HEADING FOR VICTORY

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ORISON SWETT MARDEN

HEADING FOR VICTORY
OR
GETTING THE MOST OUT OF LIFE

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GETTING THE MOST OUT OF LIFE

By

ORISON SWETT MARDEN

"In America the instances in which men have risen from the most humble beginnings to the most fabulous destinies, are more striking and more numerous than anywhere else.

" 'Everybody Ahead' is the national motto. The universal ideal of the American people seems to be success."

—DR. MAX NORDAU.

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No. 2

To every soul resolved not to make a daub out of the life which the Creator intended for a masterpiece.

TO those who are determined to make their lives count; who are not satisfied with a cheap success, and who will never cease striving until they have lifted themselves up to the level of their highest gift, this book is dedicated.

It is dedicated to all who believe that a lowly beginning is no bar to a grand career, and that there is no chance, destiny or fate that can thwart a determined soul; to all who believe that there is a better life aim than dollar-chasing, and that everybody ought to be happier than the happiest now are.

"Heading for Victory" is also dedicated to the men who have won out,—the John Wanamakers, the Charles M. Schwabs, the Judge Lindseys, the Edwin Markhams, the Hudson Maxims, the Luther Burbanks, the hundreds of other successful men in the various occupations and professions who have testified to the inspiration and help they have received from the Marden Books; and to the

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thousands who thank the author for giving them the first glimpse of possibilities which they did not before realize they possessed, and the discovery of which proved turning points in their careers.

This book is dedicated to every man and woman who is determined to make a worthy contribution to the world; to make it a little better, a little cleaner, a little decenter place to live in.

ORISON SWETT MARDEN

CONTENTS

	PAGE
Training for Masterfulness or Backing up the Brain	1
How to Measure Your Ability	24
Until a Better Man Comes Along	44
Foundation of Success	53
Timidity and Sensitiveness—How to Overcome	73
To Be Great, Concentrate	104
Make To-day a Red Letter Day	116
Can You Finance Yourself?	136
Are You an Original or a Duplicate	160
The Quality which Opens all Doors—Courtesy	174
Why Can't I do it?	199
You Can But Will You?	216
How to Talk Well—A Tremendous Asset	229
Are You a Good Advertisement of Yourself?	250
Put Your Best into Everything	263
The Man with Initiative	277
The Climbing Habit	289
Enthusiasm, the Miracle Worker	299
Choose a Life Motto	310

CONTENTS

	PAGE
KEEP SWEET	324
COURAGE AND SELF-FAITH—HOW TO CULTIVATE THEM	344
THE WILL THAT FINDS A WAY	360
TAKING HABIT INTO PARTNERSHIP	376
HOW MUCH CAN YOU STAND? OR, YOUR GIVING UP POINT	398
HONESTY, THE CORNERSTONE OF CHARACTER	414
WORRY, THE SUCCESS KILLER—HOW TO CURE	431
SUCCESS AS A TONIC	446
WILL IT PAY TO GO TO COLLEGE—IF SO, WHERE?	459
BREVITY AND DIRECTNESS	487
WHAT OTHER PEOPLE THINK OF YOU AND YOUR CAREER	498
WHEN DISCOURAGED—WHAT TO DO	508
THINK OF YOURSELF AS YOU LONG TO BE	523

TRAINING FOR MASTERFULNESS OR BACKING UP THE BRAIN

With rare exceptions, the great prizes of life fall to those of stalwart, robust physique.

Nature demands that man be ever at the top of his condition. He who violates her laws must pay the penalty though he sit upon a throne.

Many a man pays for his success with a slice of his constitution.

Pile luxury high as you will, health is best.

Julia Ward Howe.

If a weak, devitalized, feeble body doesn't respond to the ambition, even genius and the greatest industry cannot accomplish much.

I have only one counsel for you—Be Master.

Napoleon.

WELL might Emerson exclaim, "Give me health and the day and I shall make the pomp of emperors look ridiculous!"

The foundation of all success and of all happiness lies in robust health. Health means confidence, assurance; it means hope; it means courage; it means faith in one's self and faith in others. Health means virility, forcefulness, masterfulness. It means larger opportunity, greater possibilities. Health means initiative, efficiency, success, happiness. In short, everything we live for is so de-

pendent upon good health that it becomes our first duty to keep ourselves in a superb physical condition.

Keeping physically fit to do the greatest thing we are capable of doing is the first great success commandment.

It is not enough to be free from pain or distressing symptoms of any kind. The health that counts is superb health, vigorous robust health, health which radiates force, buoyancy, virility, vim, initiative, magnetism. It is the sort of health which gives sparkle to the eye, elasticity to the step; the health which sharpens the wits and puts iron in the blood and lime in the backbone, sunshine into the disposition. It is the *bubbling over* quality of health which counts. This is what gives sprightliness to youth and joy and gladness to life.

What else is so grand as to stand on life's threshold, fresh, young, hopeful, with a consciousness of power equal to any emergency—a master of any situation? The glory of a young man is his strength.

How the world of our dreams changes the moment we are indisposed or feel ill! How quickly our bright pictures grow dull and a film obscures our ideals! Our ambition oozes out; discouragement overshadows the whole life. When the vitality drops, all the mental faculties are sick, too, and put on mourning. The whole life is in shadows.

Oh, to be strong, to feel the thrill of life in every nerve and fiber in middle life and old age as in youth; to exult in mere existence as boys do when they are gliding over fields of ice in the crisp and bracing air of winter!

This superabundance of life, more than you think you shall ever need, is a reservoir which is to last eighty or a hundred years; and when you are fifty or sixty and life comes to its greatest interest, scope, usefulness, and activity, then you will not admit, however temperate and disciplined you have been, that you have one ounce too much of vitality of body or brain for what lies before you and which your whole soul longs to attain.

We are not superbly equipped for our life work unless we keep ourselves in this superb condition. It is the surplus in the bank, the reserve capital that counts in hard times, in financial straits. It is this little surplus that so often saves business men from failure, in emergencies. It is the health surplus, the reserve in the physical bank, that protects us from bodily bankruptcy in times of great mental stress, physical strain in great emergencies.

When visiting the shipyards on the Clyde I was intensely interested in watching a huge machine which punched holes through great thick plates of steel and iron. The steel fingers of the machine would push their way through the solid steel plates as quietly and easily as a cook pushes her fingers through a piece of soft dough. There was not a

quiver or a shake in any part of the machinery. The secret of this quiet energy was the enormous reserve, the great momentum, stored in a huge balance wheel. In this lay the power which was behind the apparent miracle wrought by the steel fingers. It is a large physical reserve which enables a human being to do great things with apparent ease, to go through great crises, to meet sudden emergencies easily without straining or striving.

A superb personality plays a tremendous part in a successful career, and there is no one thing which will improve one's personality so much as surplus health.

Personal magnetism, which is such a great factor in success, is largely physical. It depends to a great extent upon physical reserves. Magnetism cannot be forced. It is a radiation of conscious power. The better the health, the greater the magnetic attraction of the man or the woman.

"No man is in good health," said Thomas Wentworth Higginson, "who cannot stand in the free air of heaven, with his feet on God's free turf and thank his Creator for the simple luxury of physical existence." This is the sort of abounding health which makes one forceful, radiant, magnetic, full of joy, life, power.

To start out on an active career without putting one's self in a superb physical condition would be like trying to use a great electric power plant with

most of the dynamos out of commission through short circuits, burn outs, etc.

Who can ever estimate the terrible suffering from thwarted ambition, from dwarfed lives, dwarfed achievements, from genius being forced to do the work of mediocrity, to say nothing of the discomfort and pain, which have resulted from poor health, from depleted vitality!

"There is no kind of an achievement equal to perfect health. What to it are nuggets or millions!" cried Carlyle, whose own life was made wretched and career dwarfed by ill health.

Think of a man with Carlyle's brain being the victim of a dyspeptic stomach! Notwithstanding his great mental output, think of the tremendous loss of brain power, nerve energy, and the irritation and suffering caused this man, largely from the lack of knowledge of how to take care of himself, how to live!

When some one was congratulating Mrs. Carlyle on the work of her famous husband, she said: *"But think, man, what he would have done, if he had had a digestion!"*

Health is the first wealth. There is nothing which pays a human being so well, which so multiplies his power, as to keep in robust, vigorous health.

When the blood is pure through eating pure food scientifically prepared, through right living habits and right thinking, we are in little danger

from the multitude of health enemies that might otherwise attack us.

The amount and quality of our blood depends almost entirely on our food. The Napoleonic maxim, "An army moves on its stomach," is as true of the individual as of an army.

We know how going without food, even for a day or two, unless we are used to fasting, cuts down one's physical vigor and also the vigor of the mental faculties. The brain gets an immense amount of credit which really should go to the stomach.

Physical vigor is the basis of mental power. It is not always the better brain, but *the better-nourished brain, the best backed-up brain,* that achieves the most.

The brain can not give out anything which is not passed up to it from the blood, and the purity of the blood depends not only upon the right kind of food, but upon right life habits, pure air and sunlight, healthful recreation, plenty of play, joy, gladness, and harmony of life.

The brain, courage, confidence and determination are not supported by poor, thin, vitiated blood. When the vitality of the brain is depleted there is nothing to back up the faculties or to buttress the ambition. They all drop to correspond with the vitality of the brain, which is only equal to that of the rest of the body.

While it is impossible to develop intelligence

directly by upbuilding the body, yet physical vigor arouses, and makes keener and sharper all of the mental faculties, so that if you keep your body in a superb condition your brain will also be in a superb condition, capable of doing the maximum of its greatest and best possible work. In other words, the better animal you are, the more intelligent, the greater achiever you will be.

Theodore Roosevelt is a remarkable example of what the harmonious coöperation of body and brain can accomplish. Mr. Roosevelt knows perfectly well that the basis of all achievement is a robust physique, enduring vitality. He knew this at the start, and, when a delicate youth, he diligently and systematically applied himself to the upbuilding of a vigorous body. This is the secret of his marvelous force, his tireless energy, his many and varied accomplishments.

There are numerous instances to show that a nursed weakness will often outlast an abused strength. I know people who were born delicate, who, because of inherited weakness, have been forced to take such good care of themselves, to be so systematic and careful in their living habits, that they have lived much longer and accomplished a great deal more than many of their friends and associates, who had such vigorous health at the start that they actually abused it because they thought they could stand almost anything. Later, they found, to their cost, that the

spendthrift of health is the worst, the most foolish and reckless, of all spendthrifts.

Although most of our college students are a healthy, athletic lot of young fellows, it is pathetic to see the tremendous efforts made by some of them, who neglect college sports in order to give more time to study. While grinding for higher marks, for higher rank, these cadaverous, devitalized students sap their bodies to feed their brains. They do not take half enough exercise; they get little play or fun in their college life, and worse still, they do not eat enough, and what they do eat often is not the right kind of food. The result of this is frequently a physical breakdown.

Whatever lessens physical strength or injures the health, sooner or later enfeebles the mind and makes for inefficiency. A large part of the poor work of the world is done because people do not keep themselves in a fit condition to do superb work. No one can do the best of which he is capable unless he feels fit, and the kind and quality of his food, his manner of partaking of it, his habits, regularity of exercise, of recreation, of sleep, his mental habits, all these things have a tremendous influence upon his health.

It takes a giant to do a giant's work. No matter how able your brain, if you don't make the stomach, the lungs, and the other bodily organs its allies, if you don't back up your brain in every possible way, you won't get the results you desire.

Many people to-day *are getting second-class results from first-class brains, because they are not backed up by good health, a strong physique.*

Everywhere we see men and women with splendid natural ability, fine brains, doing inferior work; their one hundred per cent. ability is producing only fifty per cent. results on account of low vitality, poor health.

Most of the prizes of life fall to the strong, the physically vigorous, the men and women who back their brains with capacious lung power and fine physical stamina. Nothing else can take the place of these success factors. Breeding cannot, talent cannot, education cannot. Weakness of any kind cripples you, puts you at a great disadvantage. It will appear in everything you do. You cannot disguise it; you will fall as far below your highest possible success as you fall below the health line. Physical weaklings do not make good leaders, good executives, and as a rule they must march in the ranks of mediocrity. In short, it is an inexorable law of life that the weakest shall go to the wall. Nature has no use for weaklings. With her it is the survival of the fittest. She tramples under foot the physically unfit, the weak and infirm. Frailness of body is inevitably handicapped in life. Physical weakness always discounts the possibilities of achievement.

Tackling the great game of life with a weak, depleted body, a low vitality, and indifferent

health habits, is about as sensible as it would be to try to win a prize in an athletic contest by entering in an unfit condition—half fed, tired out, exhausted, and without proper training. If anyone were to suggest competing under such conditions you would say, of course, "Why, there is no chance of success for one so terribly handicapped."

How can you expect to win in the great game of life, in competition with giants, if your vitality is low, or if your nerve cells are poisoned with alcohol, or impaired by any kind of dissipation, any vicious life habits? If you want to win the grand prizes of life you must enter the race every day in a superb condition, with every faculty intact, with all your reserve ready to back you in any emergency that may arise. You can't do this if your blood is vitiated, weakened by poor food or by any form of dissipation.

The power of every success asset is multiplied by every bit of improvement or increase in physical health, because robust health means the intensification and strengthening of all the mental faculties.

Will-power itself is largely a matter of perfect digestion. The very edge of your ambition lives in your blood. Your ambition is sharp, your ideals clean cut, if you are in good condition, but if your blood is devitalized by wrong living, your brain will be weak, your brain product will be stale and lacking in vitality and virility.

Courage has a physical basis. A large part of grit is really physical stamina. Rebuffs, failures, disappointments, which only stimulate us when health abounds, terrify us when our bodily standards are down, when we are physically depleted,

There will come discouragements, disappointments, and failures even in the best lived lives; and what we do under fire, under discouragement after failure, will depend upon how much courage we have left, how much grit there remains in us, or, to put it in other words, it will depend on how much iron there is in our blood, how much lime there is in our backbone.

Your success in rising above failures and disappointments, in overcoming obstacles, depends very largely upon your physical reserves, your plus-vitality. It is not enough to be merely well. You must have abounding health; you must have sufficient reserve power stored in your physical bank to carry you safely through the critical places, the emergencies, which will confront you all through your career.

I once heard a great surgeon say, as he stood by a patient on the operating table, about to perform a delicate operation, that he feared the operation would prove fatal because the patient's habits and manner of living had been such that he had no reserve vitality to meet the demand about to be made on him. The man, of about fifty, he said, had so exhausted his physical force that he

probably would not have sufficient powers of resistance to carry him over the crisis, to enable him to rally from the shock of the operation. The patient died in two days.

Life insurance is an important thing, but it is infinitely better to insure yourself against the thousand and one health emergencies, against disappointments and financial crises, by keeping the physical reserves up just as high as possible.

There is a tremendous difference between plus faculties and minus faculties, and health or lack of it makes a large part of this difference.

Obstacles which we could overcome easily when vigorously robust we hesitate to attack when we are physically weak. What seem like molehills to a man in vigorous health become mountains when his vitality is low. He shrinks before them, is cowed, because his physical standards are down. He cannot cope with his difficulties, because a discouraged soul in a depleted played-out body is in no condition to tackle a problem, an obstacle of any kind, or to bring success out of a failure.

Initiative, like courage, to which it is so closely related, is largely physical. Men and women with strong, vigorous initiative are usually strong and vigorous physically. They have confidence in themselves, which is at the root of initiative. They have a hopeful outlook upon life. They are not filled with the doubts and fears which dog the steps of the weak and discouraged.

What we are capable of accomplishing depends very largely upon what we think of ourselves, upon the estimate we put on our ability. When the physical thermometer is low, when the health needs bracing, courage and self-confidence wane, doubts arise, and ghosts of all sorts, worry, fear, and anxiety haunt us. These are the ghosts that paralyze initiative and cripple our efforts. Fear, the great human foe, is a child of a lowered, depleted vitality.

A good percentage of the joy of living, of enthusiasm in our undertakings is physical. How much more enthusiastic we are when we feel strong, robust, than when tired and run down.

Optimism itself is half physical; pessimism and low vitality go together. When one is perfectly normal physically, he is an optimist; when one is not normal he is often a pessimist.

"I can," means physical vigor; "I can't," means physical debility.

How many times have you wished, longed for more ability, the signal ability which you have seen others display? How many times have you regarded your possibilities as limited because you felt you were deficient in some important faculty? Perhaps you have made desperate efforts to build up some one quality or faculty which is weak, like your initiative, your courage, your stick-to-it-ive-ness, or some other, yet with very little success. You probably never connected the

poor results you obtained with your physical condition.

Now, as a matter of fact, your success or failure depends in the first place on this. You can not only strengthen your deficient faculties, but you can also multiply and improve immeasurably all of your other mental faculties by just improving your health.

Here is where your power lies; here is the secret of your success, your destiny. I know of no such effective way of multiplying one's brain power, increasing one's efficiency and general ability as by the bracing up of the health, improving the physical condition.

How shall you do this? First of all by making sure that you are eating the kind and quantity of food that makes good pure blood. Our life output, our happiness, our success are all dependent upon the quality of the blood. The blood feeds every thought that passes through the brain, visits every one of the billions of cells of the body, which are dependent on it for sustenance.

If some chemist magician were to give you a prescription for a life elixir, a magic chemical mixture that would revolutionize your life, cure your ills, turn all your disappointments and failures into successes, that would increase your brain power wonderfully, double your efficiency and effectiveness and insure your happiness, wouldn't you be extremely careful in seeing that the prescription

was properly filled? Would you take a gamble upon what meant so much to you by going to a cheap, unreliable drug store to get the elixir prepared? Would you take the chances of getting adulterated or defective materials, thus ruining the effectiveness of the elixir? Of course you wouldn't. No one would be so foolish. No matter what the cost, you would select the purest chemicals that could be produced in the world. You would take no risk, run no chances, in the preparation of this marvel-working elixir.

Yet here is a real life elixir, your blood, in which lives all your possibilities, your future, your happiness, your destiny, and you seem quite indifferent as to the ingredients which go to make it. Everything, your life itself, depends upon its quality, and yet you are perhaps one of those who take without question all sorts of food material in cheap restaurants; who buy materials for the mixing of this magic elixir, in which all your future, your destiny, lives, from cheap provision dealers; who eat meats which may be diseased, vegetables and fruits which are soft and spongy and beginning to decay, poor quality of bread, stale eggs, and who drink adulterated coffee and tea, and milk which is full of germs.

Few people back up their brain, their ability with the right food, material which will make pure blood and build up a vigorous body, nourish a strong brain. They do not eat regularly, and they

eat too much or too little. They take practically no exercise or recreation; they look upon play, all indoor games, and outdoor sports as waste of time, and then wonder why they don't feel well, and why they don't get on faster.

Now, if you are going to do big things you must take enough nourishing food to feed body and brain,—plenty of pure milk and fresh eggs, good cereals, bread and butter, vegetables and fruit in abundance, and, if you are not a vegetarian, meat of good quality in moderation.

You must not over-eat or under-eat, and you must eat regularly. Your recreation, your play and exercise, must be in line with your amibition. Your sleeping habits must back up your eating and exercising, and you must never omit the daily bath,—the best you can get wherever you happen to be.

In short, if you expect to make the most of yourself, to draw out and utilize every bit of your possible ability, you must give yourself the same painstaking and scientific treatment you would give a valuable speed horse, which you were training to make a world record. If you are ambitious to make the work of your brain count, you must neglect nothing that will make you a first-class animal. Even the manner of partaking of food, whether bolting or properly masticating it, whether taking it with a cheerful mental attitude or the reverse, makes a tremendous difference in the quality of the blood.

Everything you do, every particle of your energy, your thinking must be expended scientifically for brain and body building, for creative, productive results. For instance, you may eat the most scientific food, all of your physical habits may be calculated to forward your great life aim, and yet your thought habits may paralyze your efficiency and neutralize your success. Your thoughts, your expectations, your faith must all be in line with your ambition, or your possibilities will be reduced.

Proper food for the mind, the right sort of mental exercise and training, is as essential to health as proper food for the body, the right sort of physical exercise and training.

To get the best results from physical culture exercises it is absolutely necessary that the mind work in harmony with the body. It is perfectly possible to project tone and vigor into your muscular system, making it strong and robust, merely by thought. In the same way, by the power of thought, you can project flabbiness, weakness, into your muscular system.

If you want health, you must believe in the possibility of your health, you must expect it; you must believe that you were made to be healthy and robust. You must flood your mind with the truth that the very principle of vital health is in you because, being made in the image of your Creator, you must partake of His perfection. You must

always hold the thought that your Father meant you to be a whole man or woman, perfect physically and mentally, and not a weak, puny, diseased individual.

Instead of visualizing and asserting health, how many people do just the opposite! They constantly talk and think of their poor health, look as though they felt and believed they never would be well. They take it for granted they must always be slaves of poor health; that they were cursed at birth with the sins, the weaknesses and disease tendencies of their ancestors.

No matter how perfect their physical surroundings or how scientifically they treat their bodies, these people will never be healthy until they change their thought.

How long would it take a poor youth to become prosperous if he were always thinking about poverty and picturing poverty-stricken conditions, visualizing himself in a poverty community, surrounded by poverty, and not daring to aspire to a fuller life? The chances are he never would be prosperous, because a mind that is saturated with the poverty idea is forever attracting corresponding conditions. Any one who desires material success must clear his vision of everything that savors of poverty, everything that suggests it. He must think opulence, talk opulence, believe in, expect, opulence. He must also make his personal appearance, his bearing, his manner, and, as far as

possible, his clothing, correspond with his ambition.

It is the same with the health. There is everything in creating an atmosphere of hope, of health expectation, in radiating optimism, constantly affirming the conviction that health is an everlasting fact, that disease and weakness are only the absence of the reality. If you expect to be well you must keep the divine pattern in your mind. If you would bring it out in your life you must keep your mind on your model, just as the sculptor keeps his mind on the model while he is trying to bring his ideal out of the marble.

The habit of always holding a high ideal of our health, of visualizing ourselves as always well and strong, goes far in building up a barrier between us and all our physical enemies. People who do not thus fortify themselves mentally are very easy victims of possible disease conditions. Those who never think of themselves as whole, and strong, who constantly picture themselves as weak, ailing, with little disease-resisting power, are liable to succumb to any epidemic that may happen along.

The building up of a strong health-thought barrier, a health conviction, is the best sort of life insurance.

Children should be trained to resist disease. They should be reared with the idea that the mind is the body's natural protector, and that rightly

used it will form a strong barrier between them and physical weakness and disease of all kinds.

Instead of this, most children are reared with the opposite idea. They are constantly reminded of all sorts of health enemies; cautioned about getting their feet wet, about getting in a draught, or exposing themselves in any way; they are warned against different articles of food that they are assured will hurt them, and against all sorts of health enemies from within and without. In short, they are encouraged in developing weakling tendencies.

While taking all necessary care of their bodies, if the conviction were firmly established in their young minds that they were intended to be strong and well and vigorous; that God's children were never meant to be weaklings, the victims of disease, unhappiness, or misery of any kind, this very conviction would be a splendid protection against the ills of their physical and mental well-being.

There is that within man which is a protection against all disease germs,—his divine inheritance.

All mental cures of disease are based upon the arousing of the energies, the powerful health potencies that are inside of us, the awakening of the latent curative forces in the great within of ourselves. The Creator did not leave human beings at the mercy of the accidental discovery of some drug, some chemical, a remedy obtained from

the bark of a tree which grows only in South America, or in some other remote part of the world.

Take, for example, quinine, obtained from the bark of the cinchona tree, which grows in the Andes Mountains of South America. Multitudes of malarial victims on the opposite side of the globe might die without ever knowing of the existence of this tree. Is it reasonable to think that millions of people must suffer tortures with malarial maladies just because they never happened to hear of this remedy? The Creator never put a human being's destiny at the mercy of an inert drug, at the mercy of something to be taken out of a bottle or in a pill. The great healing principle is in ourselves. We do not have to hunt over the earth for it. It is not in the bark of a tree; it is not in some mineral. The power that cures all disease and all maladies resides inside of every human being. The creative, restorative, renewing, rejuvenating principle, the God principle is in every one of us.

As long as we take proper care of our bodies, and are in perfect harmony with the great Spirit of the universe, the Source of all health and of all good, disease cannot get hold of us, cannot generate in us. Our God-consciousness makes us immune. It is only when we neglect or abuse the physical part of ourselves, or when we get out of tune with the Infinite, out of harmony with the

divine principle within us, that all sorts of discord are liable to develop.

The secret of all our strength, both physical and mental, lies in our conscious oneness with our divine Source,—our weakness, our helplessness in our feeling of separateness from this Source.

The consciousness of our oneness with the One, of our vital connection with Omnipotence, gives us a wonderful confidence in ourselves; fills us with a tremendous buttressing, sustaining power. We feel the thrill of this creative power or force through every cell in our bodies. It gives us a sense of safety, and an assurance of health, of success and happiness which nothing else can give.

This divine force is constantly flowing through every cell of our body, and is our especial help in time of need. At the instant any accident happens to us,—a wound, the breaking of a bone, or any physical hurt, this great God force goes instantly to the spot to repair the damage, to restore, renew, to make good.

The secret of masterfulness and health is to establish a consciousness of our union with God, and persistently to hold the ideal of perfect health in the mind until the word (the thought) is made flesh, until the ideal is outpictured, is realized in the body.

The same victorious attitude which we hold toward our health we should hold toward every-

thing in life. Confidence, assurance, expectation of all good, are very vital forces.

It is a wonderful help to carry the victorious attitude toward everything in life; the victorious attitude toward our work, the victorious attitude toward people, toward our environment, toward obstacles, toward our ambitions. Approaching all our problems, tasks, however small, with the victorious attitude, with the assurance of victory greatly increases our confidence and our achievement force.

Above all the victorious attitude toward ourselves, our health, our conviction that we are going to be well, vigorous, and able to carry out our great life aim, to make our contribution to the world, in the spirit of masterfulness will have everything to do with getting the most out of life, and making a worth while career.

Man does not live by bread alone. He is a very complex creature, and it takes a great variety of food to nourish his threefold nature,—physical, mental, and spiritual. He cannot attain his maximum of power and creative force unless the food is right, the living is right, the habits are right, the thought is right, and the work is right. When these conditions are fulfilled, when body and mind are properly fed and exercised, then we get a real man, a superb human specimen, a being capable of sublime achievement.

HOW TO MEASURE YOUR ABILITY

"One for all—all for one—
The boat is the one:
The man is nothing,
The boat is everything."

This is the slogan of the Cornell University boat team. The men repeat it until the words become ingrained in the very structure of their brain. Trainer Courtney, who in his training of Cornell crews, has given a most remarkable example of the possibilities of team work, insists that every man under him must bury any personal ambition to be stroke oarsman.

FROM the first, each man in the university boat team is made to understand that his independent effort, no matter how extraordinary, does not count, that every position on the crew is just as good, just as dignified and just as honorable as any other. It must be "all for one," and that one, the boat. The whole aim is to prevent the individualizing of effort and to make every man do his best to help every other man to do his best. "When the boat wins we win," is their constant thought.

The human brain may be compared to a boat crew. Its maximum power comes from the combined efforts of all the faculties in team work. To get the best results each faculty must be trained

with equal care and thoroughness, for the good of all. None must be favored to the neglect or injury of another.

For more than a quarter of a century Mr. Courtney's method of training has enabled Cornell to win a very large majority of university boat races, both in the four-oar and eight-oar contests for freshmen and 'Varsity crews. This method, applied to brain training, will bring success in the life race.

To develop the possibilities of the most complex of all the Creator's handiwork—the brain of man—is a most difficult and delicate task.

Its forty-two different faculties are like the wheels in a watch. If symmetrically developed and properly coördinated, they keep perfect mental time, but if any one is over-developed or under-developed, there is trouble similar to that which would be caused by putting a wheel designed for a small watch in a large one. Of course this would throw the watch out of harmony and it could not keep correct time.

Where any one mental faculty is out of tune with all the others the mind cannot express perfect harmony or power, and the person is a victim of his defective faculty.

A symmetrical brain, that is, a brain in which all of the faculties are so developed as to produce the greatest possible harmony and efficiency, is the effective brain. If one faculty is developed out of

proportion to the others, no matter if it amounts to genius in some particular line, the brain as a whole is not as effective, because there is no poise, no balance of mental power. This does not mean that a specially strong talent or faculty should not be cultivated to its utmost possibility, but simply that in doing this other faculties should not be overlooked.

Because of the ignorance of many parents and teachers of the laws of psychology, the mental effectiveness of thousands of children is seriously impaired, and often ruined, by the over-encouragement and over-stimulation of some particularly strong and brilliant qualities, while others are neglected because they are weak and deficient. The result is, the brain as a whole is thrown out of balance. The child grows up with a lop-sided mentality, and suffers, perhaps all its after life, from the results of injudicious training.

The tendency to encourage brilliancy in any particular direction and to neglect weakness and dullness is natural, but to follow the tendency, whether in regard to ourselves or our children, is fatal to symmetrical development and efficiency. This applies not merely to the purely mental, but in equal, perhaps even greater, degree to the moral qualities.

Many children, for instance, are deficient in mathematics. The mathematical, the constructive powers are weak; they require constant encourage-

ment and stimulation by exercise and by suggestion until they become stronger. If these weak links are neglected they will seriously mar the strength of the whole mental chain. A chain is only as strong as its weakest link. But a weakness or deficiency in any moral quality, courage, for example, will prove infinitely more harmful than a weakness in mathematical, or in constructive ability.

The education of the future will have reference to the normal development of every moral and spiritual, as well as of every physical and mental, faculty and quality. To-day our educational systems bring into play a certain number of physical and mental faculties, and leave the others almost wholly untouched. The result is that the average college graduate has some superbly developed qualities while others are just where they were when he entered college, or wherever they may have drifted, for lack of use, during the years spent in going through his academic course. Before a boy begins to fit for college, for instance, before he shuts himself away from the practical world to prepare for life, he may be comparatively strong in self-reliance, in initiative, will-power, etc. His college studies, however, made little, if any, demand on these splendid qualities and so they really go backward when they should be brought forward toward the goal of personal power.

The aim of all education from kindergarten to

university should be the formation of a symmetrical brain, a well-rounded, well-balanced, well-poised mind. The child should be watched from the start, studied carefully, with a view to encourage and develop its weaker faculties and to restrain, if need be, rather than to stimulate any faculty, such as self-will, that happens to be abnormally strong and out of proportion to the balancing faculties.

Strengthening weak qualities may have much more to do with success and happiness in manhood and womanhood than any other feature of a child's training. There are thousands of people in the great army of failures to-day who, but for some little defect or weakness, some undeveloped portion of the brain or some faculty which happened to be deficient, might have made a great success of life. If their parents or teachers had helped them to correct these defects, or if they had only known themselves in later years how to strengthen the particular weakness which handicapped them, how to build up that defective portion of their brain so that their minds would have been more symmetrical, how different their career might have been!

The trouble with most of us in measuring ourselves up or guaging our possibilities is that we seem to think our ability is something which is born in us, ready made, something all ready for use which we cannot very materially change. We

look on it as some one whole, complete, fixed thing. As a matter of fact, it is made up of a number of different faculties and qualities; and these separate parts or strands form the cable which we call ability. If the cable is weak, if it won't stand the strain of life, one should go to work to strengthen it, just as an engineer would go to work to strengthen the cable which supports a suspension bridge that is in danger of collapsing. The engineer finds the weak strands, and by strengthening these makes the cable so solid that it will be more than equal to any strain put upon it. He gives it a reserve of strength that will enable it, if need be, to stand extra strain.

You should go to work in a scientific way to find your weak strands, and then concentrate on these, strengthen, build up, each one that is defective, and twist them all into one mighty cable that will enable you not only to achieve your ambition and to bring out every latent power, but also make you so strong and poised that you will have sufficient reserve to stand up against all the jars and jolts, all the unforeseen accidents of life.

First of all, make a chart of the various faculties which enter into the making of a first-class man, an all-round successful life. To begin with, good, sound judgment is the basis of all success in life. No matter how brilliant or how talented you may be in certain lines, if you do not have good sense, if your judgment isn't sound, your talents

are always in jeopardy. On every hand we see men of brilliant parts, who make strenuous efforts to succeed, but who before very long go to pieces because they are not level-headed; their judgment is not sound. They leave all sorts of loopholes in their plans which invite disaster, whereas level-headed men, men with good judgment, protect the results of their efforts as they go along. They are not all the time breaking out and doing foolish things which neutralize the work of years, perhaps, as is so often true of men of one-sided or uneven strength.

Are you deficient in this quality of level-headedness, on which so much depends, while some other is strong enough to take care of itself? For example, your ambition may rank ninety, on a scale of a hundred. You may have a tremendous enthusiasm and zest, an overwhelming desire to get on. Now that quality ranks so high you will not need to give it any special attention. You may rank up pretty near a hundred in many other qualities,—in industry, in persistence, hang-dog stick-to-it-ive-ness, in concentration, etc. You may not have a lazy drop of blood in you and yet you are falling way below what you know you ought to be. Go down the whole line, rating yourself according to your strength or weakness, and see if you can't find out where the trouble is.

Over-cautiousness, timidity, for example, which could very easily be corrected in youth, is respon-

sible, perhaps, for more mediocre lives than any other character defect. It is one of the most common weaknesses of New England people. Cautiousness is ingrained in the New England character. Youths are continually warned to be careful, to play for safety, not to take great chances with anything. The result is, there are a great many New Englanders of superb ability, men capable of doing great things, who are plodding along in mediocrity, getting a very ordinary living. If these same men had been reared in the Western spirit, inoculated in youth with some of the daring and courage of Western business enterprise, they would have been men of large achievement and of great influence.

I know a number of such over-cautious characters, men of exceptional ability, who in middle life are working for a comparatively small salary. They never dared to branch out for themselves, because the risk, in their judgment, seemed too great. They are afraid of taking chances.

What a pity to see so many human beings accomplish but a fraction of what they are capable of doing just because some little part of their brain is either over or under developed!

It is not only in encouraging and strengthening the "weak qualities," but also in curbing and repressing the ultra strong ones that we must shape and mold our intellects. For instance, some of us may have too much self-confidence, so that we "rush

in where angels fear to tread." On the other hand, we may have too little, and fear to undertake enterprises which, if boldly handled, would have yielded fortune and fame.

It is not easy to determine whether too little or too much of this admirable quality works most harm to the possessor. If, on the one hand, your confidence is abnormally developed, out of all proportion to your ability to make good what you undertake, you will always be in trouble, because you will be plunging continually into things which you cannot carry out successfully. On the other hand, if your confidence in yourself is not normal you may be too timid to undertake even the things which you know yourself to be capable of accomplishing. You may ignore opportunity when it raps at your door.

Phrenology, though not a perfect science, may often render help to those who are perplexed as to which faculties need strengthening and which need curbing in their particular case. If one's brain is not symmetrical, if some portions are strong and others weak, and the whole mentality is thus thrown out of gear, he can remedy his defects and coördinate his powers when he knows just which faculties and qualities he must strengthen and which he must hold in check.

All of the faculties so interlock, are so closely related that they are really interdependent. It is impossible to isolate one and develop it without

reference to the others. Though classified under one head each faculty is usually made up of a number of related qualities. A well-poised caution, for example, is made up of prudence, fine discretion, carefulness, watchfulness, circumspection. A person who is not discreet, careful, watchful, is not cautious, is not prudent.

Again, prudence and discretion cannot be separated from tact. A person who is tactless will hardly be prudent, careful, or cautious.

Courage, like self-confidence, could not be developed without affecting the other qualities which enter into its composition. Self-confidence and courage are interdependent. One could not have confidence without courage, and vice versa.

Victims of chronic fear or of excessive timidity and caution are not balanced mentally, because they are not symmetrically developed. Some faculties are over-developed and others under-developed. Cautiousness is so over-developed that it neutralizes self-confidence and self-faith, hope. These people are afraid to undertake anything out of the usual routine. They usually go through life suffering tortures from fear and dread of the unknown. They have a perpetual feeling that some misfortune is going to happen to them; they cannot enjoy the present because of their gloomy forebodings of the future.

It often happens that one poor player on a baseball team, even when all the others are up to stan-

dard, will cause the loss of a game, and when a game is lost it is lost, not alone for the poor player, for the man who made the blunder, but for the whole team.

It is just the same in life. If the mental team as a whole is not up to standard, there will be trouble, if not failure.

Take away self-confidence, for instance, which is the leader, and the whole team may collapse. Some of the faculties will not move unless there is confidence and courage, and whatever kills these will bring failure or very seriously affect the achievement. Or if hope is small, the other faculties will not give out their maximum of efficiency. Hope and courage are leaders in the mental realm. If these are weak or ebbing, the other faculties lag behind and do poor work, even when supported by the will.

Wherever there is one-sided development, a lack of mental poise, there is always trouble somewhere. Mental harmony produces physical harmony and vice versa. If every brain were symmetrically developed it is doubtful if we should ever be sick, unhappy, or unsuccessful.

Even those of us who are called educated and cultured are fearfully dwarfed in some sides of our nature because we have not had proper nourishment. It takes a large, well-rounded bill of fare to nourish the whole being, both physical and spiritual.

If a child does not get food which builds certain tissues, or gets only a small amount of it, there will be corresponding weaknesses in his body. If he does not get sufficient lime, or bone-building material, even though he may have a super-abundance of food that builds up other tissues, his skeleton will be defective, and the child may have ricketts. He may not even be able to hold his head up because of the lack of lime in his backbone. In fact, owing to this lack of bone-building material, all his bones will be deficient. If he does not get sufficient brain food, nerve food, muscle food, he will have a defective brain, defective muscles and nerves.

In a similar way, if a child is deprived of certain intellectual and spiritual food which builds up the moral faculties, when he reaches maturity he will be correspondingly deficient. If Reason is a little, narrow, weak thing, inadequate and undeveloped, the man will run into all sorts of snags. If Veneration is small, the man will have no regard for sacred things, and will be likely to develop a tendency to profanity. If Destructiveness is active —then the man will become pugnacious and warlike. If Justice is lacking he will have no sense of the rights of others, and will trample on their prerogatives. Should Calculation be largely developed, the man will be a statistician and, probably, lacking in imagination; he will be cold, methodical, unemotional. Again, if Tact happens

to be a Lilliputian, the individual will always be in hot water. If Selfishness is very robust and athletic, some of the other faculties will suffer seriously. If Animalism is so large that the man is coarse, then the energy which should go to the brain goes to the flesh, the passions.

On every side, we see people who are painfully deficient in the social qualities. These were never developed in youth, or those people may have lived by themselves so much, secluded themselves so completely from their kind, that their social faculties have atrophied. How often we meet educated people who cannot carry on an interesting, intelligent conversation for five minutes! How many men and women of splendid ability in other directions are handicapped by a lack of initiative! How many otherwise able people are kept in the background because of extreme shyness or sensitiveness which makes them tongue-tied and awkward in the presence of others!

A man may be college educated and yet be a social dwarf; or he may be a dwarf in his practical faculties which have never been developed. Or a man may be an intellectual giant and a moral dwarf. Some of the world's greatest geniuses have been seriously lacking in some sides of their nature. Full-roundedness, symmetry of development, an all-round education of the whole man is extremely rare.

Everywhere we see people who are ambitious

and who work hard, but who, greatly to their mortification, fail to make good. There is some lack in their make-up, some screw loose in their mentality, some little defect, some invisible thread, not noticed very much in childhood, perhaps, which now holds them back.

I have talked with many of these people, and they do not seem to know why they do not get on. They are honest, sincere, eager to make the most of themselves, yet because of some little thing, some mental defect which could long ago have been corrected had they known about it, they do not get on.

If you could have seen yourself as you really were, faults and all; if you could have measured yourself up at the very outset of your career as others saw and measured you, you could have saved yourself many humiliating experiences and bitter defeats in the past. You would not have stumbled and fumbled and blundered as you have, because your mistakes have been caused by weaknesses which you did not even know you had, or if you did know, you never dreamed of their becoming so serious later on as to prove handicaps to your dearest ambition.

In order to make the most of our assets we need the aid of every faculty and function of our being. No matter how handicapped you may be, you are the controller of your own forces, and you may make them friends to push you along or enemies

to drag you back. You are the captain of your mental team and your individual faculties, and the way you train them, the way you command your team, the way you play the great life game, will determine whether you shall be a success or a failure.

Your progress, of course, will depend almost wholly on your faithfulness to your task. For instance, if you conscientiously exercise your weak points and try to keep them up to standard to-day, and neglect them to-morrow, to-day's efforts will be lost, and they will drop down to the level of yesterday.

Few of us are willing to pay the price of excellence, but if we expect to continue growing we must keep right after ourselves. We are too easy with ourselves. We coddle and pity ourselves too much, and find all sorts of excuses for our failure to get on. We blame everything but the right thing. The trouble is in ourselves. "It is not in our stars, but in ourselves that we are underlings." It is too much trouble to brace up our weak points. Some of us do not like to admit them even to ourselves. It is so much pleasanter and so much easier to work on the strong links in our chain. Our pride is in these, and we like to dwell on them, to make the most of them, and to ignore the others. But if we are not honest with ourselves, if we haven't enough enterprise, energy, and determination to rise above the things which down the weak

and trip up the unworthy, of course we must take the consequences. There is only one price for real success—honest work in building ourselves along right physical and mental lines.

If you are not doing more than fifty per cent. of what, everything considered, you know you ought to do, have a good heart-to-heart talk with that other self, the real but invisible you inside the visible man, something after this fashion:

"Now, John, we have come to a crisis in our career. Here I find the years flying by with no adequate return for my efforts. I am not accomplishing one-half of what I can and ought to accomplish. I can't afford to go on in this mediocre, half and half way until I strike the inevitable years of diminishing returns. If I am ever to make a success of life I haven't a day to spare, for I have already lost precious years which should have borne better fruit. Something tells me that I can do infinitely better than I have done so far. Every time I see someone else with no greater ability, no more favorable opportunity, doing better than I have yet done; every time I read of any one doing the thing that I have so long dreamed of doing, the interrogation leaps into my mind 'Why can't I do it?' Now I not only know that I can, but I know I shall do it. I am master of myself—mind and body must do my bidding. All my faculties must obey me in making my life the success my Creator meant it to be."

Now, after some such earnest talk with yourself get paper and pencil, and go over your personal chart once more. Analyze yourself again and again, studying closely each one of the faculties which are called into play in every big manly success, and see whether you are conscientiously and persistently doing your best to strengthen those which you have found to be weak, and to restrain those which are naturally too strong.

The things which brought the first gleam of hope to Columbus's discouraged, mutinous crew was the discovery of bits of dry wood, branches of trees, and plants floating on the water. This was a sign that land was not very far away, and the men took new heart and pressed on to the great unknown continent still hidden from their sight.

Now, there are certain signs in our lives that indicate possible undiscovered continents of ability and of power in the great within of ourselves. These signs, if rightly understood and followed, will keep us always on a voyage of self-discovery.

If you are dead-in-earnest; if you feel a great ambition welling up in you which has not yet been satisfied; if you have a passion for growth, for self-improvement; if you yearn for a larger life, you may be sure that that larger life is possible to you, that there is something bigger in you than you have yet discovered.

On the other hand, if you are listless, ambitionless, if work to you is drudgery, if life does not

seem to you the grandest boon ever bestowed on mortal, if you do not feel an unspeakable delight and satisfaction in being alive, if you are not grateful for the chance to make good in such a magnificent world, then you are not likely to do anything larger than you have already done.

We all have a prophetic faculty which points the way to what is in store for us, gives us an inkling of the nature of the undiscovered territory within us. Unless we wilfully close our minds to the truth, we cannot mistake the signs. A divine hunger for growth is a sure sign that there is something larger in you. It is the vision of the future which you have not yet been able to make real.

The mere conviction that you have a vast amount of unused ability, the consciousness of possessing possibilities which have not yet become realities, will mean everything to you. It will prove an irresistible stimulus to your advancement because, as Phillips Brooks said, no man can be content to go on living a half life when he has discovered that a larger, fuller, completer life is possible.

If there is anything that should make a tremendous call upon our efforts it is the backing up of our only chance in this world, in fact the only chance we know anything about. We may know nothing about what is coming to us in the next life, but we do know that a great opportunity confronts us here and now, at the very outset of our career

—a chance to make good, just as the acorn makes good by becoming a magnificent oak. We are ushered into this world of marvelous possibilities and beauties, with ability to match our chance. We are given all of the tools necessary to develop this ability, to equip ourselves superbly for our work, the work that was born with us.

Each one of us has been assigned an important part in the great drama of life, a part which no one else can play, and which will make or mar the success of the whole according to whether we make it a bungle or a masterpiece. We have our chance to play a noble part, and we shall be judged by the use we make of it. On this will depend our further advancement. The questions that will be asked each actor at the close of this life drama are: "What have you to show as a result of your opportunities? What message did your life work leave behind you? What did it mean to the world, to your fellow-men? What did it mean to you? Did you look upon it as an opportunity to make the grandest possible man of yourself? What did you do with the talents you had? Did you wrap them in a napkin and bury them, or did you put them out to interest?

"You were sent to the world, which contains the cumulative force and the facilities of thousands of years of civilization, the inventions and discoveries of millions of people who preceded you. They lifted civilization up to where you found it.

What did it mean to you? Did you push it along a little further? Did you appreciate all you owed to those who had gone before you, all that they had done in making your life so much easier and pleasanter than theirs had been; in passing up to you all the accumulated expertness and facility they had gained in struggling with hard conditions so that you could do your work so much better and with so much less labor and strain?"

It seems unbelievable that any human being would fail to back up his chance with all the force and resources he possesses, and yet most people do not look at this magnificent life chance as anything very remarkable. In fact, multitudes look upon it very indifferently, look upon life as a sort of a bore, living getting as drudgery, when it is really the only means of developing a man, of calling out a superb character.

The task set us is big enough and great enough to call out every resource of a man, physical, spiritual, and mental, to measure up to it. When we see all about us many men who were ambitious to make good, whose whole careers have been wrecked by some miserable little weakness, some yellow streak or loose screw somewhere in their make-up, it certainly behooves us to remedy these things in ourselves. It behooves us to make our foundations so broad and deep, our preparation so thorough, and our defenses against failure so impregnable that there will be no possibility of defeat in the great work before us.

UNTIL A BETTER MAN COMES ALONG

All the world cries: "We want a man." Don't look so far for this man. You have him right at hand—it is you, it is I, it is each one of us.—*Dumas.*

Before man made us citizens, great Nature made us men.
Lowell.

"I HAVE two hundred millions in my coffers, but I would give them all for Marshal Ney!" exclaimed Napoleon in a great emergency. The Corsican conqueror wanted a man—and this has been the great cry, since the world began, *"Give us a man."*

The scarcest thing in the world is a real man. The hardest thing to find is a fully developed human being, a man who has delved down into himself and brought out and cultivated his highest possibilities, a man with concentrated energy, a man who has a definite purpose and knows how to fling his life out to it with all the weight of his being. Such a man is needed in every calling.

This century calls loudly for men who know how to transmute their knowledge into power. We are living in a very practical age; theories and theorists are not in demand. The cry is ever for

a man who can deliver the goods, a man possessing practical ability and executive force.

"How long do you think I will be able to keep my place?" an anxious employee asked his employer. "Until a better man comes along," was the prompt reply. "I make it a rule to better the personnel of my employees whenever a better man or woman appears. This is the way I keep up the high standard of my establishment. I am always weeding out the culls, displacing good with better, better with best. This is my rule."

This may sound very cold-blooded. But it is business, and there is no sentiment in business. Everyone in this man's model establishment knows that he can only hold his job until his better comes along, and this is a perpetual spur to each employee, from the highest to the lowest, to keep constantly growing and improving, making himself the biggest man it is possible for him to be.

How many of those who grumble about the hardness of luck, of fate, the cruelty of the world do this? How many of us can say with Jean Paul Richter, "I have made as much of myself as could be made of the stuff, and no man should require more"?

Let no man dare complain that he has been ill treated by the world until he has made the most of "the stuff" that was given him, the talents and possibilities the Creator implanted in him.

This is what the new progressive era expects

from every child born to its privileges and opportunities—that he raise to its highest possible value, "the stuff" that has been given him. To do this he must hammer out a place for himself by "steady and regular blows" or be content to leave "the stuff" in as crude and undeveloped a state as that in which he received it.

Every now and then in human history Nature has thrown out a specimen which has approximated the man or woman God intended; but most of us are dwarfs of what we were expected to be, what we are capable of being, if we only do our part in finishing the work the Creator began—making man.

Every one has two callings. One is the art or profession, the occupation or work, whatever it may be, which shall give him a living, provide for his material wants; the other, *the highest call which comes to every human being, is first, to be a man.*

The secret of Garfield's success was that from the start he heard and obeyed the higher call. When but a mere boy he was asked what he intended to do in life. He replied, "I am going to try to make myself a man; for, if I do not do that first I shall not be able to make anything of myself." This is the secret of every true success.

To be a large, full-rounded man, not merely a great engineer or a great merchant, an eminent lawyer or physician, ought to be a man's principal

aim. The bread-and-butter side of life is important, but not the most important, and no one who is ambitious to get up, as well as on, can afford to make it the exclusive aim of his existence. It is a good thing, a desirable and praiseworthy thing, to be great in one's specialty, but an infinitely greater thing is to be a man, to have the confidence of one's fellow-men, to be loved, esteemed, respected.

The world wants men who are well balanced, who are not cursed with some inherent defect or moral weakness which cripples their usefulness and neutralizes all their power. While specialists are in demand, there is little hope for men who are one-sided in their development, and who have sent all the energies of their being into one narrow twig, so that all the other branches of their lives have withered and died. Men who do not take half views of things—men of completeness, and of large comprehensive ability,—are needed everywhere.

In the material universe we behold steadfast order and beauty as the result of equilibrium between opposing forces. The balance of forces which in equilibrium give us the noblest type of manhood is sometimes seriously disturbed by lack of practical wisdom, which, as Arthur Helps says, "acts in the mind as gravitation does in the material world, combining, keeping things in their places, and maintaining a mutual dependence

amongst the various parts of the system." A thousand biographies of men who have had their share of fame carry the lesson embodied in Emerson's declaration that practical wisdom or plain common sense is the basis of genius, and in Young's forcible remark, that, "with the talents of an angel a man may be a fool."

The world wants men of common sense,—those who will not let a college education spoil them for a practical everyday life. It wants men who are educated all over, whose hands are deft, whose eyes are alert and microscopic, and whose brains are keen and well developed. Every employer is looking for such employees. The whole world is looking for men who can do things.

Yet with all the demand for young men of force, energy, and purpose, young men symmetrically developed, trained to do some particular thing; with managers and superintendents of great institutions everywhere hunting for good people to fill all sorts of positions, and on all sides people asking where to find a good workman, a polite and efficient clerk, an honest cashier, a stenographer who can spell and punctuate, and is generally well informed; with thousands always out of employment; with hundreds of applicants for every vacant place, why is it we are told that never before was it so hard to get a good employee for almost any position as today?

They who make up the army of the unemployed,

haunting intelligence offices, tramping about from store to store, from office to factory, wondering why others succeed when they fail, why others get the positions when they are denied, probably in nine cases out of ten are afraid of hard work, or are deficient in education or training, or have some other defect which bars them out.

The fatal defect in most cases is that these supposed men, who expected to fill men's places in the world, are in reality not men enough to fill the places. They are not men in the sense of possessing in a high degree the distinctive qualities of true manhood.

Herodotus long ago said that human creatures were very plentiful, but men very scarce. In our own day, Thomas Carlyle, the "sage of Chelsea," described the population of his country as consisting of so many millions, "mostly fools."

While we may disagree with the ancient historian and the modern philosopher, it cannot be denied that manly men, who are also efficient, educated, trained, practical, men of common sense, are sadly in the minority. Besides the out-and-out incompetents, there is a large class of men who impress us as immense possibilities. They seem to have a sweep of intellect that is grand; a penetrative power that is phenomenal; they seem to know everything, to have read everything, to have seen everything. Nothing seems to escape the keenness of their vision. But somehow they are

forever disappointing our expectations. They raise great hopes only to dash them. They are men of great promise, but they never pay. There is some indefinable lack in their make-up. They are not fitted for the common duties of life. And what we need in every rank of society is men who can fulfill, not some, but *all* the offices of a man.

Rousseau said, "Whoever is well educated to discharge the duty of a man cannot be badly prepared to fill any of those offices that have a relation to him. It matters little to me whether my pupil be designed for the army, the pulpit, or the bar. To live is the profession I would teach him. When I have done with him, it is true he will be neither a soldier, a lawyer, nor a divine. *Let him first be a man.* Fortune may remove him from one rank to another, as she pleases, he will be always found in his place."

First be a man, and then, no matter what your vocation, your real worth will make itself felt. If you are not a man, no training, no culture, no tricks of manner can conceal the truth. You never can hide that.

A little boy, standing on a scales, and being very anxious to outweigh his playmate, puffed out his cheeks, and swelled up like a little frog. "Oho!" cried the playmate in scorn, "that doesn't do any good; you can only weigh what you are!"

"You can only weigh what you are," in all the weighing of life. You may sometimes impose

upon your neighbor's judgment, you may deceive others for a short time, but never can you belie the estimate of the All-seeing.

The man who would be a man must be true through and through.

What this means in the common walks of life, amid the temptations that test a man's caliber, was splendidly illustrated by Admiral Dewey's son at the outset of his career. The young man, who had just entered business in a New York house at a salary of twenty dollars a month, beginning at the bottom, at his father's request, was offered a position upon the editorial staff of a paper whose unscrupulous editor saw an opportunity to use the son of the famous admiral, fresh from his victory at Manila, for advertising purposes. "You need write no articles, nor do any reporting," said the editor; "just sign your name to an article every day and I will pay you two hundred dollars a month." But the son of the Manila hero was worthy of his father, and positively refused to lend his name to any such dishonesty. He preferred hard work at twenty dollars a month to no work and a big salary gained by smirching his manhood by being false to himself.

From his earliest childhood the dignity and importance of the great office he is destined to fill is instilled into the heir apparent to every royal throne. The young crown prince is reared and educated with this object constantly in view. He

is never allowed for a moment to forget his dignity; that a throne is waiting for him, and that some day, if he lives, he will be ruler of a nation.

Every child is a prince, a son of the King of kings, with as superb possibilities, as magnificent opportunities as ever awaited the crown prince of any royal house. Each one has an opportunity to make good, an opportunity to make a superb contribution to the race, an opportunity to develop his marvelous possibilities, to unfold his resources; an opportunity to build a superb manhood on the foundation the Almighty has given him.

The time will come when the average of human beings will be equal or superior to the grandest specimens yet produced. This is the hope of the race. This is the only rational meaning of man's appearance on the earth. This is the final solution of the human riddle,—the production of a perfect man, a perfect woman.

THE FOUNDATION OF SUCCESS

"Don't risk a life's superstructure upon a day's foundation."

The secret of success in life is for a man to be ready for his opportunity when it comes.—*Disraeli.*

"Don't wait for your opportunity; make it, prepare for it, it will come."

AT country fairs men sometimes enter horses for the races without any special thought, or confidence, of their winning; they just want to see what they will do. They do not exercise or train them down fine, and enter them with a determination to win the prize, as the professional racer does; and, of course, they do not win.

Multitudes of young men enter their vocations in a similar way, without any preparation or any special thought of winning out. They just get a job, perhaps the first that comes along, regardless of whether it fits their particular bent, with a view of changing if they do not happen to like the work, or if it is too difficult. They are the "floaters" who have no definite goal in view, who do not prepare for their life work, and who never get anywhere. Only the young man who has had a thorough training, who lays a broad and solid foun-

dation, for his future career, and who enters the race determined to succeed, can reach the winning post.

There was a time in our early history when some American youths without much education or any special training achieved most remarkable successes, but to-day competition has become so severe that the chances of success for the uneducated, untrained man or woman are practically nil.

Yet notwithstanding all this, we see people on every hand going into undertakings which require years of the most exacting preparation, discipline and training, with little education and no training. We see men and women trying to write books, or to correspond for the press, who know little of the structure of language, and are ignorant of the rudiments of grammar, the laws of logic, the principles of rhetoric, or the rules of English composition.

Others are dabbling in art, or studying elocution, music, medicine, oratory, or some other profession, without any stable foundation on which to build. They struggle on without any chance of success, often unable to make even the most precarious living, because they did not prepare for their work. They didn't think it worth while, did not think it necessary to spend years laying foundations underground. They wanted to put in their work where it would count immediately, where people would see it. They were not willing to

bury some of the best years of their youth out of sight, in making a base for life's superstructure. When too late, after youth has passed, they awaken to the magnitude of their mistake.

I have known some very pathetic cases of men who, because they did not when young appreciate the importance of an education and a superb training for their careers, found themselves in middle life, goaded on by an ambition which they could not satisfy because they had not had the early training needed as the groundwork of success. They were compelled to go through life doing comparatively little things, continually handicapped by their ignorance, when they had superb native ability had it only been trained.

I knew a judge on the bench who got there through "pull," who used to study nights, and Sundays and holidays, to make up for his lack of early education. He said he had begun to study law when a youth, and did not think a college course would help him, and now found himself greatly handicapped by the fact that he was not well read, that he knew very little about history, and that his general education was very deficient.

Another man who left school as a boy, after working round at odd jobs for a short time, started out for himself in a little business, but he knew almost nothing of arithmetic, had not the slightest idea how to keep books, and the result was that after losing what little capital he had his busi-

ness went to pieces. He was plucky, however, and started again; and to make up his deficiencies used to work late at night studying, but he nearly ruined his health, trying to do with great difficulty and pains what he could have done so easily in his youth.

This is a sample of what we see in every department of life. Only a short time ago I met a school teacher, who had managed through influence to get a school in the country, who knew almost nothing about the subjects he had to teach. He told me that he had to work hard nights and Sundays to keep ahead of his pupils.

In this country, as perhaps in no other, young people go into business and professions half prepared. In some countries the domestic servants are trained for their work. Household service is a profession with them. But our young people rush into housekeeping and enter all sorts of occupations without training, and take their chances of making up for their lacks and deficiencies later.

If we were to examine the men and women in the great failure army of to-day we should find that most of them never half prepared for their life work.

People who are trying to rear the superstructure of their lives on a foundation of ignorance are in the position of an army that should start out on a campaign without provisions or supplies of any kind, or without being armed.

It has been said that battles are nearly always lost or won before the conflict takes place. The army which has taken pains to fortify every weak point, to equip itself in the most thorough manner for every possible exigency, to make an exhaustive study of the ground on which the battle is to be fought, and to plan beforehand for every emergency that is liable to arise, is the one to which victory is most likely to fall.

The same thorough preparation is necessary for the man who would succeed in the battle of life. He must be fortified at every point by a superb preparation, by the training of every faculty of his being.

I was once in what is called a "rush" town. The place had only a short time before been opened up for settlements, and there had been a grand rush for building sites. Buildings of all sorts had been rushed up in great haste, with very poor foundations. Some of them had no basement or cellar, practically no foundation, the timbers being placed right on the surface of the ground. Of course in a few years these began to rot, and the superstructures were in a dangerous condition, continually needing patching and propping to keep them from toppling over.

Many people start their careers in a similar way, without any foundation, and sooner or later they come to grief, and then wonder why they have made such a botch of their careers. They lay their

failure to hard luck, big trusts, lack of opportunity, and to all sorts of reasons but the right one—lack of preparation.

Every young man who makes himself master of the details of his calling or profession is sure to succeed in time. Nor will he find himself crowded much after the race starts. It is because so few do this that there are so many failures or only near-successes.

"If I were twenty, and had but ten years to live," said a great writer and scholar, "I would spend the first nine years accumulating knowledge and getting ready for the tenth."

If you expect a broad, grand career, lay your foundation accordingly. Be generous with your preparation. Let it be just as solid and substantial and broad as possible. Do not risk your life structure upon a little picayune, insecure foundation. Let everything you do point to a magnificent edifice.

What is the first step to put one's self in a condition of preparedness for life? There is but one answer. To get the broadest possible education. Nothing else will stand you in so good stead as to start on your career with a trained brain, a well-disciplined mind, a well-equipped mentality. Then you are a power wherever you go. It does not matter what field we consider, intelligence has been the secret of advance. If a little intelligence is good, if a fair education pays, a wider educa-

tion, a broader culture, will indeed give you at the very outset an incalculable advantage.

If I had to begin my career over again and was offered the choice of capital and no education, or education and no capital, I should unhesitatingly choose the latter. People in every line of endeavor are being constantly surprised by what someone has wrought in the same line through bringing a superior intelligence, a broader education, a finer discipline to bear upon it. Most people look upon this as a happy hit. But it is the luck which comes from a better trained mind, from a larger outlook, more skill, better training, persistent endeavor, and undaunted courage.

I know a young man in New England who believed that he could bring the broadest culture, the most liberal education, to the farm with great effect. Although he received only twenty-five cents a day when he first made this resolve, yet he earned many times that, by forming the habit of thinking, planning, studying during every bit of his spare time, spending his evenings poring over scientific works, reading everything he could get hold of which related to the soil, or which could bring him power to raise the best possible crops. To him every bit of education was like adding a more powerful lens to the telescope. It brought out things which were invisible before. New worlds of beauty and wonder opened up to him as he increased his knowledge. He could see wealth even

in what to his neighbor was a worn-out soil. Science told him how to supply any deficiency by fertilizing and alternating the crops. He believed that if he knew enough he could get greater returns, more wealth out of the ground, than any farmer of his acquaintance dreamed of. While his neighbors would plant corn on the same piece of land for a dozen years, taking the same qualities from the soil every year until it became exhausted, he knew that an educated farmer could get the best every year by introducing crops that would take different properties from the soil.

The result was, that on an old worn-out farm, supposed to be worthless, he performed what to his ignorant neighbors was a miracle. To them he seemed a magician, who but touched the soil and riches leaped out to him. They could not understand how he could produce such magnificent crops and take all the prizes at fairs with his superior horses, cattle, sheep, and products. This man's farm, with its beautiful buildings, its fine home, with library and works of art, its laboratory for soil experiment, seemed like an oasis in the midst of a desert. Yet the soil of his farm was of the same quality as that of hundreds of farms all about him. The difference was in the man, in the breadth of his education and his special training.

What is true of the farmer is true of the mechanic, the merchant, the engineer, and every other

worker. Trained brains count. Nothing pays so great dividends as a broad, liberal, practical education. To do a thing with intelligence, to be able to turn the light of a liberal knowledge upon everything you do, is of untold advantage. Every bit of mental training, every bit of education or culture, is of advantage in the struggle for existence. The microscope does not create anything new, but it reveals marvels. To educate the eye adds to its magnifying power until it sees beauty where before it saw only ugliness. It reveals a world we never suspected, and finds the greatest beauty even in the commonest things. The eye of an Agassiz can see worlds which the uneducated eye never dreamed of. The cultured hand can do a thousand things that the uneducated hand cannot do. It becomes graceful, steady of nerve, strong, skillful; indeed, it almost seems to think, so animated is it with intelligence. The cultured will can seize and hold the possessor, with irresistible power and nerve, to almost superhuman effort. The educated touch can almost perform miracles. The educated taste can achieve wonders almost past belief.

"The more you know," said Charles Kingsley, "the more you can save yourself and that which belongs to you, and do more work with less effort." The more you know of your own line of work, by so much do you set yourself a little apart from a hundred of your competitors who are content to

let well enough alone. The more you know of other men's lines of work, by so much are you the broader and the better fitted for your own. As has been well said, "Competition has no terrors for the man who can do his 'stunt' better than anybody else."

Webster's preparation for his commanding position at the top of the line, and especially for one of the greatest triumphs of his career, his reply to Hayne, of South Carolina, in the Senate, was begun when he was only eight years old. About that time he bought at a country store a cotton handkerchief on which was printed the Constitution of the United States. Before a pine-knot fire the boy committed it to memory. This interested him so in the Constitution that he collected everything bearing upon it he could find. Through the information thus gathered from early boyhood onward his mind was so saturated with the history of the Constitution, and the principles of the Republican and Democratic parties, that the whole country was electrified by his tremendous onslaught upon Hayne. Even Webster's friends, who knew his marvelous resources, doubted his ability to reply to the Senator from South Carolina without more time to prepare. Said a biographer: "Webster had but a single night in which to make preparation to answer the really important parts of the preceding speech of his opponent." But said Webster himself, "When the time came I was al-

ready posted, and I had only to take down my notes and refresh my memory."

"Always room at the top?" Oh, yes, there will always be plenty of room there. But the superior men, the men ready to take the greatest positions and fulfill large obligations, the men trained from bottom to top of a business in thoroughness, and from east to west in knowledge of its possibilities, will always be few, and generally fewer than the places waiting to be filled.

In the advancing era of ever-increasing prosperity, and of larger opportunity and development before our country, this will be likely to be more and more the case. He who looks abroad at the great schemes already afoot, and who has a little imagination as to the future of the things which are to come, will have good ground for thinking that, in the next decade or score of years, the "top" sphere, the call for superior service, will be stronger than ever before.

A "pull" or influence will not help you in the least, because unless you can command the situation by your knowledge and ability you will not hold the place into which you have been boosted.

Experience has shown that it is the running along the ground for several hundred feet that enables a flying machine to get up sufficient speed and impetus to rise into the higher air. In starting from an elevated platform it cannot gather

the required force necessary to keep it sailing in the air.

