

# Lecture V. The Hero as Man of Letters.

## Johnson, Rousseau, Burns.

[May 19, 1840.]

Hero-Gods, Prophets, Poets, Priests are forms of Heroism that belong to the old ages, make their appearance in the remotest times; some of them have ceased to be possible long since, and cannot any more show themselves in this world. The Hero as *Man of Letters*, again, of which class we are to speak to-day, is altogether a product of these new ages; and so long as the wondrous art of *Writing*, or of Ready-writing which we call *Printing*, subsists, he may be expected to continue, as one of the main forms of Heroism for all future ages. He is, in various respects, a very singular phenomenon.

He is new, I say; he has hardly lasted above a century in the world yet. Never, till about a hundred years ago, was there seen any figure of a Great Soul living apart in that anomalous manner; endeavoring to speak forth the inspiration that was in him by Printed Books, and find place and subsistence by what the world would please to give him for doing that. Much had been sold and bought, and left to make its own bargain in the market-place; but the inspired wisdom of a Heroic Soul never till then, in that naked manner. He, with his copy-rights and copy-wrongs, in his squalid garret, in his rusty coat; ruling (for this is what he does), from his grave, after death, whole nations and generations who would, or would not, give him bread while living,—is a rather curious spectacle! Few shapes of Heroism can be more unexpected.

Alas, the Hero from of old has had to cramp himself into strange shapes: the world knows not well at any time what to do with him, so foreign is his aspect in the world! It seemed absurd to us, that men, in their rude admiration, should take some wise great Odin for a god, and worship him as such; some wise great Mahomet for one god-inspired, and religiously follow his Law for twelve centuries: but that a wise great Johnson, a Burns, a Rousseau, should be taken for some idle nondescript, extant in the world to amuse idleness, and have a few coins and applauses thrown him, that he might live thereby; *this* perhaps, as before hinted, will one day seem a still absurder phasis of things!—Meanwhile, since it is the spiritual always that determines the material, this same Man-of-Letters Hero must be regarded as our most important modern person. He, such as he may be, is the soul of all. What he teaches, the whole world will do and make. The world's manner of dealing with him is the most significant feature of the world's general position. Looking well at his life, we may get a glance, as deep as is readily possible for us, into the life of those singular centuries which have produced him, in which we ourselves live and work.

There are genuine Men of Letters, and not genuine; as in every kind there is a genuine and a spurious. If *hero* be taken to mean genuine, then I say the Hero as Man of Letters will be found discharging a function for us which is ever honorable, ever the highest; and was once well known to be the highest. He is uttering forth, in such way as he has, the inspired soul of him; all that a man, in any case, can do. I say *inspired*; for what we call "originality," "sincerity," "genius," the heroic quality we have no good name for, signifies that. The Hero is he who lives in the inward sphere of things, in the True, Divine and Eternal, which exists always, unseen to most, under the Temporary, Trivial: his being is in that; he declares that abroad, by act or speech as it may be in declaring himself abroad. His life, as we said before, is a piece of the everlasting heart of Nature herself: all men's life is,—but the weak many know

not the fact, and are untrue to it, in most times; the strong few are strong, heroic, perennial, because it cannot be hidden from them. The Man of Letters, like every Hero, is there to proclaim this in such sort as he can. Intrinsically it is the same function which the old generations named a man Prophet, Priest, Divinity for doing; which all manner of Heroes, by speech or by act, are sent into the world to do.

Fichte the German Philosopher delivered, some forty years ago at Erlangen, a highly remarkable Course of Lectures on this subject: "*Ueber das Wesen des Gelehrten*, On the Nature of the Literary Man." Fichte, in conformity with the Transcendental Philosophy, of which he was a distinguished teacher, declares first: That all things which we see or work with in this Earth, especially we ourselves and all persons, are as a kind of vesture or sensuous Appearance: that under all there lies, as the essence of them, what he calls the "Divine Idea of the World;" this is the Reality which "lies at the bottom of all Appearance." To the mass of men no such Divine Idea is recognizable in the world; they live merely, says Fichte, among the superficialities, practicalities and shows of the world, not dreaming that there is anything divine under them. But the Man of Letters is sent hither specially that he may discern for himself, and make manifest to us, this same Divine Idea: in every new generation it will manifest itself in a new dialect; and he is there for the purpose of doing that. Such is Fichte's phraseology; with which we need not quarrel. It is his way of naming what I here, by other words, am striving imperfectly to name; what there is at present no name for: The unspeakable Divine Significance, full of splendor, of wonder and terror, that lies in the being of every man, of every thing,—the Presence of the God who made every man and thing. Mahomet taught this in his dialect; Odin in his: it is the thing which all thinking hearts, in one dialect or another, are here to teach.

Fichte calls the Man of Letters, therefore, a Prophet, or as he prefers to phrase it, a Priest, continually unfolding the Godlike to men: Men of Letters are a perpetual Priesthood, from age to age, teaching all men that a God is still present in their life, that all "Appearance," whatsoever we see in the world, is but as a vesture for the "Divine Idea of the World," for "that which lies at the bottom of Appearance." In the true Literary Man there is thus ever, acknowledged or not by the world, a sacredness: he is the light of the world; the world's Priest;—guiding it, like a sacred Pillar of Fire, in its dark pilgrimage through the waste of Time. Fichte discriminates with sharp zeal the *true* Literary Man, what we here call the *Hero* as Man of Letters, from multitudes of false unheroic. Whoever lives not wholly in this Divine Idea, or living partially in it, struggles not, as for the one good, to live wholly in it,—he is, let him live where else he like, in what pomps and prosperities he like, no Literary Man; he is, says Fichte, a "Bungler, *Stumper*." Or at best, if he belong to the prosaic provinces, he may be a "Hodman;" Fichte even calls him elsewhere a "Nonentity," and has in short no mercy for him, no wish that *he* should continue happy among us! This is Fichte's notion of the Man of Letters. It means, in its own form, precisely what we here mean.

In this point of view, I consider that, for the last hundred years, by far the notablest of all Literary Men is Fichte's countryman, Goethe. To that man too, in a strange way, there was given what we may call a life in the Divine Idea of the World; vision of the inward divine mystery: and strangely, out of his Books, the world rises imaged once more as godlike, the workmanship and temple of a God. Illuminated all, not in fierce impure fire-splendor as of Mahomet, but in mild celestial radiance;—really a Prophecy in these most unprophetic times; to my mind, by far the greatest, though one of the quietest, among all the great things that have come to pass in them. Our chosen specimen of the Hero as Literary Man would be this Goethe. And it were a very pleasant plan for me here to discourse of his heroism: for I consider him to be a true Hero; heroic in what he said and did, and perhaps still more in what he did not say and did not do; to me a noble spectacle: a great heroic ancient man, speaking and keeping silence as an ancient Hero, in the guise of a most modern, high-bred, high-

cultivated Man of Letters! We have had no such spectacle; no man capable of affording such, for the last hundred and fifty years.

But at present, such is the general state of knowledge about Goethe, it were worse than useless to attempt speaking of him in this case. Speak as I might, Goethe, to the great majority of you, would remain problematic, vague; no impression but a false one could be realized. Him we must leave to future times. Johnson, Burns, Rousseau, three great figures from a prior time, from a far inferior state of circumstances, will suit us better here. Three men of the Eighteenth Century; the conditions of their life far more resemble what those of ours still are in England, than what Goethe's in Germany were. Alas, these men did not conquer like him; they fought bravely, and fell. They were not heroic bringers of the light, but heroic seekers of it. They lived under galling conditions; struggling as under mountains of impediment, and could not unfold themselves into clearness, or victorious interpretation of that "Divine Idea." It is rather the *Tombs* of three Literary Heroes that I have to show you. There are the monumental heaps, under which three spiritual giants lie buried. Very mournful, but also great and full of interest for us. We will linger by them for a while.

Complaint is often made, in these times, of what we call the disorganized condition of society: how ill many forces of society fulfil their work; how many powerful are seen working in a wasteful, chaotic, altogether unarranged manner. It is too just a complaint, as we all know. But perhaps if we look at this of Books and the Writers of Books, we shall find here, as it were, the summary of all other disorganizations;—a sort of *heart*, from which, and to which all other confusion circulates in the world! Considering what Book writers do in the world, and what the world does with Book writers, I should say, It is the most anomalous thing the world at present has to show.—We should get into a sea far beyond sounding, did we attempt to give account of this: but we must glance at it for the sake of our subject. The worst element in the life of these three Literary Heroes was, that they found their business and position such a chaos. On the beaten road there is tolerable travelling; but it is sore work, and many have to perish, fashioning a path through the impassable!

