

Marx Hardy Machiavelli Joyce Austen  
Defoe Abbot Melville Montaigne Cooper Emerson Hugo  
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm  
Garnett Engels Schiller Byron Maupassant Schiller  
Goethe Hawthorne Smith Kafka  
Cotton Dostoyevsky Dostoyevsky Smith Willis  
Baum Henry Kipling Doyle Henry Willis  
Leslie Dumas Flaubert Nietzsche Nietzsche  
Stockton Turgenev Balzac Vatsyayana Crane  
Burroughs Verne Verne  
Curtis Tocqueville Gogol Gogol Busch  
Homer Tolstoy Tolstoy Gogol Busch  
Darwin Thoreau Thoreau Twain Plato Scott  
Potter Zola Lawrence Lawrence Lawrence Harte  
Kant Jowett Stevenson Dickens Hesse Harte  
Andersen Andersen Andersen Burton Harte  
London Descartes Cervantes Cervantes Cooke  
Poe Aristotle Wells Wells Voltaire Voltaire  
Hale James Hastings Hastings Cooke  
Bunner Shakespeare Shakespeare Irving  
Richter Chambers Chambers Irving  
Doré Chekhov Chekhov Shakespeare Irving  
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# **Brave Men and Women Their Struggles, Failures, And Triumphs**

O. E. (Osgood Eaton) Fuller

# Imprint

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Brave sons and daughters of Time  
Pause not on their journey sub-  
lime.

**BRAVE**

**MEN AND WOMEN**

**Their Struggles, Failures, and Triumphs.**

**BY**

**O.E. FULLER, A.M.**

*"Find out what you are fitted for; work hard at that one thing, and keep a  
brave, honest heart."*

## PREFACE

Struggle, failure, triumph: while triumph is the thing sought, struggle has its joy, and failure is not without its uses.

"It is not the *goal*," says Jean Paul, "but the *course* which makes us happy." The law of life is what a great orator affirmed of oratory-- "Action, action, action!" As soon as one point is gained, another, and another presents itself.

"It is a mistake," says Samuel Smiles, "to suppose that men succeed through success; they much oftener succeed through failure." He cites, among others, the example of Cowper, who, through his diffidence and shyness, broke down when pleading his first cause, and lived to revive the poetic art in England; and that of Goldsmith, who failed in passing as a surgeon, and yet wrote the "Deserted Village" and the "Vicar of Wakefield." Even when one turns to no new course, how many failures, as a rule, mark the way to triumph, and brand into life, as with a hot iron, the lessons of defeat!

The brave man or the brave woman is one who looks life in the eye, and says: "God helping me, I am going to [pg 4]realize the best possibilities of my nature, by calling into action the beneficent laws which govern and determine the development of each individual member of the race." And the failures of such a person are the jewels of triumph; that triumph which is certain in the sight of heaven, if not in the eyes of men.

"Brave Men and Women," the title of this volume, is used in a double sense, as referring not only to those whose words and deeds are here recorded, or cited as examples, but also to all who read the book, and are striving after the riches of character.

Some of the sketches and short papers are anonymous, and have been adapted for use in these pages. Where the authorship is known, and the productions have been given *verbatim*, the source, if not the pen of the editor, has been indicated. Thanks are due to the press, and to those who have permitted the use of copyrighted matter.

In conclusion, the editor lays little claim to originality--save in the metrical pieces, and in the use he has made of material. His aim has simply been to form a sort of *mosaic* or variegated picture of the Brave Life--the life which recognizes the Divine Goodness in all things, striving through good report and evil report, and in manifold ways, which one is often unqualified to judge, to attain to the life of Him who is "the light of the world."

THE AUTHOR.

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## I.

### BENJAMIN FRANKLIN.

(BORN 1706--DIED 1790.)

#### HIS FAME STILL CLIMBING TO HEAVEN--WHAT HE HAD DONE AT FIFTY-TWO--POOR RICHARD'S ADDRESS.

The late Judge Black was remarkable not only for his wit and humor, which often enlivened the dry logic of law and fact, but also for flashes of unique eloquence. In presenting a certain brief before the United States Supreme Court he had occasion to animadvert upon some of our great men. Among other things he said, as related to the writer by one who heard him: "The colossal name of Washington is growing year by year, *and the fame of Franklin is still climbing to heaven,*" accompanying the latter words by such a movement of his right hand that not one of his hearers failed to see the immortal kite quietly bearing the philosopher's question to the clouds. It was a point which delivered the answer. In the life of every great man there is likewise a point which delivers the special message which he was born to publish to the world. Biography is greatly simplified when it confines itself chiefly to that one point. What does the reader, who [pg 12]has his own work to do, care for a great multitude of details which are not needed for the setting of the picture? *To the point* is the cry of our busy life.