The late Professor Langley, in experimenting with his flying machine, in order to enable it to get what he thought would be good headway, made the fatal mistake of starting it from a platform sixty feet high. The machine, which after his failure was nicknamed "Langley's Folly," plunged straight down into the water; its inventor's life dream was shattered, and he died, it was said, of a broken heart! A few years ago Glen Curtis, the noted aviator, made this same discredited machine fly by starting it, not from a sixty-foot elevation, but from the ground.

Many a father makes a similar fatal mistake with his son to that which Professor Langley made with his airship. *He starts him too high up.* Instead of letting him begin at the bottom as an office boy, as, perhaps he did himself, he starts him in at the top as superintendent or manager of his business, or as the head of some department; and, of course, the youth fails, because he has had no experience in handling men, knows little of human nature, and nothing at all of the business he undertakes to direct.

I know a young man who was put at the head of a large concern when he was graduated from college because his father, who was getting on in years, wanted his son to succeed him and to keep the business in the family. The young man had

not the slightest idea of business. He had never bought or sold goods, had no experience whatever as salesman, traveling or otherwise, and none in selecting, placing, or managing help. He was conceited into the bargain, and would not take advice or suggestions from older men who had spent most of their lives in helping to build up the concern. He felt that he was superior to every man who had not had the opportunity to take a college course, and undertook to boss and direct men who, so far as business was concerned, had that which no college training, however extended, can give—the actual knowledge, experience, and special training which made them experts in their line.

The result was that young Mr. Know-it-all made such a mess of his job that in a comparatively short time the whole concern was utterly demoralized and headed for failure. The business which it had taken a lifetime to build up would have been wrecked but for the father's return to the helm. He quickly stemmed the tide of demoralization and brought order out of chaos. The helm responded to the hand of the master, because he knew the details of everything under him, and thus had control of the situation. He was able to guide the business ship back into safe waters, because he had begun, as a boy, sweeping out the store, and had worked up through every department, completely mastering the details of each before he advanced to the one above. It was the development

of strength in this climb from the bottom to the top that enabled him in a great crisis to win out.

Try to make your first ascent from the ground. You are not a bird that you can start from the top. You will find it much safer, as well as a surer way of rising, to remain working away on the ground floor, until you get up sufficient stamina and speeding power to rise to the upper stories.

Often a university graduate has to take up with an apprentice's apron and hammer at the end of all his training. If he does not shrink from this, but goes ahead in the best place he can find and does the best he knows how, there is a higher place awaiting him, and that very soon. But if he holds back for a situation to his liking, for a "white shirt" place in a stylish locality, the world will go right on without him.

You cannot start too high up and expect to succeed, because it is the training and experience gained in working up from the bottom which enable a man to control and to hold a high position when he reaches it.

Our young people don't want to take time to prepare. They want something, and want it quickly. They are not willing to lay broad, deep foundations. The weary years in preparatory school and college dishearten them. They want only a "smattering" of an education. The shifts to cover up ignorance, and "the constant trem-

bling lest some blunder should expose one's emptiness" are pitiable.

Take but one calling, stenography, for instance, and what do we find? Multitudes of stenographers who are practically doomed to inferior positions and small salaries, because they never prepared themselves for the best positions. They may be perfectly capable, but they are held down by their ignorance. They are not broadly read, not well educated; they are confused every time they come across an unusual word, a scientific term, an historical or political reference. Their vocabularies are painfully limited, their experience narrow; they are always running to other people for the meaning of words, or asking how to spell them. Many of them are absolutely ignorant of the commonest historical events and of the greatest names in history.

The same is true of other vocations. Short cuts and abridged methods are the demand of the hour; skimping on foundations is the rule. Young men barely squeeze through their examinations in specialties. Many a law student does not think it worth while to read up the cases which would throw light on class lectures and lessons as he goes along; all he wants is just to get through, just barely to slip into the profession; and then all will be well. If he can only get admission to the bar he will be all right. If he ever succeeds in this he makes only a third or fourth-rate lawyer. Because

he is not well grounded in general principles, he is obliged to study for every odd case that comes his way as though he had never seen a law book. He cannot cite precedents because when a student he did not read them if he could possibly avoid it.

An art student begins to paint pictures before he is grounded in the fundamental principles of art. He sells a few amateur productions and is so flattered by his success that he is never again content to study first principles, and of course proves to be only a second-class artist.

One who wants to be a great musician learns to play a few tunes in public, and is not willing afterward to spend hours every day in dry, dreary practice, and to his chagrin never becomes more than an amateur.

A young writer, flattered by seeing some of his early productions in print, thinks he can get along without devoting years to practice in rewriting articles, in study and observation, in hunting for hours for a word to fit a thought exactly, in learning his thesaurus by heart. Of course, his vocabulary is limited, his expression poverty-stricken, his knowledge scant, his imagination weak, his power of portrayal almost nil, and he becomes just a hack writer, or more likely has to turn to something else to eke out a living.

A student in a technical school who is all eagerness to begin to earn money cannot see much use

in chemistry, mechanics, or physics for the man who is to be an ordinary engineer. But by and by a great engineering problem demanding a thorough knowledge of the very subjects he slighted confronts him, and he is helpless to solve it. He has struck the weak point in his preparation and of course the chain of his career parts at the weak link. The opportunity of his life has come and he is not ready for it.

How many a man has stood in this position when the great chance of a lifetime stared him in the face! How bitter his chagrin and disappointment when obliged to step aside for another, perhaps a fellow-student, who had thought it worth while to study a hundred things which he neglected, because they did not seem at the time to bear directly upon his future profession!

Turner, the great English artist, went out one day with some fellow-students to study nature. When evening came his companions showed him their sketches, and rallied him upon his idleness, since he had nothing to show. "I have done this, at least," he said, "I have learned how a lake looks when pebbles are thrown into it." He had spent the whole day sitting upon a rock, throwing pebbles into a lake! No other artist could paint such ripples as Turner painted.

How much pains are you willing to put into the important job of preparing for your life work? How much time are you ready to give to studying

the details of your trade or profession so that you may be a master craftsman in your line?

"The gods sell anything and to everybody at a fair price." The price of mastery in any field is thorough preparation. A good opportunity will only hold you up to ridicule, will only emphasize your inefficiency and make your weakness all the more conspicuous if you are not prepared for it. The preparation is more than the opportunity. In fact, the preparation makes the opportunity.

It is the surgeon who has spent years in the minute study of anatomy, the one who is master of every detail of his profession who is called in great crises, and whose skill saves many a precious life.

The great trouble with the majority of youth is that they do not appreciate that it is the little difference between fairly good, or good, and excellent that wins. The difference between the good surgeon and the superb operator, for example, is that which enables the one to get from five to ten thousand dollars for an operation and limits the other to perhaps a hundred dollars, or less.

Very often the layman cannot appreciate or understand why this little difference between the expert in surgery, the man who has the quick eye and the superbly trained hand, and the one who is not so finely trained can be of such importance. But it is just that degree of extra equipment and skill that will not let the knife slip when a life hangs in the balance, and a slip but the depth of a sheet

of tissue paper might mean death, that makes all the difference between a superb success and mediocrity. The man who has not acquired that delicacy of touch, that nicety of adjustment between eye and hand that insures perfect work, has not paid the expert's price in special training.

"Half-way knowledge is all right if you want to go half-way to the goal of success," said E. C. Holman. It is knowledge, complete skill, expertness that takes the first prize in life. There are tens of thousands of people in this country to-day who will never take second, or even third or fourth prizes in life, because they never prepared, or at best only half prepared, for the contest. "Never half prepared for his life work" would make a good epitaph for innumerable failures.

"Do we marvel," asks one, "at the skill which enables a great artist to take a little color that lies inert upon his palette and presently so to transform it into a living presence that our hearts throb faster only to look upon it, and there come upon the soul all those influences which one feels beneath the shadow of the Jungfrau, the Matterhorn, or amid the awful solitude of Mont Blanc? But back of that apparent ease and skill are the years of struggling and effort and application which have conferred the envied power."

The engineer at a power-house knows that comparatively little power will pull the electric cars through the level streets, but he must always have

power enough generated to take the loaded cars over the high, steep hills on the lines. It is not the dead levels of life, but the hills of difficulty, the great emergencies, the crises, that test our reserve power.

Do we not ask a thousand times a year why this one or that one failed to reach his goal? It was because his power ran out. He did not have reserve enough. A little more physical strength, a little better education, a little better training, and he would have won out.

The greatest things that have been done in the world have been done with comparative ease, simply because the doers had a tremendous reservoir of reserve power.

TIMIDITY AND SENSITIVENESS—HOW TO OVERCOME

Thousands of young people are held back from undertaking what they long to do and are capable of doing, and are kept from trying to make real their great life-dreams, because they are afraid to jostle with the world. Their super-sensitiveness makes cowards of them.

Morbid sensitiveness requires heroic treatment.

A man who appreciates himself at his true value, and who gives his neighbors credit for being at least as good as he is, cannot be a victim of over-sensitiveness.

"HOW can I overcome my shyness, my timidity, my self-consciousness, which are keeping me back, ruining my happiness?" I am constantly receiving letters from young people asking this or similar questions. The form may differ, but always the meaning is the same. "How can I get rid of timidity, sensitiveness? I haven't the courage to branch out, I cannot push myself aggressively as those about me do. I shrink from mingling with people. I shrink from responsibility, from everything which brings me into observation, which makes me the target of others' eyes. I am so sensitive of what other people think of me, so afraid I will make a bad

impression, that it spoils my conversation, my manner, my appearance. I simply suffer tortures from this mortifying sensitiveness which constantly holds me back. I have lost position after position because I am so thin-skinned, I cannot stand 'the gaff.' I cannot take a scolding or a criticism without wincing. I feel so cut, so abused and hurt by any fault-finding that I cannot stand it. I simply get out."

Shakespeare says that "conscience doth make cowards of us all." Substitute consciousness—self-consciousness—for conscience and you have a still more potent and universal coward maker.

A great number of people are held back from undertaking what they long to do; are hindered from making their life-dreams real, because of their embarrassing self-consciousness. They are afraid to get out and jostle with the world. They shrink from exposing to strangers their sore and sensitive spots, which smart from the slightest touch. They hide their light under a bushel because the mere thought of drawing attention to themselves makes them blush and tremble. Supersensitiveness makes cowards of them.

There are men and women struggling along in poverty and obscurity who might have been in infinitely better circumstances but for their extreme sensitiveness and timidity. These failings go together; they are symptoms of the same disease.

The Good Book says: "Blessed are the meek,

for they shall inherit the earth." It does not say "Blessed are the timid, for they shall inherit the earth," for the timid, self-effacers will not inherit much of anything but humiliating experiences and disappointments. The great prizes of life are hidden from the timid, the sensitive, those who efface themselves.

Those self-effacing people seem to think that the assertion of the "I" in any circumstances is a sign of egotism; that it would be bold, forward, to assert themselves and try to push ahead. They forget that the world takes us at our own rating; and that our estimates are accepted at their face value. The world will not trouble to find out whether they are correct or not. If you put out a lawyer's sign people will not investigate to see if you are not really a physician or something else. They take it for granted that you are a lawyer until you prove otherwise. Nor will they presume that you have rated yourself too low. They know you have lived with yourself a long time, and must know yourself better than they do. It is perfectly natural for them to take you at your own rating, and that rating you show in your appearance, in your manner.

The world belongs to the daring, the self-confident, to men and women who have self-assurance and who push themselves forward. Those who remain in the background, who depreciate themselves, and think that the world will

sooner or later discover their real merit, are heading toward disappointment. If you shrink from notice, if you go about with the air of a failure, a timid, half-hearted weakling, you will be taken for just that and nothing more. If you do not overcome your self-effacing tendency, your shyness, and thin-skinned sensitiveness, you will be doomed to a life of mediocrity, or worse.

The bashful and sensitive, the morbidly self-conscious, are left in the rear because they never develop the qualities which are imperative to leadership and to progress. Even though they possess sterling ability, their lack of courage, the absence of daring and aggressiveness in their make-up, their shrinking from society, to a great extent, negative their ability. One must have self-assurance and sufficient aggressiveness to enable him to use his sterling qualities to advantage. He must not be so thin-skinned to reproof or criticism that it will handicap him in the life race.

I was recently talking with a perplexed young man about his failure to get on. He felt that this was due to his over-sensitiveness, but he did not know how to rid himself of it. He said that his employer was constantly hurting him so that he could not do his best. He complained that his criticisms seemed like reflections upon his honesty and his ability.

I tried to show him the folly of such a course if he ever expected to get on. "Your em-

ployer," I said, "probably knows very well that you have very good material in you, that you could undoubtedly get on if you could stand criticism, if you were not so thin-skinned, so sensitive; but no employer is going to bother himself very much to help an employee to rise when he sees that he resents every little suggestion and every criticism as an insult, instead of accepting it for what it is. Listen to him and follow his advice. Do not take it in such a spirit as to shut him up so that he will say to himself: 'It is not worth while to bother with this fellow; there is nothing to him. He hasn't the stuff in him to take his medicine. Let him go.' "

If you mean business, are determined to get on in the world, you want to put yourself in a receptive attitude for every bit of knowledge and all the better methods, better ways of doing things, that you can get hold of. No matter where it comes from, whether from office boy or boss, it is your business to absorb knowledge, to profit by mistakes and criticisms, to gain skill, expertness in every way possible. These are the steps upon which you will climb into something higher. They may not prove easy steps but there is no other way to win out than to make stepping-stones of your stumbling-blocks.

Remember, this is not mere "thick-skinnedness," mere dullness of perception, dumbness. On the contrary it is quickness of perception and common

sense. It is the man who feels the sting of criticism, but interprets it impersonally, suffers the pain and turns it into power; the man who does not shrink from a rebuke or from censure, but instead welcomes them or anything else that will tend to raise the standard of his work—this is the man who will get to the top of the ladder.

Many over-sensitive people become despondent and discouraged because they do not get on faster. They do not rebound from their setbacks, discouragements or failures as the less thin-skinned do. They are so sensitive about other people's opinions and criticisms, so afraid that their failure to get on will be set down to lack of ability rather than to the true cause, that they tend to become morbid and cease trying to progress.

We are apt to think that there are no diseases or disease tendencies but the physical, but many of the worst kind are mental. Timidity, a morbid self-consciousness, super-sensitiveness,—these are as truly diseases as smallpox or typhus. Their victims are often made quite helpless, and are never capable of doing their best. They cannot see things in their proper proportions, nor can they make the wisest choice in a perplexing situation, because their timidity blinds their judgment, and kills their courage, so that they are in no condition to decide what they can do, or to attempt a thing they may be amply qualified in other respects to carry to a successful issue.

Timid, sensitive souls lack the power of firm and final decision. They are always putting off beginning things. Procrastination runs in their blood, because their courage and their self-faith are undermined. And this takes the backbone out of their will-power. It makes it impossible for them to develop that clear grit which forges ahead and fears nothing.

How many people have lost great opportunities, have failed to take advantage of their best chances in life because of the fear of being thought forward or pushing, the fear of ridicule, the dread of making themselves conspicuous!

Many times when over-sensitive people make a failure, they are too timid to try to reinstate themselves, too sensitive to try again. Time and again I have known young men and young women, who lost their positions, to be out of work for a long time because they could not bear to push themselves, to adopt aggressive methods in trying to place themselves again. They felt it a sort of personal disgrace to have lost their places, although they were really not responsible. Those people suffer so much from chronic fear about trifles of all sorts that their health often becomes impaired. They lack vigor, virility, the magnetism of health, all of which play so large a part in the average successful career.

Perhaps the keenest source of misery to all over-sensitive, self-conscious characters is that, outside

of the family circle, they always feel awkward and out of place. They never feel comfortable, at ease, or at home among strangers or in any sort of a social gathering, and they are always looking for slights. If they meet a person on the street who is absorbed in something else, who does not happen to see them, or because of his absorption is not quite as cordial in his salutation as they think he should be, they immediately jump to the conclusion that he is trying to cut them and that he intended to slight them. Every apparent neglect or coldness wounds their sensitive natures. They dwell upon it and turn it over and over in their minds until they often become obsessed by it. They are especially sensitive to ridicule. I know people who are so afraid of being the butt of ridicule, no matter how innocent or friendly, that they suffer tortures when they think any one is laughing at them. And, of course, they imagine anyone who laughs in their vicinity is laughing at them.

The fear of being the target of others' remarks and jests may even handicap great talent. I know a young singer who longs to go on the stage, but who has never even dared to attempt to sing in public because of her very large ankles and feet. She thinks that people would make fun of her, and although she has a glorious voice and is a born actress, her morbid sensitiveness regarding what she considers humiliating defects keeps her, probably, from a very brilliant career.

Some people are so painfully self-conscious that they resemble sensitive plants whose leaves close the moment they are touched. You have to be constantly on your guard for fear of hurting them, and they have so many tender spots that you must exert the greatest care not to inflict a wound. They feel a slight more keenly than coarser-grained persons would feel a blow. The worst of it is, they are always on the lookout for slights, and constantly taking offense where none is intended.

I know a bright, well-trained young lady, whose intimate friends, and even her near relatives, have to be continually on the watch for fear of wounding her. She broods over a joking remark until she magnifies it into an insult. She makes herself miserable for days over a fancied slight and exhausts the patience of her friends by asking them to explain what they meant by certain expressions, looks, or gestures. People who are at first attracted by her many amiable qualities soon fall away from her because of the exactions imposed by her over-sensitiveness.

I always pity people who are mortally afraid of being slighted or made fun of, because they are always great sufferers. Things are constantly happening which arouse their suspicions of intended insult or ridicule. If at a public gathering people do not come to talk to them they feel that they are intentionally slighted. If neighbors do not

call on them they are slighted. If they are not made much of they are slighted; if anyone laughs, or an innocent joke is passed in their presence they feel sure that the fun is being poked at them. In short, their morbid self-consciousness makes them miserable wherever they go. It makes them cowards in business and especially in social life.

There are plenty of men who have courage enough to walk to the cannon's mouth in battle, and yet are cowards in a drawing room. Timidity and shyness rob them of all spontaneity and naturalness. They often appear cold, reserved, haughty, and stiff, when in reality they are quite the reverse. They are tortured when in society or in any public place, imagining that they are under constant observation and scrutiny, that everyone is looking at and criticising them.

Hawthorne was one of the shyest men that ever lived. He used to walk the streets with his eyes on the ground to avoid recognizing others, and if he saw anyone he knew coming he would cross the street to escape the embarrassment of a meeting. Later in life, he said God might forgive sins, but awkwardness has no forgiveness in heaven or on earth. His own awkwardness was due to his timidity, his morbid self-consciousness.

After spending an evening at Emerson's house, George William Curtis spoke of Hawthorne who had sat silent as a shadow all the evening, and had scarcely spoken to anyone. Curtis wondered why

no one had looked after him. But being "looked after" would only have made him more miserable. Once when making a call Hawthorne asked his hostess what he should talk about, and she advised "Climate." It is not recorded whether he found even this topic sufficiently inspiring to tempt him to break his habitual silence. Visiting a naval officer and being pressed for something to say, Hawthorne asked him if he had ever been in the Sandwich Islands. His host concluded that a man who would ask aimless, silly questions of this sort could not be much of a genius.

I know people of great scholarly attainments and fine mental caliber, who go through life practically unknown, unappreciated, even in their own neighborhood. They live by themselves just because nobody seems able to get at them, to understand them. They do not make themselves approachable. There is something about them that repels people, and yet they feel kindly toward everybody. They would be glad of a chance to do a favor to anyone, but they are misunderstood, because they are too timid and shy to come out of their shell.

A very intelligent young lady of my acquaintance, who has always lived back in the country and has traveled little, suffers tortures whenever she visits friends in the city, because she imagines she is conspicuously lacking in social graces and ignorance of city etiquette. Her friends do every-

thing in their power to give her pleasure and make her happy while with them, but their efforts are useless. She is so afraid she is going to say or do the wrong thing, that her ignorance of social forms is going to embarrass her and humiliate her friends, that she feels as though she were on nettles every minute.

She says that the more she tries to seem at ease and to be natural the more provincial and uncomfortable she feels. And for weeks after she returns home she is miserable, thinking over what a fool she has made of herself while in the city.

Now this girl is wonderfully interesting when she is simply natural. When she forgets herself and talks about the country and her experiences on the farm, she can be actually fascinating. But she is obsessed with the idea that anybody who amounts to anything lives in the city, and that only farmers and nobodies live in the country. She loves the country so dearly that she becomes eloquent when she talks about it; but it is impossible to make her think that city people would be interested to hear her talk of life on the farm, so different from their own. She feels that the things she knows about and loves are vulgar and not to be spoken of in polite society.

Sensitive people are constantly misunderstood and underestimated because their real selves are never allowed expression. They are so afraid that others are weighing and measuring them in the

balance and finding them wanting that whenever they can they "flock by themselves" as the Irishman put it. Their self-effacing, apologetic attitude is fatal to their efficiency as well as to their comfort and happiness. If instead of avoiding others they would mix freely in society and undertake responsibility at every opportunity, no matter how it might pain them or how every nerve might shrink from human contact; if they would stop staying alone in corners at receptions and in drawing rooms, if they would cease worrying about their appearance and manner, and would *force* themselves into the great human current, they would soon entirely overcome their self-consciousness.

If they would only try to realize that other people are too much wrapped up in thinking about themselves and their own affairs to think very much about them, and that ninety-nine times out of a hundred that which wounds or hurts was not intended at all, they would be spared a great deal of misery. Keeping this one fact in mind would help them wonderfully to rid themselves of their handicap.

A celebrated Japanese psychologist, who had made a thorough study of timidity or shyness and its causes, was asked to take under his care the son of a nobleman and to cure him of that defect, which made him ridiculous and caused him great suffering. This youth was so bashful that he could

scarcely convey food to his mouth in the presence of a guest, and would often drop his chopsticks or whatever he was eating with, together with his food, if anyone happened to look at him. It was positively painful to him to meet people or to associate with them in any way. The very prominence and distinction of his family added to his embarrassment in public, because it made him more an object of attention. Everybody saw his weakness, and he was constantly reminded of it. This increased his self-consciousness until it had become an obsession from which he could not get away. He felt that people looked upon him as a nobody, a defective member of a noble family, who because of his defect never would amount to anything.

When the nobleman brought his son to the psychologist for treatment, he reminded him that he had met the youth before. "Don't you remember," he said, "what a ridiculous figure he cut yesterday just as he was making his grand salute on being presented at the house of our friend, Long-Ho; how he stammered, turning around as though trying to make his escape, became entangled in the folds of a rug and to save himself from falling caught hold of a table filled with china, upsetting the table, making a great clatter, and how my poor unhappy boy ran away in confusion."

"Really," said the professor, "I remember this, but I did not attach any importance to it."

Immediately the youth's face lighted up. He was so pleased to learn that there was somebody who did not look upon him as an actual fool.

In order to observe him at first hand and to cure his disease—for in its aggravated forms shyness is a disease—the professor took the youth into his own home, where he could watch him unobserved. He would secrete himself where he could study his movements when alone, in the garden, or other places, as well as indoors. In this way he learned that the youth was not naturally awkward at all; in fact, he was quite graceful when he was not conscious of being observed.

The kindly professor did everything to gain his confidence and to put him at his ease. He introduced him to his friends as an ordinary pupil, not as the son of a noble family, and by thus hiding his identity relieved him of much embarrassment, while he also had the advantage of not being constantly reminded of his weakness and scolded for it by his father. He cultivated a friendly, even a chummy relationship with the boy so as to make him forget his defect, and gave him the greatest freedom for self-expression both in his studies and in his play. He tactfully managed to find out what the boy was specially interested in and encouraged him to talk about those things, and then carry on a conversation on other topics. Gradually, without being obtrusive, he began to refer to his pupil's bashfulness, and assured him that his trem-

bling, his confusion, his stammering, and his pain at meeting people, had no real cause except in his imagination, and therefore could easily be overcome if he would only think more of himself, have a better opinion of himself. He endeavored to convince him of his real ability, and then showed him how his foolish shyness would cripple his whole career by robbing him of initiative, courage, independence, all the qualities that characterize men of large achievements, and that he was too bright and too promising, and his future meant too much to him, to allow himself to be handicapped and probably defeated by a miserable weakness unworthy of a man. He urged him to forget himself altogether when in company, and to become interested in others, in what they were saying and doing: to enter into conversation with those about him, and to try to make himself interesting and agreeable to everybody.

The youth followed the professor's instruction, trying to do everything he had suggested, and especially to remember, as he had assured him, that he was not awkward or stupid, but, on the contrary, that he was graceful and had a lot of ability; and that he was greatly mistaken in thinking that other people were observing him or making uncomplimentary remarks about him.

At first it was very difficult to make himself do the things he had always shrunk from, but he persisted, and gradually gained more ease, and lost

much of the awkwardness caused by embarrassment. He found himself more and more willing to converse, and was conscious of greater freedom in his movement, his thought, and expression. This encouraged him very much, and before many months he had almost completely overcome the handicap which had threatened to ruin his whole career, to say nothing of his constant frightful suffering.

You can't do anything well, you never can appear at your best, while you are thinking about yourself, your failings or your weaknesses. This is true in small as well as big things.

A college president says that when his wife was sewing on a button, he asked her how it was that when he tried to do that he would always hit the button with the needle first, and had great difficulty in finding the hole in the button. His wife replied that she was never troubled that way. Since that time, however, she says she never sews on a button but that she always hits it with the needle, because now she is self-conscious in her actions, and wonders whether or not she is going to hit the button.

We appear to best advantage, and do not only small things better, but we do our best work, our greatest deeds, when wholly unconscious of ourselves. Whenever we think too much of ourselves, we are always, so to speak, hitting the button.

You know the story of the centipede:

"The centipede was happy
Until the frog, for fun
Cried—'Pray which leg moves after which?'
Which wrought her soul to such a pitch
She fell distracted in the ditch,
Forgetting how to run."

The centipede was happy—until she became self-conscious.

I once knew a bashful girl who would blush excessively if attention was called to her, or if anyone looked at her when she was trying to say something at table or anywhere else. She said that if she hesitated an instant for a word immediately the thought would come to her, "I am going to blush, I am going to blush, I know I am going to blush." And of course she blushed, because the fear thought paralyzed the little nerves surrounding the facial blood vessels, thus admitting a rush of blood to the face.

Blushing is a graphic illustration of the tremendous power of the mind over the body. Just a little thought of fear paralyzes the tiny nerves in the blood vessels in the face. Why doesn't it paralyze the nerves in the feet? Because they are not exposed and we are not conscious of them. The fear of blushing localizes the paralysis of these tiny nerves surrounding the blood vessels in the face. The blood vessels then enlarge and an extra supply of blood rushes in.

This embarrassing habit of blushing at every trifling thing is a great hindrance to sensitive people, who are afraid to make a remark, or to have one addressed to them lest the blood rush to their faces, to their great annoyance and confusion. But as it is caused by a mere thought, it can also be cured by thought.

I recall an instance of a girl who was so morbidly self-conscious, and so distrustful of herself that she blushed furiously whenever attention was called to her, especially when her name was mentioned in connection with any young man, or even when their names were not linked together. Once at the mention of a young man who was connected with a scandal she blushed and looked so embarrassed that it aroused the suspicion of her mother, who noticed that every time this man's name was mentioned she would blush and seem confused. The mother finally became so uneasy about the matter and suspicious of her daughter that it led to a very uncomfortable situation and caused the girl no end of suffering. For a long time she lived in mortal fear that some one of the family would mention this young man's name in connection with herself, and it so wrought upon her nervous system that her health became impaired.

After months of suffering the girl could stand it no longer and decided to consult a psychologist, who made a specialty of abnormal nervous conditions. He soon helped his patient to overcome

her habit of blushing by frequently repeating this man's name, especially at unexpected moments when they were talking of something else, until she became so accustomed to it that she would no longer blush or feel embarrassed on hearing it.

Parents and teachers could very easily help children to overcome the tendency to shyness while the mind is plastic and responsive to influence and advice. Instead of emphasizing his weakness by calling attention to it make a child believe in himself. Convince him that there is something splendid in him, and that he must not be afraid of people, that they are not watching him, and care very little about what he does or says, or how he appears. Encourage him to mix with other children and to join in their games, to answer people frankly and fearlessly when spoken to, and always to be as natural as possible wherever he is. Impress upon him that the people he meets outside are as friendly to him as those in his own home, and that he may be just as free in speaking to them as to his own father and mother. In this way the child may be completely cured of any tendency to shyness or self-effacing timidity.

Many well-meaning parents oftentimes innocently confirm and strengthen these unfortunate weaknesses in their children by lack of tact, or of knowledge of the right method to pursue. The career of many a boy is being very seriously crippled by a severe father who constantly reminds

him of his bashfulness, or "stupidity," as he calls it, and scolds him for it. I have seen a father severely whip his boy because he was afraid to meet people, and because he was so awkward and timid in the presence of strangers. This is fatal to a child's self-confidence, and to his self-respect, both of which are very precious to every human being. Kill a boy's self-confidence and you have pretty nearly ruined his career at the start. He must believe in himself or he never will try to make anything of himself.

Timid, self-conscious children should never be harshly rebuffed, should never be scolded for, or reminded of, their defect, especially in the presence of others. On the contrary, they should be encouraged in every possible way to believe in themselves, to think well of themselves.

If all parents realized that the cultivation of confidence, self-assurance, aggressiveness, courage in a child inclined to be timid may make all the difference to his future between a dismal failure and a glorious success, to say nothing of the awful suffering which the timid, sensitive person endures, there would be more happy and successful people in the world. But many of those from whom we expect more intelligence pay no attention to these things, or, rather, do the very opposite.

Not long ago I was in a family where there was an extremely sensitive, timid boy, and the mother kept reminding guests in his presence what a shy

little fellow he was. The child would blush at every reference to himself, and of course after such an experience he could not be natural. Everybody had been notified of his timidity, and would be looking for its expression, and, naturally, his self-consciousness was increased.

Now, if the mother, instead of embarrassing her son, had tried to call him out in ways which would not attract attention to his weakness it would have helped him. A little praise and appreciation, a little encouragement to express himself freely and naturally before strangers, would have been a great help in developing his self-confidence and strengthening his weak point. But instead, she did the very worst thing she could have done. It would be like calling the attention of guests to a girl's deformity, something which she was trying to hide from public gaze. It is a wicked, a cruel thing to call the attention of other people to the very quality which one is so sensitive about or to reprimand a child in the presence of others for such a weakness.

Never snub a timid child, and be careful not to represss him or to do anything to make him think less of himself or to mar his self-confidence. A child, especially a sensitive one, should never be humiliated in the presence of others. It is very easy to spoil a sensitive child's young life, and perhaps handicap him for life through ignorance of right methods of training.

I know a young girl who had been reminded so often from infancy of her ugly features and awkward, bashful manner that she became convinced that she could never amount to anything. She felt she never could make herself attractive, and like the Japanese youth referred to, she held herself aloof as far as possible from others until she had grown almost to womanhood. She had become so despondent about herself that she refused to continue at school or to try to improve herself in any way. What was the use, she thought bitterly. She could not make herself attractive, could not interest people; no one wanted her, and she might as well resign herself to her fate. She was in this hopeless frame of mind when she came across a book along New Thought lines, which suggested to her that she could overcome her handicaps by cultivating her mind and making herself mentally so attractive that people would forget her plain face and unprepossessing appearance.

The girl had naturally strong social qualities which she had never developed, simply because of her conviction that her defects of person and manner would practically ruin her future, and that she was destined to be a nobody and unhappy. But the possibilities opened to her by the New Thought philosophy filled her with a new sense of hope and courage she had never before experienced. She began immediately in a dead-in-earnest way to improve her mind by reading and study. She took

more care with her dress and general appearance. She resolved to *make people like her,* to make herself agreeable and popular with all sorts and conditions of people by being bright and sunny, by talking freely with anyone she met as if she were in the family circle. She held her head high, and tried to forget her plain features, and gradually things changed. Instead of being a wallflower as she had been so long, she became the most popular young woman in her neighborhood. Wherever she appeared in social gatherings there was always a group of people about her because she was so interesting.

She never seemed to think of herself, but was constantly on the lookout for a chance to help others, to say a kind encouraging word, to help somebody who appeared to suffer from the same sort of awkwardness and shyness that had caused her so much suffering in her childhood and early girlhood. In short, this young woman made herself over by the practice of New Thought.

If you are held back by an embarrassing self-consciousness which mortifies and hinders you at every point you may do the same. If you find you are inclined to be timid, if you lack courage and initiative, if you are too bashful to speak or express your opinion anywhere; if you blush, and stammer, and are awkward in company, you can overcome your defects and build up the qualities you lack by training your subjective self to be

courageous, unembarrassed, at your ease in any surroundings. Constantly suggest courage and heroism to this inner self. Stoutly deny that you are timid, cowardly, afraid to speak or to be natural in public or before strangers. Assert that you are brave, that you are not afraid to do anything that it is right and proper you should do.

Practice walking about among your fellows as though you were brave and self-confident, perfectly sure of yourself, as capable of carrying on a conversation creditably, or entering a room gracefully as you are of discharging your daily duties.

If you are cursed with self-depreciation, which is a crime; if you are inclined to efface yourself, just imagine that you are a Roosevelt, for instance, or some one who has sublime confidence in himself, a powerful self-assurance, some one whom no situation fazes; who acts fearlessly and without embarrassment on all occasions. Walk about the streets with the feeling that you are playing the part of such a man, with head up, straightforward look, and courageous bearing. Think of yourself as a person of importance in your community, one who is looked up to, whose opinion is valued, and who will always get attention, a respectful hearing.

If you are ambitious to become a singer, a public speaker, or something else demanding a great deal of poise and self-confidence, but are too timid to assert yourself, too timid to push your way before the public, practice impersonating some one

who comes nearest your ideal of a great singer or orator, or whatever else you wish to be.

I know a music teacher who cures his scholars of shyness and self-depreciation in this way. He tells them to stand daily before a mirror and talk to themselves something like this: "I am Caruso (or Nordica), the great singer. I am going to show the world that I have unusual talent. I was born to sing, and I shall not allow a miserable diffidence, a cowardly fear of standing up before a number of people just like myself, to strangle my talent and rob me of my birthright."

People who are always sneaking in and taking a back seat in every situation in life are never leaders. If you would succeed, you must develop the qualities of leadership, and you never can do this if you always stay in the background.

The world will take you at your own estimate, and if it always sees you in the rear it will take it for granted that you belong there, that you are there because you haven't the ability to push to the front. You must push yourself if you expect to get to the front, for nobody will pull you forward.

Why not sit down by yourself and take account of the things you are missing, the doors that are closed to you, the things you are barred from because of your timidity, your hindering bashfulness? Try it, and then have a good heart-to-heart talk with yourself. Say, "I don't propose to make a daub of what the Creator intended for a master-

piece just because of this sensitiveness, which I have been encouraging all these years. I am going to overcome it. I am going to push to the front, I am going to force myself into the van, no matter how it pains me, no matter if I do seem forward and bold. I know that it is the only remedy for my defect. I am going to show people that I am not the failure, the nobody, the defective, deficient person they take me for. I am going to show them that I have qualities which will force me to the front.

"I know that the other half of myself has been waiting for me, waiting in the background all these years, waiting to help me; half or more than half of my ability has been waiting to be discovered, to be brought out and used. Now I am going to bring it out, I am going to call out my reserves, I have kept in the background long enough. I am going to battle for freedom, for victory over my weakness. I shall not allow one little weak link in my ability chain to thwart my ambition, to ruin my career. I don't propose to go through the world with the reputation of being 'a weakling,' 'a timid, sensitive fool.' I don't care how it hurts me, I am going to push my way to the front, I am going to assert myself. Hereafter I shall never shrink from any situation, any responsibility which will tend to call me out, which will force me to use my ability. I am going to stand for something in my community. I have been a shy,

timid, sensitive nonentity long enough. Now I am done with the whole business. It has hampered my career long enough. I am a different person, and hereafter my friends will see the difference. They will no longer find me hanging around the outskirts of things, taking a back seat. They will find me at the front. I don't care what people think of me. That shall no longer affect my conduct. I shall henceforth live my own life in my own way. I am going to step out of the crowd and do my own thinking, and if people don't like it I don't care. I am supported and upheld by the Power that has made, and that sustains, all things. In Him I live and move and have my being, and the more I rely on Him the stronger I am, the freer from timidity and self-consciousness. I am what I am—strong, free, courageous, unfettered by any weakness. I am God's child. I partake of His strength. I am one with Him, and therefore qualified to carry myself with grace and dignity in any and every situation."

A young man of great ability, who had suffered for years, up to the time he was graduated from college, from the most intense shyness, rid himself of it by heart-to-heart talks of this sort. He was so thin-skinned, so sensitive, so timid and self-conscious that he was never at ease, never himself in the presence of strangers or those who did not know him well. He dared not get up to speak or take part in a debate; recitations were torture

to him; he could not meet or speak to a girl without blushing and stammering and making himself ridiculous; and at table I have seen him overturn his soup or coffee in his lap or on the table cloth, and make all sorts of foolish, awkward slips and blunders just because of his supersensitiveness and timidity.

This young man is now in a prominent position which he never could have filled had he not made up his mind to get rid of his weakness, which at one time had threatened to bury his splendid ability and make his fine natural qualities of no avail, so far as material matters were concerned.

The great trouble with most sensitive, timid people is that they are victims of what we might call "a feeling of separateness." They seem to regard themselves as separate units, without any real vital connection with the great Source of their being. Although they may have a vague sort of idea that they are made in God's image, yet they do not have an abiding sense of their inseparableness from Him, of the strength that is theirs if they only claim and use it. That is, they minimize the God in them, their divine qualities and attributes. They act as if they were not conscious of their unity with Him, as if they thought their strength came from outside, that it is something put into them rather than a living, throbbing connection with their Maker.

When these people are convinced of their abso-

lute inseparableness from their Creator; when they realize that divine power, Omnipotence, is flowing through them, is throbbing in every atom of their being, and that they cannot possibly be separated or cut off from this perpetual inflow of divinity, they immediately look at themselves in a very different way. They take on new courage, new confidence; they have a new estimate of their power and dignity. A sense of inferiority or humiliating weakness cannot exist in its presence. If you fill your soul with the thought of your oneness with God it will be impossible for you to be timid or bashful.

This is why I recommend the constant affirmation of our oneness with the One as the surest remedy for all timidity and shyness, for defects of every kind. It is the God in us, the divine quality of our being that gives us courage, confidence, assurance; that gives us initiative, faith, power to back up our ability. It means that the Creator endows us with His strength and that we should make good as kings or gods in the making, and not go about as underlings, deficient weaklings, mediocrities, nobodies.

When timid, bashful, retiring men and women claim their kingship with the Supreme Being they feel reinforced, buttressed with a mysterious inward feeling of peace, of harmony, a sense that they are not doing their work alone, but that they have tapped illimitable power. They no longer

feel that they are separate units, puppets to be tossed about by cruel fate with simply a gambling chance at life instead of certainty. All fear vanishes, and they become poised, natural, independent, masters of themselves, partakers of infinite power.

This one thought that God is all, and that we are one with Him, will antidote, neutralize every weakness, will drive out forever the timidity bogy. Bearing this in mind, one cannot be the victim of a foolish bashfulness. It would be treason against the Creator, a belittling of the Power that made us.

TO BE GREAT CONCENTRATE

This one thing I do.—*Saint Paul.*

"He who would do some great thing in this short life must apply himself to the work with such a concentration of forces, as, to idle spectators, who live only to amuse themselves, looks like insanity."

Did you ever hear of a man who had striven all his life faithfully and singly toward a thing and in no measure obtain it?—*Thoreau.*

The man who seeks one thing in life, and but one,
May hope to achieve it before life is done.

Owen Meredith.

SAID Carlyle, "The weakest living creature, by concentrating on a single object, can accomplish something; whereas, the strongest, by dispersing his over many, may fail to accomplish anything."

All men who have accomplished great things have been men of one unwavering aim; men who have sacrificed all conflicting desires and ambitions to that one aim.

Ours is essentially an age of specialized, intensive, purposeful action. The man who succeeds in any walk of life to-day is the man who says, "This one thing I do," and *lives* by it. This does not mean the narrow, one-sided man, the man

whose mind is capable of but one idea, but "the broad man sharpened to a fine point," the many facetted mentality concentrated upon a single object.

The world will make way for any man who *knows* his goal. The secret of achievement is in the focusing of one's powers, in the bringing the whole man to the day's work, to his life purpose. Everything worth doing in this world is reached by the road of concentration, and by no other. The efficient life is the concentrated life—the life of focused energy, dominated and directed by a single aim.

Whatever other qualities he may lack, whatever weaknesses he may have, there is one quality that is *always* present in the man who achieves, and that is, the ability to concentrate his mind, to focus his faculties with force and vigor upon one definite aim. A man may lack many important qualities, and yet be successful on the whole if he has this one quality of mental intensity, the ability to centralize all his brain power, all his energy upon one thing. This is the force that executes, this is the force that "does things."

An elephant can pick up a pin or uproot a tree with his trunk. The energy and force and power of attention throughout its whole huge body can be concentrated and specialized to manipulate the finest point.

One talent concentrated will do infinitely more

than ten talents scattered. Concentration is the secret of all great execution in explosives. As a thimbleful of powder behind a ball in a rifle will do far more execution than a cartload of powder scattered loose, so the poorest scholar in school or college often far outstrips the class leader in practical life, simply because what little ability he has he brings to a focus in one unwavering aim, while the other who depends upon his great ability and brilliant prospects, fails because he does not concentrate his forces into a definite aim.

All our eminent discoverers and inventors, indeed, all the red-letter men the world has known, have owed their world distinction more to this one faculty of intense concentration upon one unwavering aim than to anything else.

This was the secret of Napoleon's power, a large part of his "genius" consisted in his tremendous power to focus on a single point just as he massed all his forces on the weak point of the enemy. His successes on the field were in large part due to this policy of tremendous concentration on the point of attack, hurling squadron after squadron in overwhelming numbers until the point of opposition was literally swept out of existence. As in everything else, once his resolution was fixed, all beside was forgotten, and nothing could turn him from his aim.

The same thing is true of all the great leaders of men. Having once arrived at a decision during

the Civil War, nothing could turn General Grant from his purpose. He was determined to fight it out on the line selected. It did not matter to him that he was severely criticised in Washington and by other generals of the army. His purpose was fixed and no power could deflect him from it.

What a great directness of purpose may be traced in the career of William Pitt, the younger, who lived—ay, and died—for the sake of political supremacy! When a child, the idea was drilled into him that he must *achieve* a public career worthy of his illustrious father. Even from boyhood he bent all his energy to this one great purpose. He went straight from college to the House of Commons. In one year he was Chancellor of the Exchequer; two years later he was Prime Minister of England, and reigned virtually king for a quarter of a century. He was utterly oblivious of everything outside his aim; insensible to the claims of love, art, and literature, living and steadily working for the sole purpose of wielding the governing power of the nation.

When the Jews were so despised in England that it was almost impossible for one of them to rise to any position or prominence, young Benjamin Disraeli determined that he would become a leader in the English parliament. He said, "There is no pain I would not endure, no anguish, no amount of sleepless nights and long days of effort if I could but reach this position." There was lit-

erally no price he was not willing to pay, no sacrifice he was not willing to make, to reach his goal.

All the insults against his race, all the personal abuse, cruel taunts of members of parliament, all the ridicule, the derision of those in high places, could not down that young man's ambition or alter his determination to be a leader of the English people.

Being hissed from the platform on his first appearance in parliament did not faze him in the least. He simply said: "Gentlemen, the time will come when you will hear me."

It was only the singleness of aim, the one high, unwavering purpose, backed by tremendous grit, self-confidence and almost superhuman nerve, that supported him during the distressing years when he was climbing to power. But the great Earl of Beaconsfield, Premier of England, favorite of his sovereign, peer of Gladstone, could well be proud of the triumph of the despised young Jew.

Victor Hugo wrote his "Notre Dame" during the revolution of 1830, while the bullets were whistling across his garden. He shut himself in one room, locking up his clothes lest he should be tempted to go out into the street, and spent most of that winter wrapped in a big gray comforter, pouring his very life into his work.

Realizing the necessity of concentrating on some important musical work, the celebrated pianist and composer, Leopold Godowsky, suddenly disap-

peared, not long ago, from family and friends. Having left a letter for his wife explaining, as he believed, his desire to work uninterruptedly, away from callers and other distractions, he went to a nearby city, and for days secluded himself in his room. He did not even see a newspaper, so was ignorant of the distress his self-imposed exile was causing those dear to him, who had not found his letter.

It is said that when Hazlitt began his day's work, he would stick a little red wafer on his forehead, and no one dared interrupt him when that sign was in place. It was a signal of danger to all intruders. His housekeeper did not venture to speak to him, even if a prince called to see him.

Nothing can take the place of concentrated energy. Education will not, genius will not, talent will not, industry will not, will-power will not.

The man who succeeds fixes his course and adheres to it. He lays his plans and executes them. He goes straight to his goal. Many a man who has failed would have succeeded had he concentrated his fragmentary and fitful efforts upon a single thing. It is a great purpose which gives meaning to life; it unifies all our powers, binds them together in one great cable; makes strong and united what before was weak and scattered.

The successful gardener cuts off a great number of promising buds, and trims off many healthy branches, which, at the time, seems a great sacri-

fice; but he knows that the future welfare of the tree or plant demands this apparent waste. Experience has taught him that the tree that is never pruned produces small and inferior fruit, because the sap which would have developed large and luscious clusters upon a few branches has not been sufficient to nourish many.

The chrysanthemum, unattended, spreads out a straggling, scrubby plant bearing a great number of small flowers, noted neither for beauty nor for fragrance, but when pruned and cultivated to its fullest capacity,—as, for instance, the Japanese variety,—it yields, perhaps, not more than one or two blossoms on each plant, but these outdistance in beauty and size anything that would have been possible without this close, relentless pruning.

If a man or woman would attain to excellence in one direction, the pruning knife must be applied relentlessly, not only to all shoots of vice and slothfulness, all downward tendencies, but to secure the fullest expression in the one desired line, even good and promising branches must be sacrificed.

"We often fail clearly to realize what an immense power over the life is the power of possessing distinct aims. The voice, the dress, the look, the very motions of a person, define and alter when he or she begins to *live for a reason.*" There is the added dignity of bearing that comes with the knowledge that one has found one's work.

Before everything else, the man who is ever going to amount to anything in this world has got to take a firm and decisive stand as to his course in life and to resolve not to allow anything that is humanly possible of prevention to distract him so that he cannot concentrate with all his power and fling the weight of his whole being into his life-work.

The world has ever made way for the man who has an idea and who sticks to it with a tenacity of purpose from which nothing can move him. When a man's life-purpose is so ingrained in the very texture of his being that you can't get him away from it without killing him, without taking his life with his purpose, you perforce stand in awe of his focused power. There is nothing to do but to stand aside and give him right of way; his very devotion, his concentration of purpose, increases your confidence in him.

What a sublime spectacle it is to see a man going straight to his goal, cutting his way through difficulties and surmounting obstacles which dishearten others, as though they were but stepping-stones! Defeat, like gymnasium practice, only gives him new power; opposition only doubles his exertions; dangers only increase his courage. No matter what comes to him,—sickness, poverty, disaster,—he never turns his eye from his goal.

Ex-President Eliot says that the distinctive characteristic of the college man should be that he is

capable of intense, rapid, sustained thought. The great trouble with many of us is we were not taught as children to concentrate the mind. Too great emphasis in school and college has been placed upon remembering things, absorbing knowledge, instead of focusing the faculties in originating, in inventing things which call out resourcefulness and ingenuity. This is what develops the mental faculties. It is not enough to educate each faculty separately; we must know how to combine their forces, to focus them with power upon one thing, continuously. If the young people of today were only taught the art of focusing their minds, of concentrating their ability with intensity, continuity, and power, society would soon be revolutionized.

Without this power to focus vigorously, and with tenacity, a man will never win out, because this is the only mental force that can achieve.

Some men can accomplish more in an hour of intense mental concentration than others of phlegmatic temperament, whose mental processes are slow and deliberate, can achieve in a whole day's effort. There are some men in New York who do not spend over two or three hours a day in their offices, yet who put through more business, who accomplish more than many other men who work overtime, because they know the secret of *intense, sustained concentration.*

If you look about you in any walk of life, you

will find that a man with a powerful, executive brain, a man who works with intensity, who drives at the very heart of things, can accomplish more by a few decisive acts than others who potter around all day long, just as some artists will make a better portrait with a few bold strokes than others who would spend weeks working in minute, fussy detail.

One reason why so many people accomplish so little, is because they do not concentrate and fling their very lives into their work; they are only half there. Part of them is somewhere else, dreaming, castle-building; their minds are miles away from the thing at hand, like a person playing the piano mechanically, and thinking of something else.

How many of us scatter our fire, scatter our forces! Those people actually fail through scatteration, lack of vigorous concentration upon one thing, than almost any other cause. It is concentration that always counts and nothing else avails without it. It is the mental planning, the persistent mental imaging of the thing we are trying to do, the visualizing of it, that finally materializes it, brings it into being.

It is a great thing mentally to live our achievement beforehand, mentally to picture conditions we would like to realize. Think of your desired achievement as a reality, for in concentrating upon it and carrying ourselves with great dignity and forcefulness as though we were actually already

bearing the responsibility we crave, we bring it definitely nearer to realization.

If you wish to be a person of force, form the habit of flinging yourself into everything you undertake with all your might. In doing this you will not waste energy, but, on the contrary, will actually conserve it. If you do one thing at a time and bring all of yourself to the doing, cutting off everything else, all worry, all anxiety, all fear, all thought of the past or of the future, you will soon have the reputation of being a man or woman of force; and that sort of an individual is wanted everywhere.

"Whatever thy hand findeth to do, do it with thy might." In other words, concentrate. Be all there.

There is power enough in the sunbeams which fall upon a very small surface to melt a diamond, the hardest of all known substances, if only they were focused; but unfocused, they cannot injure the most delicate blossom—they have no power to harm the most combustible and most susceptible material.

So it is with many who are failures, or who attain only very mediocre success. They have worked hard enough to achieve splendid results if only their efforts had been concentrated in a single line. Instead, they have worked a little at this and a little at that; they have been something of a manufacturer, something of a merchant, have

done some trading, have dabbled in real estate, have been director in this and director in that, and so have split themselves up into such small pieces that they have not been really effective in any one thing.

It is lack of concentration that causes so many men of real ability to achieve only a litle picayune success. They are trying to carry along several different kinds of businesses which are constantly scattering their attention and diverting their energy from the main issue. Many a man has been ruined by his "side lines," by trying to "make a little money on the side," because he does not know the tremendous force in concentrating upon a single aim.

"To be great concentrate."

There is a trinity of factors in every great success—self-reliance, persistence, concentration—but the greatest of these is—*concentration.*

MAKE TO-DAY A RED-LETTER DAY

"To-day is the Day."

"Don't brood over the past or dream of the future, but seize the instant and get your lesson from the hour."

"This day we fashion Destiny, our web of Fate we spin."

WHEN some one asked the great sculptor Ward the name of his best work, his masterpiece, he said, *"My next."* The only way to make life a masterpiece is to make every day the best; to make each one an advance upon the previous day.

The great masters who made their reputations by their wonderful mosaics and stained glass were extremely careful in the selection of the individual bits of marble or of glass which went into the particular thing they were fashioning. Every one had to be perfect, and no labor was too great to make it so. Suppose they had not taken infinite pains, and merely picked up pieces of material wherever they could find them, with little regard to their fitness, their shape or coloring, without any special effort to make them harmonize with their

great design, where would have been the masterpieces; what have been the reputations of the workers?

Time is the material with which we are working, and if we put into our life pattern each year many inferior pieces will it be a perfect mosaic? Will it look like a masterpiece?

Time is so precious that it is dealt to us only in the smallest possible fractions, a tiny moment at a time. We can not live again a moment that has just passed, nor can we live in the moment that is to come. Just while the pendulum is swinging through the present instant—this is the only time we are sure of, the only time in which to do our thinking, our working. Why should we not make this a perfect moment, and instead of being indifferent to it, extract from it all its possibilities? Why should we lose it altogether in dreaming of the future or regretting the past?

The great majority of people who have reached middle age have not found life anything like what they expected. The mirage of youth, they will tell you, led them on only to disappoint their hopes. I believe their disappointment is largely due to the fact that they never learned the art of getting the most out of each day as they went along.

The trouble with most of us is that we look forward too far or we look backward. We don't understand our privileges and avail ourselves of them as they are given us. What wonderful things

we could all accomplish if we would only fling ourselves with all our might and main into the passing moment! Here is the source of all effectiveness, all efficiency, all character building, all happiness.

"Some day" is not on the calendar. "By and by" is not on the calendar. "Next week," "next year" are not on the calendar. "Yesterday," "last week," "last year" are not written there. To-day is the only thing that is, or ever will be on the Calendar of Time for any of us. The past has ceased to exist and the future is not here. We live in one perpetual Now.

If we could only realize that yesterday is done with and that to-day is everything, that all the success which will ever be ours must come from the to-days, from the right use of the instant we are passing through, our lives would not be so starved, so lean and unfruitful.

Do you ever realize that you are now actually living the life which looked so rosy and radiant with promise in your childhood and youth? Do you recognize in the days and weeks as they slip by that iridescent dream of the future, which then enchanted your youthful fancy, as a mirage in a desert charms the senses of the weary traveler? Do you ever stop to think that the time you are now denouncing and trying to kill is the very time you once looked forward to so eagerly, and which then seemed so precious; that the moments which now hang so heavily on your hands are the same

that you then determined should never slip from your grasp until you had extracted from them their fullest possibilities?

"To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours is wisdom." This is the only philosophy by which we can make life yield its utmost. To live in the day, not in yesterday, or in to-morrow is the only way in which we can attain success and happiness.

No matter how you may have failed in the past, nor how many defeats you may have suffered, you know that you can, if you choose, make one single day a success. If you just set your mind to it, and firmly resolve that you will, you know you can make one day a splendid victory.

If you should make up your mind that for one day you would not fret or worry, that you would not lose your temper, your mental poise, that whatever happened you would keep your peace of mind, that you would make every moment count, that you would do nothing in a sloppy, slovenly, slipshod manner, you know that you could make a tremendous advance upon the previous day.

If you can do this for one day, you can do it for two days, and every day's triumph will add to your strength to win out the next day. Each succeeding day's victory will become easier and easier, until you have formed the habit of making life a success as you go. There is no other way to make the

whole of life a success but to make every day a success.

"Our cares are all To-day, our joys are
all To-day:
And in one little word, our life, what is
it but—To-day?"

Most of us have a sort of indefinite idea that we live more than a day at a time; that we are living all along through the past, the present, and the future. But of course this is impossible. *We are living only in the passing instant.* In that is our destiny. Our success or failure depends upon what comes to us through the gateway of the moment, and that we determine ourselves.

Each morning, king and peasant alike are given a new phonographic record. We can write what we will on it, but for whatever we write we shall be responsible. On the new record will be stamped all of our thoughts, our motives, our ambitions, our hopes, our desires, and every act of the day. Whatever we write on it is indelible, and will be faithfully reproduced in our lives, will become a part of our character. We can put on this record the song that will cheer, the poem that will bless every one who hears it later. We can record words of love, appreciation, praise, gratitude, words that will inspire a multitude of people, or we can record our hatreds, our revenges, our jealousies. We can stamp on it good deeds or bad,

work that will be a link in the chain of our advancement, or work that will put us farther behind than we were yesterday. Whatever we put into our daily record will be reproduced in our lives a multitude of times to give us satisfaction and joy or regret, remorse, and self-condemnation.

A remarkably successful friend of mine says that he starts out every morning with the determination that he is going to be a bigger man at night than he was in the morning; that he is going to stand for more and to be more than he was the previous day.

The mental attitude with which we face the day will determine whether the day shall be a red-letter or a black-letter one. You will meet the sort of things during the day which will correspond to the mood which you took out with you in the morning and preserved during the day. The sort of people you meet will be very much like the man or woman you resolve to be in the morning. Your experiences will correspond with your mental attitude. Whether you do a good day's work or a bad day's work will depend upon the sort of a day you carry with you in your mind.

There is everything in starting right in the morning and right away. And the best way to do this is just to resolve when you awake that this day shall be one perpetual triumph, that there shall be no trace of defeat in it, that you will take no back tracks, that you will move progressively, persist-

ently, and energetically toward the goal of your ambition.

While you are dressing and before you plunge into your work put yourself in tune with your highest ideals, think of the things which you would like to have come true during the day. Hold persistently in your mind the thoughts, the hopes, the expectations, the desires which are in keeping with your aspirations and your ambition. Think only of those things which will help you to be the man or the woman you long to be, to do the things you are ambitious to do.

Dwell on the great virtues of courage, hope, and love, and practise them. Resolve that you will put beauty into your life during the day, and that you will not allow sordid, selfish ambition and grasping greed to absorb all of your energies. Do not allow any thought of physical weakness or disease to enter your mind. Think of yourself as strong, vigorous, able to perform a magnificent day's work. Think health thoughts, joy thoughts, efficiency thoughts, success thoughts, and do not allow the opposite of these to come into your mind.

Say to yourself, out loud if alone, something like this: "I am determined to have harmony in my life all day. Love and peace are going to flood my being. Discord shall not enter my soul. I am not going to think of the disagreeable, of the things which have caused me pain and regret. Neither will I anticipate trouble, nor expect any

misfortune. Good things are coming to me to-day. I am going to make this day count. I am going to make it a red-letter day in my life. I am determined that there shall not be one lost moment in the coming twenty-four hours. I shall not listen to the traitor, Doubt, which has caused me so much trouble in the past. I am not going to listen to that great human curse, Fear, nor am I going to give up to Worry or Anxiety for a single moment.

"I am resolved to keep my life in such perfect harmony to-day that my physical and mental machinery will run noiselessly and effectively. I shall not permit myself to think of anything but that which will help me to do what I am striving to do, help me to be what I long to be. I resolve now to strangle all of the enemies of these aspirations. I shall not allow them to enter my mind to-day or ever again to destroy my peace, my happiness and poise. I put up this sign now on the portals of my mental kingdom, 'This is my busy day. I am not entertaining the enemies of my success and happiness, the enemies of my peace of mind to-day. I am too dead-in-earnest to listen to anything which cannot help me along the line of my highest welfare.'"

No matter how forced or mechanical these auto-suggestions may be at first, they will make an impression on your mind, and after a little while it will be perfectly natural for you to think uplifting,

beautiful, courageous, successful, hopeful thoughts. After a little practice it will be as easy for you to put your mind in tune in the morning as it will be to dress yourself. You will be able so to attune yourself to harmony and high ideals that each day will be one grand song of triumph.

On the other hand, if you start out wrong in the morning, start out with a grudge against anyone; if your mind is sour and bitter, full of fear and anticipations of evil, your whole day is likely to go in the same direction. Remember that the ideals which you cherish in the morning, the ambitions, the expectations, the hopes, the desires that occupy your mind, will go far toward determining the result of the day's work.

"Our thoughts are tools, and the life substance is shaped with these tools," says Dr. Julia Seton. "Every hour we can stand before our half-formed self and with tools a thousand times finer than those of the finest craftsman of the physical plane, we can cut, from our own thought atmosphere, forms of exquisite perfection, until body, environment, friends, even our whole life, is a world picture of peace, power, love, joy, health, and wealth, limitless and free."

The main trouble with us mortals is, that we regard success, as well as happiness, as a mysterious, indefinable something that lies a long way ahead of us, well nigh impossible to reach. We do not seem to think that each day will have any very

great modifying influence upon the entire life, or the destiny as a whole. Most people seemingly think that their life's achievement is a sort of predetermined thing, and that if there is any success for them it is always in the future. It is the same with their happiness. Very few are happy *right now,* but they feel confident they are soon going to get rid of the annoyances and inconveniences, the troubles and vexations which mar their happiness, bother and worry them in the present, and that when they do they will be happy. They do not realize that they never find any happiness in the future which they do not take to the future.

We must carry our happiness with us or we never will find it, just as we must carry our success in our mind or we never will find it. Happiness, like success, is a state of mind. It does not exist in other people or in things. It is in ourselves that we are happy or miserable. Happiness is inside of us or it is nowhere. And we get it day by day as we journey through life, or we never get it.

No day is a red-letter day if we do not get some happiness by the way. It is just as much our duty to get joy out of the day as it is to put work into it; just as much our duty to be happy as to be efficient. In fact, we cannot be really efficient without being happy. Happiness means efficiency, mental and moral harmony, harmony of the whole being, and harmony means efficiency.

If we adjust ourselves to the conditions of our

lives, while trying to better them, to lift them up to a higher plane, instead of grumbling and finding fault, we have the great secret of success and happiness.

I have a friend who illustrates what I mean. He knows how to adjust himself so perfectly to changing conditions that no matter how the luck turns or what the state of affairs, he always sees something encouraging in the outlook.

In the early days of the European war, in spite of the initial business depression and the general tendency to become panicky, he was always cheerful. When I would ask him how things were going he would say, "Oh, splendidly. Everything is fine. Of course, we are not having quite our usual business, but the poorest of us here are so much better off than the poor people in the war zone, we ought to be ashamed to grumble. I congratulate myself every day of my life that I have my family and my home and that we are all well."

Then he would go on to philosophize in his cheerful way, "What matters it if we make a little less money as long as we get enough to eat, have comfortable clothing to wear, and a comfortable place to sleep in? What more do we need? Health is everything, and we cannot be grateful enough for living in a land of peace and comfort and plenty, a land of liberty and opportunity. We have so much more to be thankful for than we have to complain about that it is a pretty mean

business to fasten our eyes on the little dark spots and turn our back on the bright ones."

I have known this man many years and in all this time I do not remember ever hearing him grumble or complain about anything, not even about that universal kicking post—the weather. No matter how bad it may be, he always finds something good in it. If it snows, why it is good for the soil. If it rains, it is needed for the grass and crops, and it washes the streets and the atmosphere.

When you meet him, no matter how much of a hurry he may be in, he stops to grasp your hand and says, "I'm glad to see you," in such a cordial tone that you know he means and feels what he says. I sometimes meet him in the morning on the train and he illuminates my whole day. This man faces life in the right way. He sees the glory and the opportunity in each day, and his cheerful, uplifting, optimistic attitude has much to do with his success and popularity.

Another man whom I know is just the opposite of this cheerful soul. Only a little while ago I met him and said, "Mr. Blank, how are things going with you?" "Oh, rotten, rotten," he replied. "Business is dead, absolutely dead. Nothing doing. Things are growing worse. The new tariff is playing havoc with our business. It is just as much as I can do to keep things going. We have had to close one factory and are likely at any time to have

the red flag up at our other factory door. Awful, awful! I have never seen anything like it in all my business experience."

Mr. Blank is always grumbling. The weather never suits him. The times are always out of joint. Something is continually going wrong somewhere. He always has a hard-luck story of loss or misfortune. He is forever in hot water. If business is not going to the dogs—which it usually is with him—there is something the matter with the family. His boys are not turning out right, he is afraid the girls are going to marry foolishly. There is always something wrong somewhere, and his physical condition corresponds with the state of his mind.

Now, this man expects trouble. He is always looking for it, and of course he gets it, for his mental attitude relates to the conditions he expects.

To get the most out of the day we should start out in the morning with an eager spirit, full of hope and expectation of good things coming to us. A day is really a pleasant adventure, and the mere anticipation of the radiant possibilities it holds should act as a stimulus.

To one person, no matter how gloomy the sky, the whole day is a poem, to another it is the blankest of blank verse. The difference is in the spirit in which each faces it, in the color of their mental glasses. Think of the difference between what two people even in the same family will get out of

the same day! To one it is merely part of a dry, dreary, humdrum existence, full of monotony and weariness. To the other it is radiant with joy and gladness. He goes through it with a singing heart and a glad face. The mere presence of day seems to stimulate him.

If we knew how to use our mental faculties properly, we should find happiness and joy in the most ordinary events in the day. Every child should be reared to *make a poem out of every day,* and to wrest from it all its possibilities of growth and happiness.

This is not only a new day, but it is a new beginning. Nature gives us *three hundred and sixty-five* new chances every year. If we botch to-day, if we make all sorts of slips and blunders, if we waste the hours, if we make mistakes, she gives us a new chance to-morrow morning. And before she launches us on the new day, she prepares us to take advantage of the fresh opportunities, the new chance it holds by putting us under the sweet anesthetic of sleep, thus helping us to erase from our mental gallery the pictures of the previous day's mistakes, which caused us regret and suffering. She not only gives us a clean slate by erasing a lot of our troubles, but she also gives us a clean bill of health. She makes us all over, renews and reburnishes every cell in the body, gives us new courage, new hope, new enthusiasm, a refreshened, renewed body, for a weary, fagged one. She gives

us a new chance at the life game under new conditions.

What a wonderful privilege it is to get this fresh start every twenty-four hours; to have these rest cures, these sleeping cures, refreshment stations, where every night we can get rid of the poisons, the wear and tear of the day's toil and start on the next stage of our journey refreshed, reheartened and strengthened! We do not have to wait for our New Year's resolution in order to make a fresh start. We do not have to wait for a month or a fortnight or a week for a chance to rest, to repair our human machines, to renew our strength and our courage, to brace ourselves up for a new opportunity. This is a daily miracle in our lives.

