William Ge orge Jorda n

**The Majesty of Calm ness**

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**The Ma jes tyofCa lm ne.s. .s.. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .**

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m a y ha ve to ta ck a nd lea ve his cours e for a tim e , he w ill ne ve r drift, he w ill ge t ba ck into the true c

do e a ch da y the be s t he ca n by the light he ha s ; tha t he w ill ne ve r flinch nor falte r for a m om e nt; t

re a liza tion tha t in the s e crise s of his voya ge he ne e ds a clea r m ind a nd a cool he a d; tha t he ha s na

night, te m pe s t, da nge r, hidde n re e fs,he is e ve r pre pa re d a nd re a dy for the m . He is m a de ca lm a n

The m a n w ho is ca lm ha s his cours e in life clea rly m a rke d on his cha rt. His ha nd is e ve r on the he lm

na ture is s how n in his e x iste nce of cons ta nt s urre nde r. It is not, ca lm ne s s .

tim e . He ha s no com pa s s , no cha rt, no know n port to w hich he is s a iling. His s e lf− confes s e d inferio

condition, re ckles s ly indiffere nt to his future . He a cce pts his life a s a rudde rles s s hip, drifting on the

The Fa ta list is not ca lm . He is the cow a rd s lave of his e nvironm e nt, hope les s ly s urre nde ring to his p

e ne rgies ; w hile no one lives his life m ore fully, m ore inte ns e ly a nd m ore cons cious ly tha n the m a n w

The S phinx is not a true type of ca lm ne s s ,pe trifaction is not ca lm ne s s ; it is de a th, the s ilencing of

purpos e , a bs olute confide nce , a nd cons cious pow e r,re a dy to be focus e d in a n ins ta nt to m e e t a n

It is the m ora l a tm os phe re of a life s e lf− ce ntre d, s e lf− re liant, a nd s e lf− controlled. Ca lm ne s s is s ing

Ca lm ne s s is the ra re s t qua lity in hum a n life. It is the poise of a gre a t na ture , in ha rm ony w ith its e lf

**I. The Majesty of Calm ness**

Author of The Kings hip of S e lf− Control

William Ge orge Jorda n

by

Individua l Problem s a nd Pos s ibilities ...

The Ma jes ty of Ca lm ne s s

and the Distributed Proofreading Team.

Produced by Curtis A. Weyant, Charles Franks,

· VII. The Roya l Roa d to Ha ppine s s

· VI. Doing Our Be s t a t All Tim e s

· V. Fa ilure a s a S ucce s s

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**W illiam George Jordan**

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living, a gre a t re a lizing s e ns e of the privilege a nd dignity of life, a highe r a nd nobler conce ption of in

the culm ina tion of a s e ries of virtue s . Wha t the w orld ne e ds a nd w ha t individua ls ne e d is a highe r s

ra diate s it, he ha s m a de gre a t progre s s in lite . Ca lm ne s s ca nnot be a cquired of its e lf a nd by its e lf;

Whe n m a n ha s de ve lope d the s pirit of Ca lm ne s s until it be com e s s o a bs olute ly pa rt of him tha t his

be s t he ca n; he is not w orrying a bout the problem s of jus tice , w hos e s olution m us t be left to Om n

know ledge a t a discount. To the m a n w ho is re a lly ca lm the s e puzzles of life do not a ppe a l. He is liv

a nd w e a lth by tricke ry a nd corruption; to s e e virtue in ra gs a nd vice in ve lvets ; to s e e ignora nce a t

flinching, m a te rial pros pe rity com ing to m e n w ho a re dishone s t; to s e e politicians rise into prom ine

The m os t s ubtle of a ll te m pta tions is the *s e e m ing* s ucce s s of the w icke d. It re quires m ora l coura ge

the ca lm ne s s tha t ha s be e n a ccum ulating in long ye a rs be com e s in a m om e nt our re fuge , our re s e

