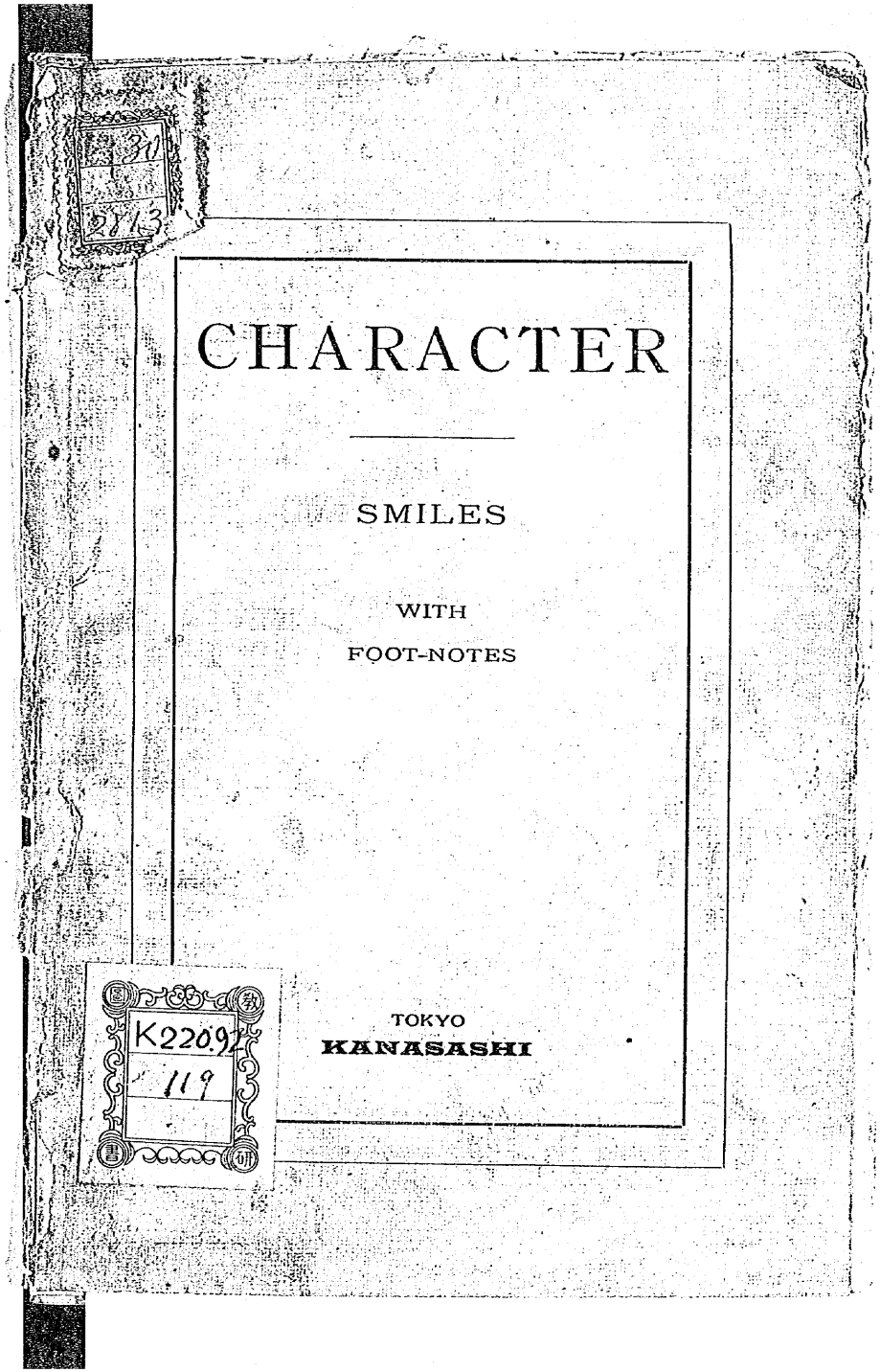


CHARACTER

SMILES

WITH

FOOT-NOTES

TOKYO
KANASASHI

SAMUEL SMILES

CHARACTER

BY

SAMUEL SMILES,

AUTHOR OF 'LIVES OF THE ENGINEERS,' 'SELP-HELF,' ETC.

(SELECTED)

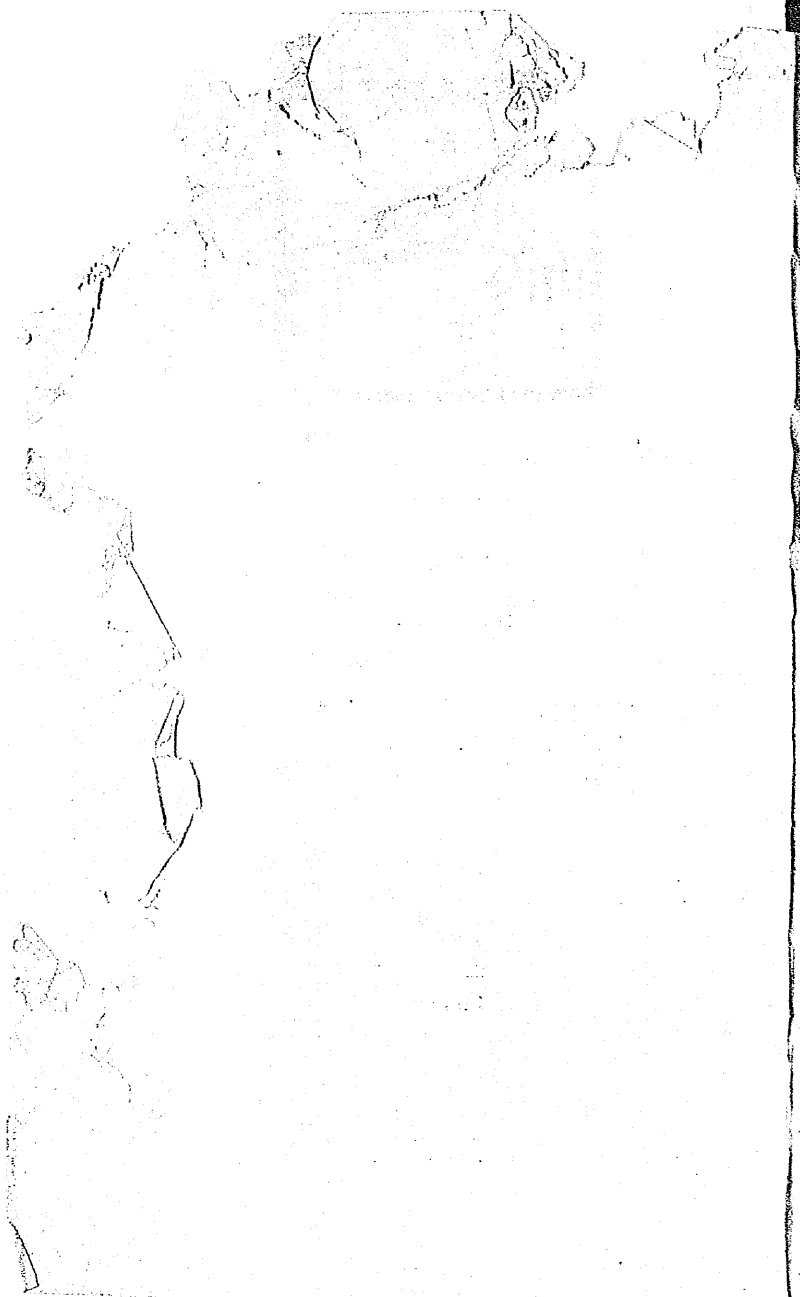
WITH

FOOT-NOTES

"Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate?
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

BEAUMONT AND FLETCHER.

TOKYO
KANASASHI



PREFACE

The following book is in some respects a supplement to Self-Help.' The power and influence of Character were briefly summarized in that book; but much more remains to be said.

Certain reviewers have observed, notwithstanding their generous notices of the book, that I have not definitely stated what Character *is*.

Character, as applied to men, has no doubt many definitions. It means the distinctive qualities by which one person is known from another. It may mean weakness or energy, and exhibit itself in goodness or in badness. It may also mean the adventitious qualities impressed by nature or habit on a person. He stands apart by himself, and becomes known as "a regular Character."

Thus Douglas Jerrold wrote a book entitled 'Men of Character.' But the men of whom he wrote were persons with some special moral twist in their lives—such as "Job Pippins, the Man who couldn't help it." The works of Dickens also are full of men of character, such as Quilp, Smike, Pip, Squeers, and Nickleby—exceptional men, odd, twisted, gnarled, and sometimes half-crazy.

PREFACE

Character, as described in the following book, is of a different kind. I take Individual Character to be the highest embodiment of the human being —the noblest heraldry of Man. It is that which dignifies him, which elevates him in the scale of manhood, which forms the conscience of society, and creates and forms its best motive power.

I have endeavoured, to the best of my power, to illustrate the power and efficiency of Individual Character by numerous examples taken from history, from biography, and from personal experience. It seems to me that there is no better method of impressing the minds of young people, than by citing instances of noble behaviour from the lives of the best men and women who have ever lived.

It will be found from the following pages that Character requires the exercise of many supreme qualities; such as truthfulness, chasteness, mercifulness; and with these integrity, courage, virtue, and goodness in all its phases.

It is a pleasure to me to state that this book has already been exceedingly well received in this country. It has also been translated into nearly every European language, and into several of the languages of Asia. In America its circulation has been as great as in Britain.

LONDON, *November*, 1878.

CONTENTS

CHARACTER

CHAPTER I.

INFLUENCE OF CHARACTER.

1. CHARACTER is one of the greatest motive-powers in the world. In its noblest embodiments, it exemplifies human nature in its highest forms, for it exhibits man at his best.

2. Men of genuine excellence in every station of life—men of industry, of integrity, of high principle, of sterling honesty of purpose—command the spontaneous homage of mankind. It is natural to believe in such men, to have confidence in them, and to imitate them. All that is good in the world is upheld by them, and without their presence in it the world would not be worth living in.

3. Although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart-power; and in the long-run it is the heart that rules in life. Men of genius stand to society in the relation of its intellect, as men of character of its conscience; and while the former are admired, the latter are followed.

4. Great men are always exceptional men; and greatness itself is but comparative. Indeed, the range of most men in life is so limited that very few have the opportunity of being great. But each man can act his part honestly and honourably, and to the best of his ability. He can use his gifts and not abuse them. He can strive to make the best of life. He can be true, just, honest, and faithful, even in small things. In a word, he can do his Duty in that sphere in which Providence has placed him.

5. Commonplace though it may appear, this doing of one's Duty embodies the highest ideal of life and character. There may be nothing heroic about it; but the common lot of men is not heroic. And though the abiding sense of Duty upholds man in his highest attitudes, it also equally sustains him in the transaction of the ordinary affairs of every-day existence. Man's life is "centred in the sphere of common duties." The most influential of all the virtues are those which are the most in request for daily use. They wear the best, and last the longest. Superfine virtues, which are above the standard of common men, may only be sources of temptation and danger. Burke[1] has truly said that

1. **Burke, Edmund** [1729—1797], Ir. orator; statesman; writer; narted the *Annual Register;* agent for N. Y., 1771; conducted prosecution of Hastings, 1786—1794; *The Sublime & Beautiful*, etc.

"the human system which rests for its basis on the heroic virtues is sure to have a superstructure of weakness or of pofligacy."

6. When Dr. Abbot,[1] afterwards Archibshop of Canterbury, drew the character of his deceased friend Thomas Sackville,[2] he did not dwell upon his merits as a statesman, or his genius as a poet, but upon his virtues as a man in relation to the ordinary duties of life. "How many rare things were in him!" said he. "Who more loving unto his wife?—who more kind unto his children?—who more fast unto his friend?—who more moderate unto his enemy?—who more true to his word?" Indeed, we can always better understand and appreciate a man's real character by the manner in which he conducts himself towards those who are the most nearly related to him, and by his transaction of the seemingly commonplace details of daily duty, than by his public exhibition of himself as an author, an orator, or a statesman.

7. At the same time, while Duty, for the most part, applies to the conduct of affairs in common

1. **Dr. Abbot, George** [1562—1633], archbishop of Canterbury in the reigns of James I. and Charles I., and one of the translators of King James's Bible; an enemy of Land's, who succeeded him.

2. **Thomas Sackville.** Earl of Dorset [1536—1608], Eng. diplomat; statesman; poet; Lord High Treasurer; Gorboduc, 1st tragedy performed in English.

life by the average of common men, it is also a sustaining power to men of the very highest standard of character. They may not have either money, or property, or learning, or power; and yet they may be strong in heart and rich in spirit—honest, truthful, dutiful. And whoever strives to do his duty faithfully is fulfilling the purpose for which he was created, and building up in himself the principles of a manly character. There are many persons of whom it may be said that they have no other possession in the world but their character, and yet they stand as firmly upon it as any crowned king.

8. Intellectual culture has no necessary relation to purity or excellence of character. "A handful of good life," says George Herbert,[1] "is worth a bushel of learning." Not that learning is to be despised, but that it must be allied to goodness. Intellectual capacity is sometimes found associated with the meanest moral character—with abject servility to those in high places, and arrogance to those of low estate. A man may be accomplished in art, literature, and science, and yet, in honesty, virtue, truthfulness, and the spirit of duty, be entitled to take rank after many a poor and illiterate peasant.

1. **George Herbert** [1593—1632], poet; failing in preferment at Court, took holy orders and became rector of Bemerton, Wiltshire; *The Temple*.

9. "You insist," wrote Perthes[1] to a friend, "on respect for learned men. I say, Amen! But, at the same time, don't forget that largeness of mind, depth of thought, appreciation of the lofty, experience of the world, delicacy of manner, tact and energy in action, love of truth, honesty, and amiability—that all these may be wanting in a man who may yet be very learned."[2]

10. When some one, in Sir Walter Scott's[3] hearing, made a remark as to the value of literary talents and accomplishments, as if they were above all things to be esteemed and honoured, he observed, "God help us! what a poor world this would be if that were the true doctrine! I have read books enough, and observed and conversed with enough of eminent and splendidly cultured minds too, in my time; but I assure you, I have heard higher sentiments from the lips of poor *uneducated* men and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever yet met with out of the Bible. We shall never learn to feel and respect our real

1. **Perthes, Friedrich Christoph** [1772—1843], Ger. publisher; patriot; started the *National Museum*, 1810.

2. 'Life of Perthes' ii. 217.

3. **Sir Water Scott** [1771—1832], Scot. novelist; poet; *The Lay of the Last Minstrel*; *Marmion*; *Waverly Ivanhoe*; ; *Lady of the Lake*, etc.

calling and destiny, unless we have taught ourselves to consider everything as moonshine, compared with the education of the heart."[1]

11. Still less has wealth any necessary connexion with elevation of character. On the contrary, it is much more frequently the cause of its corruption and degradation. Wealth and corruption, luxury and vice, have very close affinities to each other. Wealth, in the hands of men of weak purpose, of deficient self-control, or of ill-regulated passions, is only a temptation and a snare — the source, it may be, of infinite mischief both to themselves and to others.

12. On the contrary, a condition of comparative poverty is compatible with character in its highest form. A man may possess only his industry, his frugality, his integrity, and yet stand high in the rank of true manhood. The advice which Burns's[2] father gave him was the best:

> "He bade me act a manly part, though I had ne'er a farthing. For without an honest manly heart no man was worth regarding."

13. When Luther[3] died, he left behind him, as

1. **Lockhart's** 'Life of Scott'.

2. **Burns, Robert** [1759—1796], national poet of Scot.; exciseman; *The Jolly Beggars; The Cottar's Saturday Night*, etc.

3. **Luther, Martin** [1483—1546], the great German reformer who taught justification by faith, the right of private judgment, and the paramount authority of the Bible.

set forth in his will, "no ready money, no treasure of coin of any description." He was so poor at one part of his life that he was under the necessity of earning his bread by turning, gardening, and clock-making. Yet, at the very time when he was thus working with his hands, he was moulding the character of his country; and he was morally stronger, and vastly more honoured and followed, than all the princes of Germany.

14. Character is property. It is the noblest of possessions. It is an estate in the general good-will and respect of men; and they who invest in it—though they may not become rich in this world's goods—will find their reward in esteem and reputation fairly and honourably won. And it is right that in life good qualities should tell—that industry, virtue, and goodness should rank the highest—and that the really best men should be foremost.

15. Simple honesty of purpose in a man goes a long way in life, if founded on a just estimate of himself and a steady obedience to the rule he knows and feels to be right. It holds a man straight, gives him strength and sustenance, and forms a mainspring of vigorous action. "No man," once said Sir Benjamin Rudyard,[1] "is bound to be rich or great—no, nor to be wise; but every man is bound to be honest."

1. **Sir Benjamin Rudyard** [1572—1658], Eng. patriot; scholar.

16. But the purpose, besides being honest, must be inspired by sound principles, and pursued with undeviating adherence to truth, integrity, and uprightness. Without principles, a man is like a ship without rudder or compass, left to drift hither and thither with every wind that blows. He is as one without law, or rule, or order, or government. "Moral principles," says Hume,[1] "are social and universal. They form, in a manner, the *party* of humankind against vice and disorder, its common enemy."

17. Epictetus[2] once received a visit from a certain magnificent orator going to Rome on a lawsuit, who wished to learn from the Stoic[3] something of his philosophy. Epictetus received his visitor coolly, not believing in his sincerity. "You will only criticize my style," said he; "not really wishing to learn principles."—"Well, but," said the orator, "if I attend to that sort of thing, I shall be a mere pauper, like you, with no plate, nor equipage, nor land."—"I don't *want* such things," replied Epictetus; "and, besides, you are poorer than I am, after all. Patron or no patron, what

1. **Hume, David** [1711—1776], Scot. philosopher; historian.

2. **Epictetus** [50?—125?], Gr. Stoic philosopher born in Phrygia; banished from Rome by Domitian; taught in Epirus; *Enchiridion*.

3. **Stoic**, philosopher of the school founded at Athens c. 308 B. C. by Zeno making virtue the highest good, concentrating attention on ethics, and inculcating control of the passions and indifference to pleasure and pain.

care I? You *do* care. I am richer than you. *I* don't care what Cæsar[1] thinks of me. *I* flatter no one. This is what I have, instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate—mine is satisfied."[2]

18. Talent is by no means rare in the world; nor is even genius. But can the talent be trusted?—can the genius? Not unless based on truthfulness—on veracity. It is this quality more than any other that commands the esteem and respect and secures the confidence of others. Truthfulness is at the foundation of all personal excellence. It exhibits itself in conduct. It is rectitude, truth in action, and shines through every word and deed. It means reliableness, and convinces other men that it can be trusted. And a man is already of consequence in the world when it is known that he can be relied on—that when he says he knows a thing, he does know it—that when he says he will do a thing, he can do, and does it. Thus

1. **Cæsar, Julius** [—100—44], Rom. general; statesman; historian assassinated at the ides of March (Mar. 15); subject of Shak.

2. The late Dean Farrar's 'Seekers after God,' p. 241.

reliableness becomes a passport to the general esteem and confidence of mankind.

19. In the affairs of life or of business, it is not intellect that tells so much as character—not brains so much as heart—not genius so much as self-control, patience, and discipline, regulated by judgment. Hence there is no better provision for the uses of either private or public life than a fair share of ordinary good sense guided by rectitude. Good sense, disciplined by experience and inspired by goodness, issues in practical wisdom. Indeed, goodness in a measure implies wisdom—the highest wisdom—the union of the worldly with the spiritual. "The correspondences of wisdom and goodness," says Sir Henry Taylor,[1] "are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but because their goodness makes them wise."[2]

20. It is because of this controlling power of character in life that we often see men exercise an amount of influence apparently out of all proportion to their intellectual endowments. They appear to act by means of some latent power, some reserved force, which acts secretly, by mere presence. As Burke said of a powerful nobleman of the last century, "his virtues were his means."

1. **Sir Henry Taylor** [1800—1886], Eng. poet; dramatist
2. 'The Statesman,' p. 30.

The secret is, that the aims of such men are felt to be pure and noble, and they act upon others with a constraining power.

21. Though the reputation of men of genuine character may be of slow growth, their true qualities cannot be wholly concealed. They may be misrepresented by some, and misunderstood by others; misfortune and adversity may, for a time, overtake them; but, with patience and endurance, they will eventually inspire the respect and command the confidence which they really deserve.

22. It has been said of Sheridan[1] that, had he possessed reliableness of character, he might have ruled the world; whereas, for want of it, his splendid gifts were comparatively useless. He dazzled and amused, but was without weight or influence in life or politics. Unlike Sheridan, Burke, his countryman, was a great man of character. He was thirty-five before he gained a seat in Parliament, yet he found time to carve his name deep in the political history of England. He was a man of great gifts, and of transcendent force of character. Yet he had a weakness, which proved a serious defect—it was his want of temper; his genius was sacrificed to his irritability. And without this apparently minor gift of temper the most

1. **Sheridan, Butler** [1751—1816], Eng. dramatist; politician; *School for Scandal.*

splendid endowments may be comparatively valueless to their possessor.

23. Character is formed by a variety of minute circumstances, more or less under the regulation and control of the individual. Not a day passes without its discipline, whether for good or for evil. There is no act, however trivial, but has its train of consequences, as there is no hair so small but casts its shadow. It was a wise saying of Mrs. Schimmelpenninck's[1] mother, never to give way to what is little; or by that little, however you may despise it, you will be practically governed.

24. Every action, every thought, every feeling, contributes to the education of the temper, the habits, and the understanding, and exercises an inevitable influence upon all the acts of our future life. Thus character is undergoing constant change, for better or for worse—either being elevated on the one hand, or degraded on the other. "There is no fault nor folly of my life," says Mr. Ruskin,[2] "that does not rise up against me, and take away my joy, and shorten my power of possession, of sight, of understanding. And every past effort of my life, every gleam of rightness or good in it, is with me now, to help me in my grasp of this art and its vision."

1. **Schimmelpenninck, Mary Ann** [1788—1856], Eng. author.
2. **Ruskin, John** [1819—1900], Eng. art-critic; author; *Modern Painters*, etc.

25. The mechanical law, that action and reaction are equal, holds true also in morals. Good deeds act and react on the doers of them; and so do evil. Not only so: they produce like effects, by the influence of example, on those who are the subjects of them. But man is not the creature, so much as he is the creator, of circumstances; and, by the exercise of his freewill, he can direct his actions so that they shall be productive of good rather than evil. "Nothing can work me damage but myself," said St. Bernard;[1] "the harm that I sustain I carry about with me; and I am never a real sufferer but by my own fault."

26. The best sort of character, however, cannot be formed without effort. There needs the exercise of constant self-watchfulness, self-discipline, and self-control. There may be much faltering, stumbling, and temporary defeat—difficulties and temptations manifold to be battled with and overcome; but if the spirit be strong and the heart be upright, no one need despair of ultimate success. The very effort to advance—to arrive at a higher standard of character than we have reached—is inspiring and invigorating; and even though we may fall short of it, we cannot fail to be improved by every honest effort made in an upward direction.

1. **St. Bernard** [1091—1153], Fr. ecclesiatic; abbot of Clairvaux

27. And with the light of great examples to guide us—representatives of humanity in its best forms—every one is not only justified, but bound in duty, to aim at reaching the highest standard of character: not to become the richest in means, but in spirit; not the greatest in worldly position, but in true honour; not the most intellectual, but the most virtuous; not the most powerful and influential, but the most truthful, upright, and honest.

28. It was very characteristic of the late Prince Consort—a man himself of the purest mind, who powerfully impressed and influenced others by the sheer force of his own benevolent nature—when drawing up the conditions of the annual prize to be given by Her Majesty at Wellington College, to determine that it should be awarded, not to the cleverest boy, nor to the most bookish boy, nor to the most precise, diligent, and prudent boy, but to the noblest boy, to the boy who should show the most promise of becoming a large-hearted, high-motived man.[1]

29. Character exhibits itself in conduct, guided and inspired by principle, integrity, and practical wisdom. In its highest from it is the individual will acting energetically under the influence of

1. Introduction to 'The Principal Speeches and Addresses of H.R.H. the Prince Consort' (1862), pp. 39, 40.

religion, morality, and reason. It chooses its way considerately, and pursues it steadfastly, esteeming duty above reputation and the approval of conscience more than the world's praise. While respecting the personality of others, it preserves its own individuality and independence; and has the courage to be morally honest, though it may be unpopular, trusting tranquilly to time and experience for recognition.

30. Although the force of example will always exercise great influence upon the formation of character, the self-originating and sustaining force of one's own spirit must be the mainstay. This alone can hold up the life, and give individual independence and energy. "Unless man can erect himself above himself," said Daniel,[1] a poet of the Elizabethan era, "how poor a thing is man!" Without a certain degree of practical efficient force—compounded of will, which is the root, and wisdom, which is the stem, of character—life will be indefinite and purposeless, like a body of stagnant water, instead of a running stream doing useful work and keeping the machinery of a district in motion.

31. When the elements of character are brought into action by determinate will, and, influenced

1. **Daniel, Samuel** [1562—1619], Eng. poet laureate; associate of Marlowe and Shakespeare; *Cleopatra*.

by high purpose, man enters upon and courageously perseveres in the path of duty, at whatever cost of worldly interest, he may be said to approach the summit of his being. He then exhibits character in its most intrepid form, and embodies the highest idea of manliness. The acts of such a man become repeated in the life and action of others. His very words live and become actions. Thus every word of Luther's rang through Germany like a trumpet. As Richter[1] said of him, "His words were half-battles." And thus Luther's life became transfused into the life of his country, and still lives in the character of modern Germany.

32. The man of energetic character inspired by a noble spirit is just and upright—in his business dealings, in his public action, and in his family life—justice being as essential in the government of a home as of a nation. He will be honest in all things—in his words and in his work. He will be generous and merciful to his opponents, as well as to those who are weaker than himself. Such also was the character of Fox,[2] who commanded the affection and service of others by his uniform heartiness and sympathy. He was a man who

1. **Richter, Johann Paul Friedrich** [1763—1825], "Jean Paul"; Ger. author; humorist.

2. **Fox, Charles James** [1749—1806], Eng. orator; statesman; twice Foreign Sec.; Sec. of State; buried in Westminster Abbey.

could always be most easily touched on the side of his honour. Thus the story is told of a tradesman calling upon him one day for the payment of a promissory note which he presented. Fox was engaged at the time in counting out gold. The tradesman asked to be paid from the money before him. "No," said Fox, "I owe this money to Sheridan; it is a debt of honour: if any accident happened to me, he would have nothing to show." "Then," said the tradesman, "I change *my* debt into one of honour;" and he tore up the note. Fox was conquered by the act: he thanked the man for his confidence, and paid him, saying, "Then Sheridan must wait; yours is the debt of older standing."

