

# THE FIRST TRUE GENTLEMAN

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the [Project Gutenberg License](https://www.gutenberg.org/license) included with this ebook or online at <https://www.gutenberg.org/license>. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this ebook.

Title: The First True Gentleman  
A Study of the Human Nature of Our Lord

Author: Anonymous

Release Date: July 07, 2012 [eBook #40153]

Language: English

\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THE FIRST TRUE GENTLEMAN \*\*\*

Produced by Al Haines.

[image]

*Cover*

# THE FIRST TRUE GENTLEMAN

*A Study in the Human  
Nature of Our Lord*

*With a Foreword by*  
EDWARD EVERETT HALE, D.D.

BOSTON  
JOHN W. LUCE & COMPANY  
1907

*Copyright, 1907, by*  
JOHN W. LUCE & COMPANY  
*Boston, Mass., U.S.A.*

*The Plimpton Press Norwood Mass.*

## A FOREWORD

The dictionaries and the students of words have a great deal to say,—perhaps more than is worth while,—of the origin of the word Gentleman,—whether a gentleman in England and a *gentilhomme* in France mean the same thing, and so

on. The really interesting thing is that in a republic where a man's a man, the gentleman is not created by dictionaries or by laws. You cannot make him by parchment.

As matter of philology, the original gentleman was *gentilis*. That is, he belonged to a *gens* or clan or family, which was established in Roman history. He was somebody. If he had been nobody he would have had no name. Indeed, it is worth observing that this was the condition found among the islanders of the South Sea. Exactly as on a great farm the distinguished sheep, when they were sent to a cattle fair might have specific names, while for the great flock nobody pretends to name the individuals, so certain people, even in feudal times, were *gentilis*, or belonged to a *gens*, while the great body of men were dignified by no such privilege.

The word gentleman, however, has bravely won for itself, as Christian civilisation has gone on, a much nobler meaning.

The reader of this little book will see that the poet Dekker, surrounded by the gentlemen of Queen Elizabeth's Court, already comprehended the larger sense of this great word. The writer of this essay, taking the familiar language of the Established Church of England, follows out in some of the great crises of the Saviour's life some of the noblest illustrations of the poet's phrase.

It is well worth remembering that the Received Version of the New Testament, which belongs to Dekker's own generation, accepts his noble use of language in one of the great central passages. In the very little which we know of the early arrangements of apostleship, we are given to understand that the Apostle James lived at Jerusalem, and that in what he wrote he addressed the Christians of every race and habit in all parts of that world of which Jerusalem is the centre. The Epistle of James may be called the first encyclical addressed to all sorts and conditions of men who accepted Jesus of Nazareth as the leader of their lives. To this day its practical and straightforward simplicity challenges the admiration of all those believers who know that the tree is to be judged by its fruits,—that it is not enough to cry "Lord, Lord,"—that it is not enough to say, "I believe in this" or "I believe in that";—but rather that the follower of Christ must do what He says. And how does this gentle apostle of apostles define in word the "wisdom which is from above?" The wisdom from above is first pure, as the Master had said, "Blessed are the pure in heart." Then the Wisdom from above is peaceable, as the angels said when He was born. Then the wisdom from above is gentle. The man who follows Christ is a gentle man. The woman who follows Christ is a gentle woman.

And if anyone eager for accuracy in the use of language choose to hunt the Greek word which we find in St. James's Epistle through the lexicons, he learns that the gentleman whom St. James knew is he who in dealing with others "abates

something from his absolute right." He is so large and unselfish that he can grant more than he is compelled to grant by rigorous justice. He is the man who can love his brothers better than himself. These are phrases from the old dictionaries.

"Greater love hath no man than this, that a man lay down his life for his friends."

EDWARD E. HALE.

## The First True Gentleman

The Elizabethan poet Dekker said of our Lord that He was "the first true gentleman that ever breathed." The passage is worth quotation:-

"Patience! why, 'tis the soul of peace,  
Of all the virtues nearest kin to Heaven.  
It makes men look like gods, the best of men  
That e'er wore earth about him was a sufferer—  
A soft, meek, patient, humble, tranquil spirit,  
The first true gentleman that ever breathed."