Our pious Fathers, feeling well what importance lay in the speaking of man to men, founded churches, made endowments, regulations; everywhere in the civilized world there is a Pulpit, environed with all manner of complex dignified appurtenances and furtherances, that therefrom a man with the tongue may, to best advantage, address his fellow-men. They felt that this was the most important thing; that without this there was no good thing. It is a right pious work, that of theirs; beautiful to behold! But now with the art of Writing, with the art of Printing, a total change has come over that business. The Writer of a Book, is not he a Preacher preaching not to this parish or that, on this day or that, but to all men in all times and places? Surely it is of the last importance that *he* do his work right, whoever do it wrong;—that the *eye* report not falsely, for then all the other members are astray! Well; how he may do his work, whether he do it right or wrong, or do it at all, is a point which no man in the world has taken the pains to think of. To a certain shopkeeper, trying to get some money for his books, if lucky, he is of some importance; to no other man of any. Whence he came, whither he is bound, by what ways he arrived, by what he might be furthered on his course, no one asks. He is an accident in society. He wanders like a wild Ishmaelite, in a world of which he is as the spiritual light, either the guidance or the misguidance!

Certainly the Art of Writing is the most miraculous of all things man has devised. Odin's *Runes* were the first form of the work of a Hero; *Books* written words, are still miraculous *Runes*, the latest form! In Books lies the *soul* of the whole Past Time; the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies, harbors

and arsenals, vast cities, high-domed, many-engined,—they are precious, great: but what do they become? Agamemnon, the many Agamemnons, Periclese, and their Greece; all is gone now to some ruined fragments, dumb mournful wrecks and blocks: but the Books of Greece! There Greece, to every thinker, still very literally lives: can be called up again into life. No magic *Rune* is stranger than a Book. All that Mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of Books. They are the chosen possession of men.

Do not Books still accomplish *miracles*, as *Runes* were fabled to do? They persuade men. Not the wretchedest circulating-library novel, which foolish girls thumb and con in remote villages, but will help to regulate the actual practical weddings and households of those foolish girls. So "Celia" felt, so "Clifford" acted: the foolish Theorem of Life, stamped into those young brains, comes out as a solid Practice one day. Consider whether any *Rune* in the wildest imagination of Mythologist ever did such wonders as, on the actual firm Earth, some Books have done! What built St. Paul's Cathedral? Look at the heart of the matter, it was that divine Hebrew BOOK,—the word partly of the man Moses, an outlaw tending his Midianitish herds, four thousand years ago, in the wildernesses of Sinai! It is the strangest of things, yet nothing is truer. With the art of Writing, of which Printing is a simple, an inevitable and comparatively insignificant corollary, the true reign of miracles for mankind commenced. It related, with a wondrous new contiguity and perpetual closeness, the Past and Distant with the Present in time and place; all times and all places with this our actual Here and Now. All things were altered for men; all modes of important work of men: teaching, preaching, governing, and all else.

To look at Teaching, for instance. Universities are a notable, respectable product of the modern ages. Their existence too is modified, to the very basis of it, by the existence of Books. Universities arose while there were yet no Books procurable; while a man, for a single Book, had to give an estate of land. That, in those circumstances, when a man had some knowledge to communicate, he should do it by gathering the learners round him, face to face, was a necessity for him. If you wanted to know what Abelard knew, you must go and listen to Abelard. Thousands, as many as thirty thousand, went to hear Abelard and that metaphysical theology of his. And now for any other teacher who had also something of his own to teach, there was a great convenience opened: so many thousands eager to learn were already assembled yonder; of all places the best place for him was that. For any third teacher it was better still; and grew ever the better, the more teachers there came. It only needed now that the King took notice of this new phenomenon; combined or agglomerated the various schools into one school; gave it edifices, privileges, encouragements, and named it *Universitas*, or School of all Sciences: the University of Paris, in its essential characters, was there. The model of all subsequent Universities; which down even to these days, for six centuries now, have gone on to found themselves. Such, I conceive, was the origin of Universities.

It is clear, however, that with this simple circumstance, facility of getting Books, the whole conditions of the business from top to bottom were changed. Once invent Printing, you metamorphosed all Universities, or superseded them! The Teacher needed not now to gather men personally round him, that he might *speak* to them what he knew: print it in a Book, and all learners far and wide, for a trifle, had it each at his own fireside, much more effectually to learn it!—Doubtless there is still peculiar virtue in Speech; even writers of Books may still, in some circumstances, find it convenient to speak also,—witness our present meeting here! There is, one would say, and must ever remain while man has a tongue, a distinct province for Speech as well as for Writing and Printing. In regard to all things this must remain; to Universities among others. But the limits of the two have nowhere yet been pointed out, ascertained; much less put in practice: the University which would completely take in that great

new fact, of the existence of Printed Books, and stand on a clear footing for the Nineteenth Century as the Paris one did for the Thirteenth, has not yet come into existence. If we think of it, all that a University, or final highest School can do for us, is still but what the first School began doing,—teach us to *read*. We learn to *read*, in various languages, in various sciences; we learn the alphabet and letters of all manner of Books. But the place where we are to get knowledge, even theoretic knowledge, is the Books themselves! It depends on what we read, after all manner of Professors have done their best for us. The true University of these days is a Collection of Books.

But to the Church itself, as I hinted already, all is changed, in its preaching, in its working, by the introduction of Books. The Church is the working recognized Union of our Priests or Prophets, of those who by wise teaching guide the souls of men. While there was no Writing, even while there was no Easy-writing, or *Printing*, the preaching of the voice was the natural sole method of performing this. But now with Books!—He that can write a true Book, to persuade England, is not he the Bishop and Archbishop, the Primate of England and of All England? I many a time say, the writers of Newspapers, Pamphlets, Poems, Books, these *are* the real working effective Church of a modern country. Nay not only our preaching, but even our worship, is not it too accomplished by means of Printed Books? The noble sentiment which a gifted soul has clothed for us in melodious words, which brings melody into our hearts,—is not this essentially, if we will understand it, of the nature of worship? There are many, in all countries, who, in this confused time, have no other method of worship. He who, in any way, shows us better than we knew before that a lily of the fields is beautiful, does he not show it us as an effluence of the Fountain of all Beauty; as the *handwriting*, made visible there, of the great Maker of the Universe? He has sung for us, made us sing with him, a little verse of a sacred Psalm. Essentially so. How much more he who sings, who says, or in any way brings home to our heart the noble doings, feelings, darings and endurances of a brother man! He has verily touched our hearts as with a live coal *from the altar*. Perhaps there is no worship more authentic.

Literature, so far as it is Literature, is an "apocalypse of Nature," a revealing of the "open secret." It may well enough be named, in Fichte's style, a "continuous revelation" of the Godlike in the Terrestrial and Common. The Godlike does ever, in very truth, endure there; is brought out, now in this dialect, now in that, with various degrees of clearness: all true gifted Singers and Speakers are, consciously or unconsciously, doing so. The dark stormful indignation of a Byron, so wayward and perverse, may have touches of it; nay the withered mockery of a French sceptic,—his mockery of the False, a love and worship of the True. How much more the sphere-harmony of a Shakspeare, of a Goethe; the cathedral music of a Milton! They are something too, those humble genuine lark-notes of a Burns,—skylark, starting from the humble furrow, far overhead into the blue depths, and singing to us so genuinely there! For all true singing is of the nature of worship; as indeed all true *working* may be said to be,—whereof such *singing* is but the record, and fit melodious representation, to us. Fragments of a real "Church Liturgy" and "Body of Homilies," strangely disguised from the common eye, are to be found weltering in that huge froth-ocean of Printed Speech we loosely call Literature! Books are our Church too.

