HOW CAN LIFE BE MADE A SUCCESS?

THE VIEW THAT WRITERS OF ALL AGES TAKE OF EXISTENCE AND ITS POSSIBILITIES FOR GOOD AND FOR EVIL.

WRITTEN FOR THE SUNDAY REPUBLIC.

"Life lives only in success," is the declaration of Bayard Taylor in "Amran's Wooing." But what is success, and what should be done by the young man who would achieve it? This is something that has been discussed by writers of all the ages since men first did think and write. David, Solomon, the prophets, Jesus, the disciples, and Confucius, Chilo, Cato, Cicero, Demosthenes, Pythagoras, Aristophanes and all others of the ancient sages thought and wrote of the problem of life—not only the mystery of creation, but also of living. And as long as there are men who live and think of living and who see others coming after them the debate on "Life: Its Uses and Abuses" will continue.

"Life lives only in success." But what is success? Is it wealth? Scribe-Meyerbeer says "gold is but a chimera." Is it glory? Smollett says "glory is the child of peril." Is it worldly fame? Mackenzie declares "fame is a revenue payable to our ghosts," and Pope declares "fame is a fancied life in others' breath." Is it power? Shelley says "power, like a desolating pestilence, pollutes whate'er it toches," and Coulton says "power will intoxicate the best hearts, as wine the strongest heads."

Henry Ward Beecher says: "Success is full of promise until men get it; and then it seems like a nest from which the bird has flown." But that is a pessimistic view. Amos Bronson Alcott is more cheerful: "Success is sweet; the sweeter if long delayed, and attained through manifold struggles and defeats." Perhaps Disraeli takes the modern-day view: "Success is the child of audacity." Seneca declared long years ago that "Success consecrates the foulest crimes," and noble Ruskin—who might have been excused had he been habitually a cynic and pessimist instead of being only occasionally so—declared: "Success signifies always so much victory over your neighbor and to obtain the direction of his work and to take the profits of it." Thomas Carlyle takes a more idealistic—but is it a better recognized—view: "Success? If the thing is unjust, thou hast not succeeded."

But whatever this success—whether it be real or chimera—it is what the world is struggling for, and what it will continue to struggle for. So, how to go about it?

Timely Beginning, and Proper Training.

* * * The spirit of youth
That means to be of note begins betimes,

Shakespeare make Antony say. An old saying is that "the early bird catches the worm"; but Shakespeare, perhaps, voiced the doubt of mankind as to how one could be assured in advance that himself was not the worm when he made Friar Laurence say to love-impatient Romeo, "Too swift arrives as tardy as too slow." But as the world does not wait, and even the longest life "is scarce the twinkle of a star in God's eternal day," as Bayard Taylor puts it, and "a man's life's no more than to say 'one,'" as Hamlet puts it, there is need for timeliness in beginning the struggle for success. When to begin—at what age, and at what call—is perhaps open to debate, but there is a proverb which says: "He that is not handsome at 20, strong at 30, rich at 40, nor wise at 50, will never be handsome, strong, rich or wise." The consensus of opinion, however, seems to be that the best time to begin is the present, for, as Samuel Johnson declares, "the present hour alone is man's." Cowley goes even further and declares:

To-morrow will I live, the fool does say.
To-day itself's too late; the wise lived yesterday.

But to-morrow is gone, and

To mourn a mischief that is past and gone
Is the next way to draw new mischief on,

according to Shakespeare.

"Ivory does not come from a rat's mouth," is the way in which an old Chinese proverb expresses the theory that "you cannot make a silk purse out of a sow's ear." All of which is another way of saying that the material must be in the man or thing before the desired result can be secured. This does not mean that to achieve success it is necessary to be born to success; many instances tend to prove almost that the reverse of this is the rule, and Carlyle's theory is:

"From the lowest depth there is a path to the loftiest height." It is rather an argument that men should consider their own capacities and suit their avocations to them. Something may be done in the way of enlarging one's capacities by study and training. Goethe declares that "to serve from the lowest station upward is in all things necessary"; and thus may one so enlarge himself by experience that amends can be made for lack of natural fitness. The practice of making poor choices of profession is not a new one. In "Richard III" Shakespeare says:

The world is grown so bad
That wrens make prey where eagles dare not perch.