Whe n the ha nd of De a th touche s the one w e hold de a re s t, pa ra lyze s our e ne rgy, a nd e clips e s the

quietly on his w a y.

s tooping. Whe n injure d, he doe s not re ta liate ; he w ra ps a round him the roya l robe s of Ca lm ne s s , a

e nd of the m onth. To the m a n w ho is ca lm , re ve nge is s o far be ne a th him tha t he ca nnot re a ch it,

a dm irably; s he puts dow n e ve ry ite m , s he clos e s a ll a ccounts fina lly, but s he doe s not a lwa ys ba lan

s om e tim e . The only w e a pon of offence tha t Na ture s e e m s to re cognize is the boom e ra ng. Na ture

No m a n in the w orld e ve r a tte m pte d to w rong a nothe r w ithout be ing injure d in re turn,s om e w a y,

a nothe r's cha ra cte r be com e s s uicide of his ow n.

is ofte n im pa led a nd run through on the quiet, lance − like bill of the he ron. The m e a ns tha t m a n ta k

facing the e ne m y unm ove d. With the te rrific force w ith w hich the e a gle m a ke s its a tta ck, the boa s

by its e ne m y, the e a gle, it doe s not run to e s ca pe ; it re m a ins ca lm , ta ke s a dignified s ta nd, a nd w a

w he n for a n ins ta nt you forge t yours e lf s o far a s to hunge r for re ve nge ,be ca lm . Whe n the gre y h

Whe n the tongue of m a lice a nd s lande r, the pe rs e cution of inferiority, te m pts you for jus t a m om e

you m a y s a y: S o let it be ,I w ill build a ga in.

a s he s of your hope , upon the w re ck of w ha t you ha ve faithfully built, a nd w ith bra ve he a rt a nd unfa

a m om e nt, you w ill be bra ve . You ca n the n fold your a rm s ca lm ly, look out undism a ye d a nd unda u

w he n you s ta nd face to face w ith s om e a w ful trial, w he n the s tructure of your a m bition a nd life− w

be ginning of the re ve lation of the s upre m e ca lm ne s s tha t is pos s ible for you. The n, in s om e gre a t h

ca lm ne s s tha t w ill the n pe rva de your m ind, the tingling s e ns a tion of a n inflow of ne w s tre ngth, m a

w ill find tha t the y w ill, one by one , m e lt into nothingne s s , like va pors fading be fore the s un. The glo

S tudy the disturbing e lem e nts , e a ch by its e lf, bring a ll the w ill pow e r of your na ture to be a r upon th

influe nce s ge t the be tte r of you, you a re confes s ing your inferiority to the m , by pe rm itting the m to

ca lm . S top, re s t for a m om e nt, a nd let ca lm ne s s a nd pe a ce a s s e rt the m s e lves . If you let the s e irri

Whe n the w orries a nd ca re s of the da y fret you, a nd be gin to w e a r upon you, a nd you cha fe unde r

Ca lm ne s s is the crow n of s e lf− control.

the ca lm , unruffled de e p. To be re a dy for the gre a t crise s of life w e m us t lea rn s e re nity in our da ily

a nd of w ind a gita te only the s urface of the s e a ; the y ca n pe ne tra te only tw o or thre e hundre d fee t

Ca lm ne s s com e s e ve r from w ithin. It is the pe a ce a nd re s tfulne s s of the de pths of our na ture . The

only ne w be ginnings , ne w w isdom , a nd ne w da ys to us e the be s t of his know ledge .

he a d,in ca lm ne s s . To no m a n is pe rm itte d to know the future of his life, the fina lity. God com m its

ca lm ne s s , know ing he ha s done his be s t. If his be s t s e e m to be ove rthrow n or ove rruled, the n he m

ke e p e ve r he a de d tow a rd his ha rbor. *Whe n* he w ill re a ch it, *how* he w ill re a ch it, m a tte rs not to him

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II. Hurry, the Scourge of America