Or turning now to the Government of men. Witenagemote, old Parliament, was a great thing. The affairs of the nation were there deliberated and decided; what we were to *do* as a nation. But does not, though the name Parliament subsists, the parliamentary debate go on now, everywhere and at all times, in a far more comprehensive way, *out* of Parliament altogether? Burke said there were Three Estates in Parliament; but, in the Reporters' Gallery yonder, there sat a *Fourth Estate* more important far than they all. It is not a figure of speech, or a witty saying; it is a literal fact,—very momentous to us in these times. Literature is our Parliament too. Printing, which comes necessarily out of Writing, I say

often, is equivalent to Democracy: invent Writing, Democracy is inevitable. Writing brings Printing; brings universal everyday extempore Printing, as we see at present. Whoever can speak, speaking now to the whole nation, becomes a power, a branch of government, with inalienable weight in law-making, in all acts of authority. It matters not what rank he has, what revenues or garnitures. the requisite thing is, that he have a tongue which others will listen to; this and nothing more is requisite. The nation is governed by all that has tongue in the nation: Democracy is virtually *there*. Add only, that whatsoever power exists will have itself, by and by, organized; working secretly under bandages, obscurations, obstructions, it will never rest till it get to work free, unencumbered, visible to all. Democracy virtually extant will insist on becoming palpably extant.—

On all sides, are we not driven to the conclusion that, of the things which man can do or make here below, by far the most momentous, wonderful and worthy are the things we call Books! Those poor bits of rag-paper with black ink on them;—from the Daily Newspaper to the sacred Hebrew BOOK, what have they not done, what are they not doing!—For indeed, whatever be the outward form of the thing (bits of paper, as we say, and black ink), is it not verily, at bottom, the highest act of man's faculty that produces a Book? It is the *Thought* of man; the true thaumaturgic virtue; by which man works all things whatsoever. All that he does, and brings to pass, is the vesture of a Thought. This London City, with all its houses, palaces, steam-engines, cathedrals, and huge immeasurable traffic and tumult, what is it but a Thought, but millions of Thoughts made into One;—a huge immeasurable Spirit of a THOUGHT, embodied in brick, in iron, smoke, dust, Palaces, Parliaments, Hackney Coaches, Katherine Docks, and the rest of it! Not a brick was made but some man had to *think* of the making of that brick.—The thing we called "bits of paper with traces of black ink," is the *purest* embodiment a Thought of man can have. No wonder it is, in all ways, the activist and noblest.

All this, of the importance and supreme importance of the Man of Letters in modern Society, and how the Press is to such a degree superseding the Pulpit, the Senate, the *Senatus Academicus* and much else, has been admitted for a good while; and recognized often enough, in late times, with a sort of sentimental triumph and wonderment. It seems to me, the Sentimental by and by will have to give place to the Practical. If Men of Letters *are* so incalculably influential, actually performing such work for us from age to age, and even from day to day, then I think we may conclude that Men of Letters will not always wander like unrecognized unregulated Ishmaelites among us! Whatsoever thing, as I said above, has virtual unnoticed power will cast off its wrappages, bandages, and step forth one day with palpably articulated, universally visible power. That one man wear the clothes, and take the wages, of a function which is done by quite another: there can be no profit in this; this is not right, it is wrong. And yet, alas, the *making* of it right,—what a business, for long times to come! Sure enough, this that we call Organization of the Literary Guild is still a great way off, encumbered with all manner of complexities. If you asked me what were the best possible organization for the Men of Letters in modern society; the arrangement of furtherance and regulation, grounded the most accurately on the actual facts of their position and of the world's position,—I should beg to say that the problem far exceeded my faculty! It is not one man's faculty; it is that of many successive men turned earnestly upon it, that will bring out even an approximate solution. What the best arrangement were, none of us could say. But if you ask, Which is the worst? I answer: This which we now have, that Chaos should sit umpire in it; this is the worst. To the best, or any good one, there is yet a long way.

One remark I must not omit, That royal or parliamentary grants of money are by no means the chief thing wanted! To give our Men of Letters stipends, endowments and all furtherance of cash, will do little towards the business. On the whole, one is weary of hearing about the omnipotence of money. I will say rather that, for a genuine man, it is no evil to be poor; that there ought to be Literary Men

poor,—to show whether they are genuine or not! Mendicant Orders, bodies of good men doomed to beg, were instituted in the Christian Church; a most natural and even necessary development of the spirit of Christianity. It was itself founded on Poverty, on Sorrow, Contradiction, Crucifixion, every species of worldly Distress and Degradation. We may say, that he who has not known those things, and learned from them the priceless lessons they have to teach, has missed a good opportunity of schooling. To beg, and go barefoot, in coarse woollen cloak with a rope round your loins, and be despised of all the world, was no beautiful business;—nor an honorable one in any eye, till the nobleness of those who did so had made it honored of some!

Begging is not in our course at the present time: but for the rest of it, who will say that a Johnson is not perhaps the better for being poor? It is needful for him, at all rates, to know that outward profit, that success of any kind is *not* the goal he has to aim at. Pride, vanity, ill-conditioned egoism of all sorts, are bred in his heart, as in every heart; need, above all, to be cast out of his heart,—to be, with whatever pangs, torn out of it, cast forth from it, as a thing worthless. Byron, born rich and noble, made out even less than Burns, poor and plebeian. Who knows but, in that same "best possible organization" as yet far off, Poverty may still enter as an important element? What if our Men of Letters, men setting up to be Spiritual Heroes, were still *then*, as they now are, a kind of "involuntary monastic order;" bound still to this same ugly Poverty,—till they had tried what was in it too, till they had learned to make it too do for them! Money, in truth, can do much, but it cannot do all. We must know the province of it, and confine it there; and even spurn it back, when it wishes to get farther.

Besides, were the money-furtherances, the proper season for them, the fit assigner of them, all settled,—how is the Burns to be recognized that merits these? He must pass through the ordeal, and prove himself. *This* ordeal; this wild welter of a chaos which is called Literary Life: this too is a kind of ordeal! There is clear truth in the idea that a struggle from the lower classes of society, towards the upper regions and rewards of society, must ever continue. Strong men are born there, who ought to stand elsewhere than there. The manifold, inextricably complex, universal struggle of these constitutes, and must constitute, what is called the progress of society. For Men of Letters, as for all other sorts of men. How to regulate that struggle? There is the whole question. To leave it as it is, at the mercy of blind Chance; a whirl of distracted atoms, one cancelling the other; one of the thousand arriving saved, nine hundred and ninety-nine lost by the way; your royal Johnson languishing inactive in garrets, or harnessed to the yoke of Printer Cave; your Burns dying broken-hearted as a Gauger; your Rousseau driven into mad exasperation, kindling French Revolutions by his paradoxes: this, as we said, is clearly enough the *worst* regulation. The *best*, alas, is far from us!

And yet there can be no doubt but it is coming; advancing on us, as yet hidden in the bosom of centuries: this is a prophecy one can risk. For so soon as men get to discern the importance of a thing, they do infallibly set about arranging it, facilitating, forwarding it; and rest not till, in some approximate degree, they have accomplished that. I say, of all Priesthoods, Aristocracies, Governing Classes at present extant in the world, there is no class comparable for importance to that Priesthood of the Writers of Books. This is a fact which he who runs may read,—and draw inferences from. "Literature will take care of itself," answered Mr. Pitt, when applied to for some help for Burns. "Yes," adds Mr. Southey, "it will take care of itself; *and of you too*, if you do not look to it!"

The result to individual Men of Letters is not the momentous one; they are but individuals, an infinitesimal fraction of the great body; they can struggle on, and live or else die, as they have been wont. But it deeply concerns the whole society, whether it will set its *light* on high places, to walk thereby; or trample it under foot, and scatter it in all ways of wild waste (not without conflagration), as

heretofore! Light is the one thing wanted for the world. Put wisdom in the head of the world, the world will fight its battle victoriously, and be the best world man can make it. I called this anomaly of a disorganic Literary Class the heart of all other anomalies, at once product and parent; some good arrangement for that would be as the *punctum saliens* of a new vitality and just arrangement for all. Already, in some European countries, in France, in Prussia, one traces some beginnings of an arrangement for the Literary Class; indicating the gradual possibility of such. I believe that it is possible; that it will have to be possible.

By far the most interesting fact I hear about the Chinese is one on which we cannot arrive at clearness, but which excites endless curiosity even in the dim state: this namely, that they do attempt to make their Men of Letters their Governors! It would be rash to say, one understood how this was done, or with what degree of success it was done. All such things must be very unsuccessful; yet a small degree of success is precious; the very attempt how precious! There does seem to be, all over China, a more or less active search everywhere to discover the men of talent that grow up in the young generation. Schools there are for every one: a foolish sort of training, yet still a sort. The youths who distinguish themselves in the lower school are promoted into favorable stations in the higher, that they may still more distinguish themselves,—forward and forward: it appears to be out of these that the Official Persons, and incipient Governors, are taken. These are they whom they *try* first, whether they can govern or not. And surely with the best hope: for they are the men that have already shown intellect. Try them: they have not governed or administered as yet; perhaps they cannot; but there is no doubt they *have* some Understanding,—without which no man can! Neither is Understanding a *tool*, as we are too apt to figure; "it is a *hand* which can handle any tool." Try these men: they are of all others the best worth trying.—Surely there is no kind of government, constitution, revolution, social apparatus or arrangement, that I know of in this world, so promising to one's scientific curiosity as this. The man of intellect at the top of affairs: this is the aim of all constitutions and revolutions, if they have any aim. For the man of true intellect, as I assert and believe always, is the noble-hearted man withal, the true, just, humane and valiant man. Get him for governor, all is got; fail to get him, though you had Constitutions plentiful as blackberries, and a Parliament in every village, there is nothing yet got—!