And Pope, a century later, said, in his "Essay on Criticism," "Fools rush in where angels fear to tread."

Ruskin thus expresses his appreciation of the value of training: "In the exact proportion in which men are bred capable of warm affection, common sense and self-command, and are educated to love, to think and to endure, they become noble, live happily, die calmly, are remembered with perpetual honor by their race, and for the perpetual good of it." And again Ruskin says: "To make a boy despise his mother's care is the straightest way to make him despise his Redeemer's voice; and to make him scorn his father and his father's house, the straightest way to make him deny his God and his God's heaven." Carlyle declares: "To learn obeying is the fundamental art of governing." "He that has been taught by himself has had a fool for a master," declared sour old Ben Jonson. Others may not care to make the statement so broad, and perhaps Jonson only meant that a man who went beyond himself, both in teaching and in learning, was a fool. Francis Quarles's precept is: "Read not books alone, but men; and amongst them chiefly thyself; if thou find anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than deceitful sweetness." Bacon's advice is: "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." Professor John S. Blackie's advice to young men is to "read nothing that you do not care to remember, and remember nothing that you do not mean to use."

An essential part of training for any position is the cultivation of self-control. Thomas a'Kempis declares: "He that hath gained an entire conquest over himself will find no mighty difficulties to subdue all other opposition." J. M. Barrie describes temper as "a weapon that we hold by the blade." Burns says:

Reader, attend—whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole
In low pursuit;
Know prudent, cautious self-control
Is wisdom's root.

Ceaseless Industry and Undiscouraged Perseverance.

Fitness and training, however, will prove useless if there is not in the man the element of industry and perseverance.

When thou dost purpose aught within thy power
Be sure to do it, though it be but small,

is the advice of George Herbert. Ben Franklin, the first great American adviser of perseverance and industry, points out through "Poor Richard" that: "Industry is the parent of success. * * * Industry is the parent of virtue. * * * Industry need not wish." "Indolence and stupidity are first cousins," declared Rivarol. "Indolence is the paralysis of the soul," says Lavater. "Indolence is the sleep of the mind," said Vauvenargues. Devout Watts says:

In works of labor or of skill
I would be busy, too;
For Satan finds some mischief still
For idle hands to do.

"He that tilleth his own land shall have plenty of bread," says the Bible. "Health lies in labor, and there is no royal road to it but through toil," said Wendell Phillips; and as "a sound body" is, in spite of the instances in history that contradict the theory, still regarded as the only home for "a sound mind," the preservation of health is an essential. "To live is not to breathe; it is to act," declares Rousseau. Shakespeare urges both labor and timeliness when he says, in "Henry VI":

Now 'tis the spring, and weeds are shallow-rooted;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry.

Sarah J. Hale argues, in "Iron":

Honest strength and radiant beauty—
These were one in Nature's plan;
Humble toil and heavenward duty—
These will form the perfect man.

"Nothing is impossible to industry," declares Periander of Corinth. Cowper urges the value of action as against mere dreaming when he writes:

* * * Dreams after dreams ensue,
And still they dream that they shall still succeed
And still are disappointed.

Franklin teaches the same lesson when he says: "He that lives upon hopes will die fasting." An old, unidentified English writer says: "He that is tied with one single hair, if he has not the resolute struggle would break, is prisoner only to his own sloth; and who would pity his thraldom?" "Indecision and delay are the parents of failure," says Canning. Procrastination, which can at best be called only slothfulness, is thus discussed by Young: "To-morrow is a satire on to-day, and shows its weakness." And by C. F. Weisse: "'To-morrow, to-morrow, only not to-day,' lazy people always say."

