

rely upon his own powers, and depend upon his own courage in moments of emergency. Plutarch tells of a King of Macedon who, in the midst of an action, withdrew into the adjoining town under pretense of sacrificing to Hercules; while 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.

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, "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."

There needs also the exercise of no small degree of moral courage to resist the corrupting influences of what is called "Society." Although "Mrs. Grundy" may be a very vulgar and commonplace personage, her influence is nevertheless prodigious. Most men, but especially women, are the moral slaves of the class or caste to which they belong. There is a sort of unconscious conspiracy existing among them against each other's individuality. Each circle and section, each rank and class, has its respective customs and observances, to which conformity is required at the risk of

being tabooed. Some are immured within a bastille of fashion, others of custom, others of opinion; and few there are who have the courage to think outside their sect, to act outside their party, and to step out into the free air of individual thought and action. We dress, and eat, and follow in fashion, though it may be at the risk of debt, ruin, and misery; living not so much according to our means as according to the superstitious observances of our class. Though we may speak contemptuously of the Indians who flatten their heads, and of the Chinese who cramp their toes, we have only to look at the deformities of fashion among ourselves, to see that the reign of "Mrs. Grundy" is universal.

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. Formerly, 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"* 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

* Mr J. S. Mill, in his book "On Liberty" describes "the masses" as "collective mediocrity." "The initiation of all wise or noble things," he says, "comes, and must come, from individuals—generally at first from some one individual. The honor and glory of the average man is, that he is capable of following that imitation; that he can respond internally to wise and noble things, and be led to them with his eyes open. . . . In this age, the mere example of non-conformity, the mere refusal to bend the knee to custom, is itself a service. Precisely because the tyranny of opinion is such as to make ec-

themselves know they do not possess. The public enunciation of wholesome, because disagreeable, truths is avoided; and, to win their favor, sympathy is often pretended for views, the carrying out of which in practice is known to be hopeless.

It is not the man of the noblest character—the highest-cultured and best-conditioned man—whose favor 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 requires strength and courage to swim against the stream, while any dead fish can float with it.

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 in-

centricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigor, and moral courage which it contained. That so few now dare to be eccentric, marks the chief danger of the time."—Pp. 120, 121.

terests—are more sudden; and even hypocrisy now appears to be scarcely thought discreditable.

The same moral cowardice extends downward as well as upward. The action and reaction are equal. Hypocrisy and time-serving above are accompanied by hypocrisy and time-serving 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 enjoy their "liberty!"

Popularity, as won in these days, is by no means a presumption in a man's favor, but is quite as often a presumption against him. "No man," says the Russian proverb, "can rise to honor 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.

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 contempt-

* Mr. Arthur Helps, in one of his thoughtful books, published in 1845, made some observations on this point, which are not less applicable now. He there said: "It is a grievous thing to see literature made a vehicle for encouraging the enmity of class to class. Yet this, unhappily, is not unfrequent now. Some great man summed up the nature of French novels by calling them the Literature of Despair; the kind of writing that I deprecate may be called the Literature of Envy. . . . Such writers like to throw their influence, as they might

ible in the sight of all honest men. Jeremy Bentham, 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?

Men of sterling character have the courage to speak the truth, even when it is unpopular. It was said of Colonel Hutchinson by his wife, that he never sought after popular applause, or prided himself on it: "He more delighted to do well than to be praised, and never set vulgar commendations at such a rate as to act contrary to his own conscience

say, into the weaker scale. But that is not the proper way of looking at the matter. I think, if they saw the ungenerous nature of their proceedings, that alone would stop them. They should recollect that literature may fawn upon the masses as well as the aristocracy; and in these days the temptation is in the former direction. But what is most grievous in this kind of writing is the mischief it may do to the working-people themselves. If you have their true welfare at heart you will not only care for their being fed and clothed, but you will be anxious not to encourage unreasonable expectations in them—not to make them ungrateful or greedy-minded. Above all, you will be solicitous to preserve some self-reliance in them. You will be careful not to let them think that their condition can be wholly changed without exertion of their own. You would not desire to have it so changed. Once elevate your ideal of what you wish to happen among the laboring population, and you will not easily admit any thing in your writings that may injure their moral or their mental character, even if you thought it might hasten some physical benefit for them. That is the way to make your genius most serviceable to mankind. Depend upon it, honest and bold things require to be said to the lower as well as the higher classes; and the former are in these times much less likely to have such things addressed to them."—*Claims of Labor*, pp. 253, 254.

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."*

"Popularity, in the lowest and most common sense," said Sir John Pakington, 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."

When Richard Lovell Edgeworth, towards the close of his life, became very popular in his neighborhood, he said one day to his daughter: "Maria, I am growing dreadfully popular; I shall be good for nothing soon; a man can not be good for any thing 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."