All through English literature the word "gentleman" has had two meanings, and has been used to describe a man of certain qualities as well as a man of a certain birth. A hundred and fifty years before Dekker wrote it was declared that "truth, pity, freedom, and hardness" were the essential qualities of a gentleman. Our Lord in His human nature personified these things. Every gentleman in Christendom derives his ideal from Christ whatever may be his dogmatic creed. No virtue, perhaps, was so characteristic of our Lord as His devotion to truth. He declared before Pilate that it was the end for which He was born. He condemned all those who hindered its diffusion and tried to make it the monopoly of a caste. He tabooed all absurd asseverations, the occasional use of which was but a confession of habitual lying. He taught that lies were of the Devil, and that it was the Holy Spirit who led men into all truth. He said that sincerity was the great light of the Spirit, that all double-minded men were in the dark, and that their fear of the light of day was their own sufficient condemnation. The ideal

gentleman all through the ages has conformed his conduct in the matter of truth to the Christian standard. He has avoided mental reservation, abhorred lying, and, though he has garnished his speech with oaths, his yea has meant yea, and his nay, nay, and he has regarded his word as his bond.

Again, courage and pity were combined in the character of Christ as they had never been combined before. Now the combination is common enough. We have the seed and can grow the flower; but every man who excels in both is in some sense a follower of Christ. The courage of our Lord, though it included physical courage, was not of that calibre which is more properly called animal,—animal courage implies a want of imagination, and is probably incompatible with pity. Christ in the garden of Gethsemane "tasted death for every man," and held out a hand of sympathy to that vast majority who must for ever regard it with strong dread. Yet by His precepts, by His life, and by His death He taught men that fear can be mastered, though it is a form of suffering seldom altogether spared to the highest type of man.

Apart from their religious significance, the trial and crucifixion of Christ form the scene in the world's history of which humanity has most reason to be proud. Christ, in His human nature, was a Galilean peasant. He excused to his face the Roman Governor who stooped to threaten a prisoner in Whom he found no fault. Judge and prisoner changed places. The distinctions of the world dissolved before the distinctions of God. At Pilate's bar all gentlemen recognise their hero, an example for ever of the powerlessness of circumstances to humiliate.

On the Cross not only did our Lord maintain that composure which witnesses to the supreme power of the soul, but with still balanced judgment He refused to impute sin to the Roman conscripts whose orders were to crucify. He made a last effort to console the grief of His mother and His friend, and set Himself to give hope and encouragement to the suffering thief who believed he was receiving the due reward of his deeds. A genius however great, a gentleman however perfect, could imagine no story of courage more noble or more inspiring than the one set down in the Gospels.

A new pity came into the world with Christ. The lump is not yet leavened; even the white race is not yet pitiful. All the same, the emotion of pity is a power, and does, broadly speaking, distinguish Christendom from the heathen world. It is part of the ideal of all those who are conscious of having an ideal at all. Gusts of anger, both national and individual, sweep it out of sight; it is paralysed by fear, rendered blind by use and wont; again and again its scope is narrowed by the reaction which follows upon affectations and exaggerations; but it is never killed. It has been part of the moral equipment of a gentleman since Christ "went about doing good," revealing to men the secret Nature could not teach them—breaking, as it seemed to them, the uniformity of her relentlessness—the secret of the divine

compassion.

The independence of mind and manner inculcated by our Lord still marks a gentleman to-day. Did He not teach that a man's conduct must at all times be ruled by his code and not regulated by his company? He must maintain the same attitude towards life whether he find himself among just or unjust, friends or enemies. He must not salute his brethren only, nor be only kind to those that love him. He must remain an honest man among thieves, ready to rebuke an offender to his face, but still a gentleman, who does not "revile again" or suffer the passion of revenge to destroy his judgment. This moral independence is the rock on which character is built. The man whose actions depend upon his environment has but a sandy foundation to his moral nature. Upon this strong rock of moral independence rest also the best manners. Self-assertion and self-distrust are singularly allied. It is the ill-assured who push in their ardent desire to be like somebody else. It is dignity rather than humility which is recommended to us in the parable of those who chose the chief seats at feasts. It is a common thing to hear it said by simple people in praise of some one they regard as pre-eminently a gentleman that "he is always the same." No doubt the publicans and sinners whose friendly advances Christ accepted without apparent condescension said this of Him. He was so entirely Himself among them that the vulgar-minded Pharisees whispered to one another that He must be ignorant of the sort of company He was in, or surely He would make plain the gulf fixed between Himself and them. By conventionality our Lord seems never to have been bound. On the other hand, He did not wantonly overthrow the conventions of His day. When a social custom struck Him as injurious, He told those who gave in to it that it stood in the way of better things, substituting custom for conscience. On the other hand, He fell in with the usual ways of respectable people in a great many particulars, praying in a village place of worship beside Pharisees who stood up to bless themselves and publicans who dared not so much as lift their eyes to heaven, taking part in a service which was far enough removed from the sincere, spiritual, and wholly unsuperstitious worship to which He looked forward as He talked beside the well.