To-morrow you will live, you always cry.
In what far country does this morrow lie?

asks Cowley. In another place, Cowley says:

Our yesterday's to-morrow now is gone,
And still a new to-morrow does come on.
We by to-morrow draw out all our store,
Till the exhausted well can yield no more.

"Sloth never arrived at the attainment of a good wish," declares Cervantes, and Ben Franklin says: "Sloth makes all things difficult, but industry all things easy."

Economy of Labor and Money, Concentration.

But while Franklin insists upon industry he never urges slavery. "Drive thy business, let not thy business drive thee," is the sum of his whole teaching. Balzac advises against worry and wasted energy when he says: "Our worst misfortunes never happen, and most miseries lie in anticipation." "It's no use pumping a dry well" is the way in which an old proverb has it.

A sermon on economy is preached in these few words by George Eliot: "It's no use filling your pocket full of money if you have got a hole in the corner." The necessity for concentration of effort is urged by Guicciardini, who says: "Affairs that depend on many rarely succeed." "To one thing at a time" is the advice of Chancellor Thurlow. "Rays must converge to a point in order to glow intensely" is the way in which Blair expresses it. George Herbert says:

* * * The sure traveler,
Though he alight sometimes, still goeth on.

"I have always observed that to succeed in this world a man must seem a fool, but be wise," declares Montesquieu; while Cato centuries ago said: "To succeed in the world it is much more necessary to be able to diagnose a fool than a clever man." Whether Cato had a mind upon the "plucking of the fool"—in those days he is sometimes called the "lamb"—does not appear. "He that has a head will not want a hat" is the homely phrase of an old proverb, but Bruite claims that wisdom need not be always present, when he says: "He who never in his life was foolish was never a wise man." Hitopadesa is credited with this: "He whose understanding can discern what is, and judge what should or should not be applied to prevent misfortune, never sinketh under difficulties." Discernment is thus extravagantly described by Butler:

He could distinguish and divide
A hair 'twixt south and southwest side.

"Intellect annuls fate; so far as man thinks, he is free," declares Emerson. "Intellect is not speaking and logicising; it is seeing and ascertaining," declares Carlyle. "Sometimes a fool speaks reasonably," declares Horace; but Carlyle points out that it is safer to follow even the mistakes of a wise man than the truths of a fool. "For the wise man," he says, "travels in lofty, far-seeing regions; the fool in low-lying, high-fenced lanes; retracing the footsteps of the former, to discover where he deviated, whole provinces of the universe are laid open to us; in the path of the latter, granting even that he has not deviated at all, little is laid open to us but two-wheel ruts and two hedges." M. de Montlosier points out a dangerous rock in the channel when he says: "To place wit before good sense is to place the superfluous before the necessary." "Knowledge," says Emerson, "comes by eyes always open, and working hands; and there is no knowledge that is not power." "Wisdom makes but a slow defence against trouble, though at last a sure one," declares Goldsmith, while J. G. Holland declares: "The heart is wiser than the intellect." "How prone to doubt, how cautious are the wise!" declares Homer in his Odyssey. Pope asks:

* * * What is it to be wise?
'Tis but to know how little can be known,
To see all others' faults and feel our own.

Confucius, according to E. A. Bowring's translation, says:

Wouldst thou think wisely and with pleasure
Pass the days of life's short measure!
From the slow one counsel take,
But a tool of him ne'er make;
Ne'er as friend the swift one know,
Nor the constant one as foe.

Wordsworth declares:

Wisdom is oftimes nearer when we stoop
Than when we soar.

Bayard Taylor speaks this great truth in "The Wisdom of Ali":

By wisdom wealth is won,
But riches purchased wisdom yet for none.

Caution in Preparation, Boldness in Execution.