* "Memoirs of Colonel Hutchinson" (Bohn's ed.), p. 32.

† At a public meeting held at Worcester, in 1867, in recognition of Sir J. Pakington's services as chairman of Quarter Sessions for a period of twenty-four years, the following remarks, made by Sir John on the occasion, are just and valuable as they are modest: "I am indebted for whatever measure of success I have attained in my public life to a combination of moderate abilities with honesty of intention, firmness of purpose, and steadiness of conduct. If I were to offer advice to any young man anxious to make himself useful in public life, I would sum up the results of my experience in three short rules—rules so simple that any man may understand them, and so easy that any man may act upon them. My first rule would be—leave it to others to judge of what duties you are capable, and for what position you are fitted; but never refuse to give your services in whatever capacity it may be the opinion of others who are compe-

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 can not, must be a fool.

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. 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.

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

tent to judge that you may benefit your neighbors or your country. My second rule is—when you agree to undertake public duties, concentrate every energy and faculty in your possession with the determination to discharge those duties to the best of your ability. Lastly, I would counsel you that, in deciding on the line which you will take in public affairs, you should be guided in your decision by that which, after mature deliberation, you believe to be right, and not by that which, in the passing hour, may happen to be fashionable or popular."

tions 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 can not be wept down, but must be battled down.

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

It is the strong and courageous men who lead and guide and rule the world. The weak and timid leave no trace behind them; while 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.

It is energy—the central element of which is will—that produces the miracles of enthusiasm in all ages. Every-

where 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, he will go forth to meet Goliath, strong in heart, though a host be encamped against him.

Men often conquer difficulties because they feel they can. Their confidence in themselves aspires the confidence of others. When Cæsar 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.

The persistent man will not be baffled or repulsed by opposition. Diogenes, desirous of becoming the disciple of Antisthenes, went and offered himself to the cynic. He was refused. Diogenes still persisting, the cynic raised his knotty staff, and threatened 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.

Energy of temperament, with a moderate degree of wisdom, will carry a man farther 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-possession, will enable a man to employ his powers to the best advantage in all the affairs of life.

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 Mohammed, Luther, Knox, Calvin, Loyola, and Wesley.

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 said of Faraday, 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 practiced, 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 Angelo's 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."

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 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,

* The following illustration of one of his minute acts of kindness

pronounced by Sir Charles Napier to be "the Bayard of India, *sans peur et sans reproche*"—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. Of him it might be said with truth, what Fulke Greville said of Sidney: "He was a true model of worth—a man fit for conquest, reformation, plantation, or what action soever is the greatest and hardest among men; his chief ends withal being, above all things, the good of his fellows, and the service of his sovereign and country."

is given in his biography: "He was one day taking a long country walk near Freshford, when he met a little girl, about five years old sobbing over a broken bowl; she had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten, on her return home, for having broken it; when, with a sudden gleam of hope, she innocently looked up into his face, and said, 'But yee can mend it, can't ee?'"

"My father explained that he could not mend the bowl, but the trouble he could by the gift of a sixpence to buy another. However on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl and of still being in time for the dinner-party in Bath; but finding this could not be, he wrote to decline accepting the invitation on the plea of 'a pre-engagement,' saying to us, 'I cannot disappoint her, she trusted me so implicitly,'"

When Edward the Black Prince won the battle of Poitiers, in which he took prisoner the French king and his son, he entertained them in the evening at a banquet, when he insisted on waiting upon and serving them at table. The gallant prince's knightly courtesy and demeanor won the hearts of his captives as completely as his valor had won their persons; for, notwithstanding his youth, Edward was a true knight, the first and bravest of his time—a noble pattern and example of chivalry; his two mottoes, "Hochmuth" and "Ich dien" (high spirit and reverent service), not inaptly expressing his prominent and pervading qualities.

It is the courageous man who can best afford to be generous; or, rather, it is his nature to be so. When Fairfax, at the battle of Naseby, seized the colors 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 colors, and the boast was repeated to Fairfax. "Let him retain the honor," said the commander, "I have enough beside."

So when Douglas, at the battle of Bannockburn, saw Randolph, his rival, outnumbered and apparently overpowered by the enemy, he prepared to hasten to his assistance; but, seeing that Randolph was already driving them back, he cried out, "Hold and halt! We are come too late to aid them; let us not lessen the victory they have won by affecting to claim a share in it."

Quite as chivalrous, though in a very different field of action, was the conduct of Laplace to the young philosopher Biot, when the latter had read to the French Academy his paper, "*Sur les Equations aux difference Melees.*" The assembled *savants*, at its close, felicitated the reader of the