33. The man of character is conscientious. He puts his conscience into his work, into his words, into his every action. When Cromwell[1] asked the Parliament for soldiers in lieu of the decayed serving-men and tapsters who filled the Commonwealth's[2] army, he required that they should be men "who made some conscience of what they did"; and such were the men of which his celebrated regiment of "Ironsides"[3] was composed.

34. The man of character is also reverential.

1. **Cromwell, Oliver** [1599—1658], Lord Protector of Eng., 1653—1658
2. **Commonwealth,** republican government in Eng., 1649—60.
3. **"Ironsides,"** Cromwell's troopers.

The possession of this quality marks the noblest and highest type of manhood and womanhood: reverence for things consecrated by the homage of generation—for high objects, pure thoughts, and noble aims—for the great men of former times, and the high-minded workers amongst our contemporaries. Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence either in man or God—neither social peace nor social progress. For reverence is but another word for religion, which binds men to each other, and all to God.

35. "The man of noble spirit," says Sir Thomas Overbury,[1] "converts all occurrences into experience, between which experience and his reason there is marriage, and the issue are his actions. He moves by affection, not for affection; he loves glory, scorns shame, and governeth and obeyeth with one countenance, for it comes from one consideration. Knowing reason to be no idle gift of nature, he is the steersman of his own destiny. Truth is his goddess, and he takes pains to get her, not to look like her. Unto the society of men he is a sun, whose clearness directs their steps in a regular motion. He is the wise man's friend, the

1. **Sir Thomas Overbury** [1581—1613], Eng. author; courtier; poisoned by order of his patrons.

example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him, and he feels age more by the strength of his soul than by the weakness of his body. Thus feels he no pain, but esteems all such things as friends, that desire to file off his fetters, and help him out of prison."[1]

36. The good and the great draw others after them; they lighten and lift up all who are within reach of their influence. They are as so many living centres of beneficent activity. Let a man of energetic and upright character be appointed to a position of trust and authority, and all who serve under him become, as it were, conscious of an increase of power. When Chatham[2] was appointed minister, his personal influence was at once felt through all the ramifications of office. Every sailor who served under Nelson,[3] and knew he was in command, shared the inspiration of the hero.

37. When Washington[4] consented to act as

1. Condensed from Sir Thomas Overbury's 'Characters' (1614).

2. **Chatham** (chăt'tam) **Earl of** [1708—1778], William Pitt, Eng. statesman; orator; denied the right to tax Brit. colonies, opposed Lord North's Am. policy 1774-1777; seized with illness in the House of Lords, April 7, 1778; died May 11.

3. **Nelson, Horatio, Viscount** [1758—1805], Eng. admiral, def. Fr. fleet in Aboukir Bay, Aug., 1798, Fr. & Sp. fleets off Trafalgar, Oct. 21, where he was killed; before action he signaled "England expects every man to do his duty."

4. **Washington, George** [1732—1799], Am. statesman; patriot; com. Continental army in the Revolution; first Pres. of U. S.; "Father of his Country."

commander-in-chief, it was felt as if the strength of the American forces had been more than doubled. Many years later, in 1798, when Washington, grown old, had withdrawn from public life and was living in retirement at Mount Vernon, and when it seemed probable that France would declare war against the United States, President Adams[1] wrote to him, saying, "We must have your name, if you will permit us to use it; there will be more efficacy in it than in many an army." Such was the esteem in which the great President's noble character and eminent abilities were held by his countrymen!

38. In some cases personal character acts by a kind of talismanic influence, as if certain men were the organs of a sort of supernatural force. "If I but stamp on the ground in Italy," said Pompey,[2] "an army will appear." At the voice of Peter the Hermit,[3] as described by the historian, "Europe arose, and precipitated itself upon Asia." It was said of the Caliph Omar[4] that his walking-stick struck more terror into those who saw it than

1. **Adams, John** [1735–1826], Am. lawyer; jurist; 2d President of U. S.

2. **Pompey** [—106—46], Rom. Gen.; triumvir; rival of Cæsar; def. at Pharsalia; murdered.

3. **Peter the Hermit** [—1115], Fr. monk; preacher of the 1st crusade.

4. **Caliph Omar** [582?—644], captured Jerusalem; destroyed library at Alexandria; assassinated.

another man's sword. The very names of some men are like the sound of a trumpet. When the Douglas lay mortally wounded on the field of Otterburn, he ordered his name to be shouted still louder than before, saying there was a tradition in his family that a dead Douglas should win a battle. His followers, inspired by the sound, gathered fresh courage, rallied, and conquered; and thus, in the words of the Scottish poet:

"The Douglas dead, his name hath won the field."[1]

39. There have been some men whose greatest conquests have been achieved after they themselves were dead. "Never," says Michelet,[2] "was Cæsar more alive, more powerful, more terrible, than when his old and worn-out body, his withered corpse, lay pierced with blows; he appeared then purified, redeemed—that which he had been, despite his many stains—the man of humanity."[3] Never did the great character of William of Orange,[4] surnamed the Silent, exercise greater power over his countrymen than after his assassination at Delft[5] by the emissary of the

1. **Sir W. Scott's** 'History of Scotland,' vol. i. chap. xvi.

2. **Michelet** (mēsh'lē') **Jules** [1798—1874], Fr. historian.

3. **Michelet's** 'History of Rome,' p. 374.

4. **William of Orange** [1533—1584] Prince of Orange; founder of the Dutch republic; assassinated.

5. **Delft**, town; S. Holland prov.; scene of William the Silent's murder, 1584.

Jesuits.[1] On the very day of his murder the Estates of Holland resolved "to maintain the good cause, with God's help, to the uttermost, without sparing gold or blood"; and they kept their word.

40. The same illustration applies to all history and morals. The career of a great man remains an enduring monument of human energy. The man dies and disappears; but his thoughts and acts survive, and leave an indelible stamp upon his race. And thus the spirit of his life is prolonged and perpetuated, moulding the thought and will, and thereby contributing to form the character of the future. It is the men that advance in the highest and best directions who are the true beacons of human progress. They are as lights set upon a hill, illumining the moral atmosphere around them; and the light of their spirit continues to shine upon all succeeding generations.

41. It is natural to admire and revere really great men. They hallow the nation to which they belong, and lift up not only all who live in their time, but those who live after them. Their great example becomes the common heritage of their race; and their great deeds and great thoughts are the most glorious of legacies to mankind. They connect the present with the past, and help

1. **Jesuit,** member of Society of Jesus, Rom. Cath. order founded by Ignatius Loyola in 1533.

on the increasing purpose of the future; holding aloft the standard of principle, maintaining the dignity of human character, and filling the mind with traditions and instincts of all that is most worthy and noble in life.

42. Character, embodied in thought and deed, is of the nature of immortality. The solitary thought of a great thinker will dwell in the minds of men for centuries, until at length it works itself into their daily life and practice. It lives on through the ages, speaking as a voice from the dead, and influencing minds living thousands of years apart. Thus Moses[1] and David[2] and Solomon,[3] Plato[4] and Socrates[5] and Xenophon,[6] Seneca[7] and Cicero[8] and Epictetus, still speak to us as from their tombs; they still arrest the attention, and exercise an influ-

1. **Moses** (mō′zez) [—1571—1451], a Levite (the younger son of Amram and Jochebed), by whom the Lord led the Jewish people out of Egypt and gave them the law.

2. **David** (dā′vid) [1086—1016] son of Jesse; king of Israel; writer of the Psalms.

3. **Solomon** (sŏl′o-mon) [—1033—975], son of David and Bathsheba; king of Israel; noted for wisdom; author of *Proverbs*.

4. **Plato** (plā′tō) [427—347 B. C.], Gr. philosopher.

5. **Socrates** (sŏc′ra.tēz) [—469—399], Athenian philosopher.

6. **Xenophon** (zĕn′o-fon) [—435—], Gr. historian; soldier; commanded in the retreat of the Ten Thousand; *Anabasis*.

7. **Seneca, Lucius Annæus** [—65], Roman stoic philosopher; statesman; author.

8. **Cicero,** (sis′ēr-) **Marcus Tullius** [109—43], Rom. advocate; orator; defeated Catiline's conspiracies; killed by Antony's soldiers; intro. in Shak. *Julius Cæsar*.

ence upon character, though their thoughts be conveyed in languages unspoken by them and in their time unknown. Theodore Parker[1] has said that a single man like Socrates was worth more to a country than many such states as South Carolina; that if that state went out of the world to-day, she would not have done so much for the world as Socrates.

43. Great workers and great thinkers are the true markers of history, which is but continuous humanity influenced by men of character—by great leaeders, kings, priests, philosophers, statesmen, and patriots—the true aristocracy of man. Indeed, Mr. Carlyle[2] has broadly stated that Universal History is, at bottom, but the history of Great Men. They certainly mark and designate the epochs of national life. Their influence is active, as well as reactive. Though their mind is, in a measure, the product of their age, the public mind is also, to a great extent, their creation. Their individual action indentifies the cause—the institution. They think great thoughts, cast them abroad, and the thoughts make events. Thus the early Reformers initiated the Reformation, and with it the liberation of

1. **Theodore Parker** [1810–1860], Am. Unitarian clerg.

2. **Carlyle, Thomas** [1795–1881], Scot. historian; miscellaneous writer; lived in London, 1834–1881; *Sartor Resartus* 1834; *French Revolution*, 1837; *Life of Frederick the Great*, 1858–1865, etc.

modern thought. Emerson[1] has said that every institution is to be regarded as but the lengthened shadow of some great man—as Islamism of Mahomet,[2] Puritanism of Calvin,[3] Jesuitism of Loyola,[4] Quakerism of Fox,[5] Methodism of Wesley,[6] Abolitionism of Clarkson.[7]

44. Great men stamp their mind upon their age and nation—as Luther did upon modern Germany, and Knox[8] upon Scotland. And if there be one man more than another that stamped his mind on modern Italy, it was Dante.[9] During the long centuries of Italian degradation his burning words were as a watchfire and a beacon to all true men. He was the herald of his nation's liberty—braving persecution, exile, and death, for the love of it.

1. **Emerson, Ralph Waldo** [1803–1882], Am. transcendental essayist; poet.

2. **Mahomet** [A. D. 570–632], the founder of Islam, or his religion and institutions.

3. **Calvin, John** [1509–1564], Fr. Protestant reformer; founder of Calvinism; died at Geneva. May 27; *institutes of the Christian Religion.*

4. **Loyola** (loi-*or* lō-yō′lä), "St. Ignatius" [1491–1556], Sp. soldier; priest; founded Society of Jesus (the Jesuits); canonized, 1622.

5. **Fox, George** [1624–1690], founded Society of Friends; several times imprisoned.

6. **Wesley, John** [1703–1791], Eng. divine; founder of Methodism.

7. **Clarkson, Thomas** [1760–1846], Eng. philanthropist: devoted to abolition of slave-trade; *History of Abolition of Slave-trade*, etc.

8. **Knox, John** [1505–1572], Scot. theol.; leader of the Reformation in Scotland.

9. **Dante, Alighieri** [1265–1321], It. poet; soldier; exile; *Divina Comedia*, etc.

He was always the most national of the Italian poets, the most loved, the most read. From the time of his death all educated Italians had his best passages by heart; and the sentiments they enshrined inspired their lives, and eventually influenced the history of their nation. "The Italians," wrote Byron[1] in 1821, "talk Dante, write Dante, and think and dream Dante, at this moment, to an excess which would be ridiculous, but that he deserves their admiration."[2]

45. But it is not great men only that have to be taken into account in estimating the qualities of a nation, but the character that pervades the great body of the people. When Washington Irving[3] visited Abbotsford,[4] Sir Walter Scott introduced him to many of his friends and favourites, not only amongst the neighbouring farmers, but the labouring peasantry. "I wish to show you," said Scott, "some of our really excellent plain Scotch people. The character of a nation is not to be learnt from its fine folks, its fine gentlemen and ladies; such you meet everywhere, and they are everywhere the same."

1. **Byron, George Gordon Noel, Lord** [1788—1824], Eng. poet; *Child Harold; Don Juan,* etc.

2. **Moore's** 'Life of Byron,' 8vo ed. p. 484.

3. **Washington Irving** [1783—1859], Am. writer; biog.; humorist; *Sketch Book,* etc.

4. **Abbotsford,** residence of Sir Water Scott: at a ford on Tweed Riv., 3m. from Melrose Abbey, Scotland.

46. Nations have their character to maintain as well as individuals; and under constitutional governments—where all classes more or less participate in the exercise of political power—the national character will necessarily depend more upon the moral qualities of the many than of the few. And the same qualities which determine the character of individuals also determine the character of nations. Unless they are highminded, truthful, honest, virtuous, and courageous, they will be held in light esteem by other nations, and be without weight in the world. To have character, they must needs also be reverential, disciplined, self-controlling, and devoted to duty. The nation that has no higher god than pleasure, or even dollars or calico, must needs be in a poor way.

47. As for institutions, however good in themselves, they will avail but little in maintaining the standard of national character. It is the individual men, and the spirit which actuates them, that determine the moral standing and stability of nations. Government, in the long-run, is usually no better than the people governed. Where the mass is sound in conscience, morals, and habit, the nation will be ruled honestly and nobly. But where they are corrupt, self-seeking, and dishonest in heart, bound neither by truth nor by law, the rule of rogues and wirepullers becomes inevitable.

48. The only true barrier against the despotism of public opinion, whether it be of the many or of the few, is enlightened individual freedom and purity of personal character. Without these there can be no vigorous manhood, no true liberty in a nation. Political rights, however broadly framed, will not elevate a people individually depraved. Indeed, the more complete a system of popular suffrage, and the more perfect its protection, the more completely will the real character of a people be reflected, as by a mirror, in their laws and government. Political morality can never have any solid existance on a basis of individual immorality. Even freedom, exercised by a debased people, would come to be regarded as a nuisance, and liberty of the press but a vent for licentiousness and moral abomination.

49. Nations, like individuals, derive support and strength from the feeling that they belong to an illustrious race, that they are the heirs of their greatness, and ought to be the perpetuators of their glory. It is of momentous importance that a nation should have a great past to look back upon. It steadies the life of the present, elevates and upholds it, and lightens and lifts it up, by the memory of the great deeds, the noble sufferings, and the valorous achievements of the men of old. The life of nations, as of men, is a great treasury

of experience, which, wisely used, issues in social progress and improvement; or, misused, issues in dreams, delusions, and failure. Like men, nations are purified and strengthened by trials. Some of the most glorious chapters in their history are those containing the record of the sufferings by means of which their character has been developed. Love of liberty and patriotic feeling may have done much, but trial and suffering nobly borne more than all.

50. A great deal of what passes by the name of patriotism in these days consists of the merest bigotry and narrow-mindedness; exhibiting itself in national prejudice, national conceit, and national hatred. It does not show itself in deeds, but in boastings—in howlings, gesticulations, and shrieking helplessly for help—in flying flags and singing songs—and in perpetual grinding at the hurdy-gurdy of long-dead grievances and long-remedied wrongs. To be infested by *such* a patriotism as this is, perhaps, amongst the greatest curses that can befall any country.

51. But as there is an ignoble, so is there a noble patriotism—the patriotism that invigorates and elevates a country by noble work—that does its duty truthfully and manfully—that lives an honest, sober, and upright life, and strives to make the best use of the opportunities for improvement

that present themselves on every side; and at the same time a patriotism that cherishes the memory and example of the great men of old, who, by their sufferings in the cause of religion or of freedom, have won for themselves a deathless glory, and for their nation those privileges of free life and free institutions of which they are the inheritors and possessors.

52. Nations are not to be judged by their size any more than individuals. For a nation to be great, it need not necessarily be big, though bigness is often confounded with greatness. A nation may be very big in point of territory and population, and yet be devoid of true greatness. The people of Israel were a small people, yet what a great life they developed, and how powerful the influence they have exercised on the destinies of mankind! Greece was not big. Athens was less populous than New York; and yet how great it was in art, in literature, in philosophy, and in patriotism!

53. But it was the fatal weakness of Athens that its citizens had no true family or home life, while its freemen were greatly outnumbered by its slaves. Its public men were loose, if not corrupt, in morals. Its women, even the most accomplished, were unchaste. Hence its fall became inevitable, and was even more sudden than its rise.

54. In like manner the decline and fall of Rome was attributable to the general corruption of its people, and to their engrossing love of pleasure and idleness—work, in the later days of Rome, being regarded only as fit for slaves. Its citizens ceased to pride themselves on the virtues of character of their great forefathers; and the empire fell because it did not deserve to live. And so the nations that are idle and luxurious—that "will rather lose a pound of blood," as old Burton[1] says, "in a single combat than a drop of sweat in any honest labour"—must inevitably die out, and laborious, energetic nations take their place.

55. When Louis XIV.[2] asked Colbert[3] how it was that, ruling so great and populous a country as France, he had been unable to conquer so small a country as Holland, the minister replied: "Because, Sire, the greatness of a country does not depend upon the extent of its territory, but on the character of its people. It is because of the industry, the frugality, and the energy of the

1. **Burton, John Hill** [1809–1881], Scot. historian; writer; *Life of Hume*; *History of Scotland*.

2. **Louis XIV**, "Le Grand Monarque" [1638–1715], son of Louis XIII; author of the saying "L'état, C'est moi."

3. **Colbert, Jean Baptiste** [1619–1683], Fr. statesman; financier; founded the Academies of Painting and of Sciences, also the Observatory of Paris; introduced to Louis XIV. by Mazarin, then first minister.

Dutch that your Majesty has found them so difficult to overcome."

56. It is also related of Spinola[1] and Richardet, the ambassadors sent by the King of Spain to negotiate a treaty at the Hague in 1608, that one day they saw some eight or ten persons land from a little boat, and, sitting down upon the grass, proceed to make a meal of bread-and-cheese and beer. "Who are those travellers?" asked the ambassadors of a peasant. "These are our worshipful masters, the deputies from the States," was his reply. Spinola at once whispered to his companion, "We must make peace: these are not men to be conquered."

57. In fine, stability of institutions must depend upon stability of character. Any number of depraved units cannot form a great nation. The people may seem to be highly civilized, and yet be ready to fall to pieces at the first touch of adversity. Without integrity of individual character, they can have no real strength, cohesion, or soundness. They may be rich, polite, and artistic, and yet hovering on the brink of ruin. If living for themselves only, and with no end but pleasure—each little self his own little god—such a nation is doomed, and its decay is inevitable.

1. **Spinola, Ambroso, Marquis** [1571—1630], It. mil. comm.; born in Genoa; commander-in-chief of Spanish army; defeated the Dutch at Ostend, 1604.

58. Where national character ceases to be upheld, a nation may be regarded as next to lost. Where it ceases to esteem and to practise the virtues of truthfulness, honesty, integrity, and justice, it does not deserve to live. And when the time arrives in any country when wealth has so corrupted or pleasure so depraved or faction so infatuated the people, that honour, order, obedience, virtue, and loyalty have seemingly become things of the past, then, amidst the darkness, when honest men—if, haply, there be such left—are groping about and feeling for each other's hands, their only remaining hope will be in the restoration and elevation of Individual Character; for by that alone can a nation be saved; and if character be irrecoverably lost, then indeed there will be nothing left worth saving.

CHAPTER II

COMPANIONSHIP AND EXAMPLE

1. Men, young and old—but the young more than the old—cannot help imitating those with whom they associate. Indeed, it is impossible that association with those about us should not produce a powerful influence in the formation of character. For men are by nature imitators, and all persons are more or less impressed by the speech, the manners, the gait, the gestures, and the very habits of thinking of their companions. "Is example nothing?" said Burke.[1] "It is everything. Example is the school of mankind, and they will learn at no other."

2. Emerson[2] has observed that even old couples, or persons who have been housemates for a course of years, grow gradually like each other; so that, if they were to live long enough, we should scarcely be able to know them apart. But if this be true of the old, how much more true is it of the young, whose plastic natures are so much more soft and impressionable, and ready to take the stamp of the life and conversation of those about them!

1. **Burke.** See p. 2, No. 1. 2. **Emerson.** See p. 25, No. 1.

3. It is in the nature of things that the circumstances which contribute to form the character should exercise their principal influence during the period of growth. As years advance example and imitation become custom, and gradually consolidate into habit, which is of so much potency that, almost before we know it, we have in a measure yielded up to it our personal freedom.

4. It is related of Plato[1] that on one occasion he reproved a boy for playing at some foolish game. "Thou reprovest me," said the boy, "for a very little thing." "But custom," replied Plato, "is not a little thing." Bad custom, consolidated into habit, is such a tyrant that men sometimes cling to vices even while they curse them. They have become the slaves of habits whose power they are impotent to resist. Hence Locke[2] has said that to create and maintain that vigour of mind which is able to contest the empire of habit may be regarded as one of the chief ends of moral discipline.

5. Though much of the education of character by example is spontaneous and unconscious, the young need not necessarily be the passive followers or imitators of those about them. Their own

1. **Plato.** See p. 23, No. 4.

2. **Locke, John** [1632—1704], Eng. philosopher; *Essay on the Human Understanding* in 1690.

conduct, far more than the conduct of their companions, tends to fix the purpose and form the principles of their life. Each possesses in himself a power of will and of free activity, which, if courageously exercised, will enable him to make his own individual selection of friends and associates. It is only through weakness of purpose that young people, as well as old, become the slaves of their inclinations, or give themselves up to a servile imitation of others.

6. It is a common saying that men are known by the company they keep. The sober do not naturally associate with the drunken, the refined with the coarse, the decent with the dissolute. To associate with depraved persons argues a low taste and vicious tendencies, and to frequent their society leads to inevitable degradation of character. "The conversation of such persons," says Seneca,[1] "is very injurious; for even if it does no immediate harm, it leaves its seeds in the mind, and follows us when we have gone from the speakers—a plague sure to spring up in future resurrection."

7. If young men are wisely influenced and directed, and conscientiously exert their own free energies, they will seek the society of those better than themselves, and strive to imitate their example. In companionship with the good, growing

1. **Seneca.** See p. 23, No. 7.

natures will always find their best nourishment; while companionship with the bad will only be fruitful in mischief. Live with persons of elevated characters, and you will feel lifted and lighted up in them. "Live with wolves," says the Spanish proverb, "and you will learn to howl."

8. Intercourse with even commonplace, selfish persons, may prove most injurious, by inducing a dry, dull, reserved, and selfish condition of mind, more or less inimical to true manliness and breadth of character. The mind soon learns to run in small grooves, the heart grows narrow and contracted, and the moral nature becomes weak, irresolute, and accommodating, which is fatal to all generous ambition or real excellence.

9. On the other hand, association with persons wiser, better, and more experienced than ourselves is always more or less inspiring and invigorating. They enhance our own knowledge of life. We correct our estimates by theirs, and become partners in their wisdom. We enlarge our field of observation through their eyes, profit by their experience, and learn not only from what they have enjoyed, but—which is still more instructive—from what they have suffered. If they are stronger than ourselves, we become participators in their strength. Hence companionship with the wise and energetic never fails to have a most

valuable influence on the formation of character.

10. An entirely new direction may be given to the life of a young man by a happy suggestion, a timely hint, or the kindly advice of an honest friend. When Dr. Paley[1] was a student at Christ's College, Cambridge, he was distinguished for his shrewdness as well as his clumsiness, and he was at the same time the favourite and the butt of his companions. Though his natural abilities were great, he was thoughtless, idle, and a spendthrift; and at the commencement of his third year he had made comparatively little progress. After one of his usual night-dissipations, a friend stood by his bedside on the following morning. "Paley," said he, "I have not been able to sleep for thinking about you. I have been thinking what a fool you are! *I* have the means of dissipation, and can afford to be idle: *you* are poor, and cannot afford it. *I* could do nothing, probably, even were I to try: *you* are capable of doing anything. I have lain awake all night thinking about your folly, and I have now come solemnly to warn you. Indeed, if you persist in your indolence, and go on in this way, I must renounce your society altogether!"

11. It is said that Paley was so powerfully affected by this admonition that from that moment

1. **Paley, William** [1743–1805], Eng. theologian; *Evidences of Christianity, National Theology; Moral and Political Philosophy.*

he became an altered man. He formed an entirely new plan of life, and diligently persevered in it. He became one of the most industrious of students. One by one he distanced his competitors, and at the end of the year he came out Senior Wrangler.[1] What he afterwards accomplished as an author and a divine is sufficiently well known.

12. Character tells in all conditions of life. The man of good character in a workshop will give the tone to his fellows, and elevate their entire aspirations. Thus Franklin,[2] while a workman in London, is said to have reformed the manners of an entire workshop. So the man of bad character and debased energy will unconsciously lower and degrade his fellows. Captain John Brown[3]—the "marching on" Brown—once said to Emerson[4] that, "for a settler in a new country, one good, believing man is worth a hundred, nay, worth a thousand men without character." His example is so contagious that all other men are directly and beneficially influenced by him, and he insensibly

1. **Senior Wrangler,** (Camb.) Univ. first in class when it was arranged in order of merit.

2. **Franklin, Benjamin** [1706—1790], Am. printer; writer; patriot; diplomat; physicist; born at Boston; signer of Declaration of Independence; twice envoy to Eng.; once to Fr.; Pres. of Pa.; proved identity of electricity and lightning.

3. **John Brown** [1735—1788], Scot. physician; author of Brunonian system; *Elementa Medicinæ.*

4. **Emerson.** See p. 25, No. 1.

elevates and lifts them up to his own standard of energetic activity.

13. Communication with the good is invariably productive of good. The good character is diffusive in his influence. "I was common clay till roses were planted in me," says some aromatic earth in the Eastern fable. Like begets like, and good makes good. "It is astonishing," says Canon Moseley,[1] "how much good goodness makes. Nothing that is good is alone, nor anything bad; it makes others good or others bad—and that other, and so on: like a stone thrown into a pond, which makes circles that make other wider ones, and then others, till the last reaches the shore. . . . Almost all the good that is in the world has, I suppose, thus come down to us traditionally from remote times, and often unknown centres of good."[2] So Mr. Ruskin[3] says, "That which is born of evil begets evil, and that which is born of valour and honour teaches valour and honour."

14. Great is the power of goodness to charm and to command. The man inspired by it is the true king of men, drawing all hearts after him. When General Nicholson[4] lay wounded on his death-bed

1. **Moseley, Henry N.** [1801—1872], Eng. naturalist; author.