Caution—which includes a due amount of secrecy—is a part of wisdom, and especially so in business. Emerson's description of "the man who rules" is "he whose word and deed you cannot predict, who answers you without any supplication in his eye, who draws his inspiration from within and draws it instantly." An old Portuguese maxim says: "Drink nothing without seeing it; sign nothing without reading it." Professor Blackie's theory is: "Healthy action is always a balance of forces; and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad." Ovid's advice is to "keep a mid course between the two extremes." La Rochefoucauld declares "silence is the best resolve for him who distrusts himself," and Zacharia says "Silence is the sanctuary of discretion; it not only conceals secrets, but also faults." But there is such a thing as overdoing caution. "He who considers too much," says Schiller, "will accomplish little." Burke advises against too much conservatism in this wise: "When the reason of old establishments is gone, it is absurd to keep nothing but the burden of them. This is superstitiously to embalm a carcass not worth an ounce of the gums that are used to embalm it."

"He was a bold man that first ate an oyster," declared Dean Swift. But boldness as well as caution is necessary if success is to be achieved. Caution and boldness can well work together; their combination is only an exemplification of the wisdom of the advice: "Be sure you are right, then go ahead." And when you start to go, go. Bacon's idea is: "When things are once come to the execution, there is no secrecy comparable to celerity, like the motion of a bullet in the air, which flieth so swift that it outruns the eye." "He who is firm in his will molds the world to himself," says Goethe.

In vain does the mill clack,
If the miller his hearing lack,

is Herbert's warning against turning a dull ear to the call of fortune; for all agree that

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in misery.

Success or failure depends largely upon one's ability to take this tide at its flood—to recognize the opportunity when it comes. Carlyle declares: "To no man does Fortune throw open all the kingdom of this world and say: It is thine; choose where thou wilt dwell! To the most she opens hardly the smallest cranny or dog-hutch, and says, not without asperity: There, that is thine whilst thou canst keep it; nestle thyself there, and bless heaven!" But the thing to do is to take what is offered and make the most of it; who knows but that the "smallest cranny or dog-hutch" may lead to a kingdom?

If man come not to gather
The roses where they stand,
They fade among their foliage,
They cannot seek his hand,

says Iglesias, according to Bryant's translation.

"He that goes a-borrowing goes a-sorrowing" says one proverb, and another says "he that is surety for another is never sure himself." "Sins and debts are aye mair than we think them," declares an old Scotch proverb, and Johnson re-enforces the argument thus: "Small debts are like small shot—they are rattling on every side, and can scarcely be escaped without a wound. Great debts are like a cannon of loud noise, but little danger."

Difficulties will come, and may as well be expected and prepared for. "Some falls are means the happier to rise," says Shakespeare. "Difficulties are meant to rouse, not discourage," declares Channing. "Difficulties are things that show what men are," says Epictetus. "Remember, your failures are the seed of your most glorious success," declares an anonymous writer of the last century; "despond if you must, but don't despair." "We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes," declares A. B. Alcott. "We learn wisdom from failure much more than from success," declares Smiles; "we often discover what will do by finding out what will not do; and probably he who never made a mistake never made a discovery." But Coleridge declares that "to most men experience is like the stern lights of the ship, which illumine only the track it has passed," and throw no light ahead for future guidance.

Philosophy, Address, Honesty, Individuality.

"When things are at their worst they will mend" is an old proverb that is a sermon on philosophy in nine words. And philosophy is necessary if one would breast the difficulties of life and, surmounting them, succeed.

Take the showers as they fall * * *
Enough if at the end of all
A little garden blossom,

is Tennyson's advice. Percy says:

Since grief but aggravates thy loss,
Grieve not for what is past.

John Armstrong declares, in his "Art of Preserving Health,"

This restless world
Is full of chances which, by habit's power,
To learn to bear is easier than to shun.