Benjamin Franklin is here introduced to the reader

#### AT FIFTY-TWO.

What had he done at that age to command more than ordinary respect and admiration?

I. Born in poverty and obscurity, in which he passed his early years; with no advantages of education in the schools of his day, after he entered his teens; under the condition of daily toil for his bread; he had carried on, in spite of all obstacles, the process of self-education through books and observation, and become in literature

and science, as well as in the practical affairs of every-day life, the best informed man in America.

II. Apprenticed to a printer in his native Boston, at thirteen; a journeyman in Philadelphia at seventeen; working at the case in London at nineteen; back to the Quaker City, and set up for himself at twenty-six; he had long since mastered all the details of a great business, prepared to put his hand to any thing, from the trundling of paper through the streets on a wheel-barrow to the writing of editorials and pamphlets, and had earned for himself a position as the most prosperous printer and publisher in the colonies.

III. Retired from active business at forty-six, considering that he had already earned and saved enough to supply his reasonable wants for the rest of his life; fired with ambition to do something for the advancement of science; he had now for six years given himself to philosophical investigation and experiment, among other things demonstrated the identity of electricity as produced by artificial means and atmospheric [pg 13]lightning, and made himself a name throughout the civilized world.

IV. Besides, it must not be forgotten that he had all along been foremost in many a work for the public good. The Franklin Library, of Philadelphia, owes to him its origin. The University of Pennsylvania grew out of an educational project in which he was a prime mover. And his ideas as to the relative importance of ancient and modern *classics* were more than a hundred years in advance of his times.

Such is a glimpse of Franklin at fifty-two, as preliminary to a single episode which will occupy the rest of this chapter. But the episode itself requires a special word.

V. For a quarter of a century Franklin had published an almanac under the *pseudonym* of Richard Saunders, into the pages of which he crowded year by year choice scraps of wit and wisdom, which made the little hand-book a welcome visitor in almost every home of the New World. Now in the midst of those philosophical studies which so much delighted him, when about to cross the Atlantic as a commissioner to the Home Government, he found time to gather up the maxims and quaint sayings of twenty-five years and set them in a wonderful mosaic, as the preface of Poor Richard's world-famous

almanac--as unique a piece of writing as any language affords. Here it is:

### **POOR RICHARD'S ADDRESS.**

Courteous Reader: I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately where a great company of people were collected at an auction of merchants' goods. The hour of the sale not being come, they were conversing on the badness of [pg 14]the times; and one of the company called to a plain, clean old man, with white locks, "Pray, Father Abraham, what think you of the times? Will not those heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to do?" Father Abraham stood up and replied, "If you would have my advice, I will give it you in short; 'for a word to the wise is enough,' as Poor Richard says." They joined in desiring him to speak his mind, and gathering around him, he proceeded as follows:--

"Friends," says he, "the taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners can not ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us; 'God helps them that help themselves,' as Poor Richard says.

"I. It would be thought a hard government that should tax its people one-tenth of their time to be employed in its service, but idleness taxes many of us much more: sloth, by bringing on disease, absolutely shortens life. 'Sloth, like rust, consumes faster than labor wears, while the used key is always bright,' as Poor Richard says. 'But dost thou love life, then do not squander time, for that is the stuff life is made of,' as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting that the sleeping fox catches no poultry, and that there will be sleeping enough in the

grave,' as Poor Richard says. 'If time be of all things the most precious, wasting time must be,' as Poor Richard says, 'the greatest prodigality;' since as he elsewhere tell us, 'Lost time is never found again; and what we call time enough [pg 15]always proves little enough.' Let us then up and be doing, and doing to the purpose, so by diligence shall we do more with less perplexity. 'Sloth makes all things difficult, but industry all easy, and he that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy and wise,' as Poor Richard says.

"So what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. 'Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands,' or if I have they are smartly taxed. 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honor,' as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve; for 'at the workingman's house hunger looks in, but dares not enter.' Nor will the bailiff or the constable enter, for 'industry pays debts, while despair increaseth them.' What though you have found no treasure, nor has any rich relation left a legacy; 'Diligence is the mother of good luck, and God gives all things to industry. Then plow deep, while sluggards sleep, and you shall have corn to sell and to keep.' Work while it is called to-day, for you know not how much you may be hindered to-morrow. 'One to-day is worth two to-morrows,' as Poor Richard says; and farther, 'Never leave that till to-morrow which you can do to-day.' If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be [pg 16]done for yourself, your family, your country, and your king. Handle your tools without mittens; remember, that 'the cat in gloves catches no mice,' as Poor Richard says. It is true there is much to be done, and, perhaps, you are weak-handed; but stick to it steadily, and you will see great effects; for, 'Constant dropping wears away stones; and by diligence, and