed, probably, more *ORIGINAL AIRS*, and other varieties in the way of music, than any other musical writer in the world—exceeding in number twenty thousand (20,000). For a list of the different varieties *vide APPENDIX*.

In my theory of an "*Universal Melodic Composing (Thematic) Faculty*"—which will be cursorily glanced at in another portion of this work—from investigations I have made, supported, too, by some undoubted proofs—I have come to the astounding conclusion that

all human beings, without exception, possess the germs of a creative original melodic composing faculty; I have even formulated some theories on the subject, and read a lecture unfolding my discoveries.

I am prepared to admit, however, that in the majority of instances the faculty may be dormant or latent: simply for the want of being exercised—a philosophy certainly very flattering to human nature.

Perhaps I may be afforded an opportunity of reproducing my lecture upon this interesting art-subject with practical examples.

To return more particularly to the subject matter of the present volume.

MAXIMS exert no small influence upon our lives and faculties. They are inward monitors directing the motives and actions to be pursued in every imaginable undertaking, not only of individuals, but of nations.

Unvoiced Maxims have ruled, and must ever continue to rule, the destinies of all nations. Their influence lasts through all time. Philosophy (first acquired, probably, by the knowledge of human errors), like Nature, is ever renewing her strength. It is the common possession of all—common as the blood that supports the air we breathe—universal as are our perceptions and faculties; and, if we but reasoned justly, we would discover at the close of our investigations that all men are originally created on a dead-level of intellect.

There are degrees of cause and effect. One produces many, but each man can contribute infinitely.

If there are grave mysteries in nature not to be unfolded—yet, why repine, my friends? What we are *already possessed of*—if we but *exercise* the faculty—may be termed an infinite possession.

Some of the following Maxims or reflections are essentially speculative; and, consequently, have not arrived at the dignity of settled opinions.

Let this fact be distinctly understood in the examen, or discussion of the propositions.

I do not hold myself responsible for the *misapplication* of any of my theories. If some of the Maxims have a political bearing, nothing of a revolutionary tendency is attempted to be propounded; moreover, the author being a Roman Catholic, every proposition is necessarily advanced in accordance with, and subject to, the great principles of CATHOLICITY.

Some of the ideas and positions here attempted to be advanced contain—if we look under the surface with a just and liberal interpretation—the germs, I think, of new philosophic principles, for under every idea lies a philosophy, leading, each in turn, to an

infinite of systems. Yet, should they be considered merely in the light of speculative enquiry, may not be altogether devoid of fruit. Whatever shows the force of unchanging Truth and philosophic conviction in a new or unusual light is not wholly lost, or without significance, as contributing to the general progress of thought, no less than of material advancement.

Ideality surrounds us as by a circle or halo; mentality is infinite in productive faculty; yet, in all probability, the greatest will never (?) be unearthed.

In approaching these subjects of analytical thought and discussion, however, it is incumbent upon us, in our enquiries, to be humble in spirit—otherwise we attain not to the practice of wisdom—(that divine and co-eternal principle, the greatest gift from God to man)—with a due regard, also, and submission to those: *Alutoi sporial*—those “difficulties of hard solution” involved in the discussion.

We can assemble upon this common ground of human faculty by contributing to the great republican store of true literature, which is *Wisdom*—the endless legacy, the eternal possession of all mankind—co-partner with Faith itself—the parent of all our thoughts and faculties.

I speak not in the interests of a clique or class, nor even of any distinct nationality, but for man in the aggregate—from the broad philanthropic standpoint of human charity.

Perhaps it may be urged—as an objection—that I dogmatise too frequently.

But when I state that I adopt that method of inculcating the ideas—here humbly submitted to the judgment of the candid and judicious enquirer after truth—it is solely for the purpose of condensing the matter.

Such a course of treatment, it will be seen, was inseparable from a discussion of the many subjects under examination.

I speak not as one possessing authority in any way.

It behoves us, as I have remarked in these enquiries—*i.e.*, in speculations involving mysteries and indeterminate positions—ever to be humble in spirit, for true humility is the daughter of wisdom.

We must be abject to be wise.

The ideas or theories here submitted for your consideration are presented in aphoristic form simply to condense the matter, not in a dogmatic spirit of inquiry (which I utterly disclaim). They are *advanced* in maxim form, but not decided: submitted to the judgment of my readers—of all nationalities—totally removed from any show of “authority” on the part of the author.

A glance at a few of the leading Axioms of my New Æsthetic and Literary Theories (dealt with more at large in the body of the work) may not be here out of place.

