

through it and be, not just as they were before, but better, for the experience. And the worst result of hardship appears in idleness, or even partially relaxed energy. For deliberate idleness is the mother of all the vices. It is plausible to argue, that after a time of struggle, one should have a long rest—that after severe pain one should have a season of giddy pleasure—as if to even-up things and give one his due. Even those who ought to know better are occasionally found arguing in that fashion, and unconsciously dropping into a serious mental delusion. Rest is for refreshment, and refreshment is for renewed, and, if possible more vigorous, work; not for idleness. Pleasure is for healthy relaxation, and to be a cure for pain; not an anodyne merely. Systematic loafing is dishonour; and dishonour is the unhappiness of degraded manhood. Anodyne treatment of the ills of life is cowardice; and we don't call a coward a man. All the worse for him if a man does not realize the dishonour or the cowardice of indolence. That circumstance only reveals how far down in the scale of being he has sunk.

There are others, however, who, while not forgetting, do not remember energetically enough. They would feel insulted, if any one should charge them with forgetfulness of the lessons of past experience, or of insensibility to the responsibilities and duties which these lessons entail. Nevertheless they do not fulfil their responsibilities with the enthusiasm which these deserve. They do not give themselves to careful study of the scope of their responsibilities, and of the most creditable and efficient mode of fulfilling them. Through that failure "to remember" at their best, they in reality are guilty of in some sense "forgetting." It was for the enlightenment of that