No matter what our condition, each day holds out its privileges and opportunities to all. No one is richer in time than another. So far as that is concerned, the millionaire has no advantage over the day laborer. Everything depends upon what we do with our time. Each day is full of riches for the man or woman who knows how to appreciate its opportunities and privileges.

"Write it in your heart that every day is the best day in the year," said Emerson. "A day is a more magnificent cloth than any muslin; the mechanism that makes it is infinitely cunninger, and you shall not conceal the sleazy, fraudulent, rotten hours you have slipped into it."

Many people who make a fizzle of life do well

enough part of the time, when everything goes smoothly, when there is nothing to ruffle or inconvenience them. But on the days when they "do not feel like it," their blue days, their discouraged days, the quality of their work drops way down, and their life average is very low. It is the poor slipshod work we do when our standards are down, "the sleazy, fraudulent, rotten hours" we slip into our discouraged days that demoralize our ideals and deteriorate our characters.

Whether we work or play, we should make it count for the particular thing we endeavor to do, and not allow ourselves to half work—to half play. No matter how discouraged or blue you feel, never allow yourself to do a poor, slovenly job or to drop your efficiency standards. Whatever you attempt to do *keep the quality of your work up*. Do your best even when you don't feel like it. That is the only way to make every day a red-letter day.

It is a very easy matter to do a good day's work when you feel fine, when you are in high spirits, and everything goes your way; but to put in a good day's work, to put quality into your job when you do not feel quite up to the mark, when things go wrong with you, that is the time that requires stamina. That is the test of the kind of material you are made of—when you can compel yourself to do a very critical day's work, even if your physical and mental standards are down.

Does it ever occur to you that you are playing

the great game of life with an antagonist, and that that antagonist is an old man with a scythe—that you are playing a game with Time? Do you ever think that every hour, every moment you waste is a false move in the game? Did you ever realize that *when you have wasted a day, you have wasted a part of your life;* and that you can never redeem it, never make good the loss, because all you can possibly do is to live the life of each day in the day. Whatever time you lose is lost forever.

"The whole period of youth," said Ruskin, "is one essentially of formation, edification, instruction. There is not an hour of it but is trembling with destinies—not a moment of which, once passed, the appointed work can ever be done again, or the neglected blow struck on the cold iron.

Youth is the time in which we can do most to enrich life. Every hour of youth is fraught with golden possibilities. Every day Nature gives all of us a new chance for more splendid endeavor, and yet how many accept a new day with its superb possibilities as just a repetition of the monotonous, uneventful days that have gone before! How often do we hear people say in the morning, "Well, here is another day's grind ahead of me!" And so it is—for them; for "as a man thinketh so is he."

If those people instead of growling would form the habit when they first rise of saying: "Now, this day certainly does look good to me. I anticipate splendid things to-day. I am going to meet

pleasant people, and have some pleasant surprises, rich new experiences. I am going to make the most of this day, for I know that there are great possibilities locked up in it. Other men have got wonderful things out of a single day, and why can't I?"

I know an invalid lady who says that she can scarcely wait for the splendid things to transpire during the day which she anticipates when she wakes in the morning. She says she feels every morning as though she was going on a journey which she had never taken before, and that she expects all sorts of delightful surprises, of new and thrilling experiences.

Now, if a day means so much to this poor, shut-in invalid, what should it mean to us, to those of us who have all our senses intact, and who are in good health? If a day seems so good to a cripple confined to the house, it certainly ought to mean a great deal more to those of us who can walk and run, who can go where we please, do what we please.

It is wonderfully helpful to take a few moments every morning to express gratitude to our Creator for the wonderful gift of life itself, and for health, for being normal, able to see and hear and feel and think and do. We should be filled with gratitude for the chance to unfold, to develop our wonderful possibilities.

Each day is to us what the block of pure Italian marble is to the sculptor. We can call out of it

what we will—beauty or ugliness, angel or devil, or we can smite it with the mallet and shiver it to atoms.

As the sun rises every soul is born again, and the new day gives us a chance to begin all over again. We can do and be what we will to do and be for the entire day. We can make it a red-letter day. This is the way of growth. And if life does not mean growth, enlargement to us, then we have missed its higher meaning.

To-day is the day that decides your destiny, not yesterday and not to-morrow. To-day is the marble you are working on. Every thought, every act, every motive, is a chisel stroke with which you are carving something out of your life marble. You carve out what you see, what you build in your mind; you carve out the model that dwells there to guide your acts.

Don't regret the past, or dream too much of the future, but live in the present. *Get your lesson from the hour.*

Remember that yesterday is dead. To-morrow is not yet born. The only time that belongs to you is the passing moment.

No matter what happens or does not happen, what comes or does not come, resolve that you will extract from every experience of the day something of good, something that will make you wiser and show you how to make fewer mistakes to-morrow. Say to yourself, "This day I begin a new life. I

will forget everything in the past that caused me pain, grief, discouragement, or disgrace."

No matter what the past has been, how unfortunate, no matter what your mistakes, or what golden opportunities you let slip by, there is nothing in that wreckage for you now. You have gotten out of it all that is now possible—the experience which ought to give you greater wisdom, so that you will not make similar mistakes again. The only possible way in which any human being can get anything out of this life that is worth while is by forgetting the past and *flinging one's very soul into the doing of the present duty,* the thing in hand. Your opportunity is not in the wreckage of the past, but it is in the potency of the passing moment. *Seize the instant as it passes and wring from it every possibility.* This is the only way to make your life count.

CAN YOU FINANCE YOURSELF

As much wisdom can be expended on private economy as on an empire.—*Emerson.*

Beware of little extravagances. A small leak will sink a big ship.—*Franklin.*

Debt is like any other trap, easy enough to get into it, but hard enough to get out.—*Shaw.*

If you want to test a young man and ascertain whether nature made him for a king or a subject, give him a thousand dollars and see what he will do with it.—*Parton.*

Whatever be your talents, whatever be your prospects, never speculate away on a chance of a palace that which you may need as a provision against the workhouse.—*Bulwer.*

"The mill can never grind with the water that has passed."

IN AN address on "The Greater Thrift" delivered before the National Education Association at its last annual convention in New York, S. W. Strauss, President of the American Society for Thrift, made this statement:

"We are teaching our boys and girls arithmetic, history, and geography—our agricultural schools are teaching them to till the soil scientifically, and to develop the resources of the land through education. We are teaching household economics. We are teaching morality and hygiene. We are teaching everything worth while but Practical Thrift—and I say to you, my friends, that we are

neglecting one of the most important branches of education."

To show the consequences of our neglect, even among those who are more favorably placed than the very poor, Mr. Strauss says: "The records of the Surrogates' Courts show that out of one hundred men who die, three leave estates of $10,000. Fifteen others leave estates from two to ten thousand dollars. Eighty-two of every one hundred leave no income-producing estates at all. Thus out of every one hundred widows only eighteen are left in good or comfortable circumstances. Forty-seven others are obliged to go to work and thirty-five are left in absolute want."

There is nothing else more needed in American life than education in practical thrift. We are not as a people brought up to appreciate the importance of getting the most out of our incomes. We are not taught in youth how to expend money in the most advantageous manner.

When we see in this land of infinite resources a vast number of honest, hard-working people so poor that they cannot afford many of the bare necessities of proper, healthful living, not to speak of the little luxuries or pleasures of life, we get some idea of the criminal lack of thrift training in our national life.

The ease and facility with which small change slips through the fingers of American youth, and older people, too, is appalling.

Only recently a young man working for thirty dollars a month told me that he had just invited two friends to dine with him, and their dinner bill amounted to four dollars and a half. Think of a young man spending almost a seventh part of his month's wages for a single dinner! He said that it was "too bad," it was "all wrong," but added, "What could I do? My friends ordered from the bill of fare, and I had to pay the bill."

This is a good illustration of the way the majority of people let money slip from them. We are living in an extravagant age, and the temptations on every hand, especially in large cities, are so alluring that it is very difficult for a young man who has not been trained in habits of thrift to resist them and indulge in extravagances which his income does not warrant.

Thousands of young men who are receiving good salaries—salaries which would leave a considerable margin after providing everything necessary for their highest wellbeing and comfort—never think of laying up a dollar. They see nothing in their earnings but "a good time," and they never bother about the future. They take too literally the admonition—"Let the morrow take care of itself." You ask them how they are doing, and they will say: "Oh, just getting along," "just making a living," "just holding my own."

Just holding one's own is not getting on. The little difference between what you earn and what

you spend is power. It often measures the distance between success and failure.

Many people have the false idea that thrift or a wise economy means closeness, stinginess, parsimony. But it means nothing of the kind. As Ruskin complained: "We have warped the word economy in our English language into a meaning which it has no business to bear. In our use of it it constantly signifies saving or sparing. Economy no more means saving money than it means spending money. It means the administration of a house; its stewardship; spending or saving of money, or time, or anything else, to the best possible advantage."

Thrift does not mean a pinching economy which buys poor, cheap food for the sake of saving, or buys poor clothing, or lives in a poor, unhealthy location in order to pile up dollars. That is parsimony, miserliness, which is the opposite of real thrift. Thrift means the wisest possible expenditure of what we have. It means spending for health, for efficiency, for the highest possible welfare of the individual. It means financing yourself on scientific principles of efficiency, so that no matter what your salary, whether ten or fifty dollars a week, you shall manage it to the best possible advantage.

I recall an instance of a father in easy circumstances who taught his son how to do this in a very simple and effective way. The son wanted to learn

the art of printing. The father consented to his doing so, on condition that he should live at home and pay his board weekly out of his very small earnings. The youth thought this very harsh, for it left him scarcely any money for spending. But when he was of age, and a thorough master of his trade, his father said to him: "Here, my boy, is the money you paid us for board during your apprenticeship. I never intended to keep it, but only to save it for your use, and I will give you with it as much more as will enable you to go into business for yourself."

His father's wisdom was then apparent to the grateful young man, for while his companions had contracted bad habits in spending every cent of their wages and were, many of them, in poverty, he was able to start in business at once. He had also learned to finance himself scientifically, and in a few years he became one of the most prosperous publishers in this country.

However you make your living, whether by the work of your hand or of your brain, in a trade or in a profession; whether your income be small or large, you will always be placed at a disadvantage unless you know how to finance yourself successfully. This is not to be "close," mean or stingy, but to know how to make the most out of your income; not to expend the margin you should save in silly extravagances or to make foolish investments.

There is nothing more important to a human being than to be able not only to earn his own living, but also to know how to use his money to the best possible advantage, for on this depends his power to make himself independent, and consequently to do his best work in the world.

Herbert Spencer said that "the chief difference between the savage and the civilized man is the former's lack of foresight. Notwithstanding the hardships of primitive life, the savage but slowly learns to practise self-denial in order to provide for remote contingencies. Given ample provision for to-day he has no anxiety about the uncertainty of to-morrow."

I have always noticed that people in a position to save money yet who lack a bank balance also usually lack brain balance. They are not very level-headed. The man who is not thrifty has a screw loose somewhere. If he is not thrifty with his money, with his time, he is not success organized. Of course there are many fine, lovable people, often geniuses in some direction, who are totally lacking in the sense of money values, and spend money—when they have it—recklessly. But just in so far as they fail to make wise provision for the morrow, are they ill-balanced, and on a par with the primitive savage.

I know a very brilliant young man who earned a great deal of money, but who felt such confidence in his continued ability to earn that he spent

every cent as he went along. Suddenly his young wife was taken seriously ill, and in order to save her life he was obliged to get a noted surgeon to perform a very delicate and dangerous operation. As the surgeon would not operate until he was assured of his fee, the young man was obliged to borrow the necessary sum, which was very large. His wife's life was saved, but her continued illness and the illness of their small children, together with the wear and anxiety, so injured the young man's own health, that his earning capacity was very greatly impaired. In fact, his career was very seriously handicapped and he and his family suffered many privations for lack of ready money to tide them over their difficulties. This young man could easily have saved a thousand dollars in a single year before his wife's illness, but he didn't think it necessary, and believed in living up to his income as he went along.

We never can tell when illness or accident may impair our earning capacity, or when some unforeseen emergency may make an unexpected call upon us. Tens of thousands of mothers and children have endured all sorts of hardships because the father never laid up any money for an emergency, and when it came there was no savings bank balance to help them over their time of stress.

I know of no other thing which quite takes the place of a little ready money in case of need; something which will be a buffer between us and the

rough knocks of the world. No one who can possibly afford it should be without such a buffer. It is a very dangerous thing to live from hand to mouth, especially in this age of terrific competition and high cost of living. "Eat, drink, and be merry, for to-morrow we die" is the fool's motto, and leads the way to misery and humiliation. And when the man who trusts in it is "broke" he must agree with Dr. Crane that, "To be broke is bad. It's worse; it's a crime. It's still worse, for it's silly. Crimes can be pardoned and sins forgiven, but for the plum fool there is no hope."

People who spend extravagantly, who waste money, usually do so in catering to their own selfish desires—in dress, in pleasures, or in dissipation of some sort. I know a young man, for instance, who receives only a moderate salary, yet who thinks nothing of buying six or eight cigars a day and several drinks. Ice creams, sodas, theaters, moving pictures, and lots of other things that are not really essential often run away with the extra salary margin that should find its way to the savings bank.

"The element of thrift," said the late Marshall Field, "is sadly neglected by young men of the present day, and the tendency to live beyond their incomes brings disaster to thousands. A young man should cultivate the habit of always saving something, however small his income."

It was by living up to this belief that Mr. Field

himself became one of the richest and most successful merchants in the world. When asked by an interviewer, whom I sent to him on one occasion, what he considered the turning-point in his career, he answered, "Saving the first five thousand dollars I ever had, when I might just as well have spent the modest salary I made. Possession of that sum, once I had it, gave me the ability to meet opportunities. That I consider the turning-point."

"If you know how to spend less than you get," said Franklin, "you have the philosopher's stone." The great trouble with many young people is that they do not learn at the start how to get "the philosopher's stone." If they learned in time how to spend wisely, that is, according to their means, they would have little difficulty in making themselves independent.

Many rich men tell us that it was much harder to get their first thousand dollars than it was to get hundreds of thousands later. John Jacob Astor said that if it had not been for the saving of his first thousand he might have died in the almshouse.

"If you would be sure that you are beginning right, begin to save," says Theodore Roosevelt. "The habit of saving money, while it stiffens the will, also brightens the energies."

A blank which I received recently, calling for information regarding applicants for high-class positions, contained these questions: "Does he have

a bank account?" "How did he earn his money?" This is a further proof of the fact that business men attach great importance to an employee's capacity to save, as well as to earn, money. A habit of thrift establishes confidence in a man's character. Employers know that a young man who is neither a miser nor a spendthrift, but who knows how to finance himself with good judgment, will naturally have many other good traits.

Every dollar an employee saves places him in just so much a better position relatively to his employer. It cuts the distance between them by so much. It adds so much to the employee's independence; makes him so much less a slave to conditions, so much more independent and self-reliant.

Many employees never think of trying to lay by anything at all because their salaries are small. They reason that since they could save but a mere trifle each week or month, it would not be worth while to make any sacrifice to do it. So they get into the habit of spending everything as they go along.

It is estimated that if a man will begin at twenty years of age to lay by twenty-six cents every working day, investing at seven per cent. compound interest, he will at seventy years of age have amassed thirty-two thousand dollars.

This little problem in arithmetic is worth considering by the great army of people who do not

think it worth while to save any at all because they can put by only a little at a time.

Employees who spend everything as they go little realize the tremendous power in a growing savings account. Even a little saving is not only a wonderful help toward independence, but it means so much added power of self-restraint, the curbing of self-indulgence. It means so much gain in self-mastery, in will power, in self-respect, in the estimation of those who know us.

"I have little respect for the man who does not put himself in a position both to provide and retain enough material means to support comfortably those who are dependent upon him," says Colonel Roosevelt.

Now this putting one's self in a position to provide adequately for himself and those dependent on him is exactly what is meant by being thrifty. Thrift, as I have said, is not so much a question of saving as it is the principle of efficiency in living, in the wise use of all one's resources.

The term thrift is not only properly applied to money matters, but to everything in life—the wise use of one's time, the wise use of one's ability; and this means wise living, thrifty habits of life. In other words, thrift is scientific management of one's self, one's time, one's affairs, one's money. It means that you always keep yourself in a condition to do your best work.

The secret of health, of success and happiness,

is being good to one's self, putting one's self in a superb condition, so that one is always able to do the biggest thing possible to him, and to take advantage of whatever opportunities come to him. Anything which prevents a man from attaining this high-water mark of personal efficiency is a sin against thrift.

The false economy that pinches, that strangles the development of man power, is worse than extravagance. Every young man should have an understanding with himself at the outset that he will have nothing to do with saving that results in lowered vitality or efficiency, that anything which tends to cut down his power, even in a small fraction, is very bad economy and very unscientific.

There are many ambitious people with mistaken ideas of economy who very seldom get the kind and quality of food which is capable of building the best blood and the best brain. This going without what would reinforce physical power, create mental force and virility, keeps multitudes of people plodding along in mediocrity who are really capable of doing infinitely better things. This is wretched economy. There is no thrift in it.

The ambitious farmer selects the finest ears of corn and the finest grain, fruits, and vegetables for seed. He can not afford to cumber his precious soil with poor seed. Can the man who is ambitious to make the most of himself afford to eat cheap,

stale foods which lack, or have lost, their great energizing principle? Can he afford to injure his health by trying to save a little money at the cost of letting the fire of his energy languish or die?

No one who hopes to accomplish anything in life can afford to feed his brain with poor fuel. To do so would be as foolhardy as for a great factory to burn bad coal, because good coal was too expensive. Whatever you do, however poor you may be, don't stint or try to economize in the food fuel, which is the very foundation and secret of your success in life.

Don't economize on your clothing at the expense of self-respect and a decent appearance. Appearances, what others think of us, how they rate us, have a great deal to do with our standing in the community. I never knew a man to achieve his greatest possible success who ignored the value of good clothes and a decent living-place. The young man who wants to get on must remember that little things sometimes have as much to do with his achievement as great ones.

Most people fail to do their greatest work because they do not put the emphasis on the right thing. They do not always keep their goal, their larger possibility in view. They handicap their prospects and kill their greater opportunities by keeping their eyes fixed on petty economies.

Many a fat bank book could tell a pathetic story of starved, cramped, and crippled lives. I know

families who have literally starved their bodies and brains, and brought their children up with very little schooling not because they were wretchedly poor but because they were so stingy, so greedy to save that they put every possible penny they could squeeze out of their living into the savings bank.

These people became so obsessed with the idea of saving money that they lived merely to save; and to do this they denied themselves and their children everything that goes to make real living. Some of them have money in three or four different savings institutions, and are fairly well to do in the small communities in which they live, but their brains are stunted, their souls are starved, their views are narrow, limited; they do not really live, they just barely exist.

A girl in one of these families will be obliged to hobble through life as a cripple because her parents, brutalized by the greed for saving, were too stingy to buy a surgical apparatus for her when she was a child. In another, a boy has been allowed to grow up so wretchedly bowlegged that he is positively deformed, and compelled to go through life suffering from this humiliating defect when, for the expenditure of a very little money as a child, his legs could have been straightened.

We all know people who are too stingy to be good to themselves, who pinch themselves in all sorts of ways, so that they strangle their growth, their power. They are too close and too narrow

to travel or to spend money for anything but the actual necessities. They will not spend for enjoyment, for self-improvement, experience, or growth; and they will not spend for happiness, for amusement. The result is their lives are dry, lean, and uninteresting because they never have had the physical or mental food which expands power, which enlarges and enriches the nature.

Now this sort of rutty, niggardly living has nothing to do with true economy or thrift. Thrift is neither extravagance nor meanness. It is being good to ourselves in as large and scientific a way as possible. Whatever cuts down power, whatever depletes our vitality, whatever cuts down our energy is a niggardly, vicious economy or a wicked dissipation.

Thrift means that you should always have the best you can possibly afford when the thing has any reference to your physical and mental health, to your growth in efficiency and power. Where these are concerned you cannot afford the second best. If you are devitalized by the lack of proper nourishing food, if you do not have needed rest and recreation, if you skimp on that which will make you a broader man or woman,—on scientific living, generally,—you are correspondingly handicapped in life.

In other words, thrift is properly applied to every phase of human efficiency; but in this chapter there is not space to enlarge on the subject. It

must be restricted to the wise management of personal finances. Of course, economical management, the habit of saving, is a very important part of thrift, but not all of it by any means.

What I wish to emphasize here is the importance of being able to finance one's self efficiently. In this sense thrift means the best possible administration of one's financial resources, and while this necessarily includes saving a certain percentage of one's income, I do not want to give the impression that thrift means merely saving. Wise management, wise expenditure, wise use of one's finances, however limited, is essential to right living.

The habit of saving is one of the first essentials of success. It shows a desire to lift one's head out of the crowd, a desire to stand for something in the world, to be independent, self-reliant, one's own man. The habit of thrift denotes character, stability, self-control. It is a proof that a man is not a hopeless victim of his appetites, his weaknesses.

If you are an employee your savings mean that you are so much nearer to becoming an employer yourself, that you are so much farther away from the limitation of absolute dependence upon others for your living. It means that you are looking up and on, that you are ambitious to get away from poverty and to amount to something in the world.

Cornelius Vanderbilt said to Chauncey M.

Depew, when the latter was a young man starting in life: "Any fool can make money, but it takes a very wise man to keep it."

The saving of money usually means the saving of a man. It means cutting off indulgences or avoiding vicious habits. It often means health in the place of dissipation. It means a clear brain instead of a cloudy and muddy brain.

The thrifty youth is shielded from a great many temptations which come to the idle, the purposeless, the spendthrift. Those who see only a good time in their spare change, in the balance of their salary after paying the necessary expenses, are liable to fall in with all sorts of evil associates and acquire bad habits, while the thrifty youth, who is always trying to make the best possible use of his time and money, does not mentally picture all sorts of good times in the expenditure of his spare change. He is master of himself as well as of his finances.

The moment a young man begins to save systematically and appreciates the true value of money he necessarily becomes a larger man. He takes broader views of life. He begins to have a better opinion of himself. Trust takes the place of doubt. His savings are the actual demonstration that he has not only the ability to earn, but also to keep his money, and, as has been said before, it takes greater wisdom to hold on to money than to make it.

There is no one thing, aside from honesty, which will cut such a great figure in one's life as the ability to finance himself on a sound, scientific basis of thrift. Every youth should have a thorough training in the value and wise use of money.

A multi-millionaire who is a self-made man tells me that not five men out of a hundred who have made money manage to hold on to it. They lose most, or all, of it sooner or later.

One of the most disheartening things in our great cities is that of the vast number of people, especially old men and women, who once had money, a good home and comforts, even luxuries, but who have lost all and are tossing about from pillar to post, moneyless, homeless, shifting from tenement to tenement, and from one cheap lodging house to another, often moving several times a year. Having no chance to recover their footing, to get rooted anywhere, to become identified with any particular community or to stand for anything, they gradually lose their identity and become mere wandering failures.

Go into the Mills hotels in New York, or into the cheap lodging houses in any large city, and practically all of the inhabitants of these places will tell you that they once had plenty of money.

It is one thing to work hard to make money. It is quite another thing to be able to use the results of our efforts wisely.

The shrewd, far-sighted business man provides for possible business reverses, and usually puts away in good bonds, in life insurance, or in some other reliable investment, money enough to take care of those dependent upon him, or to enable him to start again in case of financial disaster. I believe that every young man should religiously resolve at the very outset of his career to lay aside a certain amount of his income regularly until he has placed himself and those dependent upon him absolutely beyond the possibility of want. He should never allow himself to be tempted to use this fund for any other purpose.

I know a man seventy years old, a man of ability, good habits, and a hard worker, who has been in business for himself since he was a young man, and yet to-day he is not nearly as well off as many of his employees.

Ouida, the famous woman novelist, who made a large fortune by her pen, was before her death reduced to absolute want because of her lack of thrift and her ignorance of business methods. Her wealth was dissipated in extravagance and in foolish investments.

The failure army to-day is largely recruited by people who are there because they never learned the value of money or how to handle it.

Tens of thousands of people who are now poor, without homes, living from hand to mouth, have earned enough to have made them independent if

they had used good sense in guarding their earnings.

Every child should have an allowance of some kind, if it is not more than five or ten cents a week, so that he will early know what money means. Instead of buying things for your children, let them, whenever possible, make their own purchases out of their allowance and under your direction. Let them feel the sacrifice they must make in parting with their money; that they cannot spend it and have it too. This should be especially emphasized in the purchase of candy, ice cream, or when money is spent in other ways for their own pleasure. It is an excellent thing to make young people realize the value of money, not to hoard it for its own sake, but to know how to spend it wisely, and to understand what a great power it is.

The Board of Education of New York City has already made a beginning in teaching the school children to finance themselves. It has established penny banks in the public schools, with the object of making the pupils thrifty as well as wise. The Board wants "to remove inducements to extravagance and to encourage the children to take care of their pennies until their savings have reached an amount that will enable them to open individual accounts with the banks."

One of the finest things I know of is a savings bank-book—there are no microbes in it to steal away your peace of mind. It is a guarantee of

competence and a letter of credit wherever you go. The man with "the bank-book habit" seldom gets laid off; he's the one who can get along without you, but you cannot get along without him. The bank-book habit means sound sleep, good digestion, cool judgment, and manly independence.

To get the "bank-book habit" is to conserve your funds, to protect your character, to bring order into your life and defy the ravages and revenges of time.

Samuel Smiles says, "There is something about a bank account which makes a man move about among his fellows with a little more confidence. It has saved the shedding of many a tear, relieved the pain of many an aching heart."

Why not start the habit to-day? No matter how few your dollars at the start—make the start. The possession of a bank account, however small, gives a wonderful sense of independence and power. The consciousness that we have a little ready money adds greatly to our comfort and increases a hundred per cent. our assurance and self-confidence.

A story is told of a clergyman, one of the many overworked and underpaid members of his profession in this country, who had hard work to make both ends meet, and who for several successive weeks went on Saturday night to one of his parishioners and borrowed five dollars, which he always paid promptly the following Monday

morning. The parishioner, curious to know why he did this, began to mark the bill he loaned, and found that he always received the same one back. Then he ventured to ask his pastor why he borrowed the money, and this was the reply: "You know, Mr. ——, that I can preach better when I feel I have got a little something back of me!"

Now, if the mere fact of having a borrowed five dollar bill in his pocket could not only make a man feel better, but also make him do better work, what would not the actual ownership of five dollars ready money, or better still five hundred, do for him?

How often does the possession of a few hundred dollars give a chance for a wise investment, or put us in a position to take advantage of special opportunities! How often have men doubled or trebled their savings by happening to have a little ready money when some very unusual chance came to them! I have known of a number of people who have made quite large fortunes because they happened to have two or three, or five, thousand dollars ready cash with which to make an investment. A little money in the bank is a great friend both in time of need and in time of opportunity.

Many people completely fail in life or are forced to live in mortifying poverty, to struggle along perhaps under the curse of debt, miserable, and handicapped all their lives because they never

learned how to finance themselves. They never learned the value of money or the necessity of thrift.

A schoolboy being asked to state the greatest event of the year, said that it was the fact that he had saved fifty dollars. And from one point of view he was not so wide of the mark. The first fifty dollars he saves is really one of the most important things in anybody's life.

The very idea of a constantly increasing savings account of some kind, whether in the form of a bank account, an insurance policy, or some other investment, will tend to develop a conviction in the youth that a habit of this sort is absolutely imperative, that it is the only way to safeguard life against accident, to insure comfort and independence in his old age, and to provide against all sorts of misfortune which but for this might place him in most unfortunate conditions.

Many thousands of people who are poor today, living from hand to mouth, without homes, have earned money enough to have made them independent if they had used good sense in guarding their earnings.

If you merely earn a living and save nothing during your few productive years, what will you do when you have reached the period of diminishing returns; what will become of you and those dependent on you if you have not stored up something for life's winter? You will be among those

of whom Walt Mason says, "Each winter the thriftless send up the old [poverty] wail, the heedless, the shiftless, the fellows who fail."

Make up your mind now that you *Won't*. Learn to finance yourself *Now*.

ARE YOU AN ORIGINAL OR A DUPLICATE?

Don't be a copy.

The dreamers are the builders.

The man with an idea has ever changed the face of the world.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—*Paxton.*

THE head of a great publishing company used to say to his employees, *"Don't be a duplicate; be an original."* Many people have failed to do their biggest thing because they were duplicates instead of originals. They tried to be somebody else instead of themselves, and ended in being nobodies. You can be effective only when you are yourself. When you try to be somebody else, you are a weakling.

All imitated work is evidence of a lack of ability. It is a confession that one cannot do as well as the originator, that one cannot originate.

A great many people remain trailers all their lives, followers of others, imitators, mere echoes, because their distinctive qualities, their original powers, were never called out or developed.

Everywhere we see men and women who can do almost anything, under instruction, but do not seem able to think for themselves. They can imitate, copy others, go in beaten tracks, but they never dream of doing anything on their own initiative. They never do original things because they do not think. They are like a certain young woman who was grieving very much because she did not get on faster. She said she felt like a freight engine attached to a train on a sidetrack, while engines, pulling express trains, were flying past her all the time at a terrific speed. She was sure she said that these engines were not better than hers, but they all reached their destination, while hers remained sidetracked, waiting for something or some one to push it along.

Multitudes of well-educated people, with good ability, can't move their engine. There is something the matter with their initiative. They have never learned to think and act independently, and when they get to a certain point they are sidetracked in the life race. They belong to the class of which Kipling says,

"They copied all they could follow,
But they couldn't follow our mind:
And we left them sweating and stealing,
A year and a half behind."

A large proportion of men and women are like phonographs or parrots. They simply repeat the

thoughts and opinions of others. Their lives run in grooves; they do things automatically; and get along fairly well until they are called upon to think along new lines or to act independently. Then they are lost, because their thinking has no groove to run in. They work until they strike their limitations, and then there is no more progressiveness in them. Everything outside of their little groove is as sterile and dry as the Sahara Desert.

We all know women who never seem to belong to themselves; who never really own themselves. They are manipulated by their mothers when children, by their husbands when married. They never develop any sense of independence, self-reliance, or initiative. They have no opinions or convictions of their own. As wives they belong to their husbands, always carry out his wishes, always wait upon him, and do his bidding; they are really not their husbands' running mates, but their slaves. They never feel free to carry out their own wishes, to do what they want to do; it is always what somebody else wants to do. If these wives ever go anywhere they go with their husbands; their husbands do not go with them. They go when their husbands want to go and they return when their husbands want to return.

We do not lose sight of the fact that there is a time for yielding gracefully to a husband's wishes, a time for amicable concessions, but the yielding and conceding must be mutual, not all on one side.

The woman or the man who is a "mush of concession" lacks force and individuality. Everyone, no matter how humble, has something to give to the world, and he cannot give that if he is not simply and squarely himself.

Every life ought to be a declaration of individuality, of independence, of something new, something different from all others. There is nothing which gives such an impression of strength as a marked individuality. To say that one has a strong, vigorous individuality is the same as saying that one is original, resourceful, able, interesting. But when we meet a person who makes no particular impression upon us, so that we think of him or her as of one more person we have met, there is not likely to be much mentality or original force there.

If we do not develop individuality, independence of thought and action, we shall never amount to much. If the United States had not asserted its right to be individual, to be independent, to be free, we should now be merely one more of England's colonies, a weak copy of England instead of one of the biggest, wealthiest, most independent, most resourceful nations in the world.

There is nothing which will make one develop so strongly along the entire line of one's ability as absolute self-reliance, confidence in one's own judgment, one's own thoughts and ideas. How often we see lives completely changed, revolutionized by

a new idea which has acted like a leaven in their nature! And how often do we see institutions which had failed to progress, which were losing their virility and usefulness because they clung to out-worn methods, old ideas, how often have we seen these places revolutionized, galvanized into new life by men and women with new ideas! They step out from the crowd, and blaze a new path for civilization.

When Charles W. Eliot, then a young man of thirty-five, became president of Harvard, he found the college slave-bound with academic precedents, antecedents, and mediæval scholastic ideals. The trustees, and educators generally, shook their heads when the young president announced his intention of breaking the crust of mediævalism. "How is it," indignantly asked a member of the medical faculty at one of its meetings, "that after eighty years in which this faculty has been managing its own affairs, and doing it well, it is now purposed to change all our modes of carrying on the school?" "I can answer the doctor's question," replied young Eliot. "Harvard has a new president."

Under the brilliant leadership of its new president, the little Unitarian college, with its four hundred students, developed to the great non-sectarian university of to-day, one of the greatest in the world. When Dr. Eliot retired from the presidency some seven or eight years ago Harvard had six thousand students and more instructors than it

had students when he stepped into power, began to smash precedents, and set the old educational institution on a new path of progress and achievement.

That is what Thomas Mott Osborne is trying to do with the hoary, tradition-bound institution of Sing Sing, in New York State. He is trying to break down the ring of precedent and corrupt politics and make the prison a reformer of men instead of a destroyer of men. And in spite of all the opposition he is meeting, in spite of the calumny that is being heaped upon him, he will keep hammering away at his great idea until he succeeds.

When Dr. Katherine B. Davis was asked to take charge of the Reformatory for Women at Bedford Hills, she replied that she would if she were allowed to make it a school instead of a prison.

"The surest way to secure failure is to imitate some one else," said Joseph Jefferson to young actors.

There is no real growth except original growth; and this is creative, not imitative. The man or woman who tries to be somebody else never attains full growth. He or she is only an imitation and passes for such. The world does not mistake a copy for the original. People who carry weight in the world are satisfied to be themselves. They are not trailers or imitators. They may not be geniuses, but they are real, genuine, themselves.

Individuality, the spirit of independence, the courage, the manhood or womanhood which re-

spects its own powers and is determined to rely upon them, belief in one's self and in one's individual place in life, the qualities which characterize a leader, or any forceful effective personality, can be cultivated in every human being. Every child should be taught from the start to think for itself, to rely as far as possible on its own judgment.

Do not try to make your boy or girl another "you" (one is enough), but an independent, self-reliant, individual being. A copy, whether of a man or of a picture, always lacks the strength of the original. There may be an infinitely greater man or woman in your son or daughter than in the father or mother. The Creator has planned the boy and girl for totally different service.

One great flaw in our present educational system is its failure to develop individuality. Boys and girls with the most diverse tastes and talents are put through the same curriculum. The dull boy and the bright boy, the dreamy booklover and the matter-of-fact realist, the active, inventive spirit, and the one whose soul is attuned to hidden music, the youth with the brain of a financier, and the one who delights in mimic warfare and strategic games—all are put into the same mold and subjected to the same processes. The result is inevitable. Nine-tenths of the children educated in this machine-like fashion are copies of one another and reproductions of the same pattern. Except in cases where special talents and characteristics are

so marked that they cannot be dulled or blunted by any amount of conventional training, the collective method of education destroys individuality, nips originality in the bud, and tends to make the child a weakling, or an imitator, instead of an original, forceful, distinct entity.

One of the best features of the much-discussed Gary method of education is that which provides for the development of the individual tastes and aptitudes of pupils. This is certainly a step in the direction of the education for which the world is ripe.

True education is unfoldment; calling out possibilities, developing original and individual talent, fostering self-reliance, encouraging and stimulating initiative power and executive ability, cultivating all the human faculties, and exercising, strengthening, and buttressing them.

Society needs leaders and originators more than it needs followers and imitators. We have enough, and to spare, of those who are willing to copy, and to lean on others. We want our young people to depend on themselves. We want them to be so educated that their qualities of leadership, their originality, and their individuality will be emphasized and strengthened instead of obliterated.

"Imitation is suicide," says Emerson, "though the wide universe is full of good, no kernel of corn can come to him but through his toil bestowed on

that plot of ground which is given to him to till. The power which resides in him is new in nature."

We must till our own little spot of ground or we shall starve. The human soil is full of all kinds of potencies which will respond in proportion to its cultivation.

We cannot borrow even a kernel of brain wheat from our neighbor. Our growth of manhood or womanhood, our moral and mental proportions, will be in exact proportion to the effort we put forth ourselves. What our fathers and mothers have raised on their plot of ground will not keep us from starvation. Although their barns and bins may be overflowing, we cannot touch them. It is only self-deception to think we can. We cannot add one particle of strength to our muscles or power to our brain by what others have done or what others do for us. We stand before our Maker starved, rattling skeletons, or we are fat with all the good things of soul and body, according to our endeavor, our personal effort. No one in the universe can help another so far as one's real self is concerned; one must stand or fall upon his own record, not that of his brother.

But for those splendid women who refused to be imitators, who refused to accept wrongs, to conform to false standards because they were intrenched in the stronghold of tradition, there would be no women's colleges to-day; women would have no legal right to their own children,

to their own bodies, even to their own earnings or their own clothes. They would have no voice in the affairs of church or school or state. Susan B. Anthony, Elizabeth Cady Stanton, Lucy Stone Blackwell, Mary A. Livermore, and all the brave pioneer women thinkers and leaders of the past stepped out of the crowd and blazed the freer, broader, pleasanter path in which the women of to-day are walking.

Talleyrand said, "History is not a record of events, it is a record of ideas." Our great ocean liners are developments of Robert Fulton's revolutionary idea, the original steamboat. The crowd of imitators in that day called Fulton a fool, and his invention "Fulton's Folly." The telegraph, the sewing machine, the telephone, every great invention which is the commonplace of to-day, is the result of some new idea, some one's originality, and the inventor of each was at first derided as a "dreamer," or a "fool."

All leaders of man have ever been precedent breakers. Fearlessness and originality are characteristic of men and women of progress. They always look forward not backward, toward the light of the future, not toward the twilight of the past. They hold their minds open, receptive to new ideas.

But to the rank and file, the crowd of imitators, a new idea, a thing that has not been done before, a new way of doing an old task is looked upon

with suspicion. They are afraid to think along new lines, to blaze a new path. They want to follow the beaten road; to do things the way father or mother did them. This timidity, this habit of leaning on the past, or accepting as final what some one else has done in any line, has kept many otherwise bright minds from doing great things, because they never could get away from the tethers which hampered their progress.

If you are a leaner, a copyist, a hanger-on, always waiting for somebody else to take the lead, to think for you, to tell you what to do and how to do it, you will never exert much influence in your home or in your community; you need to cultivate more projectile power. A bullet starts from the rifle with what we call the vigor of projection. There must be sufficient force back of every such initiative effort to carry it to its goal. Originality is what gives projectile force to a man or a woman. It is the mind that thinks its own thoughts that is creative; it is the original mind that makes one a vital living force.

Imitation is negative, and all negative things, negative thinking, all negative mental attitudes, such as doubting one's ability, hesitating to trust one's own opinion or judgment, hesitating to undertake things, the habit of putting off, waiting for more favorable conditions, fearing to begin, reconsidering one's decisions, vacillating, these are all deadly enemies of originality and initiative. Have

nothing to do with them. If one does not cultivate a positive mental attitude, self-confidence, self-reliance, courage, and initiative, one will have a weak, wishy-washy character. He will be unmagnetic, uninteresting, non-progressive. It is the original person, the one who is different, more vital, more forceful who interests and holds our attention.

It does not matter how humble your sphere, you can elevate it by being natural; by being yourself. You can put the stamp of superiority upon whatever you do by doing it in an original way, in an individual way, in the spirit of a master, not that of a slave or a copyist. Many a woman has put more art into her housework because of the personal pride, the painstaking thought, the distinctive individuality she has put into it, than thousands of others have put into their more pretentious professions. There is many a politician who still cobbles and copies although he is in the Senate or in Congress, and there is many a shoemaker who is a master, because of his distinctive work.

There are a large number of patents for improved household devices in the patent office at Washington which have made fortunes for the women patentees. These women were not content to make bread or pies, or do their housework "just as mother did it." They thought for themselves; the final word in household economies had not been said for them. They had new ideas; they put

them into form; gave them to the world, and all women are reaping the benefit of them. "Beware when the great God lets loose a thinker on this planet." The world's history was changed when its Benjamin Franklin, its Abraham Lincoln, its Thomas A. Edison were let loose on this planet.

How little did the parents or associates of these boys think that they would change the course of American history; that they would cause the modern world to break away from the old method of doing things which had been sacred for centuries!

The tradition breakers have cared very little about what had gone before them, how others had done their work, or how they had thought or acted. Men and women with the courage of their convictions never wait for the approval of the crowd. They have faith in their own thought, their own inspiration, they step out of the crowd and act. That is about the last thing the average person ever learns to do. He will imitate, copy other people's ideas, follow the crowd, do anything else rather than use his own brain, do his own thinking, and act upon it.

Most people slide along the line of least resistance and do what everybody else does, carry out other people's plans. It is so much easier than to make our own program and follow it independently in the spirit of a master. But it is the people who make their own program who are in demand.

It is the young man or the young woman with initiative, with original ideas, the employer is looking for. The clerk who can arrange articles in a striking or original manner; the girl in a millinery shop who can arrange fabrics tastily and design new hats and originate new styles—these are sought everywhere.

It is the original worker, the original thinker, the original writer who is everywhere in demand. It isn't quantity so much as quality that is needed in every field. Many a writer has become immortal through a single poem or a few pages of prose. But no one ever yet gained immortality by writing many books.

Man was made to be an originator, not an imitator or copyist. Men and women with godlike powers and possibilities were not intended to follow sheep-like in one another's footsteps. Nature and history show us they were not. The progress of civilization is due to the precedent breakers, the brave men and women who dared to be original, dared to step out of the crowd and think and act for themselves.

THE QUALITY WHICH OPENS ALL DOORS —COURTESY

There is an indefinable power in fine manners which unconsciously, irresistibly, and instantaneously wins admiration.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes.—*Emerson.*

The good mannered can do without riches. All doors fly open to them and they enter everywhere without money and without price.

People instinctively know whether you are well or ill bred, or a lady or a gentleman in reality or a mere ape of gentility.

SOME time ago New York newspapers gave an account of the death of a man who was asphyxiated while alone in his rooms in a large apartment house. At the inquest which followed, a woman who lived on the same floor with this man said she had heard him groaning, but that he had always been so very rude to women, she did not make any effort to see what the trouble was.

About the same time another news item appeared, stating that a wealthy woman, Mrs. Jane Elizabeth Granice, left in her will to an employee of one of New York's large trust companies, of

which she was a patron, a hundred thousand dollars, to mark her appreciation of his devotion to her interests and comforts, "as well as his unfailing courtesy, honor, and promptness!"

Each item tells its own story. But for his habitual rudeness and lack of courtesy the life of the first man might have been saved. Because of his habitual courtesy and kindness, the second man won a large fortune.

We frequently read of wealthy people leaving property, or making substantial gifts, to conductors of railroad trains and street cars, to clerks or other employees who have been especially kind to them.

People who go blundering through life, flinging out rudeness and discourtesy and snobbishness wherever they go, little realize how many people they antagonize; how they needlessly prejudice others against them. Such conduct has lost many a man a splendid opportunity for advancement, while the opposite has given multitudes a boost. It is human nature to appreciate courtesy and kindness and to return them; to assist in any way we can those who have made a happy impression upon us and have done us favors.

As to the value of courtesy as a business asset, the opinion of a man who has profited so much by it as did the legatee referred to above is worth having. In giving an interviewer what he considered the best rules for success in business this man said:

"I should say affability and courtesy come first. Never let those about you feel that it is a condescension for you to serve them. Let them think it is a favor. One should make an effort to be courteous, for, watch it, you will find that your opinion of yourself and those about you will be better for what you have done to be agreeable. It is amazing how easy it is to keep the habit of being courteous once you have acquired it. It's a little form of unselfishness that soon becomes second nature if you give it a chance."

We never know what will come of courteous conduct—our kindnesses, smiles or little attentions to people whom we wait upon or come in contact with in any way; but we do know the immediate effect upon ourselves. We cannot hold a kindly attitude to others, we cannot be courteous and helpful without feeling better ourselves.

The gracious "Thank you," so often neglected, the pleasant smile, the suppression of rude, hasty words that are sure to give pain, the maintenance of self-control, and an agreeable expression even under the most trying conditions, the attention to others which we would wish accorded to ourselves —how easily life can be enriched and uplifted, made cheerful and happy, by the observance of these simple things! And how they help us to get on in life!

Some young people think that because they have business ability and book learning they will only

have to knock on the door of opportunity to make it fly open before them. They reckon without the asset of courtesy. They forget that "the art of pleasing is the art of rising in the world." They do not realize that a fine manner is a passport to popularity, and that it opens the way to advancement. Thousands of them seal the fate of a good start by making a bad impression upon the employer to whom they apply for a position. They are ambitious and eager to get on in the world, but make advancement impossible by locking the doors of opportunity ahead of them.

On every hand we see people with good ability working themselves half to death, denying themselves the comforts of life, struggling, striving, and pushing to get on in the world, and yet they make very little progress because of their bad manners. They antagonize people, and make enemies wherever they go. We find many of these unfortunate people in intelligence offices, trying under tremendous handicaps to get positions. Employers can read their faults in their faces, in every word they speak, in every move they make, and they will not hire them.

"Can you write a good hand?" asked a merchant of a boy who had applied to him for a position.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas."

"That will do, I do not want you," said the employer, curtly.

"Why don't you give the lad a chance?" remonstrated a friend, when the applicant for a position had left the store, "I know him to be an honest, industrious boy."

"Because," replied the merchant, decisively, "he hasn't learned to say 'Yes, Sir' and 'No Sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month?"

There are thousands of young men and young women in the country to-day who, like this youth, are handicapping their efficiency and ruining their chances of success by their rude manners.

Perhaps nothing besides downright honesty contributes so much to a young man's or woman's success in life as a courteous manner. Other things being equal, of two persons applying for a position, the one with the best manners gets it. First impressions are everything. A rude, coarse manner creates an instantaneous prejudice; closes hearts and bars doors against us. The language of the face and the manner are the shorthand of the mind, easily and quickly read.

Thousands of professional men, without any marked ability, have succeeded in making fortunes by means of a courteous manner. Many a physician owes his reputation and success to the recommendation of his friends and patients, who

remember his kindness, gentleness, consideration, and, above all, his politeness. This has been the experience of hundreds of successful lawyers, clergymen, merchants, tradesmen, and men of every class, and of every walk in life.

John Wanamaker attributes his prosperity largely to kind and courteous treatment of his customers.

"Out of the experience of fifty-six years in the banking business," said a noted banker, "it has been borne in upon me almost daily that courtesy is one of the prime factors in the building up of every career."

Every sort of business institution is beginning to find that courtesy pays. Big business and little business alike are realizing that human nature is so constituted that people will often put themselves to great inconvenience, will even put up with an inferior article or with discomforts, rather than patronize houses that treat their customers rudely.

The courtesy and affability of clerks in one store will pull thousands of customers right by the door of rival establishments where the clerks are not so courteous and accommodating. Everybody appreciates courtesy, and a little personal interest goes a great way in attracting and holding customers.

A business man who has been eminently successful in establishing a large number of stores says that "Thank you" has been the motto on which he has built up his enormous business. He once sent

a telegram to every one of the firm's thousands of clerks, which read: "Did you say 'Thank you' to every customer you waited upon to-day?"

This man has spent a fortune in trying to impress this motto and all that it means upon his employees, and says that it has proved a great investment. The clerks in all the stores he manages are urged to establish the friendliest possible personal relations with their customers; to advance to meet them when possible, never to wait for a customer to walk up to them, to always look a customer in the eye, to greet him with a smile and to talk with him, not at or to him. In short, they are urged to try to make such a pleasant impression upon every customer that he will not only come again but will also bring his friends.

There is no other single expression in the English language which does so much either in business, in the home or in public intercourse to oil life's machinery as "I thank you." There is no day in our lives unless we are absolutely alone when we cannot use it to great advantage many times. "I thank you" has made a way for many a poor boy and girl where better ability has failed to get on.

Some railroads in this country have built up an enormous patronage and made millions of dollars by a policy of helpfulness and courtesy toward their patrons; while some parallel roads have gone into the hands of a receiver largely because of the

lack of courtesy and a spirit of obliging on the part of their employees.

Railroads, banks, telephone and telegraph companies, big corporations, business concerns all over the country are insisting on the courtesy of employees toward the public.

Not many years ago men were employed largely because of their ability in their different lines, without much regard to their personality or manners. To-day attractive manners and a pleasant personality are very great factors in the choice of employees who come constantly in contact with the public. The ability to make and to hold friends for the house, the bank, the railroad, is a very valuable addition to an employee's qualifications.

Self-interest, if no higher or nobler motive, should urge people to pay more attention to the seeming trivialities of every day, the opportunities to say a kind word here and there, to do a little deed of kindness, to shed a ray of sunshine upon the path of some toiler by a word, or even a look, of sympathy. A simple "Thank you," a graceful recognition of any service, even though the doer be paid for his services; a soothing "I beg your pardon," for any unintentional annoyance or inconvenience caused others; undivided attention to those who converse with us, putting ourselves in the background and taking an interest in their affairs; patience to hear others speak, without interrupting; kindly consideration of the feelings of

others; deference to the old; respect to all—these are some of the simple things which constitute what we comprehensively call "good manners." There is none so poor, none so ignorant, none so old or so feeble that he can not put them in practice. Yet in spite of much improvement in recent years it can not be denied that American manners, especially in public, still leave much to be desired.

"It is a sad commentary on our boasted civilization," says a noted clergyman, "that an American traveler in the Orient has to be subjected to the humiliation of being warned, as he approaches Japan, to put aside his 'American manners' and 'be polite and courteous' when he lands among the people of Nippon."

"Well, we think they're bad enough in Chicago, but they are certainly worse in New York!" said a lady on a New York street car after receiving a curt reply from the hurried, perspiring conductor in response to an inquiry.

There is much to be said in excuse for a lapse from politeness on the part of constantly rushed and hard-worked metropolitan car conductors. They are in the main kind-hearted and willing to help, as any one can tell who has seen them time and again rush to the assistance of old people, and women with small children, getting on and off the cars. The strain of constant crowding, and a good deal of rather foolish questioning on the part of some passengers is wearing on the nerves and tem-

per, and often results in an outburst of rudeness toward a perfectly guiltless stranger, as in the present instance. But when everything possible has been said in extenuation, we must admit that our public manners in general have the unfortunate distinction of being "the rudest of any people in the civilized world."

Many people do not appear to have the same feeling of obligation to be considerate, well-mannered and kind, when traveling abroad or when among large crowds in a big city where there is scarcely a familiar face, as in small communities where they are better known. It is a curious fact that a man who acts like a gentleman among those he knows will often be very selfish and boorish among strangers. One who would not think of crowding in ahead of a woman acquaintance to gain a seat in a car and who, if he had a seat, would gladly give it up to her with a polite bow, will not hesitate to elbow his way and push even past delicate and elderly women, whom he does not happen to know, to secure a seat and then bury his face behind a newspaper even when old ladies are standing.

I have seen women holding babies or large bundles in their arms standing in cars for a long distance in front of strong young men, not one of whom would offer to give up his seat.

Men and women are often seen crowding up to counters in our great stores, everybody trying to

get waited upon first, regardless of the fact that others have been there a long time before them.

Unfortunately in large cities where there is perpetual bustle and hurry the example of seeing everybody pushing, crowding, and trying to get the most comfortable seat or secure the place of advantage tends to encourage the development of the most selfish human instincts.

We are all familiar with public hogs, especially the "end seat hog," who gets on a car, takes his seat on the outside end and compels everybody who boards the car after him to stumble over his feet to get past him to a seat. I have seen youths forcing their way through a crowd, nearly knocking people down, trying to get into a car first so they could monopolize the best seats.

What a treat it is to see in a crowded car or ferry boat a real gentleman, with bred-in-the-bone politeness; a man who shows by every ear-mark, every movement, that his courtesy is not on the surface, is not for show, but that his manners run in his blood! It does not matter who else pushes, crowds, elbows and rushes for the best seat, the real gentleman will not push, will not crowd in ahead of women; will not keep his seat and hide behind a newspaper while an elderly woman is standing.

"I recall an interesting anecdote of the value of politeness in history that should be of special interest to Americans," said a noted Frenchman in a

lecture on good manners. "The Marshal de Rochambeau, who fought bravely for the Americans in the War of Independence, was one of the many good men condemned to the guillotine during the Reign of Terror. One morning he and a crowd of others were led out of prison to the cart which conveyed the victims to execution. Among them was a priest. The Marshal de Rochambeau and the priest were the last of the party. The old soldier, wishing to show respect to religion, begged the priest to enter first into the vehicle. Removing his hat and bowing with graceful politeness, as if he were totally unaware that they were in the presence of death, he said:

" 'After you, Monsieur l'Abbé!'

"The priest, seeing that the Marshal, who was eighty years old, was much older than himself, did not wish to go first, bowing with equal politeness, said:

" 'After you, Monsieur le Marechal!'

"After they had exchanged courtesies for some minutes the jailer interfered, pushed the priest into the cart and said to the Marshal:

" 'Stand back, old Marshal; there is no room for you to-day.'

"This very day saw the end of the terror, the Marshal was released from prison and spent his last days in peace."

"After you," will unravel a crowd quicker than any vulgar, selfish pushing and crowding to be first.

The world itself makes way for the kindly, pleasing, gracious personality. People will voluntarily stand aside and let a polite, well-bred person pass when an unattractive, rude, boorish hustler, however able he may be, must elbow his way and push through the crowd. His boorishness antagonizes all with whom he comes in contact.

Time and again in history the whole destiny of nations has been changed by a charming personality, the fascinating manner of diplomats. On the other hand, a haughty, offensive, snobbish manner has brought on more than one war, has aroused hatred and strife between nations.

When Thomas F. Bayard, Joseph H. Choate, Whitelaw Reid, some of our greatest ministers to England, were recalled, the English press was loud in praise of their personalities, their fine qualities as gentlemen.

Benjamin Franklin's personality cemented the friendship between France and America, which has lasted to this day. It was a common sight in the streets of Paris to see people stop and turn around to get a look at the greatest and most affable American who had up to that time ever crossed the Atlantic.

Who can ever estimate the marvelous influence of Gladstone's personality upon the English people, and upon all the nations which had dealings with England! An enthusiastic contemporary declared that he was not only the greatest states-

man, but also the most powerful personality that had appeared in English politics for a thousand years. It was said that "his manner was the same when he returned the salute of a cab driver on Carleton Terrace as when he spoke to the greatest men in England."

Our strenuous American life is responsible for a good deal of our brusqueness and bad manners. We are too much in a hurry; the rapid American pace is destructive of poise and grace of demeanor. We are a nervous, hurrying, scurrying people, elbowing our way past obstacles, rushing headlong to our goal, never taking time to do things properly. We do not take time to be polite to one another; we are too much in a hurry to salute one another courteously. Everything is cut short. Our habitual greeting is "How do" or "So long." We rarely see one American greet another with really graceful courtesy as we frequently observe in other countries. It is a short, quick jerk of the head, without grace and apparently little courtesy back of it.

I know a man who when called to his telephone answers with an impatient "Well! Well! What is it?" in a grouchy, disgusted sort of way, as though he thought it was impudence for any one to take his valuable time. If, however, it happens to be a man of importance at the other end, he immediately changes his tone, thus really apologizing for his gruff, insolent manner.

Many American business men do not even take half enough time to eat. Go into an American lunchroom in a big city at noon. You see on all sides men bolting their food like animals. In other countries the lunch hour is largely a social matter. Men often sit at the lunch table and enjoy a social chat. But many of our men are like the "broncho buster" of whom the "Youth's Companion" tells:

The story runs that a "tenderfoot" out West was seated at a public dinner table opposite a broncho buster. The tenderfoot showed such disgust as he looked at the man, who was shoveling enormous loads into his mouth on the end of a steel knife, that the man stopped short, and said, "Say, tenderfoot," and he emphasized with thumping his fist on the table, "I want yer to understand that I've got manners, but I hain't got time t' use them."

That is one great trouble with most Americans. We have manners, but we haven't time to use them.

Perhaps we may take a little comfort from the fact that we are not the only sinners in the matter of good manners. Our cousins across the water were recently scored by a well-known Englishman who loudly lamented the bad manners of his countrymen and countrywomen at English seaside resorts.

"Modern seaside behavior," he says, "is deplorable. It is as though people make holiday so

thoroughly nowadays that they even give their good manners a complete rest."

While not overlooking the young men on the promenades who "laugh loudly in the faces of passers-by" and "ogle every pretty face," he has this to say of the young women who have called forth his criticism.

" 'Loud' was once a word that had great vogue in genteel circles, till gentility itself masqueraded in loudness. And 'loud,' I fear, is the apt word for the majority of young women to-day when they get within sound of the sea. They are loud in voice, in dress, in behavior. They have a knack of describing themselves as 'unconventional,' a word which may explain but cannot possibly justify their attitude toward the ordinary amenities of polite life."

This criticism might be as truthfully applied to American young women at the seashore and elsewhere. On trains and in restaurants and other public places at home and abroad we see young people conducting themselves rudely, laughing boisterously, talking loudly, just as though nobody else were present. It is not unusual in some of our American cities to see a group of girls disturb a whole car full of people by their loud, boisterous talking and coarse, unladylike conduct. They seem to be totally unconscious that everybody else is disturbed or annoyed, or that others would like to read, talk, or think.

There are many schoolgirls who are especially open to criticism in this respect, for they are always giggling and laughing in public, and criticizing or making remarks about other people's dress and manners. Only recently a man told me he was always obliged to go into another car when traveling on a certain train on which several schoolgirls commuted. He said their loud laughter, and coarse, unladylike conduct so grated on his nerves that he could not stand it. And these girls were attending a fashionable young ladies' private school in a neighboring city!

One of the most unfortunate things about our schools and colleges is that pupils are taught almost everything excepting the very things that are so essential to a happy, successful life,—the art of pleasing, how to get on in the world, how to carry one's self so as to smooth the way, to make their advancement easy. It should be impressed upon the young people in the school and in the home that they will have a hard time to make their way in life unless they cultivate a pleasing personality, fine manners and a cheerful disposition. They should be taught that their ability, their education, their training, all will be placed in a tremendous disadvantage if they fail to cultivate a pleasing personality, which consists largely in a fine, courteous bearing and gracious manners.

The Chevalier Andre de Fouquieres, a Parisian model of politeness and fine manners, who visited

the United States some years ago, on his return to Paris had some very nice things to say about us. But in an address before the fashionable women of Paris, among whom were many Americans, speaking of the manners of American children, he also had this to say, as reported in a New York newspaper:

"I should like to see America make an education in politeness obligatory in her schools. A class of an hour a week devoted to this subject would do much good. I do not think that this would interfere seriously with the studies of children, they teach so many useless things. A competent professor would teach in his class not only manners, but the *savoir-vivre,* the art of living rightly, a distaste for rude behavior and an understanding of tact, moderation, and correct bearing. That would build up a nation which would gain influence in the world. I do not say that such classes are necessary to the United States alone. They would help us in France to have some day a Chamber of Deputies where the members would not scratch at one another's faces or overwhelm one another with vulgar abuse.

"The professor of politeness would teach his pupils such simple maxims as the following:

" 'When a lady or a person older than yourself speaks to you, remove your hat and do not put it on again until asked to do so.'

" 'Answer every question with politeness, and

never contradict directly any one who speaks to you. There are other methods of expressing one's opinion than contradiction.'

" 'If you are walking with another person, allow him to take the part of the sidewalk next to the houses.'

" 'If there are three persons, the place in the middle is the place of honor.'

" 'Never enter a salon (a drawing-room) without gloves, or with the bottom of your trousers turned up. Leave your hat, overcoat, and stick in the hall, but keep your gloves on. It is almost as bad to enter a drawing-room without gloves as without shoes.'

"Remember that politeness excites generosity and good will—that is why an ambitious young man should be polite. His manners will win him the approbation, or at least the neutrality, of those with whom he comes into contact, and that will be sufficient to win him success."

We rise or fall by our manners. There are many men in the great failure army to-day who are there because of their wretched, disagreeable manners which proved too great a handicap for their best efforts. The bad mannered are constantly being tripped up in life and they have a hard time of it to overcome the bad impressions they make.

I have known of a number of brilliant lawyers who were barred from political offices to which

they had aspired because they had offended some one who held the key to the situation.

Many a political aspirant has blocked his advancement by incivility to some one whom he looked down on or to whom he did not think it worth while to be polite. An insult to a waiter in a restaurant, to a hotel clerk, or to a train conductor has been a boomerang to many a man who never dreamed that his rudeness would rebound to his own discredit.

Even from the most selfish, personal viewpoint, discourtesy is always bad business. One never knows in this land of chance and lightning change when fortune may send men who need assistance to the very man they have snubbed and abused.

A case in point is that of a lucky, but ragged prospector, who had located a gold mine. The miner, without taking trouble to clean up, went to a banker in Colorado Springs and asked him for a loan. The banker, looking him over disdainfully, said, "We don't lend money to tramps." The miner went away, and later, when he sold his mine for ten million dollars, he had an opportunity to pay the banker back in his own coin. He was solicited by the latter to open an account with his bank. The miner, who had not forgotten the man's former rebuff, looking him in the eye, said, "No, sir, I do not do business with tramps."

"What is the use of being gold if you look like brass" is a saying which carries a lot of meaning.

We all know how fine manners attract and how rude manners repel. It is not enough to have the pure gold of character, it must be in a fine setting.

It is said that from the age of seven to fourteen children show their mother's influence in a very marked degree, even unconsciously imitating her voice and manner, but after that age they begin to drift away, to become independent and to form habits of their own. What a wonderful asset for manhood, for womanhood, there is in starting out with correct life habits, habits of refinement and of culture, gentlemanly and ladylike habits!

Good manners are the product of a refined and cultured home, which is the natural and earliest school of manners. The youth who is polite and courteous to his father and mother and sister is likely to be polite and courteous to everybody else. The one who acquires the habit of courtesy and good breedng at home will be likely to act in a becoming manner wherever he goes.

When we see a youth in the street or in the home who instinctively and instantly does the right thing without stopping to think about it we know that he has been well trained, that he has lived in a refined home, that he has been accustomed to associating with good-mannered people.

If American children were properly trained, if good manners were generally practised among us, in our homes, in our schools, in hotels and theaters, in shops and restaurants, on the streets, every-

where, all would fall in line. Politeness would be the rule, not the exception. It would be in the atmosphere, and our street-car conductors, our railroad officials, our shopgirls, our schoolboys and schoolgirls, people generally could not help being influenced by it. Everybody would catch the contagion of good manners.

"I think," says Emerson, "Hans Andersen's story of the cobweb cloth woven so fine that it was invisible—woven for the King's garment—must mean manners which do really clothe a princely nature."

It is true that genuine politeness is of the heart, the product of a princely nature, yet the possessor of a very kind heart may often be placed at a great disadvantage because he has not been trained in the outward forms of good breeding.

How often do we see kindly, well-meaning people put in the most awkward, embarrassing positions because they do not know how to behave properly at social functions or when things happen suddenly, like running up against a person, and then blushing and stammering instead of apologizing; not knowing how to behave at a well-ordered table, or not being able, because one has not been trained, to practise "the graceful observance of the right thing to say or to do" on all occasions.

One of the best fruits of fine home training, of education and culture, is that through these one is released from embarrassments which would tend

to weaken his self-confidence. Herein lies one of the great advantages of travel, of mixing in society. These things free one from many impediments, handicaps of Nature, such as shyness, timidity, lack of self-assurance, from the shackles of ignorance, from lack of poise, from a multitude of things that make one appear crude and awkward in company, that place one at a disadvantage in every situation in life.

Young people who have not enjoyed these advantages, especially those brought up in the country, are often discouraged because they do not know what to do, what to wear, or how to conduct themselves on social occasions, but if they will use their eyes and ears, observe and listen to others who have had the advantages they lack they will quickly absorb the information which will make them feel comfortable and at ease in society.

An excellent way for boys and girls, especially in small towns, or country places, to acquire a knowledge of social forms is to form "courtesy clubs," or to graft this idea of practising certain rules of etiquette upon existing organizations. It would result in great advantage, not only to the young people belonging to such associations, but also to the communities in which they live!

Plays are now introduced into kindergarten schools which tend to awaken and develop the desired qualities which are often lacking in children. "Justice plays," for example, or "courage

plays" exercise certain functions and character qualities and are known to influence the pupils wonderfully. The constant repetition of "good manners plays" arouses a spirit of gallantry and a sense of etiquette in a boy until he unconsciously removes his hat in the presence of a lady and is automatically well mannered.

Kindergarten teachers say that it is a common thing to find the little tots teaching the lessons which they learned in the "good manners" plays, "cheerful" plays, and "social" plays to their parents at home. Some of these poor mothers and fathers tell the teachers that the first suggestion of good manners that ever came into their home were brought by their children from the kindergarten.

A man who came to New York as a poor immigrant boy without any education whatever, and who lived for years in the city slums, now lives in a fashionable quarter, and has taken on so much polish in his manners in the last few years that his early acquaintances would hardly recognize him. His wife was at first as ignorant as himself, yet they have both absorbed so much from observation and imitation of the examples of culture and refinement which have come under their notice since the improvement in their circumstances that the transformation is remarkable. These two kept their eyes open and studied as models the men and women who had better early advantages than they enjoyed, and now

they feel at ease in society where at first they were confused and awkward.

Some one says that politeness is the art of expressing what you ought to feel; that it is the lubricant which enables people to mingle without knocking the corners from each other. There is no doubt that no matter how ignorant one may be of the conventional forms of polite society, if they have that true heart courtesy, which Dr. Frank Crane calls "love's habit" their manners cannot be boorish or offensive. The practising of the Golden Rule is the first and greatest command of all true politeness.