2. From a letter of Canon Moseley, read at a Memorial Meeting held shortly after the death of the late Lord Herbert Lea.

3. **Ruskin.** See p. 12, No. 2.

4. **General Nicholson, John** [1822—1857], Eng. soldier; quelled Sepoy mutiny in the Punjab; killed at Delhi.

before Delhi, he dictated this last message to his equally noble and gallant friend, Sir Herbert Edwardes:[1] "Tell him," said he, "I should have been a better man if I had continued to live with him, and our heavy public duties had not prevented my seeing more of him privately. I was always the better for a residence with him and his wife, however short. Give my love to them both!"

15. There are men in whose presence we feel as if we breathed a spiritual ozone, refreshing and invigorating, like inhaling mountain air, or enjoying a bath of sunshine. The power of Sir Thomas More's[2] gentle nature was so great that it subdued the bad at the same time that it inspired the good. The very sight of a great and good man is often an inspiration to the young, who cannot help admiring and loving the gentle, the brave, the truthful, the magnanimous. Chateaubriand[3] saw Washington[4] only once, but it inspired him for life. After describing the interview, he says: "Washington sank into the tomb before any little celebrity had attached to my name. I passed before him as the

1. **Sir Herbert Edwardes, Benjamin** [1819—1868], Eng. general; Sikh wars in India; *A Year on the Punjab Frontier.*

2. **Sir Thomas More** [1478—1535], Eng. statesman; author; *Utopia.*

3. **Chateaubriand** (shtō′brēän), **Francois Renê de** [1768—1848], Fr. writer; ambassador; visited U.S.; fought as a royalist at Thionville, Alsace-Loraine, Ger.; exiled; *Atala; Genius of Christianity.*

4. **Washington.** See p. 19, No. 4.

most unknown of beings. He was in all his glory —I in the depth of my obscurity. My name probably dwelt not a whole day in his memory. Happy, however, was I that his looks were cast upon me. I have felt warmed for it all the rest of my life. There is a virtue even in the looks of a great man."

16. When Niebuhr[1] died, his friend, Frederick Perthes,[2] said of him: "What a contemporary! The terror of all bad and base men, the stay of all the sterling and honest, the friend and helper of youth." Perthes said on another occasion: "It does a wrestling man good to be constantly surrounded by tried wrestlers; evil thoughts are put to flight when the eye falls on the portrait of one in whose living presence one would have blushed to own them." A Catholic money-lender, when about to cheat, was wont to draw a veil over the picture of his favourite saint. So Hazlitt[3] has said of the portrait of a beautiful female, that it seemed as if an unhandsome action would be impossible in its presence. "It does one good to look upon his manly, honest face," said a poor German woman, pointing to a portrait of the great

1. **Niebuhr** (nē'bōōr), **Barthold Georg** [1776—1831], German educator; historian; *Roman History*.
2. **Frederick Perthes**. See p. 5, No. 1.
3. **Hazlitt, William** [1778—1830], Eng. author; critic.

Reformer[1] hung upon the wall of her humble dwelling.

17. Even the portrait of a noble or a good man, hung up in a room, is companionship after a sort. It gives us a closer personal interest in him. Looking at the features, we feel as if we knew him better, and were more nearly related to him. It is a link that connects us with a higher and better nature than our own. And though we may be far from reaching the standard of our hero, we are, to a certain extent, sustained and fortified by his depicted presence constantly before us.

18. Fox[2] was proud to acknowledge how much he owed to the example and conversation of Burke. On one occasion he said of him, that "if he was to put all the political information he had gained from books, all that he had learned from science or that the knowledge of the world and its affairs taught him, into one scale, and the improvement he had derived from Mr. Burke's conversation and instruction into the other, the latter would preponderate."

19. Great and good men draw others after them, exciting the spontaneous admiration of mankind. This admiration of noble character

1. **the great Reformer**, Martin Luther. See p. 6, No. 3.
2. **Fox** See p. 16, No. 2.

elevates the mind, and tends to redeem it from the bondage of self, one of the greatest stumbling-blocks to moral improvement. The recollection of men who have signalized themselves by great thoughts or great deeds seems as if to create for the time a purer atmosphere around us, and we feel as if our aims and purposes were unconsciously elevated.

20. "Tell me whom you admire," said Sainte-Beuve,[1] "and I will tell you what you are, at least as regards your talents, tastes, and character." Do you admire mean men?—your own nature is mean. Do you admire rich men?—you are of the earth, earthy. Do you admire men of title?—you are a toad-eater, or a tuft-hunter. Do you admire honest, brave, and manly men?—you are yourself of an honest, brave, and manly spirit.

21. It is in the season of youth, while the character is forming, that the impulse to admire is the greatest. As we advance in life, we crystallize into habit; and "*Nil admirari*"[2] too often becomes our motto. It is well to encourage the admiration of great characters while the nature is plastic and open to impressions; for if the good are not

1. **Sainte-Beuve** (sănt-bûv), **Charles Augustin** [1804—1869], Fr. critic; author; *Causeries du Lundi*, etc.

2. "**Nil admirari**" (L.), attitude of being surprised at, or admiring, nothing, nonchalance.

admired—as young men will have their heroes of some sort—most probably the great bad may be taken by them for models. Hence it always rejoiced Dr. Arnold[1] to hear his pupils expressing admiration of great deeds, or full of enthusiasm for persons or even scenery. "I believe," said he, "that '*Nil admirari*,' is the devil's favourite text; and he could not choose a better to introduce his pupils into the more esoteric parts of his doctrine. And, therefore, I have always looked upon a man infected with the disorder of anti-romance as one who has lost the finest part of his nature, and his best protection against everything low and foolish."[2]

22. It was a fine trait in the character of Prince Albert[3] that he was always so ready to express generous admiration of the good deeds of others. "He had the greatest delight," says the ablest delineator of his character, "in anybody else saying a fine saying, or doing a great deed. He would rejoice over it, and talk about it for days; and whether it was a thing nobly said or done by a little child, or by a veteran statesman, it gave him equal pleasure. He delighted in

1. **Dr. Arnold, Thomas** [1795—1842], Eng. teacher; historian; father of Sir Matthew Arnold; *History of Rome*, etc.

2. 'Life,' i. 344.

3. **Prince Albert** [1819—1861], (Francis Albert Augustus Charles Emmanuel), son of Duke Ernest of Saxe-Coburg-Gotha; Prince Consort o Victoria of Eng.

humanity doing well on any occasion and in any manner."[1]

23. "No quality," said Dr. Johnson,[2] "will get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merit." It was to the sincere—it might almost be said the reverential—admiration of Johnson by Boswell[3] that we owe one of the best biographies ever written. One is disposed to think that there must have been some genuine good qualities in Boswell to have been attracted by such a man as Johnson, and to have kept faithful to his worship in spite of rebuffs and snubbings innumerable. Without such qualities, Carlyle[4] insists, the 'Life of Johnson' never could have been written. "Boswell wrote a good book," he says, "because he had a heart and an eye to discern wisdom, and an utterance to render it forth; because of his free insight, his lively talent, and, above all, of his love and childlike open-mindedness."

1. Introduction to 'The Principal Speeches and Addresses of H.R.H. the Prince Consort,' p. 33.

2. **Dr. Johnson, Samuel** [1709—1784], Eng. lexicographer; moralist; *English Dictionary*; *Lives of the English Poets*.

3. **Boswell, James** [1740—1795], Scot. lawyer; biographer; *Life of Johnson*.

4. **Carlyle.** See p. 24, No. 2.

24. Most young men of generous mind have their heroes, especially if they be book-readers. Thus Allan Cunningham,[1] when a mason's apprentice in Nithsdale, walked all the way to Edinburgh for the sole purpose of seeing Sir Walter Scott as he passed along the street. We unconsciously admire the enthusiasm of the lad, and respect the impulse which impelled him to make the journey. It is related of Sir Joshua Reynolds,[2] that, when a boy of ten, he thrust his hand through intervening rows of people to touch Pope, as if there were a sort of virtue in the contact. At a much later period the painter Haydon[3] was proud to see and to touch Reynolds when on a visit to his native place. Rogers[4] the poet used to tell of his ardent desire, when a boy, to see Dr. Johnson; but when his hand was on the knocker of the house in Bolt Court, his courage failed him, and he turned away. So the late Isaac Disraeli,[5] when a youth, called at Bolt Court for the same purpose; and though he *had* the courage to knock, to his dismay he was informed by the servant that the great

1. **Allan Cunningham** [1784–1842], Scot. poet; miscellaneous writer; *Songs of Scot.*

2. **Sir Joshua Reynolds** [1723—1792], Eng. portrait-painter.

3. **Haydon, Benjamin Robert** [1786—1846], Eng. historical painter.

4. **Rogers, Samuel** [1763—1855], Eng. poet.

5. **Isaac Disraeli** [1766—1848], Eng. writer; son of a Venetian Jew; father of Benjamin Disraeli, Earl of Beaconsfield; *Curiosities of Literature* etc.

lexicographer had breathed his last only a few hours before.

25. On the contrary, small and ungenerous minds cannot admire heartily. To their own great misfortune, they cannot recognize, much less reverence, great men and great things. The mean nature admires meanly. The toad's highest idea of beauty is his toadess. The small snob's highest idea of manhood is the great snob. The slave-dealer values a man according to his muscles. When a Guinea trader was told by Sir Godfrey Kneller,[1] in the presence of Pope, that he saw before him two of the greatest men in the world, he replied: "I don't know how great you may be, but I don't like your looks. I have often bought a man much better than both of you together, all bones and muscles, for ten guineas!"

26. Although Rochefoucauld,[2] in one of his maxims, says that there is something that is not altogether disagreeable to us in the misfortunes of even our best friends, it is only the small and essentially mean nature that finds pleasure in the disappointment, and annoyance at the success of others. There are, unhappily for themselves,

1. **Sir Godfrey Kneller** [1648—1723], Ger. portrait-painter; settled in Eng.; court painter to 5 monarchs.

2. **Rochefoucould** (rōsh'fōō'kō), **Francois, Duc de la** [1613—1680], Fr. courtier; soldier; author; *Maxims*.

persons so constituted that they have not the heart to be generous. The most disagreeable of all people are those who "sit in the seat of the scorner."[1] Persons of this sort often come to regard the success of others, even in a good work, as a kind of personal offence. They cannot bear to hear another praised, especially if he belong to their own art, or calling or profession. They will pardon a man's failures, but cannot forgive his doing a thing better than they can do. And where they have themselves failed, they are found to be the most merciless of detractors.

27. The mean mind occupies itself with sneering, carping, and fault-finding; and is ready to scoff at everything but impudent effrontery or successful vice. The greatest consolation of such persons are the defects of men of character. "If the wise erred not," says George Herbert,[2] "it would go hard with fools." Yet, though wise men may learn of fools by avoiding their errors, fools rarely profit by the example which wise men set them. A German writer has said that it is a miserable temper that cares only to discover the blemishes in the character of great men or great periods. Let us rather judge them with the charity of Bolingbroke,[3] who, when reminded of

1. See Psalms, 1: 1.

2. **George Herbert.** See p. 4, No. 1.

3. **Bolingbroke, Viscount** [1678—1751], Henry Saint John, Eng. politician; writer; prime minister.

one of the alleged weaknesses of Marlborough,[1] observed, "He was so great a man that I forgot he had that defect."

28. Admiration of great men, living or dead, naturally evokes imitation of them in a greater or less degree. While a mere youth, the mind of Themistocles[2] was fired by the great deeds of his contemporaries, and he longed to distinguish himself in the service of his country. When the Battle of Marathon[3] had been fought, he fell into a state of melancholy; and when asked by his friends as to the cause, he replied "that the trophies of Miltiades[4] would not suffer him to sleep." A few years later, we find him at the head of the Athenian army, defeating the Persian fleet of Xerxes[5] in the Battles of Artemisium and Salamis—his country gratefully acknowledging that it had been saved through his wisdom and valour.

29. It is related of Thucydides[6] that, when a

1. **Marlborough** (märl'bō-rŭ), **Duke of** [1650—1722], John Churchhill, Eng. general; defeated Fr. at Blenheim.

2. **Themistocles** [—514—449], Athenian ruler; naval victory over Xerxes at Salamis.

3. **Battle of Marathon,** battlefield in Attica, Greece, where Militiades defeated Xerxes,—490.

4. **Militiades,** Athenian general; defeated Persian army of Darius at Marathon,—500?

5. **Xerxes** [—465], Persian king; invaded Gr. with 2,000,000 men and 4,000 vessels; navy defeated at Salamis; retreated to Persia.

6. **Thucydides** (thū-sĭdĭdēz), Athenian historian; orator.

boy, he burst into tears on hearing Herodotus[1] read his History, and the impression made upon his mind was such as to determine the bent of his own genius. And Demosthenes[2] was so fired on one occasion by the eloquence of Callistratus,[3] that the ambition was roused within him of becoming an orator himself. Yet Demosthenes was physically weak, had a feeble voice, indistinct articulation, and shortness of breath—defects which he was only enabled to overcome by diligent study and invincible determination. But, with all his practice, he never became a ready speaker; all his orations, especially the most famous of them, exhibiting indications of careful elaboration—the art and industry of the orator being visible in almost every sentence.

30. Similar illustrations of character imitating character, and moulding itself by the style and manner and genius of great men, are to be found pervading all history. Warriors, statesmen, orators, patriots, poets, and artists—all have been, more or less unconsciously, nurtured by the lives and actions of others living before them or presented for their imitation.

1. **Herodotus** [—484—408], Gr. historian; "the father of History."

2. **Demosthenes** [385—322 B. C.], Athenian orator; patriot; made away with himself by poison so as not to fall into the hands of Antipater.

3. **Callistratus,** kindled in Demosthenes a passion for his art; his Spartan sympathies brought him to grief, and led to his execution as a traitor.

31. Great men have evoked the admiraotionf kings, popes, and emperors. Francis de Medicis never spoke to Michael Angelo[1] without uncovering, and Julius III.[2] made him sit by his side while a dozen cardinals were standing. Charles V.[3] made way for Titian;[4] and one day, when the brush dropped from the painter's hand, Charles stooped and picked it up, saying, "You deserve to be served by an emperor." Leo X.[5] threatened with excommunication whoever should print and sell the poems of Ariosto[6] without the author's consent. The same pope attended the death-bed of Raphael,[7] as Francis I.[8] did that of Leonardo da Vinci.[9]

32. Buffon[10] set Newton[11] above all other philosophers, and admired him so highly that he had always his portrait before him while he sat at work. So Schiller[1] looked up to Shakspeare,[2] whom he studied reverently and zealously for years, until he became capable of comprehending nature at first-hand, and then his admiration became even more ardent than before.

1. **Michael Angelo, Buonarotti** [1475—1564], It. sculptor; painter; worked in Sistine Chapel.

2. **Julius III.** [1487—1555], Cardinal Giocei; divine; pope; reopened Council of Trent; sent Pole as legate to Mary I. of Eng.

3. **Charles V.**, "The Wise" [1337—1380], king of Fr., 1364—1380; regent during his father's captivity in Eng.; reconquered ter. taken by Edward III. of Eng., 1370—1380.

4. **Titian** (tish'an) [1477—1576], popular, name of Tiziano Vecellio; Venetian painter.

5. **Leo X., Leo,** name of 13 popes, Leo X., pope from 1513 to 1521.

6. **Ariosto, Lodovico** [1474—1533], It. poet; *Orlando Furioso*, etc.

7. **Raphael, Santi** [1483—1520], It. painter; sculptor; architect.

8. **Francis I** .[1494—1547] king of Fr.; met Henry VIII. on "Field of the Cloth of Gold"; persecuted Protesants.

9. **Leonardo da Vinci** [1452—1519], It. painter architect; sculptor; *The Last Supper.*

10. **Buffon, George Louis Leclerc, Comte de** [1707—1780], a great French naturalist.

11. **Newton, Sir Isaac** [1642—1727], Eng. philosopher; mathematician; discoverer the law of gravitation; *Principia.*

33. It is the great lesson of biography to teach what man can be and can do at his best. It may thus give each man renewed strength and confidence. The humblest, in sight of even the greatest, may admire, and hope, and take courage. These great brothers of ours in blood and lineage, who live a universal life, still speak to us from their graves, and beckon us on in the paths which they have trod. Their example is still with us, to guide, to influence, and to direct us. For nobility of character is a perpetual bequest, living from age to age, and constantly tending to reproduce its like.

34. "The sage," say the Chinese, "is the instructor of a hundred ages. When the manners of Loo are heard of, the stupid become intelligent,

1. **Schiller** (shil'er), **Johann Christoph Friedrich von** [1759-1805], Ger. poet; dramatist.

2. **Shakspeare, William** [1564—1616], great world-poet; dramatist; *Midsummer Night's Dream; Romeo and Juliet; Merchant of Venice; As You Like It; Julius Cæsar; Hamlet; Othello; Macbeth;* etc.

and the wavering determined." Thus the acted life of a good man continues to be a gospel of freedom and emancipation to all who succeed him.

35. The golden words that good men have uttered, the examples they have set, live through all time: they pass into the thoughts and hearts of their successors, help them on the road of life, and often console them in the hour of death. "And the most miserable or most painful of deaths," said Henry Marten, the Commonwealth man, who died in prison, "is as nothing compared with the memory of a well-spent life; and great alone is he who has earned the glorious privilege of bequeathing such a lesson and example to his successors!"

1. **Henry Marten** [1562—1641], prominent member of the Long Parliament, but was expelled from it 1643—46 as an extremist; fought in the great Rebellion.

CHAPTER III

WORK

1. Work is one of the best educators of practical character. It evokes and disciplines obedience, self-control, attention, application, and perseverance; giving a man deftness and skill in his special calling, and aptitude and dexterity in dealing with the affairs of ordinary life.

2. Work is the law of our being—the living principle that carries men and nations onward. The greater number of men have to work with their hands, as a matter of necessity, in order to live; but all must work in one way or another, if they would enjoy life as it ought to be enjoyed.

3. Labour may be a burden and a chastisement, but it is also an honour and a glory: without it nothing can be accomplished. All that is great in man comes through work; and civilization is its product. Were labour abolished, the race of Adam[1] were at once stricken by moral death.

4. It is idleness that is the curse of man—not labour. Idleness eats the heart out of men as of nations, and consumes them as rust does iron.

1. **Adam.** (Bible). The first man.

When Alexander[1] conquered the Persians, and had an opportunity of observing their manners, he remarked that they did not seem conscious that there could be anything more servile than a life of pleasure, or more princely than a life of toil.

5. When the Emperor Severus[2] lay on his death-bed at York, whither he had been borne on a litter from the foot of the Grampians,[3] his final watchword to his soldiers was, "*Laboremus*" (We must work); and nothing but constant toil maintained the power and extended the authority of the Roman generals.

6. In describing the earlier social condition of Italy, when the ordinary occupations of rural life were considered compatible with the highest civic dignity, Pliny[4] speaks of the triumphant generals and their men returning contentedly to the plough. "In those days the lands were tilled by the hands even of generals, the soil exulting beneath a ploughshare crowned with laurels, and guided by a husbandman graced with triumphs." It was only after slaves became extensively employed in all

1. **Alexander,** "The Great" [—356—323], King of Macedon, conqueror of many lands.

2. **Severus, Alexander** [205?—235], Roman emperor and successful general.

3. **Grampians,** Mt. range; Victoria, Austral.; highest peak, 3,827 ft.

4. **Pliny, Gaius Plinius Secundus** [23—79], Roman naturalist; perished in the eruption that destroyed Pompeii.

departments of industry that labour came to be regarded as dishonourable and servile. And so soon as indolence and luxury became the characteristics of the ruling classes of Rome, the downfall of the empire, sooner or later, was inevitable.

7. There is, perhaps, no tendency of our nature that has to be more carefully guarded against than indolence. When Mr. Gurney[1] asked an intelligent foreigner who had travelled over the greater part of the world, whether he had observed any one quality which, more than another, could be regarded as a universal characteristic of our species, his answer was, in broken English, "Me tink dat all men *love lazy*." It is characteristic of the savage as of the despot. It is natural to men to endeavour to enjoy the products of labour without its toils. Indeed, so universal is this desire, that James Mill[2] has argued that it was to prevent its indulgence at the expense of society at large that the expedient of Government was originally invented.[3]

8. Indolence is equally degrading to individuals as to nations. Sloth never made its mark in the world, and never will. Sloth never climbed a hill,

1. **Gurney, Joseph John** [1788—1847], Eng. Quaker minister; philanthropist; brought about prison reforms.

2. **James Mill** [1773—1836], Eng. jour.; metaphys.

3. 'Essay on Government,' in 'Encyclopædia Britanica.'

nor overcame a difficulty that it could avoid. Indolence always failed in life, and always will. It is in the nature of things that it should not succeed in anything. It is a burden, an incumbrance, and a nuisance—always useless, complaining, melancholy, and miserable.

9. The indolent, however, are not wholle indolent. Though the body may shirk labour, the brain is not idle. If it do not grow corn, it will grow thistles, which will be found springing up all along the idle man's course in life. The ghosts of indolence rise up in the dark, ever staring the ecreant in the face, and tormenting him. Hencyra wise physician was accustomed to regard occu pation as one of his most valuable remedial measures. "Nothing is so injurious," said Dr. Marshall Hall,[1] "as unoccupied time." An Archbishop of Mayence[2] used to say that "the human heart is like a millstone: if you put wheat under it, it grinds the wheat into flour; if you put no wheat, it grinds on, but then 'tis itself it wears away." Indolence is usually full of excuses; and the sluggard, though unwilling to work, is often an active sophist. "There is a lion in the path"; or "The hill is hard to climb"; or "There is no use trying—I have tried, and failed, and cannot do it."

1. **Dr. Marshall Hall** [1790—1857], Eng. physician; writer.
2. **Mayence**, city; of Rhine Hesse, Ger.; p. 84,251.

10. It has been truly said, that to desire to possess, without being burdened with the trouble of acquiring, is as much a sign of weakness, as to recognize that everything worth having is only to be got by paying its price, is the prime secret of practical strength. Even leisure cannot be enjoyed unless it is won by effort. If it have not been earned by work, the price has not been paid for it.

11. The duty of industry applies to all classes and conditions of society. All have their work to do in their respective conditions of life—the rich as well as the poor. The gentleman by birth and education, however richly he may be endowed with worldly possessions, cannot but feel that he is in duty bound to contribute his quota of endeavour towards the general well-being in which he shares. He cannot be satisfied with being fed, clad, and maintained by the labour of others, without making some suitable return to the society that upholds him. An honest, highminded man would revolt at the idea of sitting down to and enjoying a feast, and then going away without paying his share of the reckoning. To be idle and useless is neither an honour nor a privilege.

12. It is true, there are men who die of overwork; but many more die of selfishness, indulgence, and idleness. Where men break down

by overwork, it is most commonly from want of duly ordering their lives, and neglect of the ordinary conditions of physical health. Lord Stanley was probably right when he said that he doubted whether "hard work, steadily and regularly carried on, ever yet hurt anybody."

13. Then, again, length of *years* is no proper test of length of *life*. A man's life is to be measured by what he does in it, and what he feels in it. The more useful work the man does, and the more he thinks and feels, the more he really lives. The idle, useless man, no matter to what extent his life may be prolonged, merely vegetates.

14. It was characteristic of Napoleon,[1] when visiting a work of mechanical excellence, to pay great respect to the inventor, and, on taking his leave, to salute him with a low bow. Once at St. Helena, when walking with Mrs. Balcombe, some servants came along carrying a load. The lady, in an angry tone, ordered them out of the way, on which Napoleon interposed, saying, "Respect the burden, madam." Even the drudgery of the humblest labourer contributes towards the general well-being of society; and it was a wise saying of a Chinese emperor, that "if there was a man who

1. **Napoleon Bonaparte** [1769—1821], Fr. emperor, 1804—1815; general; conqueror; legislator; author of *Code Napoleon;* defeated at Waterloo; surrendered to Brit.; imprisoned and died at St. Helena.

did not work, or a woman that was idle, somebody must suffer cold or hunger in the empire."

15. Thousands can bear testimony to the truth of the saying of Greuze,[1] the French painter, that work—employment, useful occupation—is one of the great secrets of happiness. Casaubon[2] was once induced by the entreaties of his friends to take a few days' entire rest, but he returned to his work with the remark that it was easier to bear illness doing something than doing nothing.

16. When Charles Lamb[3] was released for life from his daily drudgery of desk-work at the India Office, he felt himself the happiest of men. "I would not go back to my prison," he said to a friend, "ten years longer, for ten thousand pounds." He also wrote in the same ecstatic mood to Bernard Barton:[4] "I have scarce steadiness of head to compose a letter," he said. "I am free! free as air! I will live another fifty years. . . . Would I could sell you some of my leisure! Positively the best thing a man can do is—Nothing; and next to that, perhaps, Good

1. **Greuze, Jean Baptiste** [1725—1805], Fr. painter.

2. **Casaubon, Isaac** [1559—1614], Swiss scholar; theologian; librarian to Henry IV. of Fr., 1603—1610; died in London; *Athenæus; Ecclesiastical Liberty*.

3. **Charles Lamb** [1775—1834], Eng. poet; essayist; humorist; critic; *Essays of Elia*, etc.

4. **Bernard Barton** [1784—1849], Eng. poet; "the Quaker poet."

Works." Two years—two long and tedious years—passed; and Charles Lamb's feelings had undergone an entire change. He now discovered that official, even humdrum work—"the appointed round, the daily task"—had been good for him, though he knew it not. Time had formerly been his friend; it had now become his enemy. To Bernard Barton he again wrote: "I assure you, *no* work is worse than overwork; the mind preys on itself—the most unwholesome of food. I have ceased to care for almost anything. . . . Never did the waters of heaven pour down upon a forlorner head. What I can do, and overdo, is to walk. I am a sanguinary murderer of time. But the oracle is silent."