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conta ct w ith the w orld?

s e cre t? Is m a n, the n, the w e a ke r s e x tha t he m us t be pa m pe re d a nd tre a te d a s te nde rly a s a boil

problem s a nd w orries of hom e a nd of the tra ining of the childre n tha t w ifely love m a y m a ke he r s e

be e n one of ca re , a nd re s pons ibility, a nd w a tchfulne s s ? Ha s not m othe r− love be e n w orking ove r p

w om a n ha ve to look up w ith tim id glance a t the face of he r hus ba nd, to s ize up his m ood? Ha s n

a nd s uns hine . Why this continua l s w inging of the ce ns e r of de votion to the m a n of bus ine s s ? Why

te ll us , s hould m e e t he r hus ba nd w ith a s m ile a nd a kiss , s hould ta ctfully w a tch his m oods a nd be

We he a r too m uch of a w ife's duties to a hus ba nd a nd too little of the othe r s ide of the que s tion.

the bills; the y e x pe ct cons ide ra tion a nd thoughtfulne s s tha t the y a re not giving.

Hurry. The y forge t tha t the ir place in the hom e s hould be s om e thing gre a te r tha n be ing m e re ly th

for the future ha ppine s s of the ir fam ily, ofte n s a crifice the pre s e nt ha ppine s s of w ife a nd childre n o

things tha t m one y ca n ne ve r bring ba ck. Hurry is a pha ntom of pa ra dox e s . Bus ine s s m e n, in the ir

m e n ofte n s a crifice tim e , e ne rgy, he a lth, hom e , ha ppine s s a nd honor,e ve rything tha t m one y ca nn

Hurry a lwa ys pa ys the highe s t price for e ve rything, a nd, us ua lly the goods a re not de livere d. In the

disguise tha t its ide ntity is not a lwa ys re cognize d.

a nd is both a ca us e a nd a re s ult of our high− pre s s ure civiliza tion. Hurry a droitly a s s um e s s o m a ny

Hurry ha s ruine d m ore Am e rica ns tha n ha s a ny othe r w ord in the voca bulary of life. It is the s courg

in the e nd.

the m . One of the m w ill proba bly be right. Hurry ne ve r re a lize s tha t s low , ca re ful founda tion w ork

Hurry s a ys : I m us t m ove fas te r. I w ill ge t thre e com pa s s e s ; I w ill ha ve the m differe nt; I w ill be guid

Ha s te ha s a s ingle com pa s s upon w hich it re lies for direction a nd in ha rm ony w ith w hich its cours e

Hurry is a counte rfeit of ha s te . Ha s te ha s a n ide a l, a distinct a im to be re a lize d by the quicke s t, dir

brisk riding.

for a clea rly de fine d plan,the re s ult is e ve r a s hope les s a s trying to tra ns form a hobby− hors e into

lack of a he a d by a s upe rfluity of ha nds . This is a cha ra cte ristic of Hurry. It s e e ks e ve r to m a ke e ne

a rroga nt a m bition for ins piration. The y ha d too m a ny builde rs ,a nd no a rchite ct. The y thought to m

The Tow e r of Ba be l, the w orld's first s kys cra pe r, w a s a failure be ca us e of hurry. The w orke rs m isto

a nd the a bs e nce of hurry. Hurry a lwa ys im plies lack of de finite m e thod, confus ion, im pa tience of s l

Na ture is ve ry un− Am e rica n. Na ture ne ve r hurries . Eve ry pha s e of he r w orking s how s plan, ca lm ne

a ccount of s ucce s s ive da ys or of a ge s com prising m illions of ye a rs , m a tte rs little if w e but lea rn the

s che duled a nd com plete d w e re follow e d by,re s t. Whe the r w e a cce pt the s tory a s lite ra l or a s figu

object les s on of pe rfect law , pe rfect plan, pe rfect orde r, pe rfect m e thod. S ix da ys of w ork ca re fully

The first s e rm on in the w orld w a s pre a che d a t the Cre a tion. It w a s a Divine prote s t a ga ins t Hurry.