WHY CAN'T I DO IT?

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, *"I can."—Emerson.*

The king is the man who can.—*Carlyle.*

ON NOVEMBER 14, 1915, the news of Booker T. Washington's death was flashed by cable and telegraph all over the civilized world.

So obscure and of so little account was his birth that no one knows the day or the year he was born. He began life as "just another little nigger" on a plantation in Virginia.

How can any white boy who knows anything of Booker T. Washington's career dare say he has no chance to make his life a success? How can any youth, white or black or yellow, be so cowardly as to whine, and wait around for somebody to open a door to an education, to a trade or profession, when Booker T. Washington, born in slavery, and so terrifically handicapped through life by the suggestion of race inferiority, can raise himself from the bottom to the top rung of the ladder by his own exertions?

When young Washington heard two men in a coal mine where he was working talk of a school where colored boys could be educated, he didn't need anything more. Hampton Institute happened to be five hundred miles away, and the boy had no money to pay for transportation. But that didn't matter. He had two feet. He walked.

Within four years, having worked his way through, in 1875 he was graduated from Hampton at the head of his class. From that time to the day of his death he devoted himself to the education and upliftment of his people.

The success of the world-famous Tuskegee Institute in Alabama is due entirely to his efforts. When it opened on July 4, 1881, it had one teacher and thirty pupils. It had neither land nor buildings, being entirely dependent on the two thousand dollars a year furnished by the State of Alabama. Under the guidance of Booker T. Washington, Tuskegee became one of the most important educational institutions in the country. At his death it had property and endowments valued at $2,000,000; its students were receiving training in thirty-seven different industries, and thousands of its graduates, earnest, and sincere young colored men and women, are now carrying forward the work begun by their great leader.

Dr. John H. Finley, Commissioner of Education for the State of New York, was born a poor boy on a little prairie farm in Illinois. He had

none of the school advantages which you have, but he had so improved himself by self-study and what education he could get in a little country school, that at thirteen he was assisting his teacher in hearing the recitations of the junior classes. He fitted himself for Knox College, and those who smiled at the poor, diffident youth as he entered the freshman class little dreamed that in ten years from his graduation he would be president of the college.

At the time young Finley became president of his Alma Mater, he was the youngest college president in America.

The career of Marshall P. Wilder, the world-famous humorist, is a remarkable example of what the human will can accomplish. When young Wilder realized that he was painfully deformed, he made up his mind that there was only one way to redeem himself from his misfortune, and that was to cultivate his mind.

Handicapped as he was he resolved that he would make people forget his deformity in the enjoyment of his wit and drollery. And he achieved his ambition. Instead of becoming a gloomy pessimist and a perpetual burden upon his relatives, he made the world a brighter place for his being in it. He drove dull care away from all who listened to him and made people laugh as few men have made them laugh. And, incidentally, he made a fortune.

John B. Herreshoff, the blind boatbuilder, who died the same year in which Booker T. Washington passed away, was stricken blind at the age of fifteen, yet he became the greatest boat designer of his generation. Not only the United States, but England, South America, Russia, and other nations came to him for fast war boats. His torpedo boats, yachts, and passenger boats were all the best in their line. The blind man beat all competitors.

His power of touch, cultivated after the loss of his sight, was more unerring in its mastery of the details of his business than ten pairs of eyes. His inward vision, his rapidity of thought and accuracy of judgment, astonished all who knew him.

"An instance of his remarkable powers," says a newspaper sketch of his life, "was given in the late eighties, when the consul of a South American republic, then on the brink of one of its periodical wars, sent for him to come to his office. Mr. Herreshoff arrived at the appointed hour. The South Americans wanted three torpedo boats of a novel design built in sections so that they could be shipped in pieces and then assembled at their destination. They also wanted other innovations. Mr. Herreshoff listened intently and then said: 'I must have time to think it over.'

" 'How long a time?' they asked.

" 'Oh, about twenty minutes,' the blind boatbuilder answered, and, true to his word, he made the intricate mental calculations necessary, and at

the end of this time submitted his bid and obtained the contract."

Helen Keller, who has been called "the most wonderful human being in the world," is even a greater example of will power and determination to win out in spite of superhuman difficulties, than the blind boatbuilder. Deaf, dumb, and blind, at the age of nineteen months, when seven years old, Helen's brain was awakened by her marvelous teacher, Mrs. Macy (before her marriage, Miss Sullivan), and in six months she had learned to read and write. At ten she had learned to speak, and at sixteen she prepared to enter Radcliffe College. Since her graduation from Radcliffe in 1904, Miss Keller has been a notable figure, lecturing on public platforms, and writing on various subjects. Her life work is the amelioration of the sufferings of the deaf, dumb, and blind.

There are innumerable instances in human history of men and women who have turned their very handicaps into superb assets. Whether we go up or slide backward is all a question of will power and of persistent, intense concentration upon one unwavering aim.

One would think that the poor boys and girls in every part of the world, especially in America, who are defying poverty and hardships and the most inhospitable environment; who, in spite of difficulties and in some instances personal deformities, are winning out in a large way, would shame

the multitudes of young people who are cowering behind excuses, afraid to branch out because of relatively small obstacles and difficulties, which seem unsurmountable to them.

There must be some significant reason why these poor boys and girls are bravely defying and overcoming the things which look so formidable to you; and you ought to be able to find it out. You won't have far to seek. It is no secret. The fact is, the reason is right inside of these poor boys and girls. They have got the will to do. Nothing can hold them back. They are bound to win, determined to do the thing they want to do. They care nothing for the objections and obstacles which you harp about so much, which look so big to you. They look only at their goal, not at the things that bar the way and try to turn them back. The secret of their power is in their determination to conquer.

Young people especially do not realize, as they will later, that it is their own outlook that colors everything, that the origin of all success is in the mind, that everything achieved by man begins there. You and I will be as big or as small as our minds make us. We make our own limitations.

You who are grumbling at your lot may be very sure that there is somebody not far from you with no better education, no better training, who could step right into your shoes and make out of the very conditions in which you see no opportunity for advancement a very marked success.

You probably know of a number of people who have done most remarkable things under less favorable conditions than surround you, and if they can do it, why can't you?

Whenever you see a young man with no higher qualifications than your own, making a remarkable career out of what you consider very ordinary material and conditions, it should set you thinking. You ought to say, "Why can't I do it? If this fellow is making such a grand success out of such forbidding assets, in such an inhospitable environment, why can't I do something myself? I am not mentally inferior to those about me who are doing splendid work, attracting attention by their unusual methods, and I shall do big things, too."

Why is it that Joseph Pulitzer, who came to America a poor boy from Germany, so poor that he slept on the benches in the park in front of the space now occupied by the World Building, which he built later, could make millions out of a paper which was pretty nearly a failure in the hands of the people who had it before him?

Why is it that some men will take a rundown business, that is losing a lot of money, and in a very short time turn the tide and make a fortune out of it?

Why is it that an office boy, Hugh Chalmers, earning $4 or $5 a week in the National Cash Register offices, can climb by leaps and bounds, over the heads of thousands of other employees,

into a $72,000 salary position; and even resign this later to go into business for himself and achieve such remarkable success?

How is it that in England, where the chances are not one-hundredth part as great as here, we see poor young men, Harmsworth, Pearson, George Newnes, climbing up from the humblest position in the same publishing house to the highest attainable place? Harmsworth, who is to-day Lord Northcliffe, is worth a great many million dollars, owning $2,000,000 worth of paper-making timber land in Newfoundland.

How is it that Jonn Wanamaker, a poor boy walking four miles into Philadelphia every morning to work for $1.75 per week, could make of himself one of the greatest living merchants? How was it that after a little country storekeeper in Pittsfield, Mass., had pronounced him a failure as a clerk, and told his father that his boy would never make a merchant in a thousand years, the late Marshall Field was able to climb to the head of the greatest merchandise institution in America?

How did Edward Bok conquer his place as editor of "The Ladies' Home Journal," the most successful magazine in the world? When battling for a foothold in the world did he have any advantage over you? On the contrary, he got his principal schooling in a bitter struggle with poverty from the time he was six years old, when, with his family, he came from Holland to this

country, until he had won his spurs. "At ten years of age I got my first job," said Mr. Bok, "washing the windows of the baker's shop at fifty cents a week. In a week or two I was allowed to sell bread and cakes behind the counter after school hours for a dollar a week—handing out freshly baked cakes and warm, deliciously smelling bread, when scarcely a crumb had passed my mouth that day!" Later, he made and sold lemonade to thirsty wayfarers at two cents a glass; and, "in turn," he said, "I became a reporter evenings, an office boy daytimes, and learned stenography at midnight!"

This was how Mr. Bok won his way up, and it was all the harder because he had not been born in poverty. On the contrary, he was of gentle birth, and until the age of six had had a luxurious home in his native land. Business reverses ruined the family, and young Bok and his little brother found themselves in a strange land, whose tongue they did not know, destitute, with a frail and delicately nurtured mother to care for.

These things are not accidental or the result of chance. The success of these men in their various fields was not owing to a boost, a pull, or any outside influence. There was a reason in each instance for the rapid rise, and the reason was inside the man. It was not in circumstances, in luck, or in anything from the outside. It was all right inside the man.

There is where you must look for your great booster—inside of yourself. If you are going to make any sort of a figure in life, you must call out the full meed of your ability; you must measure up to the highest thing that is in you. You cannot afford to do anything else, anything less than the highest that is in you, and be a real man. Many people measure up to twenty, thirty, forty, and fifty per cent. of themselves but never up to their highest. Some reach well up toward one hundred in their money-making possibilities, but they do not measure up even to normal in their character, in their manhood. They stop just short of the man, and that is not success, no matter how much money they accumulate.

In a land where poor boys are every day conquering hard conditions and rising to distinction, in a land where Abe Lincoln, a poor backwoods boy, born in a log cabin, could climb to the White House, and make of himself the most colossal figure in his country, one of the grandest figures in history, there are no limits to the possibilities of youth.

"What I most need," says Emerson, "is somebody to make me do what I can." To do what you can, that is your problem; not what a Napoleon or a Lincoln could do, but what you can do. It makes all the difference in the world to you whether you bring out the best thing in yourself or only your second, third, or fourth best—whether

you utilize ten, fifteen, twenty-five, or one hundred per cent. of your ability. Your concern is, not to do what some other man has done, but to do the best you can do.

Most of us need some stimulus, some arouser to make us do our best, to put forth all our strength instead of one-half or only a little bit of it.

Without any idea of being an imitator, anything more or less than his possibilities admit, it is a good thing for the ambitious youth when he meets or sees a man who has lifted his head above the crowd and is forging ahead, to form the habit of saying to himself, "Why can't I do it? Why can't I do what William Brown or John Smith is doing? What is there to prevent me from lifting myself to the height he has reached?"

Whenever you see or hear of an example of success, some one who has achieved success under great difficulties; whenever you read an account of such an one in newspapers, magazines, or books, just say to yourself, "Why can't I do it?" Whenever you go into a gallery and see the portrait of a man who has been of sufficient benefit to the world to be there, or when you see a similar picture in a paper or magazine, repeat the question, "Why can't I do it?" Keep this practice up and your ambition will begin to take fire. Before you realize it you will find yourself answering, "I can do it, and I *will* do it." Substitute "I can," "I will" for "I

can't," and you will accomplish whatever you want to do.

Analyze your assets, take an inventory of your qualities, and ask yourself if there is any reason why the other people do the remarkable things and you do not. What have they that you lack?

You will discover that what you lack most of all is will power. And you will find that this habit of prodding your ambition will tend to bring out the best in you, will tend to awaken a great deal of locked-up ability, to develop resources of power which have hitherto been dormant.

If you are down and out, and you don't know which way to turn; if you have failed again and again; if you have lost courage, when you see other people doing the things which you once hoped to do, don't give up the game. Rather ask yourself, "What is the matter with me?" "Why is this or that other man a somebody and I a nobody? What is the reason of it all? Why should I be down and out, discouraged, despondent? Is there no place in the world for me? Was I not sent here for some purpose? Did I not bring a message into the world just as surely as these other people who seem to be making good? There is something wrong somewhere, and I am going to find out what it is and remedy it. I am not going to fail in life. I was not sent here to be a failure. I am meant for success. I am going to succeed. I can and I will do the thing I want to do."

More than one man who had been down and out and who had slept on a park bench got an inspiration from the statue of Lincoln which looked down upon him and moved him to ask himself, "Why was this man's statue put here? Who erected it and why? He was once as poor as I. If he did it, why can't I do it?"

"Why can't I do it?" Let this phrase ring in your ears. Put it up in your bedroom, paste it in your pocketbook. "Why can't I do it?"

The great trouble with most people is, they never learn to go on a voyage of discovery in their own natures. They are looking for outside help, outside power, when the only motor power they can ever get hold of is right inside of them.

There is giant powder enough sleeping in the biggest failure to-day to arouse him, put him on the road to success, if he could ever get the spark to this powder and touch it into life. The spark would sleep in the flint forever but for friction. Multitudes of people go to their graves without ever getting the spark to the powder of energy within them; without getting the greater part of their ability ever really awakened.

For centuries men looked around the world for fuel, for light. They risked their lives on whaling voyages for oil to light their homes, their factories, never dreaming that infinitely better oil was under their feet, that all around them, in the very atmos-

phere, there was material to flood their homes with light.

In Pennsylvania, Ohio, Texas, and other States, men have lived in poverty and died in utter ignorance of the vast wealth of oil beneath the soil, which had only furnished them a very poor or indifferent living. Many men never discover themselves until they are near, or past, their half-century milestone. Many more never discover themselves, because they never tried to. We do not half know what powers slumber within us until an emergency or a stimulus powerful enough calls them out.

I have known men who were as near down and out as any men could be, who turned about face, and within two years achieved marvelous success. There was no "pull," no mystery or magic in their success. They had simply been aroused, by coming across something which had shown them their possibilities, awakened their slumbering faculties, and unloosed their locked-up ability.

It is a sorry day for any person when he ceases to depend upon himself, when he expects success to come from somewhere outside of him and depends upon somebody's assistance, somebody's pull or influence to boost him. There isn't much of anything ahead of him.

When you give up expecting help from outside; when you realize that the power which is to redeem you from mediocrity or failure is right inside

of you, then you will begin to get hold of the realities of life; then you will begin to see that every effect must have a cause and that if you make no effort there will be no result in your life. It will be negative, unproductive.

One mistake many youths make is in thinking that men who have stepped above the average and accomplished great or unusual things were born with a genius to do the particular thing they did. They have heard of men like Lincoln and Grant being providentially raised to save a nation, and they take it for granted that such men were predestined for greatness. But the fact is that most of the men who have done unusual things, and who have left their mark on the world, were just ordinary boys with ordinary talents like their own. The secret of their greatness lay in their putting their talents out to interest; in making the most of what the Creator had put inside of them.

The secret of your future is all inside of you, my young friends. Of course, you cannot uncoil in your nature what was not coiled up there, you cannot evolve that which was not first involved, but much depends on the kind of effort you put in the evolving process. While you may not have the ability and possibilities of a Lincoln, you undoubtedly have a vast amount of ability which you have not yet uncovered.

If anybody should try to make you believe right now that you had gotten to the end of your ability,

that you had done all that you could with your personal capital, that you had made about all that it is possible for you to make out of your personal assets you would be offended, would you not? You would not, I am sure, like to risk your life's reputation upon your record up to the present moment. You really believe there is something very much bigger in you than anything you have yet brought out. If anyone were to suggest otherwise, you would probably say, "You are very much mistaken. I am going to do something much greater than anything I have done in the years that are past. I feel something very much larger in me struggling for expression than anything I have yet brought out. And I can and I will express the biggest thing possible to me."

There is a real force in a resolution, especially if we constantly reinforce it by action. A firm resolution has turned many a man from the wrong path into the right, and has been the turning point in thousands of careers.

If you have been headed toward failure in the past, turn about now and set your face like a flint toward success. Don't listen to the voices which are trying to discourage you, to turn you back. No matter how dark or discouraging the conditions, keep facing toward your goal. Think success, act like a success, refuse to listen to anything which bears a resemblance to failure.

A biographer says of "Stonewall" Jackson, "He

appeared at West Point, according to a brother cadet, clad in homespun—an awkward, shambling figure, but with a grim face in which one could read, 'I've come to stay.' Mathematics had been his favorite study, yet his progress had been so little that he feared failure at the first examination after entrance, so he studied long after other men were asleep. Just before 'taps'—'lights out'—was to sound, he would pile coal high in the grate; then, after the lamp was extinguished, he would lie on the floor with his head close to the fire and study as long as the coals would give him light. While at West Point he compiled some rules of conduct among which was, *'You may be whatever you resolve to be,'* and he lived up to it, regardless of temptations, disappointments, and hindrances."

"Why can't I do it?" Of course you can. Only resolve, and back up your resolution with the same grim determination that animated "Stonewall" Jackson, and all the other brave souls who have won out, and you can do what you will.

"You may be whatever you resolve to be."

YOU CAN, BUT WILL YOU?

Try to be somebody with all your might.

Find your purpose and fling your life into it.

"The iron will of one stout heart shall make a thousand quail."

"'Impossible,' is a word to be found only in the dictionary of fools."

"He who has resolved to conquer or die is seldom conquered."

I AM constantly asked by young men and women whether I think they really have enough in them to make much of a success in life, anything that will be distinctive or worth while, and I answer, "Yes, you have. I know you have the ability to succeed, but I do not know that you will. That rests entirely with you. You can, but will you?"

It is one thing to have the ability to do something distinctive, something individual, but doing it is a very different thing. There is a tremendous amount of unproductive ability in the great failure army to-day. Why did not the men who have it make something of themselves? Many of those men could be prosperous, successful men of standing in their community, instead of mendi-

cants in a bread line. They had the opportunity to make good. Why didn't they?

You say you long to make your life count, that you are ambitious to get on. Why don't you? What are you waiting for? What holds you down? Who is keeping you back? Answer these questions and you will find the reason. There is only one—yourself. Nothing else keeps you back. The opportunities are on every hand, infinitely better ones than thousands of boys and girls who have made their lives count ever had.

It is up to you to find where and what the trouble is. Is it physical or mental? Do you lack physical vigor? If you do, your vitality and your will-power are depleted. Is your education deficient? Is your training for your vocation inadequate? Do you know what shortcomings are responsible for your failure to accomplish what you dream of and long to do? Very often some apparently trivial personal trait or defect proves strong as iron bonds to hold a man back from the attainment of a worthy ambition.

Now, if your achievement does not begin to match your ambition there is something wrong. If you are dissatisfied with the result of your efforts up to the present time examine yourself carefully, take stock of your mental and physical assets, and see where you have been slipping, falling down, where you have made your greatest mistakes or failures. You know the strength of a chain doesn't

lie in its strongest link, no matter how strong, but in its weakest. Find your weak link and then strengthen it.

Do not hide behind such silly excuses as that you have no chance, nobody to help, nobody to boost you, to give you a pull, to help you to capital, nobody to show you the way. If there is something in you, if you are worth your salt, you will make a way if you cannot find one.

"Despite all the cries of unemployment and lack of opportunity which are being so frequently voiced in various ways, the hardest task to-day for us employers of labor is to get in sufficient numbers, boys and girls—with a *thorough* knowledge of the three Rs."

This is the recent utterance of the manager of one of the large department stores in New York City. He puts the blame for the state of things he describes partly on our public school system, and partly on the boys and girls themselves. Indeed, the most serious part of his indictment deals with them. His conclusion, based on experience with thousands of public school graduates, is that they are not only poorly equipped for business, but that they are also *"lacking in energy and the will to succeed."*

Now, without the energy and the will to succeed, no amount of education, no power on earth outside of one's self can push or lead or boost a boy or girl into success.

One of those early pioneers of progress who blazed a way for civilization through a lonesome, trackless forest that extended then over a country now covered with cultivated farms and dense centers of population, towns and cities and traversed in every direction by roads and railways, was pursued by Indians. Living as backwoodsmen did, all his life in the midst of savages and implacable foes, and trampling single-handed over hosts of enemies, though aided only by his flintlock rifle, his skill in using it, and by his indomitable courage, his will power and his ready wit, it seemed that no exigency could well arise that would find him unprepared, no question of war craft or wood craft that he could not solve. But no one, no matter how extended or varied his experience, can hope to be fully equipped to meet every combination of circumstances that may unexpectedly call for immediate action or remedy. An emergency suddenly presented itself to our backwoods hero in his flight, an emergency which nothing that had ever occurred in his former life helped him to foresee or successfully to encounter.

In the earthquake that took place very early in the last century in the Mississippi Valley, great tracts of earth became altogether or in part covered with water. One of these which took the form of a marsh lay directly across his path. It was a morass that combined the treacherous softness of quicksand with the adhesive tenacity of a

miry clay; the surface was too yielding to bear his weight but not liquid enough to swim or float a log in. It was plain that no way could be found across —the only thing that remained to do was to make one and it must be done quickly.

The backwoodsman did not hesitate. Quickly detaching two large sections of bark from a decaying tree near at hand, he carried both to the quagmire, threw one in and stepped upon it. It bore his weight. He threw the other just before him, stepped upon it, reached out, lifted the first from the surface where it lay and placed it just in advance of the one upon which he was standing. Thus by alternately placing one before the other he made his way and took the sections of bark with him.

When his savage foes arrived on the brink of the marsh, he was safely hidden by the forest on the farther side and they were left incapable of following him or of imagining how he had escaped.

It is the difficult things in life that develop our mental and moral muscle, that build up courage and stamina. In tropical countries, where man's food practically grows on trees ready to eat, and where there is little or no housing or clothing problem, the people are naturally indolent, slipshod, and slovenly. They are brutal in their passions. They know little of self-mastery or mastery of conditions, adaptation to a severe climate, or the conquest of a hard and stubborn soil. Consequently

these people have contributed but little to civilization. The things which make life worth living, the achievements, the inventions and discoveries, the noble deeds, the advancement of industry, science, and art, have been contributed by men who have struggled with hard conditions of Nature, who have fought and conquered obstacles, who have lived in the temperate zones, and have experienced the rigors of cold and the enervation of heat.

It is doubtful whether any territory in the world ever generated more noble qualities, more sterling character, more civilizing forces than has the stubborn, hard soil and severe, inhospitable climate of New England. It was the surmounting of obstacles strewn in the path of these sons of New England, which early bred fortitude, persistence, and those allied traits which lead to preëminence and success.

The man who waits for favorable conditions and favorable circumstances will find that success in any field is never a walk over. It is the man who wins in spite of circumstances, in spite of adverse conditions, the man who wins when other people say he cannot, the man who does the "impossible," the man who rides over obstacles that gets on in this world. And why? Because the very struggle to overcome the obstacles in his way develops the power that carries him step by step to his goal.

"As well can the Prince of Orange pluck the

stars from the sky as bring the ocean to the wall of Leyden for your relief," was the derisive shout of the Spanish soldiers when told that the Dutch fleet would raise that terrible four months' siege of 1574. But from the parched lips of William, tossing on his bed of fever at Rotterdam, had issued the command: *"Break down the dikes: give Holland back to the ocean;"* and the people had replied: "Better a drowned land than a lost land." They began to demolish dike after dike of the strong lines, ranged one within another for fifteen miles to their city of the interior. It was an enormous task; the garrison was starving; and the besiegers laughed in scorn at the slow progress of the puny insects who sought to rule the waves of the sea. But ever, as of old, heaven aids those who help themselves. On the first and second of October a violent equinoctial gale rolled the ocean inland, and swept the fleet on the rising waters almost to the camp of the Spaniards. The next morning the garrison sallied out to attack their enemies, but the besiegers had fled in terror under cover of the darkness. The next day the wind changed, and a counter tempest brushed the water, with the fleet upon it, from the surface of Holland. The outer dikes were replaced at once, leaving the North Sea within its old bounds. When the flowers bloomed the following spring, a joyous procession marched through the streets to found the University of Leyden, in com-

memoration of the wonderful deliverance of the city.

Who can keep a determined man from success and how can it be done? Place stumbling-blocks in his way and he takes them for stepping-stones, and climbs to greatness. Take his money away, and he makes spurs of his poverty to urge him on. Cripple him, and he writes the Waverly Novels. Lock him up in prison, and he writes the "Pilgrim's Progress"; leave him in a cradle in a log cabin in the wilderness, and in a few years, you find him in the White House.

"All the performances of human art, at which we look with praise and wonder," says Johnson, "are instances of the resistless force of perseverance."

Adverse circumstances spur a determined man to success.

The degree in which a man sees insurmountable obstacles and impossible situations in his path will measure his success ability. To some people the way ahead of them is so full of obstacles, so full of difficulties and impossible situations that they never get anywhere, while another man feels so much bigger than the things which try to hinder him, so much stronger than the obstacles which try to down him, the stumbling-blocks which try to trip him, that he does not even notice them.

We are all familiar with men who are continually up against something that they think is im-

possible, they are sure cannot be done, and yet there is generally somebody near them who manages to do this very impossible thing.

I have in mind a young man who has such a habit of thinking that things cannot be done that almost any kind of a difficulty downs him. Unless he can see the road clear to his destination he is afraid to move a foot forward. If he sees any obstruction ahead he loses courage, even to undertake what he longs to do. If you ask him to do anything which is at all difficult he will say, "Well, now, I don't believe I can do it. In fact, it simply can not be done." The result is he makes no progress in any direction and he never will.

If our ambition is merely a weak desire to obtain a certain thing provided it does not cost much effort, if we would merely "*like* to have" a certain thing, there is no magnetism in such a milk-and-water purpose. The ambition must be backed by the willingness and the determination to do anything that is within human power to accomplish the aim. This is the mental attitude that wins.

The habit of being a quitter before the battle begins is fatal to all distinctiveness. It is the death-blow to the development of originality and strength of character; and without these no man can be a leader. He must remain a trailer always; he must follow some one else's lead.

If you are trying to get a start in the world but don't feel able to remove the many barriers that

block your way, do not get discouraged. The obstacles that look so formidable at a distance will grow smaller and smaller as you approach. Have courage and confidence in yourself and the road will clear before you as you advance. Read the life stories of great men who from the start have cleared their pathway of obstructions which make yours look puny. Magnify your faith in yourself and you will minimize the obstacles in your way.

The whole science of efficiency and success in life consists in the vigorous, persistent affirmation of our determination and our ability to do the thing we have set our heart on. It consists in setting our face like a flint toward our goal, turning neither to the right nor the left, though a Paradise tempt us, or failure and disaster threaten us.

If your determination is easily deflected, if any persuasion can separate you from your life resolve, you may be pretty sure that you are on the wrong track.

Ill health or personal deformity may sometimes hold one back—though there are numerous instances of success in spite of them—but in the vast majority of cases where young people fail in getting a good start in life or in ultimately reaching their goal it is because there is no energy in their resolution, no grit in their determination. They peter out after a few rebuffs. Two or three setbacks take the edge off their determination. They do not realize that success in anything worth

while is the result of tremendous resolution, vigorous self-faith, and work, work, work—steady, conscientious, whole-hearted, unremitting work. Light resolve, half-hearted efforts, indifferent, intermittent work have never yet accomplished anything and never will.

"Mere wishes and desires but engender a sort of green sickness in young minds, unless they are promptly embodied in act and deed," says Samuel Smiles. "It will not avail merely to wait, as so many do, 'until Blucher comes up,' but they must struggle on and persevere in the meantime, as Wellington did. The good purpose once formed must be carried out with alacrity and without swerving. He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure."

Get busy, then, and work with all your might. There is no such thing as failure for the willing, ambitious worker.

Work, which many have called a curse, is really the salvation of the race. It is the greatest educator. There is no other way of developing power, calling out the resources, building stamina and breadth of character. Work is the great saviour of the race. Without it we should be a backboneless and staminaless, characterless race.

Emerson says: "Men talk of victory as of something fortunate. Work is victory. Wherever work is done victory is obtained."

The man

"Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the billows of circumstance
And grapples with his evil star"

will tower above his fellows.

Energy of will distinguishes such a man as surely as muscular power distinguishes a lion.

"He who has a firm will," says Goethe, "molds the world to himself."

"People do not lack strength," says Victor Hugo, "they lack will."

Of Julius Cæsar it was said by a contemporary that it was his activity and giant determination, rather than his military skill, that won his victories. The youth who starts out in life determined to make the most of his eyes and let nothing escape him which he can possibly use for his own advancement; who keeps his ears open for every sound that can help him on his way, who keeps his hands open that he may clutch every opportunity, who is ever on the alert for everything which can help him to get on in the world, who seizes every experience in life and grinds it up into paint for his great life's picture, who keeps his heart open that he may catch every noble impulse, and everything which may inspire him,—that youth will be sure to make his life successful; there are no "ifs" or "ands" about it. If he has his health, nothing can keep him from final success.

No tyranny of circumstances can permanently imprison a determined will.

The world always stands aside for the determined man. Will makes a way, even through seeming impossibilities. "It is the half a neck nearer that shows the blood and wins the race: the one march more that wins the campaign: the five minutes more of unyielding courage that wins the fight."

HOW TO TALK WELL—A TREMENDOUS ASSET

Many a man owes his advancement largely to his ability to converse well.

There is no other one thing which enables us to make so good an impression, especially upon those who do not know us thoroughly, as the ability to converse well.

The art of arts is to be a good converser. To be able to interest people, to rivet their attention, to draw them to you by the very superiority of your conversational powers, is to be the possessor of a priceless accomplishment.

THE monk, Basle, according to a quaint legend, died while under the ban of excommunication by the Pope, and was sent in charge of an angel to find his place in the nether world. But the monk's genial disposition and his great conversational powers won friends wherever he went. The fallen angels adopted his manner, and even the good angels went a long way to see him and live with him. He was removed to the lowest depths of Hades, but with the same result. His kindness of heart and charm of speech were irresistible, and changed the hell into a heaven. At length the angel returned with the monk, saying that no place could be found in which to punish him. He still remained the same Basle.

So his sentence was revoked, and he was sent to Heaven and canonized as a saint.

Hannah More was so charming in conversation that her physician who attended her during an illness, when she was only sixteen, was so fascinated one day by her conversation that he forgot the purpose of his visit. When he was half-way down stairs he recollected himself. "Bless me!" he cried, "I forgot to ask the girl how she was!" Hurrying back, he inquired, "How are you to-day, my poor child?"

To be able to interest people, to rivet their attention, to draw them to you by the superiority and charm of your conversational ability, is to be the possessor not only of a delightful accomplishment, but also of a very powerful factor in the attainment of popularity and success. It will not only help you to make a good impression on strangers, but it will also help you to make and keep friends. It will open doors and soften hearts. It makes one interesting in all sorts of company. Even though you may be poor it will help you into the best society.

It is no figure of speech to say, "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them; they solicit him to enter and possess." A pleasing address will gain a hearing and win favor where a bungling, awkward speech would create a bad

impression. Good conversationalists are always sought after in society. Everybody wants to invite So-and-So to dinners or receptions because he is such a good talker. He entertains. A person may have many defects, but people enjoy his society because he can talk well.

There is no other one thing which enables us to make so good an impression on others, especially on those who do not know us thoroughly, as the ability to converse well.

Can the ability be acquired? Is it not a natural gift? I am often asked. Let us see, first of all, what is necessary to the making of a good conversationalist.

A well-known writer says, "A good conversationalist is one who has ideas, who reads, thinks, listens, and who has therefore something to say."

It sounds very simple. There are few of us that can not, at least, in some degree, measure up to the terms of the definition. But there are very few really good conversationalists.

Most of us are bunglers in our conversation, because we do not take the trouble or pains to learn to talk well. We express ourselves in sloppy, slipshod English, because it is so much easier to do so than it is to think before we speak, to make an effort to express ourselves with elegance, ease, and power.

Many poor conversationalists excuse themselves for not trying to improve by saying that "good

talkers are born, not made." We might as well say that good lawyers, good physicians, or good merchants are born, not made. None of them would ever get very far without hard work. This is the price of all achievement that is of value.

"Every man," says Lord Chesterfield, "may choose good words instead of bad ones and speak properly instead of improperly; he may have grace in his motions and gestures, and may be a very agreeable instead of disagreeable speaker if he will take care and pains."

It is a matter of painstaking and preparation. There is no royal road to success in acquiring a fine address any more than there is to the acquisition of other desirable things. Your vocal culture, manner, and mental furnishing must be made a matter for thought and careful training.

How much thought and care the average young American bestows on the training of his powers of expression is evidenced by the fact that the Yale Ten Eyck prize for speaking was awarded to a Chinese student—Henry Wang, of the class of 1916.

What an honor for young China! What a humiliation for young America! Think of a foreigner mastering a language so different from his native tongue as English; speaking it more fluently and enunciating it more clearly and correctly than did any of the other participants in the contest, of whom the majority were native Americans!

It seems strange that we Americans neglect what should be a fundamental of our education—complete mastery of our native tongue. We are quick to see and seize advantages in other directions. Yet there is no other accomplishment that can profit us more, either in business or in social life, than the charm of a fine diction, the power to talk well.

While readiness in conversation is largely a matmater of practice, you cannot talk interestingly unless you have something to say and can say it in an interesting way. If our heads are empty, mere facility of words will not make us conversationalists. A flow of words, words, words, without thought or meaning is mere chattering. A parrot can learn to talk that way.

Some one has said: "For one that has read much, kept two good eyes in the front of his head, and done his own thinking there is never any necessity of 'making conversation.' Conversation makes itself when there is raw material for it."

This puts the matter in a nutshell. Given one who has a good clear voice with the "raw material" for conversation, and who is not too timid or self-conscious to express himself and you have a good conversationalist.

To be a good talker one must be a good observer, good listener, good reader, and good thinker. If you are ambitious to be a real artist in conversation you cannot be so without a broad, deep, toler-

ant mind. You must use your eyes, not merely to see things, but to observe; to store your mind with food for thought. You must study human nature, and nature in the woods and fields; drink in knowledge from every possible source.

Reading will be your greatest help; not the reading of silly, superficial, exciting novels, but of books that will make you think, that will inform and inspire you, books that will make you more ambitious, more self-reliant, more resourceful.

Good reading will not only broaden the mind and furnish new ideas, but it will also increase one's vocabulary; and a full vocabulary helps to make a ready speaker. Many people have good ideas, but they cannot express them because of the poverty of their vocabulary. They have not words enough to clothe their thoughts and make them attractive.

It is the intelligent thinker, the widely read man, who has ground all his experiences into conversation material who makes the interesting, forceful talker.

Constant reading, interchange of thoughts with cultured people, and the study of expression, have made many a brilliant conversationalist whose name is handed down in history as an example of the power that lies in the possession of a tongue that does the bidding of a master mind.

Napoleon, with all his bravery and assurance, was actually afraid of the irresistible Madame de

Staël. Knowing the fascination and power that lay in her wonderful gift of conversation, he feared her influence over his people so much that he destroyed her writings and banished her from France. Her hold upon the minds of men was wonderful. They were the creatures of her will, and she shaped careers as if by magic.

Madame de Staël had no claim to beauty, and the fact that she thus held sway over the hearts and minds of men was due entirely to her wonderfully trained intellect and the charm of her tongue.

Practice in talking is as necessary as the material for talk. One may be a walking encyclopedia, and yet be just as silent and uninteresting as one in a gathering of lively people, if he has not learned to express himself.

True, you may live an isolated life and have little opportunity to cultivate grace of speech. You may not have the advantages of intercourse with cultured people. But if you are in earnest in your desire to speak well you can overcome even these difficulties. The Empress Augusta of Germany used to tell her friends that she had been "taught the art of polite conversation by being forced to talk to empty chairs, each of which was supposed to represent some great personage."

If you can't address a live audience, speak to empty chairs as did this high-born lady. Or, better still, do as our own Henry Clay did when a youth. He used to commit whole speeches of

famous orators to memory, and recite them aloud while working in the cornfields, or in the forests, with the trees and the birds and the squirrels for audience. Often, too, he would go into a barn and with a horse and an ox as his auditors declaim as earnestly as he did in after years before the bar or the United States Senate.

No matter where you are or to whom you talk, you can, in every sentence you utter, practise the best form of expression. Every book you read, every person with whom you converse, who uses good English, can help you. And the constant effort to express one's thoughts clearly and in an interesting manner is of itself splendid discipline and training in speaking well and fluently.

Emerson said, "Conversation is an art in which a man has all mankind for his competitors, for it is that which all are practising every day while they live." The school and the college employ the student comparatively few hours a day for a few years; conversation is a training in a perpetual school. Many get the best part of their education in this school.

"In my education," said Webster, "I have found that conversation with the intelligent men I have had the good fortune to meet has done more for me than books ever did; for I learn more from them in a talk of half an hour than I could possibly learn from their books. Their minds, in conversation, come into intimate contact with my mind;

and I absorb certain secrets of their power, whatever may be its quality, which I could not have detected in their works. Converse, converse, converse with living men, face to face, and mind to mind,—that is one of the best sources of knowledge."

A magazine writer says, "Henry Clay's culture was gathered chiefly from the society of the people with whom he came in contact, and from the enterprises in which he was engaged. His words were picked up from a few books and from many men; some of them were good, some bad, like the variety of human nature which he had fallen in with. He shook hands with the hunters of the West and the scholars of the East; with wagon-boys from Ohio and Presidents from Virginia; and from them all he had gathered and garnered up his common but copious vocabulary."

The way to learn to talk is to talk, and to listen to others talking. Above all, ease and grace in speaking can best be acquired by being simple and natural. John Randolph said that the greatest orator he ever heard was a poor, ignorant slave mother who spoke from the auction block. She had appealed to the sympathy and justice of the bystanders and denounced her oppressors for selling her to one slave-holder and her children to others. "There was eloquence indeed," said Mr. Randolph. "I have never heard a man speak like this. It was simply overpowering." Yet there had

been no training, no suspected ability. The occasion called the eloquence forth and the poor slave woman probably never spoke like that again.

There is enough natural ability in every one of us, if we would only develop it, to make us, if not brilliant, at least interesting talkers.

One of the best means of getting at our talking ability is to join a debating club. This is especially desirable for the bashful or self-conscious. The great temptation for young people who are unaccustomed to society, and who feel diffident and awkward in the company of strangers, is to say nothing themselves and listen to what others say. The sound of their own voices frightens them, and they are afraid, even when they long to speak, to utter an opinion or offer a suggestion.

Self-expression in any legitimate form tends to call out a certain amount of resourcefulness, inventiveness, but no other form of self-expression develops a man so thoroughly and so effectively, and so quickly unfolds his powers, as speaking before an audience.

The effort to express one's ideas in lucid, clean-cut, concise, telling English in a debating club or on a platform tends to make one's every-day language choicer and more direct, and improves one's diction generally. In this and other ways speech-making develops mental power and character. This explains the rapidity with which a young man develops in school or college when he begins

to take part in debating societies or in public debates.

It is doubtful whether any one can reach the highest standard of culture without studying the art of expression, especially public vocal expression. In past ages oratory was regarded as the highest expression of human achievement. Young people, no matter what they intend to be, whether blacksmith, farmer, merchant, or physician, should make it a study.

Public speaking "fits you for leadership in almost every walk of life," says Dr. S. S. Curry, President of the School of Expression, Boston. "It gives you influence in your profession, power in your business. It develops your power to think, to think face to face with other men. It gives you readiness, decision, dignity of bearing."

No matter what your vocation the reputation of being a ready talker will help you in innumerable ways. How often when a man is wanted for an important position some one will say, "Let's send Mr. Blank, or let us appoint Mr. Blank for this or that place. He will represent us with dignity, because he knows what to say and how to say it. He always makes a good impression with that silver tongue of his."

The man who can talk well, who has the art of putting things in an attractive way, who can interest others immediately by his power of speech, has a very great advantage over those who may know

more than he, but who cannot express themselves with ease or eloquence.

The awakening and stimulating of the whole personality in public speaking has effects reaching much further than the oratorical occasion. The marshaling of one's reserves, in a logical and orderly manner, to bring to the front all the power one possesses, leaves these reserves permanently better in hand, more readily in reach.

The sense of power that comes from holding the attention, stirring the emotions or convincing the reason, of an audience, gives self-confidence, assurance, self-reliance, arouses ambition and tends to make one more dignified, more manly, more effective in every particular.

Even a partial failure on the platform has good results, for it often arouses a determination to conquer which never leaves one. Demosthenes' heroic efforts, and Disraeli's, "The time will come when you will hear me," are historic examples.

It would be difficult to estimate the great part which practical drill in oratory may play in one's life.

Great occasions, when nations have been in peril, have developed and brought out some of the greatest orators of the world. Cicero, Mirabeau, Patrick Henry, Webster, and John Bright might all be called to witness to this fact.

An early training for effective speaking will make one careful to secure a good vocabulary by

good reading and a dictionary. To express his thoughts adequately one must know a great variety of words.

Attention to the following rules, formulated by Gladstone for young speakers, is said to have contributed in no small degree to Gladstone's own power in "swaying audiences."

"1. Study plainness of language, always preferring the simpler word.

"2. Shortness of sentences.

"3. Distinctness of articulation.

"4. Test and question your own arguments beforehand, not waiting for critic or opponent.

"5. Seek a thorough digestion of and familiarity with your subject, and rely mainly on these to prompt the proper words.

"6. Remember that if you are to sway an audience you must, besides thinking out your matter, watch it all along."

Ability in oratory is acquired just as ability in conversation. It is a matter of painstaking and preparation. There is everything in learning what you wish to know. Your vocal culture, manner and mental furnishing are to be made a matter for thought and careful training.

The French people have always excelled in conversation. They aim to be quick at repartee, and prepare themselves for certain occasions with bright, apt things to say. It is said that the better class of French people prepare themselves for con-

versation upon any special occasion with as much pains as they prepare their toilet, for they know that no matter what they may wear, a heavy, uninteresting tongue may spoil it all.

No amount of natural ability or education or good clothes, no amount of money, will make you appear well if you murder the English language.

The truth of this was vividly brought home to me at a gathering some time since. I was profoundly impressed by the striking figure and imposing appearance of a stranger present. I could not keep my eyes from him, and sought an introduction. But the moment the man opened his mouth the bubble burst. The great hopes which his noble appearance had raised were shattered the instant he began to talk, for the poverty and awkwardness of his language betrayed a total absence of culture.

Nothing will indicate your culture or lack of it so much as your conversation—the words you use. Your conversation will give your whole history. A discerning mind can analyze your past by it. It is easy to give a picture of your environment, the kind of people you have lived with, whether the vulgar and common or the educated and refined. What you say will give the world the true measure of your manhood or womanhood.

Many people are troubled by not being able to find topics for conversation. They are in the position of Artemus Ward, who, when called upon to make a speech without a chance to prepare,

said, "I have the gift of oratory, but I haven't it just now with me." These people have the gift of speech, but they have nothing ready to say.

There is a good suggestion for them in the advice which Longfellow once gave to a young friend: "See some good picture,—in nature, if possible, or on a canvas,—hear a page of the best music, or read a great poem every day. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as will astonish even yourself."

Read good books, a good newspaper and some of the best magazines and, if you live in a city, go to a good play, an opera or a concert, whenever you can.

All these things will give you food for thought and raw material for conversation. Practise talking about anything and everything you see and hear and read, your experiences during the day, whatever interests you or arouses your attention. There is practically no limit to the topics of conversation available to the keen observer, the intelligent reader and thinker. Make use of these topics.

Form a conversation club in your neighborhood and get together one or two evenings a week to talk. In these days there are few places so remote from civilization that one cannot get books and magazines and newspapers; and none so sparsely populated that there will not be enough

young people to form a reading and conversation circle.

Follow the lines adopted by a young woman in New York, who has recently formed such a circle for young society débutantes, many of whom, according to this bright woman, need drill in interesting conversation.

"The time has passed," she says, "when men do not want intelligence in a woman. Life is so much keener to-day that beauty no longer satisfies the average man; he demands responsive interest in the affairs of the day.

"So," she said, in outlining her work to an interviewer, "I'm gathering a group of the débutantes about me here in the Plaza Hotel once a week, very informally, to discuss the affairs of the day. I want to interest them in something beside the society column of the newspaper. I don't lecture to them, I just try to call to their attention the movements and projects in various fields with which intelligent people are concerned; topics that they may like to watch, so new, still, so up to the minute, that they have not yet found their way into books. I want to encourage the broadest scope of interests, the broadest world views.

"One week we discussed diplomacy and the sort of work which our representatives, our consuls and ambassadors in foreign lands are called upon to do.

"We are also interested in the merchant marine, particularly since that question is being debated in

Congress. That is one of the romantic subjects; it is interesting to compare the 'clippers' of old with the racing yachts of to-day.

"Most girls enjoy learning about interesting things when they are not conscious they are being instructed.

"When we talk about the drama of to-day I shall have photographs of the leading lights in the dramatic world.

"My aim having these talks for—or with—débutantes is not to tell them what to think on any subject, but to carry out the thought with which Demosthenes used to conclude his orations, 'I beg of you to think.' "

"I beg of you to think." If you do, and if you act as well, any young man or woman, either in town or country, can readily do what this lady is doing in New York.

In practising conversation, don't make the mistake of being always serious or solemn. Conversation is not preaching, although some people seem to think it is. They are always delivering monologues, little preachments; they can not, seemingly, talk in any other way. They have an idea that conversation must always and everywhere be a serious educative matter, that people should converse only to improve their minds, to increase their knowledge, that there should be no frivolity or lightness about it. One might just as well say people should go to theaters only to improve their

minds; that they must not go for enjoyment, for the purpose of being entertained. A monotonous, heavy conversation has about the same effect upon the mind as the resting of the eye for a long time upon a single solid color, like red or green. The monotony tires the nerves of the eye and the brain, and as the constant changing of color, the variety that passes before the eye, rests it so is the changing of the tone of conversation from grave to gay, from serious to light and playful, restful to the mind.

A popular society woman counseling a débutante protegée on behavior is quoted as saying, "Talk, talk, talk. It does not matter much what you say, but chatter away lightly and gaily. Nothing embarrasses and bores the average man so much as a girl who has to be entertained."

Light, frothy talk can hardly be called conversation, but it has its uses and is very valuable on occasion. It relieves monotony, and in any event, provided it is not ill-natured, is better than an awkward, embarrassing silence. The touch and go of society talkers, the small talk of social intercourse, has its place in the repertory of the skilled conversationalist as well as more serious subjects.

What has been said of pudding,—that it is not so much the flour and eggs as the sugar and spices and extracts that make it pleasant to the taste,—may be said with equal truth of conversation. It is not so much the flour and eggs, the solid facts,

as the light touch, the quick retort, the apt illustration, the pleasant voice and gracious manner that make conversation charming and entertaining.

A good conversationalist is not too serious. He does not deal too much with facts, no matter how important. Facts, statistics, weary. Vivacity is absolutely necessary. Heavy conversation bores; too light disgusts.

While conversation is not "swapping stories," a practice much in vogue among Americans, a fund of anecdotes, apt and to the point, are a great aid in brightening talk or in illustrating a point one wishes to make.

Lincoln was master of the art of using anecdotes with telling effect. He knew the value of a hearty laugh in melting reserve and putting those he was talking to on a more intimate and familiar footing. He put people at ease with his stories and jokes, and made them feel so completely at home in his presence that they opened up their mental treasures to him without reserve. Strangers were always glad to talk with him because he was so cordial, quaint, and always gave more than he got.

To make yourself interesting and to hold attention, you must enter into the life of the people you are conversing with, and touch them along the lines of their interest. No matter how much you may know about a subject if it does not happen to interest those to whom you are talking, your efforts will be largely lost. The best conversa-

tionalists are always tactful—interesting without offending. Neither do they stab people, hurt their feelings, or drag out their family skeletons, for the sake of making a witty remark.

To listen courteously and give others a chance to express themselves is as much a part of conversation as talking. The most popular conversationalist is the one who gives others a chance to reply. To be a good listener is a cardinal point in good manners, and will win more laurels than the most elaborate one-sided discourse. Indeed, the man or woman who monopolizes the talk—a monologue can't be called conversation—is the most dreaded of all bores. Even one's best friend grows tiresome when the talk is one-sided; when it does not permit an interchange of ideas, which is the very essence of conversation.

"I believe that the use of the human voice in speaking," said Lady Henry Somerset, the well-known prohibition platform lecturer, "is as much an art as the use of the voice in singing." This is as true of the voice in conversation in the drawing-room or social circle as in speaking on the platform.

A discordant voice would seriously mar the most interesting conversation. There is nothing more disagreeable than a harsh, disagreeable voice, unless it be the high-pitched, nasal intonation, so characteristic of Americans, or the whine which is frequently heard from people who are narrow-minded and discontented. A low, clear, well-modu-

lated voice indicates refinement, and should be carefully cultivated by the person who wishes to make a good impression in speaking. The American-speaking voice especially needs to be trained.

" 'I will grant each of you one wish,' assented Fate to three women," wrote Minna Thomas Antrin, in a magazine article.

" 'I choose beauty,' exclaimed the youngest.

" 'Give me power,' said another.

" 'And to me a low, persuasive voice,' the last murmured.

"Each had her will. The beauty of the first was ruined by an accident. The power of the second lasted but one season. But the third woman kept her talisman through a long life, and from it came many things, among them power."

ARE YOU A GOOD ADVERTISEMENT OF YOURSELF?

The apparel oft proclaims the man.—*Shakespeare.*

"A good appearance is at a premium everywhere."

As a general thing an individual who is neat in his person is neat in his morals.—*H. W. Shaw.*

"Clothes don't make the man, but good clothes have got many a man a good job."

"THE longer I live, and the more sharply I look about me, the higher do I value appearances," said the famous English essayist, Hugh Bland.

Appearances certainly cut a tremendous figure, not only in the social, but also in the business world. The mind is powerfully influenced through the eye, and the intelligent merchant knows that it is as difficult to overcome an unfavorable impression in the appearance of merchandise as it is to overcome the prejudice of an unfortunate first impression upon a person at introduction.

People are guided largely by the eye in their purchases. Things must make a pleasing impression upon the eye, or the mind rejects them. For

this reason every man who depends upon public patronage tries to make his business, whatever he sells, look just as attractive as possible. Ordinary articles sometimes bring very high prices because of the attractive packages in which they are put up. For example, the confectionery for which one may pay several dollars, in many instances, does not cost a fraction of the price of the box in which it is put up. The purchaser does not object because the dainty painted receptacle appeals to the eye. The poor boy Huyler, who used to peddle molasses candy from a basket on the street, became a millionaire because he knew the secret of attractive suggestion. He knew that the best candies put up in the most attractive packages would appeal to people. He knew that when a young man gives away candy, the appearance of the package will have everything to do with the impression it makes.

Some one has said that the fruit commission merchant who should refuse to follow the custom of putting the best fruit on the top of a barrel or box would be forced out of business. Even honest merchants claim that this is necessary because of the imperative importance of appearances. However this may be, it is undeniable that a great deal of the trade in our large mercantile houses depends upon the good impression made upon the customers through the eye. It is not enough to have the best goods; they must be arranged in a pleasing, tasteful, tempting manner, so as to catch and hold the

attention. Merchants vie with one another in their efforts to arrest the eye. They pay window decorators large salaries because of their good taste, their ability to make show windows so attractive as to draw customers inside to look at their wares.

Competition is so keen that everything in our stores and shops must be arranged with reference to beauty and artistic effect. The up-to-date business man knows that the appearance of his house is his biggest advertisement, one of his most valuable assets. This is why some of our great department stores look like art galleries in comparison with the stores of fifty years ago.

Your personal appearance, your dress, your manner, everything about you, the way in which you keep yourself groomed, how you carry yourself, what you say, how you act, all these things are to you what the show windows of a merchant's store are to his business, the way he advertises and displays his goods.

Your appearance will be taken as an advertisement of what you are. It is constantly telling people whether you are a success or a failure; and where people place you in their estimation will have a powerful influence upon your career.

Many think it is absurd and unjust to judge a man or a woman so much by clothes instead of merit. But we live in an electrical age. No one, on a first introduction at all events, has time to study people at close range. There is no other

way to judge of the majority of people than by their appearance, and it is perfectly natural that we should be sized up by the earmarks we carry with us.

A young man who is seen frequently in bad company is judged accordingly. He is supposed to be in sympathy with his companions. If a person is slovenly, slipshod in his dress, careless in his manners, if he does not keep himself clean, well groomed, people who do not know him intimately naturally think that his character, his mental make-up and his ability correspond with his appearance.

Few people realize what a tremendous influence appearances have to help or hinder. They do not consider that when they apply for a position their would-be employer knows nothing about them but just what they present to his eye in a brief interview; and his weighing and measuring faculties, his discriminating powers are working at lightning speed, sizing up the applicant, and oftentimes his mind is made up instantly. No matter who recommends you, or how many letters of recommendation you have, he will judge you by your appearance. That will be the deciding factor for or against you. In the last analysis your personal appearance is your letter of credit. It advertises what you have to sell—your personal services.

If you should see dirty show windows in a big store; if the articles displayed were out of style and

covered with flies and dust, if they were not arranged with artistic taste, but were thrown in the window in a helter-skelter way, you would at once draw the conclusion that their quality was in keeping with their appearance, that the concern was on the toboggan, that there was something the matter with the man at the head of it, that he was deteriorating perhaps from drink, or other dissipation, and you would not think of trading there.

Now, if you are looking for a job and go about in an unkempt manner, with ill-fitting, soiled clothing, unpolished shoes, wearing three or four day's growth of beard on your face, unwashed hands, long hair, frayed necktie, soiled linen, what sort of an opinion do you think people would have of you? Do you suppose any business man who was anxious to make a good impression on the public would want to have you about his place? Of course he wouldn't think of such a thing. It would be like the National City Bank of New York sending out "sandwich men," blear-eyed outcasts, to advertise this great financial institution.

If you should apply for a position in such a condition, no matter how great your ability or how high your recommendations, no first-class business concern would hire you, because you would be a bad advertisement of the firm. The employer would say to himself, "Why, of course this applicant's bearing, his general appearance and manner are supposed to be his letter of introduction, his

argument showing why he should have the position he wants. It is certainly a very poor one. Everybody can see that this fellow doesn't amount to anything. If he had any gumption, anything worth while in him, he would brace up, brush up, and look up in his appearance. It is evident he has no ambition. He's no good, and there's no use wasting time talking to him."

I know a very able man with a trained mind, good judgment, and good sense, who has been trying for a quarter of a century to climb to a position in keeping with his ability, but has been held back by his slovenly appearance. I do not remember ever meeting him when he wore clean linen or when he did not have grease spots disfiguring his clothing. I have never seen him when his shoes were polished, when his apparel was not only soiled but usually worn threadbare. He pays no attention to his dress or any of the details that make a well-groomed man. The result is he is such a wretched advertisement of the splendid brain merchandise and energy he has to sell, that people won't buy. His whole appearance is an absolute denial of his sterling worth.

I have not a doubt but that fifty dollars judiciously expended in improving his appearance would result in a material advance in this man's position and salary, but he will never spend the fifty dollars, although he can afford to do so. He will plod on in mediocrity at a small salary to the

end of his career just because he has been such a wretched advertisement of himself. And he will probably never know why he has not succeeded. He will go to his grave with the secret of his failure to get on in the world undiscovered.

At the very opposite pole, so far as appreciation of the value of appearances is concerned, is another I have in mind, who came to New York only a few years ago, a comparatively poor man. Instead of going to a cheap boarding-house he hired a room in the best hotel in the city, although he was obliged to go to cheap restaurants for his meals. When he had company, however, he went to Delmonico's or Sherry's, or dined at his hotel.

Everything about him must be smart, attractive, distinctive. He went to one of the most expensive tailors for his clothes. Even his neckties, collars, and cuffs must be made to order, because he did not want anything he wore to resemble anything which could be bought at a store. His philosophy of success forbade his showing any sign of weakness or poverty, or the lack of success anywhere. Everything with which he had anything to do must be an earmark of prosperity. There must be success stamped upon every bit of his environment. So he took an office in a high-priced building, where the richest men and the most powerful corporations had their headquarters. Every bit of furniture in his office was made to order and was as distinctive as his clothing. He thought it imperative that

everyone who called at his office should go away impressed with his marked prosperity, because that was a free advertisement, and he could not afford to lose it.

If any one called to see him who could in any way give him a lift in business or add in any way to his reputation or help him along, he would invite him to luncheon or dinner, and would telephone for his automobile to be sent to his office. And this automobile was no ordinary machine. It was as distinctive as everything else that belonged to the man. In other words, everything about him was calculated to make the strongest possible impression upon strangers—an impression of prosperity, of success.

The result was that this young man soon got in with millionaires, and from them he often got tips and information which enabled him to make money so rapidly that in a comparatively short time he became a millionaire himself. I know young men in New York who actually borrow money in order to keep up appearances, and many of them win out, so far as getting ahead is concerned. They manage to put up a good front, make a good impression upon their bankers and the people with whom they do business. They thus use their appearances for their credit.

Now, I am not advocating this method of attaining financial success, or passing upon whether it is right or wrong, but am simply stating facts to

emphasize the tremendous power of appearances.

We all know that appearances have a wonderful influence upon those we deal with, and any show of weakness is fatal. Many a man has kept his business afloat when it would otherwise have gone to pieces, just because he knew the art of keeping up appearances, of keeping away every earmark of weakness, of poverty, of straitened circumstances. A man in financial difficulties knows perfectly well that if he told his banker the exact condition of his business he would be refused the loan he asks, which would often mean ruin, as the getting it often means success.

Many a man has gone to bed anxious and worried about his business affairs, not knowing, perhaps, where the money was to come from for his payroll on Saturday, but who, by knowing the philosophy of appearances, of covering up the weak points in his business, has succeeded in getting a loan to tide him over, when, if he had exposed his real condition, he could not have gotten credit from any one.

A "good front," the appearance of prosperity, as an asset, is a very interesting topic, on which there is a great diversity of opinion. How far one is justified in going beyond his means to keep up appearances, and, for business reasons, to make a good impression depends a great deal upon the person himself. What would be extravagance for one, might be the shrewdest kind of economy for

another. Personal ability, conditions, future prospects and other factors, in every individual case, must be considered.

Personal appearance, however, is not so much a question of expense as of cleanliness and neatness. To be well groomed is not, necessarily, to be expensively dressed; but rather to be neatly and becomingly dressed, to have your nails free from dirt, your teeth clean, your hair combed, your face shaved; in short, to be scrupulously clean in your person and in your clothing.

Because you cannot afford to buy new clothes is no excuse for having your old ones all covered with grease spots. There is no excuse for your going around wearing mourning under your finger nails just because you are poor. If you are having a hard time of it and looking for promotion, that is all the more reason that you should be doubly careful.

If anybody can afford to be careless about his dress and appearance it is the man who has already "arrived." Certainly you can't afford to take chances with your little personal assets. You must make the most of them. The fact that you are poor and getting small wages is no reason why you should go about with three or four days' beard on your face or with your shoes covered with dust. It would not take you over ten minutes in the morning to shave, and if you wish to look clean and to make people see that you respect yourself

and mean to be somebody you ought to shave very morning. It would take but a little time to brush your clothes and your shoes every day, but the difference it will make in your appearance will mean a great deal to you. A clean body, clean linen, a neat tie, a well-brushed suit of clothes, even if they are a bit worn, and well-polished shoes, would revolutionize many a man's appearance.

The higher animals set man an example in this respect. Singing birds are remarkable for their cleanliness. In fact, all birds are very particular to wash themselves often and carefully; and it has been noticed that the animals which are the cleanest are always to be distinguished by a gay and cheerful appearance or a certain air of tranquillity. The effect of cleanliness on mankind extends to one's character, for virtue and filth can never be friends. Carelessness, indifference, slovenliness in dress and the care of the body indicate a defective ideal, a low order of ambition, a deficient self-respect.

On the other hand, there is no doubt that we have a better opinion of ourselves and respect ourselves more when we keep ourselves scrupulously clean, when we groom ourselves carefully and dress neatly and becomingly. The consciousness of being every whit clean, in our body and in our clothing, has also a multiplying power on our ability, and in our chances for success. It increases self-confidence and stimulates ambition.

When our country selects an ambassador to represent it in foreign courts, it appoints a man who will really represent the country in a high-class way, both as to his personal appearance and the manner in which he lives. We know that our country will be judged by the sort of representatives it sends out, and we cannot afford to take any risks of being underestimated.

The same principle applies to our big business houses. They cannot afford to send out high-priced salesmen who will make a bad impression, because the general reputation of their concern would be affected adversely; their business would suffer.

Now, in a way, you as an individual put out a representative of yourself. Your appearance tells the world what you are trying to do. Everything about you is supposed to indicate your ambition, your aim. Good readers of character can tell at a glance what these are.

When we go to the photographer's to be photographed, we are very careful to dress up, to groom ourselves perfectly, to be at our best, but photographs so taken are seldom seen, and usually only by our friends. It is the snapshots that are taken of us many times a day that people see and judge us by. How often these snapshots are taken when we are off guard, not expecting to be photographed!

It was a rainy day, for instance, and you thought you were not likely to run across any one for whose

opinion you cared very much, so you were not particular about being perfectly groomed, or about what you wore; perhaps you put on a soiled collar, wore a seedy old hat and coat, and did not polish your shoes; and, behold, the first person you ran across on the cars, on the street, or at lunch was some one you would not have had see you in such a predicament for anything. But he took a snapshot of you and probably said to himself, "This fellow is deteriorating. Something has happened to him. He is not as particular or as careful about his personal appearance as he used to be. There is some deteriorating process going on inside that shabby, soiled old suit of clothes."

The man trying to make his way in the world can never afford to take chances with his appearance. The only safe way is to make it a life rule, always and everywhere to appear at your best, for you never can tell when some one may be taking a snapshot of you which later on will appear for or against you.

PUT YOUR BEST INTO EVERYTHING

I hate a thing done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—*Gilpin.*

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—*Emerson.*

A WELL-KNOWN writer, whose sympathies are not with Germany in the great European conflict, said: "Gun for gun, man for man, army corps for army corps, suspender button for suspender button, cook oven for cook oven, transportation for transportation system, airship for airship, the Germans have demonstrated superiority over their foes."

What is the secret of this superiority? Thoroughness. What is German "kultur" of which we have heard so much during the past two years? Its foundation stone is thoroughness. It is exactly what the most progressive and most up-to-date and most-alive business men everywhere are after.

It is this quality of thoroughness in everything they undertake—science, art, music, war, whatever it may be—that has, more than any other quality, helped raise Germany to its present position among the nations.

An American expressing surprise to a German friend at the wonderful care and minute painstaking in detail apparent in some article of German manufacture, asked him how they could afford it. "Why, that's the German way," was the reply. He seemed to take it for granted that it was a national trait, and it is.

In whatever they do, this man says, the Germans are always thinking of the final results. With them the question of cost does not come first. They will experiment for a long time on an article, when they know perfectly well that they may not get their money back for years. But that makes no difference in their methods; they will not slight the smallest detail for the sake of immediate temporary results.

This thoroughness is ingrained in the German make-up. It is in their blood. Germans do not half do things. Their youths are taught to do everything to a finish. System, accuracy, order, thoroughness are drilled into them from infancy. The sloppy, systemless, go-as-you-please methods so common with American youths are unthinkable in Germany. This is indicated in some of the German advertisements for employees, in which you will read something to this effect: "Unless you are a thoroughbred in your line, that is, unless you are superbly equipped and prepared to do a scientific job, don't apply."

The importance of thoroughness as a success fac-

tor has been emphasized by Germany in the war as it probably never was emphasized before in the history of the world. The accuracy and painstaking thoroughness of her methods, coupled with her preparedness, have enabled her to resist with remarkable success, aided by her weaker allies, the combined forces of her adversaries. Because of her thoroughness of organization her army has been able to move and work like a well-regulated machine. In its equipment she has not overlooked what to some would appear insignificant and unimportant details. For instance, every pair of the millions of trousers furnished to the German troops has a double set of suspender buttons sewn on. Thus, if a button pulls out, the soldier merely hitches his "galluses" to the auxiliary button, without inconvenience or loss of time.

A number of our factories have been forced to close since the war began because American chemical concerns have not been able to produce certain dyes, previously obtained from Germany. Why? It is not because they cannot command the resources that enabled Germany to produce them. No, it is because Americans lack the patience, the regard for minute details, the painstaking accuracy and scientific methods of the Germans.

All science, all business, is based on thoroughness and accuracy. A slight error, a single mistake in a mathematical problem will make the correct

answer impossible. The slightest blunder in a chemical experiment will destroy the result.

Business is a science. Right living is a science. Carelessness, blunders, superficiality, lack of system, slovenly methods, disorderliness, all look toward failure. No business, no life can be very successful without accuracy, thoroughness, painstaking attention to details.

Most men who have made their mark, not even excepting geniuses, have taken infinite pains with their work. Indeed there is no better substitute for genius than painstaking thoroughness.

I was much impressed with its possibilities when visiting Luther Burbank, the marvelous horticultural wizard, at his home in Santa Rosa, California. In producing his princess berry, a cross between a blackberry and a Siberian raspberry, Mr. Burbank destroyed forty thousand hybridized seedlings before he obtained one that would breed to suit him.

"Most of my plants," he said, "are raised for the brush pile." Scarcely one plant out of ten thousand which he raises annually in his nursery survives. They are produced for the purpose of experiment. He has collected more than fifteen hundred varieties of the cactus in different parts of the world and has spent ten years experimenting, cultivating and educating this plant, to get rid of its spines, so that it could be utilized as a food for animals.

