is but a hypocrite, though it is said that hypocrisy is a tribute which vice pays to virtue; yet the gent's attempt to pass the mock for the real is usually well understood.

Gentlemen at once identify each other. They look each other in the eye and grasp each other's hands. They know each other instinctively. They appreciate each other's merits. This was one of Dr. Chalmers's characteristics—his exquisite and joyful appreciation of excellence. Besides, they recognize each other's kindness and mercifulness. A gentleman will be merciful to his dog; the gent is not merciful even to his wife. The gentleman is genial as well as gentle. He is generous, not necessarily in the giving of money; for money indiscriminately given, often does more harm than good. But he endeavors to be discriminate and careful in his deeds of mercy.

A man's true greatness lies in the consciousness of an honest purpose in life. This is founded on a proper estimate of himself, on frequent self-examination, and a steady obedience to the rule which he knows to be right. Experience teaches that we become that which we make ourselves. Every man stamps his own value upon himself, for we are great or little according to our will. We try to be honest, kind, and true, and little by little we become that for which we strive; and what once was difficulty, by degrees becomes less and less so. Activity, goodness, benevolence, and temperance grow by use; and that which was once accomplished with effort becomes easy and natural. Thus a man may make himself generous, just, sympathetic and magnanimous,—civil, polite, forbearant, and gentlemanly.

The true gentleman is known by his strict sense of honor; by his sympathy, his gentleness, his forbearance, and his generosity. He is essentially a man of truth, speaking and doing rightly, not merely in the sight of men, but in his secret and private behavior. Truthfulness is moral

transparency. Hence the gentleman promises nothing that he has not the means of performing. The Duke of Wellington proudly declared that truth was the characteristic of an English officer, that when he was bound by a parole he would not break his word; for the gentleman scorns to lie, in word or deed, and is ready to brave all consequences rather than debase himself by falsehood. "Le bon sang ne peut mentir," says the old French proverb.

The forbearing use of power is one of the surest attributes of the true gentleman. He will not use his authority wrongfully, and will shrink from oppressing those who are subject to him. How does he act towards those who are equal to him or under him—to his wife, his children, or his servants? How does the officer conduct himself towards his men, the schoolmaster towards his pupils, the employer towards his "hands," the rich man those who are poorer than himself? The forbearing use of power in such cases, affords the truest touchstone of character in men and in gentlemen.

The gentleman, in his consideration of others, requires to keep himself under strict self-control. The Romans employed the word *virtus* to designate manliness, courage, and virtue. There can be no *virtus* without conquest over one's self. The selfish desires have to be restrained, and the lower instincts repelled. For the same reason, temperance must be included in the qualities of the gentleman. For temperance tends to keep the head clear, the morals pure, and the body healthful. It has been said that the virtue of prosperity is temperance, and the virtue of adversity is fortitude.

He is the true gentleman—whatever be his station in life—who possesses and displays the gentler graces; who is patiently forbearant; who treats others respectfully; who is sympathetic with the sorrowful and the suffering; who

does to all as he would be done by. "In honor preferring one another" is the sacred rule; and it is also the law of good breeding. "Honor all men"; "Be courteous." Courtesy is but paying the debt of self-respect. Speak nothing but kind words, and you will have nothing but kind echoes. St. Francis of Assisi justly said, "Know thou not that Courtesy is of God's own properties, who sendeth His rain and His sunshine upon the just and the unjust, out of His great courtesy: verily Courtesy is the sister of Charity, who banishes hatred and cherishes Love."

The gentleman is just as well as firm. He does well what ought to be done well. He forgives or resents duly, but is never revengeful. He is ready to imitate Socrates in this respect. Some one said to the sage, "May I die unless I am revenged upon you;" to which his answer was, "May I die if I do not make a friend of you."

The gentleman is gentle, but not fearful. Of high courage—he will help his neighbor at the greatest risk. The line of heroes is not extinct. There are many, of all classes, who will venture their lives to rescue drowning men or women; who will rush into the burning flames to save the helpless. The history of modern society amply proves this. There are still founders of charity for the sick and destitute. There are still men ready to sacrifice themselves in peace and war for the help of others.

When the venerable Marshal de Mouchy was led to execution for having protected priests and other devoted victims during the first French Revolution, a voice was heard from the crowd saying, "*Courage, Mouchy! courage, Mouchy!*" The hero turned from those who were by his side and said. "When I was sixty years of age I mounted the breach for my King, and now that I am eighty-four I shall not want the courage to mount the scaffold for my God."