17. No man could be more sensible of the practical importance of industry than Sir Walter Scott,[1] who was himself one of the most laborious and indefatigable of men. Scott himself was most anxious to impress upon the minds of his own children the importance of industry as a means of usefulness and happiness in the world. To his son Charles, when at school, he wrote: "I cannot too much impress upon your mind that *labour* is the condition which God has imposed on us in every station of life; there is nothing worth having

1. **Sir Water Scott.** See p. 5, No. 3.

that can be had without it, from the bread which the peasant wins with the sweat of his brow, to the sports by which the rich man must get rid of his *ennui*.[1] . . . As for knowledge, it can no more be planted in the human mind without labour than a field of wheat can be produced without the previous use of the plough. There is, indeed, this great difference, that chance or circumstances may so cause it that another shall reap what the farmer sows; but no man can be deprived, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisitions of knowledge which he makes are all for his own use. Labour, therefore, my dear boy, and improve the time. In youth our steps are light, and our minds are ductile, and knowledge is easily laid up; but if we neglect our spring, our summers will be useless and contemptible, our harvest will be chaff, and the winter of our old age unrespected and desolate."[2]

18. Southey[3] was as laborious a worker as Scott. Indeed, work might almost be said to form part of his religion. He was only nineteen when he wrote these words: "Nineteen years! certainly

1. *Ennui* (än'nwē), mental weariness from lack of occupation or interest.
2. **Lockhart's** 'Life of Scott' (8vo Ed.) p. 442.
3. **Southey, Robert** [1774—1843], Eng. poet laureate; *Battle of Blenhheim; The Life of Nelson,* etc.

a fourth part of my life; perhaps how great a part! and yet I have been of no service to society. The clown who scares crows for twopence a day is a more useful man; he preserves the bread which I eat in idleness." And yet Southey had not been idle as a boy—on the contrary, he had been a most diligent student. He had not only read largely in English literature, but was well acquainted, through translations, with Tasso,[1] Ariosto,[2] Homer,[3] and Ovid.[4]

19. We have spoken of work as a discipline: it is also an educator of character. Even work that produces no results, because it *is* work, is better than torpor—inasmuch as it educates faculty, and is thus preparatory to successful work. The habit of working teaches method. It compels economy of time, and the disposition of it with judicious forethought. And when the art of packing life with useful occupations is once acquired by practice, every minute will be turned to account; and leisure, when it comes, will be enjoyed with all the greater zest.

1. **Tasso, Torquato** [1544—1595], son of Bernardo; epic poet; *Jerusalem Delivered.*

2. **Ariosto, Lodovico** [1474—1533], It. poet; *Orlando Furioso*, etc.

3. **Homer,** the great epic poet of Greece, and the greatest of all time; *Iliad; Odyssey.*

4. **Ovid** [43 B.C.—19? A. D.], Rom. erotic poet; died in exile; *Metamorphoses;* translated by Addison, Dryden, Congreve, and others.

20. It was characteristic of Sir Walter Scott to entertain the highest respect for able men of business; and he professed that he did not consider any amount of literary distinction as entitled to be spoken of in the same breath with a mastery in the higher departments of practical life—least of all with a first-rate captain.

21. Washington, like other great commanders, was an indefatigable man of business. From his boyhood he diligently trained himself in habits of application, of study, and of methodical work. His manuscript school books, which are still preserved, show that as early as the age of thirteen, he occupied himself voluntarily in copying out such things as forms of receipts, notes of hand, bills of exchange, bonds, indentures, leases, land-warrants, and other dry documents, all written out with great care. And the habits which he thus early acquired were, in a great measure, the foundation of those admirable business qualities which he afterwards so successfully brought to bear in the affairs of government.

22. The man or woman who achieves success in the management of any great affair of business is entitled to honour—it may be, to as much as the artist who paints a picture, or the author who writes a book, or the soldier who wins a battle. Their success may have been gained in the face

of as great difficulties, and after as great struggles; and where they have won their battle, it is at least a peaceful one, and there is no blood on their hands.

23. The idea has been entertained by some that business habits are incompatible with genius. In the Life of Richard Lovell Edgeworth[1] it is observed of a Mr. Bicknell—a respectable but ordinary man,—that "he had some of the too usual faults of a man of genius: he destested the drudgery of business." But there cannot be a greater mistake. The greatest geniuses have, without exception, been the greatest workers, even to the extent of drudgery. They have not only worked harder than ordinary men, but brought to their work higher faculties and a more ardent spirit. Nothing great and durable was ever improvised. It is only by noble patience and noble labour that the masterpieces of genius have been achieved.

24. Power belongs only to the workers; the idlers are always powerless. It is the laborious and painstaking men who are the rulers of the world. There has not been a statesman of eminence but was a man of industry. "It is by toil," said even Louis XIV.,[2] "that kings govern."

1. **Richard Lovell Edgeworth** [1744—1817], Eng. writer; *Professional Education*, etc.
2. **Louis XIV.** See p. 31, No. 2.

When Clarendon[1] described Hampden,[2] he spoke of him as "of an industry and vigilance not to be tired out or wearied by the most laborious, and of parts not to be imposed on by the most subtle and sharp, and of a personal courage equal to his best parts."

25. Most of the early English writers were men of affairs, trained to business; for no literary class as yet existed, excepting it might be the priesthood. Chaucer,[3] the father of English poetry, was first a soldier, and afterwards a comptroller of petty customs. Spenser[4] acted as secretary to the Lord Deputy of Ireland; Raleigh[5] was, by turns, a courtier, soldier, sailor, and discoverer; Sidney[6] was a politician, diplomatist, and soldier; Bacon[7] was a laborious lawyer before he became Lord

1. **Clarendon, Earl of** [1608—1674], Edward Hyde, Eng. royalist statesman; historian; premier and lord chancellor; impeached and retired to Fr.; *History of the Great Rebellion*, 1702.
2. **Hampden, John** [1594—1648], Eng. patriot; statesman; refused to pay ship-money exacted by Charles I.
3. **Chaucer, Geoffrey** [1340—1400], "Father of English poetry;" *Canterbury Tales*, 1388, etc.
4. **Spenser, Edmund** [1552—1599], Eng. poet; *Faerie Queen*, etc.
5. **Raleigh** (rȧlī *or* rälī), **Sir Walter** [1552—1618], Eng. soldier; courtier, explorer; author.
6. **Sidney, Sir Philip** [1554—1586], Eng. courtier; soldier; author; killed at battle of Zutphen; model of unselfish chivalry.
7. **Bacon, Francis, Lord** [1561—1626], viscount; St. Albans; Eng. philosopher; the father of the inductive method of scientific inquiry; Lord chancellor; *Advancement of Learning; Novum Organum; Essays*, etc.

Keeper and Lord Chancellor; Sir Thomas Browne[1] was a physician in country practice at Norwich;[2] Hooker[3] was the hardworking pastor of a country parish; Shakspeare[4] was the manager of a theatre, in which he was himself but an indifferent actor, and he seems to have been even more careful of his money investments than he was of his intellectual offspring. Yet these, all men of active business habits, are among the greatest writers of any age; the period of Elizabeth[5] and James I.[6] standing out in the history of England as the era of its greatest literary activity and splendour.

26. Milton[7] was employed by the Commonwealth, of which he was the Latin secretary, and afterwards secretary to the Lord Protector. Yet, in the earlier part of his life, Milton was occupied in the humble vocation of a teacher. Dr. Johnson[8]

1. **Sir Thomas Browne** [1605—1682], Eng. physician; writer; *Religio Medici*, etc.

2. **Norwich**, an ancient cathedral city and capital of Norfolk (101), situated on the Wensum, immediately above its junction with the Yare, 114 m. N.E. of London.

3. **Hooker, Richard** [1554—1600], "the Judicious," Eng. theologian; *Ecclesiastical Polity*.

4. **Shakspeare.** See p. 53, No. 2.

5. **Elizabeth** [1733—1603], queen of England; daughter of Henry VIII. and Anne Boleyn; reestablished Reformed faith.

6. **James I.** [1394—1437], King of Scotland; murdered at Perth.

7. **Milton, John** [1608—1674], Eng. poet; *Paradise Lost; Paradise Regained; Samson Agonistes; Christian Doctrines* etc.

8. **Dr. Johnson.** See p. 46, No. 2.

says, "that in his school, as in everything else which he undertook, he laboured with great diligence, there is no reason for doubting." It was after the Restoration,[1] when his official employment ceased, that Milton entered upon the principal work of his life.

27. Indeed, habits of business, instead of unfitting a cultivated mind for scientific or literary pursuits, are often the best training for them. Voltaire[2] insisted with truth that the real spirit of business and literature are the same; the perfection of each being the union of energy and thoughtfulness, of cultivated intelligence and practical wisdom, of the active and contemplative essence—a union commended by Lord Bacon as the concentrated excellence of man's nature. It has been said that even the man of genius can write nothing worth reading in relation to human affairs, unless he has been in some way or other connected with the serious everyday business of life.

28. Hence it has happened that many of the best books extant have been written by men of business, with whom literature was a pastime rather

1. **The Restoration**, the name given in English history to the reestablishment of monarchy and the return of Charles II. to the throne, 29th May 1660, after the fall of the Commonwealth.

2. **Voltaire** (vōltār) **Francois Marie Arouet de** [1694—1778], Fr. dramatist; poet; reformer; *Charles XII.*, etc.

than a profession. Gifford,[1] the editor of the 'Quarterly,' who knew the drudgery of writing for a living, once observed that "a single hour of composition, won from the business of the day, is worth more than the whole day's toil of him who works at the trade of literature: in the one case, the spirit comes joyfully to refresh itself, like a hart to the water-brooks; in the other, it pursues its miserable way panting and jaded, with the dogs and hunger of necessity behind."

29. The first great men of letters in Italy were not mere men of letters; they were men of business—merchants, statesmen, diplomatists, judges, and soldiers. Villani,[2] the author of the best History of Florence, was a merchant; Dante,[3] Petrarch,[4] and Boccaccio[5] were all engaged in more or less important embassies; and Dante, before becoming a diplomatist, was for some time occupied as a chemist and druggist. Galileo,[6] Galvani,[7] and

1. **Gifford, William** [1756—1826], Eng. critic; founded *Quarterly Review*.

2. **Villani, Giovanni** [1280—1348], It. historian.

3. **Dante.** See p. 25, No. 9.

4. **Petrarch, Francesco** [1304—1374], It. humanist; lyric poet.

5. **Boccaccio, Giovanni** [1313—1375], It. novelist; born in Paris; *Decameron*.

6. **Galileo** [1564—1642], It. astronomer; physicist; invented astronomical telescope; discovered moons of Jupiter, phases of Venus, properties of pendulum; supported Copernican system; condemned by Inquisition; abjured.

7. **Galvani, Alvisio** [1737—1798], It. physiologist; physicist; discovered galvanism.

Farini[1] were physicians, and Goldoni[2] a lawyer. Ariosto's talent for affairs was as great as his genius for poetry. At the death of his father, he was called upon to manage the family estate for the benefit of his younger brothers and sisters, which he did with ability and integrity. His genius for business having been recognized, he was employed by the Duke of Ferrara on important missions to Rome and elsewhere.

30. It has been the same in other countries. Vattel,[3] the author of the 'Rights of Nations,' was a practical diplomatist, and a first-rate man of business. Rabelais[4] was a physician, and a successful practitioner; Schiller[5] was a surgeon; Cervantes,[6] Lope de Vega,[7] Calderon,[8] Camoens,[9] Descartes,[10] Maupertius,[11] La Rochefoucauld,[12] Lacé-

1. **Farini, Carlo Luigi** [1822—1866], It. statesman; historian.

2. **Goldoni, Carlo** [1707—1793], It. comic dramatist.

3. **Vattel, Emrich** or **Emmerich von** [1714—1767], Swiss jurist; writer on international law.

4. **Rabelais** (rà'be-lē'), **François** [1483—1553], Fr. satirist; *Gargantua; Pantagruel*, etc.

5. **Schiller.** See p. 53, No. 1.

6. **Cervantes Saavedra Miguel** [1547—1616], Sp. writer; author of *Don Quixohote* (1st part, 1605; 2nd part, 1615); died on the same day Shak., April, 23.

7. **Lope de Vega** [1562—1635], Sp. dramatist; romancer; poet; 1,500 plays.

8. **Calderon, de la Barca Pedro** [1600—1681], Sp. dramatist.

9. **Camoens, Luis de** [1525—1579], the poet of Portugal; *The Lusiad*

10. **Descartes** (dā'kārt), **René** [1596—1650], Fr. mathematician; philosopher; *Discourse on Method; Meditations*.

11. **Maupertuis, Pierre Louis Moreau de** [1698—1759], Fr. mathematician; academician.

12. **La Rochefoucauld.** See p. 48, No. 2.

pède,[1] Lamark,[2] were soldiers in the early part of their respective lives.

31. In our own country many men now known by their writings earned their living by their trade. Lillo[3] spent the greater part of his life as a working jeweller in the Poultry; occupying the intervals of his leisure in the production of dramatic works, some of them of acknowledged power and merit. Izaak Walton[4] was a linendraper in Fleet Street, reading much in his leisure hours, and storing his mind with facts for future use in his capacity of biographer. De Foe[5] was by turns horse-factor, brick and tile maker, shopkeeper, author, and political agent.

32. The principal early works of John Stuart Mill[6] were written in the intervals of official work, while he held the office of principal examiner in the East India House—in which Charles Lamb,[7]

1. **Lacepède, Comte de** [1756—1825], Bernard Germain Etienne de la Ville-sur-Illon, Fr. naturalist; musician.

2. **Lamark; Jean Baptiste Pierre Antoin de Monnet de, Chevalier de** [1744—1829], Fr. naturalist; evolutionist.

3. **Lillo, George** [1698—1739], Eng. dramatist; *George Barnewell.*

4. **Izaak Walton** [1593—1683], Eng. writer; "Father of Angling." *Complete Angler*, etc,

5. **De Foe, Daniel** [1661?—1731], Eng. political and musical writers; adventurer; pilloried for his writings; secret agent of the British government; *Robinson Crusoe*, etc.

6. **John Stuart Mill** [1806—1873], Eng. philosopher; economist; son of James Mill; *System of Logic; Political Economy; Liberty.*

7. **Charles Lamb.** See p. 61 No. 3.

Peacock[1] the author of 'Headlong Hall,' and Edwin Norris the philologist, were also clerks. Macaulay[2] wrote his 'Lays of Ancient Rome' in the War Office, while holding the post of Secretary for War. It is well known that the thoughtful writings of Mr. Helps are literally "Essays written in the Intervals of Business." Many of our best living authors are men holding important public offices—such as Sir Henry Taylor,[3] Sir John Kaye,[4] Anthony Trollope,[5] Tom Taylor,[6] Matthew Arnold,[7] and Samuel Warren.[8]

33. It must be acknowledged that too exclusive a devotion to imaginative and philosophical literature, especially if prolonged in life until the habits become formed, does to a great extent incapacitate a man for the business of practical life. Specula-

1. **Peacock, Thomas Love** [1785—1866], Eng. satirical poet; novelist; *Headlong Hall; Gryll Grange; Nightmare Abbey.*

2. **Macaulay, Thomas Babington** [1800—1859], Lord Macaulay; Eng. statesman; historian; essayist; *Lays of Ancient Rome; History*, etc.

3. **Sir Henry Taylor** [1800—1886], poet; dramatist; *The Statesman; Autobiography.*

4. **Sir John Kaye, William** [1814—1876], Eng. historian; *History of the Sepoy War; Essays of an Optimist.*

5. **Anthony Trollope** [1815—1882], Eng. novelist; *Barchester Towers; Framley Parsonage.*

6. **Tom Taylor** [1817—1880], Eng. journalist; playwright; *Still Waters run deep; Our American Cousin.*

7. **Matthew Arnold** [1822—1888], Eng. poet; critic; *Essays in Criticism; Culture and Anarchy*, etc.

8. **Samuel Warren** [1807—1877], Eng. lawyer; novelist; *Ten Thousand a Year.*

tive ability is one thing, and practical ability another; and the man who, in his study, or with his pen in hand, shows himself capable of forming large views of life and policy, may, in the outer world, be found altogether unfitted for carrying them into practical effect. Speculative ability depends on vigorous thinking—practical ability on vigorous acting; and the two qualities are usually found combined in very unequal proportions.

34. Yet there have been many great men of science who have proved efficient men of business. We do not learn that Sir Isaac Newton[1] made a worse Master of the Mint because he was the greatest of philosophers. Nor were there any complaints as to the efficiency of Sir John Herschel,[2] who held the same office. The brothers Humboldt[3] were alike capable men in all that they undertook—whether it was literature, philosophy, mining, philology, diplomacy, or statesmanship.

35. Men of trained working faculty so contract the habit of labour that idleness becomes intolerable to them; and when driven by circumstances from their own special line of occupation, they find refuge in other pursuits. The diligent man is quick

1. **Sir Isaac Newton.** See p. 2, No. 11.

2. **Sir John Herschel, Frederick William** [1792—1871], Eng. astronomer; physicist.

3. **Humboldt** (hūm'bōlt) **Friedrich Heinrich Alexander, Baron von** [1769—1859], Ger. savant; traveller; naturalist; *Kosmos*.

to find employment for his leisure; and he is able to make leisure when the idle man finds none. "He hath no leisure," says George Herbert,[1] "who useth it not." "The most active or busy man that hath been or can be," says Bacon,[2] "hath, no question, many vacant times of leisure. Thus many great things have been done during such "vacant times of leisure," by men to whom industry had become a second nature, and who found it easier to work than to be idle.

36. Even hobbies are useful as educators of the working faculty. Hobbies evoke industry of a certain kind, and at least provide agreeable occupation. Not such hobbies as that of Domitian,[3] who occupied himself in catching flies. The hobbies of the King of Macedon who made lanthorns, and of the King of France who made locks, were of a more respectable order. Even a routine mechanical employment is felt to be a relief by minds acting under high pressure: it is an intermission of labour—a rest—a relaxation, the pleasure consisting in the work itself rather than in the result.

37. But the best of hobbies are intellectual ones. Thus men of active mind retire from their

1. **George Herbert.** See p. 4, No. 1.

2. **Bacon** See p. 67, No. 7.

3. **Domitian, Titus Flavius** [51—96], Roman Emperor; persecuted christians; murdered.

daily business to find recreation in other pursuits —some in science, some in art, and the greater number in literature. Such recreations are among the best preservatives against selfishness and vulgar worldliness. We believe it was Lord Brougham[1] who said, "Blessed is the man that hath a hobby!" Intellectual hobbies, however, must not be ridden too hard—else, instead of recreating, refreshing, and invigorating a man's nature, they may only have the effect of sending him back to his business exhausted, enervated, and depressed.

38. Literature has also been the chief solace of our greatest English statesmen. When Pitt[2] retired from office, like his great contemporary Fox,[3] he reverted with delight to the study of the Greek and Roman classics. Indeed, Grenville considered Pitt the best Greek scholar he had ever known. Canning[4] and Wellesley,[5] when in retirement, occupied themselves in translating the odes and satires of Horace.[6] Canning's passion

1. **Lord Brougham, Henry** [1778—1868], Scot. lawyer; orator; writer; Lord chancellor.

2. **Pitt, William** [1759—1806], Eng. statesman; son of earl of Chatham; Prime Minister of Great Britain 20 years; orator.

3. **Fox.** See p. 16, No. 2.

4. **Canning, Charles John Viscount** [1812—1862], Eng. statesman son of George; governor-general of India.

5. **Wellesley, Richard Colley, Marquis** [1760—1842], Eng. statesman; Lord-Lieutenant of Ireland.

6. **Horace, Quintus Horatius Flaccus** [—65—8], Rom. lyric and satirical poet.

for literature entered into all his pursuits, and gave a colour to his whole life. His biographer says of him, that after a dinner at Pitt's, while the rest of the company were dispersed in conversation, he and Pitt would be observed poring over some old Grecian in a corner of the drawing-room. Fox also was a diligent student of the Greek authors, and, like Pitt, read Lycophron.[1] He was also the author of a History of James II,[2] though the book is only a fragment, and, it must be confessed, is rather a disappointing work. Mr. Gladstone[3] similarly occupied his leisure in preparing for the press his 'Studies on Homer,' and in editing a translation of 'Farini's Roman State'; while Mr. Disraeli[4] signalized his retirement from office by the production of his 'Lothair.' Among statesmen who have figured as novelists, besides Mr. Disraeli, are Lord Russell,[5] who has also contributed largely to history and biography; the Marquis of Normanby, and the veteran novelist, Lord Lytton,[6] with whom,

1. **Lycophron,** Greek poet; Grammarian; fl.—260; *Cassandra.*

2. **James II.** [1430—1460], King of Scot.; invaded England; killed at Battle of Roxburgh.

3. **Gladstone, William Ewart** [1809—1898], Eng. statesman; scholar; premier; leader of Liberal Party reformer; writer. Called also "The Grand Old Man"

4. **Disraeli,** Benjamin [1804—1881], Earl of Beaconsfield; Eng. statesman; novelist; son of Isaac D'Israeli, Prime Minister of Eng.; created Earl of Beaconsfield, 1870; *Vivian Grey, Contarini Fleming, Lothair,* etc.

5. **Lord Russell, John** [1792—1878], Eng. statesman; prime minister; afterward earl Russell.

6. **Lord Lytton, George Edward Bulwer** [1803—1873], Baron Lytton, Eng. novelist; poet; politician; *Pelham.*

indeed, politics may be said to have been his recreation, and literature the chief employment of his life.

39. To conclude: a fair measure of work is good for mind as well as body. It is not work, but overwork, that is hurtful; and it is not hard work that is injurious so much as monotonous work, fagging work, hopeless work. All hopeful work is healthful; and to be usefully and hopefully employed is one of the great secrets of happiness. Brain-work, in moderation, is no more wearing than any other kind of work. Duly regulated, it is as promotive of health as bodily exercise; and, where due attention is paid to the physical system, it seems difficult to put more upon a man than he can bear. Merely to eat and drink and sleep one's way idly through life is vastly more injurious. The wear-and-tear of rust is even faster than the wear-and-tear of work.

40. But overwork is always bad economy. It is, in fact, great waste, especially if conjoined with worry. Indeed, worry kills far more than work does. It frets, it excites, consumes the body—as sand and grit, which occasion excessive friction, wear out the wheels of a machine. Overwork and worry have both to be guarded against. For over-brain-work is strain-work; and it is exhausting and destructive

according as it is in excess of nature. And the brain-worker may exhaust and over-balance his mind by excess, just as the athlete may over-strain his muscles and break his back by attempting feats beyond the strength of his physical system.

CHAPTER IV

COURAGE

1. The world owes much to its man and women of courage. We do not mean physical courage, in which man is it least equalled by the bulldog; nor is the bulldog considered the wisest of his species.

2. The courage that displays itself in silent effort and endeavour—that dares to endure all and suffer all for truth and duty—is more truly heroic than the achievements of physical valour, which are rewarded by honours and titles, or by laurels sometimes steeped in blood.

3. It is moral courage that characterizes the highest order of manhood and womanhood,—the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty. If men and women do not possess this virtue, they have no security whatever for the preservation of any other.

4. Every step of progress in the history of our race has been made in the face of opposition and difficulty, and been achieved and secured by men of

intrepidity and valour—by leaders in the van of thought—by great discoverers, great patriots, and great workers in all walks of life. There is scarcely a great truth or doctrine but has had to fight its way to public recognition in the face of detraction, calumny, and persecution. "Everywhere," says Heine,[1] "that a great soul gives utterance to its thoughts, there also is a Golgotha."[2]

5. Socrates[3] was condemned to drink the hemlock at Athens in his seventy-second year, because his lofty teaching ran counter to the prejudices and party-spirit of his age. He was charged by his accusers with corrupting the youth of Athens by inciting them to despise the tutelary deities of the state. He had the moral courage to brave not only the tyranny of the judges who condemned him, but of the mob who could not understand him. He died discoursing of the doctrine of the immortality of the soul; his last words to his judges being, "It is now time that we depart—I to die, you to live; but which has the better destiny is unknown to all, except to the God."

6. How many great men and thinkers have

1. **Heine** (hī'nę), **Heinrich** [1799—1856] Ger. poet; miscellaneous writer; wrote also in French.

2. **Golgotha,** originally and properly, a place near Jerusalem, the scene of the Savior's crucifixion.

3. **Socrates.** See p. 23. No. 5.

been persecuted in the name of religion! Bruno[1] was burnt alive at Rome, because of his exposure of the fashionable but false philosophy of his time. When the judges of the Inquisition condemned him to die, Bruno said proudly: "You are more afraid to pronounce my sentence than I am to receive it."

7. To him succeeded Galileo,[2] whose character as a man of science is almost eclipsed by that of the martyr. Denounced by the priests from the pulpit, because of the views he taught as to the motion of the earth, he was summoned to Rome, in his seventieth year, to answer for his heterodoxy. And he was imprisoned in the Inquisition, if he was not actually put to the torture there. He was pursued by persecution even when dead, the Pope refusing a tomb for his body.

8. Roger Bacon,[3] the Franciscan monk, was persecuted on account of his studies in natural philosophy, and he was charged with dealing in magic, because of his investigations in chemistry. His writings were condemned, and he was thrown into prison, where he lay for ten years, during the lives of four successive Popes. It is even averred that he died in prison.

1. **Bruno, Giordano** [1549—1600], It. philosopher; pantheist; burned as a heretic.
2. **Galileo.** See p. 70, No. 6.
3. **Roger Bacon,** "the Admirable Doctor" [1214—1992?], Eng. Franciscan monk; scientist; philosopher; *Opus Majus.*

9. Ockham,[1] the early English speculative philosopher, was excommunicated by the Pope, and died in exile at Munich, where he was protected by the friendship of the then Emperor of Germany.

10. The Inquisition branded Vesalius as a heretic for revealing man to man, as it had before branded Bruno and Galileo for revealing the heavens to man. Vesalius[2] had the boldness to study the structure of the human body by actual dissection, a practice until then almost entirely forbidden. He laid the foundations of a science, but he paid for it with his life. Condemned by the Inquisition, his penalty was commuted, by the intercession of the Spanish King, into a pilgrimage to the Holy Land; and when on his way back, while still in the prime of life, he died miserably at Zante, of fever and want a martyr to his love of science.

11. When the 'Novum Organon'[3] appeared, a hue-and-cry was raised against it, because of its alleged tendency to produce "dangerous revolutions," to "subvert governments," and to "overturn the authority of religion." Even the establish-

1. **Ockham** or **Occam, William of,** "The Invincible Doctor" [1270?—1349?], Eng. Franciscan; schoolman; opposed secular rule of the Pope.
2. **Vesalius, Andreas** [1514—1564], Belg. anatomist; physician; surgeon.
3. **'Novum Organon.'** See p. 67, No. 7.

ment of the Royal Society was opposed, on the ground that "experimental philosophy is subversive of the Christian faith,"

12. While the followers of Copernicus[1] were persecuted as infidela, Kepler[2] was branded with the stigma of heresy, "because," said he, "I take that side which seems to me to be consonant with the Word of God." Even the pure and simple-minded Newton, of whom Bishop Burnet[3] said that he had the *whitest soul* he ever knew—who was a very infant in the purity of his mind—even Newton was accused of "dethroning the Deity" by his sublime discovery of the law of gravitation; and a similar charge was made against Franklin[4] for explaining the nature of the thunderbolt.