Mr. Burbank told me that in producing his famous white blackberry he examined twenty-five thousand blackberry bushes to select berries which in ripening did not become pure black. He wanted a bush on which the green changed to complete white.

Through patience and a genius for painstaking, Mr. Burbank has made more changes, developed more improvements and new varieties in fruits and flowers, than were ever before effected in the history of horticulture.

Authors who have written books that will live have thrown away many times as much material as they used. I know an author who not only rewrites his manuscript a great many times before it is published, but he writes enough for three or four volumes in order that he can have a large variety for selection. He says a man must write material for a good many books to get enough for one, and his advice to young authors is, "Never be afraid of writing too much, because it is comparatively easy to cut down, and although it may cause pain to write and throw away what is considered good material, yet the public, having never seen it, will not miss it, and what is retained will amply pay for what is lost."

The great work of life is to raise the value of whatever passes through our hands. The effect of always doing one's best, even in the smallest things, greatly raises the standard of the whole life. The

constant effort to measure up to something higher is a perpetual tonic to the mind and gives an uplift to the ordinary routine of every day.

The entire man or woman grows, expands, rapidly when one is trying to do one's level best, to stamp quality on everything one does, to leave the trademark of excellence upon everything one touches.

There is a divine force in longing and working for betterment, in hungering for excellence. No matter how apparently discouraging the outlook, there is always hope for the life that looks up, thinks up, works up.

"Strive, and do your best, always your best, never relax in your efforts or be satisfied with less than your best; that is the way to success," said a great sculptor recently, in speaking to a young artist of his work.

If you would make the most of yourself, resolve at the very outset of your career to have nothing to do with anything that is second class or poor, with inferiority. You cannot afford it. It is too costly. Make up your mind that everything you touch must bear the stamp of excellence before it goes out of your hands; that you will not take chances on allowing a poor job to bob up in future years as a witness against you, to trip you up, to mar your reputation.

Everything half-done, every botched or slipshod piece of work which goes through your hands dulls

your ideals. You may feel no deterioration at the time, but there is a speck already and it will increase until, like a rotten speck in an apple, it affects the whole life.

Thoroughness in work is the foundation of character. The influence upon one's life of always expecting and demanding the best effort of one's self can not be measured.

There is, in the upward struggle involved in giving one's best to what one is doing, something that enlists and develops the highest faculties and calls out the truest and noblest qualities.

In an address to an audience of boys in New York City, Charles M. Schwab said, "No matter what business you enter, the essential feature to success is that you perform your tasks better than anybody else. This alone will command attention. Everybody is expected to do his duty, but the boy or man who does a little more is certain of promotion."

Everybody believes in the young man who is doing things thoroughly, as well as they can be done. His very reputation for putting his work through in an efficient, masterly way inspires confidence. People say, "Just keep your eyes on that fellow. He is going to make a record. He is a 'comer,' a 'cracker-jack'!"

The employee who is armed with accuracy and is a good worker is sure to succeed, because the quality of thoroughness always accompanies other

success and efficiency qualities, whereas inaccuracy, the blundering habit, mental uncertainty, accompany qualities which characterize mediocrity and failure.

No matter who else is out of employment the one who does things to a finish, who has the reputation of stamping character upon everything that passes through his hands, is never long out of work. There is never a day in a business office, shop, or factory when painstaking accuracy is not at a premium. It is astonishing what a tremendous difference there is between the earning power of a man who does things carelessly or even pretty well, and that of one who does them as well as they can be done, who is painstaking and thoroughly competent.

No man who has tasted the joys of a superbly done job can ever again content himself with second-rate results. He will never again stoop to drag himself through the mire of pretense and counterfeit or be satisfied with slipshod, slovenly work. Veblen speaks of the "instinct of workmanship" as the instinctive intolerance of anything less than the best. There is only one road that the "man who knows how," the artist, can afford to travel and that is the straight and narrow one towards perfection.

Just the little difference between fairly good work and a superbly done job, between pretty fair and excellent, has made all the difference to many

men and women between mediocrity and a life of distinction.

We are here to make our contribution to the world, and it should be something worth while. Every man's life work can and ought to be a masterpiece. He who stamps his trademark of superiority upon everything that passes through his hands, who does everything to a finish, no matter how lowly his calling, he is an artist. He needs no copyright or other protection for his work. Its excellence is stamped with his individuality.

A Stradivarius violin is known to this day by its superiority. Some of these violins are worth from three to five thousand dollars. Why? Because into every detail of his work Stradivarius put his very soul, his joyous creative effort. This is why the world does him honor.

If you will analyze the career of the young man who is pushing his way to the front, you will find that one of the things which distinguishes him from the multitude of those around him is not that he does unusual things which nobody else attempts, but that he does superbly that which others do indifferently, does to a complete finish what others leave unfinished. In short, he is efficient in whatever he undertakes to do.

"Do everything to a complete finish" has been the motto of many a successful man.

I never knew a person who in youth formed the habit of excellence, the upward-looking, upward-

striving habit, who failed. It is the people who disregard their ideals, who distort them by half-doing things, by indolent, slipshod habits, that never get anywhere in the world.

I know men who cannot saw a board straight, or drive a nail true, who jumble everything they touch, and are always blundering because they never thought it worth while to learn to do things carefully or perfectly. Yet these men wonder why they are not successful!

The trouble with most of us is that we emphasize quantity more than quality in our work. Bigness, rather than perfection, seems to be our aim. Many people think that success consists in doing some big things, but they find that when they attempt a big thing, they have incapacitated themselves from doing it superbly by the habit of doing seemingly small things indifferently or in a slipshod, slovenly manner. How often we hear young people say, "Oh, that is good enough; what is the use of spending so much time on a little thing like that?" "Oh, that's good enough" has spoiled many a career because it was the first step towards deterioration.

A clerk in a store said he did not try to do his best because he did not get much pay. Needless to say this youth did not keep his job very long. This doing poor work because it does not pay much is just what keeps thousands of people from getting on in the world. Work is a question of

character, not of remuneration. One has no right to demoralize his character by doing slovenly or botched work simply because he is not paid much. The employee has something at stake besides his salary. Character, manhood and womanhood are at stake, compared with which salary is nothing.

Music students often think that if they keep practising about so much every day, they will ultimately make musicians, even if they are not so very particular and exacting and painstaking about their work. The same is true of young artists and young people in trades and professions. But practising without infinite painstaking is often worse than idleness, because we form habits of inaccuracy, slovenly habits, which are fatal to all excellence, and which may thwart our very life ambition.

People who never try to do a thing as well as they can, never make much of their lives. Doing a thing over and over again in a particular way renders it improbable that it will ever be done in any other way. Half-hearted work, slipshod methods, so completely demoralize the human machine that it is unable to turn out good work thereafter. Like a chronometer which has once come in contact with a powerful dynamo, it becomes so demoralized that it never keeps good time again. It looks just the same. You cannot find out where the trouble is by taking it apart. It simply does not keep good time. Its character has been changed.

It has been magnetized. Oftentimes a boy who has been obedient, industrious, studious, all at once seems to be demoralized. Some evil magnetism has touched his life, so that he no longer keeps good time, morally. And he will not until this magnetic influence is withdrawn. The boy has been too near the dynamo of vice. The needle of his compass has been deflected from the star of his purpose, as is the compass of a ship in the presence of iron or steel.

There is something within us which responds with an "Amen" to the thing done just right. We are uplifted with a sense of fulfillment of duty, which is a great mental and moral tonic. We think more of ourselves after getting the approval of that "still, small voice" within. It increases self-respect, it enlarges the capacity for doing things and encourages one to push ahead toward larger triumphs. There is then no protest in the faculties. They all give their approval, and we feel their congratulations. A warmth and a glory surge through one's being and give a powerful stimulus to greater endeavor.

I have a friend who when a boy, struggling to get a start in the world, was often laughed at by his fellow workers for taking so much pains with his work. They would say to him long before he had finished a piece of work, "Oh, what's the use of taking so much pains. That's good enough. Let it go and have done with it." But it was not "good

enough" for him; and just because it was not, just because he refused to allow any work to go out of his hands until he had put the hallmark of his character upon it, stamped it with excellence, he is a rich and powerful man to-day, while his companions who were satisfied with "good enough" have never been heard from outside of the little New England town where they live.

Your reward will be in proportion to your effort. All that is rotten and inferior in your work will be a perpetual witness against you. With a blabbing tongue it will tell the story of half-hearted or shiftless endeavor. Every botched job, every half-finished task will always be bobbing up somewhere in your after life to mortify and defeat you.

On the other hand, as a successful manufacturer says: "If you make a good pin, you will earn more money than if you make a bad steam engine." Emerson said, "If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a path to his door."

There is no secret in doing good work. Every one can be a master in his own line if he is willing to take pains, and the results are certain. The reward of thoroughness and efficiency comes to all who persevere to the end. It comes not only in material success, but in the successful life, the real-

ization of the victory scored, in the satisfaction of achievement, in the character formed.

"While man is acting on the world through work, work is perpetually reacting on man," says Edwin Markham. A boy learning to saw a straight line is also learning to tell the truth. While discovering the beauties and equities of a symmetrical leaf, he is uncovering in his soul the principles of justice. While a stone mason is shaping a block of granite with conscious care, he is at the same moment shaping the inward and mystic stone of character. A man who puts his soul into his work also puts his work into his soul.

"Verily, so close is work to men that we are told in a sacred scripture that 'their works do follow them' even to eternity. Let us beware, comrades, how we do our work, for work carries fate."

THE MAN WITH INITIATIVE

There is always a place for the man with initiative.

Do not be afraid to let yourself out. Originality is power; imitation is death.

The man who would succeed to-day in any marked way must have initiative, he must be self-reliant, inventive, original.

The man who dares to think his own thought and originate his own method, who is not afraid to be himself, and is not a copy of some one else, quickly gets recognition.

There are ten thousand who can follow to one who can lead; but the whole world is hunting for the man who can step out of the crowd and do the unusual, the original, the individual thing, the man who can deliver the goods.

ELBERT HUBBARD once said: "Initiative is doing what needs to be done without being told." It is only now and then an employee is inclined to go ahead without being told; is on the lookout for something in his work which he can improve, some way of simplifying processes, of shortening methods, some more effective way of doing things. The habit of always working under instructions, of waiting to be told what to do, waiting for somebody to begin a thing which we are to follow up, is paralyzing to great achievement.

It has been said that the world reserves its big

prizes for but one thing,—initiative. Initiative opens the door to the place above us. Those who wait for fate, or luck, or opportunity, to lead the way, never get very far in this world, but the man with initiative fares forth and *arrives*. I know of no one thing outside of honesty that plays such a prominent part in one's success in life as vigorous initiative. The man who has the courage to begin things and the persistency to finish them is in demand everywhere.

Yet how often we meet people who are afraid to begin, afraid to start anything, although they may feel confident they are capable of carrying it out successfully!

Many men and women seem incapable of self-propulsion. They depend upon somebody to manipulate them, to lead them, to point the way, to blaze the path. They seem incapable of setting themselves to work, incapable of self-direction.

Such people are like the birds and the fish, which live in flocks and schools and are seldom seen alone, but follow a leader. A mackerrel would be lost without its school. Watch a flock of birds flying south in the autumn. Only one of them apparently does any independent thinking, and all the rest fly in the direction he is leading.

Many a man is unsuccessful in life simply because he is one of a flock or herd and follows his leader. He does not do his own thinking; he lets some one else think for him.

Fortunately for the world, however, there are some men too great to go in flocks, too great to follow. There are many men large enough to do their own thinking, to make a program and follow it out.

When General Leonard Wood, head of the United States Army, was an interne in the City Hospital of Boston, a child was brought into the hospital who was in great danger of choking to death. For an interne to perform an operation without the consent of the house surgeon was against the hospital rules, but young Wood did not wait for the usual red tape. He operated on the child quickly, and saved its life. He was severely reprimanded and, if I remember correctly, expelled for this violation of rules, but his prompt action had saved a life, and had shown that the young physician could decide and act quickly on his own responsibility. It was this very ability to act quickly in an emergency which attracted President Roosevelt, who helped him to his unprecedented rise from an assistant army surgeon in a Western military camp to the head of the United States Army.

One of the best surgeons I ever knew, in an emergency case in Italy, in a remote part of the country where he could not get any instruments, performed a delicate operation on a woman with an instrument which he manufactured himself in a blacksmith shop. If only an ordinary surgeon

had been present, the probabilities are that the woman would have died before they could have got her back to civilization.

A poor workman is always excusing his poor work and his lack of skill as due to poor tools, while the really skilled workman would do good work with almost any kind of tools. It is the resourceful man that is in demand everywhere, the man who can see a way out in an emergency or in a critical situation, when others stand dumb and paralyzed. I have been present at accidents in city streets when hundreds of people would crowd about and stare, helpless, and powerless to act. Perhaps only one man or woman in a whole crowd of this sort was equal to the emergency—knew what to do and promptly did it.

The world makes room for the man with initiative, who has the courage and boldness to carry out a thing; the man who can grasp a new situation or meet an emergency without being dazed by it. The independent, self-reliant man, who never asks what others have done in a similar instance, but maps out his course independently; the man of ideas, who can devise new methods, organize new ways of doing things, who is bigger than precedent, and can step out of the crowd and act, is in demand everywhere.

Many people get the impression that men of great ability have a sort of success instinct to do the right thing at the proper time. As a matter

of fact, every leader, every great executive, makes many mistakes—but he acts.

A successful business friend has told me that if four out of five things he attempts fail and the fifth one is a success, he feels that he is getting ahead.

A lot of people go through life doing little things, because there is something which paralyzes their initiative; they do not dare undertake anything important.

If you lack initiative, you will always be in the useless position of an automobile with the motor left out. You may make a splendid appearance, but you cannot move unless somebody pushes or pulls you.

A great many people remain trailers all their lives, followers of others, echoes instead of realities, because their distinctive qualities, their original powers, were not developed, called out, or encouraged in their early years. The best thing to develop in a youth is his power of self-locomotion, his power of self-movement, to develop the great force motor in him, without which all other acquirements and qualities are practically valueless.

The great majority of young men and women to-day who stand tiptoe on the threshold of an active career, including thousands of college graduates, hardly know what the word initiative means. The most of them will follow the beaten paths

which others have made; only now and then there will be a new path blazer, a precedent breaker.

The fatal lack in our educational system is that the schools and the colleges do not train the young in constructive thinking; they are not taught the value of mental creation; they do not know how to make or how to carry out a program.

This is why the office boy so often turns out better than the college youth. The former is all the time learning to do things, to undertake things, thus he develops his initiative, while the student is absorbing knowledge, taking things into his mind, stilting his memory, and does not have practical experience in creating or producing, in actually doing things.

College boys who pay their way often turn out better in life, even when they rank lower in their studies, than others whose very way is paid for them. Take, for example, the boy who goes canvassing or selling goods during his vacation. He naturally develops his initiative more in a single summer than the boy whose expenses are paid for him does in a whole college course.

When a student is out selling things he finds he is facing a new proposition, a new world. He cannot go to his professor for assistance. He has to stand alone. He has to use his ingenuity and his brain, and his pride and vanity are aroused. He knows that if he fails he is going to be laughed at, humiliated, and he gradually develops the

power to do things, develops a positive mentality.

A weak initiative comes from weak, negative thinking. If children were only taught how to think constructively, how to develop a positive mentality, their initiative would naturally be vigorous and strong.

If I were president of a college the first thing I should do would be to establish an initiative chair, and I would place in it a professor who would train the students in the art of getting on in the world, who would teach them how to use their faculties, how to develop the qualities that win.

One professor in a college like James J. Hill, Marshall Field, or John Wanamaker could do marvelous good in the way of teaching students how they can succeed in life, showing them what a tremendous part initiative plays in the successful career, and how to develop it, teaching them the secret of achievement, the science of success.

To develop initiative you must learn to act, for initiative is vigorous action. You must learn to decide and to make your decision final. No man can develop initiative when he is continually wavering, reconsidering. You will find that if you acquire the habit of final and vigorous decision, never allowing yourself to take up matters for reconsideration which have once been disposed of, it will greatly develop your initiative and be a wonderful help to you.

I have in mind a friend in New York who has

tremendous ability. Every time I talk with him he convinces me that he is just about to do some great thing. His Websterian brain radiates conviction, and everybody who has known him has been waiting for many years for him to do some of the big things which his superb ability has promised. But there is one thing that is keeping him back; he doesn't dare to begin the things that everybody believes he could carry out; he somehow has a terror of launching out and committing himself unreservedly to his ambition. He believes he can do the things that he is ambitious to do, but he does not go at them. He lacks projectile power. If somebody would give him a push or something should happen to force him into action, everybody who knows him believes he would make a great success, but he can't seem to start. He is so afraid that something will happen—he might make a failure and he would be humiliated and mortified to have to back out.

When we analyze this man we find that the root of his trouble is lack of final decision. He will decide perhaps to-day to do a thing, he will resolve to begin it at once, and then he feels terrified at the responsibility; doubt rises in his mind and he begins to waver and reconsider, and then he is lost, until another wave of enthusiasm rushes through his brain and he determines again to launch out, but he does not, and now he is approaching an age when it is very doubtful whether he ever will

attempt to do what he has the ability to accomlish. Although he has been a great many years preparing for the launching of his life ship it is still in dry dock, and it may never see the ocean.

Emerson says: "The law of nature is, Do the thing and you shall have the power; but they who do not the thing have not the power." Initiative grows with use.

Fear is one of the worst enemies of initiative; it would paralyze even the initiative of a Columbus. Multitudes of people, if they could get rid of the chronic fear and worry which paralyzes their initiative, could do wonderful things. Anxiety, jealousy, morbid moods, over-sensitiveness, discouragement, despondency, blues, all these things tend to darken the initiative, so that we do not attempt many things we might carry out successfully. Mrs. Grundy has paralyzed the initiative of a vast multitude of people. We are so afraid that something might happen to our undertaking, it might not be successful, and then people would laugh at us or ridicule us.

We are not quite sure we have the ability to do what we long to do, and if we should not happen to be successful then people would say: "Well, I did not believe he could do it. He has not the ability."

I have known several men who have suffered from lack of confidence and fear of failure whenever they have attempted to act on their own ini-

tiative, to get great benefit from self-encouragement through suggestion.

Self-assertion, the spirit of independence, the courage, the manhood which respects its own powers and is determined to rely upon them, and belief in one's self, the qualities which characterize a leader, can be cultivated by every human being.

Every man who has made his mark on the world has found his projectile power inside of him. There sleeps the giant powder which will project you to your goal. Do not look to others to push you, to give you a pull or use their influence. Your resources, your assets, are right inside of you; they are nowhere else.

The only help that young Woolworth, the founder of the five and ten cent stores throughout the country, got was three hundred dollars he borrowed to start in business with. When as a boy he asked his employer, a country storekeeper, to let him collect on a table all of the things that were sold for five and ten cents to see if he could not increase their sale by calling people's attention to them, he was finding expression for the giant powder pent up inside of him.

If you feel paralyzed by the very responsibility of deciding things, beginning things of your own accord, make up your mind that, if you ever are to amount to anything, you must strangle this fault. The way to do this is to start out every morning with the grim resolution not to allow yourself,

during the day, to waver, to wait for somebody to start things and show you the way. Resolve that during the day you are going to be a pusher, a leader; that you are not going to be a trailer, not going to wait for somebody else to tell you what to do and how to do it. You are going to take the initiative, start things yourself, and put them through without advice.

Every morning say to yourself: "Now, to-day I am going to be a Theodore Roosevelt," (or a Carnegie, or a Rockfeller, or some one else who has had the reputation for beginning things with vigor and pushing them to a finish with persistency and grit). You will be surprised to see how the bug-bear of beginning things will vanish.

What a sorry sight is a man with great possibilities of leadership following somebody else all his life, seeking the advice of others when he is amply able to give it, and never daring to venture on his own judgment, because he has always leaned upon others, or depended upon some one else to lead the way! His common sense and power of independent decision, his strongest inherent qualities, lie dormant within him. He is doing the work of a pigmy when he has the undeveloped capabilities of a giant.

If you want to be an achiever, to have the power to do things, just imagine yourself a Robinson Crusoe, cast on a desert island, with no tools, no machines, nothing to work with except your hands

and brain. What you eat and what you wear, every necessity of life, must be the result of your own thinking, the offspring of your own brain, the work of your own hands. There is plenty of material on your island, from which may be made everything of which you can think, but there is no one to help you fashion it to human use. That is the problem you yourself must work out. It will all depend upon yourself whether you live in a hovel or in a palace on your island, whether you surround yourself with beauty or with ugliness.

Every human being at the outset of his career is in reality placed on such an island as this, and his little world must be of his own building.

He who strikes out boldly, who does not wait for time or tide, who does not sit on the stone of Fate, waiting for an opportunity to come along, who goes through obstacles and not over or around them, who is not waiting for others to speak, think, or act, is the man who is going to win in these strenuous days. There is a great demand for the self-poised man—the man who is not afraid of himself, who, if he cannot say "I will," at least can say "I will try."

The man who cuts his way through the world to-day may not be a scholar; he may not be clever; but he must have that persistent determination that knows no retreat; that plus-energy which cannot be repelled; that courage which never falters or cringes. He must be a man with initiative.

THE CLIMBING HABIT

"The youth who doesn't look up will look down, and the spirit that does not soar is destined to grovel."

WHEN a man who is said to be the highest salaried official in the United States was asked to give the secret of his success, he replied, "I haven't succeeded. No real man ever succeeds. There is always a larger goal ahead."

It is the small man who succeeds in his own estimation. Really great men never reach their goal, because they are constantly pushing their horizon out further and further, getting a broader vision, a larger outlook, and their ambition grows with their achievement.

Don't kill the climbing instinct implanted in you by the Creator by limiting your ambition to a low aim. You can only grow by reaching up to the thing above you.

If you are getting a fair salary in a mediocre position there is danger of hypnotizing yourself into the belief that there is no need to exert yourself very much to get up higher. There is danger of limiting your ambition so that you will be half content to remain a perpetual clerk when you have the ability to do much better.

This satisfaction with the lesser when the greater is possible often comes from relatives or friends telling you that you are doing well, and that you would better let well enough alone. These advisers say: "Don't take chances with a certainty. It is true you are not getting a very big salary, but it is a sure thing, and if you give it up with the hope of something better you may do worse."

Very few of us realize how dependent our growth is on some special stimulus. Every act must have a motive. We do nothing outside of our automatic habitual acts without an underlying motive. Perhaps the strongest life motive of the average man is that which comes from his desire to get up in the world.

There was a force behind Lincoln which drove him from a log cabin up to the White House. There was a vision of the North Pole which haunted Peary, filled him with ambition to climb to the earth's uttermost boundary, and finally drove him, after repeated failures, to the Pole. The same indomitable inner force urged the despised young Jew, Benjamin Disraeli, to push his way up through the lower classes in England, up through the middle classes, up through the upper classes, until he stood a master, self-poised upon the topmost round of political and social power, the prime minister of the greatest country in the world.

The story of those men is the same at bottom as that of every man who has attained greatness.

They were continually urged forward and upward by some inward prompting they could not resist.

This instinctive impulse to keep pushing on and up is the most curious and the most interesting thing in the human life. It exists in every normal human being, and is just as pronounced and as real as the instinct of self-preservation. Upon this climbing instinct rests the destiny of the race. Without it men would still be savages. It is this incessant urge to go on and up, to climb, that has educated the brute out of man and lifted him from the Hottentot to the Gladstones and the Lincolns. But for this urge he would still be living in caves and huts. Civilization, as we know it, would not exist. There would be no great cities, no great factories, no railroads, no steamships, no beautiful homes or parks, pictures, sculpture or books, but for this mysterious urge which we call ambition, aspiration. This incessant inward prompting, call it ambition or what we will, this something which pushes men to their goal, is the expression in man of the universal force of evolution which is flowing Godward. It is a part of the great cosmic plan of creation. We do not create this urge, we do not manufacture it; it does not come by training. Every normal person feels this imperious must which is back of the flesh, but not of it, this internal urge which is ever pushing us on, even at the cost of our own discomfort and sacrifice.

It is a part of every atom, for all atoms are

alive, and this upward impulse is in every one of them. It is a part of the great cosmic, intelligent urge, which is pushing every particle of matter towards the top, for ultimately every atom will arrive at mind and think.

Did you ever ask yourself the meaning of all these great seething masses of people, who are struggling and striving for wealth, for place and power; what is back of all this buying and selling, all this manufacturing and producing, all this toil and effort, this strenuous human exertion? Whence comes the overmastering impulse which pushes human beings on, each to his individual goal? What does ambition mean? What is all the struggling and striving for? Why is it necessary for human beings to spend their lives in hard work?

There must be a profound significance, a master object back of it all. This great human current of ambition must be running toward some particular end. There certainly must be some higher meaning than making a living for the animal man, something besides food and clothing and housing human beings in the vast scheme of man's activities.

We know that God could have made bread all ready for use on trees; that He could have given us a climate which would render much of any housing unnecessary; He could have given us soil which would have produced abundantly with very little help from human toil, but the infinite plan for us was something much higher than making a living,

and that was, making a life, and so developing man to his highest power.

Activity is the law of growth; effort the only means of improvement. Wherever men have obeyed their lower nature and ceased to struggle to better their condition, they have deteriorated physically, mentally, and morally; while, just in proportion as they have striven honestly and insistently to improve their situation, they have developed a larger and nobler human type.

Ambition is usually a good deal of a mystery to its possessor. We do not know always where the following of its call will lead us, but we do know this, that when we follow, when we put ourselves in a position to give it the best and the freest scope it will lead us to the highest self-expression of which we are capable, and will give us the greatest satisfaction. We know that by being loyal to ambition and doing our best to follow it in its normal, wholesome state, when not perverted by selfishness, by love of ease or self-gratification, it will lead to our best and highest welfare. We know, too, that when our ambition is perverted to base ends our lives go all awry; when we are false to the higher voice within us, we are discontented, unhappy, inefficient, and our lives are ineffective.

If we could explain just what ambition is, we could explain the mystery of the universe. But we do know the results of striving to attain it. We know that the more regular and scientific our liv-

ing, the more persistent our habits of industry, the greater our activity in doing things worth while, the greater our satisfaction, and the larger and grander human beings we become.

We have found by centuries of experiment that the only way to develop the larger, higher, finer human type is the way of toil and ceaseless activity. But for this great necessity of perpetual industry, the incessant striving to better our condition, we should be to-day a race of undeveloped pygmies. The most marked characteristic of men who have done the grandest work for humanity has been loyalty to their ambition.

No one yet knows the real meaning of electricity or what it is, but we have found that by obeying its laws we get most beneficent results. It has become the great servant of humanity and is fast emancipating man from drudgery. While we do not know the full meaning of the human struggle for existence, for human betterment, we do know that honest, persistent endeavor not only leads to better material conditions, more comforts, more luxuries, more refinement and culture, but also makes larger and better men and women.

We are beginning to realize that ambition is just as real a force as electricity. We are finding that the man who has an energetic, vigorous ambition generates an actual force which is as superior to that of the man with a weak, halting, intermittent ambition as the force of a great river is to that of

a shallow brook. It is the man who is ambitious and determined to get on, and who has taken an oath to himself that he is going to get up in the world, stand for something, be somebody and achieve something, that does great things.

Yes, ambition is not only a real force, but it is real and powerful just in proportion to its intensity and persistency. Ambition is something more than idle dreaming; it is the substance of things expected. There is a divinity, a reality, a prophecy in our desires and longings.

Because there is no limit to human growth there is no satisfying human ambition—man's highest aspiration. When we reach the height which looks so attractive from below, we find our new position as unsatisfying as the old, and a perpetual call to go higher still rings in our ears. That mysterious urge within us never allows us to rest but is always disturbing, prodding us for our good. No matter how high we may climb in our achievement, there is something which seems to call down from a still higher eminence, "Excelsior! Excelsior!" "Come up higher."

It is true that if a man persistently, year in and year out, refuses to work out his high destiny, insists upon being a nobody, a shirk, the urge of ambition becomes less and less insistent and its voice finally grows too faint to make itself heard.

On every hand we see young men who started out with brilliant prospects when they left college;

their friends predicted great things for them, but somehow or other, the enthusiasm of their school or college days has oozed out. The continual suggestion of possibility which came to them from their school environment, the contagion from the ambitious spirit all about them, seemed then to multiply their prospects, to magnify their ability and to stir up their ambition until they really thought they were going to amount to something in the world, were going to accomplish something; but after they got away from the battery charging institutions they gradually lost their enthusiasm; their ambition dwindled and they began to doubt whether they could realize the dreams which haunted them in their college days. And so, little by little, their ambitious dreams faded, and they resigned themselves to mediocrity or hopeless failure.

No matter how high our youthful ambition, it is very easy to let it wane, to allow our standards to drop. The moment we cease to brace ourselves up, to watch ourselves, we begin to deteriorate, just as a child does when its mother ceases to pay strict attention to it, lets it have its own way. The tendency of the majority at every stage of existence is to go along the line of least resistance, to take the easiest way.

The race instinct to climb is continually at war with the lower nature which would drag it down. Even the noblest beings are not free from this

struggle of the higher with the lower which goes on ceaselessly throughout nature. It is the triumph over the lower that keeps the race on the ascent.

Said Professor William James, "If this life is not a real fight in which something is eternally gained for the universe, it is no better than a game of private theatricals. But it feels like a real fight, as if there were something really wild in the universe, which we with our idealities and faithfulness are needed to reform."

There is no more real fight than that which is being waged perpetually between man's higher and lower nature; we must be perpetually on our guard or the lower will win. There is a schoolmaster in each one of us, it is true, but the moment the schoolmaster gets slack we begin to deteriorate. If we are not continually on the alert our ambition begins to sag, and before we realize it we are in a rut.

We do our most effective work in our struggle to get what we are after, to arrive at the goal of our ambition. We make our greatest effort, our most strenuous endeavor, while we are climbing, not after we have arrived at our goal. This is one reason why rich men's sons rarely achieve any great personal success. They lack the climbing motive, that tremendous urge, the prodding of ambition, which drives us on to achieve what we desire. Ambition is the leader of all great achievement. It is the forerunner which goes ahead and clears a way for the other faculties. It is the prod which

urges men out of their lethargy, overcomes their inertia. It is what keeps us to our task, but for it we would quit work and lie down. But for ambition we should be a sorry lot.

Unless you are inspired by a great purpose, a resolute determination to make your life count, you will not make much of an impression upon the world about you. The difference in the quantity and quality of success is largely one of ambition and determination. If you lack these you must cultivate them vigorously, persistently, or you will be a nobody. I have never known any one to amount to much who did not have an ambition to make a place for himself in the world, and who did not keep his purpose alive by the constant struggle to reach his goal. The moment ambition sags, we lose the force that propels us; and once our propelling power is gone we drift with the tide of circumstances.

ENTHUSIASM, THE MIRACLE WORKER

He did it with *all his heart* and prospered.
II Chronicles.

What are hardships, ridicule, persecution, toil, sickness, to the soul throbbing with an over-mastering enthusiasm?

Every great and commanding movement in the annals of the world is a triumph of enthusiasm. Nothing great was ever achieved without it.

PASTEUR, the great scientist and head of the Pasteur Institute in Paris, as he left his work one night was heard to say: "Ah, seven hours to wait before I can go back to the laboratory!"

This is the spirit that wins, the enthusiasm which takes the drudgery out of the hardest work and makes it a delight.

Some time ago I read about a colored man who was sitting in the shade of a tree while his hoe was lying idle and the weeds were thick among the vegetables. When asked if he were resting, he replied, "No; I'm not tired. I'm only waiting for the sun to go down so I can quit work."

This is the spirit that loses, the lack of energy and enthusiasm that inevitably leads to failure.

It will make all the difference in the world to

you, my friend, whether you are trying to make your life a superb masterpiece, whether you work it up with that enthusiasm and zeal which never tires, or whether the hours drag and the days are all too long.

It makes a tremendous difference whether you regard your position as a superb opportunity, a splendid stepping-stone, or whether your mind is focused upon the clock and your pay envelope.

When I see a man who is proud of his job, whose whole heart is in it, who is impatient to get to his work in the morning and dreads to see the hours pass and the quitting time come, then I know that he is an artist and not an artisan.

If you approach your work as an artist, whose soul hungers for beauty, approaches a masterpiece which he has longed for years to put upon canvas, and for which he has made many a sacrifice; if you will bring the same zeal and enthusiasm to your task that young Lincoln brought to the coveted book that he had walked many miles to borrow; if you bring the same yearning for self-improvement and the same zest and determination that the slave boy, Fred Douglas, brought to the posters on the barn and the fences and the scraps of paper picked up on the plantation, from which he wrested the beginning of an education; if you approach your work with the enthusiasm of the deaf, dumb, and blind Helen Keller, you cannot fail to win out.

Many of the defeats suffered in the present European war are said to have been due to the falling short of their aim of shot and shell. The guns lacked projectile power. At the beginning of the war the Germans had a great advantage over the Allies because of the tremendous projectile power of their big guns, some of which could throw shells more than twenty miles.

Thousands of human beings lose out in the battle of life from the lack of projectile power. They do not throw themselves with sufficient force or enthusiasm into their careers to make their lives effective.

One thing that has always characterized Theodore Roosevelt is his whole-hearted enthusiasm. No matter whether his activities have been employed in school or college, as a cowboy on the prairies, as a police commissioner, as an officer, as a soldier in the war, as Vice-President or President, or as a hunter of wild game in the jungles of Africa, *he has been all there.* He has always flung his whole soul into his work, he has been enthusiastic, dead in earnest, in everything he has undertaken.

No man ever accomplishes anything great until he goes to his undertaking with a determination which knows no retreat, until he carries to it that enthusiasm which melts obstacles and fuses obstructions.

An enthusiastic, dead-in-earnest person shows

enthusiasm even in his play. In whatever he does there is an undercurrent of personal force which tells us he is going to amount to something in the world.

It does not matter at the time whether he is playing ball, conversing, or joking, we cannot help getting the impression that he is marked for advancement, is destined for something higher.

"Against the hindrances of the world nothing great and good can be carried without a certain fervor, intensity, and vehemence; these joined with faith, courage, and hopefulness make enthusiasm," says James C. Fernald.

No learning, no natural ability can take the place of a burning soul, a heart on fire with enthusiasm, stirred to its very depths by zeal. Enthusiasm has taken innumerable inventors through years of drudgery, through numberless hardships, when friends had forsaken and enemies did their best to discourage and dishearten.

It was enthusiasm that enabled Napoleon to make a campaign in two weeks that would have taken another at least a year or even more to accomplish.

Many of us do not realize the tremendous force that radiates from a dead-in-earnest soul, from one who is fired with his life purpose. I have seen a salesman so on fire with enthusiasm in his work that he seemed to take a prospect right off his feet, no matter how prejudiced he might be against him

and how determined not to be influenced when he began talking to him. It is a real study to watch this man's face, aglow with the fine spirit of enthusiasm and zest behind it. In most cases he does not need to urge people to buy whatever he is selling. He radiates such a flood of sunshine and good cheer and creates such a glowing picture of his merchandise and what wonderful things it will do that customers feel they must have it. While under his spell, they consider it a privilege to have the chance to buy. His enthusiasm so convinces them of the value of his proposition that they often voluntarily suggest his calling on their friends, thus giving him the advantage of their endorsement.

A man who is enthusiastic, whether he is an inventor, a discoverer, a merchant, or a solicitor, a traveling salesman, or a school-teacher, will find the doors to success open magically to him.

Enthusiasm has always been back of every great human achievement, and no man can be enthusiastic in anything until he lives for it, until he can fling the weight of his whole being into it.

Some of us often wonder why others who started out with us make such tremendous strides and get so far ahead in a short time. We need not look far for the reason. We will find very quickly that they are more enthusiastic than we are, that they have a burning zeal, a great passion for what they undertake.

There are many men in middle life who are practically where they were when they left school or college. Their enthusiasm has long since given out; their work has become drudgery. They have not advanced a particle; some have even retrograded, and they cannot understand why they do not get on, why they are not more successful.

You, my unsuccessful friend, may say you have never had a fair chance, that your employers have been prejudiced against you. Of course they are prejudiced against poor, half-done work. Perhaps you have not shown any marks or indications of winning material. They are looking for employees with warm, vigorous blood in them, with enthusiastic life vim, and if they do not see these qualities in you, can you wonder that they are not favorably impressed?

There is nothing an employer dislikes more than the dragging around, the moping of employees, who look as though they had no interest in life, and were just working against time. If one is incompetent there is a good excuse for discharging him, but if he is simply indifferent, without spirit or energy, it is harder for an employer to handle him.

In this age of competition, where everything is pusher or pushed, there is little hope of advancement for the employee who loses his enthusiasm at the start; for those who not only do not hold the pace at which they set out, but who do not

also improve on it. The half-hearted, indifferent worker, without vim or enthusiasm, will never be more than a drudge, an underling. In dull times, or in a business crisis, he will be the first to be "laid off."

The other day I overheard a business man say that when an employee got stale with him that was the end of him. Perhaps not a single person in this man's employ ever dreamed that he was liable to be discharged because he was getting "stale." They may not have realized that employers in general regard enthusiasm in employees as a very great asset in their business and the lack of it as a liability.

Everybody knows that an enthusiastic man does things, that he has initiative, originality. Because he has enthusiasm, he has also courage, confidence, assurance.

I have never known a man to make a marked success of his life who did not bring the right spirit to his work, who did not take supreme pride in his vocation, who did not look upon it as a profession, no matter how lowly others might regard it.

I once knew a shoemaker who was really an artist and not an artisan although he cobbled shoes. He was as proud of his job as a master artist could be of the picture on his canvas. Although a humble cobbler he was known and respected by a large section of the community where he lived.

He would always have a lot of work ahead waiting for him when other shoemakers were idle, because he was an artist while they were merely artisans.

All necessary occupations are respectable and can be made very honorable. All workers belong to one family. We are all necessary to one another. Men who clean the streets and take care of the sewers of the city, the men who labor in the health department are even more necessary than those who write books and paint pictures, because but for them the health of the entire community would be in peril.

I never see a man working in the ditches, on the railroad tracks, cleaning the streets or working on the sewers or laying the pavements but I feel grateful to him for making conditions so delightful, so healthful, and living so easy for me.

"Happy is the man who has a task to keep him from idleness and who enjoys the task," said John Burroughs in a recent interview.

Joy, enthusiasm in his work is the life philosophy that keeps the veteran author-naturalist young, happy, and vigorous in his seventy-ninth year. Outside of his life work he still finds time to do the chores at his home, "Slabsides," where he cleans out the furnace, chops wood, and rakes up the yard with a vim which would put many a youth to shame.

The enthusiastic man is a perpetual prod to

everybody about him. He is an ambition-arouser, he makes others ashamed of their inaction, their lethargy, and draws them into the current of action with him. His enthusiasm is contagious.

One of the great secrets of the evangelist "Billy" Sunday's power lies in his tremendous enthusiasm. He arouses people, wakes them up, and carries them along with him like a whirlwind. His enthusiasm is contagious and goes through an audience like a mighty electrical current.

Every soldier in France felt the uplift of Napoleon's forcefulness. His personal force, his enthusiasm, sustained their courage, made heroes out of soldiers who, under some commanders would have been failures. With him they fought harder, marched further and endured more pain than would have been possible with any other leader. Under Napoleon's fiery leadership men walked, without a tremor, to what they knew was certain death.

The miracle which the young peasant girl, Joan of Arc, performed, was due to her marvelous enthusiasm inflamed by the heaven-born conviction that she was divinely commissioned to lead the disorganized armies of France to victory. Even the best brains of France, which were supposed to direct the operations of the army, disciplined by years of military training, could not do what this poor ignorant girl did.

Joan of Arc had never before been near an army. She knew nothing whatever about discipline or training. She had no idea of military manœuvers, of war tactics. It was her overwhelming enthusiasm, backed by her strong conviction, that performed the world miracle.

Enthusiasm has been the great miracle-worker of the ages and the great settlement builder, always pushing out in the van of civilization.

It took Columbus across the sea, Cæsar across the Rubicon, Napoleon over the Alps.

From the time of the imperishable ancients, Socrates, Aristotle, and Demosthenes, to that of Washington, Lincoln, and Webster, and the great achievers of to-day,—Edison, Marconi, Orville Wright, John Wanamaker, Colonel Goethels, Dr. Carrel,—enthusiasm has been the foundation of every success.

If we were all working enthusiastically at the task for which we are best fitted the face of the world would be changed. If everyone were to go to his job every morning with the anticipated joy that can scarcely wait until the store, the factory, or the studio opens, what a happy place this earth would be! If every employee went to his task with such zest, with such keen delight and such vivid anticipation, it would not be long before multitudes of employees found their own names over the doors of their business or profession. How quickly we should then see the business millennium!

Horace Greely said that the best labor is that of a high-minded workman with an enthusiasm for his work. For such a man there is life, hope, and a large future. For him there is always a place on the main track. He is undaunted by difficulties; they serve only to increase his determination to push on. "Side-tracked" is not in the vocabulary of such a man. He grows. He pushes ahead each day by sheer force of will. Each day's progress may be comparatively small. But he keeps moving. He cannot be side-tracked.

Never before has the youth, fired by enthusiasm, had such an opportunity as he has to-day. This is the age of young men and young women. Their ardor is their crown, before which the languid and the passive bow. The world looks to them to be interpreters of new forms of truth and beauty. Secrets, jealously guarded by nature, are waiting to reveal themselves to the enthusiast who is ready to concentrate his life on the work. Inventions foreshadowed to-day are waiting for enthusiasm to develop them. Every occupation, every profession, every field of human endeavor, is clamorous for enthusiastic workers.

"No matter what your work is," says Emerson, "let it be yours; if you are a tinker or preacher, blacksmith or president, let what you do be in your bones; and you open a door by which the affluence of heaven and earth shall stream into you."

CHOOSE A LIFE MOTTO

An inspiring motto, an ambition-arousing maxim has been the turning-point in many a great career.

A YOUNG salesman, after a successful trip, writes me: "I was on the road selling hardware specialties and had had several very strong throw downs, when I walked into the office of the buyer for one of the large wholesale houses in Boston. While waiting to see the buyer, I noticed a motto hanging at the side of his desk which said: "The doors of opportunity are wide; don't say you can't get in before you have tried!" This motto so inspired me with renewed vim and vigor, that I sailed into that buyer like a young man courting his first girl, and as a result I landed a good order."

A man who holds an honorable position in the Philippine Islands says: "At the age of twenty-seven, after eighteen years of hard work in the textile districts of New York and Pennsylvania, I found myself with no education whatever, save a love for good, helpful literature and a willingness to work. I have attained my present position entirely through my own efforts, unaided save by books and a few mottoes, which have been par-

ticularly helpful to me; especially this one which is responsible for my beginning to study:

" 'The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.'

"Another which has helped me a great deal is attributed to Beethoven. It is this, 'Genius is two per cent. talent and ninety-eight per cent. application.' "

The influence of an uplifting, energizing motto kept constantly in mind, is incalculable. Multitudes of men and women owe their success in life to the daily inspiration of such a motto.

A motto, like an ideal, often determines a whole destiny. A single motto or maxim has been the turning-point in many a career. Who can estimate the value of a high ideal, crystalized in one uplifting sentence, constantly held in mind. A good motto will often lead one to look up and on when tempted to look down and back. It will help one to soar when tempted to grovel.

Nothing you can do will help you more than to choose carefully such a motto and place it where it will perpetually remind you of your pledge to square your life with it. We tend to become like our thought. It is literally true that "as a man thinketh in his heart so is he." A life slogan which embodies your aim, stirs your ambition, and tends

to arouse your latent potencies, will be worth infinitely more to you than an inherited fortune, for it will help you to find and utilize your highest possibilities, which is almost the greatest good fortune that can come to any man or woman.

Here, for instance, is a motto which has guided and shaped many a successful life, "Make every occasion a great occasion, for you never can tell when some one may be taking your measure for a larger place." How inspiring is Dryden's short but pithy sentence, "They can conquer who believe they can," Emerson's "Nothing comes without effort, everything may come with the right effort," and Frances E. Willard's "Success doesn't happen. It is organized, pre-empted, captured by concentrated common sense!"

In many instances famous people have been governed by some helpful thought or motto, which formed their guiding principle and daily rule of conduct. Lest he should be tempted to forget the value of time, Ruskin kept on his desk a large piece of chalcedony on which was inscribed the single word "To-day." Joshua Reynolds and David Wilkie kept constantly before them the motto, "Work, Work, Work." Voltaire received inspiration from the motto, "Toujours au travail" (Always at work), while Scott kept ever before him the words, "Never be doing nothing."

Many a man owes his success in life to the inspiration of a single book, a chance remark, a lec-

ture, or perhaps a sermon. An English tanner, whose leather had gained a great reputation, said he should not have made it so good had he not read Carlyle. So, many a man has done much better work in life because of the influence of a motto.

Thousands of strugglers have been held to their tasks by an inspiring life motto, when but for it discouragement and failures might have turned them back.

Some time ago I received a letter from a young man who said that in his college days he had read in an article of mine a sentence which had been in a way a life slogan for him. Because this sentence applies so aptly to those who through indolence or indifference fail to live up to their best, I quote it: "To do the lower thing when the higher is possible, constitutes one of the greatest tragedies of human life." "I cannot tell you," said this young man, now a successful writer and lecturer, "what a new vision of life this has given me, and I have endeavored to pass on the influence. As a motto it will ever be of immeasurable value to me in attempting to do higher and better things."

The great thing in life is not only to get aroused, to wake up to our possibilities, but to keep awake; and nothing will prove more effective in doing this than the adoption of a motto that will meet our particular need.

For example, suppose a youth who was nat-

urally easy-going and inclined to take the line of least resistance should choose, and try to live up to, this motto: "Always improving something somewhere." If he kept it constantly in mind it would be a perpetual rebuke to him when inclined to give way to his natural indolence, to throw away or to kill precious time. It would constantly jog his memory when tempted to do his work in a slovenly, slipshod manner, to leave things half done, to do them "just for now."

Arago, the great mathematician and astronomer, says in his autobiography, that when he was puzzled and discouraged with difficulties he encountered in his early studies in mathematics some words he found on the waste leaf of his text-book caught his attention and interested him. He found it to be a short letter from D'Alembert to a young person, disheartened like himself, and read: "Go on, sir, go on. The difficulties you meet with will resolve themselves as you advance. Proceed and light will dawn and shine with increasing clearness on your path." "That maxim," he said, "was my greatest master in mathematics."

I have many letters from people who were inspired and helped in a very marked way by mottoes. One of these, a successful clergyman says: "I recall at three periods in early life when a motto was of great benefit to me. One quite early, when as a student I was undertaking more than I could possibly do, resulting in confusion and nervous-

ness. This motto was "Drive your business, but don't let your business drive you." The second was quoted to me by the late Bishop I. W. Joyce when I was trying to work eighteen hours a day and I got on with four hours of sleep, a course which resulted in nervousness and sluggishness at every moment of leisure. The motto was 'The Lord giveth His beloved sleep.' The third came to me when I was about thirty years of age. In lecturing and some literary work I had fallen into the habit of being witty and funny, so that everyone expected to laugh when I spoke or wrote for the press. The disease grew on me till one day I read this epigram, 'Oddity may excite attention, but it never can command respect.' I do not know the author, but it 'stuck.' These three have been of service to me."

Another writes: "John Wanamaker in an uplift talk to one thousand girls at the Normal School of his home city, Philadelphia, told of an old Anglo-Saxon motto he saw when on his travels that was an inspiration to him. 'Do ye next thynge.' This was given with an application to those preparing for a teacher's career. It has been remembered thirty years by the writer, and has been a help in planning a busy life."

A third says, "When a boy I used to do some sweeping for a doctor twice a week after school for twenty-five cents a week. He had a framed motto on his bookcase which cut deep into my

mind and which I feel sure made me a better man. It was this:

'Life is a mirror of king and slave,
It is just what we are and do,
So give to the world the best you have,
And the best will come back to you.' "

A successful Southern physician writes, "I believe mottoes are a valuable source of help in molding lives. The following have been the great factors in my professional success for nearly a quarter of a century. 1. 'Don't hurry!' 2. 'Don't worry!' 3. 'Do it well, or not at all!' 4. 'The boat of *Truth in all things* will carry you safely over the most turbulent seas of life.' 5. 'Continually send out Love to the whole world —enemies and friends alike—and enjoy its return many-fold!' 6. 'Anger, however slight, is a vile poison to one's self, Self-control is a golden panacea.' 7. 'Live for the whole world, and the whole world will live for you. It is a great investment, *one* for many millions.' 8. 'Self—is the devil—to be selfish is to be devilish—unselfishness is golden.' "

Nothing so strengthens the mind and enlarges the horizon of manhood and womanhood as a constant effort to measure up to a worthy ambition. It stretches the thought, as it were, to a larger measure, and touches the life to finer issues.

"I dream dreams and see visions, and then I

paint my dreams and my visions," was Raphael's reply to one who had asked him how he made his marvelous pictures. Back of the work ever glows the dream,—the aspiration of the worker. Its nature determines whether we shall fulfill the high purpose of our being, or become castaways, flotsam and jetsam on life's ocean.

To Winchester, the oldest boys' public school in England, the founder gave a motto which it retains to this day in its quaint old English form, "Manners makyth man."

Equally inspiring are the mottoes of some of our own colleges and universities, such as Yale's "Lux et veritas" ("Light and truth"), and Wellesley's "Not to be ministered unto but to minister."

On the entrance gates to Cornell University, erected by Andrew D. White, is the following inscription:

"So enter that daily thou mayst become more learned and thoughtful;

"So depart that daily thou mayst become more useful to thy country and mankind."

Possibly there is no place where mottoes can be used with better effect than in a schoolroom. It is the custom of some teachers to write inspiring mottoes each day on the board and to require their pupils to commit them to memory. The following selections are especially helpful in school work:

"Give a youth resolution and the alphabet, and who shall place limits to his career?"

"We get out of life just what we put into it."

Not many things indifferently, but one thing supremely, is the demand of the hour.

"When you are good to others you are always best to yourself."

What is put into the first of life is put into the whole of life.

"Shallow men believe in luck. Strong men believe in cause and effect."

"Many things half done do not make one thing well done."

Do not brood over the past, or dream of the future, but seize the instant and get your lesson from the hour.

We stamp our own values upon ourselves and cannot expect to pass for more.

"Your talent is your call."

"Aim high and hold your aim."

"Worth makes the man; the want of it, the fellow."

Business men are recognizing more and more the value of decorating the walls of their offices, workshops, and factories with mottoes embodying the value of industry, economy, sobriety, thoroughness, cheerfulness, and politeness. In the editorial offices of a New York newspaper the following motto, "Terseness; Accuracy; Terseness," is prominent in several places. On the desks of many

business men is the suggestive motto "Do it now." Sometimes this motto is supplemented by the words "and do it to a finish." The president of a large New York concern uses mottoes in hundreds of ways. He has mottoes printed on his business cards, on his billheads,—in fact, on almost every kind of printed matter that he uses.

"Dare and do" was the motto of the brilliant editor, Jeannette L. Gilder. Hamlin Garland's guiding principle has always been embodied in the one word—"Concentration." And ex-Speaker Cannon's motto is one that everyone might adopt for the good of all: "I am going to keep my face toward the East. You will never find me down among the pessimists prophesying damnation for the human race."

Another universally helpful motto is Edward Everett Hale's:

> "Look up, and not down;
> Look out, and not in;
> Look forward, and not backward:
> Lend a hand."

We find the getting-ahead idea in a great many mottoes, very many of which were born of the necessity of finding work, or of doing more effective work.

The first experience of Mr. Girard, a great Philadelphia merchant on his arrival in this country aptly illustrates this. "When I stepped ashore from the sailing vessel," he said, "I was without

money or friends. I spoke to a man on the wharf, and asked him what to do. He replied:

"'Work, young man. Have you any motto?'

"'No,' I said. 'What do you mean?'

"'Every man must have a motto,' he said. 'Now, think of one. Go out and hunt for work.'

"I started, thinking of a motto. As I walked along the street, I saw, painted on a door, the word 'Push.' I said, 'That shall be my motto.' I did push at that door, and entered an office. I was asked what I wanted. I said, 'Work; and the word on your door gave me not only a motto, but confidence, and I ventured to ask you for employment.'

"My manner pleased the man. He asked me many questions, all of which were answered promptly. He said, at length:

"'I want a boy of "push," and, as you have adopted that for your motto, I will try you.'

"He did. My success followed, and the motto that made my fortune will make that of others—'Push.'"

A good motto with the ring of faith as well as hustle in it is this: "Your own will come to you if you hold the thought firmly—and hustle." Another as staunch and stimulating is: "Life is not the holding of a good hand, but the playing of a poor hand well."

A correspondent who has kept a small notebook in which he jots down mottoes and quotations

since he entered high school in 1895 writes me that he has found the following especially helpful:

"Every day is a fresh beginning,
Every morn is the world made new."
"When in doubt move to the front."
"When progress ceases decay begins."
"The thing that goes the farthest,
Towards making life worth while,
That costs the least and does the most
Is just a pleasant smile."

" 'When in doubt move to the front,' says my correspondent," has meant much to me. It has influenced my course when, at critical moments, I was pondering which way to turn. I have learned that at such times one way leads onward and upward; one course leads to the front. I have sometimes come to a point where, for the moment, I did not know which of two lines of action to take, but I could always tell which was best when I asked myself 'Which leads to the front?' "

There are mottoes to fit every aspiration, resolution, and mood. The following are a string of pearls:

"Perfection to the finish." (This is a motto which every youth should adopt.)

"Integrity is a precious thing, above rubies, gold, creeds, kingdoms. It is the poor man's capital. It gives credit, safety, power."

"Scatter your flowers as you go; you will never go over the road again."

"Don't wait for your opportunity, make it."

"Will finds a way, or makes one."

"This one thing I do."

"Dare to live thy creed."

"Find your purpose, and fling your life out to it."

"Try to be somebody with all your might."

"Self-made or never made."

"Character is greater than any career."

"Do not wait for great opportunities; seize common occasions and make them great."

"Guard your weak point."

"Look upward; live upward."

"Do not turn your back on troubles; meet them squarely."

Whatever you do for a living have a rousing, inspiring life slogan that will keep your ambition stirred up, and your brain cells alive, so that you will have the mental vision that sees opportunities and the grit to grasp them with that vigor, determination, and intensity which achieve.

If you have not selected your motto or word of power yet, do so.

Do not choose a money-making motto, but one which will cause you to aspire, which will help to round out and complete a full life; a motto which shall ever be to you a pole star, guiding you to your goal.

It is never too late to adopt a motto or slogan, to begin to improve ourselves or our condition. There are tens of thousands of people in the great

failure army to-day who in six months' time, if they applied themselves, could so jack up their ambition, prod their energies and improve their appearance that they would scarcely know themselves. It is just a question of keeping one's ambition up, not allowing it to sag.

I know men who had apparently lost their ambition, who had been literally down and out, but who, by the reading of an inspiring book, listening to a sermon, the coming of some unexpected responsibility, or by some other seemingly simple thing which thoroughly aroused them to their possibilities, were so completely transformed in a few months that they did not seem like the same men.

Not only choose a life slogan and keep it ever in mind, but keep inspiring books close at hand, keep one in your pocket, if you can, which will stir you to the depths of your soul, spur your ambition and keep you continually up to standard so that your ideals will never fade or ambition sag.

KEEP SWEET

A sunny disposition is the very soul of success.
Mathews.

"You must take joy with you or you will not find it even in Heaven."

"It was only a glad 'good morning,'
As she passed along the way,
But it spread the morning's glory
Over the livelong day."

"Smiles are the only potentials known that move things whether they intend to move or not."

OVER all of the telephones in the Western Express Company's offices is a card, bearing the legend, TIPS FOR TOP-NOTCHERS, under which are these words:

"The other end of the telephone reproduces only your voice. It gives no other inkling of your disposition. WEAR A SMILE IN YOUR VOICE. It consumes no extra time, costs nothing —and makes friends."

Think what it would mean if the millions of people who telephone every day were to wear a smile in their voice! What a volume of harmony would take the place of the volume of discord which flows daily over the telephone wires! How it would ease the burden and the strain of life if

every one, on every occasion, would keep sweet and wear a smile in his voice!

The man or woman who puts sunshine into the lives of those about him is not only his own best friend, but he is also a benefactor of the race.

The ability to radiate sunshine is a greater power than beauty, greater than any mere mental accomplishment.

If I could give but one word of advice to the young man and the young woman entering upon life's responsibilities I think it would be this: "Cultivate the joys of life. Keep sweet." Resolve that, no matter how you may be situated, what your occupation or profession, you will not allow the disagreeable things you encounter to shadow your life, to make you gloomy and depressing.

People who take life so very seriously, who think it an awful responsibility to live, people who are sad because they say life is short and full of suffering and who are always impressing themselves and others with the idea that they must be "up and doing while the day lasts, for the night cometh," etc., do not realize that they are making their minds negative. They do not realize that joy and gladness, the habit of good cheer, are tremendous uplifting, creative forces. The mind must be spontaneous, effective, and the sad, serious soul, obsessed with the idea of what an awful thing it is to live is not normal.

We were constructed to radiate sunshine, good

cheer and a spirit of helpfulness, just as the rose was constructed to radiate beauty and perfume. The man or woman who is pessimistic, persistently gloomy, is abnormal, unbalanced. Josh Billings says, "If a man *kan't* laff there is sum mistake made in putting him together, and if he *won't* laugh he wants az mutch keeping away from az a bear-trap when it iz sot."

The world has a big place in its heart for the man who laughs and who can make it laugh; who can chase away its cares with rollicking humor and fun. It is even willing to pay any one who can do this a big price for his pains.

The career of the late John Bunny, the moving picture actor, is a proof of this. Mr. Bunny had already succeeded on the legitimate stage as a comedian, when he decided to make his appeal to a larger audience. So he went into the "movies," in 1910, at a weekly salary of forty dollars, and in three years had worked up to one thousand dollars a week.

Because of his power to chase dull care away Mr. Bunny was known and loved literally in almost every corner of the globe. His mail brought hundreds of tenders of admiration and love. Letters came to him from all parts of the world written in every tongue, and countless tokens of affection were showered on him by his unknown worshipers. On the occasion of a trip around the world his progress was a triumphal march. From

the time he landed at Southampton until he returned to San Francisco, whether on the station platform of the remotest English village, on the Strand, on the Avenue de L'Opéra, or Unter den Linden he was recognized and followed by an admiring throng. While he was in London a stranger came up to him and said: "Mr. Bunny, I saw you in the movies in South Africa just before I left there a few weeks ago, and I tell you those black men over there just love you."

The whole world loves the bright, cheerful soul, whose presence chases away gloom as the sun drives black threatening clouds from the sky. A sunny face is a solvent for all sorts of ills which nothing else will cure. If we could early learn to keep sweet, to have that sort of courage which sees the light ahead long before the dawn, it would not matter what misfortune or trouble might come it could not harm us. A sunny disposition and that priceless sort of moral bravery that smiles in the face of threatened disaster will enable one to weather any storm.

If all of us, especially the grouchers, the pessimists, and the disgruntled folks generally, only knew the power of a smile as a solvent for all sorts of friction and ills the world would be a much happier place in which to live. I have seen men wrangling and almost at the point of blows, when one with a sunny disposition entered the room, and in five minutes the storm was all over.

It was like pouring oil on a troubled sea that had threatened to swallow a ship that was battling for its life.

You can not quarrel with a man who wears a smile on his face and in his heart. No matter how angry you may be with him his cheery good will takes the fight all out of you because it puts out the fire.

I know a man who was fighting mad with another who had, as he believed, injured him seriously. During a period of great financial stringency this man became involved in difficulties and thought he was going to fail in business. After exhausting all other resources, when every effort to get money from his friends to tide him over the crisis had failed, in desperation he called on his supposed enemy, and asked him if it would be possible to loan him sufficient money to carry him over, offering a very big bonus if he would do so.

"Certainly," was the hearty reply to his request. "I shall be very glad to loan you the money and I will charge you only six per cent. interest."

The borrower was dumbfounded. In an instant this act of kindness, coming from one he had thought his enemy, when even his friends had failed him, neutralized every particle of hatred and made him see his benefactor in his true light. Moreover, the loan cleared his financial sky and brought prosperity out of threatened ruin.

We are witnessing now on a great international scale the power of kindness and good cheer as solvents for the wounds of world-wide tragedy and financial disaster. The passports of kindness and good cheer are honored in every country. On the battlefields of Europe and in the homes of the warring peoples, brave, sunny souls are doing their best to alleviate the misery caused by hate and discord.

"It is a good thing that I am always so cheerful and contented. It happens sometimes that I can make Jeanne and Helene forget, and I give them a little hope."

This was a postscript to a letter written by a young French girl at Rouen to her sister in America. With father, brother, and other male relatives away at the scene of battle, and her home being turned into an asylum for the unfortunate wounded, this young girl is able to help those about her to "forget" and "hope."

Truly "there are knights of politeness and princes of sunshine" everywhere, and oh, what a blessing they are to humanity!

A calm, serene, sweet soul is a perpetual balm to the hurts of the world. Such souls reassure, and recharge us with courage. We seem to touch power and sympathy when they are with us, and we love to go near them when in trouble. They breathe a medicinal balm that not only soothes the wounds and hurts of the heart, but also renews lost

confidence and rouses the flagging will with the determination to go on.

Laugh, and your troubles and disappointments will fall from you; frown, and go about with a gloomy, lowering face, and you will draw a host more to you.

During an acute financial panic a merchant whose shelves were groaning with unsold merchandise, and whose clerks were standing around gloomy and discouraged, in going about his store one day caught a glimpse of his own face in a long mirror, and was shocked at what he saw. "I was amazed to see how blue and gloomy I looked," he told a friend, "and I said to myself, 'I don't wonder business is bad in this store, I don't wonder people don't come here to buy. Everybody is in the dumps. The sight of all these gloomy, discouraged faces would drive customers away even in the most prosperous times.' Then I called all the clerks together and had a talk with them. I told them that the store needed bracing up, and cheering up, more than anything else; that I wanted a complete change in the expression of their faces; that we were losing business and our faces told the story to the world. I said that hereafter I would discharge any clerk who did not have a pleasant, cheerful expression. From that time on things changed very materially and business improved, for trade, even more in hard times than when conditions are normal, is a matter of attrac-

tion. I found that we had all been so blue and discouraged, because of the wretched business conditions, that we had created an atmosphere of discouragement which had actually driven away business."

Did you ever realize how many friends and business patrons you may drive away through a habitually sour, gloomy expression and a repellent manner? Everybody is trying to get out of the darkness into the light, out of the cold into the warmth. Everybody is looking for brightness, trying to get away from shadows into the sunshine. They want to get into harmony and away from discord.

Cheerful people, who look on the bright side of the picture, and who are ever ready to snatch victory from defeat, are always popular; they are not only happy in themselves, but the cause of untold happiness to others.

"When Emerson's library was burning in Concord," says Louisa Alcott, "I went to him as he stood with the firelight on his strong, sweet face, and endeavored to express my sympathy for the loss of his most valued possessions, but he answered cheerily, 'Never mind, Louisa; see what a beautiful blaze they make! We will enjoy that now!' The lesson was one never forgotten, and in the varied losses that have come to me, I have learned to look for something beautiful and bright."

Emerson's smile was a perpetual benediction to all who knew him. Another great soul akin to Emerson's, with the same wonderful power of illuminating by the sunshine of his presence every scene in which he appeared, was Phillips Brooks.

A Boston newspaper once printed this item: "It was dark and rainy yesterday and Newspaper Row felt the gloom. But Bishop Brooks passed through and the sun shone."

The sun always shone when Bishop Brooks passed along. He radiated sunshine as the sun radiates light and heat. I once lived in Boston and used to see him often. It was an inspiration to look upon his face. One instinctively felt that he was in constant touch with Omnipotence, always in tune with the great Source of the universe, the Giver of all good gifts, of all joy and gladness.

People seeing Phillips Brooks for the first time used to say that he gave the impression of being an ambassador of God, a messenger sent from Heaven to man to give him physical evidences of the existence of the Divinity. His church was the Mecca for thousands of strangers visiting Boston. Many Boston people moved to his section of the city so that they might permanently enjoy the uplift and inspiration of his benign presence. Phillips Brooks increased the value of every lot of land, of every home, of every institution in his neighborhood.

Who has not felt the uplift, the refreshment

that comes from the sight of a cheery, smiling face! I have in mind a sunny soul who sometimes drops in to see me when I am so busy that I do not know which way to turn. But I do not remember ever being so busy as to regret this man's call, for he brings with him a care-free air that is like healing balm, and wherever he goes he leaves sunshine behind him. He scatters his flowers as he goes along, for he knows he never will go over exactly the same road again.

People almost envy this man his wonderful poise and balance, and his sweet and sane philosophy of life which never takes into account position or money or any external advantage. Personal merit, character, is everything with him, no matter whether it is found in the rich man or the poor man. To him the character is divine wherever it is found. He is so in love with humanity that he gets a warm welcome wherever he goes. Doors which are barred to others fly open to him, simply because he is a radiator of joy. He is so enamored of life, of bare existence, that a stranger meeting him would think some great good fortune had just come to him, that he had just received some glad tidings of great joy.

