

It cannot be denied that to be showered with praises from a multitude; to catch the approving smile of beauty; the encouragement of power, and to be lauded on every side, are attractions and charms which no ordinary being is capable of resisting. What great orator is there but feels elated, when hearty applause greets his eloquent remarks. Well might we say with Cowper:

"Oh popular applause! What heart of man  
Is proof against thy sweet seducing charms?"

No man or woman can justly be condemned for sensibility to praise. The Supreme Ruler of the Universe is not averse to being praised.

"The love of praise, how'er concealed by art  
Reigns more or less, and glows in every heart.  
The proud to gain it, toils on toils endure,  
The modest shun it, but to make it sure."

Praise is a tribute which every one deserves, who has performed some meritorious service, and to refuse this reward is to do an injustice. Praise is a stimulant to further and nobler exertions, and praise withheld from the deserving, has often checked a promising career; blighted the hopes of the sensitive; and oppressed and cast the shadows of discouragement around others, until they have sunk in the abyss of misfortune.

The desire to have the good of all should be emulated by every one. We can conceive of an individual, so conducting himself in a community, as not to create in the breast of any one, a pang of jealousy or feeling of hatred towards him; but he must necessarily be a sort of non-entity, obsequious and assimilative. Such an individual cannot be popular in the true sense of the word. He goes through the world unmolested like thousands of his stripe, simply, because he aspires to nothing; takes no active part in public affairs, and does nothing of any particular moment to his fellow men around him. We can however conceive of an individual deserving and commanding popular regard and admiration by pursuing a bold honest course, even though he be at times

opposed, on some important question, to a majority in his community. It shows individuality and independence of thought to be so opposed, and, consequently his personal popularity is not in the least weakened, but often enhanced.

But a man acting thus must be no dolt. He must be favored with common sense, which Guizot affirms to be the "Genius of humanity." He must be generous and public spirited. He must also be a man of broad views, and not a bigot of one idea. A man that cannot see the merits of any thing, unless he look through the pages containing the articles of his religious creed, or the creed of his political party, is undeserving of confidence, and unfit to be intrusted with a responsible position.

It matters not so much what a man believes if he be honest in his convictions. An intelligent public opinion will never ostracize anyone for the expression of honest convictions. When we say this, we take in consideration that there is a proper time for everything. Many with a lamentable impetuosity, unfortunate for themselves and those whom they afflict, boldly flaunt their peculiar opinions in the faces of others, whenever an opportunity is offered, thus causing themselves to be regarded in an unfavorable light. Any individual that will take advantage of an audience and impose on them certain religious or other opinions radically different and obnoxious to them, when they have evidently assembled to hear something of a different nature, is deserving of popular condemnation. Throughout the world, we observe men fearless to speak; honest in their convictions, but fated, as it were, to speak at an inopportune moment.

Many persons labor under the delusion that they can only be popular by pampering to the tastes, wishes and opinions of others. Demagogues, and others who would protest against such an appellation, in striving for fame and position, think it necessary to flatter and coax the people, as they would an animal, in order to pro-