13. Spinoza[5] was excommunicated by the Jews, to whom he belonged, because of his views of philosophy, which were supposed to be adverse to religion; and his life was afterwards attempted by an assassin for the same reason. Spinoza remained courageous and self-reliant to the last, dying in obscurity and poverty.

1. **Copernicus, Nicholas** [1473—1543], founder of modern astronomy born at Thorn, in Poland.

2. **Kepler, Johann** [1571—1630], illustrious astronomer, born at Weil der Stadt Würtemberg.

3. **Bishop Burnet, Gilbert** [1643—1715], Scot. minister; historian; bishop of Salisbury.

4. **Franklin.** See p. 39, No. 2.

5. **Spinoza, Benedict** [1632—1677], Dutch-Jewish philosopher.

14. The philosophy of Descartes[1] was denounced as leading to irreligion; the doctrines of Locke were said to produce materialism; and in our own day, Dr. Buckland,[2] Mr. Sedgwick,[3] and other leading geologists, have been accused of overturning revelation with regard to the constitution and history of the earth. Indeed, there has scarcely been a discovery in astronomy, in natural history, or in physical science that has not been attacked by the bigoted and narrow-minded as leading to infidelity.

15. Other great discoverers, though they may not have been charged with irreligion, have had not less obloquy of a professional and public nature to encounter. When Dr. Harvey[4] published his theory of the circulation of the blood, his practice fell off, and the medical profession stigmatized him as a fool. "The few good things I have been able to do," said John Hunter,[5] "have been accomplished with the greatest difficulty, and encountered the greatest opposition." Sir Charles Bell,[6] while em-

1. **Descartes.** See p. 70, No. 10.

2. **Dr. Buckland, Francis T.** [1826—1880], Eng. naturalist; son of William; *Curiosities of Natural History.*

3. **Sedgwick, Adam** [1785—1873], Eng. genelogist; author.

4. **Dr. Harvey, William** [1578—1657], Eng. physician; discoverer of circulation of blood and epigenesis.

5. **John Hunter** [1728—1798], scot. surgeon; anotomist.

6. **Sir Charles Bell** [1774—1842], Scot. anotomist; physiologist; *The Hand*, etc.

ployed in his important investigations as to the nervous system, which issued in one of the greatest of physiological discoveries, wrote to a friend: "If I were not so poor, and had not so many vexations to encounter, how happy would I be!" But he himself observed that his practice sensibly fell off after the publication of each successive stage of his discovery.

16. Nor is the unjust intolerance displayed towards men of science in the past without its lesson for the present. It teaches us to be forbearant towards those who differ from us, provided they observe patiently, think honestly, and utter their convictions freely and truthfully. It was a remark of Plato,[1] that "the world is God's epistle to mankind"; and to read and study that epistle, so as to elicit its true meaning, can have no other effect on a well-ordered mind than to lead to a deeper impression of His power, a clearer perception of His wisdom, and a more grateful sense of His goodness.

17. While such has been the courage of the martyrs of science, not less glorious has been the courage of the martyrs of faith. The passive endurance of the man or woman who, for conscience, sake, is found ready to suffer and to endure in solitude, without so much as the encouragement of even a single sympathizing voice, is an exhibition of

1. **Plato.** See p. 23, No. 4.

courage of a far higher kind than that displayed in the roar of battle, where even the weakest feels encouraged and inspired by the enthusiasm of sympathy and the power of numbers. Time would fail to tell of the deathless names of those who through faith in principles, and in the face of difficulty, danger, and suffering, "have wrought righteousness and waxed valiant" in the moral warfare of the world, and been content to lay down their lives rather than prove false to their conscientious convictions of the truth.

18. Courageous was the behaviour of the good Sir Thomas More,[1] who marched willingly to the scaffold, and died cheerfully there, rather than prove false to his conscience. When More had made his final decision to stand upon his principles, he felt as if he had won a victory, and said to his son-in-law Roper: "Son Roper, I thank Our Lord, the field is won!" The Duke of Norfolk told him of his danger, saying: "By the mass, Master More, it is perilous striving with princes; the anger of a prince brings death!" "Is that all, my lord?" said More; "then the difference between you and me is this—that I shall die to-day, and you to-morrow."

19. Martin Luther[2] was not called upon to lay

1. **Sir Thomas More.** See p. 41, No. 2.

2. **Martin Luther.** See p. 6, No. 3.

down his life for his faith; but, from the day that he declared himself against the Pope, he daily ran the risk of losing it. At the beginning of his great struggle, he stood almost entirely alone. The odds against him were tremendous. "On one side," said he himself, "are learning, genius, numbers, grandeur, rank, power, sanctity, miracles; on the other Wyclffe,[1] Lorenzo Valla,[2] Augustine,[3] and Luther—a poor creature, a man of yesterday, standing well-nigh alone with a few friends." Summoned by the Emperor to appear at Worms, to answer the charge made against him of heresy, he determined to answer in person. Those about him told him that he would lose his life if he went, and they urged him to flee. "No," said he, "I will repair thither, though I should find there thrice as many devils as there are tiles upon the housetops!" Warned against the bitter enmity of a certain Duke George, he said: "I will go there, though for nine whole days running it rained Duke Georges.

20. Although success is the guerdon for which all men toil, they have nevertheless often to labour on perseveringly, without any, glimmer of success in sight. They have to live, meanwhile, upon their

1. **Wycliffe** (wik'lif), **John** [1335?—1384] the great English reformer, the first translator, with assistants, of the entire Bible into English.

2. **Lorenzo Vall** [1405—1457], It. scholar.

3. **Augustine**, [—604], Prior of St. Martin, Rome; sent by Gregory to preach Christianity in England; 1st archbishop of Canterbury.

courage—sowing their seed, it may be, in the dark, in the hope that it will yet take root and spring up in achieved result. The best of causes have had to fight their way to triumph through a long succession of failures, and many of the assailants have died in the breach before the fortress has been won. The heroism they have displayed is to be measured, not so much by their immediate success, as by the opposition they have encountered, and the courage with which they have maintained the struggle.

21. The patriot who fights an always-losing battle—the martyr who goes to death amidst the triumphant shouts of his enemies—the discoverer, like Columbus, whose heart remains undaunted through the bitter years of his "long wandering woe"—are examples of the moral sublime which excite a profounder interest in the hearts of men than even the most complete and conspicuous success. By the side of such instances as these, how small by comparison seem the greatest deeds of valour, inciting men to rush upon death and die amidst the frenzied excitment of physical warfare!

22. But the greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in everyday life as well as in historic fields of action. There needs, for

example, the common courage to be honest—the courage to resist temptation—the courage to speak the truth—the courage to be what we really are, and not to pretend to be what we are not—the courage to live honestly within our own means, and not dishonestly upon the means of others.

23. A great deal of the unhappiness, and much of the vice, of the world is owing to weakness and indecision of purpose—in other words, to lack of courage. Men may know what is right, and yet fail to exercise the courage to do it; they may understand the duty they have to do, but will not summon up the requisite resolution to perform it. The weak and undisciplined man is at the mercy of every temptation; he cannot say "No," but falls before it. And if his companionship be bad, he will be all the easier led away by bad example into wrongdoing.

24. Calling upon others for help in forming a decision is worse than useless. A man must so train his habits as to rely upon his own powers and depend upon his own courage in moments of emergency. Plutarch[1] tells of a King of Macedon who, in the midst of an action, withdrew into the adjoining town under pretence of sacrificing to

1. **Plutarch** (plōō'tärk), [46?—120?], celebrated Greek biographer and moralist.

Hercules;[1] whilst his opponent Emilius, at the same time that he implored the Divine aid, sought for victory, sword in hand, and won the battle. And so it ever is in the actions of daily life.

25. Many are the valiant purposes formed, that end merely in words; deeds intended, that are never done; designs projected, that are never begun; and all for want of a little courageous decision. Better far the silent tongue but the eloquent deed. For in life and in business, dispatch is better than discourse; and the shortest answer of all is, *Doing*. "In matters of great concern, and which must be done," says Tillotson,[2] "there is no surer argument of a weak mind than irresolution—to be undetermined when the case is so plain and the necessity so urgent. To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day to another, until he is starved and destroyed."

26. But moral cowardice is exhibited quite as much in public as in private life. Snobbism is not confined to the toadying of the rich, but is quite as often displayed in the toadying of the poor. For-

1. **Hercules** (Greek and Roman Mythology), hero of prodigious strength, who performed 12 immense labours.

2. **Tillotson, John** [1630—1694], Eng. theologian; Archbishop of Canterbury.

merly, sycophancy showed itself in not daring to speak the truth to those in high places; but in these days it rather shows itself in not daring to speak the truth to those in low places. Now that "the masses"[1] exercise political power, there is a growing tendency to fawn upon them, to flatter them, and to speak nothing but smooth words to them. They are credited with virtues which they themselves know they do not possess. The public enunciation of wholesome, because disagreeable, truths is avoided; and, to win their favour, sympathy is often pretended for views, the carrying out of which in practice is known to be hopeless.

27. It is not the man of the noblest character—the highest-cultured and best-conditioned man—whose favour is now sought, so much as that of the lowest man, the least-cultured and worst-conditioned man, because his vote is usually that of the majority. Even men of rank, wealth, and education are seen prostrating themselves before the ignorant, whose votes are thus to be got. They are ready to be unprincipled and unjust rather than unpopular. It is so much easier for some men to stoop, to bow, and to flatter, than to be manly, resolute, and magnanimous; and to yield to prejudices, than run counter to them. It re-

1. **"The masses,"** Mr. J. S. Mill, in his book 'On Liberty,' describes "the masses," as "collective mediocrity."

quires strength and courage to swim against the stream, while any dead fish can float with it.

28. This servile pandering to popularity has been rapidly on the increase of late years, and its tendency has been to lower and degrade the character of public men. Consciences have become more elastic. There is now one opinion for the chamber, and another for the platform. Prejudices are pandered to in public, which in private are despised. Pretended conversions—which invariably jump with party interests—are more sudden; and even hypocrisy now appears to be scarcely thought discreditable.

29. The same moral cowardice extends downwards as well as upwards. The action and reaction are equal. Hypocrisy and timeserving above are accompanied by hypocrisy and timeserving below. Where men of high standing have not the courage of their opinions, what is to be expected from men of low standing? They will only follow such examples as are set before them. They too will skulk, and dodge, and prevaricate—be ready to speak one way and act another—just like their betters. Give them but a sealed box, or some hole-and-corner to hide their act in, and they will then, forsooth, enjoy their "liberty"!

30. Popularity, as won in these days, is by no means a presumption in a man's favour, but is

quite as often a presumption against him. "No man," says the Russian proverb, "can rise to honour who is cursed with a stiff backbone." But the backbone of the popularity hunter is of gristle; and he has no difficulty in stooping and bending himself in any direction to catch the breath of popular applause.

31. Where popularity is won by fawning upon the people, by withholding the truth from them, by writing and speaking down to the lowest tastes, and, still worse, by appeals to class-hatred, such a popularity must be simply contemptible in the sight of all honest men. Jeremy Bentham,[1] speaking of a well-known public character, said: "His creed of politics results less from love of the many than from hatred of the few; it is too much under the influence of selfish and dissocial affection." To how many men in our own day might not the same description apply?

32. Men of sterling character have the courage to speak the truth, even when it is unpopular. It was said of Colonel Hutchinson[2] by his wife, that he never sought after popular applause, or prided himself on it: "He more delighted to do well than

1. **Jeremy Bentham** [1748—1832], English writer on jurisprudence and ethics.

1. **Colonel Hutchinson, John** [1616—1664], Eng. Puritan; lieutenant-colonel in Cromwell's army.

to be praised, and never set vulgar commendations at such a rate as to act contrary to his own conscience or reason for the obtaining them; nor would he forbear a good action which he was bound to, though all the world disliked it; for he ever looked on things as they were in themselves, not through the dim spectacles of vulgar estimation."[1]

33. "Popularity, in the lowest and most common sense," said Sir John Pakington,[2] on a recent occasion, "is not worth the having. Do your duty to the best of your power, win the approbation of your own conscience, and popularity, in its best and highest sense, is sure to follow."

34. When Richard Lovell Edgeworth,[3] towards the close of his life, became very popular in his neighbourhood, he said one day to his daughter: "Maria, I am growing dreadfully popular; I shall be good for nothing soon; a man cannot be good for anything who is very popular." Probably he had in his mind at the time the Gospel curse of the popular man, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."[4]

1. 'Memoirs of Colonel Hutchinson' (Bohn's Ed.), p. 32.

2. **Sir John Pakington** [1799—1880], Colonel Secretary, First Lord of the Admiralty, and Secretary at War in Conservative ministries.

3. **Richard Lovell Edgeworth.** See p. 66, No. 1.

4. The reference is to St. Luke, 6: 26.

35. Intellectual intrepidity is one of the vital conditions of independence and self-reliance of character. A man must have the courage to be himself, and not the shadow or the echo of another. He must exercise his own powers, think his own thoughts, and speak his own sentiments. He must elaborate his own opinions, and form his own convictions. It has been said that he who dare not form an opinion, must be a coward; he who will not, must be an idler; he who cannot, must be a fool.

36. But it is precisely in this element of intrepidity that so many persons of promise fall short, and disappoint the expectations of their friends. They march up to the scene of action, but at every step their courage oozes out.[1] They want the requisite decision, courage, and perseverance. They calculate the risks, and weigh the chances, until the opportunity for effective effort has passed, it may be never to return.

37. Men are bound to speak the truth in the love of it. "I had rather suffer," said John Pym,[2] the Commonwealth man, "for speaking the truth, than that the truth should suffer for want of my speaking." When a man's convictions are honest-

1. **Oozes** (o͞oz—) **out,** leak *out* or *away.*

2. **John Pym** [1584—1643], Eng. patriotic and constitutional statesman; impeached Strafford and Laud.

ly formed, after fair and full consideration, he is justified in striving by all fair means to bring them into action. There are certain states of society and conditions of affairs in which a man is bound to speak out, and be antagonistic—when conformity is not only a weakness, but a sin. Great evils are in some cases only to be met by resistance; they cannot be wept down, but must be battled down.

38. The honest man is naturally antagonistic to fraud, the truthful man to lying, the justice-loving man to oppression, the pure-minded man to vice and iniquity. They have to do battle with these conditions, and if possible overcome them. Such men have in all ages represented the moral force of the world. Inspired by benevolence and sustained by courage, they have been the mainstays of all social renovation and progress. But for their continuous antagonism to evil conditions, the world were for the most part given over to the dominion of selfishness and vice. All the great reformers and martyrs were antagonistic men—enemies to falsehood and evil-doing. The Apostles themselves were an organized band of social antagonists, who contended with pride, selfishness, superstition, and irreligion. And in our own time the lives of such men as Clarkson[1] and

1. **Clarkson,** See p. 25, No. 7.

Granville Sharpe,[1] Father Mathew and Richard Cobden,[2] inspired by singleness of purpose, have shown what high-minded social antagonism can effect.

39. It is the strong and courageous men who lead and guide and rule the world. The weak and timid leave no trace behind them; whilst the life of a single upright and energetic man is like a track of light. His example is remembered and appealed to; and his thoughts, his spirit, and his courage continue to be the inspiration of succeeding generations.

40. It is energy—the central element of which is will—that produces the miracles of enthusiasm in all ages. Everywhere it is the mainspring of what is called force of character, and the sustaining power of all great action. In a righteous cause the determined man stands upon his courage as upon a granite block; and, like David,[3] he will go forth to meet Goliath, strong in heart though an host be encamped against him.

41. Men often conquer difficulties because they feel they can. Their confidence in themselves inspires the confidence of others. When Cæsar[4]

1. **Granville sharpe** [1734—1813], Eng. abolitonist; philanthropist.
2. **Richard Cobden** [1804—1865], Eng. statesman; free-trade advocate; began anti-corn-law agitation, 1838; obtained repeal, 1846.
3. See 1. Samuel, 17; 49.
4. **Cæsar.** See p. 9, No. 1.

was at sea, and a storm began to rage, the captain of the ship which carried him became unmanned by fear "What art thou afraid of?" cried the great captain; "thy vessel carries Cæsar!" The courage of the brave man is contagious, and carries others along with it. His stronger nature awes weaker natures into silence, or inspires them with his own will and purpose.

42. The persistent man will not be baffled or repulsed by opposition. Diogenes,[1] desirous of becoming the disciple of Antisthenes,[2] went and offered himself to the cynic. He was refused. Diogenes still persisting, the cynic raised his knotty staff, and theatened to strike him if he did not depart. "Strike!" said Diogenes; "you will not find a stick hard enough to conquer my perseverance." Antisthenes, overcome, had not another word to say, but forthwith accepted him as his pupil.

43. Energy of temperament, with a moderate degree of wisdom, will carry a man further than any amount of intellect without it. Energy makes the man of practical ability. It gives him *vis*, force, *momentum*. It is the active motive power of character; and, if combined with sagacity and self-posses-

4. **Diogenes** [112?—323], Gr. Cynic philosopher; born at Sinope, in Pontus.
5. **Antisthenes,** Greek philosopher; reputed founder of Cynic school; fl.—380.

sion, will enable a man to employ his power to the best advantage in all the affairs of life.

44. Hence it is that, inspired by energy of purpose, men of comparatively mediocre powers have often been enabled to accomplish such extraordinary results. For the men who have most powerfully influenced the world have not been so much men of genius as men of strong convictions and enduring capacity for work, impelled by irresistible energy and invincible determination: such men, for example, as were Mahomet,[1] Luther,[2] Knox,[3] Calvin,[4] Loyola,[5] and Wesley.[6]

45. Courage, combined with energy and perseverance, will overcome difficulties apparently insurmountable. It gives force and impulse to effort, and does not permit it to retreat. Tyndall[7] said of Faraday,[8] that "in his warm moments he formed a resolution, and in his cool ones he made that resolution good." Perseverance, working in the right direction, grows with time, and when steadily practised, even by the most humble, will rarely fail of its reward. Trusting in the help of others is of comparatively little use. When one of Michael

1. **Mahomet.** See p. 25, No. 2. 2. **Luther** See p. 6, No. 3.
3. **Knox.** See p. 25, No. 8. 4. **Calvin.** See p. 25, No. 3.
5. **Loyola.** See p. 25, No. 4. 6. **Wesley.** See p. 25, No. 6.
7. **Tyndall, John** [1820—1893], Eng. investigator; writer; lecturer on physical science.
8. **Faraday, Michael** [1791—1867], Eng. chemist; physicist; discoverer of magneto-electricity, magnetization of light.

Angelo's[1] principal patrons died, he said: I begin to understand that the promises of the world are for the most part vain phantoms, and that to confide in one's self, and become something of worth and value, is the best and safest course."

46. Courage is by no means incompatible with tenderness. On the contrary, gentleness and tenderness have been found to characterize the men, not less than the women, who have done the most courageous deeds. Sir Charles Napier[2] gave up sporting, because he could not bear to hurt dumb creatures. The same gentleness and tenderness characterized his brother, Sir William, the historian of the Peninsular War. Such, also, was the character of Sir James Outram,[3] one of the bravest and yet gentlest of men; respectful and reverent to women, tender to children, helpful of the weak, stern to the corrupt, but kindly as summer to the honest and deserving. Moreover, he was himself as honest as day, and as pure as virtue.

47. It is the courageous man who can best afford to be generous; or, rather, it is his nature to be so. When Fairfax,[1] at the Battle of Naseby,

1. **Michael Angelo.** See p. 52, No. 1.
2. **Sir Charles Napier, James** [1782—1853], British soldier; in Peninsular War; reduced Sind, India.
3. **Sir James Outram** [1803—1863], British general; served in Afghanistan, Sind, and in Sepoy mutiny.

seized the colours from an ensign whom he had struck down in the fight, he handed them to a common soldier to take care of. The soldier, unable to resist the temptation, boasted to his comrades that he had himself seized the colours, and the boast was repeated to Fairfax. "Let him retain the honour," said the commander; "I have enough beside."

48. An incident is related of a French artisan, exhibiting the same characteristic of self-sacrifice in another form. In front of a lofty house in course of erection at Paris was the usual scaffold, loaded with men and materials. The scaffold, being too weak, suddenly broke down, and the men upon it were precipitated to the ground—all except two, a young man and a middle-aged one, who hung on to a narrow ledge, which trembled under their weight, and was evidently on the point of giving way. "Pierre," cried the elder of the two, "let go; I am the father of a family." "*C'est juste!*"[2] said Pierre; and, instantly letting go his hold, he fell and was killed on the spot. The father of the family was saved.

49. The brave man is magnanimous as well as gentle. He does not take even an enemy at a

1. **Fairfax, Thomas, Lord** [1611—1671], English general under Cromwell; son of Ferdinando; served against the Scots; cap. Leed, Wakefield and Colchester; at Marston Moor, Naseby, and other battles; in Cromwell's 1st Parliament; declared for restoration of Charles II.
2. "**C'est juste!**" the French for the English "That's right."

disadantage, nor strike a man when he is down and unable to defend himself. Even in the midst of deadly strife such instances of generosity have not been uncommon. Thus, at the Battle of Dettingen, during the heat of the action, a squadron of French cavalry charged an English regiment; but when the young French officer who led them, and was about to attack the English leader, observed that he had only one arm, with which he held his bridle, the Frenchman saluted him courteously with his sword and passed on.

50. It is related of Charles V.,[1] that after the siege and capture of Wittenburg by the Imperial army, the monach went to see the tomb of Luther. While reading the inscription on it, one of the servile courtiers who accompanied him proposed to open the grave, and give the ashes of the "heretic" to the winds. The monarch's cheek flushed with honest indignation: "I war not with the dead," said he; "let this place be respected."

51. The portrait which the great heathen, Aristotle,[2] drew of the Magnanimous Man—in other words, the True Gentleman—more than two thousand years ago, is as faithful now as it was then. "The magnanimous man," he said, "will behave with moderation under both good fortune and bad. He will know how to be exalted and how

1. **Charles V.** See p. 52, No. 3.
2. **Aristotle** [—384—322], Gr. philosopher; Pupil of plato; teacher of Alexander the Great.

to be abased. He will neither be delighted with success nor grieved by failure. He will neither shun danger nor seek it, for there are few things which he cares for. He is reticent, and somewhat slow of speech, but speaks his mind openly and boldly when occasion calls for it. He is apt to admire, for nothing is great to him. He overlooks injuries. He is not given to talk about himself or about others; for he does not care that he himself should be praised, or that other people should be blamed. He does not cry out about trifles, and craves help from none."

52. On the other hand, mean men admire meanly. They have neither modesty, generosity, nor magnanimity. They are ready to take advantage of the weakness or defencelessness of others, especially where they have themselves succeeded, by unscrupulous methods, in climbing to positions of authority. Snobs in high places are always much less tolerable than snobs of low degree, because they have more frequent opportunities of making their want of manliness felt. They assume greater airs, and are pretentious in all that they do; and the higher their elevation, the more conspicuous is the incongruity of their position. "The higher the monkey climbs," says the proverb, "the more he shows his tail."

53. Much depends on the way in which a thing

is done. An act which might be taken as a kindness if done in a generous spirit, when done in a grudging spirit, may be felt as stingy, if not harsh and even cruel. When Ben Jonson[1] lay sick and in poverty, the king sent him a paltry message, accompanied by a gratuity. The sturdy, plainspoken poet's reply was: "I suppose he sends me this because I live in an alley; tell him his soul lives in an alley."

54. From what we have said, it will be obvious that to be of an enduring and courageous spirit is of great importance in the formation of character. It is a source not only of usefulness in life, but of happiness. On the other hand, to be of a timid and, still more, of a cowardly nature, is one of the greatest misfortunes. A wise man was accustomed to say that one of the principal objects he aimed at in the education of his sons and daughters was to train them in the habit of fearing nothing so much as fear. And the habit of avoiding fear is, doubtless, capable of being trained like any other habit, such as the habit of attention, of diligence, of study, or of cheerfulness. Much of the fear that exists is the offspring of imagination, which creates the images of evils which *may* happen, but perhaps rarely do.

1. **Ben Jonson** [1573—1637], Eng. dramatist; friend of Shakspeare; soldier; in Holland; poet laureate; *Every Man in his Humour.*

CHAPTER V

SELF-CONTROL

1. Self-control is only courage under another form. It may almost be regarded as the primary essence of character. It is in virtue of this quality that Shakspeare[1] defines man as a being "looking before and after." It forms the chief distinction between man and the mere animal; and, indeed, there can be no true manhood without it.

2. Self-control is at the root of all the virtues. Let a man give the reins to his impulses and passions, and from that moment he yields up his moral freedom. He is carried along the current of life, and becomes the slave of his strongest desire for the time being.

3. To be morally free—to be more than an animal—man must be able to resist instinctive impulse, and this can only be done by the exercise of self-control. Thus it is this power which constitutes the real distinction between a physical and a moral life, and that forms the primary basis of individual character.

4. In the Bible praise is given, not to the

1. **Shakspeare.** See p. 53, No. 2.

strong man who "taketh a city," but to the stronger man who "ruleth his own spirit."[1] This stronger man is he who, by discipline, exercises a constant control over his thoughts, his speech, and his acts. Nine-tenths of the vicious desires that degrade society, and which, when indulged, swell into the crimes that disgrace it, would shrink into insignificance before the advance of valiant self-discipline, self-respect, and self-control. By the watchful exercise of these virtues, purity of heart and mind become habitual, and the charcater is built up in chastity, virtue, and temperance.

5. Although the moral character depends in a great degree on temperament and on physical health, as well as on domestic and early training and the example of companions, it is also in the power of each individual to regulate, to restrain, and to discipline it by watchful and persevering self-control. A competent teacher has said of the propensities and habits, that they are as teachable as Latin and Greek, while they are much more essential to happiness.

6. Dr. Johnson,[2] though himself constitutionally prone to melancholy, and afflicted by it is few have been from his earliest years, said that "a

1. "*He that* is slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs, 16:32)

2. **Dr. Johnson.** See p. 46, No. 2.

man's being in a good or bad humour very much depends upon his will." We may train ourselves in a habit of patience and contentment on the one hand, or of grumbling and discontent on the other. We may accustom ourselves to exaggerate small evils, and to underestimate great blessings. We may even become the victims of petty miseries by giving way to them. Thus, we may educate ourselves in a happy disposition, as well as in a morbid one. Indeed, the habit of viewing cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit. It was not an exaggerated estimate of Dr. Johnson to say, that the habit of looking at the best side of any event is worth far more than a thousand pounds a year.