**II. Hurry, the Scourge of Am erica**

is,the m a jes ty of ca lm ne s s .

ge t s tre ngth to live *in* the w orld. He re a lize s tha t the full glory of individua lity, the crow ning of his s e

conce rns the w e lfare of hum a nity. His ca lm ne s s is but a Holy of Holies into w hich he ca n re tire *from*

The m a n w ho is ca lm doe s not s e lfishly isolate him s e lf from the w orld, for he is inte ns e ly inte re s te d

the tum ult of the life of a city he a rd only a s a buzzing hum by the m a n in a ba lloon.

from the noise , the confus ion a nd s trife of the w orld, w hich com e to his e a rs only a s faint, far− off

With this gre a t s e ns e of ca lm ne s s pe rm e a ting a n individua l, m a n be com e s a ble to re tire m ore into

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II. Hurry, the Scourge of America

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a nd re pos e of a true life, nobly lived.

thoroughne s s ; a nd let us de te rm ine tha t, da y by da y, w e w ill s e e k m ore a nd m ore to s ubs titute fo

Let us s e e tha t cow a rdly w ord Hurry in a ll its m os t de ge ne ra ting pha s e s , let us s e e tha t it e ve r kills

re a liza tion.

ca lm ne s s of a life in ha rm ony w ith its e lf, true to its ide a ls, a nd s low ly a nd cons ta ntly progre s s ing to

w e a ke ning unde r oppos ition. Let us e ve r turn our face tow a rd the future w ith confide nce a nd trus t

m a lice of the e nvious . Let us not be im pa tient, cha fing a t de lay, fretting ove r failure , w e a rying ove r

our be s t, be a ring a ll things a s bra ve ly a s w e ca n; living our life undisturbe d by the pros pe rity of the

honor a nd s e lf− re s pe ct a s the price of hurrying it. Let us cultivate ca lm ne s s , re s tfulne s s , poise , s w

Let us a s individua ls ba nish the w ord Hurry from our lives . Let us ca re for nothing s o m uch tha t

long, lone ly hours of the night,w ith a bs olute a s s ura nce tha t the he a vy− lea de d m om e nts *m us t* br

your purpos e . Acce pt s low grow th if it m us t be s low , a nd know the re s ults *m us t* com e , a s you w o

a re s ure you a re right, do not let the voice of the w orld, or of friends , or of fam ily s w e rve you for a

re quire de ca de s . A fad lives its life in a few w e e ks ; a philos ophy lives through ge ne ra tions a nd ce nt

w ork, the s low e r is its grow th, the s ure r is its las ting s ucce s s . Mus hroom s a tta in the ir full pow e r in

Eve rything tha t is gre a t in life is the product of s low grow th; the ne w e r, a nd gre a te r, a nd highe r, a

roya l roa d to ne rvous pros tra tion.

ve s t− pocke t. He is but a nothe r victim to this cra ze for s pe e d. Hurry m e a ns the bre a kdow n of the

e x pre s s e s its indigna tion by indige s tion. The n m a n ha s to go through life w ith a little bottle of pe ps

right to dine a nd go to the e nd of the line w ith the m e re fee de rs ? His s e lf− re s pe cting s tom a ch re b

ce m e te ries . Ma n forge ts tha t he is the only a nim a l tha t dine s ; the othe rs m e re ly fee d. Why doe s h

na tiona l vice . The w ords Quick Lunche s m ight prope rly be place d on thous a nds of he a ds tone s in

hurry ca m e in. Hurry is the fathe r of dys pe ps ia. In the rus h of our na tiona l life, the bolting of food h

Hurry is the de a thblow to ca lm ne s s , to dignity, to poise . The old− tim e courte s y w e nt out w he n the

untra ine d a nd unfitte d for the re a l duties of living.