Benjamin Disraeli takes this calm view: "The world is a wheel, and it will all come round right." Bolingbroke sees the only true happiness in the philosophy that is builded upon consciousness of duty well done: "He alone is happy, and he is truly so, who can say, 'Welcome life, whatever it brings. 'Welcome death, whatever it is.'"

Appearances count for much. "Dress has a moral effect upon the conduct of mankind," declares Sir J. Barrington. Suavity also counts for much. "Fair words gladden so many a heart," says Longfellow. "Good words are better than bad strokes," says Shakespeare. But it is well to be sparing with words. "For words are but wise man's counters," says Thomas Hobbes, "they do but reckon by them—but they are the money of fools." And Pope says:

Words are like leaves, and where they most abound
Much fruit of sense is rarely found.

And he who talks much must needs say somewhat that he would rather had been left unsaid; and "it is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken," says Menander. The best that can be hoped for is that one may acquire some friends and a few enemies. "He who pleased everybody died before he was born," says an old proverb; and Hazlitt declares that "he will never have true friends who is afraid of making enemies."

Honesty of word and purpose is conceded to be a requisite to substantial and worthy success, although Professor Wilson points out that "he that speaks the truth will find himself in sufficiently dramatic situations." Some one has said that he who lies must needs have a good memory to keep his lies from treading on each other; and Pope puts the matter in these words: "He who tells a lie is not sensible how great the task he undertakes, for he must be forced to invent twenty more to maintain that one." "Sin," says Holmes, "has many tools, but a lie is the handle which fits them all." Care in making promises, and equal care in keeping them, is one of the virtues of honesty, and is also a valuable financial asset. "He that hath care of keeping days of payment," says Lord Burleigh, "is lord of another man's purse." "He that promises too much means nothing," is an old maxim, and perhaps it was the knowledge of that fact which led Shakespeare to remark through the mouth of Bassanio in "The Merchant of Venice":

I like not fair terms, and a villainous mind,

when Shylock named the terms of his "merry loan."

Self-confidence and a knowledge of power usually go hand in hand with strong individuality. Kept within reasonable bounds, this is valuable; Carlyle says, "The fearful unbelief is unbelief in yourself." Sometimes—very often, in fact—this trait reaches that point of development which is called egotism. Frequently it is expressed by eccentricities of dress or behavior. "Singularity shows something wrong in the mind," says Clarissa. "He that is full of himself is very empty," says a proverb. "He who comes up to his own idea of greatness must always have had a very low standard of it in his mind," says Hazlitt. "He who thinks his place below him will certainly be below his place," says Saville. "He that is the inferior of nothing can be the superior of nothing, the equal of nothing," says Carlyle. La Rochefoucauld sarcastically says: "We seldom find any persons of good sense except those who are of our opinion." In a similar vein, La Fontaine says: "We always take credit for the good, and attribute the bad to fortune." Frederick Locker, in "The Jester's Plea," says:

And many are afraid of God,
And more of Mrs. Grundy.

Taking Advantage, and the Sum of It All.

"It's them as take advantage that get advantage i' this world, I think; folks have to wait long enough before it's brought to them," says George Eliot. But there are differences in advantages; some are fair, some are unfair. The taking of one fair advantage is advised in these words of Jean Paul: "To love early and marry late is to hear a lark singing at dawn and at night to eat it roasted for supper." Ben Jonson urges the taking of advantages for mercenary purposes when he says:

Get money; still get money, boy,
No matter by what means.

Butler, in "Hudibras," suggests the value of Jonson's advice when he asks:

For what is worth in anything
But so much money as 'twill bring?

But, in the matter of money, the more man gets the more he seems to want. As Young says:

* * * Like our shadows,
Our wishes lengthen as our sun declines.

However, there are some who hold other views of the chief aim of life; and these, should they have the choice, would, in the language of "Anne Page," in "The Merry Wives of Windsor"—who, however, referred to the matrimonial choice made for her,

* * * Rather be set quick i' the earth
And bowled to death with turnips.