7. The man of business also must needs be subject to strict rule and system. Business, like life, is managed by moral leverage; success in both depending in no small degree upon that regulation of temper and careful self-discipline which give a wise man not only a command over himself, but over others. Forbearance and self-control smooth the road of life, and open many ways which would otherwise remain closed. And so does self-respect: for as men respect themselves, so will they usually respect the personality of others.

8. It is the same in politics as in business.

Success in that sphere of life is achieved less by talent than by temper, less by genius than by character. If a man have not self-control, he will lack patience, be wanting in tact, and have neither the power of governing himself nor of managing others. When the quality most needed in a Prime Minister was the subject of conversation in the presence of Mr. Pitt,[1] one of the speakers said it was "Eloquence"; another said it was "Knowledge"; and a third said it was "Toil." "No," said Pitt, "it is Patience!" And patience means self-control, a quality in which he himself was superb. His friend George Rose[2] has said of him that he hever once saw Pitt out of temper.

9. It is by patience and self-control that the truly heroic character is perfected. These were among the most prominent characteristics of the great Hampden,[3] whose noble qualities were generously acknowledged even by his political enemies. Thus Clarendon described him as a man of rare temper and modesty, naturally cheerful and vivacious, and, above all, of a flowing courtesy. He was kind and intrepid, yet gentle, of unblamable conversation, and his heart glowed with love to all men. He was not a man of many words, but, being of

1. **Pitt.** See p. 76, No. 2.
2. **George Rose** [1744—1818], British politician.
3. **Hampden.** See p. 67, No. 2. 4. **Clarendon.** See p. 67, No. 1.

unimpeachable character, every word he uttered carried weight.

10. A strong temper is not necessarily a bad temper. But the stronger the temper, the greater is the need of self-discipline and self-control. Dr. Johnson says men grow better as they grow older, and improve with experience; but this depends upon the width, and depth, and generousness of their nature. It is not men's faults that ruin them so much as the manner in which they conduct themselves after the faults have been committed. The wise will profit by the suffering they cause, and eschew them for the future; but there are those on whom experience exerts no ripening influence, and who only grow narrower and bitterer and more vicious with time.

11. Strong temper may only mean a strong and excitable will. Uncontrolled, it displays itself in fitful outbreaks of passion; but controlled and held in subjection, it may become a source of energetic power and usefulness. Hence, some of the greatest characters in history have been men of strong temper, but of equally strong determination to hold their motive power under strict regulation and control.

12. The Duke of Wellington's[1] natural temper,

1. **Duke of Wellington** [1769—1852], Arthur Wellesley, British general; statesman; defeated Napoleon at Waterloo, 1815; prime minister.

like that of Napoleon, was irritable in the extreme; and it was only by watchful self-control that he was enabled to restrain it. He studied calmness and coolness in the midst of danger, like any Indian chief. At Waterloo, and elsewhere, he gave his orders in the most critical moments without the slightest excitement, and in a tone of voice almost more than usually subdued.[1]

13. A man may be feeble in organization, but, blessed with a happy temperament, his soul may be great,[2] active, noble, and sovereign. Professor Tyndall has given us a fine picture of the character of Faraday,[3] and of his self-denying labours in the cause of science—exhibiting him as a man of strong, original, and even fiery nature, and yet of extreme tenderness and sensibility. "Underneath his sweetness and gentleness," he says," "was the heat of a volcano. He was a man of excitable and fiery nature; but, through high self-discipline, he had converted the fire into a central glow and motive power of life, instead of permitting it to waste itself in useless passsion."

14. There was one fine feature in Faraday's character which is worthy of notice—one closely akin to self-control: it was his self-denial. By devoting himself to analytical chemistry, he might have

1. **Brialmont's** 'Life of Wellington.'

2, **Tyndall**, See. p. 100, No. 7. 3. **Faraday**. See p. 100, No. 8.

speedily realised a large fortune; but he nobly resisted the temptation, and preferred to follow the path of pure science. "Taking the duration of his life into account," says Mr. Tyndall, "this son of a black-smith and apprentice to a bookbinder had to decide between a fortune of £150,000 on the one side, and his undowered science on the other. He chose the latter, and died a poor man. But his was the glory of holding aloft among the nations the scientific name of England for a period of forty years."

15. If a man would get through life honourably and peaceably, he must necessarily learn to practise self-denial in small things as well as great. Men have to bear as well as forbear. The temper has to be held in subjection to the judgment; and the little demons of ill-humour, petulance, and sarcasm kept resolutely at a distance. If once they find an entrance to the mind, they are very apt to return, and to established for themselves a permanent occupation there.

16. It is necessary to one's personal happiness to exercise control over one's words as well as acts: for there are words that strike even harder than blows; and men may "speak daggers,"[2] though they use none. The stinging repartee that rises to the lips, and which, if uttered, might

1. **Professor Tyndall,** on 'Faraday as a Discoverer,' p. 156.
2. **"speak daggers"**—A quotation from Shakspear's Hamlet. III.2. "I will speak daggers to her, but use none."

cover an adversary with confusion, how difficult it sometimes is to resist saying it! The wise and forbearant man will restrain his desire to say a smart or severe thing at the expense of another's feelings; while the fool blurts out what he thinks, and will sacrifice his friend rather than his joke. "The mouth of a wise man," said Solomon, "is in his heart; the heart of a fool is in his mouth."[1]

17. There are, however, men who are no fools, that are headlong in their language as in their acts, because of their want of forbearance and self-restraining patience. Even statesmen might be named, who have failed through their inability to resist the temptation of saying clever ond spiteful things at their adversary's expense. "The turn of a sentence" says Bentham,[2] "has decided the fate of many a friendship, and, for aught that we know, the fate of many a kingdom." So, when one is tempted to write a clever but harsh thing, though it may be difficult to restrain it, it is always better to leave it in the inkstand. "A goose's quill." says the Spanish proverb, "often hurts more than a lion's claw."

18. Carlyle[3] says, when speaking of Oliver Cromwell,[4] "He that cannot withal keep his mind to himself, cannot practise any considerable thing

1. See Proverbs.
2. **Bentham.** See p. 94, No. 1.
3. **Carlyle** See p. 24, No. 2.
4. **Oliver Cromwell.** See p. 17, No. 1.

whatsoever." It was said of William the Silent,[1] by one of his greatest enemies, that an arrogant or indiscreet word was never known to fall from his lips. Like him, Washington was discretion itself in the use of speech, never taking advantage of an opponent, or seeking a shortlived triumph in a debate. And it is said that, in the long run, the world comes round to and supports the wise man who knows when and how to be silent.

19. We have heard men of great experience say that they have often regretted having spoken, but never once regretted holding their tongue. "Be silent," says Pythagoras,[2] "or say something better than silence." "Speak fitly," says George Herbert,[3] "or be silent wisely." St. Francis de Sales,[4] whom Leigh Hunt[5] styled "the Gentleman Saint," has said: "It is better to remain silent than to speak the truth ill-humouredly, and so spoil an excellent dish by covering it with bad sauce."

20. There are, of course, times and occasions when the expression of indignation is not only

1. **William the Silent** [1533—1584] Prince of Orange; founder of the Dutch republic; assassinated.

2. **Pythagoras,** celebrated Greek philosopher and founder of a school named after him Pythagoreans; fl. between 540 and 500 B. C.

3. **George Herbert.** See p. 4, No. 1.

4. **St. Francis de Sales** [1567—1622], Fr. prelate; writer; bishop of Geneva; canonized by Alexander VII., 1665.

5. **Leigh Hunt, James Henry** [1784—1859], Eng. poet; music writer.

justifiable but necessary. We are bound to be indignant at falsehood, selfishness, and cruelty. A man of true feeling fires up naturally at baseness or meanness of any sort, even in cases where he may be under no obligation to speak out. "I would have nothing to do," said Perthes,[1] "with the man who cannot be moved to indignation. There are more good people than bad in the world, and the bad get the upper hand merely because they are bolder. We cannot help being pleased with a man who used his powers with decision; and we often take his side for no other reason than because he does so use them. No doubt, I have often repented speaking; but not less often have I repented keeping silence."[2]

21. One who loves right cannot be indifferent to wrong, or wrongdoing. If he feels warmly, he will speak warmly, out of the fulness of his heart. We have, however, to be on our guard against impatient scorn. The best people are apt to have their impatient side; and often, the very temper which makes men earnest, makes them also intolerant. "Of all mental gifts," says Miss Julia Wedgwood, "the rarest is intellectual patience; and the last lesson of culture is to believe in difficulties which are invisible to ourselves."

1. **Perthes.** See p. 5, No. 1.
2. 'Life of Perthes; ii. 216.

22. Hence men of culture and experience are invariably found the most forbearant and tolerant as ignorant, and narrow-minded persons are found the most unforgiving and intolerant. Men of large and generous natures, in proportion to their practical wisdom, are disposed to make allowance for the defects and disadvantages of others—allowance for the controlling power of circumstances in the formation of character, and the limited power of resistance of weak and fallible natures to temptation and error.

23. Life will always be, to a great extent, what we ourselves make it. The cheerful man makes a cheerful world, the gloomy man a gloomy one. We usually find but our own temperament reflected in the dispositions of those about us. If we are ourselves querulous, we will find them so; if we are unforgiving and uncharitable to them, they will be the same to us. A person returning from an evening party, not long ago, complained to a policeman on his beat that an ill-looking fellow was following him: it turned out to be only his own shadow! And such usually is human life to each of us; it is, for the most part, but the reflection of ourselves.

24. If we would be at peace with others, and ensure their respect, we must have regard for their personality. Every man has his peculiarities

of manner and character, as he has peculiarities of form and feature; and we must have forbearance in dealing with them, as we expect them to have forbearance in dealing with us. We may not be conscious of our own peculiarities, yet they exist nevertheless. There is a village in South America where gotos or goitres are so common that to be without one is regarded as a deformity. One day a party of Englishmen passed through the place, when quite a crowd collected to jeer them, shouting: "See, see these people—they have got *no gotos!*"

25. Many persons give themselves a great deal of fidget concerning what other people think of them and their peculiarities. Some are too much disposed to take the ill-natured side, and, judging by themselves, infer the worst. But it is very often the case that the uncharitableness of others, where it really exists, is but the reflection of our own want of charity and want of temper. It still oftener happens, that the worry we subject ourselves to has its source in our own imagination. And even though those about us may think of us uncharitably, we shall not mend matters by exasperating ourselves against them. We may thereby only expose ourselves unnecessarily to their ill-nature or caprice. "The ill that comes

out of our mouth," says George Herbert, "ofttimes falls into our bosom."

26. No one knew the value of self-control better than the poet Burns, and no one could teach it more eloquently to others; but when it came to practice, Burns was as weak as the weakest. He could not deny himself the pleasure of uttering a harsh and clever sarcasm at another's expense. One of his biographers observes of him, that it was no extravagant arithmetic to say that for every ten jokes he made himself a hundred enemies. But this was not all. Poor Burns exercised no control over his appetites, but freely gave them the rein.

27. One of the vices before which Burns fell—and it may be said to be a master-vice, because it is productive of so many other vices—was drinking. Not that he was a drunkard, but because he yielded to the temptations of drink, with its degrading associations, and thereby lowerd and depraved his whole nature. But poor Burns did not stand alone; for, alas! of all vices, the unrestrained appetite for drink was in his time, as it continues to be now, the most prevalent, popular, degrading, and destructive.

28. Were it possible to conceive the existence of a tyrant who should compel his people to give up to him one-third or more of their earnings,

and require them at the same time to consume a commodity that should brutalize and degrade them, destroy the peace and comfort of their families, and sow in themselves the seeds of disease and premature death—what indignation meetings, what monster processions, there would be! What eloquent speeches and apostrophes to the spirit of liberty—what appeals against a despotism so monstrous and so unnatural! And yet such a tyrant really exists amongst us—the tyrant of unrestrained appetite, whom no force of of arms, or voices, or votes can resist, while men are willing to be his slaves.

29. The courage of self-control exhibits itself in many ways, but in none more clearly than in honest living. Men without the virtue of self-denial are not only subject to their own selfish desires, but they are usually in bondage to others who are like-minded with themselves. What others do, they do. They must live according to the artificial standard of their class, spending like their neighbours, regardless of the consequences, at the same time that all are, perhaps, aspiring after a style of living higher than their means. Each carries the others along with him, and they have not the moral courage to stop. They cannot resist the temptation of living high, though it may be at the expense of others; and they gradually become

reckless of debt, until it enthrals them. In all this there is great moral cowardice, pusillanimity, and want of manly independence of character.

30. A right-minded man will shrink from seeming to be what he is not, or pretending to be richer than he really is, or assuming a style of living that his circumstances will not justify. He will have the courage to live honestly within his own means, rather than dishonestly upon the means of other people; for he who incurs debts in striving to maintain a style of living beyond his income, is in spirit as dishonest as the man who openly picks your pocket.

31. To many, this may seem an extreme view, but it will bear the strictest test. Living at the cost of others is not only dishonesty, but it is untruthfulness in deed, as lying is in word. The proverb of George Herbert, that "debtors are liars," is justified by experience. Shaftesbury[1] somewhere says that a restlessness to have something which we have not, and to be something which we are not, is the root of all immorality.

32. The honourable man is frugal of his means, and pays his way honestly. He does not seek to pass himself off as richer than he is, or, by running into debt, open an account with ruin. As that man is not poor whose means are small, but

1. **Shaftesbury**, Earl of [1671—1713], Eng. philosopher; author.

whose desires are controlled, so that man is rich whose means are more than sufficient for his wants. When Socrates[1] saw a great quantity of riches, jewels, and furniture of great value, carried in pomp through Athens, he said, "Now do I see how many things I do *not* desire." "I can forgive everything but selfishness," said Perthes. "Even the narrowest circumstances admit of greatness with reference to 'mine and thine'; and none but the very poorest need fill their daily life with thoughts of money, if they have but prudence to arrange their housekeeping within the limits of their income."

33. A man may be indifferent to money because of higher considerations, as Faraday was, who sacrificed wealth to pursue science; but if he would have the enjoyments that money can purchase, he must honestly earn it, and not live upon the earnings of others, as those do who habitually incur debts which they have no means of paying. When Maginn,[2] always drowned in debt, was asked what he paid for his wine, he replied that he did not know, but he believed they "put something down in a book."[3]

34. This "putting-down in a book" has proved

1. **Socrates.** See p. 23, No. 5.
2. **Maginn, William**, [1793—1842], Ir. writer.
3. **S. C. Hall's** 'Memories.'

the ruin of a great many weakminded people, who cannot resist the temptation of taking things upon credit which they have not the present means of paying for; and it would probably prove of great social benefit if the law which enables creditors to recover debts contracted under certain circumstances were altogether abolished. But, in the competition for trade, every encouragement is given to the incurring of debt, the creditor relying upon the law to aid him in the last extremity. When Sydney Smith[1] once went into a new neighbourhood, it was given out in the local papers that he was a man of high connexions, and he was besought on all sides for his "custom." But he speedily undeceived his new neighbours. "We are not great people at all," he said: "we are only common honest people—people that pay our debts."

35. Hazlitt.[2] who was a thoroughly honest though rather thriftless man, speaks of two classes of persons, not unlike each other—those who cannot keep their own money in their hands, and those who cannot keep their hands from other people's. The former are always in want of money, for they throw it away on any object that first presents itself, as if to get rid of it; the latter make away

1. **Sydney Smith** [1771—1845], Eng. clerg.; humorist.
2. **Hazlitt.** See p. 42, No. 3.

with what they have of their own, and are perpetual borrowers from all who will lend to them; and their genius for borrowing, in the log run, usually proves their ruin.

36. Sheridan[1] was one of such eminent unfortunates. He was impulsive and careless in his expenditure, borrowing money, and running into debt with everybody who would trust him. When he stood for Westminster, his unpopularity arose chiefly from his general indebtedness. "Numbers of poor people," says Lord Palmerston[2] in one of his letters, "crowded round the hustings, demanding payment for the bills he owed them." In the midst of all his difficulties, Sheridan was as light-hearted as ever, and cracked many a good joke at his creditors' expense. Lord Palmerston was actually present at the dinner given by him, at which the sheriff's officers in possession were dressed up and officiated as waiters.

37. Sir Walter Scott was a man who was honest to the core of his nature; and his strenuous and determined efforts to pay his debts, or rather the debts of the firm with which he had become involved, has always appeared to us one of the grandest things in biography. When his publisher

1. **Sheridan.** See p. 11, No. 1.
2. **Lord Palmerston, Viscount** [1784—1865], Henry John Temple, Brit. Whig prime minister.

and printer broke down, ruin seemed to stare him in the face. There was no want of sympathy for him in his great misfortune, and friends came forward who offered to raise money enough to enable him to arrange with his creditors. "No!" said he, proudly; "this right hand shall work it all off!" "If we lose everything else," he wrote to a friend, "we will at least keep our honour unblemished." While his health was already becoming undermined by overwork, he went on "writing like a tiger," as he himself expressed it, until no longer able to wield a pen; and though he paid the penalty of his supreme efforts with his life, he nevertheless saved his honour and his self-respect.

CHAPTER VI

DUTY—TRUTHFULNESS

1. Duty is a thing that is due, and must be paid by every man who would avoid present discredit and eventual moral insolvency. It is an obligation—a debt—which can only be discharged by voluntary effort and resolute action in the affairs of life.

2. Duty embraces man's whole existence. It begins in the home, where there is the duty which children owe to their parents on the one hand, and the duty which parents owe to their children on the other. There are, in like manner, the respective duties of husbands and wives, of masters and servants; while outside the home there are the duties which men and women owe to each other as friends and neighbours, as employers and employed, as governors and governed.

3. Thus duty rounds the whole of life, from our entrance into it until our exit from it—duty to superiors, duty to inferiors, and duty to equals—duty to man, and duty to God. Wherever there is power to use or to direct, there is duty. For we are but as stewards, appointed to employ the means

entrusted to us for our own and for others' good.

4. The abiding sense of duty is the very crown of character. It is the upholding law of man in his highest attitudes. Without it, the individual totters and falls before the first puff of adversity or temptation; whereas, inspired by it, the weakest becomes strong and full of courage. "Duty," says Mrs. Jameson,[1] "is the cement which binds the whole moral edifice together; without which, all power, goodness, intellect, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin, astonished at our own desolation."

5. Duty is based upon a sense of justice—justice inspired by love, which is the most perfect form of goodness. Duty is not a sentiment, but a principle pervading the life: and it exhibits itself in conduct and in acts, which are mainly determined by man's conscience and freewill. The voice of conscience speaks in duty done. Conscience is the moral governor of the heart—the governor of right action, of right thought, of right faith, of right life—and only through its dominating influence can the noble and upright character be fully developed.

1. **Jameson, Anna** [1797—1860], English literary lady and art critic; *Sacred and Legendary Art.*

6. The conscience, however, may speak never so loudly, but without energetic will it may speak in vain. The will is free to choose between the right course and and the wrong one, but the choice is nothing unless followed by immediate and decisive action. If the sense of duty be strong, and the course of action clear, the courageous will, upheld by the conscience, enables a man to proceed on his course bravely, and to accomplish his purposes in the face of all opposition and difficulty. And should failure be the issue, there will remain at least this satisfaction, that it has been in the cause of duty.

7. "Be and continue poor, young man" said Heinzelmann,[1] "while others around you grow rich by fraud and disloyalty; be without place or power while others beg their way upwards; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in your own cause grown grey with unbleached honour, bless God and die!"

8. Men inspired by high principles are often required to sacrifice all that they esteem and love

1. **Heinzelmann,** Samuel p. [1807?—1880], U S. general.

rather than fail in their duty. And Sertorius[1] has said: "The man who has any dignity of character, should conquer with honour, and not use any base means even to save his life."

9. To live really, is to act energetically. Life is a battle to be fought valiantly. Inspired by high and honourable resolve, a man must stand to his post, and die there, if need be. Robertson,[2] of Brighton, has truly said, that man's real greatness consists not in seeking his own pleasure, or fame, or advancement—"not that every one shall save his own life, not that every man shall seek his own glory—but that every man shall do his own duty."

10. What most stands in the way of the performance of duty is irresolution, weakness of purpose, and indecision. On the one side are conscience, and the knowledge of good and evil; on the other are indolence, selfishness, love of pleasure, or passion. The weak and ill-disciplined will may remain suspended for a time between these influences; but at length the balance inclines one way or the other, according as the will is called into action or otherwise.

1. **Sertorius**, Roman statesman and general; joined the democratic party under Marius (*q. v.*) against Sulla; retired to Spain on the return of sulla to Rome, where he sought to introduce Roman civilisation; was assassinated 73 B. C.

2. **Robertson, Frederick William** [1816—1853], Eng. Anglican preacher.

11. Thus, the power of exercising the will promptly, in obediece to the dictates of conscience, and thereby resisting the impulses of the lower nature, is of essential importance in moral discipline, and absolutely necessary for the development of character in its best forms. A man can only achieve strength of purpose by the action of his own free-will. If he is to stand erect, it must be by his own efforts; for he cannot be kept propped up by the help of others. He is master of himself and of his actions. He can avoid falsehood, and be truthful; he can shun sensualism, and be continent; he can run aside from doing a cruel thing, and be benevolent and forgiving.

12. The sense of duty is a sustaining power even to a courageous man. It holds him upright, and makes him strong. It was a noble saying of Pompey, when his friends tried to dissuade him from embarking for Rome in a storm, telling him that he did so at great peril of his life: "It is necessary for me to go," he said; "it is not necessary for me to live." What it was right that he should do, he would do, in the face of danger and in defiance of storms.

13. As might be expected of the great Washington, the chief motive power in his life was the spirit of duty. When he clearly saw his duty before him, he did it at all hazards, and with inflexible

integrity. He did not do it for effect; nor did he think of glory, or of fame and its rewards; but of the right thing to be done, and the best way of doing it.

14. Wellington's watchword was duty; and no man could be more loyal to it than he was. "There is little or nothing," he once said, "in this life worth living for; but we can all of us go straight forward and do our duty." None recognized more cheerfully than he did the duty of obedience and willing service; for unless men can serve faithfully, they will not rule others wisely. There is no motto that becomes the wise man better than *Ich dien*, "I serve"; and "They also serve who only stand and wait."

15. Duty was also the dominant idea in Nelson's mind. The spirit in which he served his country was expressed in the famous watchword, "England expects every man to do his duty," signalled by him to the fleet before going into action at Trafalgar, as well as in the last words that passed his lips—"I have done my duty; I praise God for it!"

16. This devotion to duty is said to be peculiar to the English nation; and it has certainly more or less characterized our greatest public men. Probably no commander of any other nation ever went into action with such a signal flying as Nelson

at Trafalgar—not "Glory," or "Victory," or "Honour," or "Country"—but simply "Duty"! How few are the nations willing to rally to such a battle-cry!

17. It is a grand thing, after all, this pervading spirit of Duty in a nation; and so long as it survives, no one need despair of its future. But when it has departed, or become deadened, and been supplanted by thirst for pleasure, or selfish aggrandizement, or "glory"—then woe to that nation, for its dissolution is near at hand!

18. If there be one point on which intelligent observers are agreed more than another as to the cause of the late deplorable collapse of France as a nation, it was the utter absence of this feeling of duty, as well as of truthfulness, from the mind, not only of the men, but of the leaders of the French people. Baron Stoffel pointed out that the highly educated and disciplined German people were pervaded by an ardent sense of duty, and did not think it beneath them to reverence sincerely what was noble and lofty; whereas, in all respects, France presented a melancholy contrast. There the people, having sneered at everything, had lost the faculty of respecting anything, and virtue, family life, patriotism, honour, and religion, were represented to a frivolous generation as only fitting subjects for ridicule. Alas! how terribly has France

been punished for her sins against truth and duty!

19. Duty is closely allied to truthfulness of character; and the dutiful man is, above all things, truthful in his words as in his actions. He says and he does the right thing, in the right way, and at the right time.

20. There is probably no saying of Lord Chesterfield[1] that commends itself more strongly to the approval of manly minded men, than that it is truth that makes the success of the gentleman. Clarendon,[2] speaking of one of the noblest and purest gentlemen of his age, says of Falkland[3] that he "was so severe an adorer of truth that he could as easily have given himself leave to steal as to dissemble."

21. Wellington was a severe admirer of truth. An illustration may be given. When afflicted by deafness he consulted a celebrated aurist, who, after trying all remedies in vain, determined, as a last resource, to inject into the ear a strong solution of caustic. It caused the most intense pain, but the patient bore it with his usual equanimity. The family physician accidentally calling one day, found the Duke with flushed cheeks and blood-shot eyes,

1. **Lord Chesterfield, Earl of** [1694—1773], Philip Dormer Stanhope, Eng. courtier; orator; man of letters; wit; *Letters to His Son*, 1774.

2. **Clarendon.** See p. 67, No. 1.

3. **Falkland, Viscount** [1610?—1643], Lucius Cary; Eng. patriot; royalist; in Long Parliament; killed at 1st battle of Newbury.

and when he rose he staggered about like a drunken man. The doctor asked to be permitted to look at his ear, and then he found that a furious inflammation was going on, which, if not immediately checked, must shortly reach the brain and kill him. Vigorous remedies were at once applied, and the inflammation was checked. But the hearing of that ear was completely destroyed. When the aurist heard of the danger his patient had run, through the violence of the remedy he had employed, he hastened to Apsley House to express his grief and mortification; but the Duke merely said: "Do not say a word more about it—you did all for the best." The aurist said it would be his ruin when it became known that he had been the cause of so much suffering and danger to his Grace. "But nobody need know anything about it: keep your own counsel, and, depend upon it, I won't say a word to any one." "Then your Grace will allow me to attend you as usual, which will show the public that you have not withdrawn your confidence from me?" "No," replied the Duke, kindly but firmly; "I can't do that, for that would be a lie." He would not act a falshood any more than he would speak one.[1]

22. Truth is the very bond of society, without

1. **Gleig's** 'Life of Wellington,' pp. 314, 315.

which it must cease to exist, and dissolve into anarchy and chaos. A household cannot be governed by lying; nor can a nation. Sir Thomas Browne[1] once asked, "Do the devils lie?" "No," was his answer; "for then even hell could not subsist." No considerations can justify the sacrifice of truth, which ought to be sovereign in all the relations of life.