The principal Axioms may be briefly enumerated as follow :—

SYNOPSIS.

- 1.—That there are no actual termini to the operations of the human intellect (æsthetic, philosophic, or in the domain of the composing faculty), when once fairly aroused in the human mind or called into existence.
- 2.—That whatever the mind (mind-soul, or *Nous*) produces can be added to, the human mind being more capable of *producing* than of receiving.
- 3.—That the idea we ascribe to "Genius" is an exercised faculty, and, in the department of music (melodic combination), common to all.
- 4.—That we are all originally born with equal creative faculties—*i.e.*, in the productive power, or *energeia*.
- 5.—Degrees of effect and cause.
- 6.—Under every idea a philosophy, and thence systems.
7. The realms of thought, being infinite, are productive as those of nature.
- 8.—That to think is to be—to exist. We cannot, therefore, cease to think, or we cease to *be*. What can reproduce mind? We cannot exist, then, *without* we think.
- 9.—The interidealisation of practice and theory.
- 10.—That arguments change not facts. The facts unalterable remain.

With many others of like import.

The absence of notes, quotations, explanatory matter, etc., may be remarked.

Let be—*esté bueno*.

I was not born to be a commentator.

I survey the field; let the draftsman come after to fill in the details.

Read but to weigh, and, if possible, add to the ideas here promulgated; for the human mind is more capable of producing—and

that to a comparatively infinite extent (*durante vita* being necessarily conceded) — than of receiving. For, while life — the mind-soul (mentality) — remains, our thoughts of a necessity progress (*i.e.*, during vitality); but in the mental suspension of our faculties (or death-state), may not a moment be — or appear to us — as an infinite (comparatively speaking, of course) extension of time? . . .

To all mankind is granted, as a divine legacy, the wisdom of IDEAS.

Rather than ask for "more light," let us use the light from within — exert and bring forth our innate faculties — for the progress and benefit of our fellow-man. True progress is attained by interchange of thought and benefits, and thereby unite all men in the great bond of progress, brotherhood, charity.

Let there be charity, too, amongst the nations as amongst individuals. Let us subdue our national prejudices.

There is an eternal spring of ideas and faculties in man did he but call them forth. Let the Maxims be improved upon, disseminated, tested.

The practical adaptation of our theories (which are solely literary in their aspects, and do not entrench upon the domain of doctrine) must not, in our enquiries, be overlooked.

The objections to "mere theory" are, perhaps, as universal as are the theories — the much-abused theories — themselves.

Strange infatuation and contradiction in man!

What *is* theory, and what *is* practice? Why, without the theory you *cannot* have the practice. They are inseparable. Two fruits it may be, but growing on the same tree; or place it in this light: Theory is the seed, practice the fruit. Aye, and unless we sow the seed, we cannot reap the fruit. Is it not well?

We must still look to the discriminating public — the progressive peoples of Europe and their descendants in the new world — for European blood governs that of other nationalities — to all intents and purposes — the Americas and colonies differing but in government, not in blood, — these in the first place; — to publishers and societies; and to men of influence and worth in the social scale; — to leaders of public opinion; — to government (the philosophy of power); and, above all, to the Holy Religion of the True Cross — CATHOLICITY — founded by Christ Himself and bequeathed to His Holy Church — the great truths of which, through the Apostles — still influence the most powerful and generous of the nations: for the promulgation of just ideas, — tending to the welfare — that significant watchword of the philanthropist — the progress and intellectual advancement of the peoples.

But the reader is necessary as the book, for what is unknown is lost.

That man would but exercise the endless faculties implanted in his nature by a beneficent and all-wise CREATOR for the common benefit of us all.

Oh, this glorious domain of infinite perception and faculty !

IDEAS will outlive the epoch of empire and of dynasties : nay, all that the universe contains—of a very necessity—sprung from one idea—that of the Infinite one, the OMNIPOTENT ; and Wisdom—the eternal undying sentiment—His thought : from which ours are derived—in the primal cause.

The soul's meditation—Divine WISDOM—which interidealise the universe.

From the Word all things have arisen.

Or, to present the idea in the Spanish—as befitting the majesty of the subject :

Las palabras de Dios son acciones.

Yet, in all let there be a well-defined—a practical object :

The *welfare*—the progress of human nature.

This is a glorious mission and the best part.

This is the furnace that will try their merit.

One part of the picture I have finished ; the other—the knowledge of it—lies in the future.

EDWARD COUNSEL.