But as fine an instance can be cited from the life and death of a man of our own times—not of a soldier, who is accustomed to brave daily dangers, but of a literary man—a professor of Arabic at Cambridge. Edward Henry Palmer was an extraordinary man. He was a great scholar and linguist. He knew most of the eastern languages, and could talk Romany as well as any gypsy on the road. With all his accomplishments he was a bold, courageous man, yet full of good-humor. All who knew him loved, honored, and respected him. When the British Expedition to Egypt was planned in 1882, Professor Palmer was employed by our Government to proceed to that country, in conjunction with Captain Gill and Lieutenant Carrington for the purpose of purchasing camels and inducing the Bedouins to espouse our cause. While far up the country, near Ayûn Mûsa, the party was attacked by a mixed band of ruffians, and after a few days they were ordered to be murdered, and the whole of them died with courage. "It is a proud memory," says the reviewer of his life, "for scholars to cherish, that when a difficult and dangerous task had to be performed, the one man who could do it was not a soldier but a man of letters; not he of the strong arm, but he of the swift brain and eloquent tongue. In his conduct of the mission, and in his fearless encounter with death, Palmer showed the world that a scholar could also be a hero; and that the man who learnt well, taught well, spoke well, wrote well, did all things that he tried well, could also die well." *

In minor things courage is useful. Though one cannot be a hero, one may always be a Man. Courage faces, and eventually overcomes, the difficulties of life. Courage enables us to adhere to good resolutions and to avoid bad ones; to pay our debts and not to live upon the means of

* *Athenæum*, 9th June, 1883.

others; to speak freely or to be silent where others might be injured; to examine ourselves, and to confess ignorance; to admit that we have been in the wrong; to detect faults, and amend our conduct to the best of our ability. Moral courage can do all these things, though at first sight they may seem full of difficulty. Only the coward is born a slave. The courageous man lives to learn and learns to live. When he does what is right and good, the respect of mankind will follow; if it do not, the man who loyally performs his duty can dispense with the world's praise.

The lady is but the counterpart of the gentleman. She is the sunny ray of life in every good man's home. She is cheerful, tender, and charitable. The word lady (in Anglo-Saxon *hlæfhige*) originally means bread-giver. She is tho donor of daily bread to those about her, and the dispenser of charity to those who seek her help. Love is the source of her power and charity, which (says the apostle) "shall never fail." This is the true element of her noble life; it bears eternal summer in her soul. "Love has the power," says Goethe, "to give in a moment what toil can scarcely reach in an age." "Love itself is knowledge," says St. Gregory; "here is the fountain of all true love, and consequently of all wisdom." The courtesy of the heart proceeds from love, and exhibits itself in the outward behavior.

> "If thou would fully what manners mean,
> Then learn from noble women what they teach."

Talleyrand once said of a lovely woman that "beauty was her least charm." It is tenderness, truthfulness, sincerity, honor in her dealings, deference to others, the sense of responsibility, and refined personal habits, which give her the greatest charm. Beauty is not essential; the feeling of feature and form passes away in the ordinary routine of domestic life. But love, gentleness, cheerfulness, are the rivets that bind families and society together.

Even the working woman may exercise ladyhood with dignity. She need not necessarily be well-to-do, still less idle and finely clothed; for such are not the attributes of ladyhood. But the well-ordered, polite, and patiently industrious woman, who attends to the due expenditure of the means entrusted to her, and at the same time sets a diligent and faithful example before her family, has practically more to do, and more graceful faculties to exercise, than her husband who earns the daily bread. Mothers, more than fathers, have to do with the creation of joyous boyhood and heroic manhood; they are the moulders also of those cultivated qualities which make their girls fitting wives for worthy men. Happy are the men blessed with such wives; blessed are the children born of such mothers.

The law of purity is of universal obligation to men and women alike; but we owe it more to women to maintain the standard of purity than to men. Women are for the most part kept apart from the influence of out-of-doors life; they are not hardened by the struggle, and worry, and competition of the world; and men return to their society for peace, and comfort, and consolation.

As women have the power of elevating and levelling up society, so they have the power of degrading and lowering it down. Theodota boasted to Socrates that she was able to draw off all his disciples to herself. "That may well be," said the sage, "for you lead them down an easy descent; whereas I am for forcing them to mount to virtue —an arduous descent, and unknown to most men." Some two thousand years passed, and human nature having remained the same, Thomas Carlyle, the modern Socrates, made a similar observation: "Surely," he said, "a day is coming when it will be known again what virtue is, in a purity and continence of life."