Christ had a horror of tyranny in every form, and He seems to have regarded it as a peculiarly heathen vice. "The kings of the Gentiles exercise lordship over them," He said. Some bold translators emphasise His meaning by saying "lord it" over them. Dekker was right. A true gentleman is not harsh, implacable, or capricious. The breaking of other men's wills gives him no pleasure. Christ's followers, He said, must avoid all selfish wish for ascendancy. A ruler, He said, should regard himself as the servant of all. Where ruling is concerned the counsels of Christ seem, like all His most characteristic utterances, to be calculated rather to inspire aspiration in the minds of good men than definitely to regulate

their action, for in more than one of the parables His words imply that an ambition to rule is a lawful ambition, and that increased responsibility may be looked to as a reward.

Theoretically the Christian attitude towards power has always been the gentlemanlike attitude. Hall, the chronicler, writing in 1548, says in the "Chronicles of Henry VI.": "In this matter Lord Clyfford was accounted a tyrant, and no gentleman."

It is commonly said to-day that Christianity has never been tried. Such a judgment is superficial in the extreme. The moral teaching of Christ has never been entirely carried out by any community nor perhaps by any man, but to speak as though it had no great influence is sheer affectation. The white people have wasted, it is true, their time and their blood in quarrelling about dogma; but every Christian sect has recognised in the divine character of the Nazarene Carpenter who suffered upon the Cross the perfectibility of the human race, and in their highest moments of aspiration and repentance peoples and rulers alike have pleaded His merits before God. Nothing but this recognition could have curbed the cruel pride of the ancient world, have undermined the barriers of race and caste with a sense of human brotherhood, have cast at least a suspicion upon the theory that might is right, and made respect for women a necessary part of every good man's creed. Entirely apart from what is usually called religion in England to-day, "truth, pity, freedom, and hardiness" are the ideals of the race because nineteen hundred years ago Christ was born in the stable of a Jewish inn.



\*\*\* END OF THIS PROJECT GUTENBERG EBOOK THE FIRST TRUE GENTLE-  
MAN \*\*\*



# A Word from Project Gutenberg

We will update this book if we find any errors.

This book can be found under: <https://www.gutenberg.org/ebooks/40153>

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the Project Gutenberg™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away – you may do practically *anything* in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

## The Full Project Gutenberg License

*Please read this before you distribute or use this work.*

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at <https://www.gutenberg.org/license>.

### Section 1. General Terms of Use & Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work,

you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate ac-

cess to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at <https://www.gutenberg.org>. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this ebook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Guten-

berg™ web site (<https://www.gutenberg.org>), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and The Project Gutenberg Trademark LLC, the owner of the

Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3. below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES – Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND – If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS,’ WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PUR-

POSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY – You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

## **Section 2. Information about the Mission of Project Gutenberg™**

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <https://www.pgla.org> .

## **Section 3. Information about the Project Gutenberg Literary Archive Foundation**

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project



Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is in Fairbanks, Alaska, with the mailing address: PO Box 750175, Fairbanks, AK 99775, but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email [business@pglaf.org](mailto:business@pglaf.org). Email contact links and up to date contact information can be found at the Foundation's web site and official page at [www.gutenberg.org/contact](http://www.gutenberg.org/contact)

For additional contact information:

Dr. Gregory B. Newby  
Chief Executive and Director  
[gbnewby@pglaf.org](mailto:gbnewby@pglaf.org)

#### **Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation**

Project Gutenberg™ depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <https://www.gutenberg.org/donate>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation meth-

ods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: <https://www.gutenberg.org/donate>

## **Section 5. General Information About Project Gutenberg™ electronic works.**

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

<https://www.gutenberg.org>

This Web site includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.