There is an invitation waiting for this man wherever he goes just because he has the lovable, cheery nature which everybody admires.

It is human nature to love agreeable qualities, charming traits. We are all attracted by the things

that make us feel better, the things that give us pleasure. We like to have people call on us who leave a good taste in our mouths and abiding pleasant memories. We like men and women who bring sunshine into our lives, lighten our cares instead of loading us with their own, and make it easier for us to keep sweet ourselves.

There is no other force in nature which sets us so helpful and cheerful an example as the sun, which flings out its rays in every direction, flooding the world with light and heat and good cheer.

The sun has no prejudices, no hatreds, no animosities. It sends brightness and joy into the humblest home, just the same as into the king's palace. Discriminating against no one, no matter how filthy or ugly, or wicked, the great sun gives, without stint, health, beauty, and life to all the world. It sends the same quality of radiance and warmth into the filthy slums as into the mansions of the rich. It penetrates to the foulest places, develops the lily out of the filthiest mud and mire, calls forth the rose out of the blackest soil, and develops the best, the most beautiful in everything it touches.

A great-hearted, sunny, cheerful person is a symbol of the glorious, life-giving sun. His influence is similar. It brings light, cheer, and encouragement to the saddest hearts, sunshine to the darkest places.

There is a great curative, medicinal property in good cheer. We all get an uplift from it. It acts

like a tonic on the whole system. On the other hand, pessimism, sadness, discouragement, always communicate a poison which depresses and weakens. Optimism is creative, constructive;—it builds up. Pessimism is destructive, negative;—it tears down. All qualities which make for happiness, which stimulate courage, are creative and constructive.

People who can keep their minds sane, healthful, buoyant, are much less likely to become the victims of any physical disease than those who are constantly sad and gloomy. Joy and the habit of good cheer are great promoters of continued health, great disease-resisting forces, while mental depression and discouragement lessen the physical power of resistance and are real disease-generators.

Joy creates life; sadness and gloom destroy it. Whatever we feel enters into all the cells of the body. When we are joyous all the cells feel our joy, and they thrive and grow; but sadness and gloom disintegrate them. They do not perform their functions normally, and disease tendencies are encouraged. Noxious germs become more active because they feed upon the poisoned product of vicious thought.

Joyous souls do not grow old nearly as rapidly as souls which are constantly permeated with gloom and sadness. Joy keeps the spirit young, makes one more helpful, more efficient.

It is smiles, and laughter, sunshine within and without, that makes life worth living. Imagine, if you can, a world without these. It is unthinkable. Such a world could not exist.

"There is very little success where there is little laughter," says Andrew Carnegie. "The workman who rejoices in his work and laughs away his discomfort is the one sure to rise."

Yet there are many employers who discourage anything which approaches hilarity among their employees, on the ground that it is undignified, that it takes valuable time, and demoralizes discipline. But many also are being converted to Mr. Carnegie's theory. They are finding that anything which gives a temporary relief to the strain and stress of business is beneficial, that a wave of laughter running through a factory or workshop acts like a tonic, and tends to promote good work as well as good feeling.

"No smiles, no business" is the motto of a successful business man. At first it struck me as rather a peculiar motto, but on second thought I realized how apt it is. Do we not all know that sour, gloomy faces drive away business, and that pleasant, sunny faces attract it?

Cheerfulness will attract more customers, sell more goods, do more business with less wear and tear than any other quality. Optimism is the greatest business-getter, the biggest trader, the greatest achiever in the world. Pessimism has

never done anything but tear down and destroy what optimism has built up.

In the business office, as in society, everywhere, the favorite is always the cheerful person. Good-natured, cheerful people do not waste their vital energy as rapidly as the grumbler or the too sober ones. They work with less friction.

Good cheer is a lubricant; it oils all of life's machinery.

Business men are beginning to find out that employees can do more and much better work in a sunny, cheerful atmosphere of kindness and good will than in a gloomy, depressing one, where harsh criticism and fault-finding is the rule, and smiles and words of cheer and encouragement the exception.

A newsboy in New York told me recently that he has one woman customer who makes his whole day seem brighter, pleasanter, and his work easier, because of her cheerful smile and kind greeting as she buys her morning paper on her way to business.

People who radiate sunshine have a faculty of turning the common water of life into the most delicious wine. Their cheery salutation; their coming into a home is like the coming of the morning after a long, dark night. Their smile acts upon a sad heart like magic. It dispels the fogs of gloom and despair, as the sun dispels the mists and the miasma which hang over a stagnant swamp. These

sunshine characters are public benefactors. They are the unpaid boards of health who look after the public welfare.

Nobody but himself may be helped by the money millionaire; but everybody is enriched who knows or comes in contact with the millionaire of good cheer, and the more he gives of his wealth, the more it multiplies. It is like the seed put into the soil—the more one sows, the greater the harvest.

To be able to laugh away trouble is greater fortune than to possess the mines of King Solomon. It is a fortune, too, that is within the reach of all who have the courage and nobility of soul to keep their faces turned to the light.

Children should be brought up with the idea that life is a beautiful gift, and that they should always rejoice and be glad. They should be taught that they are the children of the King of kings, that happiness and success are their birthright, and that there is nothing to be sad or gloomy about.

A sweet old lady who was asked the secret of her perpetual cheerfulness, said: "I think it is because we were taught as children to be cheerful always, especially at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the meal hour delightful. All his powers to charm were freely given to entertain

his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

The time will come when a person who goes about among his fellows displaying a sour face and ugly disposition, radiating gloom, pessimism, will be considered an enemy of his kind, and will not be tolerated in society.

It is just as much our duty to be cheerful, and to carry a good-will attitude toward our fellowmen as it is to be honest. It is every one's duty to turn to the world a smiling face, a face that is full of hope, that radiates optimism, that indicates that the race is moving God-ward, that things are on the Heaven-ward trend.

To go about the world with a gloomy, forbidding face is not only a great wrong to one's fellowmen, but an insult to the Creator. It is a libel on His work to go through this world, where everythings bids us smile and be glad, wearing long,

sad faces, with expressions of doubt, fear, and anxiety.

I have always felt a protest within me against the sad Christ pictures seen everywhere in art galleries, especially those of Europe. Personally, I believe that Christ, the God-man, was one of the happiest, most radiant, cheerful characters that ever lived. To me, anything else is unthinkable. I do not believe that He went around with a long, sad face, scattering melancholy everywhere. This would have been an indication of weakness, of failure. His mission was to show man triumphant, and I believe He went around with the air of a conqueror, of a victor, not of one vanquished.

His message was one of hope and cheer for the race. He came to usher in the new day and He did it like a king, not like a slave. There was triumph in His very mien; His manner showed that a masterly Man had arrived and not a weakling, a truckling, apologizing, backboneless man. I believe He walked the earth with an air of triumph which no other individual ever exhibited. There was a light in His eyes never seen in mortal eye before, a declaration of salvation for the race of grandeur and superiority never before dreamed by mortals. I believe that Christ radiated sunshine, cheerfulness, and hope wherever He went. There were no shadows on His face because there were none in His mind. He gave out sunshine and joy and gladness. His very presence gave hope and courage

to those who had lost in the battle for the right. His presence was an indescribable tonic to people, an inspiration that made them feel happier, better, nobler.

"Away with these fellows who go howling through life," wrote Beecher, "and all the while passing for birds of paradise. He that can not laugh and be gay should look to himself. He should fast and pray until his face breaks forth into light."

It is the inner light that shows forth in the face. If you would look sweet and keep sweet you must be sweet. You must think pleasant thoughts, and have a kindly, generous, magnanimous feeling toward everybody. If there are enemies in your mind, enemies in your thought, hateful, jealous feelings in your mind, they will all reproduce themselves on your face.

If you want to be a joy bearer, a sunshine center, form the habit of flooding your mind with healthful, wholesome, happy, kindly thoughts and pictures. This is the way to drive out their opposites,—gloom, sadness, jealousy, ill will, all sorts of bitter thoughts. Good cheer depends upon the mental guests which you entertain.

No matter what excuse you may have, or how tempted you are to hold unkind thoughts, the hatred, angry, jealous thoughts toward others, do not listen to their suggestions; insist on holding the Christ thought, the good-cheer thoughts. Say to

yourself: "I am not going to hold an unkind thought to-day toward any human being." No matter what may come up to vex or distress you, never part with your resolve to keep sweet. If necessary, force yourself to laugh and sing, and you will soon really feel what you impersonate.

It is a good thing to keep a list of cheering, hopeful, inspiring words and mottoes to repeat mechanically when you are out of sorts. No matter how badly you may feel, if you do this for a little while you will experience a wonderful peace and satisfaction, and you will think more of yourself and have more confidence in your ability to control yourself.

If you wish to attract friends and to do your best work, keep your mind filled with sunshine, with beauty and truth, with cheerful and uplifting thoughts; bury everything that makes you unhappy and discordant, everything that cramps your freedom and worries you. Bury it before it buries you. Adopt the sun-dial's motto, "I record none but hours of sunshine."

"It is the songs you sing and the smiles you wear
That makes the sunshine everywhere."

There is ever sunshine somewhere; and the brave man will go on his way rejoicing, content to look forward if temporarily under a cloud, not bating one jot of heart or hope if for a moment cast down; honoring his occupation, whatever it

may be, and not only being cheerful himself, but bringing a message of good cheer to others.

The development of the capacity to enjoy life is of inestimable value to those who would get on in the world. Whatever your calling in life may be, whatever misfortune or hardships may come to you, make up your mind resolutely at the very outset that, come what may, you will get the most possible real enjoyment out of every day as you go along; that you will increase your capacity for enjoying life by trying to find the sunny side of experience. Resolutely determine that you will be an optimist; that there will be nothing of the pessimist about you; that you will carry your own sunshine wherever you go, and that you will radiate hope and good cheer everywhere.

COURAGE AND SELF-FAITH—HOW TO CULTIVATE THEM

Conquer your place in the world, for all things serve a brave soul.

"When all the blandishments of life are gone,
The coward sneaks to death; the brave to live on."

I like the man who faces what he must, with step triumphant and a heart of cheer.

The man of grit carries in his presence the power of resenting insult.—*E. P. Whipple.*

Dare to live thy creed.

All things serve the brave soul.

"If there be a faith that can remove mountains, it is faith in one's own power."

Trust thyself; every breast vibrates to that iron string.

—*Emerson.*

"LOOK at a man's eye if you want to know what his chances are. If it wavers, if you read discouragement there, pity him, help him."

If we were to examine the lives of failures, those who are sidetracked, although they possess ability, we should find that most of them are weak, negative characters; they lack courage, stamina; they have no settled convictions, no vigorous, assertive

qualities in their make-up. They express negation, doubt, fear, uncertainty, everything that is opposed to creative power. They have never gotten hold of themselves, never developed their dormant possibilities, never asserted the divinity within them, and so have fallen to the rear.

The chief reason why so many of us go through life doing things which are out of all proportion to what we are capable of doing is because we do not half believe in ourselves. If we only had enough courage, enough of the dare in our nature to begin things which we know we ought to do, then our pride would force us on. The thought of the humiliation which would follow defeat after we had once declared our purpose would brace our lagging spirit and keep us to our task.

When a man really believes in himself, when he feels that he can do what he undertakes, his courage is wonderfully increased, and it is courage that leads the other faculties.

The Spartan mothers kept the idea of courage and fearlessness constantly in the youth's mind. He was taught to be brave under all circumstances. This had a great deal to do with the sturdy Spartan character. The Roman youth did not fear death.

"Cowards die many times before their deaths;
The valiant never taste of death but once."

Success is impossible for the man who is fearful, who hesitates to decide, who is always weighing,

balancing, and reconsidering, who is never sure of himself, but must continually ask the advice or opinion of others as to what he shall do. He carries no weight nor conviction. No one believes in him because he does not believe in himself.

"Lacking courage it is impossible for one to prove his convictions; without the courage of his convictions a man's initiative dies; when initiative is detroyed one loses power for leadership; and when capacity for leadership is lost the individual is at once relegated to the ranks as an ordinary wage earner, and is thereafter unlikely as a success possibility."

No one can be courageous who does not believe in himself. A man must have faith in his ability to do the thing he undertakes before he can show courage in it; for courage is simply the consciousness of power, of the ability to meet emergencies, to cope with obstacles.

If one would be a king instead of a slave one must try to think as a king, and to act like one. To awaken a sense of courage in the mind one must think courage thoughts; must try to think and act like a man of courage.

There are many ways in which we can cultivate courage,—through the avenue of self-respect, through self-faith, self-confidence. In other words, we can cultivate and strengthen courage or any other faculty by approaching it in different direc-

tions, by cultivating its branches, or the qualities of which it is made up.

Some one has said that most people who fail in life do so because of the lack of some one quality which is but one forty-secondth of all the mental faculties. Although we may have forty-two strong faculties or qualities, if we are deficient in only one —self-confidence—we are more than likely to fail, for the man or woman without this essential quality is the plaything of chance, the puppet of environment, the slave of circumstances.

One of the best substitutes for genius is self-confidence. It is through faith in ourselves that we touch infinite power. Self-faith sees opportunities, powers, and resources which kill doubts and fears. If we had a consummate faith in ourselves we should not hesitate to begin the things which we long to do, and which we know we ought to do.

The man who loses heart and becomes suspicious of his own ability is shorn of the very power necessary to realize his dreams, because no one can do a bigger thing than he thinks he can. The results of a man's efforts will never rise higher than his self-confidence.

The world is often amazed at the marvelous achievement of a very ordinary person who has tremendous self-faith. The example of Joan of Arc illustrates a great law, just as the falling of the apple suggested to Newton the law of gravitation. It shows that under ordinary conditions we use only

a very small percentage of our possible power; that we do not begin to do the things we could do if we were inspired by great faith, by supreme self-confidence.

Men of force and courage, who have faith in themselves, may take false steps, may make mistakes,—sometimes serious ones,—but in a lifetime they accomplish infinitely more than the negative, timid character, who never dares to push ahead, who has not enough confidence in himself to trust his own powers. It is ever the bold, self-reliant character, the man of strong convictions who is victorious.

Self-faith, dead-in-earnestness, downright hard work and daring have ever accomplished the seemingly impossible.

It is said that after Gladstone's first defeat in Parliament, which overturned the Government and threw him out of power, he would come to his desk every morning with the same sublime self-confidence, the same faith in the justness of his cause and of his final victory.

To great souls there is no such thing as failure in the right. Apparent defeat is but a temporary delay; they know that success treads on the heels of every right effort, that every germ will struggle into flower and fruitage.

When Cyrus W. Field was thirty-four years old he had retired from business with a fortune. With practically all the scientific men of his day advising

against the practicability of laying a cable across the Atlantic Ocean, this man's faith in himself exhausted his own fortune and took him across the Atlantic more than fifty times before the days of the ocean greyhound. His faith in himself and in his idea held him to his task through disheartening failures, reverses, and delays. On the very day which he thought would crown his struggles with success, when he thought his great work was completed, the cable parted in mid-ocean, but still he did not lose faith in final achievement and in the end successfully carried out his plans.

When Louisa M. Alcott was first dreaming of her power, her father handed her a manuscript one day that had been rejected by James T. Field, editor of the "Atlantic Monthly," with the message:

"Tell Louisa to stick to her teaching; she can never succeed as a writer."

"Tell him I *will* succeed as a writer, and some day I shall write for the 'Atlantic,'" was the undaunted reply of the courageous young woman. She later earned two hundred thousand dollars by her pen.

"Twenty years ago," she wrote in her diary, "I resolved to make the family independent if I could. At forty that is done. My debts are all paid, even the outlawed ones, and we have enough to be comfortable."

The conclusion to "An Old-Fashioned Girl" was

written when Miss Alcott's left arm was in a sling, one foot bandaged, her head aching and her voice gone. Her self-faith assured her of her ability to succeed and her splendid will knew no defeat from bodily pain.

Young people often tell me that they have such serious lacks in their mental make-up, that they never expect to make very much of a success in life.

Now to begin with, my friends, this conviction that you are never going to amount to much will be an impassable bar across your life path until you remove it. You can never get beyond this bar. "He can't who thinks he can't" is just as true as "he can who thinks he can." As we think, so we are.

Many a man succeeds in establishing a business by sheer force of character, by his boldness, or self-faith. *The world makes way for the determined man, the man with an iron will and a bold, self-confidence. Assurance itself is a great power.* We naturally give way to the show of power wherever it appears.

There is always an element of boldness in a born leader. He dares because he is conscious of the possession of strength to back him.

There is something about boldness which sometimes borders on audacity,—if it is based upon real self-confidence, a consciousness of power, and not upon egotism,—that commands respect. There is

something sublime about a strong man who can neither be cajoled, confused, nor stampeded.

What to a timid man means boldness, even to audacity, seems the most natural thing in the world to a leader, because he knows he is master of the situation. He is equal to the occasion, and boldness is becoming to him. It is but a natural expression of power.

When Andrew Jackson was a young judge in Tennessee a bully interrupted the court. "Marshal," said the judge, "arrest that man." When the marshal attempted to do this the bully pointed a revolver at him and threatened to shoot if he took one step. The marshal told the judge that it was impossible to arrest the man. The judge said, "Call a posse." The marshal called half a dozen men to his assistance, but the bully merely smiled, stood up on a seat and threatened to shoot the first man that approached him. The marshal told the judge that it was absolutely impossible to arrest the man. The judge then said: "Call in aid from the court-room."

The marshal quickly summoned every available able-bodied man to assist him, but the bully backed up against the wall and holding his revolver said, "Come on. You may get me, but I'll get some of you first. The first man who stirs will be the first to go."

"Your Honor," said the marshal, "it is impossible to arrest this man."

Then Andrew Jackson, the tall and fearless judge, said, "Marshal, call me. This court is adjourned for three minutes."

He then descended from the bench without any weapon and walked up to the braggart who held the revolver in his hands. There was not the slightest evidence of fear in the young judge's face, and the bully dropped his hands and submitted to arrest.

Why do we not, all of us, approach our difficulties as Jackson did his? In most cases it is because we do not have the moral as well as the physical courage which he showed in solving this particular difficulty.

There are a great many different kinds of courage, and physical bravery, which often attracts the most attention and excites the loudest admiration, is not the highest kind. Much of what passes for heroism, when in great catastrophes men rescue others from burning buildings or perform daring deeds in a railroad wreck or shipwreck, or on the field of battle, is born of excitement and a natural impulse to rush into danger.

Greater than all these heroes is the man who in the face of ridicule, amid the sneers and contempt of his fellow-men, in spite of popular clamor, stands true to principle, justice, right. Moral courage is a nobler, higher thing than mere physical courage.

There is a sublimity about moral courage which

rides triumphantly over the difficulties which awe timid souls, because it releases from the fear of man, the fear of public opinion, the fear of criticism and denunciation of our fellows.

Not having the moral courage to stand the jeers of a crowd at San Francisco who called him a faker and a coward because he hesitated to go up in a flying-machine which he knew to be defective and dangerous, John J. Frisbie finally made the ascent and was crushed to death before the eyes of the people who shortly before had laughed at him for being a coward.

This man knew how dangerous it was to go in a defective machine, and that he was taking his life in his hands, but he could not stand the jeers and sneers of the disappointed onlookers.

Many a youth goes to the bar and takes a drink and does many things which he knows are not manly or quite right just because he has not the moral courage to resist the appeals of his associates who laugh at him or call him a baby, and tell him he ought to be tied to his mother's apron-strings.

There is probably not a person in the world so evenly developed and so symmetrical in his mental growth that he is not a coward somewhere in his nature.

What a rare thing it is to find a man who is courageous enough to say what he thinks, to think out loud; who has the courage to step out of the crowd, to make his own creed and live it!

Moral courage is a great virtue. Many people who do not use profane language, who do not openly cheat, who are not openly dishonest, people who attend church and Sunday school and who are called "good Christians" are cowardly. There are people who form the habit of deceiving and lying because they haven't the courage to say "No." I have known women of such weak, vacillating characters that they will often put clerks to the trouble of sending articles home on approval without the slightest intention of purchasing them, because they lack the courage to say "No" at the counter. It does not require any courage to return the package when the clerk is not present.

Many people have what might be called long-distance courage. They will write, telegraph, or say disagreeable, cutting things over a telephone which they could not possibly get up courage to say to your face. But when these long-distance-courage people meet you face to face they wilt, their courage oozes out.

Moral courage and self-confidence are the very backbone of character. They support and buttress a man against all sorts of trials and temptations before which a man lacking these falls. They back up his chances where the slightest sign of weakness would bring defeat or disaster.

A great many men and women who wonder why people do not believe more in them carry the reason in their very faces. Everybody who knows them

sees there a confession of weakness, a lack of confidence in themselves.

How can one win the confidence of others who says by his eye and his very manner: "Do not take much stock in me; do not believe in me, for I do not believe in myself. You are much mistaken if you think I am capable of doing anything worth while, for I am not."

The man who slinks out of sight, who never thinks he is just the man to do this or that, who thinks that perhaps somebody else could do much better, shows that he has no faith in himself, that he does not really believe in himself, and people take him at his own valuation.

Many people are all the time "queering" their own interests by communicating their doubts to others. It is a very difficult thing to clinch a bargain with a great doubt in your mind. To convince another, you must be convinced yourself. Doubt in yourself can not bring conviction to another.

When you go to a man for a position or a favor or an order look him in the eye and tell him what you want. Approach him fearlessly, with confidence and assurance, with a consciousness of ability and strength, and you will be much more likely to get the thing you desire. Our moods are contagious, and the man you approach will feel your confidence or lack of it very quickly.

Everybody admires the manly man, the one who carries himself with an air of assurance and confi-

dence and who radiates force. It is easy to believe in such a man. But the man who crawls into your presence like an Uriah Heep, apologizing for imposing himself upon you and taking your valuable time and asking a favor, almost always gets turned down. We can not make a good impression upon another unless we are self-confident, manly, and courageous ourselves.

It is worth everything to you to have people believe in you, to have faith in your ability to do the thing you undertake, to bank on you. Your own attitude will have more than anything else to do with establishing this condition. The world believes in the man who dares, the man who trusts himself.

If you approach your task with the expectation of winning, with assurance and confidence, you will soon gain a reputation for putting things through, for bringing everything you take hold of to a successful issue; and the very reputation of being master of the situation, equal to the emergency, no matter how formidable, is of priceless value. It will give a momentum almost irresistible, for people get out of the way of a man who makes a program and carries it out against all odds. Such a man becomes a power in any community.

No matter what discouragements confront us, what difficulties oppose us, what obstructions stand in our way, if we hold fast to our courage we can face toward the front and push on to victory.

There is everything in our keeping up the appearance of victory, in never raising the white flag as long as there is a breath of life in us, because hope leaves us when the flag goes down. Hope goes down with our colors and when hope has gone all has gone.

How often it happens in battle that the bearer of the colors is wounded. Time and again these brave color bearers will not drop the flag, even when they fall. They must be wounded to the death before they will lay down the colors. As long as there is life in them they will keep them floating.

In our Civil War a drummer boy was commanded to beat a retreat. "I don't know how to beat a retreat," he said, "but I can beat an advance," and he did beat an advance lustily, and the contagion of fearless enthusiasm spread throughout the army and the result was a glorious victory.

We must not know how to beat retreats. We must keep our banner flying until death overtakes us.

Remember that when you allow yourself to become discouraged or morbid, when you think you are a nobody and doubt whether you ever will be anybody, you are hauling down your colors and you are hoisting the white flag, and will soon be in the hands of your enemies.

The first step to failure is the first doubt of yourself. If you would succeed up to the limit of

your possibilities, hold constantly to the belief that you are success-organized, and that you will reach your goal, no matter what opposes. Never allow a shadow of doubt to enter your mind, to dim your courage. Regard every suggestion of failure as a traitor, and expel it from your mind as you would a thief from your house.

What matters it if you are poor, or if your environment is unfavorable? Such conditions should incite you to greater effort, arouse you to a more indomitable determination to conquer. Stoutly deny the power of adversity or poverty to keep you down. Constantly assert your superiority to your environment; believe that you are to dominate your surroundings, that you are to be the master and not the slave of circumstances. This very assertion of belief in your ability to succeed, the mental attitude that claims success as an inalienable birthright, will strengthen the whole man and give power to the combination of faculties which doubt, fear and lack of confidence undermine.

Guard your faith in yourself as your most precious possession; take no chances with it. Should you get into an environment which suggests your inferiority in any way, whether by a partner who does not believe in you or your ability, and is constantly trying to poison others' faith in you, or by people who do not understand you, get out of it. Make a change, get freedom at any cost.

One of the most pitiable sights in the world is

that of a human being with real ability but who has ceased to believe in himself.

Outside of character itself, there is no loss so great as that of self-confidence; for, when this is gone there is nothing to build upon. It is impossible for a man to stand erect without a backbone with plenty of lime in it.

There are many people in the failure army today who could yet do wonders if they could only be made to believe in themselves, to get back their courage and see their possibilities.

A stalwart faith in God, and in the happy outcome of life, will do more to stimulate courage and self-confidence and to lubricate the creaking machinery of our daily affairs than anything else.

Faith in God means faith in ourselves, and is the basis of all courage. We can cultivate it by aspiring to all that is noble and true, by using every possible method to improve ourselves, and by constantly thinking that we can do what we desire to do, and can be what we aspire to be. *To think you can is to create the force that can.*

THE WILL THAT FINDS A WAY

"I will find a way or make one."

The barriers are not yet erected which can say to aspiring genius: "Thus far and no further."—*Beethoven.*

I know of no such unquestionable badge and ensign of a sovereign mind as that tenacity of purpose which through all changes of companions, or parties, or fortunes, changes never, bates no jot of heart or hope, but wearies out opposition and arrives at its port.—*Emerson.*

WE have two natures, and the tendency of one of them is to backslide, to go down hill, unless constantly watched and prodded. Like a child left to itself, it will not only become indolent, lazy, shiftless, but will deteriorate morally, unless constantly controlled and guided. Our higher, diviner self is the parent, the schoolmaster that lives in the great within of us. This is always encouraging, inspiring, trying to uplift the other nature, which clings to the brute.

By a single supreme effort of the will, a wholehearted, unreserved response to the prompting of the higher self, multitudes of careers have been reversed as if by magic.

The many reformed lives that have traced their turning-point to a sudden self-discovery resulting

from the reading of an inspiring book or the encouragement of some friend who believed in them, show that radical character changes are possible without long years of training. The reversal is a simple question of turning about, facing in the other direction and shutting out the enemies, which have deflected one's life course from the right path. The shock of finding one's self in a vicious or disgraceful condition has often brought an individual to himself, and he has then and there resolved that his life should be changed.

There is no human being that can not, if he wills it, turn about face and walk in the opposite direction. It is just a question of will power, of right self-training, of forming a new habit to drive out the old; repeating the reverse action until a brain path for the new thought, the new act, has been formed.

How often we hear people with disagreeable dispositions or unhappy temperaments say they were born that way and their whole lives have been spoiled by their inherited fault. But, how shall we account for the instantaneous transformation of character, which often takes place after a tragic occurrence; the making and carrying out of a resolution to stop drinking, to quit an evil life, or the sudden determination to break up one's lazy, indolent, or negative habits? How shall we account for the sudden reversal of the character of a young man who has been regarded as a good-for-nothing

all his life? Accident, a great crisis in life, the death of dear ones, the loss of property, a railroad-wreck, or shipwreck, the sudden facing death in a fire, religious revivals, a discovery of one's self, or of the real import of life, have resulted in the reversal of many a life. All such instances are proofs that it is not impossible to reverse our thinking and our habits and form a new character, a new disposition, even late in life.

Thousands of people have completely changed their nature, their life by a New Year's resolution. I have known men who were outcasts of society, who had been expelled from their own homes as unbearable, suddenly to come to themselves as if by a miracle, all at once reverse their conduct, their attitude toward life, and turn completely around and face the light ever after.

If we want to do a thing very much, we will manage somehow to find a way to do it. The trouble with so many of us is that we do not yearn for the things we think we want with that intense longing which is willing to make sacrifices to acquire them. We do not long for them with the earnestness that produces the force to tunnel mountains and bridge oceans in order to reach its goal. We wish simply, softly, we do not back up the wish with vigorous action; and the curse of inaction, of lax effort, is that one becomes opportunity-blind. Everywhere we see side-tracked wrecks, people who have waited so long that they have lost the power

to act, have become blind to the chance and powerless to grasp it.

Opportunity's doors have been swung wide open by the sheer force of will, dogged determination. How many people have opened the door of splendid chance by simply pushing ahead when others have turned back? The opportunity is in the man. It is in the quick brain, in the habit of mind that decides things vigorously and without regret, in the quality called "pluck," in the virtue of persistent, determined effort.

My young friend, do you complain that you have no chance in life, as compared with others, and that you can accomplish nothing because you have nobody to help educate you or push you along? Look at your neighbor who puts himself through college and is making a splendid success of his life out of the very circumstances which you are still throwing away as worthless! One would think that the remarkable example of crippled boys and girls and of the many in poor health and similarly handicapped in life would shame youths with good health, good bodies, and all their senses intact, who do nothing with their lives.

How can any poor youth excuse himself for his inaction or for plodding along in mediocrity when a deaf, dumb, and blind girl puts herself through college, writes books, and does other marvelous things? I know a crippled girl in New Orleans who has for years conducted a night school where

thousands of poor boys and girls have been educated. No, it is not lack of opportunity, it is the lack of the right spirit, lack of nerve and pluck, of grit, which marks the difference between the failures in life and those who force their way to their goal regardless of difficulties. "The way will be found by a resolute will."

"Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.

"So he buckled right in, with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that;
At least no one ever has done it.'
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.

"With a lift of his chin, and a bit of a grin,
Without any doubting or quiddit;
He started to sing as he tackled the thing
That couldn't be done, and he did it."

Why not memorize the lines given above, by Edward A. Guest? They might be a stimulus to you sometimes when difficulties confront you.

Make up your mind that whatever needs to be done in this world can be done, will be done, by somebody. If you lack the ability or the grit or the determination to do it, there is probably some

one not very far from you who can and will do it. You may not be able to find a way, but there is some one not very far from you who will find a way, and who will make moral muscle in the doing of it, and a place for himself in the world by the force of his will.

If we should take out of history the achievements of the poor boy and the poor girl, who would care to read it? But for the indomitable determination of the poor boy and the poor girl to-day we should probably still be riding in stage coaches, we would be without electricity, the automobile, or even the sewing machine. Necessity not only has been the mother of invention but also practically the mother of all civilization.

So the poor boy is not really to be pitied so very much after all. There are some tremendous advantages he has over the rich boy. Of course he has some disadvantages. He, like most of us, is sometimes inclined to be lazy. The most difficult thing in this world for most people to overcome is their natural mental inertia. It is as natural for the average man or woman to slide along the line of least resistance as it is to breathe. We need all possible prods to keep us moving, to keep us up to our own standard.

It can not be repeated too often, nor emphasized too strongly, that what YOU are really to amount to in this world depends absolutely upon yourself and the way you *spend your time.* Your time—

the days, hours, minutes—are the currency with which you purchase the goods of life. Nobody can possibly help you except by stimulating you and inspiring you to help yourself. Only the thought and the will power born in your own mind can do anything for you throughout the years that stretch ahead of you.

The world never before was so eager for the exceptional young man, never called so loudly as to-day for young men of brain and brawn. Knowledge will always be at a premium, determination and grit will never go begging for an opportunity. If you have these you need never be idle, you need never look for a position after your first one.

I know young men who are in settled positions in which they are doing well and yet there is such a demand for them elsewhere, that their employers have hard work to keep them, even on large salaries. They are having all sorts of offers, simply because they have made reputations for themselves, made themselves felt by the way they did their work.

The young man who can make himself felt, can make his mark on his environment, will make the world listen to him, and hear his story. There is something in each of us which unfailingly admires the aspiring young man struggling upward. We inevitably sympathize with his efforts, and instinctively "give him a lift," if we can.

Young people do not realize the value of the

good wishes and the hopes of others, the moral effect, the atmosphere that they create. The pushing young man has in this encouraging thought of others a tremendous momentum helping him along, buoying him up. The very consciousness of being considered a young man of promise is a wonderful stimulus, a perpetual tonic; to have every one who knows us boosting us in thoughts, hoping that we will succeed, rejoicing in every step we take upward, is better than a big bank account.

On the other hand, the reputation of being a nobody, a lifeless, idle, backboneless, shiftless man, acts as a dead wall or a blind alley to all our efforts. Everybody shuns the man who is going backwards, who is wasting his ability, squandering his opportunities. He has to overcome the mental protests, as it were, of everybody who knows him.

Much of the energy that should show in lasting results is expended in combating this opposition, this condemnation of himself, in the thought of others.

It takes a determined soul to keep up his self-growth through life, to be always growing, always enlarging, always improving. But this is the test of the ideal man or woman. It is a great thing every little while to sit down by yourself and measure yourself and talk to yourself something like this, "Am I growing, am I improving, am I reaching out in every direction trying to improve

myself, am I enlarging my life or have I ceased to be progressive, ceased to push out?"

Every weak turning aside from the tasks life sets us is traitorous to our own self-respect. Life calls upon us to fill the place of men and women in the ranks of courageous world workers—gives us man-sized jobs in the service of our fellow-men. If we shrink because the task is hard, if we shrink because such effort costs us pain, if we turn from the tonic of difficulty because the taste is bitter, we forfeit our own respect and that of every one who knows us.

Yet we may be very sure that there would not be laid out for us the work of a man or a woman had we not been able to do it, if only we *willed* to do it.

Self-enlargement through self-improvement is like increasing the power of the telescope, enlarging the lens, increasing its magnifying power so you can see further and more distinctly.

The enlarging, increasing, and intensifying of all of one's faculties, the constant effort to make one a larger man or a larger woman, broader, deeper, the intensifying of the mental faculties—this is what the great life school means to the determined soul, the aspiring soul.

I am often asked to point out the qualities in a youth which indicate ability, the signs of the qualities of the winner.

A never-failing sign that a youth will win out

is the aspiring quality, the quality which is always reaching up and on. It is not enough merely to get on. This may be a coarse and unworthy ambition, but the young man who is ambitious to get up as well as on, who is always trying to broaden his mind, to get a little more knowledge, be a little better posted, who is always trying to improve the quality, as well as quantity, of his ability, is practically sure of a successful career.

The making and the holding of a fortune is not always a test of a man's real ability. The losers in life's battle are often better soldiers than those who happen to be alive and active when the victory comes. Often the best ability does not win out in dollars or fame. The best fighters in our wars do not always return home, but are often left dead on the field.

I have noticed that the youth who is always aspiring, always learning, always trying to improve himself has ever most admirable qualities. The youth who is always anxious to know more, to be more, and to do more, is the one who usually sooner or later arrives at the top.

It is the hard worker who has made a reputation for himself, the plucky, gritty man, not the timid, apologizing, uncertain, indolent one, who is put into the position of responsibility and power. In any community, when a great emergency arises, it is always the man who has done something, who has gained a reputation for achieving things, of

putting things through, who is looked to to take the lead. It is personal power that is everywhere in demand, and the man who puts vigor and virility in his action, who puts pluck and determination into whatever he undertakes, is always pushed to the front in those crucial moments that are called great opportunities.

I know a young man who has only been away from a very modest home a few years who has recently been offered a ten-thousand-dollar salary several times by different concerns. He is not a genius, he has no great talent, but he knows how to stick to his proposition, he knows what it means to "hang on with a bull-dog grip." He knows the power of hard work, the miracle of a ceaseless industry and he is willing to pay the price of promotion. That is all the secret there is in his "great opportunities." There is no mystery, no special luck, no marked destiny in this young man's advancement; he simply seized and applied the best substitute for brilliant talent—downright hard work. He knows how to stick and dig and push and save—there lies his secret. He didn't wait for a "sure thing to come." George Eliot says:

"No great deed is done by falterers who ask for certainty."

The men who asked for certainty never did very remarkable things in the world. It takes nerve to do the things that are worth while, *because* they

are worth while, and regardless of the great odds on the other side. A man must have some "dare" in his nature if he would win out.

It is easy to make excuses for ourselves in the lack of opportunity, but as a rule if we long for a thing with sufficient intensity, we manage somehow to get it, at least approximately.

The new science of practical psychology is going to work miracles in the lives of the great army of failures; the men and women who have been sent to prisons and poorhouses as waste material, stuff that is of no further use to society. There are multitudes of so-called poor men and women to-day who are rich in ability and talent, but who have failed temporarily because they have lost their grip on themselves. They allowed their will to weaken. Many of them lost their property or their position in some great financial crisis and became discouraged. There is plenty of latent power still left in most of them: they only need arousing. When they realize that they are re-enforced by a conscious supply from the Omnipotent Source of all life and have that within themselves that can lift them out of poverty and failure they will refuse to stay lying down. They will rise to their feet and prove their kinship. As Phillips Brooks well said: "When a human being gets a glimpse of his better self, his higher, diviner self, he will never again be satisfied until he becomes that other better thing which he sees."

What wonderful examples we have in the supposedly good-for-nothings, the criminals even, who have been converted to Christianity and made self-respecting, self-supporting members of society. How many men who have been a positive menace to society, all at once, when the spark of hope awoke their sleeping natures, have turned about face and become healthful, useful, successful citizens again!

Some of the most useful men in the history of the world, men who have left a tremendous impress on human lives, were once down-and-outs, failures. Something touched them, awakened the God within and they turned their faces from despair to hope, from discouragement to expectation of grander things. It may have been a book they read, a word of encouragement or a little kindness that inspired them to make something of their lives. Whatever it was, it made just the difference between success and failure. It started them on the right road, turned them from ugliness to beauty, from wrong to right, from a life of dissipation to a career of usefulness. This little thing it was that made all the difference between a miserable liability and a glorious asset to society.

We each must make our own fight, make and keep our own resolutions, conquer our own weaknesses and vices. Nobody can do those things for us, although they may encourage us. So far as real improvement is concerned, so far as our actual ma-

terial salvation is concerned, each of us might just as well be the only living being on a desert island with only water around and sky above.

If you have any lack in your nature, if you are poor, if you lack money to go to college or to start in business, if you lack influence, that is all the more reason why you should call out the best that is in you and determine that no handicap shall cripple your life or hinder your progress. It is not a very difficult thing to overcome a handicap. It is just a question of determination, of clear grit and will. This is the best substitute for capital, for beauty, for influence.

You may be poor, you may have nobody to push you or encourage you; but if you have will and determination you can defy the world. You can put them in the place of capital or influence. They will help you when friends fail you, when others desert you.

History shows that the men and women who have done the most to help the world along have developed their characters through contact with inhospitable and apparently unfriendly environment.

Great inventors worked for years amid want and woe and frightful discouragements—denounced by relatives, misunderstood by friends—to produce something that will ameliorate the hard conditions of life. Compare their resolute determination with the namby-pamby, milk-and-water desire of some of our easy-going, invertebrate youth who would

like to do something, if it does not cost much in effort or sacrifice or time.

There is a vast difference between merely desiring to do a certain thing, and clenching one's teeth and one's fists with a resolute determination to do it.

The great miracles of civilization have been wrought by the men who had so set their heart on their aim that nothing could keep them from pressing on.

What can you do with a man who has such a passion for achieving his heart's desire that he braves innumerable dangers, starvation, and death even, rather than give up?

When a man is willing to stake all of his future, his property, his reputation, everything he possesses in the world, even existence itself, upon the fulfillment of his heart's desire, there isn't much you can do with him but let him go ahead.

Obstacles look large or small to the man in proportion to his strength and determination to master them. If a little man, they look large; if a large man, difficulties look small in comparison with the advantage of what he longs for and what he proposes. The harder things go, the greater the obstacles, the greater is the grit to annihilate them.

Some people look upon every setback as final, or else they regard it as an indication that they are not made of winning stuff. But the man who sits down and whines and grumbles at his lot because

he happens to fail is made of weak material. There is not much in him.

"What's brave, what's noble, let's do it after the high Roman fashion, and make death proud to take us."

Defeat is only a temporary incident with those who are bound to win. They never think of regarding it as final. They look upon it as a mere slip, and they get up with renewed resolution, more determined than ever to go on.

TAKING HABIT INTO PARTNERSHIP

Habit tends to make us permanently what we are for the moment.

The great thing in all education is to make our nervous system our ally instead of our enemy.

For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against growing into ways that are likely to be disadvantageous.

In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.

Never suffer an exception to occur till the new habit is securely rooted in your life.

Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.—*Professor William James.*

A FRIEND of General Grant's, in a magazine article, relates the following conversation he had with him while sitting at the campfire late one night, after every one else had gone to bed.

"General, it seems singular that you have gone through all the tumble of army service and frontier life and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or other, I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger, and when a man flies into a passion his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing.

"I think it is the case with many people who swear excessively that it is a mere habit, and that they do not mean to be profane; but to say the least, it is a great waste of time."

Every child born into the world is a physical, mental, and moral machine,—a habit machine. The will power is the superintendent of this marvelous mechanism, infinite in its possibilities, by which one can manufacture almost anything he pleases. Unlike rigid machinery of iron, steel, or brass, which can repeat only the same thing over and over again, the human machine, in childhood, is plastic, soft and pliable, and the patterns for what it is to manufacture are made up as the superintendent proceeds. By repeating acts thousands of times we build into the brain habits or tendencies which the thought follows, because it is so much easier to go the way it has been going for years than to make new tracks.

One department of the mechanism may be made to follow the lines of accuracy, another of truthfulness, another of industry, another of economy,

another of promptness, another of decision, another of politeness, another of courage, and so on. If the superintendent persists in an exacting, painstaking, careful manner of working until the delicate tracings of the pattern set for it by parent or teacher have become fixed in the soft mechanism of the brain and nerve tissues, until he has gained the power and facility which comes from constant repetition, then it will become comparatively easy for him to work out a character in some measure approaching an ideal manhood.

But if, instead of the lines of accuracy and order, he allows the lines of inaccuracy and slovenliness; if, instead of truthfulness, he trades lies and prevarications; if he cultivates cowardice instead of courage; if, instead of straightforwardness, there is dodging, shifting; if, instead of enthusiasm, there is indifference; if, instead of self-respect and self-confidence, there is a trace of slinking and self-depreciation,—he will soon find that evil characteristics have crept in and that he is capable only of continuous repetitions of evil.

"Could the young but realize how soon they will become mere bundles of habits," said Professor William James, "they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself from every fresh dereliction by saying, 'I won't count this time.' Well, he may not

count it, and a kind heaven may not count it, but it is being counted none the less. *Down among the nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes.*"

A man is often shocked when he suddenly discovers that he is considered a liar. He never dreamed of forming such a habit; but the little misrepresentations to gain some temporary end, have, before he has realized it, made a beaten track in the nerve and brain tissue, until lying has become almost a physical necessity. He is bound to his habit with cords of steel; and only by painful, watchful, and careful repetition of the exact truth, with a special effort of the will power at each act, can he form a counter trunk line in the nerve and brain tissue.

Society is often shocked by the criminal act of a man who has always been considered upright and true. But if they could examine the habit map in his nervous mechanism and brain they would find in the tiny repetitions of what he regarded as trivial acts, the beginnings of a path leading directly to his deed. All expert and technical education is built upon the theory that these trunk lines of habit become more and more sensitive to their accustomed stimuli, and respond more and more readily.

We are apt to overlook the physical basis of habit. Every repetition of an act makes us more likely to perform that act, and discovers in our

wonderful mechanism a tendency to perpetual repetition, whose facility increases in exact proportion to the repetition. Finally the original act becomes voluntary from a natural reaction.

An expert musician can play the piano at the rate of twenty-four notes in a second. When we remember that each note requires three movements of the finger—the bending down, raising up, and at least one lateral, making no less than seventy-two motions, each requiring a distinct effort of the will, directed unerringly, with a precision of speed and force, to a certain spot; that for each note a brain current must be transmitted from the brain to the fingers and from the fingers to the brain—we get in this way some little idea of the tremendous advantage of a fixed habit, which enables us at last to produce automatically that which was so painful and labored and difficult in our earlier efforts.

All through our lives the brain is constantly educating different parts of the body to form habits which will work automatically from reflex action, and thus is delegated to the nervous system a large part of life's duties. This is Nature's wonderful economy to release the brain from the drudgery of individual acts, and leave it free to command all its forces for higher service.

How little we realize what we owe to this power of habit, which thus takes such a burden from us and fulfills, without request or command, so many of the demands upon us!

When you start in a certain career, you are like a seamstress setting a stitch on a sewing machine, or a machinist fixing the gauge for this sewing. The machine does the rest. In the same way habit sets the stitches, or fixes the gauge, and after that the man does the right or wrong thing automatically.

After each act of your life you are not the same person as before. You are ever speeding on faster, faster, surer, surer, toward the good or the bad, with all the cumulative momentum force of the power of habit behind you. By the very momentum which a constantly repeated act acquires it rushes on and on, ever with increased velocity, and every second makes it less and less easy to stop, less and less likely that we shall even attempt to stop it.

"Already," says a noted psychologist, "at the age of twenty-five you see professional mannerisms settling down on the young commercial traveler, or the young doctor, or the young minister, or the young counselor-at-law. You see the lines of cleavage running through the character, the tricks of thought, the prejudices, the ways of the shop, from which a man can by and by no more escape than his coat sleeve can suddenly fall into a new set of folds."

Thousands of people are held in misfit positions by the cumulative force of habit. It is the most natural thing in the world when you get up in the

morning to start out in the same direction in which you have been in the habit of going, to do the same work you have been in the habit of doing for months and years. *A habit grows so strong in many people that they mistake it for a calling;* that is, they have been in misfit positions so long that even while their instinct tells them that they are in the wrong place, habit pulls so hard that they can't seem to break away from it.

Those habit-bound people remind me of an anecdote of a cow which I read somewhere. "The incident," so says the writer, "occurred at the pumping station of the waterworks at Enid, Oklahoma. A tank stand just outside the building is kept full of water for the accommodation of passers-by, and the neighborhood stock. A cow, accustomed to drink at this tank, came for her morning drink. The valley was covered with water, which stood within two or three inches of the top of the tank; but the cow went over the waste of waters to the tank. Twice she stuck in the mud, and appeared to be in danger of drowning; but by perseverance she finally reached the objective point. After drinking long and copiously she turned about and slowly made her way to land, apparently satisfied that she had done the only available thing to find water."

Many of those round pegs in square holes have splendid ability in certain directions, but they have drudged away so long in misfit positions that even

in the midst of opportunities they continue to plod on in the old groove without even a thought of bettering their condition.

Although it is possible by a firm exercise of the will to make or to break a habit at any stage, people rarely change very much after they reach the age of twenty-five or thirty years, except to go further in the way they have started. A good illustration of this is Huxley's story of a practical joker who, seeing a discharged veteran carrying home his dinner, suddenly cried out, "Attention!" whereupon the man instantly brought his hands down and lost his mutton and potatoes in the gutter. The drill had been thorough, and its effects had become embodied in the man's nervous structure.

Habit is practically, for a middle-aged person, fate; for is it not morally certain that what I have done for twenty years I shall repeat to-day? What are the chances for a man who has been lazy and indolent all his life starting to-morrow morning to be industrious; or a spendthrift, frugal; a libertine, virtuous; a profane, foul-mouthed man, clean and chaste? He can overcome the evil habit if he tries, but the chances are ninety-nine to a hundred he will not try.

"Habit a second nature? Habit is ten times nature!" exclaimed the Duke of Wellington.

The Rev. F. B. Meyer, in addressing an audience of children on the importance of forming right

habits, illustrated the difficulty of breaking a habit once formed by taking a little lad into his pulpit and binding him securely in this wise. Making a long knotted entanglement, he wound the boy round, first with fine cotton thread, next with string, next twine, next small cord, afterwards with rope, and finally secured him with a chain and padlock. When the captive tried to free himself he found he could break the cotton easily, but this led swiftly to the string, and this to the twine, and so on, until at last he came to the chain and padlock and found himself a fast prisoner, bound, metaphorically, in chains of habit that he could not break.

All the difference between a free man and a slave, between a growing, aspiring soul and a craven, hopeless one, often lies in that first little gossamer thread with which a habit began.

In his boyhood Sir Walter Scott was very ambitious to get to the head of his class in school. He found all his efforts unavailing, however, until one day he noticed that the boy who usually held that coveted place in answering questions always fumbled with a particular button on his waistcoat. It occurred to the future novelist that if that button could be removed wihout his rival's knowledge its unexpected absence might confuse him and cause him to fail in his recitations. He managed to do this, with the desired result.

"The hour of examination came," said Scott,

"and the boy was questioned. As usual, his fingers sought the friendly button, but he could not find it. Disconcerted, he looked down; but the talisman was gone, his ideas became confused and he could not reply. I seized the opportunity, answered the question, and took his place, which he never recovered.

"I have often met him since we entered the world," adds the kindly author, "and never without feeling my conscience reproach me. I have frequently resolved to make him some amends by rendering him a service; but no opportunity presented itself, and I fear I did not seek one with the same ardor with which I sought to supplant him at school."

We are apt to think that it doesn't matter very much about seemingly unimportant habits, and that it is of no account how we do the little things, the non-essentials as we call them. But it does make all the difference in the world, because our manner of doing the little things enters into our life structure. As a matter of fact there are no little things. The great majority of things we do in life are in themselves trifles, but the accumulated mass of these throughout the years is no little thing, for it determines our destiny.

Young people often acquire little habits, peculiarities, which keep them back both in their business and social life. Considered in themselves they are not grave faults, but they often annoy and

exasperate employers, even though the employees are totally unconscious of them. There are thousands of boys and girls who are worthy, well educated, and very capable, yet who can not get a start, or if they succeed in getting one, can not hold a position because of just some little peculiarity or habit that creates a prejudice against them, some trifling thing which, if pointed out to them, they could have overcome in childhood.

Right habit-making is really character-building. The habit of rising at a certain hour in the morning, of meeting engagements promptly, of being courteous, kind, accommodating, methodical and systematic, of stating everything exactly, of doing everything to a finish, of being scrupulously honest, never idle, would prove a lifelong blessing which cannot be overestimated. Such habits would wear their beaten tracks in the soft nerve and brain tissue, and become thoroughly intrenched in the constitution of the mind.

We can make the will do our bidding, especially in youth, and put it to any work we please. It will do our bidding, whether it be building up a character or tearing it down. It may be applied to building up a habit of truthfulness and honesty, or of falsehood and dishonor. It will help to build up a man or a brute, a hero or a coward. It will strengthen resolution until one may almost perform miracles, or it may be dissipated in irresolution and inaction, until life is a wreck. It will hold you to

your task until you have formed a powerful habit of industry and application, until idleness and inaction are painful, or it will lead you into indolence and listlessness, until every effort will be disagreeable and success impossible.

While correct habits depend largely on self-discipline, and often on self-denial, bad habits, like weeds, spring up, unaided, and untrained, to choke the plants of virtue, and, as with Canada thistles, allowed to go to seed in a fair meadow, we may have *"one day's seeding, ten years' weeding."*

For this reason it is well to "call a halt" occasionally, "take stock," as it were, to see what habits we are falling into, to "see ourselves as others see us" and profit by the vision.

How many lives with great possibilities have been seriously marred by the early formation of the indolent, listless, lazy habit, the habit of sliding along the line of least resistance, until effort of all kind becomes painful! How many girls are seriously injured by the lounging habit, the habit of lying about the house half dressed, reading silly novels, and doing nothing in particular all day long!

The easy-going, slipshod habit, the habit of inaccuracy in speech, of forming sloppy, slovenly, sprawling sentences instead of expressing one's self concisely, briefly,—all these things seriously affect one's whole destiny. Everywhere we see men and

women who are struggling against vicious, early-formed habits.

Who can ever calculate the harm done to human beings, the multitude of lives that are marred by the habit of inferiority, the habit of allowing one's self to leave his room without being thoroughly groomed and neatly dressed?

If you form a habit of doing little things in a careless, slovenly manner you will drag this careless, slovenly habit into all the great essentials, and it will characterize your life.

I know people who sharpen pencils so that the wood appears to have been gnawed off by some animal. Now, even a little thing like that is indicative character, and influences your other life habits. The manner in which you take care of your person, wash your hands, arrange your hair, will be carried over into the more important things of life. Our habitual way of doing every slightest thing eventually affects the quality of our life work, for it is the quality of our accumulated efforts that counts.

Man has been defined as a "bundle of habits." We go through life blessed or cursed, helped or hindered by the sum and character of our habits.

One of the most difficult habits to overcome in mature life, and one of the most fatal to all efficiency, is *the habit of being defeated, of not winning out in what we undertake.*

At first, defeats are terribly trying and mortify-

ing, but unless we are made of the material that makes stepping-stones out of stumbling-blocks we gradually become used to them. Unless we are of the stuff that turns defeat into a renewed and more determined effort to succeed, after a while each failure will be a little less and less embarrassing and mortifying, until finally the habit of being beaten becomes fixed. Then our self-confidence goes and we slide easily and naturally into the ranks of the great failure army. The facility with which this fatal habit may be acquired is well illustrated by the story told in a periodical, by a college graduate, of a chum and classmate.

"My friend and I entered college from the same high school," says the writer, "and were together in several classes. I remember very well our first lesson in college mathematics, which we looked over together. Mathematics always came hard to my friend, and she was dismayed by this first lesson.

" 'I don't believe I can ever get that lesson,' she said, as we parted company for the day. We did not meet again till the following morning, just before class time.

" 'Have you the lesson?' I asked; and she shook her head.

" 'No. I couldn't get it. I studied an hour on it, and then I gave it up. It's too hard for me. I'm hoping that I won't be called on to recite this time.'

"The problems were announced, and my friend was one of the first called upon. She made such a complete failure that the instructor commented upon it, and she sat down overwhelmed with mortification.

" 'It seems to me I never can recite another lesson in mathematics,' she said almost tearfully, as we left the room at the close of the recitation.

" 'I haven't my lesson to-day, either,' she whispered the next morning, as we filed into the classroom. 'It's just as hard as yesterday's, and when I thought of how I failed yesterday, I couldn't seem to study at all. But he surely won't call on me to-day, and I'll make it up to-morrow.'

"But she was called on again that day, and made as complete a failure as on the previous day. That seemed to discourage her completely, for she made no further attempt, apparently, to get her lessons, but failed day after day, and in the examination at the end of the term. With the new term began another and more difficult course of mathematics.

" 'I never can take that,' she said, and went to the registrar to ask to be allowed to drop mathematics.

" 'Impossible,' was his answer. 'It is part of the required course. You will also have to make up what you failed in.'

" 'Then I will leave college,' she said; and she did so, giving up plans that had depended on her college education."

A little more effort put forth by this girl in the beginning, a little more resolution and energy would have conquered her task, and turned defeat into victory. If she had exerted her power to think, to grow, to conquer in this first difficulty of her college course she would have made life a progression upward instead of blasting her prospects at the outset.

We rise or fall, according to the habits which dominate us. For, as Carlyle says, "Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances, our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook and successfully arriving, my footsteps are an invitation to me to go the second time the same way; it is easier than any other way. Habit is our primal fundamental law—habit and imitation—there is nothing more perennial in us than those two. They are the source of all working and all apprenticeship, of all practice and all learning in the world."

"When shall I begin to train my child?" asked a young mother of a prominent physician.

"How old is the child?" inquired the physician.

"Two years, sir."

"Then you have lost just two years," was the reply.

"You must begin with his grandmother," said Oliver Wendell Holmes, when asked a similar question.

By careful training of the brain and nervous system in right mental and physical habits, it is possible to multiply our powers and our effectiveness in life tremendously. At seventy-five years of age Gladstone had multiplied himself, largely through force of habit forming, into a man twenty times as efficient as he had been at twenty-five.

Think of the tremendous advantage of forming in youth the habit of self-improvement, the habit of reading things which will help and enlarge life, which will stimulate, inspire, and encourage us as compared with that of reading superficial, overstimulating, vicious, or suggestive literature.

What a wonderful self-educator, welfare-promoter is the habit of absorbing knowledge from all sorts of sources, the habit of investigating things, of going to the bottom of everything that is worth while, the habit of thinking, of reflecting. Who could ever estimate the value of the habit of close, keen observation, of not only looking at things, but also of seeing them in every detail.

If you have the habit of seeing things as Ruskin saw them, for example, you are always improving yourself, for you will find food for thought and study in everything you see. Every walk abroad, every visit to the country, every star, every bird, every tree and shrub will yield you a valuable lesson.

It was the habit of observation formed as a boy which gave Ruskin his wonderful descriptive power

as a writer. His father used to make yearly trips into the country every summer in connection with his business as a wine merchant. On these trips, made by carriage, he was accompanied by his wife and son.

"They started usually after the great family anniversary, the father's birthday, on May 10," says Mr. Collingwood in his biography of Ruskin, "and journeyed by easy stages through the south of England, working up the west to the north, and then home by the east central route, zigzagging from one provincial town to another, calling at the great county-seats, to leave no customer or possible customer unvisited, and in the intervals of business seeing all the sights of the places they passed through—colleges and churches, galleries and parks, ruins, castles, caves, lakes, and mountains—and seeing them all, not listlessly, but with keen interest, noting everything, inquiring for local information, looking up books of reference, setting down the results as if they had been meaning to write a guide-book and gazetteer of Great Britain. They, I say, did all this, for, as soon as the boy could write, he was only imitating his father in keeping his little journal of the tours, so that all he learned stayed by him, and the habit of descriptive writing was formed."

The habit of using one's eyes, the habit of seeing things instead of merely looking at them, may make all the difference between success and medio-

crity, between a rich, full life and a poor, starved, meagre one.

The habit of wringing from every experience, every opportunity that comes to us, the highest lesson it can be made to yield, the habit of wresting every possibility of self-improvement out of our spare moments before we allow them to slip into oblivion, the habit of punctuality, of self-reliance, of honesty, of truth, of thrift, of industry, of ambition—the whole family of constructive character-building, civilization-building habits, if formed in youth would, in a few generations, change the face of the world.

What a tremendous difference it would have made in the lives of most of us had we been trained in self-control, in masterfulness, so that we could say "no" just as easily as "yes"! How many temptations we would thus have been enabled to resist; how many perils we would have escaped! Had we early acquired the habit of self-reliance, of depending on our own judgment, of acting promptly and with decision, how it would have strengthened character, and enhanced ability!

What a difference it would have made in our destiny had we formed the habit of facing life right, always turning toward the light so that our shadows would fall behind us; had we trained ourselves in optimism, the habit of good cheer; had we acquired the spirit of kindliness, courtesy, instead of, in our ignorance, wearing grooves in

our brains by a succession of unpleasant, antagonistic thoughts and actions! Just think what it would have meant to us if, as children, we could have been scientifically trained in forming the health habit, the habit of being well, instead of holding the ailing thought, the conviction that we must continually have more or less illness, that we can never be free from physical weakness, physical defects of some sort! Why, this one habit alone would have revolutionized our lives!

If we had all had a fine early training in good manners, society itself would be revolutionized. If instead of being allowed to grow up carelessly with little or no regard to the amenities of life, which do so much to smooth the way and "oil the machine," what a different place the world would be!

How different the lives of the vast majority of us would have been had we early formed a habit of consciously, definitely, daily making some effort toward self-improvement! How it would brighten the daily routine had we acquired the habit of constantly thinking of ourselves as lucky and fortunate instead of unlucky; of always looking for and expecting the best instead of misfortune or the worst to come to us, of talking up instead of down, talking good times instead of hard times, a habit of seeing the best instead of the worst in others, of saying kindly things about others or else saying nothing at all! Then, automatically, our

influence would invariably weigh on the side of human helpfulness.

Dr. William H. Maxwell, Superintendent of the Public Schools of New York, in a recent address to teachers on the importance of pupils forming right habits said:

"Do we not every day see the pressing need for the development of such habits? Do not employers complain that our pupils are not accurate in their work; that they make mistakes in addition and have not a place for everything and do not put everything in its place? Is not the name of the people legion who can not read aloud so as to entertain and instruct? Are we not constantly finding men who can not keep their attention fixed on a single task until it is thoroughly accomplished? Is not time everlastingly wasted in every discussion from the debates in Congress and the controversies in the cross-roads grocery by men who can not keep to the point? Is not the world full of weaklings who have never acquired the habit of taking pains to correct their own mistakes? Are there not innumerable failures in life because men have not invested their minds with a general method of attacking problems—the college graduate who can not read Latin at sight because he has not the right habit in extracting the meaning from a new sentence; the farmer who has no correct habits of thought about rotation of crops, fertilizing soil and the selecting of seeds; the clergyman who

does not know how to attack a problem in morals; the teacher a problem in discipline; or the storekeeper a problem in buying and selling? Is not the lack of self-reliance in the individual the underlying cause of most of the evils in our social and political life; of the poverty in our great cities that necessitates public and private charity; of the bribery in our Legislature that has brought disgrace on the fair name of New York; of the dominion of the boss and the bosslet that vitiates our political life and is a continual menace to our public schools?

"The only sure and certain preventive of these deep and widespread evils is the fostering of right moral and intellectual habits in each boy and girl who attends our schools."

If we are to have better, stronger, abler, finer men and women in the next generation, not only must training in right habits be begun in infancy, but our schools must carry on the work that is begun in the home.

It is such men and women that our country, that the whole world, needs. We do not want more property, more wealth, more reputation, but nobler men, superber women, in whom virtue, honor, honesty, loyalty, love, all the higher attributes unite with trained intellect and will to form the greatest of all Nature's products—perfect men and women.

HOW MUCH CAN YOU STAND?

To stand with a smile upon your face against a stake from which you cannot get away—that, no doubt, is heroic, but the true glory is resignation to the inevitable, to stand unchained with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism.—*F. W. Roberts.*

"TO seek, to strive, to find and not to yield." This is the epitaph on the wooden cross erected over the graves of the intrepid explorer Captain Scott and his brave companions at the South Pole. What a tribute this is! How adequately it describes the almost miraculous fortitude and bravery, the self-sacrifice and grit which have scarcely been equaled in human achievement. What a grand motto this would be for the youth who is starting out on his voyage of self-discovery!

How much can you stand before you break? Where is your giving-up point, your turning-back point? The degree of our success in life depends very largely upon how we stand discouragement, criticism, denunciation, slander, or defeat.

Mark Twain said he could stand anything but temptation. There are multitudes of people who

can stand almost anything but failure or discouragement. Their courage gives out when misfortune overtakes them. Discouragement wilts them. A man's ability to stand up against failure or discouragement is a good test of his character.

It does not take very much strength of mind to do good work when everything goes smoothly, but to do great work under great discouragement, to keep one's standards up in the face of failure, is a very different matter. This is the test of character fiber. It is the test of the quality of one's timber.

In talking recently with a man whose business had been ruined by the European war and financial stringency, I was impressed by his saying he had lost everything he had in the world except his grit and his determination not to allow any disaster or catastrophe which could come to him to make his life a failure.

Now, this is the sort of material of which great men and women are made. Resolution, stamina, pluck, nerve, grit are the very essence of character, and the chief factors in success. No matter how brilliant, if you lack these qualities you will never win life's prizes.

When the mainspring of a watch has become so weakened that it cannot move the mechanism, no matter how perfect the other parts of the watch may be, its motive power cannot be depended upon, and the timepiece is useless.

When a man's nerve is gone, no matter how excellent his other qualities may be, as a man he is useless because he can no longer perform the offices of a man.

It is said that after a great prize-fighter has been knocked out a few times he loses his grip and is then comparatively easily beaten. It is a well-known fact that when a race-horse that has taken many prizes is beaten a few times it loses its mettle, its courage, and will not make the same effort as when it was in the habit of winning.

Not long ago I asked the proprietor of a large establishment if he could recommend a certain man formerly in his employ for a position which he was seeking, and this was his reply: "No, I cannot recommend that man. He has 'lost his goat.' "

In other words, this man had lost his nerve. When a man has lost his nerve the best thing has gone out of his undertaking. No one feels like indorsing such a man.

A New York business house has a motto similar to this, "When other people are ready to give up we are just getting our second wind."

What is your breaking point Everything depends upon this. Every kind of timber has its own breaking point. At the point at which its resistance can stand no more it breaks. A piece of soft, spongy hemlock will not stand as much as a piece of spruce. Spruce will not stand as much as birch or beech or maple. None of these will stand

as much as a piece of oak, grown in the open on the hillside. Here is where in sailing days the shipbuilders used to look for material for their ship knees, that required the greatest resisting timber, which could withstand the frightful pressure of terrific seas and storms and tempests. Ship knees made of pine or spruce would be just as good as oak on a glassy sea, but it is a very different proposition when the ship is in the clutch of a hurricane.

Your breaking point is a very interesting one to your employer. He wants to know how much you can stand before you break, how far you can persist under trying conditions without losing heart, turning back. He wants to get a measure of your resisting power before he promotes you. He knows that a landsman could manage a ship on a smooth sea, but that when it is struggling for its life with the hurricane it takes a real sea dog to keep her from going to the bottom.

Your employer wants to know whether you are a soft, spongy pine timber or whether you are made of superb oak. He wants men who can stand the strain in a storm. He wants men who can stand a gale without wincing, who can cope with antagonism, cope with difficulties, men who can wrestle with obstacles and not run away from them, men who are made of winning material, who are victory organized.

There is always a crowd of human beings just this side of success, many almost in sight of the

goal, people who do not have quite stamina enough, persistency enough, courage enough to realize their ambition.