These things look strange, truly; and are not such as we commonly speculate upon. But we are fallen into strange times; these things will require to be speculated upon; to be rendered practicable, to be in some way put in practice. These, and many others. On all hands of us, there is the announcement, audible enough, that the old Empire of Routine has ended; that to say a thing has long been, is no reason for its continuing to be. The things which have been are fallen into decay, are fallen into incompetence; large masses of mankind, in every society of our Europe, are no longer capable of living at all by the things which have been. When millions of men can no longer by their utmost exertion gain food for themselves, and "the third man for thirty-six weeks each year is short of third-rate potatoes," the things which have been must decidedly prepare to alter themselves!—I will now quit this of the organization of Men of Letters.

Alas, the evil that pressed heaviest on those Literary Heroes of ours was not the want of organization for Men of Letters, but a far deeper one; out of which, indeed, this and so many other evils for the Literary Man, and for all men, had, as from their fountain, taken rise. That our Hero as Man of Letters had to travel without highway, companionless, through an inorganic chaos,—and to leave his own life and faculty lying there, as a partial contribution towards *pushing* some highway through it: this, had not his faculty itself been so perverted and paralyzed, he might have put up with, might have considered to be but the common lot of Heroes. His fatal misery was the *spiritual paralysis*, so we may name it, of the Age in which his life lay; whereby his life too, do what he might, was half paralyzed!



The Eighteenth was a *Sceptical* Century; in which little word there is a whole Pandora's Box of miseries. Scepticism means not intellectual Doubt alone, but moral Doubt; all sorts of infidelity, insincerity, spiritual paralysis. Perhaps, in few centuries that one could specify since the world began, was a life of Heroism more difficult for a man. That was not an age of Faith,—an age of Heroes! The very possibility of Heroism had been, as it were, formally abnegated in the minds of all. Heroism was gone forever; Triviality, Formulism and Commonplace were come forever. The "age of miracles" had been, or perhaps had not been; but it was not any longer. An effete world; wherein Wonder, Greatness, Godhood could not now dwell;—in one word, a godless world!

How mean, dwarfish are their ways of thinking, in this time,—compared not with the Christian Shakspeares and Miltons, but with the old Pagan Skalds, with any species of believing men! The living TREE Igdrasil, with the melodious prophetic waving of its world-wide boughs, deep-rooted as Hela, has died out into the clanking of a World-MACHINE. "Tree" and "Machine:" contrast these two things. I, for my share, declare the world to be no machine! I say that it does *not* go by wheel-and-pinion "motives" self-interests, checks, balances; that there is something far other in it than the clank of spinning-jennies, and parliamentary majorities; and, on the whole, that it is not a machine at all!—The old Norse Heathen had a truer motion of God's-world than these poor Machine-Sceptics: the old Heathen Norse were *sincere* men. But for these poor Sceptics there was no sincerity, no truth. Half-truth and hearsay was called truth. Truth, for most men, meant plausibility; to be measured by the number of votes you could get. They had lost any notion that sincerity was possible, or of what sincerity was. How many Plausibilities asking, with unaffected surprise and the air of offended virtue, What! am not I sincere? Spiritual Paralysis, I say, nothing left but a Mechanical life, was the characteristic of that century. For the common man, unless happily he stood *below* his century and belonged to another prior one, it was impossible to be a Believer, a Hero; he lay buried, unconscious, under these baleful influences. To the strongest man, only with infinite struggle and confusion was it possible to work himself half loose; and lead as it were, in an enchanted, most tragical way, a spiritual death-in-life, and be a Half-Hero!

Scepticism is the name we give to all this; as the chief symptom, as the chief origin of all this. Concerning which so much were to be said! It would take many Discourses, not a small fraction of one Discourse, to state what one feels about that Eighteenth Century and its ways. As indeed this, and the like of this, which we now call Scepticism, is precisely the black malady and life-foe, against which all teaching and discoursing since man's life began has directed itself: the battle of Belief against Unbelief is the never-ending battle! Neither is it in the way of crimination that one would wish to speak. Scepticism, for that century, we must consider as the decay of old ways of believing, the preparation afar off for new better and wider ways,—an inevitable thing. We will not blame men for it; we will lament their hard fate. We will understand that destruction of old *forms* is not destruction of everlasting *substances*; that Scepticism, as sorrowful and hateful as we see it, is not an end but a beginning.

The other day speaking, without prior purpose that way, of Bentham's theory of man and man's life, I chanced to call it a more beggarly one than Mahomet's. I am bound to say, now when it is once uttered, that such is my deliberate opinion. Not that one would mean offence against the man Jeremy Bentham, or those who respect and believe him. Bentham himself, and even the creed of Bentham, seems to me comparatively worthy of praise. It is a determinate *being* what all the world, in a cowardly half-and-half manner, was tending to be. Let us have the crisis; we shall either have death or the cure. I call this gross, steam-engine Utilitarianism an approach towards new Faith. It was a laying-down of cant; a saying to oneself: "Well then, this world is a dead iron machine, the god of it Gravitation and selfish

Hunger; let us see what, by checking and balancing, and good adjustment of tooth and pinion, can be made of it!" Benthamism has something complete, manful, in such fearless committal of itself to what it finds true; you may call it Heroic, though a Heroism with its *eyes* put out! It is the culminating point, and fearless ultimatum, of what lay in the half-and-half state, pervading man's whole existence in that Eighteenth Century. It seems to me, all deniers of Godhood, and all lip-believers of it, are bound to be Benthamites, if they have courage and honesty. Benthamism is an *eyeless* Heroism: the Human Species, like a hapless blinded Samson grinding in the Philistine Mill, clasps convulsively the pillars of its Mill; brings huge ruin down, but ultimately deliverance withal. Of Bentham I meant to say no harm.

But this I do say, and would wish all men to know and lay to heart, that he who discerns nothing but Mechanism in the Universe has in the fatalest way missed the secret of the Universe altogether. That all Godhood should vanish out of men's conception of this Universe seems to me precisely the most brutal error,—I will not disparage Heathenism by calling it a Heathen error,—that men could fall into. It is not true; it is false at the very heart of it. A man who thinks so will think *wrong* about all things in the world; this original sin will vitiate all other conclusions he can form. One might call it the most lamentable of Delusions,—not forgetting Witchcraft itself! Witchcraft worshipped at least a living Devil; but this worships a dead iron Devil; no God, not even a Devil! Whatsoever is noble, divine, inspired, drops thereby out of life. There remains everywhere in life a despicable *caput-mortuum*; the mechanical hull, all soul fled out of it. How can a man act heroically? The "Doctrine of Motives" will teach him that it is, under more or less disguise, nothing but a wretched love of Pleasure, fear of Pain; that Hunger, of applause, of cash, of whatsoever victual it may be, is the ultimate fact of man's life. Atheism, in brief;—which does indeed frightfully punish itself. The man, I say, is become spiritually a paralytic man; this godlike Universe a dead mechanical steam-engine, all working by motives, checks, balances, and I know not what; wherein, as in the detestable belly of some Phalaris'-Bull of his own contriving, he the poor Phalaris sits miserably dying!

Belief I define to be the healthy act of a man's mind. It is a mysterious indescribable process, that of getting to believe;—indescribable, as all vital acts are. We have our mind given us, not that it may cavil and argue, but that it may see into something, give us clear belief and understanding about something, whereon we are then to proceed to act. Doubt, truly, is not itself a crime. Certainly we do not rush out, clutch up the first thing we find, and straightway believe that! All manner of doubt, inquiry, [Gr.] *skepsis* as it is named, about all manner of objects, dwells in every reasonable mind. It is the mystic working of the mind, on the object it is *getting* to know and believe. Belief comes out of all this, above ground, like the tree from its hidden *roots*. But now if, even on common things, we require that a man keep his doubts *silent*, and not babble of them till they in some measure become affirmations or denials; how much more in regard to the highest things, impossible to speak of in words at all! That a man parade his doubt, and get to imagine that debating and logic (which means at best only the manner of *telling* us your thought, your belief or disbelief, about a thing) is the triumph and true work of what intellect he has: alas, this is as if you should *overturn* the tree, and instead of green boughs, leaves and fruits, show us ugly taloned roots turned up into the air,—and no growth, only death and misery going on!