Wandering between two worlds, one dead,
The other powerless to be born,

The puzzle of life and what to do with it is a great one. Horace Walpole, in a letter to Sir Horace Mann, declared: "The world is a comedy to those who think, a tragedy to those who feel." One cannot but feel that there is so much to do that it were futile for one life to attempt it, and that the only certain thing is—failure. But there is encouragement in the proverb, "he that does what he can does what he ought," and there is more encouragement in Bulwer-Lytton's words: "In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail."

And then, when all has been done that can be done? Alice Carey says:

I hold that a man had better be dead
Than alive when his work is done.

Take it all in all—wade through books, ancient and modern—study life and crystallize observations into thought and words—dissect precepts and digest proverbs—no better, nobler, more comprehensive rule of life has ever been laid down than that given the world by Shakespeare, who spoke through the dumb lips of his puppet, Polonius, directly into the deaf ears of his other puppet, Laertes, and, indirectly, into the thinking mind and throbbing heart of all the manhood of all the world:

Be thou familiar, but by no means vulgar;
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledg'd comrade. Beware
Of entrance to a quarrel; but being in,
Bear 't, that the opposer may beware of thee.
Give every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy; rich, not gaudy;
For the apparel oft proclaims the man. * * *
Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

SOME THINGS IT IS WELL FOR YOUNG MEN TO DO.

It is well to be careful of one's company; Franklin says: "He that lives with cripples learns to limp," and "he that lives with wolves learns to howl."

It is well to be just; an ancient motto says: "The just man will prosper in spite of envy."

It is well to be generous; Goethe says: "He who does nothing for others does nothing for himself"; Plato says: "He who spends himself for all that is noble, and gains by nothing but what is just, will hardly be notably wealthy or distressfully poor."

It is well to be reasonable; Hare says: "Instead of watching the bird as it flies above our heads, we chase his shadow along the ground; and, finding we cannot grasp it, we conclude it is nothing."

It is well to be honest; Ruckert says: "He who says 'I sought, yet I found not,' be sure he lies; he who says, 'I sought not and found,' he deceives; be sure he deceives; he who says 'I sought and found,' him believe—he speaks true."

It is well to be firm; Spurgeon says: "When the sheep is too meek, all the lambs will suck it."

It is well to be brave in misfortune; Goethe says: "In spite of all misfortune, there is still enough to satisfy one."

It is well to be neither too expectant nor too apprehensive; Schopenhauer says: "In the good as well as in the evil of life, less depends upon what befalls us than upon the way in which we take it." La Rochefoucauld says: "We should desire few things with eagerness if we well knew the worth of what we are striving for."

It is well to carefully cultivate tastes; Ruskin says: "Tell me what you like, and I will tell you what you are."

It is well to study human character; Bodenstedt says: "In the face of every human being his history stands plainly written, his innermost nature steps forth to the light; yet they are the fewest who can read and understand."

It is well to "brush up against the world"; Goethe says: "Talent forms itself in secret; character in the great current of the world."

It is well to be never cast down; Elizabeth Barrett Browning says:

"Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labor done."

THE PARIS EXPOSITION OF 1900

OLD PARIS: RUE DES VIEILLES ECOLES.

OLD PARIS: RUE DES REMPARTS.

THE PALACE OF THE NAVAL AND MILITARY WAREFARE: GENERAL VIEW FROM THE RIGHT BANK OF THE SEINE.

THE ADDRESS MONOSYLLABIC.

From the Chicago Chronicle.