Staying power is the final test of one's winning ability. Any ordinary merchant can do business in prosperous times when money is easy, but it takes a great merchant to steer a business through hard times, through panic with short capital. It takes a man with staying qualities, with cool, clear grit, to guide a business through great commercial crises.

Courage is the keystone of the intellectual arch, without which the whole intellectual structure would fall. Everything depends upon courage. It is the leader. None of the other faculties will make a move until courage leads the way. Without courage initiative is powerless.

It has been said that courage is the father of effort and the mother of success. "Without courage a man is as impotent as a reeled-up tapeline with its end lost inside the case. He may have the strength of an ox; his mind may have its inches and feet and yards marked with infallible precision. But without courage to unreel himself, get out into the open, and do some measuring, he is sure to rust on the shelf and finally fall into the junk barrel."

There are people who are so constituted that apparently their whole courage and forcefulness in the world hang upon the success of their under-

taking. If they are succeeding, if they are getting on, they are resourceful, inventive, self-reliant, they radiate power, they stand for something in their community; but the moment any ill luck, any misfortune, loss, or failure comes to them and affects their business or professional standing they lose heart, courage, efficiency. Many of these people can stand up under personal sorrows, the loss of those dear to them, but anything like failure in their vocation seems completely to unnerve them. They look upon this as something which reflects upon their ability, something which a more level head, a sounder, shrewder mind might have, and ought to have averted. Their personal pride is touched. They are extremely sensitive to anything which affects their reputation. To them failure or semi-failure is about the same as the loss of caste would be to a native of India. They feel they are ostracized from the success caste.

Why should all your happiness, your comfort, your satisfaction in life hang upon the mere chance that what you have chosen for your life work will turn out well, make you a fortune? Is there not something infinitely more important to you than that? Why should you go about among your fellowmen with a long face, dejected, sad, and melancholy, because you have made a slip or perhaps conditions which you could not control have contributed to your financial loss? Is that any reason why you should go about with such a gloomy coun-

tenance, apologizing for your lack of foresight, of shrewdness?

The great thing which is of infinitely more importance is that you should hold your head up, look the world squarely in the face, no matter what has happened to you, whether you have made money or lost it, been successful or a failure in your calling. There is one thing that the world expects of you, that is, that you be a man, that you command respect. There is something infinitely greater and grander for you than to make a fortune, that is, that you radiate wherever you go a high and lofty manhood, that you fling out personal power, then you will command the respect, the admiration of your kind, and they will not ask whether you are rich or poor.

If you are respectable, if you are conscientious and clean and have done your best, if you are sincere, transparent, kindly, helpful, these things will stand out so prominently in your character and will make such an impression upon the world that the smaller incident in your life, the failure to make an independence, will cut very little figure in your personal history.

If a man is big enough his failure in a money sense will be so small in comparison with the greatness of his life, the grandeur of his character, the superb influence of his great personality, that it will be scarcely worthy of mention in his biography. Who would ever think of asking whether

Lincoln was rich or poor? What did the world care whether he had managed to lay up money or not? His personality stood out so grandly, so big, that one would almost be ashamed to ask how much money Lincoln left.

It is only a small man who loses everything with his money, who feels very poor when his fortune is gone. If the life itself is rich, what is in the pocket or in the bank is a mere trifle. The loss of money is a great loss to a small, mean, narrow, stingy, selfish, grasping character. To a real man with a big rich nature, a superb personality, a grand, lovable character, it is an inconvenience, to be sure, a loss of a certain amount of comfort, but it is not a loss that is irreparable or that counts much in comparison with a rich character, a superb life.

Success is not measured by what a man accomplishes, but by the opposition he has encountered, and the courage with which he has maintained the struggle against overwhelming odds, as Alexander learned by defeat the art of war.

The head of the god Hercules is represented as covered with a lion's skin with claws joined under the chin, to show that when we have conquered our misfortunes they become our helpers. Oh, the glory of an unconquerable will!

No man is beaten until he releases his grip upon his life aim. No man is beaten as long as he faces toward his goal, no matter whether he reaches it or not. But a man is beaten when he turns his face

away from the goal of his ambition, and when he begins to pity himself, to whine, to complain, find fault, and try to excuse himself.

A man faces away from his goal when he is constantly talking about his failures or hard luck. How little people realize what they are doing to themselves when they indulge in discouragement, in the "blues," when they think they are nobodies and amount-to-nothings. They little realize that they are etching indelible failure pictures upon their consciousness which will suggest new discouragements and which will present new temptations to give up, to turn back.

There is only one thing for a resolute soul to do, no matter what misfortunes come to him, and that is to set his face like a flint toward his goal and to push ahead, turning neither to the right nor left, though a paradise tempt him, or failure and dire disaster threaten him.

It is said that one of the fears of a brave soldier is that he may possibly be found wounded or dead with his back to the foe. To be wounded in the back has ever been considered a disgrace to a true soldier.

You are wounded in the back, my friend, when you turn your face away from your goal, when you become discouraged and talk about your hard luck and your misfortunes.

When croakers quit, when pluck runs away, when hope is clouded, clear grit is just getting

down to business. There are multitudes of people who have pluck, but there is only now and then a man with that bull-dog grip which never yields.

When a man has lost his grip he is through. That is, there is nothing left for him but failure. How much nerve have you got with you? That is a good question to ask yourself every morning. "Have I got my nerve with me? That is, have I got that determination, that clear grit which never gives up, even when beaten, because it does not know when it is beaten?"

Clear grit is a quality which most people lack, yet it is a tremendous asset, especially when it is accompanied by sound judgment. The grit of a man who lacks common sense, the grit which hangs on to a foolish venture simply for the sake of hanging on, is not the sort of grit I mean. Grit and nerve are twins. They always walk with a militant tread. They never bow. They do not apologize, excuse, or whine. They neither bend nor sag. They radiate assurance, hope, confidence. They have iron in their blood, lime in their backbone.

I know men who may be stripped of every material thing they have in the world, their property, their families, everything may be swept away, but I know perfectly well that whatever happens to them they will still face toward the goal of their ambition. I can not imagine these men giving up under discouragement.

Not long ago a company of men were discussing a certain business man when one remarked, "There is a man you can't down. I have seen him go through some frightful experiences in business, when the goods remained unsold on the shelves, and when his capital was small and money was tied up, and when it was almost impossible to get a dollar from the bank. I have seen him go through great business panics when men in the same line with much greater capital went to the wall, but he held his head, he never flinched and never lost his nerve."

Now, that is the kind of man the world is looking for. The man you can't down; the man who will not flinch or lose his nerve under any condition. You can rely upon that sort of man. There is no use trying to discourage him.

I once saw the following sign over the door of a bank in one of our large cities: "Everything has happened to this bank that could happen to any bank."

This is a bold motto with which to start a new banking business after it has been wrecked, but it is the kind of note of fearlessness that the American people admire. We like the man who, when he has failed, simply says: "Let Fate do her worst to me; I shall not give up. I may lose my property, my credit, my money and my friends, but my faith, my confidence, my grip on myself never."

During our Civil War, at the frightful battle of

Shiloh, following the capitulation of Fort Donelson, General Buell came on the field and asked Grant what preparations he had made for retreat.

"I have six boats," said Grant.

"But," said General Buell, "these will only take about ten thousand men."

"There won't be that many when I go back," replied Grant. The army then numbered fifty thousand men.

Grant meant that when he gave up there would not be very much of an army to take away on the transports.

The Confederate generals said that Grant's success was due to the fact that he never knew when he was beaten.

It is the men and women who have never known defeat who have lifted civilization up from the Hottentots to the Lincolns and the Grants, the Wellingtons and the Gladstones.

To stand up under the terrific strain of modern competition one must have staying power, a lot of stamina, a lot of grit in his nature. He must have a lot of lime in his backbone, and above all he must stick and hang, or he will quickly be crowded out of the current and thrown up high on the shore and, like driftwood, left behind.

Mark well your giving-up point, your turning-back point, for that, and not what you dream of, will be your goal. You will never get beyond the point where your courage, your stamina carries

you. When that gives out, all of your other faculties give up. Clear grit is the leader.

Grit makes the difference between the man who wins out, the man who goes clear to his goal, and the man who fizzles. The man who wins is just beginning to get his second breath when others give up, quit, or turn back.

The spirit with which we meet the various vicissitudes of life measures our fiber, tests our quality.

A boy scout was met not long since by the Germans in a little town in France, and because he refused to give information as to whether there were any French troops ambushed near the town he was told that he would be shot. Without a particle of flinching the boy walked resolutely to the telegraph pole indicated, and backed up against it, while the rifles were leveled at him.

It is said that he not only did not show the slightest sign of fear or flinching, but he received the volley of shots with a defiant smile on his boyish face.

It makes a tremendous difference how we face the inevitable, with what spirit we receive the blows of cruel fate, whether like a coward or like a hero.

The manner in which this brave boy met his fate made a tremendous, lasting impression upon the soldiers who shot him down.

Recently, in Mexico, a private soldier, Samuel Parks, disappeared into the Mexican lines, and this

is the report of the Mexican lieutenant who executed him: "Parks died bravely, facing the firing squad with his eyes unbound and without a sign of flinching."

Commodore Perry was only twenty-seven years old and he had never seen a naval battle when he led his little fleet of only nine small vessels, carrying but fifty-one guns, against the English fleet, carrying sixty-four guns, on Lake Erie.

Early in the morning he had hoisted a flag on the *Lawrence,* his flagship for the day, which bore the dying words of Lawrence, "Don't give up the ship."

As he led the little flotilla to battle, the English guns were all concentrated upon him, and for hours his flag reeled under a terrific fire, but he did not leave the *Lawrence* until her last guns were disabled, twenty-two men killed, sixty-one wounded, and only thirteen unhurt. Perry was made of the stuff that does not surrender. When his ship was totally disabled, he hauled down his flag and was taken in a small boat to the *Niagara,* passing within pistol shot of the British guns. On taking command of the *Niagara,* he wrote on the back of an old letter his historic message to General Harrison: "We have met the enemy, and they are ours."

When Frederick the Great was a young man he showed very decided signs of cowardice. The first time he was in battle he ran away in mortal terror

and but for his faithful generals he would have lost the province of Silesia, which was won in that battle.

"In sheer cowardice the man who was later to become one of the battle winners of all time ran away from the enemy like a scared child from the bogiemen. But the cowardice was of the clothes only and did not reach the soul."

After the battle he was found in a dingy farm-house crying like a broken-hearted child. "It is all over," he said. "I have nothing left. All is lost. I will not survive my country. Farewell forever." He then seriously considered suicide, but on thinking it over made up his mind that although a vanquished, humiliated monarch he would try again. He buckled on his sword and went back to his army, his face so haggard that his soldiers did not know him, "his eyes bloodshot from the scalding tears of his despair." Although he ruled over only five millions of people he raised the Prussian monarchy out of its insignificant position and made it rank among the first powers of Europe.

The best of us have days of discouragement and moments when we would be glad to run away from our troubles and responsibilities. In these times of depression and despair, when we feel that we amount to but little and doubt whether, after all, life is worth while, there is always danger of playing the coward and running away from duty; of

doing something that we shall be ashamed of later. It is better never to take an important step or make a radical change when feeling in this way.

When everything seems dark ahead and you cannot see another step, then say to yourself, "I guess it is up to me now to play the part of a man;" grit your teeth and push on, knowing that the gloomy condition will pass; that no matter how black or threatening the clouds, there is a sun behind them which will ultimately burst through. You will be surprised to find what power and courage are developed by this holding on as best you can, in spite of all obstacles.

Courage is victory, timidity is defeat.

Conquer your place in the world. All things serve a brave soul.

HONESTY, THE CORNER-STONE OF SUCCESS

Let the man in you speak louder than anything else.

Manhood is above all riches and overtops all titles. Character is greater than any career.

Integrity is a precious thing, above rubies, gold, crowns, kingdoms. It is the poor man's capital. It gives credit, safety, power.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a jot without it.—*J. G. Holland.*

Have an ambition to be remembered, not as a great lawyer, doctor, merchant, scientist, manufacturer or scholar, but as a great man, *every inch a king.*

THERE is nothing we can say of a human being so praiseworthy as that he is honest, clean and white to the very core of his being. A man may be a great genius, a giant in intellect, but great brilliancy of mind can not be compared with plain, simple, downright honesty of character. Every other virtue or quality is discounted in comparison.

There is something about honesty of purpose, sincerity in our friendships, in our lives, in our vocation, in our dealings with others, that compensates for deficiencies or lacks in other directions,

and which gives mental stability and public confidence, even though we have only one talent and fill a very humble station in life.

In every community there are persons who carry weight, influence out of all proportion to their ability, because of their high moral standards, because they stand for the right and are not for sale.

The man who is righteously right, righteously true, righteously clean in his life, righteously genuine, who flings open the door of his mind and heart and has nothing to conceal, nothing to fear, is the man who moves the world. People instinctively feel his power and make way for him.

A man who stands four-square to the world, immeasurably fixed in his principles, is the most precious possession of any community. He makes every foot of land in his vicinity worth more, and all his neighbors a little prouder because he is one of them. Everybody feels a little happier and safer because he is their townsman.

It is as natural for us to have faith in the man who is honest, who stands for what he believes to be right, as it is to breathe. Human nature is constructed on lines of truth, of veracity, and we instinctively feel this reality. We are always distrustful of people who pose, who are not genuinely open, transparent. We are naturally suspicious of those who keep the door of their heart closed and only let us get peeps at their characters, at what they wish us to see, people who always seem to be

constrained to show the traits which will make a good impression and to hide their defects.

No man can really believe in himself when he is occupying a false position and wearing a mask; when the little monitor within him is constantly saying, "You know you are a fraud; you are not the man you pretend to be." The consciousness of not being genuine, not being what others think him to be, robs a man of power, honeycombs the character, and destroys self-respect and self-confidence.

When a poor struggling lawyer Abraham Lincoln would never take the wrong side of a case. "I could not do it," he said. "All the time while talking to the jury I should be thinking, 'Lincoln, you're a liar, you're a liar,' and I believe I should forget myself and say it out loud."

The soubriquet of "Honest Abe" had a great deal to do with making him President of the United States. Everybody who knew him believed in him. They saw in the man a deep dead-in-earnestness, an absolute honesty and straightforwardness of principles from which nothing could swerve him. It was the unquestioned faith in his honesty that gave him such a hold on the hearts and minds of the people. Nothing could shake their confidence in him.

There is nothing like a clean record, the reputation of being square, absolutely reliable, to help a young man along. There is nothing comparable to truth as a man builder. Nothing else will do more

toward your real advancement in starting out on your career than the resolve to make your word stand for something, always to tell the truth, whether it is to your material advantage or not. Truth and honesty make an impregnable foundation for a noble character.

How quickly the millennium would come if, like Lincoln, everybody told the truth! How life would be simplified if we could get rid of all the complexities of deception which are now practised!

Things are so planned in this world that a man has to be honest if he gets very far or accomplishes very much in this world; for the whole structure of natural laws is pledged to defeat the lie, the falsehood, the sham—and only the right ultimately can succeed, only truth can triumph.

Right speaks with the force of law. The world listens when truth speaks. Lincoln was a giant because intrenched in principle, backed by the right; but not all of the mighty force which made Lincoln a giant among his fellows was generated in his own brain. There was a principle back of him; a power loaned from justice, from right, which made him invincible.

We all know persons whose integrity no one ever questions. They live in honesty; they live for it, they live by it; they embody it in their acts and lives, their faces beam it, their words tell it, their acts proclaim it, their feet tread its path, they radiate integrity.

In accounting for the wonderful success of Brigadier-General Hugh Lenox Scott, Chief of Staff of the United States Army, in dealing with the Indians, a writer says: "When answer or comment is demanded he tells the plain truth. The Indians have little use for euphemisms. If they wish to know what is the penalty of murder, they would rather have the frank statement that it is death than all the remarkable phrases which can be used to soften the disagreeable fact or to break the news less abruptly." Because of his sincere treatment of the Indians, General Scott is known to them as "White-Man-Who-Does-Not-Lie."

We measure people by the degree of their sincerity and honesty, by the degree of our confidence in them. Some we absolutely trust, always and everywhere, and we never question their integrity. Others we can do business with—if we watch them.

Many of us have a wrong idea of what honesty means. We are such worshipers of the dollar that our chief idea of honesty is associated with money or its equivalent, property.

Honesty is a very broad term. It means that you are honest in your thought, that you are conscientious in your work, honest with yourself, sincere in your life. Honesty means integrity of soul, of intention. It means thoroughness in one's work, it means fairness, justice to all.

Honesty is an entire thing. We can not be half honest or half dishonest. If you are punctilious

and exacting in paying your debts and still cheat your employer in the quality of your service, if you shirk or slight the work you do for him, if you do not perform it as well as you know how, you are not a truly honest man. There is many a man who would not cheat his employer out of a penny in cash, but would cheat him by slighting his work and shirking every time he got the chance.

Thousands of people who patronize hotels are really thieves. They carry away a lot of stationery, soap, towels, napkins, even spoons, especially if there happens to be one in their room which was left from serving a meal.

A man in Omaha once boastfully told me that his family had all sorts of souvenirs in their home which they had picked up in their travels from all parts of the world, spoons, small pieces of silverware, napkins, towels.

One reason why the guest rooms are so bare in hotels is because the patrons surreptitiously appropriate small things, such as ornaments, small clocks, toilet accessories.

Many people think it is all right to take papers and magazines from reading rooms. This is done a great deal in clubs. The better magazines, more attractive periodicals, are constantly disappearing and the very fact that people take these things when they think they are not being watched is proof that they know that it is wrong.

Make it a life rule never to take anything which

does not belong to you, and which you feel obliged to take when there is no one looking. If you have a right to a thing at all you have a right to take it at any time before anybody.

These may seem little things to you, but they often work a great injury. A mud creek is a little thing, but it may swell to an Amazon river.

How many employees who feel insulted if any one should intimate that they would take a postage stamp or merchandise of little or no value from an employer do not hesitate to steal his time by clipping their hours, coming in late, being absent from their work more than their allotted time, shirking their work when the boss is not around, or even being curt and surly to a customer, thus driving him away, or keeping him from buying. All these things are just as dishonest as taking his money. What is the difference between taking twenty-five cents out of the money drawer, or taking a piece of merchandise, and stealing a half hour or an hour of your employer's time during the day by all sorts of ingenious schemes? There are myriads of ways of being dishonest. We can lie with our manner, with our expression, our eye; we can lie by keeping silent when it is our duty to speak.

A superintendent of a restaurant or hotel might feel insulted if a dealer should offer a money commission, but if he should purchase goods to be sent to his own home and no bill ever came with the goods he might think it was all right, or he might

borrow money of a concern under obligation to him, in order to make a payment on the mortgage on his home, and give his note when he knew that it would never be presented for payment.

A man is a purchasing agent for a steamship line and he has pieces of silverware, china, all sorts of presents in his house, sent to his family at Christmas time, to gain his favor; or perhaps he accepts fuel sent to his home when he knows no bill for it will be presented to them. These are the melting points of his honor.

Many business men who stand high in society and who are prominent and active in church circles advertise goods as imported which are made in New Jersey. These men who are so scrupulously honest in their private relations do not hesitate to put lying labels on their goods. They sell shoddy for all wool.

If we could go into the business establishments of some of these men who pose as honest we should find barrels of lies. There are plenty of these men who hire well-educated expert liars to write deceptive advertisements regarding their merchandise so they can deceive the public. Some of the brightest brains in the country are thus employed.

How many fortunes have been made by such educated liars who write cunning, longheaded advertisements to deceive poor, unfortunate, gullible people suffering with diseases! How many virtues they write into their medicines which only exist in

the cunning of their brain. They describe so vividly the symptoms of the various diseases which they claim their remedies will cure, and write so convincingly of their nostrums, that the poor victims will even deny themselves the necessities of life and take their last penny out of the savings bank, will even mortgage their homes and other property to obtain funds to secure the remedy which they are hynotized to believe will alleviate their sufferings!

Not long ago a woman who was in the very last stages of consumption went to consult a celebrated tuberculosis specialist. She told him that she was not able to engage a physician professionally as she had no money. He said her vocal chords were already affected by the disease and she could hardly speak above a whisper. Her story was a pathetic one.

A medical company had guaranteed to cure her for a hundred and fifty dollars. She managed, by impoverishing herself, to get this money, but after taking the medicine for three months she had constantly grown worse. As the course of treatment was up and they had her last dollar, she went to the company, told them of her financial condition, and begged them to continue their treatment under their guarantee. They declined to continue treatment except on the condition that she would sign a paper which they had drawn up to the effect that she had been treated by three well-known physicians, who had finally given her up as incurable, and

that after this the —— Patent Medicine Company had cured her, and that she was an absolutely well woman. She told them that she feared she would not live very much longer, and she refused to have this lie upon her soul.

The specialist took her into his hospital and she lived just six weeks.

In the ethics of many business houses, there are two brands of honesty; the one, very elastic in its application, marked for "business purposes"; the other, which has none of the pliable or elastic quality, being reserved for home and social use. The business man and the man in private life often seem to be two distinct entities. Governing themselves by this double standard of honesty, men do not hesitate, in business transactions, to resort to methods which, in private or social relations, they would condemn as "tricky," "dishonest," or "immoral." But, if they are troubled by any qualms or misgivings in regard to their commercial rectitude, or the morality of any particular act, all questioning is set at rest by the formula: "It is customary. Every one does it." Yet the Good Book says, "Go not with the multitude to do evil."

Many business men would gladly use only the home brand of honesty, if they thought it practicable. But, because the double standard is so generally recognized as legitimate, as the only "smart" way of doing business, they are fearful

that their interests will suffer, that competitors will get ahead of them if they take for their sole standard the motto, "Honesty is the best policy." Although in theory they advocate the Golden Rule, they have not the moral stamina to put it in practise.

These men do not realize that any material gains purchased by a compromise with conscience, by sharp practise with their neighbors, will turn to Dead Sea fruit in their grasp. They do not realize that the man who does not take honesty as his working partner in business, no matter how much money or property he may amass, how many colleges or institutions he may endow, will never be anything but a failure.

The scandal of Christianity to-day is that so many men who profess to be "leaning upon the Lord" are not square in their dealings. "Men pray cream," said Beecher, "and live skim-milk."

Theodore Roosevelt often refers to rugged honesty. There is a great difference between being honest and being *vigorously* honest. Thousands of people are passively honest who are not actively honest, they are indifferently honest, but when a man is *ruggedly* honest his integrity becomes an active part of his character.

Merely not to do anything dishonest, not to commit a wrong act, is not necessarily being honest in the sense of being ruggedly honest. Rugged honesty is not merely inactive morality. Aggressive

honesty is an active vital force in one's life, and not merely abstaining from doing wrong.

Roosevelt himself is a good example of rugged honesty. He may have weak points in his character, he may make mistakes, but not even his worst enemies accuse him of being dishonest. Honesty means to Roosevelt an active vital force, and not mere passivity.

There is a tremendous difference between a man who stands in his community as rugged, aggressive, invincible in his integrity, a man who is positively honest, and a man who merely refrains from doing what his neighbors would consider wrong.

There is a great deal more courage and grit in rugged honesty than what we might call mere honesty.

Every man should strive to be not only honest in others' eyes but scrupulously honest also in his own secret, inner knowledge.

There may be a great difference between reputation for honesty and an honest character. "Character lives in a man, reputation outside of him." A man's character is what he is; his reputation is what the public thinks him to be.

Every man ought to feel there is something in him that bribery can not touch, that influence can not buy; something that is not for sale; something he would not sacrifice nor tamper with at any price; something he would give his life for if necessary.

The power of the right of truth to protect from

worry and anxiety is beyond the ability of words to describe. The straightforward, clean, transparent man has nothing to fear, for he has done nothing of which to be ashamed. He has tried to do right in everything, to be just and fair, and to give everybody a square deal. Why should he fear? If he is grounded in the principle of honesty, nothing can harm him.

There are some men who are honest enough under ordinary conditions; they work conscientiously for others and pay their bills; do as they agree to do, and no ordinary temptation will tempt them from the right. But let a very unusual opportunity come to them, an opportunity which seems to be perfectly "safe," a chance to make a good thing for themselves by using their official position or influence to close a contract or some deal which might not be the best thing for those who enter into it, and they will strain their honesty for a little graft.

A great many men are not large enough to look down on the dollar. The dollar is the larger, and they look up to it. The dollar tempts them. Somehow the power locked up in it, what it stands for in the popular mind, warps and twists vast multitudes of men out of their orbit.

Did you ever notice that when men who are supposed to be very strong go to pieces, it usually can be traced back to trifling temptations, to little things, to some little breach of trust in some apparently trivial matter? Prominent men who go

wrong do not usually begin by a colossal fraud. It is the apparently trifling dishonesty that makes people lose their confidence in them. "Just one little lie to help me out of this difficulty," a man says to himself. "I won't count this. Just one little embezzlement; no one will know it, and I can return the money before it will be needed."

Metals, and all solids, have what is called a melting point. At a certain degree of heat they tend to liquefy. We test men's honesty by the different degrees of temptation they withstand. Some people are very honest in the absence of any special temptation. They are indifferently honest, but their honesty melts at a certain temperature of the temptation.

There is a certain kind of dishonesty which does not seem so very wrong to many people, and this is brought about by a curious psychological law that the constant doing of a thing, the constant repetition of a wrong, gradually robs it of its enormity and makes it seem more and more legitimate.

We are all more or less guilty of violating the strict law of integrity. We excuse certain acts on the ground that "they are not so very wrong." How many of us are constantly indulging in what are known as "white lies," that is, what we call less harmful deceptions!

Some one has said that society could not exist without these diplomatic deceptions. If everybody

told the truth, they say, everybody would be offended with everybody else. Nobody could bear to be told the exact blunt truth about himself.

"Truth never excludes tact, which, after all, enables us to be artistic in our search for truth. Tact and truth can keep house together without insincerity.

"One can love truth and yet obtrude it where it is unwelcome. There is a time to speak and a time to be silent. One can harbor truth without launching it out on every stormy sea. There never was an American who more perfectly personified truth in his character than Lincoln. Nor has there ever been an American who exercised more tact in the presentation of the truth to those about him."

The human mind is constructed for truth telling. This is its normal condition, and under the exercise of true living and true thinking the character becomes strong and robust.

Wholeness, completeness, comes into the life from truth, from sincerity. Sincerity is made up of two words—*sine* and *cere, sine,* without, and *cere,* wax. Without wax. And it means absolutely pure, transparent.

There is something in the mind which thrives upon sincerity and which protests against all that is false, against all sham. Nothing ever quite satisfies this longing but absolute truth. No modification, no deception satisfies this inward hunger. The mind thrives and expands when expressing truth,

but becomes sickly and weak when forced to express whatever is false.

Living a lie, turning life into a deceptive machine, is not only demoralizing, but it is always a confession of weakness. The strong, balanced mind does not have to resort to a subterfuge. It can afford to be transparent, open, because it is conscious of strength and does not need to hide anything.

There is a tremendous power in transparency of character.

During the Civil War in America, when General Lee was consulting one of his officers as to a certain movement of his army, a simple farmer's boy overheard the General remark that he had decided to march upon Gettysburg instead of Harrisburg. The quick-witted boy at once telegraphed this fact to Governor Curtin. "I would give my right hand," said the Governor, "to know if this boy tells the truth." A corporal replied, "Governor, I know that boy. It is impossible for him to lie. There is not a drop of false blood in his veins." In fifteen minutes the Union troops were marching toward Gettysburg. The world knows the result.

If we study carefully the histories of the prominent men who experience a drop in the public regard, we find that there was something lacking in their early training, that they were not grounded in moral principles, that they were not trained to

believe that character is the foundation stone of every genuine success.

The test sometimes shows that what we take for steel is only soft iron or brittle metal which bends and breaks when the strain comes. Likewise, some metals are not affected by different acids, and yet there is one acid which no metal but gold can stand. So it is when we turn the searchlight of honesty on a man. Only the man who is pure gold, who is all character, can endure that test.

Character is power. A man is impersonal when in the right. What he does or says is no longer a question of personality but of truth. We instinctively feel something beyond and above the man who speaks, that is proclaiming the divine principle. Honesty is the natural utterance of a truthful character; and Truth herself is the voice of God.

When a man is conscious that he is lying, that he is trying to take unfair advantage of somebody; when he is conscious that he is not genuine, that he is really a fraud at heart, that he is practising dishonesty under the cloak of honesty; when he knows he is a cheat and a fraud, he is shorn of his power, just as Sampson was shorn of his power when he was shorn of his locks.

WORRY THE SUCCESS KILLER —HOW TO OVERCOME

Worry is a curse, and the man who could rid the world of worry and fear would render greater service to the race than all of the inventors and discoverers that ever lived.

Did you ever hear of any good coming to any human being from worry? Did it ever help anybody to better his condition? Does it not always—everywhere—do just the opposite by impairing health, exhausting vitality, and lessening efficiency?

If you have had an unforunate experience; if you have made a failure in your undertaking; if you have been placed in an embarrassing position; if you have fallen and hurt yourself by a false step; if you have been slandered and abused—forget it. There is not a single redeeming feature in these memories, and their ghosts will rob you of many a happy hour.

DURING a great financial panic an influential Western business man was so harassed by the troubles threatening him that he felt he could no longer keep his hand on the helm or prevent the work of years from going to utter destruction. His concern was not for himself alone, but also for the many who must suffer with him in the event of his failure. His mind was enveloped in such a fog of worry that when he needed them most he was fast losing his perspective and his capacity for decisive action.

In the darkest hour of his discouragement a business appointment took him to a large publishing house, where he had occasion to telephone. As he stood waiting, his eye was caught by this quotation on a card which hung beside the telephone desk: "When you get into a tight place and everything goes against you, until it seems you cannot hold on one minute longer, do not give up. That is just the place and time the tide will turn."

The man read the words a second time, and as their meaning forced its way into his preoccupied consciousness his depression vanished as if a spell had been broken. He went back to his office and again took up the tangled threads of his affairs; but this time with new strength and courage. He stopped worrying and used the energy he had previously wasted in this way in planning and working. *And he won his fight.*

What had happened in that moment of enlightenment at the telephone desk? Not one external circumstance had changed. As far as outside factors were concerned the man's problem was as insoluble as ever, the outlook as hopeless. Nevertheless a vast change had taken place, but it was within. *The man had stopped worrying.* Faith had driven out fear, and the change in his mental attitude eventually wrung success from apparent failure.

Recently a New York man committed suicide because he feared he could not raise the thirteen thou-

sand dollars he needed to save himself from ruin. Hardly a day passes that the newspapers do not report suicides of those driven to desperation by worrying over financial entanglements, by fear that they will be unable to provide for those dear to them, by fear of suffering, fear of disease or death. Multitudes of people have taken their own lives; fathers and mothers have taken the lives of their children, because of fear of what might happen to them in the future. Brooding over the horrors of the European war has driven thousands of men and women to insanity and suicide.

Fear and worry have wrought more destruction in human lives than all the wars that have decimated the world since the birth of the race. No one can estimate the havoc these happiness killers, these efficiency destroyers continue to play in our lives. They chill the heart, whiten the hair, wrinkle the face; they take the elasticity out of the step, blight ambition, and kill courage; they strangle hope, and leave us wrecks of our former selves.

If we could get a bird's-eye view of all the people in a great city rendered sleepless through worry, through fear of what the morrow will bring, what a pitiable spectacle we should see! Men and women tossing on their pillows, tortured almost beyond endurance by the enemies which make them dread the dark, weary hours of the long night as suffering invalids dread them, yet fearing to face

the new day. Then they get up in the morning more exhausted than when they retired, looking as though they had come from a sick bed, instead of rising as they should, radiantly happy, with an excess of vitality that longs for an outlet in strenuous activity. Many of them resort to stimulants, try to brace themselves up with cocktails, whiskey, smoking, even drugs, in their efforts to generate enough artificial energy to enable them to put through the work that must be done. Yet all their efforts do not brace them to the point of efficiency. They do but a very indifferent day's work, and go home still worrying and fretting, to repeat the sleepless, torturing experience of the previous night.

This is not the way of a brave soul. Man was made to conquer difficulties, not to quail before and be conquered by them. He was not made to be a slave to worry, a helpless victim of fear. The man who is at the mercy of his fears, who says he cannot help worrying, has vacated his rightful place at the helm of his own life, and turned it over to his thought enemies. He has lost faith in God, and with it faith in himself. He has turned coward in the battle of life.

As a matter of fact, it is only the little fellow who worries, the man who is not quite sure of himself, who lacks confidence in his ability to cope with adverse conditions. Courage and a sublime faith are the natural foes of fear and worry.

When you are inclined to fret and fear, to yield to the worry habit, just ask yourself what a Lincoln would have done with the little things which look so big to you. If you are ever going to be large enough to conquer your troubles you must not worry over them. That is a sure way to make them bigger. As Bishop Patrick quaintly says, "The rubbing of the eyes doth not fetch out the mote, but makes them more red and angry; no more doth the distraction and fretting of the mind discharge it of any ill humors, but rather makes them bound to vex us."

Indulgence in worry or fear is always and everywhere an indication of cowardice, weakness, lack of faith. It is an exhibition of mental infirmity. A wise man has admirably defined worry as "spiritual nearsightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision," he says, "sweeps the universe and sees things in their right proportion. Seen in its true relations, there is no experience of life over which one has a right to worry."

If our lives were stabilized in faith, in the Power that governs and sustains the universe; if we were centered in the perfect love that casteth out fear, anxiety and grinding care would not come near us. If we would only open ourselves fully without stint, without restraint, to the inflow of divine power, our lives would become harmonious, poised. But worry and fear make a solid wall through

which the finer forces of light and power cannot penetrate.

Nothing so quickly exhausts mental and physical energy as fear and worry. The actual work we perform, in harmonious relations, does not injure us. On the contrary, the brain and muscles thrive on vigorous, joyous effort. If it were not for the awful waste, the wear and tear, the friction caused by worrying, fretting, stewing, scolding, we would be fresh and buoyant at night instead of stale and jaded as most of us are when the day is done.

If we had sufficient power of analysis and of discrimination, we could pick out on the jaded, careworn, anxious faces of many a man and woman the particular lines written by the little rasping worries which have troubled them during the day; and we could then go on and eliminate from their daily routine those that are absolutely needless, which make nine tenths, if not all, of the worries there are.

Worry comes from an old word meaning to choke or to strangle. Every time you worry, you strangle your ability to accomplish the thing you desire. Sometimes we yield to it under the impression that its mental process is really fruitful thinking. The truth is, of course, just the opposite. Efficient, clear thinking moves on from point to point, reaches conclusions, makes plans, accomplishes something. Worry, on the contrary, fidgets

around in a circle, gets nowhere, and accomplishes nothing.

Somebody said that if the energy expended in useless worry could be stored and translated into power, like electricity or steam, it would operate all the machinery in the world.

The habitual worrier is just as foolish as a miller who would make holes in his milldam and let all the water he had stored throughout the spring floods for an emergency run to waste during a drought. The worrier does even worse than this, for though the mill could not work without the necessary water to turn the wheel, still the miller himself would be intact. But when you worry, you maim and defraud *yourself*.

It is strange that many level-headed men who know perfectly well their business cannot prosper unless put in a sound condition on a hard and fast business basis, and who realize that their employees must be kept physically fit or there will be deterioration somewhere, should expect that they personally should succeed when a large part of their assets, viz., their vitality, their strength, is depleted by worry and anxiety.

If Washington, with his remarkable ability, had been a habitual worrier, if he had drawn on his physical and mental energy by fretting about the details of his campaigns, he would never have left his mark on the world's history. Many of the world's decisive battles have turned on the vitality

which one man had reserved for an emergency. All of the important life battles are a question of mental reserve power. We are constantly brought into great crises where we require all the stored energy, all the staying force we can muster, or we inevitably lose the day.

How often, my business friend, when you needed to be at the very top notch of your mental and physical condition for the day's demand, have you found yourself worn out, jaded, fagged from sleepless nights and days of purposeless worry? Just when you most needed a clear brain, a clean-cut mental grasp to enable you to grapple with serious problems, you came to your work played out with worrying about things that could not possibly be attended to outside of your place of business, and should have been left there—not carried home with you in your mind to throw a gloom over your home and rob you of sleep.

What would you think of a man in a great business crisis when it was impossible to collect accounts and his goods remained on the shelves unsold, if he should go to his bank several times a day and draw a hundred dollars out of his capital already, perhaps, too small to tide him over the impending financial panic, and deliberately throw it away? "Insane!" Yes, but you are doing the same thing, doing what the miller who wasted his water supply did, when you waste your energy in worry. You are doing an infinitely worse thing when you drag

your business troubles home and worry others with them; worse still when you take them to bed with you and struggle with them half the night. Have you ever reaped anything but disadvantage, loss of staying power, a muddled brain, from yielding to the impulse to fret and worry instead of grappling with your difficulty like a sane, well-balanced man or woman? Have you ever overcome any trouble by lying awake nights to worry over it?

No; worry, anxiety, fretting and fuming over troubles never did anything for anybody but deplete his mental and physical powers, waste his precious vitality, and handicap his career.

If people only realized that every anxious, fear-burdened thought is a rank poison, that injures health and dwarfs success possibilities, they would avoid such thought as they would avoid taking material poison.

We learn very early in life to keep away from contact with fire, to keep our hands out of boiling water, to keep out of the way of vehicles and all sorts of things that would mutilate us and make us suffer physically, but all through life we allow fear and worry to poison our minds, to mutilate us mentally, to make us suffer tortures that are worse than any ordinary physical suffering.

A noted London physician has pointed out that if the nerves going into a particular group of muscles or the nervous centers governing them are

disordered, these muscles become useless, lose their tone and quickly waste away. This is the result of lack of nutrition, which they must receive if they are to remain healthy and active. Everything of a depressing nature destroys nutrition throughout the system, by ruining the digestion and preventing assimilation of food. Whatever affects the brain cells, the nutritive centers of the body, affects the entire range of health, the whole life. Worry or fear injures certain cells of the brain, often beyond repair. It cuts off the supply of nerve nutriment, and thus disarranges all the normal processes of the body.

No genius is great enough to compensate for the wearing, rasping, vitality-sapping, ambition-blighting influence of perpetual anxiety about something. The mind must have freedom for effective action. No will power, no amount of industry can make up for the fearful drain on the mind and body of this enemy of strength and efficiency.

I know men who are so afraid of poverty, who have such a horror of coming to want, that they are in no condition to make money. Fear keeps their minds closed to the inflow of opulence. It stops up the very avenues through which prosperity should come to them. They are so fearful of what the future may bring that they have a perfect dread of parting with money, even for absolutely necessary expenditures.

This unreasoning, baseless fear is the fatal

enemy of everything men strive for—success and happiness. It is one of the unfortunate heritages of the race. We are born into an atmosphere of fear. We come into the world stamped with anxiety, marked with fear of the unknown.

Primitive man lived in terror of the mighty forces of Nature which civilized man has subdued to his purposes and made his friends. For thousands of years it was thought that the terrible power which caused the thunder and lightning, the tornado, was some great enemy of man; an angry god who hurled his thunderbolts to earth. And the wrath of the angry god of the thunder and lightning of the tornado, must be propitiated even by the sacrifice of human beings. The fearful storms at sea, the typhoons which wrecked ships, were supposed to indicate the wrath of Neptune, the great sea god. The eclipses of the sun and the moon indicated the displeasure of other gods, and multitudes of human beings were sacrificed in all sorts of cruel ways to propitiate the terrible powers which were supposed to rule men's destinies.

The gradual elimination of these crude forms of fear has been one of the most interesting things in the development of the human race. Knowledge has swept aside the terrors of the unknown, and when we are sufficiently advanced to realize that our God is a God of love, and that love is law, order, harmony, all the fear brood will disappear.

Unfortunately, multitudes of people are still held down by some form of our primitive heritage. The perpetual presence of fear stunts their growth, strangles their normal expression and warps their development. Fear is stamped upon their brains from birth upward. How many mothers ignorantly try to force their children to go to sleep by frightening them, telling them that if they do not go right to sleep a great big bear will come and eat them up! How much sleep would a grown person get in a situation which seemed as real to him as such a picture suggested by his mother is to the child? Yet the majority of parents continue to people the darkness with all sorts of cruel monsters in order to frighten children into obedience. If they only knew how injuriously a child's physical and mental development is affected by such a brutal system of terrorization they could not, would not, be so cruel. The lives of many children, especially those who are sensitive, are ruined by it. A great medical authority says that at least eighty per cent. of morbid children could have been saved from their defect by the application of common-sense principles of scientific and physiological hygiene, in which the main factor is suggestion inspired by wholesome courage.

Who can ever estimate the multitudes of people whose lives have been shortened by the fear of death! Who could measure the suffering caused among the early Puritans and their descendants by

the old conception of hell-fire! Who could count the victims of superstition and fear!

Terror of impending misfortune, fear of accident, of financial reverses, fear of what others will think or say of us, fear of disability to do what we undertake, fear of disease, all sorts of fears and worries, cloud the happiness and dim the lives of most of us. The very faces of the people we meet tell the sad story of the presence of fear, worry and anxiety. How seldom we see one who really enjoys the present moment! Some fear, some foreboding, something which he thinks is likely to happen to destroy his peace of mind, is forever suggesting itself and haunting him.

It is not, as a rule, the cares of to-day, but the cares of to-morrow that weigh us down. For the needs of to-day corresponding strength is given. For the morrow we are wisely told to trust. It is not ours yet. The things we worry and fret most over are those of to-morrow, the evils we anticipate; and most of these, the things that cause our unhappiness and shorten our lives, never really happen. They are the things which we thought might happen, probably would happen—the sorrows, the losses, failures, which we feared would come. It is these, not real things, that have terrified us and robbed us of our strength.

When we look back over our lives, how few of the evils we anticipated really materialized! Many have threatened, but, somehow, a way has been

opened out of our difficulty that we did not dream of. We have only wasted our vitality, grown prematurely old and wrinkled and bent, anticipating troubles and worrying about calamities that never arrived. Many a time in the writer's life he has come to a point when it seemed as if nothing could avert a threatened trouble, when it seemed as if all were lost. But something beyond his control straightened out the tangle and solved the puzzle which seemed insoluble. The storm which threatened shipwreck passed over; the sun shone out again more brightly than before, and everything in his life became tranquil and serene.

How many wrinkles would be erased from our faces and how the lost elasticity would come back to our step, the buoyancy to our minds, if we could only eliminate from our lives the shadows of the things which have not actually happened to us, but which we fear may happen!

If those who are inclined to fear and worry ever stopped to think of the uselessness of it all, they would be ashamed to be guilty of such folly. Did you ever ask yourself the question, "Is it really worth while to use up precious creative force in mere anxiety and fear, when I could produce something of value with it? Is it worth while to exhaust myself worrying over things I cannot possibly remedy except by hard work, a clear head, and the use of my best judgment? Is it worth while to permit the continuance of this torture

which clogs my brain, impairs my judgment, kills spontaneity, chills my enthusiasm, when what the situation needs most is the vigorous use of just these very qualities?"

If you have done the best you could during the day, quit worrying, quit blaming yourself all the time for what you did as well as for what you did not do.

Have you ever done a better day's work for having worried over it? Have you ever got through the next day's work sooner, or any more easily, because you were anxious about it the day before? On the contrary, you know that your anxiety only whittled away your energy and drained your vitality, so that in a desperate pinch when you needed them most you found yourself stripped of efficiency.

The secret of all strength and happiness is being in conscious union with our divine Source. When we come to the realization of our at-one-ment with the great, creative, sustaining Principle of the universe, life will take on a new meaning. Then there will be no room for worry, no cause for fear. The consciousness that literally "I and my Father God are one" helps to establish a sense of security, certainty, an assurance that we are not playthings of chance, puppets of accident or fate; and just in proportion as we realize our at-one-ment with our Maker, do our lives become efficient, poised, serene, happy.

SUCCESS AS A TONIC

Success is a powerful stimulant, and more success is a greater stimulant. Our ability, our strength are multiplied by our successes, just as they are depleted by our failures. Whatever increases our self-confidence increases our ability, whatever destroys self-confidence kills ability.

A GREAT surgeon in the army of Napoleon said that after a victorious battle which had raged bitterly for thirty-six hours the moral exaltation of the French soldiers, their realization of triumph was so uplifting, so tonic, that they were literally insensible to pain, to hunger, to exhaustion, even to mortal wounds.

There is no more interesting phase of psychology than that relating to the influence of success on the human mind. Success is one of the greatest tonics known. It redoubles our energy and determination to climb higher. It stimulates us to the development of powers and resources which, perhaps, we had not hitherto dreamed we possessed. Each success increases our belief in ourselves, renews our courage, and reinforces our ability. Every time we win out we feel an added sense of power. And what can give greater satisfaction than the consciousness of power, the sense that one is a real force in the world, that one carries weight

in his community, stands for something worth while to his fellow-men?

The mere fact that one is chosen to fill a high position braces his courage, buttresses all his interior resources and literally forces him to draw on them, to make them his allies in his fight to make good, to prove himself worthy of the dignity conferred on him.

Take, for example, the wonderful change wrought in Woodrow Wilson by his election to the presidency of the United States. After his retirement from Princeton University, not long before his election as Governor of New Jersey, Mr. Wilson was evidently so moved by the uncertainty of the future, and perhaps so doubtful of his ability to provide adequately for his family, that he applied to the Carnegie Foundation for a professor's pension. His sudden, and largely accidental, elevation to the highest position in the land swept all such fears and uncertainties forever out of his life. Confidence, a firm assurance in regard to the future, a belief in his continued success, immediately took the place of doubt and uncertainty.

There is no question that Woodrow Wilson is a very much larger man to-day in actual potency than he would ever have been if he had not been elected President. His continued advances have drawn out possibilities that might have remained dormant but for the tonic of success. His election

to the presidency of Princeton University enlarged the man and stimulated his development. His election to the governorship of New Jersey still further enlarged him and called out new powers. But his elevation to the presidential chair in the White House has made a consummate call upon all his reserves, and every atom of the man is measuring up to his great responsibilities in this crucial hour in the world's history.

Mr. Wilson's elevation to the presidency has multiplied his personal power because it has multiplied his self-confidence. The very consciousness that the eyes of the world are on him, that people expect great things of him, is a tremendous motive, a powerful incentive for the calling out of his strongest reserves. He has probably said to himself thousands of times since he was made President, "Woodrow Wilson, the eyes of the world are on you, and you *must* make good. Under no circumstances must you show the white feather, any weak points, or fool streaks. You must always be level-headed, sane. Your judgment must be sound. You must use good sense. You must not allow your standards to drop or your ambition to sag. You must maintain the dignity and honor of your great office. When tempted to swerve from principle, to play the coward, on any occasion, to run away from your duty, you must remember your position. From now on, my boy, it is to be up, up, always up."

The consciousness of being in the nation's limelight—in the world's while the European war lasts—of being the focus of the thought and attention of millions of people is certainly enough to arouse the slumbering possibilities in any mind. What a wonderful thing it would be for mankind if every human being could have the benefit of a stimulus sufficiently powerful to unlock all his powers and make him do what he is capable of doing! How quickly the world would go forward! What marvelous undreamed of resources would be brought to light! What courage, what progress, what happiness would crown the race!

Every conquest in our work, in our lives, adds just so much to our strength, gives us new power, because it gives additional self-confidence. It stimulates us to do the next hardest thing which, without the tonic of preceding conquests, seemed impossible. Much of the subsequent success of "Lucky Baldwin," of California, was due to the confidence engendered in himself and in those who knew him by his initial success. The idea grew that he was born under a lucky star, and that he would be lucky in all his ventures. This gave him courage to branch out, and he achieved one success after another.

Military strategists well know the momentous psychological effect of victory and defeat on the soldiers. They know that news of a crushing defeat often results in a tremendous loss of fighting

power and that, on the other hand, news of a great victory puts new life, vim, and courage even into a fagged and disheartened army. They realize that its stimulus is as effective as a large number of extra troops.

The truth of this has had splendid illustrations during the strenuous drive of the German soldiers to the gates of Paris and their subsequent defeat and retreat from the Marne. The uplift of the armies during their victories multiplied their physical endurance marvelously. They kept up better even with scant rations and with very little sleep during their successful forward movement than they did during their retreat, although refreshed by sleep and well fed. In other words, the mental influence of victory, the tonic of triumph, was tremendous.

Army surgeons say the mortality from wounds is much greater in a defeated army than in a victorious one. The emotions of hope, joy, and expectation increase the resisting power of the body and greatly reinforce physical strength and endurance. It is the defeated army that succumbs to pain, that is susceptible to disease, the ravages of typhoid, dysentery, and other epidemics. The specific germ which produces any one of these diseases is much more likely to develop in those who are depressed or discouraged, because of the body's close sympathy with the mind. The mere thought of defeat depresses and lowers the vitality.

In the great European conflict it has happened time and again that the crowned heads have taken the command from generals who have been defeated, in most instances not because they were not as competent as those who took their places, but because of the effect of their defeat upon the army. A long series of failures, even of the greatest general, will seriously demoralize the soldiers under him. They will inevitably lose confidence in a man who has been repeatedly defeated. A new general who has not been beaten, even if he is a less able man, will often have a much better influence upon the army.

Napoleon's presence in battle was equal to thousands of additional troops. It fired his army with an unconquerable enthusiasm. Kaiser Wilhelm of Germany knows his presence at the front adds a tremendous impetus to the determination of his troops to win. Many a time during the Revolutionary War, Washington's presence made all the difference between defeat and victory. The faith of the soldiers in their general fired them with a new courage and enthusiasm. They felt he was a winner.

Whether in war or in peace the psychology of success is a very powerful force in human affairs. We all know how we feel buoyed, keyed up, and how our faith in our ability increases when we succeed in an undertaking, even though it may not be a very big one. A person with comparatively small ability who has been fortunate in his efforts

to advance, who has been in the habit of winning, is able to accomplish more than the man of much greater ability who has been cowed and whose faith in himself has been weakened or undermined by many failures.

The tonic of success is a marvelous producer as well as stimulant. By the law of mental magnetism one success attracts another, and after we begin to win it is comparatively easy to keep on winning. It is easy to persist, to press on, when everything seems to be coming our way. It requires no effort to be cheerful, hopeful, and brave, to work with vim, buoyancy and abounding enthusiasm, when the tide has turned and we are going up on the crest of the success wave. The consciousness of progress, of getting on in the world, stimulates the whole nature, turns drudgery into delight, and makes the faculties give out their best.

But when we are in the atmosphere of discouragement and failure, when our environment is stifling to growth, is poverty-stricken, permeated with the suggestion of failure, when the way is so dark that we cannot see, when even hope is shut out, then it takes a man or woman of sterling qualities to persist, to keep up courage and press on to the goal. When afflictions and sorrows confront us and we see the years slip by without any improvement or better prospects it takes stout hearts to keep plodding on as though we were advancing rapidly.

These are the conditions that test our stamina, our grit and courage. What we do when defeat stares us in the face is the real touchstone of character. But the very fact that success has time and again proved the means of awakening people to the knowledge of greater ability than they ever before dreamed they possessed, ought to hearten and encourage us to keep on no matter how often we fail. If we brace ourselves and continue to push forward we will ultimately win out.

There are many stalwart, noble souls who never discover their greatest power until everything has gone against them, until they have been stripped of everything for which most people struggle.

There are numberless people in the failure ranks to-day who, if they could only regain the courage they lost when reverses came, would soon get on their feet again.

Many of us are more or less in doubt as to the amount and quality of our ability until we have demonstrated our power through achievement. The first success arouses, feeds, latent energies, calls out more resources, and the second success still more, until a man begins to see that his potential achievement is practically limitless. With each new victory his courage rises, his ambition grows, his latent potencies develop and he constantly increases his power to do greater and greater things.

The stimulating force of achievement has been

strikingly illustrated in Theodore Roosevelt's career. Every one of Roosevelt's successive advances, from his election to the New York Legislature, soon after his graduation from Harvard University, to the office of Commissioner of Police of New York City, Governor of New York State, Assistant Secretary of the Navy, Vice-President, and President of the United States, showed a visible enlargement of his ability, a decided increase in his powers. After each one of these advances he seemed to take on new force. His marvelous energy, his enthusiasm, his dead-in-earnestness, seemed to increase and carry him forward by their own momentum.

In every walk of life, in every career, the driving power of success is the same. Take, for example, the girl who thinks she has musical ability and who struggles for years against poverty and all sorts of opposition from her parents and others, who think she is laboring under a delusion, and who is on the point of giving up under discouragement when she makes a hit at some local concert. The stimulus is instantaneous. When the people applaud her, show belief in her, she takes new heart, redoubles her efforts and finally wins out. On her way to an established place in the musical world, every little victory is a new encourager that helps her onward.

It is said that Henry Ford's action in the unprecedented raising of the salaries of all employees

in his factories has worked a miracle in the ambition, the aspirations, and the enthusiasm of every one of them. Even ordinary workmen, who never before exhibited any unusual ambition or energy, have braced up tremendously under the tonic of new hope, new possibilities in their lives.

I know a publisher who for many years had struggled against ill fortune. Every enterprise he undertook failed. The man had excellent ability, but for some reason or another everything seemed to go against him. He had almost lost heart when he purchased a newspaper which was so run down that he got it for a song. He made up his mind that this should be his last venture, and he threw himself into the work of building up his paper with the boldness and energy of desperation. The result was that he succeeded. In fact, his success was so complete and so rapid that it gave him an idea of tremendous possibilities in that line. His courage rose as his funds increased. He started other publications, and to-day he owns a number of successful papers and periodicals.

It is doubtful whether there is any human being who would not become discouraged after the depressing influence of years of defeat and failure. But to be temporarily discouraged is one thing; to give up the fight is another and quite a different thing. . *No one is beaten until he lays down his arms.* The man or woman who continues to fight in spite of reverses can not be defeated.

During the Abolition movement in this country many of its enthusiastic and zealous advocates, men and women of high ideals, after working against fearful odds for a time, became discouraged and gave up. They could not stand the jeers and hisses, the abuse and denunciation, the physical violence of the pro-slavery element—in the early days so overwhelmingly preponderant. It took men of the Wendell Phillips and William Lloyd Garrison mold to stand up against the malignant thrusts of the enemy, the taunts, the coarse abuse, the rotten eggs, the danger of bodily injury, imprisonment, and the threats of the gallows. It took a Henry Ward Beecher to stand up against the pro-slavery mob in England, where sentiment among a large section was so rampant against abolition. During the early days of our Civil War it was almost as much as a man's life was worth for an anti-slavery sympathizer to express his feelings before a public audience in that country. But in Beecher the mad mob met its match. What cared one of his stamina and fiber for the derision, the hisses and threats of a turbulent angry crowd? Unflinchingly he stood before them. They could not squelch or down him. For three hours he waited in a hall packed with slavery-sympathizers, who were doing their best to silence him, to drive him off the platform. But he would not be driven off, he would not be silenced. There he stood firm and unafraid as eternal principle, until he compelled his baffled tormentors to listen.

And listen they did, until the very men who had gone to the hall threatening even bodily harm if necessary to prevent the orator from speaking applauded him before he left the platform.

Emerson tells us, "The hero is the man who is immovably centered." That man or that woman who is backed by a great motive is "immovably centered." The tonic of such a motive is greater even than the tonic of success. To fight for a great aim *is* success, the noblest of all successes. The tonic of a great motive, or the blighting, blasting effect of the lack of it, is illustrated every day, even in the most isolated communities.

Every human being is sent into the world to co-operate with the Creator in working for some great motive. Can there be a greater stimulus to endeavor than this? Can anything be more inspiring, more heartening and sustaining than the fact that one is born for a glorious purpose, to fill a grand mission in life?

The representatives of great sovereigns, ambassadors of foreign countries at Washington, feel enlarged, ennobled because of their commission. They reflect the dignity of the country and the ruler they represent. They show it in their bearing, in their air of confidence and assurance, an assurance that is backed by the power and authority and the support of a great nation. They feel enlarged, strengthened by the power they represent, just as Mr. Wilson felt an added power and dignity when elected to the presidency.

When a human being realizes that he is an ambassador of the Almighty; that he was sent here to play a special part in the drama of the race, that he was entrusted by his Sovereign with the performance of a divine service in the working out of the great plan of the universe, it adds tremendously to his self-confidences, gives him a great added force of power and dignity. The sense of a sublime mission gives definiteness, fine poise and balance to one's life. It keeps one always in tune with the Infinite.

If you would conquer in life and prove worthy of your ambassadorship, if you would realize your dignity you must hold the royal thought, you must feel the greatness of your origin, of your inheritance. This will buttress you against all failure and disappointment, give you courage and strength to fight on, even against superhuman odds, until you attain that for which you fight.

There is no more potent success tonic than the constant reminder of the larger, the greater possible self involved in every child of God. There is something in every one of us infinitely bigger, stronger, more capable than what we have yet evolved. There is a grander possibility for you than anything you have yet done. Until you have drawn out and used every atom of your greater reserves, you don't know what you are capable of. The limit of human power has not yet been reached. Man has godlike possibilities.

WILL IT PAY TO GO TO COLLEGE—IF SO WHERE?

Education is the cutting and polishing of a rough diamond.

Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities in one's nature which might otherwise remain undiscovered?

Does it pay to have one's mentality stirred by the passion for expansion, to feel the tonic of growth, the indescribable satisfaction which comes from the consciousness of perpetual enlargement?

EVERY year thousands of boys and girls are asking this question in one form or another—Shall I go to college? Does a college education pay? Can I afford it? Young people are constantly asking my advice as to how they shall answer the question. Here are two letters recently received typical of the many that come to me on the subject. They represent the two classes of boys that go to college: the one whose parents pay his way through, and the one who must work and pay his own way as he goes.

The first of these is from a New York boy. He writes:

"My parents want me to go to college, but I

want to get a job and go into business just as soon as I graduate from high school. I don't see what good a college education is going to be to me, as I am expecting to become a business man and not a lawyer, or a doctor, or anything of that sort. My folks asked me to write to you about this matter."

The other is from a country boy, who says:

"I am a farmer's son, but I want to become a lawyer. I am healthy and strong, but my folks can not afford to send me through college. I have read lots of stories about boys who have worked their way through college, but my folks think that most of these stories are yarns, and they think it would be almost impossible for a fellow like me to work his way. I wish you would tell me just what you think about this matter."

Having started life as a poor boy, and worked my way through school and college, and having had a lot of all kinds of experience since my graduation, from a personal viewpoint, I have no hesitation in saying, that, provided a boy or girl is determined to get the most possible out of it, nothing else in life will pay better than a college education. even though it must be obtained by sacrifice and great effort.

But the question whether every boy and girl should go to college can not be answered so readily.

Thousands in the graduating classes of our high schools and fitting schools are now wrestling with this great life-question, whether or not they shall

continue their education in a college or university. All sorts of opinions prevail regarding this problem of higher education, consequently, various kinds of advice will be given to those seeking it, according to the different viewpoints of the advisers. You will find some who will talk scornfully about "college-bred failures" and "book-learned fools." Others will speak boastfully of the successful men whose only course of study has been in the University of Hard Knocks.

On the other hand, you will find those who exaggerate the value and importance of a college education. For instance, some will claim that no one can have a thorough appreciation of life's values unless he spends four years or more in some college or university. Others will quote statistics to show that the college-bred man has superior chances for success.

It is well, therefore, to weigh this question carefully and look at it from all sides, neither minimizing nor exaggerating its importance.

Let it be clearly understood then, at the start, that it is a fact that some men actually have been injured by their college course. They have been turned out of college mere impractical theorists. Their book learning has been a hindrance rather than a help in the competitive struggle for existence.

On the other side, it is also a fact that there are tens of thousands even of successful men who

bemoan their lack of a college education. Everywhere you will meet these men who, in their youth, for one reason or another, thought it impossible to go through college, and have felt the handicap of a poor education throughout their lives.

Lincoln was a self-educated man, but he regretted all his life that he never had had an opportunity to go to college. He felt the lack of the broader culture a college course would have given him. When on his way to Washington before his first inauguration, Rutgers College was pointed out to him as they passed it, and he exclaimed: "Ah! that is what I have always regretted,—the want of a college education. Those who have it should thank God for it."

Bishop John H. Vincent, founder of Chautauqua, speaking of his lack of a college education, said: "It has been my thorn in the flesh, and I feel the sting of it in the society of college men. By voice, by pen, by example in the ordering of my own son's education, and by the Chautauqua Service, I have for years devoted my energies to the cause of higher education."

Mr. Chauncey Depew says: "It has been my fortune for a great many years as attorney, as counsel, as business associate in many enterprises, to become intimately acquainted with hundreds of men who, without any equipment or education, have accumulated millions of dollars. I have not met one of them who did not lament either the neglect of his

parents or of his own poor opportunities that failed to give him the equipment. I never met one of them who did not feel, in the presence of cultured people, a certain sense of mortification which no money could pay for. I have never met one of them who was not prepared to sacrifice his whole fortune that his boy should never feel that mortification."

In the greed for gain, many a boy has been taken from school and put into a store or office when he had scarcely acquired the rudiments of an education, seriously imperiling his chances of becoming a full man.

I was recently talking with a business man who is in the midst of the great activities of a large city, who dresses well, and lives well, but who, every time he opens his mouth, condemns himself, betrays his shocking ignorance of almost everything outside of his own little specialty. His information is so limited, even on current topics, that it is painful to try to carry on a conversation with him. It does not seem possible that a man could do business in a big city and be so ignorant of everything outside of his own narrow groove.

In considering the question of a college education, remember that, however successful you may be in a material way, however much money you may accumulate, your greatest wealth, your only real wealth, you will always carry with you. It is not in property, not in lands or estates, not in

houses, furniture or clothes; it is inside of your own skin. Here is your greatest wealth, your most precious possession.

Some time ago some one in South Africa found a diamond weighing an ounce and three-quarters. Ground and polished, this diamond is said to be worth several million dollars. But what would it be worth in the rough? Suppose it never could have been cut, or that the owner insisted upon grinding only one or two little facets, just enough to let in sufficient light to reveal the quality of the stone, but not enough to bring out its great wealth of beauty, its riches of brilliancy, would any one pay that enormous amount of money for it? Would any one care to own that stone?

Education is the cutting and polishing of a rough diamond. Your education is grinding the facets of your mind, letting in more light, bringing out more precious values, and the further you go in this process, the broader your education, the greater the values you will bring out.

Whether or not a college education pays in the larger sense depends upon the ambition of the inquirer. Do you want to be just as much of a man as possible, or do you want merely to get as much money as you can?

If you desire an education simply to increase your capacity to grasp, seize, and hold material things; to get a little more away from competitors by your long-headed methods, your ability

to scheme ways and means of piling up more dollars, then I do not advise you to go to college, because an educated scoundrel is the worst sort of a scoundrel. But if you want to be of real help to your generation; if your ambition is to be just as much of a man as possible, to be larger and truer and nobler; if you wish to make the most of the material the Creator has given you, then, by all means get all the knowledge you can transmute into real power.

The purpose of an education is twofold—to train for life making as well as for living making. While its highest aim is to enable one to make more of his life, to live the abundant life of the spirit, a college training is also calculated to fit a youth for the practical and vital work of making a living.

As the athlete trains his muscles in order to make them act more quickly and accurately, and to respond automatically to the will, so a four years' college course trains the mental muscles, disciplines the intellect, quickens the reasoning power, sharpens and intensifies all the faculties, and makes them responsive to the will.

The late Timothy Dwight, the greatest president Yale has had, said: "The distinctive work of a college is to develop thought-power. It receives its pupil just as his mind is opening toward maturity,—just as he is beginning to emerge from boyhood into manhood and is becoming, after a

manner and measure unknown before, conscious of himself as a thinking man. The four college years carry him forward very rapidly in his progress in this regard. The possibilities of mental discipline are very large. The result to be realized is of very great significance. The youth is to be made a thinking man. He is to be made, according to his years, a wide-thinking man, with his intellectual powers disciplined for the efforts awaiting them. He is to be fitted to turn the working of his powers easily and successfully whithersoever they may be called to turn. Mind-building is the college business, and the aim the college has in view is to send forth the young man at the end of his course, with his mind built,—not, indeed, in the sense that there will be no change or development afterward, in all the years which follow, but in the sense of complete readiness for the beginning of the educated life of manhood. The education of the college is the building process."

"There is no doubt," said Dr. Francis L. Patton, "that college training prepares a man for the big things of life better than any home training or plain business experience, all other things being equal. It gives him a broader view and enables him to see the inter-relation of things,—to understand that nothing stands by itself."

The educated man knows better how to focus his ability than the uneducated man. He is trained to concentrate; his mind is disciplined by being held

strictly and persistently upon the problem in hand until it is solved.

Some one has well said that the mental capacity of an earnest college graduate is like the power of steam or electricity, which is not applicable to running some kind of engine merely, but to any mechanical appliance. "The untrained man makes one think of Niagara going to waste, or only half utilized; or of a team of horses laboring through mud and mire when they might haul tons on a smooth road."

Every one admits that one's mental power is favored by larger schooling. Whether or not the methods of higher education are peculiarly adapted to every individual case, they are being constantly adapted to the average man; and they will pay him well for the investment of the time and labor necessary to utilize them.

"Perhaps the most valuable result of all education," said Huxley, "is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned, and, however early a man's training begins, it is probably the last lesson he learns thoroughly." Conformity to order, courage and decision of character, and the formation of habits of industry, regularity, punctuality, thoroughness, persistency, patience, self-denial, intelligence in citizenship, and a wholesome self-respect are characteristic of mind-training for power.