For the Scepticism, as I said, is not intellectual only; it is moral also; a chronic atrophy and disease of the whole soul. A man lives by believing something; not by debating and arguing about many things. A sad case for him when all that he can manage to believe is something he can button in his pocket, and with one or the other organ eat and digest! Lower than that he will not get. We call those ages in which he gets so low the mournfulest, sickest and meanest of all ages. The world's heart is palsied,

sick: how can any limb of it be whole? Genuine Acting ceases in all departments of the world's work; dexterous Similitude of Acting begins. The world's wages are pocketed, the world's work is not done. Heroes have gone out; Quacks have come in. Accordingly, what Century, since the end of the Roman world, which also was a time of scepticism, simulacra and universal decadence, so abounds with Quacks as that Eighteenth? Consider them, with their tumid sentimental vamping about virtue, benevolence,—the wretched Quack-squadron, Cagliostro at the head of them! Few men were without quackery; they had got to consider it a necessary ingredient and amalgam for truth. Chatham, our brave Chatham himself, comes down to the House, all wrapt and bandaged; he "has crawled out in great bodily suffering," and so on;—*forgets*, says Walpole, that he is acting the sick man; in the fire of debate, snatches his arm from the sling, and oratorically swings and brandishes it! Chatham himself lives the strangest mimetic life, half-hero, half-quack, all along. For indeed the world is full of dupes; and you have to gain the *world's* suffrage! How the duties of the world will be done in that case, what quantities of error, which means failure, which means sorrow and misery, to some and to many, will gradually accumulate in all provinces of the world's business, we need not compute.

It seems to me, you lay your finger here on the heart of the world's maladies, when you call it a Sceptical World. An insincere world; a godless untruth of a world! It is out of this, as I consider, that the whole tribe of social pestilences, French Revolutions, Chartisms, and what not, have derived their being,—their chief necessity to be. This must alter. Till this alter, nothing can beneficially alter. My one hope of the world, my inexpugnable consolation in looking at the miseries of the world, is that this is altering. Here and there one does now find a man who knows, as of old, that this world is a Truth, and no Plausibility and Falsity; that he himself is alive, not dead or paralytic; and that the world is alive, instinct with Godhood, beautiful and awful, even as in the beginning of days! One man once knowing this, many men, all men, must by and by come to know it. It lies there clear, for whosoever will take the *spectacles* off his eyes and honestly look, to know! For such a man the Unbelieving Century, with its unblest Products, is already past; a new century is already come. The old unblest Products and Performances, as solid as they look, are Phantasms, preparing speedily to vanish. To this and the other noisy, very great-looking Simulacrum with the whole world huzzaing at its heels, he can say, composedly stepping aside: Thou art not *true*; thou art not extant, only semblant; go thy way!—Yes, hollow Formulism, gross Benthamism, and other unheroic atheistic Insincerity is visibly and even rapidly declining. An unbelieving Eighteenth Century is but an exception,—such as now and then occurs. I prophesy that the world will once more become *sincere*; a believing world; with *many* Heroes in it, a heroic world! It will then be a victorious world; never till then.

Or indeed what of the world and its victories? Men speak too much about the world. Each one of us here, let the world go how it will, and be victorious or not victorious, has he not a Life of his own to lead? One Life; a little gleam of Time between two Eternities; no second chance to us forevermore! It were well for us to live not as fools and simulacra, but as wise and realities. The world's being saved will not save us; nor the world's being lost destroy us. We should look to ourselves: there is great merit here in the "duty of staying at home"! And, on the whole, to say truth, I never heard of "world's" being "saved" in any other way. That mania of saving worlds is itself a piece of the Eighteenth Century with its windy sentimentalism. Let us not follow it too far. For the saving of the *world* I will trust confidently to the Maker of the world; and look a little to my own saving, which I am more competent to!—In brief, for the world's sake, and for our own, we will rejoice greatly that Scepticism, Insincerity, Mechanical Atheism, with all their poison-dews, are going, and as good as gone.—

Now it was under such conditions, in those times of Johnson, that our Men of Letters had to live. Times in which there was properly no truth in life. Old truths had fallen high dumb; the new lay yet

hidden, not trying to speak. That Man's Life here below was a Sincerity and Fact, and would forever continue such, no new intimation, in that dusk of the world, had yet dawned. No intimation; not even any French Revolution,—which we define to be a Truth once more, though a Truth clad in hell-fire! How different was the Luther's pilgrimage, with its assured goal, from the Johnson's, girt with mere traditions, suppositions, grown now incredible, unintelligible! Mahomet's Formulas were of "wood waxed and oiled," and could be burnt out of one's way: poor Johnson's were far more difficult to burn.—The strong man will ever find *work*, which means difficulty, pain, to the full measure of his strength. But to make out a victory, in those circumstances of our poor Hero as Man of Letters, was perhaps more difficult than in any. Not obstruction, disorganization, Bookseller Osborne and Fourpence-halfpenny a day; not this alone; but the light of his own soul was taken from him. No landmark on the Earth; and, alas, what is that to having no loadstar in the Heaven! We need not wonder that none of those Three men rose to victory. That they fought truly is the highest praise. With a mournful sympathy we will contemplate, if not three living victorious Heroes, as I said, the Tombs of three fallen Heroes! They fell for us too; making a way for us. There are the mountains which they hurled abroad in their confused War of the Giants; under which, their strength and life spent, they now lie buried.

I have already written of these three Literary Heroes, expressly or incidentally; what I suppose is known to most of you; what need not be spoken or written a second time. They concern us here as the singular *Prophets* of that singular age; for such they virtually were; and the aspect they and their world exhibit, under this point of view, might lead us into reflections enough! I call them, all three, Genuine Men more or less; faithfully, for most part unconsciously, struggling to be genuine, and plant themselves on the everlasting truth of things. This to a degree that eminently distinguishes them from the poor artificial mass of their contemporaries; and renders them worthy to be considered as Speakers, in some measure, of the everlasting truth, as Prophets in that age of theirs. By Nature herself a noble necessity was laid on them to be so. They were men of such magnitude that they could not live on unrealities,—clouds, froth and all inanity gave way under them: there was no footing for them but on firm earth; no rest or regular motion for them, if they got not footing there. To a certain extent, they were Sons of Nature once more in an age of Artifice; once more, Original Men.

As for Johnson, I have always considered him to be, by nature, one of our great English souls. A strong and noble man; so much left undeveloped in him to the last: in a kindlier element what might he not have been,—Poet, Priest, sovereign Ruler! On the whole, a man must not complain of his "element," of his "time," or the like; it is thriftless work doing so. His time is bad: well then, he is there to make it better!—Johnson's youth was poor, isolated, hopeless, very miserable. Indeed, it does not seem possible that, in any the favorable outward circumstances, Johnson's life could have been other than a painful one. The world might have had more of profitable *work* out of him, or less; but his *effort* against the world's work could never have been a light one. Nature, in return for his nobleness, had said to him, Live in an element of diseased sorrow. Nay, perhaps the sorrow and the nobleness were intimately and even inseparably connected with each other. At all events, poor Johnson had to go about girt with continual hypochondria, physical and spiritual pain. Like a Hercules with the burning Nessus'-shirt on him, which shoots in on him dull incurable misery: the Nessus'-shirt not to be stript off, which is his own natural skin! In this manner *he* had to live. Figure him there, with his scrofulous diseases, with his great greedy heart, and unspeakable chaos of thoughts; stalking mournful as a stranger in this Earth; eagerly devouring what spiritual thing he could come at: school-languages and other merely grammatical stuff, if there were nothing better! The largest soul that was in all England; and provision made for it of "fourpence-halfpenny a day." Yet a giant invincible soul; a true man's. One remembers always that story of the shoes at Oxford: the rough, seamy-faced, rawboned College

Servitor stalking about, in winter-season, with his shoes worn out; how the charitable Gentleman Commoner secretly places a new pair at his door; and the rawboned Servitor, lifting them, looking at them near, with his dim eyes, with what thoughts,—pitches them out of window! Wet feet, mud, frost, hunger or what you will; but not beggary: we cannot stand beggary! Rude stubborn self-help here; a whole world of squalor, rudeness, confused misery and want, yet of nobleness and manfulness withal. It is a type of the man's life, this pitching away of the shoes. An original man;—not a second-hand, borrowing or begging man. Let us stand on our own basis, at any rate! On such shoes as we ourselves can get. On frost and mud, if you will, but honestly on that;—on the reality and substance which Nature gives *us*, not on the semblance, on the thing she has given another than us—!

And yet with all this rugged pride of manhood and self-help, was there ever soul more tenderly affectionate, loyally submissive to what was really higher than he? Great souls are always loyally submissive, reverent to what is over them; only small mean souls are otherwise. I could not find a better proof of what I said the other day, That the sincere man was by nature the obedient man; that only in a World of Heroes was there loyal Obedience to the Heroic. The essence of *originality* is not that it be *new*: Johnson believed altogether in the old; he found the old opinions credible for him, fit for him; and in a right heroic manner lived under them. He is well worth study in regard to that. For we are to say that Johnson was far other than a mere man of words and formulas; he was a man of truths and facts. He stood by the old formulas; the happier was it for him that he could so stand: but in all formulas that *he* could stand by, there needed to be a most genuine substance. Very curious how, in that poor Paper-age, so barren, artificial, thick-quilted with Pedantries, Hearsays, the great Fact of this Universe glared in, forever wonderful, indubitable, unspeakable, divine-infernal, upon this man too! How he harmonized his Formulas with it, how he managed at all under such circumstances: that is a thing worth seeing. A thing "to be looked at with reverence, with pity, with awe." That Church of St. Clement Danes, where Johnson still *worshipped* in the era of Voltaire, is to me a venerable place.