23. Of all mean vices, perhaps lying is the meanest. It is in some cases the offspring of perversity and vice, and in many others of sheer moral cowardice. Yet many persons think so lightly of it that they will order their servants to lie for them; nor can they feel surprised if, after such ignoble instruction, they find their servants lying for themselves.

24. There are even men of narrow minds and dishonest natures who pride themselves upon their jesuitical cleverness in equivocation, in their serpent-wise shirking of the truth and getting out of moral back-doors, in order to hide their real opinions and evade the consequences of holding and openly professing them. Institutions or systems based upon any such expedients must necessarily prove false and hollow. "Though a lie be ever so well dressed," says George Herbert, "it is ever overcome" Downright lying, though bolder and

1. **Sir Thomas Browne.** See p. 68, No. 1.

more vicious, is even less contemptible than such kind of shuffling and equivocation.

25. Untruthfulness exhibits itself in many other forms: in reticency on the one hand, or exaggeration on the other; in disguise or concealment; in pretended concurrence in other's opinions; in assuming an attitude of conformity which is deceptive; in making promises, or allowing them to be implied, which are never intended to be performed; or even in refraining from speaking the truth when to do so is a duty. There are also those who are all things to all men, who say one thing and do another, like Bunyan's[1] Mr. Facing-both-ways; only deceiving themselves when they think they are deceiving others—and who, being essentially insincere, fail to evoke confidence, and invariably in the end turn out failures, if not impostors.

26. Others are untruthful in their pretentiousness, and in assuming merits which they do not really possess. The truthful man is, on the contrary, modest, and makes no parade of himself and his deeds. When Pitt was in his last illness, the news reached England of the great deeds of Wellington in India. "The more I hear of his exploits," said Pitt, "the more I admire the modesty with which he receives the praises he merits for them. He is

1. **Bunyan, John** [1628—1688], Eng. Baptist allegorist; 12 years in prison; *Pilgrim's Progress*; *Holy War*, etc.

the only man I ever knew that was not vain of what he had done, and yet had so much reason to be so."

27. There was no virtue that Dr. Arnold laboured more sedulously to instil into young men than the virtue of truthfulness, as being the manliest of virtues, as indeed the very basis of all true manliess. He designated truthfulness as "moral transparency," and he valued it more highly than any other quality. When lying was detected, he treated it as a great morat offence; but when a pupil made an assertion, he accepted it with confidence. "If you say so, that is quite enough; *of course* I believe your word." By thus trusting and believing them, he educated the young in truthfulness; the boys at length coming to say to one another: "It's a shame to tell Arnold a lie—he always believes one."[1]

1. 'Life of Arnold,' i. 94.

CHAPTER VII

TEMPER

1. It has been said that men succeed in life quite as much by their temper as by their talents. However this may be, it is certain that their happiness in life depends mainly upon their equanimity of disposition, their patience and forbearance, and their kindness and thoughtfulness for those about them. It is really true what Plato[1] says, that in seeking the good of others we find our own.

2. There are some natures so happily constituted that they can find good in everything. There is no calamity so great but they can educe comfort or consolation from it—no sky so black but they can discover a gleam of sunshine issuing through it from some quarter or another; and if the sun be not visible to their eyes, they at least comfort themselves with the thought that it *is* there, though veiled from them for some good and wise purpose.

3. Such happy natures are to be envied. They have a beam in the eye—a beam of pleasure, gladness, religion, cheerfulness, philosophy, call it what you will. Sunshine is about their hearts, and

1. **Plato.** See p. No.

their mind gilds with its own hues all that it looks upon. When they have burdens to bear, they bear them cheerfully—not repining, nor fretting, nor wasting their energies in useless lamentation, but struggling onward manfully, gathering up such flowers as lie along their path.

4. Let it not for a moment be supposed that men such as those we speak of are weak and unreflective. The largest and most comprehensive natures are generally also the most cheerful, the most loving, the most hopeful, the most truthful. It is the wise man, of large vision, who is the quickest to discern the moral sunshine gleaming through the darkest cloud. In present evil, he sees prospective good; in pain, he recognizes the effort of nature to restore health; in trials, he finds correction and discipline; and in sorrow and suffering, he gathers courage, knowledge, and the best practical wisdom.

5. Although cheerfulness of disposition is very much a matter of inborn temperament, it is also capable of being trained and cultivated like any other habit. We may make the best of life, or we may make the worst of it; and it depends very much upon ourselves whether we extract joy or misery from it. There are always two sides of life on which we can look, according as we choose—the bright side or the gloomy. We can bring the power of the will to bear in making the choice, and

thus cultivate the habit of being happy or the reverse. We can encourage the disposition of looking at the brightest side of things, intead of the darkest. And while we see the cloud, let us not shut our eyes to the silver lining.

6. The beam in the eye sheds brightness, beauty, and joy upon life in all its phases. It shines upon coldness, and warms it; upon suffering, and comforts it; upon ignorance and enlightens it; upon sorrow, and cheers it. The beam in the eye gives lustre to intellect, and brightens beauty itself. Without it the sunshine of life is not felt, flowers bloom in vain, the marvels of heaven and earth are not seen or acknowledged, and creation is but a dreary, lifeless, soulless blank.

7. While cheerfulness of disposition is a great source of enjoyment in life, it is also a great safeguard of character. A devotional writer of the present day, in answer to the question, How are we to overcome temptations? says: "Cheerfulness is the first thing, cheerfulness is the second, and cheerfulness is the third." It furnishes the best soil for the growth of goodness and virtue. It gives brightness of heart and elasticity of spirit. It is the companion of charity, the nurse of patience, the mother of wisdom. It is also the best of moral and mental tonics. "The best cordial of all," said

Dr. Marshall Hall[1] to one of his patients, "is cheerfulness." And Solomon has said that "a merry heart doeth good like a medicine."[2]

8. When Luther was once applied to for a remedy against melancholy, his advice was: "Gaiety and courage—innocent gaiety, and rational, honourable courage—are the best medicine for young men, and for old men, too; for all men against sad thoughts."[3] Next to music, if not before it, Luther loved children and flowers. The great gnarled man had a heart as tender as a woman's.

9. Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony of soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear-and-tear.

10. So far as can be learnt from biography, men of the greatest genius have been for the most part cheerful, contented men—not eager for reputation, money, or power—but relishing life, and keenly susceptible of enjoyment, as we find reflected in their works. Such seem to have been Homer,[4]

1. **Dr. Marshall Hall.** See p. 58, No. 1.
2. "A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones." (Proverbs, 17: 22.).
3. **Michelet's** 'Life of Luther,' pp. 411—12.
4. **Homer.** See p. 64, No. 3.

Horace,[1] Virgil,[2] Montaigne,[3] Shakspeare,[4] Cervantes.[5] Healthy, serene cheerfulness is apparent in their great creations. Among the same class of cheerful-minded men may also be mentioned Luther, More,[6] Bacon,[7] Leoardo da Vinci,[8] Raphael,[9] and Michael Angelo.[10] Perhaps they were happy because constantly occupied, and in the pleasantest of all work—that of creating out of the fulness and richness of their great minds.

11. Milton,[11] too, though a man of many trials and sufferings, must have been a man of great cheerfulness and elasticity of nature. Though overtaken by blindness, deserted by friends, and fallen upon evil days—"darkness before and danger's voice behind"—yet did he not bate heart or hope, but "still bore up and steered right onward."

12. Henry Fielding[12] was a man borne down through life by debt, and difficulty, and bodily suffer-

1. **Horace.** See p. 76, No. 6.
2. **Virgil,** [70—19 B.C.], the eminent Roman epic poet, author of the *Æneid* distinguished by grace and polish of style.
3. **Montaigne** (mōn'tān), **Michael de** [1533—1592], Fr. philosopher; essayist; his fame rests on his *Essays*.
4. **Shakspeare.** See p. 52, No. 3. 5. **Cervantes.** See p. 71, No. 6.
6. **More.** See p. 41, No. 2. 7. **Bacon.** See p. 67, No. 7.
8. **Leonardo da Vinci.** See p. 52, No. 9.
9. **Raphael, Santi** [1483—1520], It. celebrated painter; sculptor; architect; the founder of the Roman school of painting of the Renaissance.
10. **Michael Angelo.** See p. 52, No. 1. 11. **Milton.** See p. 68, No. 7.
12. **Henry Fielding** [1707—1754], Eng. dramatist; novelist; lawyer; politician; writer; *Tom Jones*, etc,

ing; and yet Lady Mary Wortley Montagu[1] has said of him that, by virtue of his cheerful disposition, she was persuaded he "had known more happy moments than any person on earth."

13. Dr. Johnson, through all his trials and sufferings and hard fights with fortune, was a courageous and cheerful-natured man. He manfully made the best of life, and tried to be glad in it. Once, when a clergyman was complaining of the dulness of society in the country, saying "they only talk of runts" (young cows), Johnson felt flattered by the observation of Mrs. Thrale's mother, who said, "Sir, Dr. Johnson would learn to talk of runts"—meaning that he was a man who would make the most of his situation, whatever it was.

14. Johnson was of opinion that a man grew better as he grew older, and that his nature mellowed with age. This is certainly a much more cheerful view of human nature than that of Lord Chesterfield, who saw life through the eyes of a cynic, and held that "the heart never grows better by age: it only grows harder." But both sayings may be true according to the point from which life is viewed, and the temper by which a man is governed; for while the good, profiting by experience, and disciplining themselves by self-control, will grow better, the ill-conditioned, uninfluenced by experience, will only grow worse.

1. **Lady Mary Wortley Montagu** [1690—1762], Eng. writer; intro. inoculation into Eng.

15. Sir Walter Scott[1] was a man full of the milk of human kindness. Everybody loved him. He was never five minutes in a room ere the little pets of the family, whether dumb or lisping, had found out his kindness for all their generation. Scott related to Captain Basil Hall[2] an incident of his boyhood which showed the tenderness of his nature. One day, a dog coming towards him, he took up a big stone, threw it, and hit the dog. The poor creature had strength enough left to crawl up to him and lick his feet, although he saw its leg was broken. The incident, he said, had given him the bitterest remorse in his after-life: but he added, "An early circumstance of that kind, properly reflected on, is calculated to have the best effect on one's character throughout life."

16. "Give me an honest laugher," Scott would say; and he himself laughed the heart's laugh. He had a kind word for everybody, and his kindness acted all round him like a contagion, dispelling the reserve and awe which his great name was calculated to inspire.

1. **Sir Walter Scott.** See p. 5, No. 3.

2. **Captain Basil Hall** [1788—1844], Scot, naval captain; explorer; writer.

17. Dr. Arnold was a man of the same hearty cordiality of manner—full of human sympathy. There was not a particle of affectation or pretence of condescension about him. "I never knew such a humble man as the doctor," said the parish clerk at Laleham; "he comes and shakes us by the hand as if he was one of us." "He used to come into my house," said an old woman near Fox How, "and talk to me as if I were a lady.'

18. Great men of science have for the most part been patient, laborious, cheerful-minded men. Such were Galileo,[1] Descartes,[2] Newton,[3] and Laplace.[4] Euler,[5] the mathematician, one of the greatest of natural philosophers, was a distinguished instance. Towards the close of his life he became completely blind, but he went on writing as cheerfully as before, supplying the want of sight by various ingenious mechanical devices, and by the increased cultivation of his memory, which became exceedingly tenacious. His chief pleasure was in the society of his grandchildren, to whom he taught their little lessons in the intervals of the severer studies.

1. **Galileo.** See p. 70, No. 6. 2. **Descartes.** See. p. 71, No. 10.

3. **Newton.** See p. 52, No. 11.

4. **Laplace, Pierre Simon, Marquis de** [1749—1827], Fr. mathematician; astronomer; proved ability of the solar system, *Mécanique Céleste*, 5 vols.

5. **Euler** (oi'lĕr), **Leonard** [1707—1783], Swiss mathematician.

19. One of the sorest trials of a man's temper and patience was that which befell Abauzit,[1] the natural philosopher, while residing at Geneva; resembling in many respects a similar calamity which occurred to Newton, and which he bore with equal resignation. Amongst other things, Abauzit devoted much study to the barometer and its variations, with the object of deducing the general laws which regulated atmospheric pressure. During twenty-seven years he made numerous observations daily, recording them on sheets prepared for the purpose. One day, when a new servant was installed in the house, she immediately proceeded to display her zeal by "putting things to rights." Abauzit's study, amongst other rooms, was made tidy and set in order. When he entered it, he asked of the servant, "What have you done with the paper that was round the barometer?" "Oh, sir," was the reply, "it was so dirty that I burnt it and put in its place this paper, which you will see is quite new." Abauzit crossed his arms, and after some moments of internal struggle, he said, in a tone of calmness and resignation: "You have destroyed the result of twenty-seven years' labour; in future touch nothing whatever in this room."

1. **Abauzit, Firmin** [1679—1767], Fr. protestant theologician; mathematician; friend of Newton; much esteemed for his learning by Rousseau and Voltaire.

20. The study of natural history, more than that of any other branch of science, seems to be accompanied by unusual cheerfulness and equanimity of temper on the part of its votaries; the result of which is, that the life of naturalists is, on the whole, more prolonged than that of any other class of men of science. A member of the Linnæan[1] Society has informed us that of fourteen members who died in 1870, two were over ninety, five were over eighty, and two were over seventy. The average age of all members who died in that year was seventy-five.

21. Adanson,[2] the French botanist, was about seventy years old when the Revolution broke out, and amidst the shock he lost everything—his fortune, his places, and his gardens. But his patience, courage, and resignation never forsook him. He became reduced to the greatest straits, and even wanted food and clothing; yet his ardour of investigation remained the same. Once, when the Institute invited him, as being one of its oldest members, to assist at a *séance*,[3] his answer was that he regretted he could not attend for want of shoes. "It was a

1. **Linnæan**, follower of Linnæus or his system of classifying plants and animals. Carlvon Linnæus [1707—1778], Sw. botanist; author of the artificial system of botany; *Philosophia Botanica*.

2. **Adanson, Michel** [1727—1806], Fr. naturalist.

3. *Séance* (F), sitting of a society or deliberative body.

touching sight," says Cuvier,[1] "to see the poor old man, bent over the embers of a decaying fire, trying to trace characters with a feeble hand on the little bit of paper which he held, forgetting all the pains of life in some new idea in natural history, which came to him like some beneficent fairy to cheer him in his loneliness."

22. Once at a dinner at Sir Joshua Reynolds's,[2] when the conversation turned upon the suitability of liquors for particular temperaments, Johnson said, "Claret is for boys, port for men, and brandy for heroes." "Then," said Burke,[3] "let me have claret: I love to be a boy, and to have the careless gaiety of boyish days." And so it is, that there are old young men, and young old men—some who are as joyous and cheerful as boys in their old age, and others who are as morose and cheerless as saddened old men while still in their boyhood.

23. The true basis of cheerfulness is love, hope, and patience. Love evokes love, and begets loving-kindness. Love cherishes hopeful and generous thoughts of others. It is charitable, gentle, and truthful. It is a discerner of good. It turns to the brightest side of things, and its face is ever directed towards happiness. It sees "the glory

1. **Cuvier, George** [1769—1832], Fr. naturalist; statesman; philosopher; writer; founder of the anat. museum at Paris; *Animal Kingdom*, etc.

2. **Sir Joshua Reynolds.** See p. 47, No. 2. 3. **Burke.** See p. 2, No. 1.

in the grass, the sunshine on the flower." It encourages happy thoughts, and lives in an atmosphere of cheerfulness. It costs nothing, and yet is invaluable; for it blesses its possessor, ond grows up in abundant happiness in the bosoms of others. Even its sorrows are linked with pleasures, and its very tears are sweet.

24. The poet Rogers[1] used to tell a story of a little girl, a great favourite with every one who knew her. Some one said to her, "Why does everybody love you so much?" She answered, "I think it is because I love everybody so much." This little story is capable of a very wide application; for our happiness as human beings, generally speaking, will be found to be very much in proportion to the number of things we love, and the number of things that love us. And the greatest worldly success, however honestly achieved, will contribute comparatively little to happiness, unless it be accompanied by a lively benevolence towards every human being.

25. Kindness is indeed a great power in the world. Leigh Hunt[2] has truly said that "Power itself hath not one half the might of gentleness." Men are always best governed through their affections. There is an English proverb to the effect that "More wasps are caught by honey than by vinegar."

1. **Leigh Hunt.** See p. 47, No. 4.

"Every act of kindness," says Bentham,[1] "is in fact an exercise of power, and a stock of friendship laid up; and why should not power exercise itself in the production of pleasure as of pain?"

26. Kindness does not consist in gifts, but in gentleness and generosity of spirit. Men may give their money which comes from the purse, and withhold their kindness which comes from the heart. The kindness that displays itself in giving money does not amount to much, and often does quite as much harm as good; but the kindness of true sympathy, of thoughtful help, is never without beneficent results.

27. The good temper that displays itself in kindness must not be confounded with softness or silliness. In its best form, it is not a merely passive, but an active condition of being. It is not by any means indifferent, but largely sympathetic. It does not characterize the lowest and most gelatinous forms of human life, but those that are the most highly organized. True kindness cherishes and actively promotes all reasonable instrumentalities for doing practical good in its own time; and, looking into futurity, sees the same spirit working on for the eventual elevation and happiness of the race.

28. It is the kindly dispositioned men who are the active men of the world, while the selfish and the

1. **Bentham.** See p. 94, No. 1.

sceptical, who have no love but for themselves, are its idlers. Buffon[1] used to say that he would give nothing for a young man who did not begin life with an enthusiasm of some sort. It showed that at least he had faith in something good, lofty, and generous, even if unattainable.

29. Egotism, scepticism, and selfishness are always miserable companions in life, and they are es pecially unnatural in youth. The egotist is next door to a fanatic. Constantly occupied with self, he has no thought to spare for others. He refers to himself in all things, thinks of himself, and studies himself, until his own little self becomes his own little god.

30. Worst of all are the grumblers and growlers at fortune—who find that "whatever is is wrong," and will do nothing to set matters right—who declare all to be barren "from Dan[2] even to Beershe ba."[3] These grumblers are invariably found the least efficient helpers in the school of life. As the worst workmen are usually the readiest to "strike," so the least industrious members of society are the readiest to complain. The worst wheel of all is the one that creaks.

31. We have to be on our guard against small

1. **Buffon.** See p. 52, No. 10.

2. **Dan,** a landmark city at N. extremity of Holy land; a center of idolatrous warship.

3. **Beersheba,** town on s. frontier of Palestine; associated with Dan, in the N., to denote the limit of the land and what lies between.

troubles, which, by encouraging, we are apt to magnify into great ones. Indeed, the chief source of worry in the world is not real, but imaginary evil —small vexations and trivial afflictions. In the presence of a great sorrow, all petty troubles disappear; but we are too ready to take some cherished misery to our bosom, and to pet it there. Very often it is the child of our fancy; and, forgetful of the many means of happiness which lie within our reach, we indulge this spoilt child of ours until it masters us. We shut the door against cheerfulness, and surround ourselves with gloom. The habit gives a colouring to our life. We grow querulous, moody, and unsympathetic. Our conversation becomes full of regrets. We are harsh in our judgment of others. We are unsociable, and think everybody else is so. We make our breast a storehouse of pain, which we inflict upon ourselves as well as upon others.

32. It must, however, be admitted that there are cases beyond the reach of the moralist. Once, when a miserable-looking dyspeptic called upon a leading physician and laid his case before him, "Oh!" said the doctor, "you only want a good hearty laugh: go and see Grimaldi."[1] "Alas!" said the miserable patient, "*I* am Grimaldi!" So,

1. **Grimaldi, Joseph** [1779—1837] Eng. comic actor; clown.

when Smollett,[1] oppressed by disease, travelled over Europe in the hope of finding health, he saw everything through his own jaundiced eyes, "I'll tell it," said Smellfungus,[2] "to the world." "You had better tell it," said Sterne,[3] "to your physician."

33. The restless, anxious, dissatisfied temper, that is ever ready to run and meet care half-way, is fatal to all happiness and peace of mind. How often do we see men and women set themselves about as if with stiff bristles, so that one dare scarcely approach them without fear of being pricked! For want of a little occassional command over one's temper, an amount of misery is occasioned in society which is positively frightful. Thus enjoyment is turned into bitterness, and life becomes like a journey barefooted amongst thorns and briers and prickles. "Though sometimes small evils," says Richard Sharp,[4] "like invisible insects, inflict great pain, and a single hair may stop a vast machine, yet the chief secret of comfort lies in not suffering trifles to vex us; and in

1. **Smollett, Tobias George** [1721—1771], Scot. author; *Peregrine Pickle*, etc.

2. **Smellfungus** [So br.], Tabias Smollett: so called by sterne in his *Sentimental Journey*.

3. **Sterne, Laurence** [1713—1768], Eng. humorist; clergyman; *Sentimental Journey*.

4. **Richard Sharp** [1759—1834] 'Conversation Sharp,' a London hat manufacturer; Whig M.P.; essayist; versifier.

prudently cultivating an undergrowth of small pleasures, since very few great ones, alas! are let on long leases."

34. Meeting evils by anticipation is not the way to overcome them. If we perpetually carry our burdens about with us, they will soon bear us down under their load. When evil comes, we must deal with it bravely and hopefully. What Perthes[1] wrote to a young man, who seemed to him inclined to take trifles as well as sorrows too much to heart, was doubtless good advice: "Go forward with hope and confidence. This is the advice given thee by an old man, who has had a full share of the burden and heat of life's day. We must ever stand upright, happen what may, and for this end we must cheerfully resign ourselves to the varied influences of this many-coloured life. You may call this levity, and you are partly right; for flowers and colours are but trifles light as air, but such levity is a constituent portion of our human nature, without which it would sink under the weight of time. While on earth we must still play with earth, and with that which blooms and fades upon its breast. The consciousness of this mortal life being but the way to a higher goal, by no means precludes our playing with it cheerfully; and, indeed, we must

1. **Perthes.** See p. No.

do so, otherwise our energy in action will entirely fail."[1]

35. Last and chiefest of blessings is Hope, the most common of possessions; for, as Thales the philosopher said, "Even those who have nothing else have hope." Hope is the great helper of the poor. It has even been styled "the poor man's bread." It is also the sustainer and inspirer of great deeds. It is recorded of Alexander the Great, that when he succeeded to the throne of Macedon, he gave away amongst his friends the greater part of the estates which his father had left him; and when Perdiccas[2] asked him what he reserved for himself, Alexander answered, "The greatest possession of all—Hope!"

36. The pleasures of memory, however great, are stale compared with those of hope; for hope is the parent of all effort and endeavour; and "every gift of noble origin is breathed upon by Hope's perpetual breath." It may be said to be the moral engine that moves the world, and keeps it in action; and at the end of all there stands before us what Robertson of Ellon styled "The Great Hope." "If it were not for Hope," said Byron,[3] "where would the Future be?—in hell!

1. 'Life of Penthes, ii. 449. 2. **Perdiccas** [—321], general under Alexander the Great; regent of his family; killed in a mutiny.
3. **Byron.** See p. No.

CHAPTER VIII

COMPANIONSHIP OF BOOKS

1. A man may usually be known by the books he reads, as well as by the company he keeps; for there is a companionship of books as well as of men; and one should always live in the best company, whether it be of books or of men.

2. A good book may be among the best of friends. It is the same to-day that it always was and it will never change. It is the most patient and cheerful of companions. It does not turn its back upon us in times of adversity or distress. It always receives us with the same kindness; amusing and instructing us in youth and comforting and consoling us in age.

3. Men often discover their affinity to each other by the mutual love they have for a book—just as two persons sometimes discover a friend by the admiration which both entertain for a third. There is an old proverb, "Love me, love my dog." But there is more wisdom in this: "Love me, love my book." The book is a truer and higher bond of union. Men can think, feel, and sympathize with each other through their favourite

author. They live in him together, and he in them.

4. "Books," said Hazlitt,[1] wind into the heart; the poet's verse slides into the current of our blood. We read them when young, we remember them when old. We read there of what has happend to others; we feel that it has happened to ourselves. They are to be had everywhere cheap and good. We breathe but the air of books. We owe everything to their authors, on this side barbarism.

5. A good book is often the best urn of a life, enshrining the best thoughts of which that life was capable; for the world of a man's life is, for the most part, but the world of his thoughts. Thus the best books are treasuries of good words and golden thoughts, which, remembered and cherished, become our abiding companions and comforters. "They are never alone," said Sir Philip Sidney,[2] "that are accompanied by noble thoughts." The good and true thought may in time of temptation be as an angel of mercy purifying and guarding the soul. It also enshrines the germs of action, for good words almost invariably inspire to good works.

6. Books possess an essence of immortality. They are by far the most lasting products of human effort. Temples crumble into ruin; pictures

1. **Hazlitt.** See p. 42, No. 3. 2. **Sir Philip Sidney.** See p. 67, No. 6.

and statues decay; but books survive. Time is of no account with great thoughts, which are as fresh to-day as when they first passed through their author's minds ages ago. What was then said and thought still speaks to us as vividly as ever from the printed page. The only effect of time has been to sift and winnow out the bad products; for nothing in literature can long survive but what is really good.

7. Books introduce us into the best society; they bring us into the presence of the greatest minds that have ever lived. We hear what they said and did; we see them as if they were really alive; we are participators in their thoughts; we sympathize with them, enjoy with them, grieve with them; their experience becomes ours, and we feel as if we were in a measure actors with them in the scenes which they describe.

8. The great and good do not die, even in this world. Embalmed in books their spirits walk abroad. The book is a living voice. It is an intellect to which one still listens. Hence we ever remain under the influence of the great men of old. The imperial intellects of the world are as much alive now as they were ages ago. Homer[1] still lives: and though his personal history is hidden in the mists of antiquity, his poems are as

1. **Homer.** See p. 64, No. 3.

fresh to-day as if they had been newly written. Plato[1] still teaches his transcendent philosophy; Horace,[2] Virgil,[3] and Dante[4] still sing as when they lived; Shakspeare[5] is not dead: his body was buried in 1616, but his mind is as much alive in England now, and his thought as far-reaching, as in the time of the Tudors.

9. The humblest and poorest may enter the society of these great spirits without being thought intrusive. All who can read have got the *entrée*[6] Would you laugh?—Cervantes[7] or Rabelais[8] will laugh with you. Do you grieve?—there is Thomas à Kempis[9] or Jeremy Taylor[10] to grive with and console you. Always it is to books, and the spirits of great men embalmed in them, that we turn, for entertainment, for instruction and solace—in joy and in sorrow, as in prosperity and in adversity.

