

the gauntlet seven times. The carrying out of the sentence commenced on February 22d. A year later, June 1726, Düster was released in charge of his wife, for conveyance to Rige at the States' cost. But the Rige authorities refused to receive him and in July he was returned to the madhouse where he died four years later.

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## THE USES OF WORLDLY PLEASURES

The delights of the world and the pleasures of the animus are harmless in themselves, and serve as the fuel and incentives of bodily life and as means and helps to the promotion of ends. This we may see very plainly by considering them one by one. For nature, regarded in itself, is dead and only serves life as an instrumental cause; being altogether subject to the will of the intelligent mind, which uses it to promote ends by effects. And, indeed, a more exquisite spice and sweetness lies in these things when they are only made use of as means and helps. Those persons therefore appear to be somewhat beside themselves who aim, not to moderate, but altogether to exterminate the pleasures of the senses and the delights of the world, as if they were so many deadly and pernicious poisons. For they would deprive bodily life of its appropriate excitements; the progression of ends, of their means; the order of nature, of its course; and themselves, of the proper palm that is the reward of victory; nay, they would deprive free will, which is the human delight, and the right use of which is human wisdom, of all relation to merit; for it depends upon free will that we regard these things not as ultimate but as intermediate ends; since it is an eternal law that everything is judged by its end (II *E.A.K.* n. 323 p. 314).

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## REFORMATION

The changing of an evil animus into a good can never be done save by the mediation of the rational mind and its intellect, whether that intellect be one's own, or be an intellect persuaded on the basis of faith or authority. Nor can our nature be changed unless we loathe and abhor evils and never let our mind fall back into that state; and unless, from the liberty granted us, we snatch it forth

when it does fall, and put on that state which is harmonious with a more perfect love; nor even then, unless we remain in this state for a long time, bringing force and violence to bear upon the other state; and unless, by abundant works of virtue and the exercises thereof, we put on the opposite state, and so continue until that state has become our nature and has so expelled the other quasi-nature that whenever it returns, we take note that it must be resisted. In this way, and in no other, can we put off an evil nature and put on a good—a thing which, in the absence of Divine grace and aid, is extremely difficult in this life, but is of greater merit if we apply ourselves, and, by prayers to God thrice blessed, obtain that which does not seem to be integrity. In this way nature bends nature and changes it, as it were, not indeed by influx into the intellectories or substances of the animus, but by correspondence and reflection; for the intellectory knows truths, that is, knows what is true and what false. If only it expels hatred of truth, then, in its place, comes love of truth (*Rat. Psych.*, n. 472).

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Though we may be surpassingly rich in experience, and accomplished in the sciences, and gifted besides with the faculty of thinking with the greatest distinctness, yet it by no means follows that we shall therefore be able to rid ourselves of the mists that are involved in the fallacies of the senses, and to enjoy an insight into real truths in simple clothing. Those are only counterfeits and appearances of truth that the inferior faculties of the body present to the superior faculty. For certain misleading and, as it were, phosphoric fires form an alliance of companionship with corporeal ideas, and mimic the real lights of life. These fires belong to the body, to the animus, and even to the mind itself. The fires of the body are the pleasures of the bodily senses. The fires of the animus are lusts or cupidities, whose name is legion. The fires of the mind are the ambitions and desires of ends that converge to and terminate in the love of self as the ultimate center (*A.K.* II no. 463).