te x tbooks , the n into ill−he a lth, the n into the college s , the n into a diplom a , the n into life,w ith a da

not be too boa s tful. Incom pe te nce is not a lwa ys a re a s on for pride . And the y hurry the childre n into

hurry. Be ca us e s he fails in fifte e n ye a rs to do w ha t ha lf the tim e s hould a ccom plish by be tte r m e th

country, a nd s a ys : Who a re you tha t da re s s pe a k a w ord a ga ins t our s a cre d, s chool s ys te m ? Ed

Educa tion s m iles s ua ve ly, w a ve s he r ha nd com place ntly tow a rd he r thous a nds of know ledge − priso

ins tinctively put out your ha nd a nd s a y: S top! This m ode rn s laughte r of the Innoce nts m us t *not* go

crue l, ba rba rous forcing goe s on. You w a tch it until it s e e m s you ca nnot s ta nd it a m om e nt longe r,

us e the ir s e ns e s a nd how to think. The ir m inds be com e conge s te d by a gre a t m a s s of undige s te d

a m bitious ignora nce of the a ge ca n force into the ir m inds ; the y a re ta ught e ve rything but the e s s e

through a s e ries of s tudies tha t s w e e p the circle of a ll hum a n w isdom . The y a re given e ve rything t

The e duca tiona l s ys te m of to− da y is a m onum e nta l ins titution de dica te d to Hurry. The childre n a re

foolish childre n.

force − pum p a re s ubs titute d. Na ture looks on tolera ntly a s s he s a ys : S o far you m a y go, but no fa

This is the Age of the Hothous e . The e lem e nt of na tura l grow th is pus he d to one s ide a nd the hoth

for w e a lth.

in on a w a te r− w orks a ppropriation. If it be ne ce s s a ry to poison a n a rm y,tha t, too, is but a n incid

to the w inds . Politicians da re to s ta nd by a nd s e e a city poisone d w ith foul w a te r until the y s e e w h

In the ir hurry to a tta in s om e a m bition, to gra tify the dre a m of a life, m e n ofte n throw honor, truth,

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III. The Power of Personal Influence

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m a ke s us s a y: We ll, I ca nnot e x plain how it is, but I know tha t m a n is not hone s t.

hone s ty; the y m a y de ce ive s om e pe ople, but the y ca nnot de ce ive a ll. The re is a s ubtle pow e r of re

a bs olute ly true , the m a s k *will* s lip dow n s om e tim e s ; the ir cleve rne s s ca nnot te a ch the ir e ye s the lo

voice ha s a s im ulate d cordiality tha t long tra ining m a y ha ve m a de a lm os t na tura l. But the y ne ve r p

purpos e , tha t it s e e m s the s m ile m us t be conne cte d w ith s om e e lectric button conce a led in the ir c

inte re s t in your w e lfare ,w he n the y ne e d you. The y put on a prope rty s m ile s o s udde nly, w he n i

The re a re m e n w ho a re ins ince re in he a rt, a nd tha t ins ince rity is ra diate d by the ir pre s e nce . The y h

giving ne w dra ughts of tonic life a nd s tre ngth by the ir ve ry pre s e nce .

a lwa ys chief m ourne rs . The re a re othe r m e n w ho s e e m like the oce a n; the y a re cons ta ntly bra cing

of laughte r a re froze n by the ir pre s e nce . The y go through life a s if e a ch da y w e re a ne w big fune ra

oppre s s ive a nd gloom y the a tm os phe re of the ir ow n hom e s ; the s ound of the childre n's play is s till

like m a larious s w a m ps ,poisonous , de pre s s ing a nd w e a ke ning by the ir ve ry pre s e nce . The y m a ke

brings w a rm th a nd life a nd the glow of s uns hine , the joyous , s tim ulating bre a th of s pring. The re a r

follow ing the ir ow n cours e , flow ing unda unte d a nd undism a ye d in the oce a n of colde r w a te rs . The ir

s pe ll of the ir ra diate d chilline s s . But the re a re othe r na ture s , w a rm , he lpful, ge nial, w ho a re like the

the door ope n. The s e re frige ra te d hum a n be ings ha ve a m os t de pre s s ing influe nce on a ll thos e w h

s e lf− conta ine d. In the ir pre s e nce you involunta rily dra w your w ra ps clos e r a round you, a s you w on