It was in virtue of his *sincerity*, of his speaking still in some sort from the heart of Nature, though in the current artificial dialect, that Johnson was a Prophet. Are not all dialects "artificial"? Artificial things are not all false;—nay every true Product of Nature will infallibly *shape* itself; we may say all artificial things are, at the starting of them, *true*. What we call "Formulas" are not in their origin bad; they are indispensably good. Formula is *method*, habitude; found wherever man is found. Formulas fashion themselves as Paths do, as beaten Highways, leading toward some sacred or high object, whither many men are bent. Consider it. One man, full of heartfelt earnest impulse, finds out a way of doing somewhat,—were it of uttering his soul's reverence for the Highest, were it but of fitly saluting his fellow-man. An inventor was needed to do that, a *poet*; he has articulated the dim-struggling thought that dwelt in his own and many hearts. This is his way of doing that; these are his footsteps, the beginning of a "Path." And now see: the second men travels naturally in the footsteps of his foregoer, it is the *easiest* method. In the footsteps of his foregoer; yet with improvements, with changes where such seem good; at all events with enlargements, the Path ever *widening* itself as more travel it;—till at last there is a broad Highway whereon the whole world may travel and drive. While there remains a City or Shrine, or any Reality to drive to, at the farther end, the Highway shall be right welcome! When the City is gone, we will forsake the Highway. In this manner all Institutions, Practices, Regulated Things in the world have come into existence, and gone out of existence. Formulas all begin by being *full* of substance; you may call them the *skin*, the articulation into shape, into limbs and skin, of a substance that is already there: *they* had not been there otherwise. Idols, as we said, are not idolatrous till they become doubtful, empty for the worshipper's heart. Much as we talk against Formulas, I hope no one of us is ignorant withal of the high significance of *true* Formulas; that they were, and will ever be, the indispensablest furniture of our habitation in this world.—

Mark, too, how little Johnson boasts of his "sincerity." He has no suspicion of his being particularly sincere,—of his being particularly anything! A hard-struggling, weary-hearted man, or "scholar" as he calls himself, trying hard to get some honest livelihood in the world, not to starve, but to live—without stealing! A noble unconsciousness is in him. He does not "engrave *Truth* on his watch-seal;" no, but he stands by truth, speaks by it, works and lives by it. Thus it ever is. Think of it once more. The man whom Nature has appointed to do great things is, first of all, furnished with that openness to Nature which renders him incapable of being *insincere*! To his large, open, deep-feeling heart Nature is a Fact: all hearsay is hearsay; the unspeakable greatness of this Mystery of Life, let him acknowledge it or not, nay even though he seem to forget it or deny it, is ever present to *him*,—fearful and wonderful, on this hand and on that. He has a basis of sincerity; unrecognized, because never questioned or capable of question. Mirabeau, Mahomet, Cromwell, Napoleon: all the Great Men I ever heard of have this as the primary material of them. Innumerable commonplace men are debating, are talking everywhere their commonplace doctrines, which they have learned by logic, by rote, at second-hand: to that kind of man all this is still nothing. He must have truth; truth which *he* feels to be true. How shall he stand otherwise? His whole soul, at all moments, in all ways, tells him that there is no standing. He is under the noble necessity of being true. Johnson's way of thinking about this world is not mine, any more than Mahomet's was: but I recognize the everlasting element of *heart-sincerity* in both; and see with pleasure how neither of them remains ineffectual. Neither of them is as *chaff* sown; in both of them is something which the seedfield will *grow*.

Johnson was a Prophet to his people; preached a Gospel to them,—as all like him always do. The highest Gospel he preached we may describe as a kind of Moral Prudence: "in a world where much is to be done, and little is to be known," see how you will *do* it! A thing well worth preaching. "A world where much is to be done, and little is to be known:" do not sink yourselves in boundless bottomless abysses of Doubt, of wretched god-forgetting Unbelief;—you were miserable then, powerless, mad: how could you *do* or work at all? Such Gospel Johnson preached and taught;—coupled, theoretically and practically, with this other great Gospel, "Clear your mind of Cant!" Have no trade with Cant: stand on the cold mud in the frosty weather, but let it be in your own *real* torn shoes: "that will be better for you," as Mahomet says! I call this, I call these two things *joined together*, a great Gospel, the greatest perhaps that was possible at that time.

Johnson's Writings, which once had such currency and celebrity, are now as it were disowned by the young generation. It is not wonderful; Johnson's opinions are fast becoming obsolete: but his style of thinking and of living, we may hope, will never become obsolete. I find in Johnson's Books the indisputablest traces of a great intellect and great heart;—ever welcome, under what obstructions and perversions soever. They are *sincere* words, those of his; he means things by them. A wondrous buckram style,—the best he could get to then; a measured grandiloquence, stepping or rather stalking along in a very solemn way, grown obsolete now; sometimes a tumid *size* of phraseology not in proportion to the contents of it: all this you will put up with. For the phraseology, tumid or not, has always *something within it*. So many beautiful styles and books, with *nothing* in them;—a man is a malefactor to the world who writes such! *They* are the avoidable kind!—Had Johnson left nothing but his *Dictionary*, one might have traced there a great intellect, a genuine man. Looking to its clearness of definition, its general solidity, honesty, insight and successful method, it may be called the best of all Dictionaries. There is in it a kind of architectural nobleness; it stands there like a great solid square-built edifice, finished, symmetrically complete: you judge that a true Builder did it.

One word, in spite of our haste, must be granted to poor Bozzy. He passes for a mean, inflated, gluttonous creature; and was so in many senses. Yet the fact of his reverence for Johnson will ever

remain noteworthy. The foolish conceited Scotch Laird, the most conceited man of his time, approaching in such awe-struck attitude the great dusty irascible Pedagogue in his mean garret there: it is a genuine reverence for Excellence; a *worship* for Heroes, at a time when neither Heroes nor worship were surmised to exist. Heroes, it would seem, exist always, and a certain worship of them! We will also take the liberty to deny altogether that of the witty Frenchman, that no man is a Hero to his valet-de-chambre. Or if so, it is not the Hero's blame, but the Valet's: that his soul, namely, is a mean *valet*-soul! He expects his Hero to advance in royal stage-trappings, with measured step, trains borne behind him, trumpets sounding before him. It should stand rather, No man can be a *Grand-Monarque* to his valet-de-chambre. Strip your Louis Quatorze of his king-gear, and there *is* left nothing but a poor forked radish with a head fantastically carved;—admirable to no valet. The Valet does not know a Hero when he sees him! Alas, no: it requires a kind of *Hero* to do that;—and one of the world's wants, in *this* as in other senses, is for most part want of such.

On the whole, shall we not say, that Boswell's admiration was well bestowed; that he could have found no soul in all England so worthy of bending down before? Shall we not say, of this great mournful Johnson too, that he guided his difficult confused existence wisely; led it *well*, like a right valiant man? That waste chaos of Authorship by trade; that waste chaos of Scepticism in religion and politics, in life-theory and life-practice; in his poverty, in his dust and dimness, with the sick body and the rusty coat: he made it do for him, like a brave man. Not wholly without a loadstar in the Eternal; he had still a loadstar, as the brave all need to have: with his eye set on that, he would change his course for nothing in these confused vortices of the lower sea of Time. "To the Spirit of Lies, bearing death and hunger, he would in nowise strike his flag." Brave old Samuel: *ultimus Romanorum*!

Of Rousseau and his Heroism I cannot say so much. He is not what I call a strong man. A morbid, excitable, spasmodic man; at best, intense rather than strong. He had not "the talent of Silence," an invaluable talent; which few Frenchmen, or indeed men of any sort in these times, excel in! The suffering man ought really "to consume his own smoke;" there is no good in emitting *smoke* till you have made it into *fire*,—which, in the metaphorical sense too, all smoke is capable of becoming! Rousseau has not depth or width, not calm force for difficulty; the first characteristic of true greatness. A fundamental mistake to call vehemence and rigidity strength! A man is not strong who takes convulsion-fits; though six men cannot hold him then. He that can walk under the heaviest weight without staggering, he is the strong man. We need forever, especially in these loud-shrieking days, to remind ourselves of that. A man who cannot *hold his peace*, till the time come for speaking and acting, is no right man.

