Business of the Heart
For Sheila
The individual . . . appears to construct his own life by a calculated, self-conscious, comprehensive activity; by which he obtains an appearance of consistency, and a consciousness of reality, freedom, and accountability. In this process he appropriates for personal use, from the materials furnished by the manifestations of the mind, such forms as correspond with the present wants of his personal constitution; and makes use of the appropriations, in the relation of cause and effect, as means for the production of ends in securing the greatest amount of good that is possible for him, or what is good for him upon the whole. Thus, instead of a dual and discordant consciousness spontaneously realized, the nature of which is incomprehensible to him, he seems to construct for himself a self-conscious, calculated, comprehensible individuality, which is consistent in character, and the composition and operations of which are thoroughly comprehended, because calculated and constructed by himself. We say that the individual appears in this way to construct his own life—that this must so appear to him, in order that any apparent reality or freedom should be communicated to it,—and that it is absolutely necessary that he should believe in his reality, freedom, and accountability; but we do not mean to say that this is the fact.

Ephraim Langdon Frothingham, *Philosophy as Absolute Science* (Boston, 1864), 225–26

A commodity appears at first sight, a very trivial thing, and easily understood. Its analysis shows that it is, in reality, a very queer thing, abounding in metaphysical subtleties and theological niceties.

Karl Marx, *Capital, Part 1* (New York, 1906), 81