Young people often ask, "Will it pay to go to college if one is going to be a merchant, a druggist, a farmer, etc.?"

Here are some pertinent answers to that question:

Harvey E. Fiske, the banker, in an article on "The Value of a College Education to a Business Man," says:

"If a boy intends to become something more than an under-clerk or a small tradesman, he will need the best preliminary education that his parents can afford to give him.

"In the early stages of his career in business, a young man will not appreciate what he has missed by not going to college. Assuming that he entered an office or a store at seventeen, and that his friend entered college at the same age, he will feel at twenty-one greatly the superior of his friend in business ability. But five or ten years later, the one who had the college training will probably be found to be working more easily, with greater confidence, and with exactly as much success as the friend who had four years the start,—if not greater. A college education will strengthen all your faculties, and, rightly used, will be a blessing all through life."

Some time ago President Hadley, of Yale, said, "There is, at present, an unusual call for college-bred men in the various trades and professions,—a demand so great that we are hardly able to meet

it. This is a thing which always happens in years of commercial expansion. If we compare the times of prosperity with those of depression, we find that the variation in the value of invested capital is greater than the variation in the value of current product. A college-bred man has invested anywhere from two thousand to ten thousand dollars in himself. The value of that investment follows nearly the same laws as the value of a steamboat or a furnace. When there is an exceptional demand for service, he is the one who feels its benefits most fully. When there is no special demand, and when everybody is striving simply to pay current expenses, he finds it impossible to make interest on the investment unless possessed of special qualifications as a man.

"I think the increase of college-bred men in business and politics will go hand in hand with an increase in the standard of public service and public life. I suspect that it should be regarded as a result of political improvement, rather than as its cause. The existence of new administrative problems at home and abroad is likely to increase the need for men of broad views and thorough training. This must have its effect on the education of our public officials in the next generation."

President Schurman, of Cornell, said: "It is true that there is an increasing and, just now, an unusual demand for college-bred men in all walks of life. The prescribed preliminaries to legal and

medical education are, step by step, approaching graduation from college, and have reached it, in some instances, while these professional courses themselves have been extended and deepened, till they are now nearly or quite on a par with the old liberal training with which they are co-ordinated in the modern university. As to engineers,—fifteen years ago, the manufacturers of machinery had to be coaxed to take those pioneers, the Cornell men, into their shops, and give them a chance. But where one went, many followed. Last spring, when the class came to graduation, every student in this branch was eagerly bid for two or three times over. One great electrical firm alone asked to be given the entire class. There is observable, too, a gradual increase in the call for college-bred teachers in the public schools, and this demand will grow by what it feeds upon.

"All this is but a sign and symbol of an increasing complexity and organization in our civilization. Rough-and-ready methods are going out, and the untrained handy-man with them. In all directions as expanding American commerce comes into competition with those of Europe, it is daily more obvious that the higher skill and intelligence, making the closest use of its resources, will win. Nowadays, to do the work of the world as the world will have it done, and will pay for having it done, requires that a man be trained to the exactitude of scientific methods, and that he be given the wide

mental outlook and the special training which he can acquire in the university, and nowhere else."

When Mr. Richard T. Crane, the multi-millionaire elevator builder, of Chicago, set out a few years ago to prove that colleges and universities were a curse to the country, and had better be burned down, he only succeeded in proving, at least to the unprejudiced mind, the reverse.

Among the statements in Mr. Crane's book, made by different business men, that of Mr. Albert A. Sprague, president of The Sprague, Warner Company, a large wholesale house of Chicago, is significant.

"I think," said Mr. Sprague, "a college education is neither a drawback nor an advantage in a commercial life except in the greater resources it gives to a man. A man's success depends more upon himself than upon his education."

In other words, *all of the real education you obtain increases your resources, your capacity for service and enjoyment.* Therefore, it makes little difference where or how you get your education, the more you have of it, the broader and better man you are likely to become.

It is noticeable that the majority of the business men who expressed their views to Mr. Crane were in favor of a college education, even though, like Mr. Sprague, few of them gave any substantial facts to prove that a college education pays for a commercial career.

While it is true that only a comparatively small percentage of the leading business men in the country are college-bred men, it is very significant of the trend of our times that the percentage is steadily growing greater each year, indicating that more men are preparing themselves for a commercial career by a course in college. Likewise, it should be noted that the colleges are doing their part to meet this situation by introducing more and more practical, commercial subjects into their curriculum.

Knowledge is one of the secret keys which unlock the hidden mysteries of a successful life. You should therefore get the best and most complete education that it is possible for you to obtain.

Our civilization is becoming so complicated that a really dull, narrow, ignorant man stands a very poor chance compared with a broad, liberally educated, many-sided man. There never was a time in the history of the world when a liberal education counted for so much.

It does not matter what you intend to do in life, whether you are to be a shoemaker, a congressman, a business man or a farmer, the man that God folded up in you should be unfolded.

Because a man chooses the profession of farming, for example, should he be shut out from the riches of science, letters, and art? Is he not first of all a man and a citizen, and as such should not the largest possible culture be his? Must he talk only of cattle, plowing, and reaping?

Does it mean nothing to a farmer to uncover the mysteries of growth, to know the magical combinations of the chemistry of the soil, to be familiar with Nature's methods of developing crops? Is it worth nothing to him to be able to see the glory in the grass, and to read the handwriting of the Creator in the rocks? Is it worth nothing to him to be able, like Agassiz, to interest himself for hours with a grain of sand, because it contains the very mysteries of God Himself,—to be able to read sermons in stones, books in running brooks, and God in everything? Is it worth nothing to a farmer to be able to know the composition of the rainbow, the secret of the æsthetical works of God,—to realize that the best part of the farm—the landscape,—is not contained in the title deed? Is it worth nothing to him to be able to analyze the wild flowers in his meadows, to interpret the song of the lark and the habits of the nightingale?

A liberal education, even for a farmer, often makes all the difference between the delights of Paradise and the monotony of drudgery. And is it not true, also, that a liberal education enables many a farmer to get a better living from a tenth part of the soil, and to get it much easier than can a man who is ignorant of its chemistry and its possibilities?

As a rule, too, it has been the boys who have been to college and gained a liberal education who have mixed brains with the soil,—who have

developed marvelous possibilities of agriculture by their knowledge of chemistry and botany, by their ability to study the effects of climatic conditions upon crops. It is the educated men who have brought fruits and vegetables and cereals to greater perfection by their superior knowledge, and lifted agriculture from mere drudgery to a profession.

There is no honest calling so humble that it may not be raised a thousandfold by unfolding one's natural faculties. For example, how much more a machinist sees in the piece of iron or steel he works upon than does a man who knows nothing of its chemistry, composition, or possibilities. His educated mind sees possibilities in the molecules of the bar; he knows of their motion, while the other man sees only a dead mass which, he thinks, would not interest anyone. The former understands the laws of force, attraction, repulsion, adhesion, and cohesion; the properties of the molecules in various metals are to him sources of entertainment and pleasure, while the other man understands nothing of the chemical ingredients or natural philosophy of the bar, and stares at it blankly, without interest.

What is true of the farmer and the machinist is true of every man and every woman in every occupation and profession.

Says Herbert Spencer: "To prepare us for complete living is the function which education has to discharge." If a liberal education did nothing else

but to take the drudgery out of life, by helping us to see glory in toil, and only enabled us to be artists instead of artisans,—to attain superiority instead of having to be satisfied with mediocrity, to see the uncommon in the common,—it would pay us handsomely to secure it.

If the college never did anything else but to show youth that there is something better in life than mere money-making and the pursuit of a sordid aim,—something better than the mad rush for the almighty dollar,—it would justify its existence a thousand times over.

Many a youth has entered college whose absorbing ambition was to amass a fortune; but, as his mental horizon has broadened, and his powers have expanded, he has felt a new aspiration develop within him,—a desire to make the most of himself, a longing to help humanity, to lift the burden from the oppressed; or else he has developed a literary taste undreamed of before and longs to add something to the treasury of the mind.

The history of the college as a turning-point in careers would, if truly written, read like a romance. Many a low, sordid aim has gradually given way to a nobler and loftier ambition, until the mere money-making pursuit, which seemed all-important at the time of entering college, is considered worthless; and, instead of possible money-making millionaires, many college graduates have become

millionaires of character, of helpfulness, of noble deeds.

A college course, if faithfully pursued, helps a youth to realize his possibilities. It develops faculties which he never dreamed he possessed when he entered college, for the simple reason that his previous training had not called these faculties into activity.

Some of our greatest judges, brightest lawyers, best physicians, and most eminent writers started for college without the slightest idea of possessing any special ability in the lines in which they have since become famous.

"Four years of college," said President Faunce, of Brown University, "will treble the value of the forty years that may follow, treble the man's enjoyment and his service to the state."

Dr. Martin G. Brumbaugh says: "No sacrifice is too costly that will give the young man or woman of to-day a complete college training. The keenest regret of any life is that it did not receive thorough equipment for service. The keenest joy of any life is that it is adequately equipped to grow with the expanding conditions of its mature years."

Surely Dr. Brumbaugh is right, for an education not alone fits one for living getting, but for life and living. Merely because one does not intend to enter one of the learned professions is no reason why whole continents of possibilities, great wells

of potentialities, should remain in him undiscovered, undeveloped.

What are the things we value most in life? Is the highest expression of a man's existence the money or the mere material things he brings to the home; or is it the manhood, the broad, liberal culture, the fine sentiments, the magnanimity and tolerance that come from a broad, deep, intellectual training?

Ah, to have one's passion for expansion, for growth satisfied, to be drawn out of the rut of ignorance, and to be put into communion with the great minds of literature, art, and science of all times, to come into intimate contact with truth and nature, and feel the divine touch of science, to be able to quench one's thirst at the fountain of perpetual youth,—this is to get a glimpse of the real joys of living!

Can any one conceive of greater possessions than an intellect well stored and disciplined, than a broad, deep, full-orbed soul?

Is there anything else that will pay such grand dividends as self-investment in a liberal education, in culture, in manly and womanly growth?

Is a man or a woman raised to the highest power by a liberal education of less value to a neighborhood than those who perform only the barest routine of their vocations, and who regard living getting as drudgery?

Is an education worth nothing to a girl who is to

spend her life in a small village or as a farmer's wife? Is it worth nothing to her children and her home to bring to them the widest and the deepest possible training and culture? Can the personal value of father or mother be multiplied a thousandfold without its being of untold advantage to the home and the community?

Do you think your children will appreciate the mere dollars you bring to them as much as your larger growth, your expanded mind, your comradeship with them in thought, reading, and conversation?

What adds wealth to a community? Not palatial houses or broad acres, but cultivated, helpful lives, educated men and women. Here is wealth, indeed, which makes mere money wealth ridiculous.

Many a broadly cultivated man or woman who is not worth a thousand dollars makes a community infinitely richer and a place more desirable to live in than a dozen millionaires who only represent vulgar prosperity.

Money is not the measure of the highest values. To the open, progressive mind, there can be no question of choice between money and education.

A half-developed, ignorant human being is no more a man than discord is music. A person with only a fraction of his possibilities developed is only a fraction of a man.

Development is the great law of creation. We

have no right to bury our talents. It is a duty written deep in our natures,—yea, inscribed on every fiber of our being,—to unfold them, to develop our faculties to the utmost, no matter what vocation we may follow.

Nothing else will stand in such good stead, nothing else will aid so much in the great battle of life as to start on one's career with a trained brain, a well-disciplined mind, a well-balanced soul, a well-equipped mentality. Then you are a power wherever you go. You do not have to show people your bank account or give them an inventory of your property. They see your wealth in your personality. They see power in your character. They read the inventory of your real riches in your eye. They feel your power in your presence. You carry the evidence of victory in your very step and in your masterful bearing. You radiate force, conviction, confidence, from every pore. This is to have a really practical education, a power which no bank account can give, which the possession of no amount of property can convey.

This chapter would not be complete without touching on the two practical and very important questions—What college shall I select? and Can I work my way through college?

In regard to the first: the problem of choosing a college or a university out of the hundreds scattered all over the United States is not an easy one. Shall it be a city college or a country college, or a

college near a city? Great men have been graduated from small colleges, and small men from great colleges.

While this must be largely a matter of personal taste and preference, it is well to know some of the advantages and disadvantages of city and country colleges and universities.

Country colleges are exempt from many of the temptations of city life, and are often more healthful. There are advantages in coming into personal contact with, and under the personal influence of, professors and instructors in small country colleges which are unattainable in large colleges and universities. The class acquaintances and social relations in smaller colleges are often pleasanter; friendships formed are more valuable, influential, and lasting. The dormitory system in country colleges brings students together in closer and more friendly relations.

On the other hand, city colleges and universities have many advantages over those in the country, especially for a boy brought up in the country. Their great corps of professors of national reputation, their traditions, reaching back, in some cases, hundreds of years, their broad culture and social advantages, furnish incentives and examples which are invaluable.

As a rule, a student in a city college has a larger freedom in selecting a place of worship, and a wider range in his choice of recreations. The per-

sonal liberty is less in smaller colleges. Of course, this greater freedom brings greater responsibiity, which is sometimes dangerous for young students and those who have not learned to exercise self-control. On the other hand, the self-reliance and independence of character developed from the greater freedom, where students are thrown upon their own resources, is a great advantage. Again, this habit of class self-supervision which is engendered by being thrown upon one's own resources is often of infinite advantage. Self-reliance and independence of character are developed much earlier in life than where students have less freedom and are under constant supervision.

The opportunities for self-culture, for attending lectures and putting one's self under the refining influences of a great city are to be carefully considered. To have access to libraries, reading rooms, museums; to be brought face to face with beautiful works of art and architecture; to feel the influence from contact with the great achievements of mankind, are things which have much to do in shaping the future life. Many of these advantages of a city can be enjoyed during one's recreation, and are so much added to a college course.

To counterbalance these good influences are the temptations and danger of falling into evil habits, which ruin so many students. For a student with a strong will power and comparatively well-devel-

oped character, however, the fulness of city life, the inspiration which comes from seeing and knowing great men and women, are of inestimable value. Perhaps the greatest charms, however, of purely class and college fellowship are found in the smaller colleges.

The second question: "Can I work my way through college?" can be answered more definitely than the first. I unhesitatingly answer, Yes, you can, not only because I did it myself, but because I have known hundreds of other college graduates who earned their entire expenses while going through college.

A youth must, to be sure, possess pluck and determination, and must be prepared to endure some hardships and to forego some of the less important pleasures of college life, if he intends to work his way. Yet, there is no question but that any boy of average ability who has health and stamina can earn all of his expenses as he goes through college.

If one sets out to earn his way through college, he will gain much if he can do most of his earning in vacation rather than in term time. The student who spends a large part of his time in working to pay his way loses a great deal of what is best in a college course. He does not have time for social gatherings, for debating clubs, for fraternity rhetoricals and mock trials. He loses the education which comes from the playground, that not only

develops the body, but also brings health, vigor, and freedom to the mind. There is no exercise in the world so good as the vigorous, outdoor recreations of students. There is an abandonment which calls out the best in one, makes him spontaneous and enthusiastic. The mind as well as the body is always on the alert for a quick retort, the happy reply, the joke, the bit of humor—all of these things are great powers in self-development.

It should also be noted that the larger universities naturally afford more opportunities for working students. For instance, of the five thousand students connected with Harvard University, more than five hundred are almost or entirely dependent upon their own resources and they are in no sense a poverty-stricken lot. From $700 to $1,000 a year is by no means an exceptional earning for students who have a capacity for newspaper work or tutoring. There are some men of special abilities who make far more.

Senator Albert J. Beveridge entered college with a capital no larger than $50.00, borrowed from a friend. He served as a steward of a college club, and added to his original fund of fifty dollars by taking the freshman essay prize of twenty-five dollars. When summer came, he returned to work in the harvest fields and broke the wheat-cutting records of the country. He carried his books with him morning, noon, and night, and studied persistently. When he returned to college he began

to be recognized as an exceptional man. He had shaped his course and worked to it.

At least a thousand of the students in Columbia University each year earn either all or part of their expenses. Possibly Columbia has more self-supporting students than any other of the great universities, o wing to its location in New York, where there are so many opportunities for employment.

David Starr Jordan, President of Stanford University, paid his way at Cornell University by waiting on table, tutoring, taking care of lawns, and in all sorts of ways. He says a young man is not worth education who cannot work through college that way.

Jacob Gould Schurman, of Cornell, is another college president who worked his way through college.

A great many youths have paid their way through Boston University by doing all sorts of work, such as canvassing, working as brakemen on trains in summer, tutoring, teaching in night schools, working in offices, and by keeping books in the evening for various firms, waiting on table in summer hotels, working on farms, etc. Many girls, also, have worked their way through the various departments with scarcely any assistance. When I was at the university, there was a poor colored boy working his way without assistance through the law school. So poor was he that he

could not afford a room, and he slept on the benches in the law library.

A representative American college president recently said: "I regard it as, on the whole, a distinct advantage that a student should have to pay his way in part as a condition of obtaining a college education. It gives a reality and vigor to one's work which is less likely to be obtained by those who are carried through colleges. I do not regard it, however, as desirable that one should have to work his way entirely, as the tax upon strength and time is likely to be such as to interfere with scholarship and to undermine health."

This last is a very important point, which needs to be emphasized. Health is your biggest asset in life. If you ruin that by skimping on food and necessary rest and recreation, not all the education or all the money in the world can compensate you for your loss. Common sense and ordinary intelligence should save one from any such folly. Health must always come first. Any sort of education worthy of the name means a sound mind in a sound body.

The average boy of to-day who wishes to obtain a liberal education has a better chance by a hundredfold than had Daniel Webster or James A. Garfield. There is scarcely one in good health who reads these lines but can be assured that if he will he may. Here, as elsewhere, the will can usually make the way, and never before were there so

many avenues of resource open to the strong will, the inflexible purpose, as there are to-day,—at this hour and at this moment.

Circumstances have rarely favored great men. A lowly beginning is no bar to a great career. The boy who works his way through college may have in some respects a hard time of it, but he will learn how to work his way in life, and will often take higher rank in school and in after life than his classmate who is the son of a millionaire. It is the son and daughter of the farmer, the mechanic, and the operative, the great average class of our country, whose funds are small and whose opportunities compared with those of the sons and daughters of wealth are few, that the republic will most depend upon in the future for good citizenship and brains.

BREVITY AND DIRECTNESS

"Brevity is the soul of wit."
"Boil it down."
"Directness is characteristic of successful men."

THE late General Kitchener, silent, stern, immovable, a hero of many hard-won battles, was a sphinx-like type of concentrated power of directness. He formed his plans unaided, and executed them with the precision and force of a huge engine. His chief of staff was the only one who knew anything of his intended movements when he started one day on an important expedition during the Boer war. He simply ordered a locomotive, a guard van, and a carload of "Tommies." Orders were given to clear the track. Everything had to stand aside for him. No warning was allowed to be telegraphed ahead. He arrived on the spot without previous notice, and no general in the army knew when or where he might appear. Another incident of his South African campaign is strikingly characteristic of the man. About six o'clock, one morning, he paid an unheralded visit to the Mount Nelson Hotel, Cape

Town, scanned the register, and found there the names of officers who should have been on duty. Without a word to any one, he went personally to the rooms of the offenders, and left the following notice: "A special train leaves for the front at 10.00 A. M.; the troopship leaves at 4.00 P. M. for England; you have your choice, sir." He would listen to no excuses, no parleying, no apologizing; that was his ultimatum, and every officer knew what he meant.

He wielded an absolute power over those under him, because of his positiveness, his self-possession, his consciousness of being equal to any emergency, whatever it might be. Everything about him was indicative of strength, largeness, and breadth of make-up. Free from petty vanity or any desire for praise or flattery, he had a frank contempt for all social distinctions and frivolities. His personality had all the impressiveness of some great natural force, working out its purpose, silently, effectively, and with the certainty of doom.

Like that other forceful character, the late J. Pierpont Morgan, General Kitchener possessed in an eminent degree those qualities of self-confidence, decision, concentration, promptness, firmness, and ability to grasp situations which every one who would be successful must cultivate, the measure of one's success being proportioned to the degree to which he develops these indispensable qualities.

One of the greatest helps to success in any walk

in life is to learn to think concisely, to act promptly, and to express one's self briefly.

"Be brief," Cyrus W. Field once advised a friend. "Time is very valuable. Punctuality, honesty and brevity are the watchwords of life. Never write a long letter. A business man has not time to read it. If you have anything to say, be brief. There is no business so important that it can't be told on one sheet of paper. Years ago, when I was laying the Atlantic cable, I had occasion to send a very important letter to England. I knew it would have to be read by the Prime Minister and by the Queen. I wrote out what I had to say; it covered several sheets of paper; then I went over it twenty times, eliminating words here and there, making sentences briefer, until finally I got all I had to say on one sheet of paper. Then I mailed it. In due time I received the answer. It was a satisfactory one, too; but do you think I would have fared so well if my letter had covered half a dozen sheets? No, indeed. Brevity is a rare gift."

It is a good drill, in business correspondence, to imagine that you are writing a cablegram where every word costs twenty-five cents, and to try to express the greatest amount of thought in the fewest words. After you have written a letter or an essay as concisely as you think possible, go over it again and erase every superfluous word, recasting the sentences. By studying brevity of expression,

one will soon overcome the slipshod habit of spreading over a page many sentences containing only a straggling, illogical thought. Such practise will also greatly improve the quality of one's thinking. Brevity should also be applied to conversation, effort being made to see how few words can be made to express the greatest idea.

The ever-living authors have expressed their thoughts in transparent language. They have stripped the expression of their ideas of verbiage, of all superfluity. They have chosen words which exactly fit the thought. They have left no traces of anything perishable which time can corrode or affect, and so they live always. What power will time ever have to erase a single sentence from Lincoln's immortal speech at Gettysburg, Longfellow's "Psalm of Life," or Shakespeare's divine creations? How many centuries and ages, think you, would obliterate Christ's story of the lilies of the field, or the Sermon on the Mount, or Gray's "Elegy"?

There are thousands of books, dust-covered and unread on the library shelves, which would have been good sellers if one-half or three-fourths of the words were cut out, which could be done in many cases without the loss of thought.

A. T. Stewart regarded his time as his capital. No one was admitted to his private office until he had stated his business to a sentinel at an outer door, and then to another near the office. If the

visitor pleaded private business, the sentinel would say, "Mr. Stewart has no private business." When admittance was gained, one had to be brief. The business of Stewart's establishment was dispatched with a system and promptitude which surprised rival merchants. There was no dawdling or dallying or fooling, but "business" was the watchword from morning until night. He refused to be drawn into friendly conversation during business hours. He had not a moment to waste.

Many a youth has failed to get a situation because he talked too much when making his application. Most business men have no time to waste, and they appreciate brevity. Brevity of expression always makes a favorable impression upon a good business man.

When you have occasion to call on a man during business hours, stick closely to the matter under discussion, and use as few words as possible, and get away as quickly as you can. Every moment of his working hours is valuable, and he has no time for useless conversation.

If there is anything that exasperates a business man, it is to try to do business with men who never get anywhere, who never come to the point, who "beat about the bush" with long introductions and meaningless verbiage. Like a dog which turns around a half dozen times and then lies down where he was in the first place, they tire one out with useless explanations, introductions, and apol-

ogies, and talk about all sorts of things but the business of the moment.

There are some men you never can bring to the point. They will wander all around it, over it and under it, always evading and avoiding, but never quite touching the marrow. Their minds work by indirection; their mental processes are not exact. They are like children in the play called "Poison," —they try to avoid touching the designated object. It seems unaccountable that people will take so much trouble apparently to avoid coming to the point.

When boys and young men ask my opinion about their ability to succeed in business, I try to find out whether they have this power of directness, of coming to the point clearly, squarely, and forcibly without indirection, without parleying, without useless words. If they lack this quality, apparently there is little chance of their succeeding in a large way, for this is characteristic of men of affairs who achieve great things. The indirect man is always working to disadvantage. He labors hard, but never gets anywhere. It is the direct man who strikes sledge-hammer blows, and the man who can penetrate the very marrow of a subject at every stroke, and get the meat out of a proposition, who does things. They know what they want, and are never on the fence. They do not waste their time shilly-shallying, seeking advice, balancing opinions, or splitting hairs. They decide upon a course of

action, and then pursue it without hesitation or wavering.

How often we see some one rise in a meeting or public gathering and inform the audience that he "has just a word to say," and then spend half an hour saying it! Brevity is one of the rarest attainments. It indicates a close, compact, and balanced mind. Very few people ever learn how to concentrate their minds and condense their thoughts. They ramble along aimlessly in their talk, using, perhaps, ten times the words that are necessary to express their thought had they the power to condense their ideas into the fewest possible words.

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly to the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and, as soon as he finishes, —stops.

The quality of directness is characteristic of all men of great executive ability, because they value time too much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader or manager of all large enterprises.

Many a man has gone down to failure because he lacked ability to arrive quickly and effectively at a conclusion. While he was deliberating and

balancing and "beating about the bush," the opportunity to save himself passed and the crisis ruined him.

Indirectness has ruined many a rising lawyer. The justices of the Supreme Court of the United States say that it is one of the most difficult things with which they have to contend. Young lawyers, too much impressed with the importance of a supreme court appearance, give long introductions, spin out oratory, explain self-evident points, and send forth *copias verborum* until they weary the court and hurt their own cases. It is not oratorical display, not verbiage, not well-rounded periods, but direct, clean-cut English, that judges want—facts, clearly, briefly, and decisively stated.

It does not matter how much ability, education, influence, or cleverness you may have, if you lack the art of coming to the point quickly and decisively, of focusing yourself immediately, you can never be very successful.

We know many young men who were graduated with honors from college, and who have always impressed us as youths of great possibilities and great promise; yet, somehow, they never focus, they never get anywhere; they are always about to do something; they are usually just going to come to the point, but fall a little short of it. Men who are well bred, well educated, and superbly equipped, have often disappointed their relatives, their friends, and themselves, simply because they

lacked directness or the faculty of focusing their ability upon one point until they burned a hole in it.

Indirect people flash all their powder in the pan, and never fire the charge or start the ball.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it concisely, with the fewest words, outlines his position briefly and stands or falls by it, and does not bore him by telling of the great things he has accomplished or of what he can do.

Conciseness and clearness of expression are valuable acquisitions and always create a good impression.

When a person is long on words and short on ideas, we know that he either lacks brain power or he has become a victim of prolixity; he has formed the vicious habit of chattering without thinking.

This habit of loose-jointed, slovenly speech is largely due to the fact that children are not taught to think, but to jabber. Thought should precede the language, but the majority of people begin to talk before they think, and then they stammer and repeat themselves and jumble their conversation all up.

Direct, wise, clean-cut language indicates a clear brain, a brain that has been trained to think. Slipshod, loose-jointed, slovenly language indicates a lack of logical training.

At General Grant's war councils, his generals would spend a great deal of time in discussing situations, the probabilities of the success or failure of the proposed move upon the enemy; but General Grant would walk back and forth in his tent with his arms behind him, smoking his cigar, seldom opening his mouth or making a suggestion. He would simply smoke and think, and when the other generals were talking he would often draw a paper from his pocket and give it to them with these words: "Gentlemen, to-morrow morning you will proceed at daylight to carry out these orders."

An excess of any virtue may transform it into a vice. We all know that this condensing idea can be carried too far, to such a ridiculous extent that its very purpose is defeated. We can condense our schooling, our preparation for life and spoil our careers; we can scimp on our work, hurry up on a task that requires the utmost carefulness and precision, and ruin it; we can injure our health by bolting our food, by not exercising properly, by not taking a vacation, because we must save time. In a thousand and one ways we can condense and hurry to our great injury, as we Americans in too many instances do, but the examples of condensation and brevity in business cited illustrate the tendency of this efficiency age. This is an age of brevity and directness. Except in European diplomacy people go directly to the point, without circumlocution or ambiguity. All roundaboutness, all

indirection, all redundancy, all unnecessary verbiage is being cut out of our literature just as all unnecessary motions, all unnecessary processes are being cut out of business. Efficiency, at the smallest outlay of time and energy, is the general aim. All complicated methods are being reduced to their utmost simplicity. The route to every goal wherever possible is being shortened. Railroads are expending millions of dollars in shortening curves, tunneling mountains, and under rivers in great cities in order to save a few minutes' precious time.

People will no longer tolerate the old-time round-about methods of traveling, of doing business. Brevity is the word everywhere.

WHAT OTHER PEOPLE THINK OF YOU AND YOUR CAREER

We stamp our own value upon ourselves and cannot expect to pass for more.

The very reputation of being strong-willed, plucky, indefatigable is of priceless value. It cows enemies and dispels opposition to our undertakings.

WHEN some one asked General Lew Wallace what inspired him to write "Ben Hur," his answer was, "The desire to stand well in the opinion of my contemporaries."

One of the governors of Minnesota said his ambition was "to make good in the town where I was born, and make good for myself and the folks."

Was there ever a grander ambition, a nobler motive, than the desire to carry weight in one's own community, to stand well with the people in one's own town or to have the esteem of the men and women of one's own times?

A gentleman inquiring of a lady about a strange man, asked if he had a local or a national reputation. "National only," she replied.

A great many men stand well with people who

do not know them intimately. It takes a pretty good man to stand well in his own neighborhood, in the estimation of people who know him best. It is the local reputation that counts. It is comparatively easy to get a good reputation with those who do not come in contact with us. If you can have only one kind of a reputation, take the local every time.

Every business man knows how careful he must be to avoid any report affecting his credit; and yet these same men who are so careful and jealous of their financial standing may be very careless and indifferent regarding anything which affects their moral reputation, their personal character.

Most youths do not appreciate how much their future depends on what other people think of them. They do not realize that it may take many years to change a bad impression to a good one, even after the youth has completely changed his course of life for the better. The picture of the bad boy persists many years after the good one has taken his place.

I have often heard young girls say they did not care what gossipers said about them as long as they were conscious themselves of not doing wrong. But how many a girl's future has been blasted by carelessness, indiscretion, by creating a wrong impression regarding herself, which she could not live down! How many a girl has thus lost the opportunity to get a good home of her own!

A little scandal, even though based on appearances only, has ruined the happiness of many an innocent person. No young girl can afford to be indifferent to what other people think of her.

A young lady with whom I am acquainted is forever doing some imprudent thing, taking foolish chances with her reputation without meaning to, putting herself into a position to be criticized. The result is, with all her brilliancy and beauty, and her many admirable qualities, she does not have that high regard of those who know her that she really deserves.

Many young people who are perfectly honest have a way of trifling, of doing all sorts of things which look bad, which give a wrong impression, and thus often innocently injure their reputation seriously.

If there is any one thing a person should be careful about, doubly careful to protect, it is his good name. That is too precious to trifle with, for its integrity means everything to his future. He may lose his money and live, he may lose his position, his friends, and still recover, but if he loses his good name he can never entirely restore it.

Young people often think there will be time enough to establish their reputation when they are older. But let me tell you that you will never have any more important business in life than establishing your reputation early for manliness or womanliness, straightforwardness, for square dealing.

You cannot overestimate the value of a good reputation. It will mean everything to you. It may make all the difference between success and failure, between a grand career and an indifferent one, whether you early establish the reputation of being straight, square and clean, truthful and reliable, or of being unreliable, slippery, and dishonest, whether it can be said of you in the words of Shakespeare:

"His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears, pure messages sent from his heart;
His heart as far from fraud as heaven from earth."

It is a great thing to be strongly intrenched, to be buttressed in the hearts and good-will of all who come in contact with us. It is a tremendous factor in our success; in fact, it is one of our greatest success assets. All credit is based on confidence. When confidence is weakened, credit is weakened.

At a meeting of the Pujo Committee, the Congressional body that investigated the so-called money trust, Mr. J. P. Morgan was asked upon oath:

"Is not commercial credit based primarily upon money or property?"

"No, sir," replied Mr. Morgan, "the first thing is character. . . . I have known a man to come into my office and I have given him a check for a million dollars when I knew he had not a cent in the world."

It makes a tremendous difference to you whether you have the reputation of always doing exactly as you agree, whether your word is your bond or you must be tied to it by cast-iron agreement. Business men do not like to deal with anybody who has to be watched. They are afraid of the slippery man, the dodger, the man who will try to get out of every agreement which works to his disadvantage.

A bad reputation, people's poor opinion of you will be like a millstone about your neck, always keeping you back. You will be obliged to expend a vast amount of energy in trying to overcome people's adverse opinion. We are all tied together in one great whole so closely that, whether we realize it or not, what others think of us affects us very seriously. We are influenced by the character of the thought currents which come to us from a thousand sources. A great supporting, buttressing, stimulating power comes from the consciousness of being well thought of by all who know us. Our confidence is increased by the confidence and respect of others.

Everything we achieve depends on our self-confidence, and that is strengthened, buttressed, weakened or undermined by the faith or lack of faith of others in us.

If you are ambitious to make the most of yourself, carry yourself always with dignity and assume an attitude of power, not weakness. Do not all

the time cut down other people's estimate of you by saying foolish things, doing foolish things, making bad breaks.

Have an ambition to force yourself up in public opinion, not down. Compel people to say every time they meet you that you are looking up, that you are gaining instead of losing, that you are more of a man than when they saw you last; stronger, manlier, more reliable.

It is not a difficult thing to establish a good reputation, to add to people's estimate of you day by day; but if you are constantly letting down the bars, lowering your average by foolish breaks, you will find it will require a great deal of extra ability to overcome the downward impression you are making.

It takes only a few minutes to undo the work of years. One can slide down in an hour the distance it has taken years to climb up. It is a very easy thing to slide down hill, to float down the stream.

Everywhere we see names traded on because they are immensely valuable, because a great name which has been the synonym of honesty and integrity in a community for many years, stands for something, is worth something.

How often, particularly in the West, we see this sign in a store: Mr. ——, formerly with Tiffany (or Altman, or Park & Tilford), of New York. The proprietors know the values of these names, and they know that the public will be likely

to have more confidence in them because of their former connection with these great and reliable houses.

The reputation and the quality of the concern you work for will mean a great deal to your future, for reputation is contagious. If employees of some concerns in New York, for instance, selected for their integrity and the cleanness of their reputation, were to be mixed up promiscuously with employees of cheap, shoddy concerns, it would not be difficult for a man of discernment to separate them, because the quality of the house, the ideals of the managers and proprietors are contagious. The employees seem to catch the quality of the principles which govern the house. They are quick to take on the characteristics of their employers.

There is something very subtle, very demoralizing, in dealing with inferiority, with cheapness, in dealing with articles of merchandise which are adulterated, second-rate, half made. Somehow this contagious quality, which colors and tints the employees, usually follows them through life, so that the young men who go out of these cheap, inferior houses, and enter business for themselves, duplicate the ideals of their former employers.

If there is anything which a man in a responsible position ought to prize, it is the esteem of the youth and young men who look up to him as their ideal, their hero. And he ought, above everything else, to be sure that the ideal he holds be-

fore him is worthy, that his reputation is irreproachable.

It goes without saying that no man can afford to sacrifice his independence for the sake of gaining the good opinion of others; but, if a man is normal, he can not be indifferent to what others think of him; he can not be denounced without pain, without a certain sense of regret, because it is perfectly natural that we should value the good opinion of our fellow-men.

We all know how a mere trifle will sometimes seriously injure a man's or a firm's credit. Just a breath of suspicion that the firm is hard-pressed for money, and the creditors all rush with their bills—a breath of suspicion about the solvency of a banking institution, and immediately there is a run on the bank.

An important step in establishing a reputation is to ground yourself strongly in the good-will of others by making yourself agreeable. This will have everything to do with your credit and your standing in the community; while the young man who despises public opinion will soon find himself without credit and without the support of others' good-will.

No one can hide his true character. Wherever we go, we are on exhibition. We are holding ourselves up like a bulletin board for everybody to read, not as we would like to be, but as we are, for everybody to estimate and to judge. A thousand

eyes and a thousand judgments are scrutinizing us, weighing us, estimating us wherever we go. We can not get away from them.

Willing or unwilling, we must step upon the scales of a thousand judgments to be weighed and estimated as they will.

The criminal trembles and shrinks from the eyes of the crowd because he fears that there may be some one who may read the fearful thing in his mind and see the crime in the glance of his eye or in his manner. He can not cover up the secret entirely, for there are a thousand things in him trying all the time to tell the truth at every opportunity, and he can not hide or cover them all. He may teach the tongue to lie, but the eye and the manner, never. They are the truth-tellers, the proclaimers who do not hesitate to betray the murderer although it may cost him his life.

There is something within us which tells the truth, regardless of consequences, and can never be trained to deceive or to lie.

We are covered all over with the earmarks of our quality. The things we do voluntarily and habitually are prophetic of ourselves as a whole. Professor Agassiz could reconstruct an entire animal which had lived millions of years before man came to the earth; he could tell where the animal lived, its habits, what it lived upon, from a single fossil bone.

People can tell what kind of a man you are by

observing your little voluntary everyday acts. If you are selfish, if you exhibit pettiness, greed, and trickiness on a car, or on a train, or at the table, an observing stranger could reconstruct, build up, the sort of a man you are, from these acts; he would know to a certainty that you are not large, that you are not a big, broad, honest man. He would know that you are petty, small, and narrow, a man unworthy of confidence.

We do not need to eat a whole ox to test its quality.

If you are small, mean, and picayune in little things you may be sure you will never be the great man or woman you would like people to consider you.

Character is power, a mighty force. There is nothing in this world so convincing as character. Nothing that speaks with such masterly authority. The man who lacks it can not hope to win, or to retain among his fellow-men, a reputation worth having.

WHEN DISCOURAGED—WHAT TO DO

There is something grand and inspiring in a young man who fails squarely after doing his level best and then enters the contest a second and third time with undaunted and redoubled energy.

PRENTICE MULFORD says: "There are no limits to the strength to be gained through the cultivation of our thought power. It can keep us from all pain, whether from grief, from loss of fortune, loss of friends, or disagreeable situations in life. The strong mind throws off the burdensome, worrying, fretting thought, forgets it, and interests itself in something else. A fearless man or woman can command any state of mind."

If we do not train ourselves to be always above the reach of vicious moods, despondent thoughts and feelings, there will be no certainty in our lives, no assurance of victory as to our future. We shall be mere driftwood, ever the victims of the strongest tide of feeling.

The great mass of people, however, seem to take it for granted that they were intended to be victims of their moods. They have no idea that

the antidotes, the remedies for every gloomy thought, for every adverse attitude of mind, are in their own possession. They plod on day after day, doing their work as if compelled by fate to wade through about so much dry, dreary drudgery. Their load is not lightened by the expectancy of better things. They have not enthusiasm enough to take the drudgery out of their work, so they drag on through the weary years, mere slaves of their occupation and their environment, when they have right within themselves that which would lift them above themselves, that which would lighten their burden, dispel the sense of drudgery and make them happy, willing artists in their vocations instead of unhappy, unwilling artisans.

When we see men and women moving about in a "dead-and-alive" sort of way with slouchy, seedy dress, with dragging step, with nothing about their atmosphere that speaks of pride in themselves, indifferent as to what others think of them, we know perfectly well that there is something wrong with their minds. They have allowed their moods of despondency, inertia, distrust, lack of confidence in themselves to master them. They have surrendered to the enemies of their success and happiness. They have become hopeless victims of those distressing rudderless moods, in which they have no deep desire, no great ambition, no program of action, no direction of movement. They are drifting in the quagmire of failure,

because they never learned to conquer their moods.

Some people have periodical attacks of the blues, which come on sometimes so suddenly that they seem almost overwhelmed with the gloomy despondent pictures which rush into their minds. In most instances these attacks are the result of harboring more or less frequently a member of the blue, discouraged thought family. This establishes a relationship with the whole vicious despondent current, which, as soon as the favorable connection is made, rushes into the mind, flooding it with all sorts of black, discouraged images.

I know a man who has suffered tortures from fits of the blues, which have become practically a form of chronic disease with him, just like epileptic fits. I have seen him in one of these blue spells when his countenance was so changed I scarcely recognized him. But when a cheerful, optimistic friend called and helped him to shut off the vicious thought current and make connections with the cheerful, hopeful, optimistic current, the blues would be gone almost as quickly as they came.

This disease has something of cowardice in it. We are not willing to admit it, but what else is it but a sort of moral cowardice to give up, without a struggle, to a despondent mood? If any one else should dare call us weak, cowardly, and inefficient we would feel like knocking him down, and yet how often do we allow a mere mood to call us so,

to make us so, without a protest! We give up to our feelings like children, assume a passive attitude, instead of a resisting, fighting one, until we are hopelessly in the clutches of the mental demon.

There is nothing more fatal to efficiency, more insidiously demoralizing, nothing that has a more deteriorating influence upon character than indulgence in blue, discouraged moods, in self-pity and self-distrust. Such weak indulgence if allowed to become habitual will unman the strongest, rob him of stamina, undermine the very foundations of his character.

Suppose the commanding officers at West Point should allow the cadets to stay in their rooms when they did not feel like drilling or studying, and should allow them to loll around whenever the rules and regulations were too irksome for them, what sort of army officers would they make? The cadets are not only expected to answer to the roll call whether they feel like it or not, but they must pass inspection to the smallest detail. A button off a uniform, an unbuttoned coat, unpolished shoes, uncombed hair, slouching step or position, any lapse from the strict program is not excused. The cadet knows that he must keep himself right up to standard, and the very fact that he expects it of himself has everything to do with his feeling like it.

The same thing is true in regard to our mental training. If we do not keep our moods and feel-

ings under strict discipline, they will take control and we will pay the penalty in botched and ineffective lives.

The next time you feel as though the bottom had dropped out of everything and you are right up against it, don't make matters worse by allowing yourself to get down into the dumps, to spend nights worrying and fretting and days anticipating evils ahead. Don't allow the traitor doubt, which has made such havoc in your past life, to push you deeper and deeper into the slough of despond. Positively refuse entrance or harbor in your mind to any of the enemies of your peace, your happiness, your efficiency, or your success. Brace yourself up by a self-encouragement treatment.

This is the time when you need your mental friends, when you need to kill your mental enemies, —doubts and fears, anxieties and terrors,—with their antidotes. This is the time you need hope and courage and expectancy of good things to come to you. You don't want any more blue devils, any more enemies of your welfare in your mind; you want your friends; you want to neutralize all that is black, ugly, disheartening, and discouraging in your mental kingdom and in your environment. This is the time to make connection with all that is strong and uplifting, to put up your trolley pole, which you have allowed to drop, and tap the omnipotent current which will carry you above and beyond doubt, fear, and despondency.

The most effective way to do this, to overcome the temptation to play the coward because of discouragement, is to get to some place where you can be alone and have a good heart-to-heart talk with yourself. Your pain, your despondency and anxiety come from your negative mind. You must change your mental attitude, make your mind positive, creative, instead of negative by repeated affirmation of your birthright, your heritage of divine power and happiness.

Say to yourself: "I am God's child, and my Father never created me to be a miserable, downhearted, discouraged creature. He made me to look up, to be courageous, cheerful, happy. I claim my birthright now. I am one with my Father; master of myself, my thoughts and moods; I am success. I believe in all good. Nothing can harm me so long as I keep my connection with my Creator: That I am resolved to do. I am one with Him now and forever. I am joy and gladness. Gloom and despondency cannot enter my mind while the Father abides in me and I in Him. And never again shall I harbor the enemies of my health and happiness. Never again shall I lose my connection with the Maker of all good, the Creator of all things."

Talk to yourself in the same dead-in-earnest way that you would to your own child or to a dear friend who was deep in the mire of despondency, suffering tortures from melancholy. Drive out

the black, hideous pictures which haunt your mind. Sweep away all depressing thoughts, suggestions, all the rubbish that is troubling you. Let go everything that is unpleasant, all the mistakes, all the disagreeable past; just rise up in arms against the enemies of your peace and happiness, summon all the force you can muster and drive them out. Negative, discordant thoughts cannot exist in the presence of their opposites. After even one good heart-to-heart talk with yourself you will be ashamed to be such a coward as to give way to the blues, to think of turning back from your resolution, or lying down and giving up hope, in obedience to a mood.

Many people drive away the blues by reading something funny or something encouraging, inspirational. I know some who get very quick relief in reading the Psalms or the Saviour's sayings. There is a wonderful uplift, encouragement, a healing balm in these inspired writings. They are strong, positive, constructive, while the thought enemies are all negative, all minus, and the positive, the plus will always drive them out. The one is light, the other darkness, and the light is always more than a match for the darkness. Darkness is not a reality, not an entity; it is merely an absence of light. Discord and gloom are not realities; they are but the absence of harmony. Harmony is the reality, the entity, the creative force. And if we will only learn to substitute in the mind

just the opposite of the thing that is troubling us, discouraging or keeping us down, we shall quickly rally from depression; we shall make the harmonious, creative condition permanent.

Morbidness, a tendency to the blues, will keep you back, because it not only repels people, but it destroys your confidence in yourself, and the confidence of others in you. Other things equal, people like and believe in us in proportion to our helpfulness. A morbid mind usually means a warped, twisted judgment, and every one knows that to a certain extent that destroys ability. It also creates a depressing, gloomy atmosphere, and no one wants to be in such an atmosphere. We all avoid morose, gloomy people just as we avoid a hideous picture which makes a disagreeable impression upon us. We instinctively turn to the beautiful, the harmonious, sunny-souled men and women, who smile in the face of danger, and, no matter what happens keep marching forward.

We often hear victims of the blues say that they are naturally of a melancholy disposition, and that they can not get rid of the tendency to mental depression. They have inherited it, therefore there is no use struggling against it. One might as reasonably say he had inherited a tendency to murder, to steal, or to lie, and therefore it was useless to struggle against it. An infinitely beneficent and loving Creator never left His children at the mercy of any tendency, inherited quality or mood that

would drag them down. Giving ourselves up to any disagreeable trait on the plea that we have inherited it is sheer weakness. We can conquer it if we will.

The man who has to consult his feelings or his moods as to whether he will be able to do this or that at any particular time, shows that he is not a born leader, that he is not built to lead men.

No one accomplishes anything worth while in this world until he becomes master of himself, until he can dominate his unfortunate feelings. "He is a victim of his moods" could be said of thousands of failures, people who have never learned to control their minds and moods, who go up and down with their feelings, just as the mercury in the thermometer moves with the temperature.

Employers are always afraid of people with morbid minds. They are afraid of personal peculiarities that indicate departure from the normal, a lack of balance, weakness.

Some of the ablest young men and women I know have been fearfully handicapped in their efforts to get on because they have developed morbid tendencies.

If you are the victim of moods, if you are inclined to be morbid or have gloomy tendencies and really want to correct them, don't separate yourself from the rest of the family, or from the outside world. Whatever you do, do not become a stay-at-home, a recluse. Be just the opposite. Push your-

self right into the swim of things and try to take an active part, to have a real interest in what is going on around you. Associate with people as freely as possible. Just try to be glad and happy, and interest yourself in others. Keep your mind off yourself. Do not take a book and get into a corner alone, or go to your room and shut yourself in with your gloomy thoughts. Get away from yourself by entering with zest into the family plans or the plans and pleasures of those about you.

Do not dwell on your disappointments, your unfortunate surroundings, or harbor black pictures in your mind. This only aggravates your troubles. Do not brood over what you call your peculiarities. Hold to the belief that the Creator made you in His own image, a perfectly normal, healthy, happy and sensible human being, and that any other condition is the result of your abnormal thinking.

The very next time you get discouraged or think that you are a failure, that your work does not amount to much—turn about face. Resolve that you will go no further in that direction. Stop and face the other way, and go the other way. Every time you think you are a failure it helps you to become one, for your thought is your life pattern, and you can not get away from your ideals, the standard which you hold for yourself. If you acknowledge in your thought that you are a failure, that you can't do anything worth while, that luck is against you, that you don't have the same

opportunity that other people have, your convictions will control the result.

When we give expression either in thought or word to the enemies of our achievement and happiness; when we talk about our troubles, trials, or misfortunes, tell and re-tell them over and over again to others; when we constantly describe and picture them in our thought, and dwell on them to the exclusion of everything else, we are making more and more real the things we want to drive out of our lives. We are etching these hideous images deeper and deeper on our minds, making it more and more difficult to erase them.

There is only one thing to do with the enemies of our happiness and our success, and that is to strangle them, neutralize them with their natural antidotes. There is only one thing to do with disagreeable, discouraging, despondent thoughts, and that is to get rid of them, to erase them as quickly as possible by holding their opposites in the mind.

If you try to find or to analyze the causes of your melancholy instead of fighting it, you will throw your mental doors wide open to the whole blue family. It is thinking of yourself, brooding over your troubles, dwelling upon the things that make you unhappy, that feeds despondency. The blues thrive on this kind of fare.

On the other hand, if you take a positive, determined stand against them, resolutely closing the

doors of your mind against them, you will overcome all the legions of the blue devils. They will give right up instead of fighting.

What tortures many people suffer from melancholia, low spirits, mental depression, despondency, just because they do not apply the remedies which would easily kill their deadly poisons! The faces of these victims of mental depression look as though the real man or woman had moved out, had descended from the throne of his will and allowed its enemies to reign.

If we realized what havoc a fit of the blues plays in our delicate brain and nerve tissues, we would make a most strenuous effort to strangle it at the very outset. There is nothing whatever to prevent our doing this. If we live perfectly normal lives, if we hold the right attitude of mind, there is no more necessity of any one being blue or discouraged, of going about with a gloomy, pessimistic face, than there is of committing a crime.

I do not believe there is a person in the world who can not in a few months overcome the worst mood or thought habits if he sets about it scientifically. When you resolve that you are not going to give up to a set of whims, that you are not going to be a slave to any enemy mood, when you come to the understanding with yourself that you are going to run your own affairs, and not be dictated to by the enemies of your success, everything physical and mental will fall into line with your aim.

When you get up in the morning, and everything looks blue, and when you do not feel like doing anything, when life doesn't seem worth while, then is your opportunity to have it out with your enemy. Fight it out on the spot. Say to yourself; "No matter how I feel, I am going to look on the bright side of things. I shall not let gloomy thoughts rule me to-day. I shall show these little mental enemies of mine that I am going to run my own mental workshop. The king is going to rule to-day and every day hereafter." Brace yourself at the start, and whenever you feel the inclination to gloom throughout the day, by following the prescription of a well-known physician for depressed, nervous patients—"Keep the corners of your mouth turned up."

"Just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw them down, and note the effect, and you will be willing to declare, 'There is something in it,'" says this physician. He has his patients remain in his office and smile. If it is not the genuine article, it must at least be an upward curvature of the corners of the mouth, and the better feelings invariably follow.

He says that if people will turn down the corners of their mouths and use sufficient will power they can actually shed tears. On the other hand, if they will keep the corners of their mouths turned up, pleasant thoughts will take the place of gloomy

ones. His remedy for the blues is the fruit of experience in his own home. His wife was of a morbid temperament, and when she was despondent, he would ask her to smile a little, until the saying came to be a household joke; but it brought good results.

I know a man who had long been a victim of despondency who cured himself by adopting the smile remedy. He said to himself, "I have been miserable long enough. I have been handicapped all my life by this miserable habit of the blues, and now I am going to quit. I'll keep the corners of my mouth turned up, and I'll grin, no matter how I feel." This resolution proved his salvation. He persisted in smiling until he actually changed his mental attitude and became quite happy and cheerful. His changed outlook reacted favorably upon his business, which improved wonderfully, together with his health.

A woman who has had great affliction says: "I have had nothing I could give but myself, and so I made the resolution that I would never sadden any one with my troubles. I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried to let every one go away from my presence with a happy word and a bright thought to carry with them. Happiness makes happiness, and I myself am happier than I would have been had I sat down and bemoaned my fate."

John Wanamaker's advice to men at the beginning of a new year was, "Don't be blue. If I only thought of my mistakes I should be miserable all the time."

Many a once prosperous man has gone down in financial ruin because he dwelt so much on his mistakes and gave way to discouragement and the blues.

If you start out in the morning with the determination to allow nothing to throw you off your balance, to annoy you, to interfere with your efficiency, and if you do your utmost to keep that resolution, you certainly are not half as likely to fall and go to pieces over little things, or to become morbid and gloomy as you are if you make no resolution. In other words, it is a wonderful help to start out in the morning with the firm determination to win out in spite of all the enemy moods, all the accidents and vexations that may bombard us, to make the day efficient and successful.

There is no other way to make life yield its best than to make each day a success.

THINK OF YOURSELF AS YOU LONG TO BE

We feel the thing we *ought* to be beating beneath the thing we are—*Phillips Brooks.*

DO you realize that every time you allow yourself to think you are a failure, a nobody, your mental attitude kills the very thing which you are pursuing, that you are really "queering" your success by your self-thought poisoning?

Men who have risen to high places have usually pictured themselves in these positions long before they attained them.

The mind always goes ahead of the plan and the plan always precedes the building, the achievement. If the plan is stunted the life structure will correspond. When you carry a poorhouse atmosphere with you, you are attracting the poorhouse, the poorhouse conditions. Holding the poverty thought keeps you in touch with poverty-stricken conditions.

If you expect to win out in life you must carry conquest in your very presence. Your attitude must be victorious.

Do not think of yourself as a human being dwarfed in any faculties or in any respect. Just imagine yourself as filling out the ideal of manhood or the ideal of womanhood, because we tend to measure up to our estimate of ourselves, to our ideal.

Whatever your mental attitude is you build into your life. As long as you think you are a nobody, there is no power in the world that can make you a somebody. Nothing will save you from your own condemnation of yourself, your own conviction of your inferiority, your unworthiness.

Always think the best of yourself. Carry a wholesome, whole, ideal picture of your health, of your ability, your success, your happiness. Never allow a dwarfed, imperfect picture to come into your mind.

How few of us realize that we head towards our ideals, our convictions, our dominant thought, that our lives pattern after the models we carry in the mind! What we visualize regarding ourselves, our future, become building points in our mind, and we are constantly creating about these models, following them out, perfecting and beautifying them with our hopes, our expectations of better things, or marring them with our fears, our doubts.

A great artist said he never looked at inferior pictures because if he did he would thus become too familiar with false artistic ideals and his own pencil would soon catch the taint of inferiorty.

So the constant familiarity with inferiority, with low-flying ideals, with sloppy, slovenly ways of doing things, will naturally lower even the highest ideals. Before we realize it we are in the clutch of a habit formed by these multiplied repetitions and can not free ourselves. Our ideals are shattered.

If our thought or motive is a selfish, greedy, grasping one, this model is being repeated, reproduced in our life, and will speak from our whole nature. If we are holding hatred and jealousy thoughts we are making a magnet of our mind to attract more hatred, more jealousy thoughts, we are making a magnet of our minds to attract more hatred. This creates a hatred and jealousy model which is being incorporated into our life and which will increase our capacity for hatred and revenge. The gloomy, discouraged, sick thought model will quickly be woven into the life web, as will the failure model, the doubt model, the discouraged model. Whatever conditions we impress on the mind will be transmitted to the physical condition.

Hindu fakirs concentrate the devils they believe occupy their bodies into a certain member, an arm or a leg, by sheer will power. Soon the limb becomes withered and useless.

How much better if they directed this magnificent will power to drive "the devils" entirely out of their bodies, proclaim wholeness and perfection!

It is a great thing to train the mind to dwell much in the ideal, to contemplate the perfect, the excellent, the whole, to supply it with models which we would like to have reproduced in our lives.

If people only realized what a potent, creative force there is in vigorously visualizing their desires, there would be fewer failures in the world.

We should fill the whole mental field with thought images of abundance, of supply, of everything that is good for us; with glorious pictures of health, prosperity, comfort, and happiness. The reason why our lives are so starved, pinched, narrow, is because of the meagerness, the stinginess, the inefficiency and unhappiness of our mental images.

If you wish to increase your power never picture your weaknesses to yourself, never associate inferiority, low-flying ideals with yourself; always think of yourself as masterful, as able to do things in a strong and vigorous, masterful manner. In other words, hold the picture of yourself as you would like to be, as you were intended to be, provided you could have filled out the design of yourself to its fullest, completest perfection.

Our degree of faith limits our achievement. I have often heard religious people express surprise that the Bible enjoins us to be perfect even as our Father in Heaven is perfect. But you can be perfect in your idealizing, holding the ideal of yourself as the man God meant you to be, not as sin and mistakes have dwarfed you.

The biblical injunction means to be perfect in your life plan, perfect in your ideals; but if you deliberately hold defective ideals, visualize defective life plans these will be the models which you will work into your life.

If you are in a small business, in a little picayune position, and you are capable of doing something bigger, you are probably limiting yourself by your narrow, pinched thought of yourself; you are not giving yourself a fair chance for something larger.

If you wish to open the door to something larger, something more congenial, the first thing to do is to picture yourself in the larger position which you long to be in, to visualize a larger ambition.

Every condition in life can be traced back to the character of the mental concept. This is the pattern for the life building. If the concept is right the life can not go wrong.

Form a habit of picturing yourself in the position you long to fill, in the environment which you yearn for. If you picture yourself as filling a pigmy's position you are not likely to get into a giant's place.

Many of those who are ambitious to succeed hold much of the time the failure model, the mediocre mental attitude, and the achievement can not rise higher than the mental attitude.

One reason why the lives of many of us are so starved, lean, pinched, and our achievement so

small, is because we think too meanly of our ability and our possibilities, we set too narrow limits to our accomplishments.

The habit of forming a defective, dwarfed picture of yourself will very seriously cripple your self-confidence; and self-confidence, a vigorous belief in one's self, is a tremendous asset, a vital force in our life shaping.

If circumstances have forced you into an unhappy environment where your powers do not pull to their utmost, and if you have a taste for something better, if you cling to your vision, struggle upward toward the light and are honest and sincere, you will find an opening. Aspire, look up, struggle up, that is the main thing.

It is not so much a question of how far you have traveled as which way you face. It is facing life the right way, with the right spirit, that will push you forward.

Men can read your philosophy, your life standards in your face, your manner, your conversation. In these they can read your morals, your ideals. Your ideals of purity or the reverse are there reflected so that people can read them at a glance. We are all of a piece, and our natural expression will indicate what is going on inside of us. The way to kill the unfortunate tendencies in our nature is to cut off their nourishment, to cease to feed and encourage them.

Our civilization would be revolutionized if all

mothers could instil this doctrine of ideal visualizing, of high ideal habits into their children. We need have little anxiety about a youth who habitually holds lofty ideals of himself regarding his future, regarding his conduct, his scholarship, his work, his standing in the community. A lofty pride in his work and holding noble ideals will be a splendid insurance against the multitude of temptations which will beset his path. It will protect him against vicious associates, will keep him from stooping to low, evil practices. If we only knew the alchemy of right thinking we should soon become the gods we were intended to be.

No matter what your defect, deficiency, or deformity, persist in holding the image of your perfect self. Think of yourself as your Creator planned you. Hold the ideal of human perfection which He held. Think of yourself as perfect, as strong, vigorous, manly. Think of yourself as a lucky being, born under a lucky star. Persist in holding the thought of yourself as successful, no matter how the facts may seem to contradict this. Live much in the ideal of yourself.

Saturate yourself with the ideals, with the convictions which you long to come true. Keep your mind filled with them and they must by the very law of attraction force out their opposites, for like attracts like. If you hold the love thought in your mind the hate thought must go. Love and hate can not live together. Light and darkness can not

live together. A fit of the blues can not dwell in your mind if you persist in holding the opposite thought, the cheerful, hopeful, optimistic, encouraging, expectancy of-good-things-thought in your mind. The blue devils clear out when their antidotes enter the mind.

Visualize the model man, and you will be surprised to see how soon you will begin to measure up to your ideal, to your model.

The trouble with us is the mean, contemptible model we hold of ourselves.

You must see yourself above a clerkship or you will never be anything higher than a clerk. You must visualize yourself in a better position, and hold constantly a grim determination to reach it or you will never get there. Never for a moment harbor a doubt, because when you do you are neutralizing just so much of the force which would take you there. Things of a kind pull together, and if you assemble a lot of negative thoughts, doubts and fears and cowardice, you are creating a countercurrent which is taking you right away from the thing you desire.

You must dare to think of yourself as a leader, dare to visualize yourself in a larger place with larger success, with larger influence. Keep visualizing yourself in a better and better position, ever higher up and farther on, and never be afraid to fling out your vision. But remember you must back up your vision with a grim determination and a

resolution and that perpetual effort which knows no retreat or defeat.

Probably every one, as the years pass, experiences a deterioration in the ideal, which becomes more pronounced after reaching manhood or womanhood and coming in contact with the realities of life. When we stand on the threshold of an active career, we are ambitious, responsive, expectant of all sorts of good things to come to us. The possibilities of life seem inexhaustible. We not only expect to get on, but we are ambitious to get up, to make a name for ourselves, to stand for something in the world.

As yet the ideal is fresh and vigorous and it does not seem possible to us that we can ever take a low or sordid view of things, that we can ever give up and settle down to be nobodies. Our visions are bright, the theories of the schools and universities are still fresh in our minds, and we can hardly imagine any lowering of standards, any deterioration of ideals. But as we come in contact with the real, with the hard facts of practical life,—as we become weary with the dry, dreary drudgery of routine—as we get to making money—many of us are surprised to find that there is a gradual dulling of the ideal, a letting down of standards all along the line. At first it is an unconscious dropping, but as time goes on we realize the change and finally admit it.

It takes a strong, persistent effort to keep the

ideal clear, the ambition from sagging. We have a hard time keeping its outline clearly defined, for the mind tends to grow material. If we allow ourselves to become self-centered there will be a gradual letting down of standards, and the ideal grows dimmer and dimmer as we become more and more enamored with the material.

There is nothing that will give you greater satisfaction in life than the habit of holding lofty ideals regarding *everything* in life, a high ideal of your ambition, of your aspiration, a high ideal of the quality of your endeavor, high ideals regarding your character, your reputation, your standing among men.

There is a wonderful uplifting, enlarging influence in holding lofty ideals of what we are trying to become and of all the things we are trying to do in life.

If we hold a high ideal of our possible efficiency we are much more likely to strive to attain that efficiency than we would be if we did not think much about the ideal, but simply worked on, however conscientiously.

It is the ideal that raises the quality of the effort. The holding of the vision keeps the ambition from sagging and the arm from tiring.

If you have a lofty sentiment and a high ideal, if you are struggling up as well as on, you will ultimately win. Your goal always lies in the direction of your strongest desire and your greatest effort.

If you are dead-in-earnest, doing your level best to match your vision with reality, you may be sure that somewhere, sometime the way will open, however dark it may seem to you.

Opportunities will come to the determined, aspiring soul who has that courage, grit, and persistency which never gives up, but they will never come to the weak, discouraged, or faint-hearted man or woman without high ideals.

There is perhaps nothing else which makes of life a drudgery and curses existence so much as low-flying ideals. Unless a man aspires, unless he looks up and strives up, he can never rise above the commonplace. There must be an upward look, an upward tendency in his life, a struggling towards the light. There must be a feeling of expansion in the mentality, not only a pushing ahead, but pushing upward as well, or the career will be a disappointment. This soaring tendency is the leaven which saves the life from deterioration, which prevents it from becoming stale and common. Without this upreach tendency there will be no enthusiasm, no zest; life will be flat and insipid.

"Fly high" is the general order to the aviators of the Allies in the European war. The "birdmen" are instructed to keep their aeroplanes at a great elevation when reconnoitering over the enemy's lines; up beyond the danger zone, away from rifle balls and shrapnel and from the enemy aircraft guns.

"Fly high" applies to us also. It warns us to keep rising, soaring, aloft near our ideals, striving to keep them always in plain sight, for from too great a distance they become blurred.

Dwelling much in the soul of things, living in the ideal, tends to sharpen the faculties, to refine the life. If we neglect this and live wholly on a material plane our lives will become encoarsened and sordid. Our affections, all that is finest and most delicate and exquisite in our nature are closely allied with sentiment, with the ideal, and when we live wholly on the material plane our natures tend to become marbelized, hard, unsympathetic and unresponsive. People who live much in the ideal are fresher, more youthful, more sympathetic; their natures are more plastic to all that is beautiful and good and true.

"Ideals lift us from the curse of commonness."

Never before in history has there been a greater revolution in the world's ideals than is taking place right now, and never before did America have such an opportunity to influence the world's ideals as it has to-day.

Christ said, "If I be lifted up I will draw all men to me." The great thing is to lift up our ideals.

Fortunate is the man who has a passion for goodness, a natural longing for what is worth while, a desire to reach up and out. There is

ever hope for the man with an upreaching ambition, the man who lives much in the ideal.

Never allow yourself to dwell on your weaknesses, your failures, your unhappy condition. Hold firmly the ideal of your efficiency, your competency, your divinity, the conviction that you were made for health, success, and happiness, and struggle vigorously to attain that which will help you to realize this condition.

As long as we fight against the divine pattern set within us we shall be inefficient, unhappy.

Think big and you will be big, that is, you will be larger than if you think otherwise. Think yourself small and contemptible, and you will be small and will not even respect yourself. The habit of thinking of ourselves as sublime, or having a lofty conception of our possibilities, of imagining ourselves as being commanded by the Almighty to do a great work on this earth, of thinking of ourselves as not only human but divine, gods in the making, because we are a product of Divinity, will help us wonderfully to grasp the higher meaning of life and do the thing worth while. If you have such a conception of yourself, you are not likely to grovel in mediocrity or in vicious practises. A

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t possible character protectors.