10. Man himself is, of all things in the world, the most interesting to man. Whatever relates to human life—its experiences, its joys, its sufferings, and its achievements—has usually attractions

1. **Plato.** See p. 23, No. 4. 2. **Horace.** See p. 76, No. 6.
3. **Virgil.** See p. 141, No. 2. 4. **Dante.** See p. 25, No. 9.
5. **Shakspeare.** See p. 53, No. 2.
6. ***entrée*** (ŏntrā), right, privilege of admission.
7. **Cervantes.** See p. 71, No. 6. 8. **Rabelais.** See p. 71, No. 4
9. **Thomas á Kempis** [1379—1471], Ger. monk; writer; reputed author of *De Imitatione Christi*, bet. 1415 and 1424.
10. **Jeremy Taylor** [1613—1667], Eng. bishop; author.

for him beyond all else. Each man is more or less interested in all other men as his fellow-creatures—as members of the great family of humankind; and the larger a man's culture, the wider is the range of his sympathies in all that affects the welfare of his race.

11. Men's interest in each other as individuals manifests itself in a thousand ways—in the portraits which they paint, in the busts which they carve, in the narratives which they relate of each other. "Man," says Emerson,[1] "can paint, or make, or think, nothing but Man." Most of all is this interest shown in the fascination which personal history possessess for him. "Man's sociality of nature," says Carlyle,[2] "evinces itself, in spite of all that can be said, with abundance of evidence. by this one fact, were there no other: the unspeakable delight he takes in Biography."

12. Great, indeed, is the human interest felt in biography! What are all the novels that find such multitudes of readers, but so many fictitious biographies? What are the dramas that people crowd to see, but so much acted biography? Strange that the highest genius should be employed on the fictitious biography, and so much commonplace ability on the real!

1. **Emerson.** See p. 25, No. 1. 2. **Carlyle.** See p. 24, No. 2

13. Yet the authentic picture of any human being's life and experience ought to possess an interest greatly beyond that which is fictitious, inasmuch as it has the charm of reality. Every person may learn something from the recorded life of another; and even comparatively trivial deeds and sayings may be invested with interest, as being the outcome of the lives of such beings as we ourselves are.

14. The records of the lives of good men are especially useful. They influence our hearts, inspire us with hope, and set before us great examples. And when men have done their duty through life in a great spirit, their influence will never wholly pass away. "The good life," says George Herbert,[1] "is never out of season."

15. Goethe[2] has said that there is no man so commonplace that a wise man may not learn something from him. Sir Walter Scott[3] could not travel in a coach without gleaning some information or discovering some new trait of character in his companions. Dr. Johnson[4] once observed that there was not a person in the streets but he should like to know his biography—his experiences

1. **George Herbert.** See p. 4, No. 1.

2. **Goethe, Johann Wolfgang von** [1749—1832], Ger. poet; prose-writer; *Faust*, etc.

3. **Sir Walter Scott.** See p. 5, No. 3. 4. **Dr. Johnson.** See p. 46, No. 2.

of life, his trials, his difficulties, his successes, and his failures. How much more truly might this be said of the men who have made their mark in the world's history, and have created for us that great inheritance of civilization of which we are the possessors!

16. The great lesson of Biography is to show what man can be and do at his best. A noble life put fairly on record acts like an inspiration to others. It exhibits what life is capable of being made. It refreshes our spirit, encourages our hopes, gives us new strength and courage and faith—faith in others as well as in ourselves. It stimulates our aspirations, rouses us to action, and incites us to become co-partners with them in their work. To live with such men in their biogrophies, and to be inspired by their example, is to live with the best of men, and to mix in the best of company.

17. History itself is best studied in biography. Indeed, history *is* biography—collective humanity as influenced and governed by individual men. "What is all history," says Emerson, "but the work of ideas, a record of the incomparable energy which his infinite aspirations infuse into man?" In its pages it is always see persons we see more than principles. Historical events are interesting to us mainly in connexion with the feelings, the sufferings,

and interests of those by whom they are accomplished. In history we are surrounded by men long dead, but whose speech and whose deeds survive. We almost catch the sound of their voices, and what they did constitutes the interest of history. We never feel personally interested in masses of men; but we feel and sympathize with the individual actors, whose biographies afford the finest and most real touches in all great historical dramas.

18. Among the great writers of the past, probably the two that have been most influential in forming the characters of great men of action and great men of thought, have been Plutarch[1] and Montaigne[2] —the one by presenting heroic models for imitation, the other by probing questions of constant recurrence in which the human mind in all ages has taken the deepest interest. And the works of both are, for the most part, cast in a biographic form, their most striking illustrations consisting in the exhibitions of character and experience which they contain.

19. Plutarch's 'Lives,' though written nearly eighteen hundred years ago, like Homer's 'Iliad,' still holds its ground as the greatest work of its kind. It was the favourite book of Montaigne; and to Englishmen it possesses the special interest of having been Shakspeare's principal authority in

1. **Plutarch.** See p. 90, No. 1. 2. **Montaigne.** See p. 141, No. 3.

his great classical dramas. Montaigne pronounced Plutarch to be "the greatest master in that kind of writing"—the biographic; and he declared that he "could no sooner cast an eye upon him but he purloined either a leg or a wing."

20. Alfieri[1] was first drawn with passion to literature by reading Plutarch. "I read," said he, "the lives of Timoleon,[2] Cæsar,[3] Brutus,[4] Pelopidas,[5] more than six times, with cries, with tears, and with such transports, that I was almost furious. . . Every time that I met with one of the grand traits of these great men, I was seized with such vehement agitation as to be unable to sit still." Plutarch was also a favourite with persons of such various minds as Schiller and Benjamin Franklin, Napoleon and Madame Roland.[6] The latter was so fascinated by the book that she carried it to church with her in the guise of a missal, and read it surreptitiously during the service.

1. **Alfieri, Vittorio** [1749—1803], It. dramatic poet; *Saul*; *Cleopatra* etc.

2. **Timoleon** [—400?—337], liberator of Sicily; defeated Carthaginians.

3. **Cæsar.** See p. 9, No. 1.

4. **Brutus, Marcus Junius** [—85—42], Rom. republican leader; conspired against Cæsar; one of his assassins; def. at Philippi; intro. in shak. Jurius Cæsar.

5. **Pelópidas** [—364], Theban gen.; friend of Epaminondas; def. Alexander of Pheræ.

6. **Madame Roland** [1754—1793], French author; patriot; wife of Roland Jean Marie, minister of state.

21. And how is it that Plutarch has succeeded in exciting an interest which continues to attract and rivet the attention of readers of all ages and classes to this day? In the first place, because the subject of his work is great men, who occupied a prominent place in the world's history, and because he had an eye to see and a pen to describe the more prominent events and circumstances in their lives. And not only so, but he possessed the power of portraying the individual character of his heroes; for it is the principle of individuality which gives the charm and interest to all biography. The most engaging side of great men is not so much what they do as what they are, and does not depend upon their power of intellect but on their personal attractiveness. Thus, there are men whose lives are far more eloquent than their speeches, and whose personal character is far greater than their deeds.

22. Plutarch possessed the art of delineating the more delicate features of mind and minute peculiarities of conduct, as well as the foibles and defects of his heroes, all of which is necessary to faithful and accurate portraiture. "To see him," says Montaigne, "pick out a light action in a man's life, or a word, that does not seem to be of any importance, is itself a whole discourse." He even condescends to inform us of such homely

particulars as that Alexander carried his head affectedly on one side; that Alcibiades[1] was a dandy, and had a lisp, which became him, giving a grace and persuasive turn to his discourse; that Cato[2] had red hair and gray eyes, and was a usurer and a screw, selling off his old slaves when they became unfit for hard work; that Cæsar was bald and fond of gay dress; and that Cicero had involuntary twitchings of his nose.

23. Such minute particulars may by some be thought beneath the dignity of biography, but Plutarch thought them requisite for the due finish of the complete portrait which he set himself to draw; and it is by small details of character—personal traits, features, habits, and characteristics—that we are enabled to see before us the men as they really lived. Plutarch's great merit consists in his attention to these little things, without giving them undue preponderance, or neglecting those which are of greater moment. Sometimes he hits off an individual trait by an anecdote, which throws more light upon the character described than pages of rhetorical description would do. In some cases,

1. **Alcibiades** (ălcĭbī'a-dēş) [—450?—404] Athenian general and intriguer, ward of Pericles and pupil of Socrates.

2. **Cato, Marcus Porcius,** "the younger" [—95—46], Rom. patriot; Stoic philosopher; killed himself at Utica on Phocion; the hero of Addison's *Cato*, 1713.

he gives us the favourite maxim of his hero; and the maxims of men often reveal their hearts.

24. Then, as to foibles, the greatest of men are not usually symmetrical. Each has his defect, his twist, his craze; and it is by his faults that the great man reveals his common humanity. We may, at a distance, admire him as a demigod; but as we come nearer to him, we find that he is but a fallible man, and our brother.

25. Nor are the illustrations of the defects of great men without their uses; for, as Dr. Johnson observed, "If nothing but the bright side of characters were shown, we should sit down in despondency, and think it utterly impossible to imitate them in anything."

26. Things apparently trifling may stand for much in biography as well as history, and slight circumstances may influence great results. Pascal[1] has remarked, that if Cleopatra's[2] nose had been shorter, the whole face of the world would probably have been changed. But for the amours of Pepin the Fat,[3] the Saracens might have overrun Europe;

1. **Pascal Blaise** [1623—1662], Fr. polemic; mathematician; *Provincial Letters*; *Pansées*.

2. **Cleopatra** [—69—30], queen of Egypt, —51—30; noted for her beauty and fascination; killed herself by the bite of an asp; heroine of Shak. *Antony and Cleopatra* and of Dryden's *All for Love*.

3. **Pepin the Fat, Le Bref** [—768], king of the Flanks; son of Charles Martel; father of Charlemagne; founded States of the Church.

as it was his illegitimate son, Charles Martel, who overthrew them at Tours, and eventually drove them out of France.

27. That Sir Walter Scott should have sprained his foot in running round the room when a child, may seem unworthy of notice in his biography; yet 'Ivanhoe,' 'Old Mortality,' and all the Waverley Novels depended upon it. When his son intimated a desire to enter the army, Scott wrote to Southey, "I have no title to combat a choice which would have been my own, had not my lameness prevented." So that, had not Scott been lame, he might have fought all through the Peninsular War, and had his breast covered with medals; but we should probably have had none of those works of his which have made his name immortal, and shed so much glory upon his country. Talleyrand[1] also was kept out of the army, for which he had been destined, by his lameness; but directing his attention to the study of books, and eventually of men, he at length took rank amongst the greatest diplomatists of his time.

28. Byron's[2] clubfoot had probably not a little to do with determining his destiny as a poet. Had not his mind been embittered and made morbid by

1. **Talleyrand de Perigord, Charles Maurice de** [1754—1838] Prince de Bénévent; Fr. politician; diplomat; wit.

2. **Byron.** See p. 26, No. 1.

his deformity, he might never have written a line —he might have been the noblest fop of his day. But his misshapen foot stimulated his mind, roused his ardour, threw him upon his own resources—and we know with what result.

29. So, too, of Scarron,[1] to whose hunchback we probably owe his cynical verse; and of Pope, whose satire was in a measure the outcome of his deformity—for he was, as Johnson described him, "protuberant behind and before." What Lord Bacon[2] said of deformity is doubtless, to a great extent, true. "Whoever," said he, "hath anything fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from scorn; therefore, all deformed persons are extremely bold."

30. As in portraiture, so in biography, there must be light and shade. The portrait-painter does not pose his sitter so as to bring out his deformities; nor does the biographer give undue prominence to the defects of the character he portrays. Not many men are so outspoken as Cromwell[3] was when he sat to Cooper[4] for his miniature: "Paint me as I am," said he, "warts

1. **Scarron, Paul** [1610—1660], Fr. burlesque dram.; husband of Madame de Maintenon.

2. **Lord Bacon.** See p. 67, No. 7. 3. **Cromwell.** See p. 17, No. 1.

4. **Cooper, Abraham** [1787—1868], Eng. painter of horses and *Battle of Ligny*, 1816.

and all." Yet, if we would have a faithful likeness of faces and characters, they must be painted as they are. "Biography," said Sir Walter Scott, "the most interesting of every species of composition, loses all its interest with me when the shades and lights of the principal characters are not accurately and faithfully detailed. I can no more sympathize with a mere eulogist, than I can with a ranting hero on the stage."

31. Addison[1] liked to know as much as possible about the person and character of his authors, inasmuch as it increased the pleasure and satisfaction which he derived from the perusal of their books. What was their history, their experience, their temper, and disposition? Did their lives resemble their books? They thought nobly—did they act nobly? When Mason[2] was reproached for publishing the private letters of Gray, he answered, "Would you always have my friends appear in full-dress?" Johnson was of opinion that to write a man's life truly, it is necessary that the biographer should have personally known him.

32. An autobiography may be true so far as it goes; but in communicating only part of the truth, it may convey an impression that is really

1. **Addison Joseph** [1672—1719], Eng. essayist and poet; principal contributor to the *Spectator*.

2. **Mason, William** [1725—1795], Eng. poet; *Elfrida*, etc.

3. **Gray Thomas** [1710—1771], Eng. poet; *Elegy*, etc.

false. It may be a disguise—smetimes it is an apology—exhibiting not so much what a man really was, as what he would have liked to be. A portait in profile may be correct, but who knows whether some scar on the off-cheek, or some squint in the eye that is not seen, might not have entirely altered the expression of the face if brought into sight? Scott, Moore, Southey, all began autobiographies, but the task of continuing them was doubtless felt to be too difficult as well as delicate, and they were abandoned.

33. There is doubtless as high art displayed in painting a portrait in words, as there is in painting one in colours. To do either well requires the seeing eye and the skilful pen or brush. A common artist sees only the features of a face, and copies them, but the great artist sees the living soul shining through the features, and places it on the canvas. Johnson was once asked to assist the chaplain of a deceased bishop in writing a memoir of his lordship; but when he proceeded to inquire for information, the chaplain could scarcely tell him anything. Hence Johnson was led to observe that "few people who have lived with a man know what to remark about him."

34. Men do not always take an accurate measure of their contemporaries. The statesman, the general, the monarch of to-day fills all eyes

ears, though to the next generation he may be as if he had never been. "And who is king to-day?" the painter Greuze[1] would ask of his daughter, during the throes of the first French Revolution, when men, great for the time, were suddenly thrown to the surface, and as suddenly dropt out of sight again, never to reappear. "And who is king to-day? After all," Greuze would add, "Citizen Homer and Citizen Raphael[2] will outlive those great citizens of ours, whose names I have never before heard of." Yet of the personal history of Homer nothing is known, and of Raphael comparatively little. Even Plutarch, who wrote the lives of others so well, has no biography, none of the eminent Roman writers who were his contemporaries having so much as mentioned his name.

35. Many, indeed, are the lives worthy of record that have remained unwritten. Men who have written books have been the most fortunate in this respect, because they possess an attraction for literary men which those whose lives have been embodied in deeds do not possess. The lives of some men of letters—such as Goldsmith,[3] Swift,[4]

1. **Greuze.** See p. 61, No. 1. 2. **Raphael.** See p. 141, No. 9.
3. **Goldsmith, Oliver** [1728—1774], Ir. poet; novelist; dramatist; *Vicar of Wakefield; Deserted Village*, etc.
4. **Swift, Jonathan** [1667—1745], Brit. satirist; dean of St. patrick's; Doublin; *Gulliver's Travels*, etc.

Sterne, and Steele—have been written again and again, whilst great men of action, men of science, and men of industry, are left without a record.

36. We have said that a man may be known by the company he keeps in his books. Let us mention a few of the favourites of the best-known men. Plutarch's admires have already been referred to. Montaigne also has been the companion of most meditative men. Although Shakspeare must have studied Plutarch carefully, inasmuch as he copied from him freely, even to his very words, it is remarkable that Montaigne is the only book which we certainly know to have been in the poet's library; one of Shakspeare's existing autographs having been found in a copy of Florio's[1] translation of 'The Essays,' which also contains, on the flyleaf, the autograph of Ben Jonson.[2]

37. Milton's[3] favourite books were Homer, Ovid, and Euripides. The latter book was also the favourite of Charles James Fox,[4] who regarded the study of it as especially useful to a public speaker. On the other hand, Pitt[5] took especial delight in Milton—whom Fox did not appreciate—taking pleasure in reciting, from 'Paradise Lost,' the grand

1. **Florio, John** [1553?—1625], Eng. teacher; writer; translator of Montaigne's *Essays*.
2. **Ben Jonson.** See p. 105, No. 1. 3. **Milton.** See p. 68, No. 7.
4. **Charles James Fox.** See p. 16, No. 2.
5. **Pitt.** See p. 76, No. 2.

speech of Belial before the assembled powers of Pandemonium. Another of Pitt's favourite books was Newton's 'Principia.' Again, the Earl of Chatham's favourite book was 'Barrow's Sermons,' which he read so often as to be able to repeat them from memory; while Burke's companions were Demosthenes, Milton, Bolingbroke, and Young's 'Night Thoughts.'

38. Of the poets, Dante's favourite was Virgil; Corneille's was Lucan; Schiller's was Shakspeare; Gray's was Spenser; whilst Coleridge admired Collins and Bowles. Dante himself was a favourite with most great poets, from Chaucer to Byron and Tennyson. Lord Brougham, Macaulay, and Carlyle have alike admired and eulogized the great Italian. The first advised the students at Glasgow that, next to Demosthenes,[1] the study of Dante was the best preparative for the eloquence of the pulpit or the bar. Robert Hall[2] sought relief in Dante from the racking pains of spinal disease; and Sydney Smith took to the same poet for comfort and solace in his old age. It was characteristic of Goethe that his favourite book should have been Spinoza's[3] 'Ethics,' in which he said he had found

1. **Demosthenes.** See p. 51, No. 2.
2. **Robert Hall** [1764—1831], Eng. Bap. clergyman; pulpit orator.
3. **Spinoza.** See p. 84, No. 5.

a peace and consolation such as he had been able to find in no other work.

39. One of the best prelates that ever sat on the English bench, Dr. John Sharp, said—"Shakspeare and the Bible have made me Archbishop of York." The two books which most impressed John Wesley[1] when a young man, were 'The Imitation of Christ' and Jeremy Taylor's 'Holy Living and Dying.' Yet Wesley was accustomed to caution his young friends against overmuch reading. "Beware you be not swallowed up in books," he would say to them; "an ounce of love is worth a pound of knowledge."

40. Wesley's own Life has been a great favourite with many thoughtful readers. Coleridge says, in his preface to Southey's 'Life of Wesley,' that it was more often in his hands than any other in his ragged book-regiment. "To this work, and to the 'Life of Richard Baxter,'"[2] he says, "I was used to resort whenever sickness and languor made me feel the want of an old friend of whose company I could never be tired. How many and many an hour of self-oblivion do I owe to this 'Life of Wesley';

41. Frederick the Great of Prussia manifested

1. **John Wesley.** See p. 25, No. 6.

2. **Richard Baxter** [1615—1691], Eng. nonconformist divine; *The Saint's Everlasting Rest.*

his strong French leanings in his choice of books; his principal favourites being Bayle,[1] Rousseau, Voltaire, Rollin.[2] Fleury,[3] Malebranche,[4] and one English author—Locke.[5] His especial favourite was Bayle's Dictionary, which was the first book that laid hold of his mind; and he thought so highly of it, that he himself made an abridgment and translation of it into German, which was published. It was a saying of Frederick's, that "books make up no small part of true happiness." In his old age he said, "My latest passion will be for literature."

42. It seems odd that Marshal Blucher's[6] favourite book should have been Klopstock's[7] 'Messiah,' and Napoleon Buonaparte's favourites, Ossian's[8] 'Poems' and the 'Sorrows of Werther.' But Napoleon's range of reading was very extensive. It included Homer, Virgil, Tasso; novels of all

1. **Bayle, Pierre** [1647—1706], Fr. critic; philosopher; *Historical and Critical Dictionary.*

2. **Rollin, Charles** [1661—1741], Fr. historian.

3. **Fleury, Claude** [1640—1723], Fr. divine and historian; confessor to Louis XV.

4. **Malebranche, Nicolas de** [1638—1715], Fr. Cartesian philosopher.

5. **Locke.** See p. 35, No. 2.

6. **Marshal Blucher** [1742—1819], Prus. field-marshal; at Waterloo, etc.

7. **Klopstock, Friedrich Gottlieb** [1724—1803], Ger. poet; *The Messiah.*

8. **Ossian,** the heroic poet of the Gaels, the son of Fingal and the king of Morven, said to have lived in the 3rd century.

countries; histories of all times; mathematics, legislation, and theology. He detested what he called "the bombast and tinsel" of Voltaire. The praises of Homer and Ossian he was never wearied of sounding. "Read again," he said to an officer on board the *Bellerophon*—"read again the poet of Achilles; devour Ossian. Those are the poets who lift up the soul, and give to man a colossal greatness." He also read Milton carefully.

43. The Duke of Wellington was an extensive reader; his principal favourites were Clarendon,[1] Bishop Butler,[2] Smith's[3] 'Wealth of Nations,' Hume,[4] the Archduke Charles, Leslie, and the Bible. He was also particularly interested by French and English memoirs.

44. While books are among the best companions of old age, they are often the best inspirers of youth. The first book that makes a deep impression on a young man's mind, often constitutes an epoch in his life. It may fire the heart, stimulate the enthusiasm, and, by directing his efforts into unexpected channels, permanently influence his character. The new book, in which we form an intimacy with a new friend, whose mind is wiser

1. **Clarendon.** See p. 67, No. 1.

2. **Bishop Butler, Joseph** [1692—1752], Eng. divine; Bishop of Bristol, 1738, of Durham, 1750; *Analogy of Region.*

3. **Smith, Adam** [1723—1790], political economist; *Wealth of Nations.*

4. **Hume.** See p. 8, No. 1.

and riper than our own, may thus form an important starting-point in the history of a life. It may sometimes almost be regarded in the light of a new birth.

45. From the day when James Edward Smith[1] was presented with his first botanical lesson-book, and Sir Joseph Banks[2] fell in with Gerard's 'Herbal'—from the time when Alfieri first read Plutarch, and Schiller made his first acquaintance with Shakspeare, and Gibbon devoured the first volume of 'The Universal History'—each dated an inspiration so exalted, that they felt as if their real lives had only then begun.

46. In the earlier part of his youth, La Fontaine[3] was distinguished for his idleness, but hearing an ode by Malherbe[4] read, he is said to have exclaimed, "I too am a poet," and his genius was awakened. In like manner, Lacepede[5] was directed to the study of natural history by the perusal of Buffon's[6] 'Histoire Naturelle,' which he found in his father's library, and read over and over again until he almost knew it by heart. Goethe was greatly influenced by the reading of Goldsmith's 'Vicar of

1. **James Edward Smith, Sir** [1759—1828], Eng. phys; bot.

2. **Sir, Joseph Banks** [1743—1820], Eng. naturalst.

3. **La Fontaine, Jean de** [1621—1695], Fr. poet; fabulist.

4. **Malherbe, Chretien Guillaume de Lamoign de** [1721—1794]. Fr. statesman; quillotined for his devotion to Louis XVI.

5. **Lacepede.** See p. 72, No. 1.

6. **Buffon.** See p. 52, No. 10.

Wakefield,' just at the critical moment of his mental development; and he attributed to it much of his best education.

47. Keats[1] was an insatiable reader when a boy; but it was the perusal of the 'Faerie Queen,' at the age of seventeen, that first lit the fire of his genius. Bentham has described the extraordinary influence which the perusal of 'Telemachus' exercised upon his mind in boyhood. "Another book," said he, "and of far higher character" (than a collection of Fairy Tales, to which he refers), "was placed in my hands. It was 'Telemachus.' In my own imagination, and at the age of six or seven, I identified my own personality with that of the hero, who seemed to me a model of perfect virtue; and in my walk of life, whatever it may come to be, why (said I to myself every now and then)—why should not I be a Telemachus? . . . That romance may be regarded as *the foundation-stone of my whole character*—the starting-post from whence my career of life commenced. The first dawning in my mind of the 'Principles of Utility' may, I think, be traced to it."

48. It has been truly said, that the best books are those which most resemble good actions. They are purifying, elevating, and sustaining; they enlarge and liberalize the mind; they preserve it

5. **Keats, John** [1795—1821], Eng. poet.

against vulgar worldliness; they tend to produce high-minded cheerfulness and equanimity of character; they fashion, and shape, and humanize the mind. In the Northern universities, the schools in which the ancient classics are studied, are appropriately styled "The Humanity Classes."

49. Erasmus,[1] the great scholar, was even of opinion that books were the necessaries of life, and clothes the luxuries; and he frequently postponed buying the latter until he had supplied himself with the former. His greatest favourites were the works of Cicero, which he says he always felt himself the better for reading. "I can never," he says, "read the works of Cicero on 'Old Age,' or 'Friendship,' or his 'Tusculan Disputations,' without fervently pressing them to my lips, without being penetrated with veneration for a mind little short of inspired by God himself." It was the accidental of Cicero's 'Hortensius' which first detached St. Augustine—until then a profligate and abandoned sensualist—from his immoral life, and started him upon the course of inquiry and study which led to his becoming the greatest among the Fathers of the Early Church.

1. **Erasmus, Desiderius** [1467?—1536], **Dutch scholar** and theologian; studied at Paris, Oxford, and Turin; friend of Colet and More; professor of Greek at Cambridge; *Colloquies*, of which the monks said 'Erasmus laid the egg which Luther batched."

50. It is unnecessary to speak of the enormous moral influnece which books have exercised upon the general civilization of mankind. They contain the treasured knowledge of the human race. They are the record of all labours, achievements, speculations, successes, and failures, in science, philosophy, religion, and morals. They have been the greatest motive-powers in all times. "From the Gospel to the Contrat Social," says De Bonald, "it is books that have made revolutions." Indeed, a great book is often a greater thing than a great battle. Even works of fiction have occasionally exercised immense power on society. Thus Rabelais in France, and Cervantes in Spain, overturned at the same time the dominion of monkery and chivalry, employing no other weapons but ridicule, the natural contrast of human terror. The people laughed, and felt reassured. So 'Telemachus' appeared, and recalled men back to the harmonies of nature.

THE END

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