Poor Rousseau's face is to me expressive of him. A high but narrow contracted intensity in it: bony brows; deep, strait-set eyes, in which there is something bewildered-looking,—bewildered, peering with lynx-eagerness. A face full of misery, even ignoble misery, and also of the antagonism against that; something mean, plebeian there, redeemed only by *intensity*: the face of what is called a Fanatic,—a sadly *contracted* Hero! We name him here because, with all his drawbacks, and they are many, he has the first and chief characteristic of a Hero: he is heartily *in earnest*. In earnest, if ever man was; as none of these French Philosophers were. Nay, one would say, of an earnestness too great for his otherwise sensitive, rather feeble nature; and which indeed in the end drove him into the strangest incoherences, almost delirations. There had come, at last, to be a kind of madness in him: his Ideas *possessed* him like demons; hurried him so about, drove him over steep places—!

The fault and misery of Rousseau was what we easily name by a single word, *Egoism*; which is indeed the source and summary of all faults and miseries whatsoever. He had not perfected himself into

victory over mere Desire; a mean Hunger, in many sorts, was still the motive principle of him. I am afraid he was a very vain man; hungry for the praises of men. You remember Genlis's experience of him. She took Jean Jacques to the Theatre; he bargaining for a strict incognito,—“He would not be seen there for the world!” The curtain did happen nevertheless to be drawn aside: the Pit recognized Jean Jacques, but took no great notice of him! He expressed the bitterest indignation; gloomed all evening, spake no other than surly words. The glib Countess remained entirely convinced that his anger was not at being seen, but at not being applauded when seen. How the whole nature of the man is poisoned; nothing but suspicion, self-isolation, fierce moody ways! He could not live with anybody. A man of some rank from the country, who visited him often, and used to sit with him, expressing all reverence and affection for him, comes one day; finds Jean Jacques full of the sourest unintelligible humor. “Monsieur,” said Jean Jacques, with flaming eyes, “I know why you come here. You come to see what a poor life I lead; how little is in my poor pot that is boiling there. Well, look into the pot! There is half a pound of meat, one carrot and three onions; that is all: go and tell the whole world that, if you like, Monsieur!”—A man of this sort was far gone. The whole world got itself supplied with anecdotes, for light laughter, for a certain theatrical interest, from these perversions and contortions of poor Jean Jacques. Alas, to him they were not laughing or theatrical; too real to him! The contortions of a dying gladiator: the crowded amphitheatre looks on with entertainment; but the gladiator is in agonies and dying.

And yet this Rousseau, as we say, with his passionate appeals to Mothers, with his *contrat-social*, with his celebrations of Nature, even of savage life in Nature, did once more touch upon Reality, struggle towards Reality; was doing the function of a Prophet to his Time. As he could, and as the Time could! Strangely through all that defacement, degradation and almost madness, there is in the inmost heart of poor Rousseau a spark of real heavenly fire. Once more, out of the element of that withered mocking Philosophism, Scepticism and Persiflage, there has arisen in this man the ineradicable feeling and knowledge that this Life of ours is true: not a Scepticism, Theorem, or Persiflage, but a Fact, an awful Reality. Nature had made that revelation to him; had ordered him to speak it out. He got it spoken out; if not well and clearly, then ill and dimly,—as clearly as he could. Nay what are all errors and perversities of his, even those stealings of ribbons, aimless confused miseries and vagabondisms, if we will interpret them kindly, but the blinkard dazzlement and staggerings to and fro of a man sent on an errand he is too weak for, by a path he cannot yet find? Men are led by strange ways. One should have tolerance for a man, hope of him; leave him to try yet what he will do. While life lasts, hope lasts for every man.

Of Rousseau's literary talents, greatly celebrated still among his countrymen, I do not say much. His Books, like himself, are what I call unhealthy; not the good sort of Books. There is a sensuality in Rousseau. Combined with such an intellectual gift as his, it makes pictures of a certain gorgeous attractiveness: but they are not genuinely poetical. Not white sunlight: something *operatic*; a kind of rose-pink, artificial bedizenment. It is frequent, or rather it is universal, among the French since his time. Madame de Stael has something of it; St. Pierre; and down onwards to the present astonishing convulsionary “Literature of Desperation,” it is everywhere abundant. That same *rose-pink* is not the right hue. Look at a Shakspeare, at a Goethe, even at a Walter Scott! He who has once seen into this, has seen the difference of the True from the Sham-True, and will discriminate them ever afterwards.

We had to observe in Johnson how much good a Prophet, under all disadvantages and disorganizations, can accomplish for the world. In Rousseau we are called to look rather at the fearful amount of evil which, under such disorganization, may accompany the good. Historically it is a most pregnant spectacle, that of Rousseau. Banished into Paris garrets, in the gloomy company of his own



Thoughts and Necessities there; driven from post to pillar; fretted, exasperated till the heart of him went mad, he had grown to feel deeply that the world was not his friend nor the world's law. It was expedient, if any way possible, that such a man should *not* have been set in flat hostility with the world. He could be cooped into garrets, laughed at as a maniac, left to starve like a wild beast in his cage;—but he could not be hindered from setting the world on fire. The French Revolution found its Evangelist in Rousseau. His semi-delirious speculations on the miseries of civilized life, the preferability of the savage to the civilized, and such like, helped well to produce a whole delirium in France generally. True, you may well ask, What could the world, the governors of the world, do with such a man? Difficult to say what the governors of the world could do with him! What he could do with them is unhappily clear enough,—*guillotine* a great many of them! Enough now of Rousseau.

It was a curious phenomenon, in the withered, unbelieving second-hand Eighteenth Century, that of a Hero starting up, among the artificial pasteboard figures and productions, in the guise of a Robert Burns. Like a little well in the rocky desert places,—like a sudden splendor of Heaven in the artificial Vauxhall! People knew not what to make of it. They took it for a piece of the Vauxhall fire-work; alas, it *let* itself be so taken, though struggling half-blindly, as in bitterness of death, against that! Perhaps no man had such a false reception from his fellow-men. Once more a very wasteful life-drama was enacted under the sun.

The tragedy of Burns's life is known to all of you. Surely we may say, if discrepancy between place held and place merited constitute perverseness of lot for a man, no lot could be more perverse than Burns's. Among those second-hand acting-figures, *mimes* for most part, of the Eighteenth Century, once more a giant Original Man; one of those men who reach down to the perennial Deeps, who take rank with the Heroic among men: and he was born in a poor Ayrshire hut. The largest soul of all the British lands came among us in the shape of a hard-handed Scottish Peasant.

His Father, a poor toiling man, tried various things; did not succeed in any; was involved in continual difficulties. The Steward, Factor as the Scotch call him, used to send letters and threatenings, Burns says, "which threw us all into tears." The brave, hard-toiling, hard-suffering Father, his brave heroine of a wife; and those children, of whom Robert was one! In this Earth, so wide otherwise, no shelter for *them*. The letters "threw us all into tears:" figure it. The brave Father, I say always;—a *silent* Hero and Poet; without whom the son had never been a speaking one! Burns's Schoolmaster came afterwards to London, learnt what good society was; but declares that in no meeting of men did he ever enjoy better discourse than at the hearth of this peasant. And his poor "seven acres of nursery-ground,"—not that, nor the miserable patch of clay-farm, nor anything he tried to get a living by, would prosper with him; he had a sore unequal battle all his days. But he stood to it valiantly; a wise, faithful, unconquerable man;—swallowing down how many sore sufferings daily into silence; fighting like an unseen Hero,—nobody publishing newspaper paragraphs about his nobleness; voting pieces of plate to him! However, he was not lost; nothing is lost. Robert is there the outcome of him,—and indeed of many generations of such as him.

This Burns appeared under every disadvantage: uninstructed, poor, born only to hard manual toil; and writing, when it came to that, in a rustic special dialect, known only to a small province of the country he lived in. Had he written, even what he did write, in the general language of England, I doubt not he had already become universally recognized as being, or capable to be, one of our greatest men. That he should have tempted so many to penetrate through the rough husk of that dialect of his, is proof that there lay something far from common within it. He has gained a certain recognition, and is continuing to do so over all quarters of our wide Saxon world: wheresoever a Saxon dialect is spoken, it begins to

be understood, by personal inspection of this and the other, that one of the most considerable Saxon men of the Eighteenth Century was an Ayrshire Peasant named Robert Burns. Yes, I will say, here too was a piece of the right Saxon stuff: strong as the Harz-rock, rooted in the depths of the world;—rock, yet with wells of living softness in it! A wild impetuous whirlwind of passion and faculty slumbered quiet there; such heavenly *melody* dwelling in the heart of it. A noble rough genuineness; homely, rustic, honest; true simplicity of strength; with its lightning-fire, with its soft dewy pity;—like the old Norse Thor, the Peasant-god!