The re a re m e n w ho floa t dow n the s tre a m of life like ice be rgs ,cold, re s e rve d, una pproa cha ble a nd

iron ore .

is m a de untrue in a n ins ta nt, a s the m a gne tic ne e dle of a s hip is de flecte d w he n it pa s s e s ne a r gre

pre s e nce . You los e your be a rings on life a nd its problem s . Your m ora l com pa s s is disturbe d a nd un

a ll your late nt distrus t, m orbidne s s a nd re be llion a ga ins t life. Without know ing w hy, you cha fe a nd f

re s te d a nd re s tore d in a m om e nt to a ne w a nd s tronge r faith in hum a nity. The re a re othe rs w ho f

The re a re m e n a nd w om e n w hos e pre s e nce s e e m s to ra diate s uns hine , che e r a nd optim ism . You

to e x ist is to be the re cipient of ra diations .

hope , or a ny of a hundre d othe r qua lities . Life is a s ta te of cons ta nt ra diation a nd a bs orption; to e x

be . Eve ry m a n, by his m e re living, is ra diating s ym pa thy, or s orrow , or m orbidne s s , or cynicism , or

uns e e n influe nce of his life. This is s im ply the cons ta nt ra diation of w ha t a m a n re a lly *is* , not w ha t h

Into the ha nds of e ve ry individua l is given a m a rve llous pow e r for good or for e vil,the s ilent, uncon

de e pe r re a liza tion of the pow e r a nd the w onde r of the invisible.

s ta rs , m illions of m iles from the e a rth. In a thous a nd w a ys Na ture cons ta ntly s e e ks to lea d m e n to

our light a nd he a t upon the s ta rs , a nd the gre a te r pa rt of this s upply of life− giving e ne rgy com e s fr

s upply e nough he a t a nd light to s us ta in a nim a l a nd ve ge ta ble life on the e a rth. We a re de pe nde nt

into ins ignifica nce w he n com pa re d w ith the m a jes ty a nd glory of the uns e e n. The gre a t s un its e l

only know tha t the y e x ist by s e e ing the e ffects the y produce . In a ll Na ture the w onde rs of the s e e

All the force s of Na ture ,he a t, light, e lectricity a nd gra vita tion, a re s ilent a nd invisible. We ne ve r *s*

is this influe nce w orking, tha t m a n m a y forge t tha t it e x ists .

life of the w hole w orld. Eve ry m a n ha s a n a tm os phe re w hich is a ffecting e ve ry othe r. S o s ilent a nd

w ords a nd a cts , the trifles he ne ve r cons ide rs ,is tre m e ndous . Eve ry m om e nt of life he is cha nging

w oe fully s m a ll. But his uncons cious influe nce , the s ilent, s ubtle ra diation of his pe rs ona lity, the e ffec

Ma n's cons cious influe nce , w he n he is on dre s s − pa ra de , w he n he is pos ing to im pre s s thos e a roun

The only re s pons ibility tha t a m a n ca nnot e va de in this life is the one he thinks of lea s t,his pe rs ona

**III. The Power of Personal Influence**

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IV. The Dignity of Self− Reliance

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e ne m y. Na ture gives m a n the option on w hich he w ill be to him s e lf.

w ith the individua l. Na ture is cons ta ntly s e e king to s how m a n tha t he is his ow n be s t friend, or his

vica rious s e rvice . Na ture ne ve r re cognize s a prox y vote . S he ha s nothing to do w ith m iddle− m e n,

m ora lly. Life is a n individua l problem tha t m a n m us t s olve for him s e lf. Na ture a cce pts no vica rious

good or e vil but m ys e lf. He w orks out his ow n s a lvation,fina ncially, s ocially, m e nta lly, phys ica lly, a