IN these days of turgid eloquence, when public speakers seem to vie with one another to see how many triple-jointed words they can lug into a speech, and seem to scorn the strength and beauty of short words, an address delivered many years ago by A. P. Edgerton of Ohio has peculiar weight, and is an eloquent argument in favor of short, direct methods of speech. Mr. Edgerton is a former member of Congress, and was Civil Service Commissioner under President Cleveland. The address was delivered in 1882 at the commencement of the Fort Wayne High School, in Indiana, and while it was impromptu and not at all a studied effort at monosyllabic diction, each of the words it contains is a monosyllable. Not only that, but as an oratorical effort it ranks high. The address is as follows:

"This day we close for the year the Fort Wayne free schools, and we now part with you, the girls and boys we are no more to teach.

"I say, girls and boys, for when three score and ten years have come to you you will be glad to have your friends say that health and peace of mind have kept your hearts warm; that you wear no brow of gloom, are not borne down with age, but still, in heart, are 'girls and boys.'. When these years come, and I hope they will come to all, the tide of time will roll back and tell you of your schooltime days, when the fair, the kind and the true found love, but the false heart found no friend, nor tongues to praise. These days bring rich gifts to age, and when you shall cease to think of them your fire has burned low and your light has gone out. You have been here taught in the hope that the free schools of Fort Wayne would help to make you of use to your friends and to the world, would give you faith in all that is good and true, and lead you to seek work, for that you must seek and do if you would have a good name, wealth, a home, a charge to keep or a trust to serve. Go forth with a bold, true heart to seek the work for you to do.

"Keep in mind that the hours to work run through each day and that God's great law of life is, 'In the sweat of thy face shalt thou eat bread.'

"Now, for you, young man, this truth is told.

"Go where you will through the world and you will find on the front door of shops and mills, or stores and banks, and on ships, on farms, on roads, in deep mines where men toil for wealth; where laws are made that make some men too rich and men of worth and work through all our land too poor; where men by law are taught to plot with sin, to spurn the right, that charge and cost and spoil may make old 'Quirks's' law firms rich; where law is so plead that the Judge must guess to find what's law; where quacks most fight o'er sick men's pains and dead men's bones; where types are set and none to mind the proofs; where priests do preach and pray and where schools are taught this sign: 'Brains Will Find Work Here.'

"Don't fear. Step up and ask for work; brains will get it. Don't let 'I dare not wait, or I would'—like the cat that loves fish, but dares not wet her foot.

"If it be said, 'What can you do? Will you learn a trade? say, 'I have none, but I can learn one and put brains in it.' When you go to a place where brains should hunt for work and be sure to find it, it may be said to you, 'Do you see that plow? Can you hold and drive it deep?' That plow, in its wise use, gives all men food.

"Do you see that wheel and that crank and those shafts and that press, and do you hear the rush and the hiss of the steam which moves them? Can you make and hold and run them? Can you build and drive the works and wheels which make the wealth of the earth and cause it to roll and to float to and fro from place to place, where it is the best for man to use it?

"Can you spin the thread and weave it which makes robes for Kings and silks for the rich and vain, and dress for the poor, and all that skill and art have wrought by loom and hand for man's use?

"These things are all shot through with threads of light—the light of mind and art and skill, which shines each day more bright, and dims all the old by some new found light as the years go on."

TEN BEST POEMS.

THE late Charles A. Dana liked good poetry and was conceded to be a first-class judge of the literary value of verse. He said that the best ten short poems in the English language are Shakespeare's sonnet, "When in Disgrace," Burns' "Bannockburn," Blake's "The Tiger," Scott's "Pibroch of Donald Dhu," Tennyson's "Bugle Song," Milton's "When I Consider," Campbell's "Hohenlinden," Emerson's "Brahma," Thackeray's "At the Church Gate" and Kipling's "Gunga Din."

This is interesting merely as the estimate of an excellent judge of good literature, but it will hardly find acceptance as the view of the average reader. It may be added also that James Whitcomb Riley, who certainly deserves to rank pretty close to the ten immortals named by Mr. Dana, says that his favorite poem, the one which he would place before all others in English, is a fugitive bit "Brave Love," which has been attributed to Mary Kyle Dallas and other writers, both in England and America.