

The manner in which admiration is shown such heroes is detrimental both to the hero and to the hero worshipper; detrimental to the former because it makes of him too often a conceited fop, to the latter, because it displays and at the same time increases his simplicity. The popular mind is the soul of all hero worship. Just as a crowd is moved to panic by the cry of "fire," so is the public pulse set throbbing by the acts of a hero. Just as the minds of men are turned by every new fad by the law which makes it imperative for "Chappy" to wear five suits of clothes and eight neckties and half an eye-glass in one day; by this same law are people forced to recognize in others qualities which are really unworthy of notice.

How many nonentities among men are worshipped by fashion at the present time. The Anglomaniac is one. The Englishman, who allows the press to think for him, following blindly the gospel according to the *London Times*, is even worshipped in this land of the free. Numerous lieutenants, counts, lords, dukes, are received with open arms in America who, in their own country, may be so devoid of honor that a noble name will not shield them from public censure. Many of these are poor, brainless snobs, who are presented with wives by American hero worshipers, and returned to their native shores, laden with free silver that they have received for their empty titles.

Oscar Wilde, too was a hero, who, in return for American worship, left us as his legacy a vast amount of sentimentalism, seasoned with the essence of a sunflower.

The subjects which the majority of hero worshipers revere are often unworthy of notice. It seems that in proportion as the hero is unworthy, the hero-worshiper is foolish. The ridiculous extremes to which some persons go, in their worship, proves that all those, who are not wise, are not yet deceased. It is not strange that a hero should be exalted above the common people; but it is strange, that an extraordinary person will be imitated, even to his personal peculiarities, and that, too, by the cultured. When a play stops at a place, it leaves behind waves of its catchy music. When a hero appears upon the scenes, he leaves behind him, living evidences of his personality in the persons of his worshippers. Who, on seeing a gentleman in long, flowing curls, does not believe him either a musician, a cow-boy or a chiropodist. It is natural. Yet, in so doing one is but recognizing the rule which governs the hero. Each hero, of the sensational type, must have some distinguishing characteristic for his followers to imitate.

The prominent man in public life is not only imitated, but is constantly hunted by importunate cranks, who desire to obtain from him, some token of recognition. When the heroes are so great that the common people never gain access into their presence, then the worshipper "camps upon their trail," as it were, and, by long waiting and watching, gains the desired end. Such an one was he who followed Tennyson for four hours, in the hope of hearing him utter a few words of wisdom, and whose curiosity was finally rewarded by hearing the great Tennyson say: "You take care of the children while I get some beer."

There is another phase to hero worship, which is far less pleasant to consider, but which displays the indiscriminate adoration of the unthinking crowd. Humanity too often mistaking the sparkling quartz for the pure gold, exalts worthlessness at the expense of true merit. Mozart must lie in a pauper's grave. The public of his time failed to pay tribute to his genius. The public, a century later recognizes his worth, but at the same time, did not

ner the real hero of to-day will have his sepulchre white-washed by future generations.

Notwithstanding this apparent injustice on the part of moderns, hero worship is not, on the whole degenerating. The popular mind, though, at the best, easily influenced, is gradually being educated to a higher standard of criticism.

All men live in the midst of a storm of criticism, which allows only the best to stand. The worship of the best is not harmful, unless carried to an extreme. It is, however, the unrestrained vacillation of hero worshipers among pseudo heroes, which is productive of the most baneful effects upon both parties concerned. The worthy hero will not be injured by this worship. He receives deference, because of his real excellence, and is sensible enough to keep self-possessed. But the would be hero no sooner comes into public notice than he poses as a superior, and grasps wildly and vainly after the delusive phantom of fame. Since he desires no more than his own advancement, and that, at whatever cost to others, hero worship, which serves as the instrument of his fortune, is, for him, an evil.

The present is an age of ax grinding. Few, there are, who have not their own ax upon the huge grindstone of public favor. Yet, among these few are those who may be classed with the real heroes, and with the right kind of hero worshippers. The true hero and the true hero worshipper are one. Both are combined in the honest man. It is usual to think of a hero as a courageous being, who has endured hardship and suffering; yet scarcely ever does one think to look about him for these heroes in every day life. Insignificant as they often appear, the true heroes are the honest men.

What harder task could be assigned a man than to be perfectly honest. Honesty of heart, of principle, and of action, are rarely seen combined at the present time. The principles of an honest man are not worshiped, because the consistent worshipper must make these principles his own; and to do this in the year 1892 means for the majority of people, a radical change. To the business man this would mean the restitution of ill-gotten gain, and the consequent humiliation; to the politician, the revelation of the methods by which he gained his office; to the literary man, the writing of his own productions. Could this reform be established there would be fewer absconders and less political chicanery. There would not appear as did at one time in the Congressional Record, two speeches exactly alike, but purported to have been delivered by different individuals.

People believe the world is becoming better in these respects. To judge by the number of reformers one would suppose this true. But, before arriving at a conclusion, examine these reformers. Find out the motives and in nine cases out of ten they may be classed with the popular heroes, who are wasting energy in endeavoring to make others what they themselves are not nor ever care to be.

Example is the best teacher. Let all reforms begin at home, then they will be of some avail. Let each man make himself a hero. Let him be what he would have others be. Let him do as he would have others do; and then a Diogenes may sleep contented in his tub, with his candle extinguished, for all men will be heroes, each hero will be an honest man, an honest man, the noblest work of God.

'91—J. W. McCrosky resigned his position here as electrician on the 26th, to accept a position with the Westinghouse Electrical and Manufacturing Company at Pittsburg, Pa. He left on the 4th for Chicago where he will attend the