Burns's Brother Gilbert, a man of much sense and worth, has told me that Robert, in his young days, in spite of their hardship, was usually the gayest of speech; a fellow of infinite frolic, laughter, sense and heart; far pleasanter to hear there, stript cutting peats in the bog, or such like, than he ever afterwards knew him. I can well believe it. This basis of mirth ("*fond gaillard*," as old Marquis Mirabeau calls it), a primal element of sunshine and joyfulness, coupled with his other deep and earnest qualities, is one of the most attractive characteristics of Burns. A large fund of Hope dwells in him; spite of his tragical history, he is not a mourning man. He shakes his sorrows gallantly aside; bounds forth victorious over them. It is as the lion shaking "dew-drops from his mane;" as the swift-bounding horse, that *laughs* at the shaking of the spear.—But indeed, Hope, Mirth, of the sort like Burns's, are they not the outcome properly of warm generous affection,—such as is the beginning of all to every man?

You would think it strange if I called Burns the most gifted British soul we had in all that century of his: and yet I believe the day is coming when there will be little danger in saying so. His writings, all that *hedid* under such obstructions, are only a poor fragment of him. Professor Stewart remarked very justly, what indeed is true of all Poets good for much, that his poetry was not any particular faculty; but the general result of a naturally vigorous original mind expressing itself in that way. Burns's gifts, expressed in conversation, are the theme of all that ever heard him. All kinds of gifts: from the gracefulest utterances of courtesy, to the highest fire of passionate speech; loud floods of mirth, soft wailings of affection, laconic emphasis, clear piercing insight; all was in him. Witty duchesses celebrate him as a man whose speech "led them off their feet." This is beautiful: but still more beautiful that which Mr. Lockhart has recorded, which I have more than once alluded to, How the waiters and ostlers at inns would get out of bed, and come crowding to hear this man speak! Waiters and ostlers:—they too were men, and here was a man! I have heard much about his speech; but one of the best things I ever heard of it was, last year, from a venerable gentleman long familiar with him. That it was speech distinguished by always *having something in it*. "He spoke rather little than much," this old man told me; "sat rather silent in those early days, as in the company of persons above him; and always when he did speak, it was to throw new light on the matter." I know not why any one should ever speak otherwise!—But if we look at his general force of soul, his healthy *robustness* every way, the rugged downrightness, penetration, generous valor and manfulness that was in him,—where shall we readily find a better-gifted man?

Among the great men of the Eighteenth Century, I sometimes feel as if Burns might be found to resemble Mirabeau more than any other. They differ widely in vesture; yet look at them intrinsically. There is the same burly thick-necked strength of body as of soul;—built, in both cases, on what the old Marquis calls a *fond gaillard*. By nature, by course of breeding, indeed by nation, Mirabeau has much more of bluster; a noisy, forward, unresting man. But the characteristic of Mirabeau too is veracity and sense, power of true *insight*, superiority of vision. The thing that he says is worth remembering. It is a flash of insight into some object or other: so do both these men speak. The same raging passions; capable too in both of manifesting themselves as the tenderest noble affections. Wit; wild laughter, energy, directness, sincerity: these were in both. The types of the two men are not dissimilar. Burns too

could have governed, debated in National Assemblies; politicized, as few could. Alas, the courage which had to exhibit itself in capture of smuggling schooners in the Solway Frith; in keeping *silence* over so much, where no good speech, but only inarticulate rage was possible: this might have bellowed forth Ushers de Breze and the like; and made itself visible to all men, in managing of kingdoms, in ruling of great ever-memorable epochs! But they said to him reprovingly, his Official Superiors said, and wrote: "You are to work, not think." Of your *thinking-faculty*, the greatest in this land, we have no need; you are to gauge beer there; for that only are you wanted. Very notable;—and worth mentioning, though we know what is to be said and answered! As if Thought, Power of Thinking, were not, at all times, in all places and situations of the world, precisely the thing that was wanted. The fatal man, is he not always the unthinking man, the man who cannot think and *see*; but only grope, and hallucinate, and *missee* the nature of the thing he works with? He mis-sees it, *mistakes* it as we say; takes it for one thing, and it *is* another thing,—and leaves him standing like a Futility there! He is the fatal man; unutterably fatal, put in the high places of men.—"Why complain of this?" say some: "Strength is mournfully denied its arena; that was true from of old." Doubtless; and the worse for the *arena*, answer I! *Complaining* profits little; stating of the truth may profit. That a Europe, with its French Revolution just breaking out, finds no need of a Burns except for gauging beer,—is a thing I, for one, cannot *rejoice* at—!

Once more we have to say here, that the chief quality of Burns is the *sincerity* of him. So in his Poetry, so in his Life. The song he sings is not of fantasticalities; it is of a thing felt, really there; the prime merit of this, as of all in him, and of his Life generally, is truth. The Life of Burns is what we may call a great tragic sincerity. A sort of savage sincerity,—not cruel, far from that; but wild, wrestling naked with the truth of things. In that sense, there is something of the savage in all great men.

Hero-worship,—Odin, Burns? Well; these Men of Letters too were not without a kind of Hero-worship: but what a strange condition has that got into now! The waiters and ostlers of Scotch inns, prying about the door, eager to catch any word that fell from Burns, were doing unconscious reverence to the Heroic. Johnson had his Boswell for worshipper. Rousseau had worshippers enough; princes calling on him in his mean garret; the great, the beautiful doing reverence to the poor moon-struck man. For himself a most portentous contradiction; the two ends of his life not to be brought into harmony. He sits at the tables of grandees; and has to copy music for his own living. He cannot even get his music copied: "By dint of dining out," says he, "I run the risk of dying by starvation at home." For his worshippers too a most questionable thing! If doing Hero-worship well or badly be the test of vital well-being or ill-being to a generation, can we say that *these* generations are very first-rate?—And yet our heroic Men of Letters do teach, govern, are kings, priests, or what you like to call them; intrinsically there is no preventing it by any means whatever. The world has to obey him who thinks and sees in the world. The world can alter the manner of that; can either have it as blessed continuous summer sunshine, or as unblest black thunder and tornado,—with unspeakable difference of profit for the world! The manner of it is very alterable; the matter and fact of it is not alterable by any power under the sky. Light; or, failing that, lightning: the world can take its choice. Not whether we call an Odin god, prophet, priest, or what we call him; but whether we believe the word he tells us: there it all lies. If it be a true word, we shall have to believe it; believing it, we shall have to do it. What *name* or welcome we give him or it, is a point that concerns ourselves mainly. *It*, the new Truth, new deeper revealing of the Secret of this Universe, is verily of the nature of a message from on high; and must and will have itself obeyed.—

My last remark is on that notablest phasis of Burns's history,—his visit to Edinburgh. Often it seems to me as if his demeanor there were the highest proof he gave of what a fund of worth and genuine

manhood was in him. If we think of it, few heavier burdens could be laid on the strength of a man. So sudden; all common *Lionism*. which ruins innumerable men, was as nothing to this. It is as if Napoleon had been made a King of, not gradually, but at once from the Artillery Lieutenancy in the Regiment La Fere. Burns, still only in his twenty-seventh year, is no longer even a ploughman; he is flying to the West Indies to escape disgrace and a jail. This month he is a ruined peasant, his wages seven pounds a year, and these gone from him: next month he is in the blaze of rank and beauty, handing down jewelled Duchesses to dinner; the cynosure of all eyes! Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity. I admire much the way in which Burns met all this. Perhaps no man one could point out, was ever so sorely tried, and so little forgot himself. Tranquil, unastonished; not abashed, not inflated, neither awkwardness nor affectation: he feels that *he* there is the man Robert Burns; that the "rank is but the guinea-stamp;" that the celebrity is but the candle-light, which will show *what* man, not in the least make him a better or other man! Alas, it may readily, unless he look to it, make him a *worse* man; a wretched inflated wind-bag,—inflated till he *burst*, and become a *dead* lion; for whom, as some one has said, "there is no resurrection of the body;" worse than a living dog!—Burns is admirable here.

And yet, alas, as I have observed elsewhere, these Lion-hunters were the ruin and death of Burns. It was they that rendered it impossible for him to live! They gathered round him in his Farm; hindered his industry; no place was remote enough from them. He could not get his Lionism forgotten, honestly as he was disposed to do so. He falls into discontents, into miseries, faults; the world getting ever more desolate for him; health, character, peace of mind, all gone;—solitary enough now. It is tragical to think of! These men came but to *see* him; it was out of no sympathy with him, nor no hatred to him. They came to get a little amusement; they got their amusement;—and the Hero's life went for it!

Richter says, in the Island of Sumatra there is a kind of "Light-chafers," large Fire-flies, which people stick upon spits, and illuminate the ways with at night. Persons of condition can thus travel with a pleasant radiance, which they much admire. Great honor to the Fire-flies! But—!

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