The m a n w ho is s e lf− re liant s a ys e ve r: No one ca n re a lize m y pos s ibilities for m e , but m e ; no one

m a rble; s e lf− re liance ca rve s it out for him s e lf.

pos s ibilities of the individua l; s e lf− re liance re a lize s the m . S e lf− confide nce s e e s the a nge l in the unh

S e lf− confide nce , w ithout s e lf− re liance , is a s us e les s a s a cooking re cipe ,w ithout food. S e lf− confid

**IV. The Dignity of Self− Reliance**

ins piration. By our ve ry pre s e nce w e s hould be a tow e r of s tre ngth to the hunge ring hum a n s ouls a

our influe nce filte r through hum a n love a nd s ym pa thy. We s hould not be m e re ly a n influe nce ,w e s

cha nge s in our va rying m oods a re a ll re corde d in the de lica te ba rom e te rs of the lives of othe rs . We

e s ca pe from the ge ne ra l cours e of the blood. No individua l is s o ins ignifica nt a s to be w ithout influe

No m a n ca n e ve r isolate him s e lf to e va de this cons ta nt pow e r of influe nce , a s no s ingle corpus cle c

to truth. The pa re nt's w ords s a y don't lie, the influe nce of the pa re nt's life s a ys do lie.

a nd w ho he a rs a pa re nt lie cleve rly to e s ca pe s om e little s ocial unplea s a ntne s s is not going to cling

try to te a ch ge ntlene s s to he r childre n w he n s he he rs e lf is cros s a nd irrita ble. The child w ho is told

iron, a s iron. It m us t first conve rt the iron into a nothe r m a gne t be fore it ca n a ttra ct it. It is us e les s

To m a ke our influe nce felt w e m us t live our faith, w e m us t pra ctice w ha t w e be lieve . A m a gne t do

m oisture . S hould w e not be a t lea s t a s ca re ful of ours e lves ?

*are* to us . We ca rry our hous e − plants from one w indow to a nothe r to give the m the prope r he a t,

quinine to counte ra ct the m a laria of influe nce . It is not w ha t thos e a round us *do* for us tha t counts

w e ca n *pos s ibly* m ove w ithout fors a king duties . If it be w rong to m ove , the n w e s hould ta ke s trong

influe nce of othe rs tha t, like a nox ious va por, kills our be s t im pulse s , w e s hould re m ove from tha t

in a n a tm os phe re tha t ke e ps us from living our be s t. If the fault be in us , w e s hould m a s te r it. If it b

Me n a nd w om e n ha ve duties to othe rs ,a nd duties to the m s e lves . In jus tice to ours e lves w e s houl

nothing to he lp the w orld.

Brita in, w a tching his flock upon the hills, living his quiet life, a nd dying w ith the thought tha t he ha d

influe nce ba ck from Godw in, through ge ne ra tion a nd ge ne ra tion, to the w ord or a ct of s om e s he ph

w e re but thre e links of influe nce e x te nding ove r s ixty ye a rs . It m ight be pos s ible to tra ce this ge ne

of S pe cies ,the m os t influe ntial book of the nine te e nth ce ntury, a book tha t ha s re volutionize d a ll s

a point of view upon w hich he de vote d m a ny ye a rs of his life, re s ulting, in 1 8 5 9 , in the publica tion o

Thom a s Ma lthus to w rite his Es s a y on Population, publishe d in 1 7 9 8 . Ma lthus ' book s ugge s te d to C

Godw in w rote The Inquirer, a collection of re volutiona ry e s s a ys on m ora ls a nd politics . This book inf

little good in the w orld. Trifles unnote d by us m a y be links in the cha in of s om e gre a t purpos e . In 1 7

Discoura ge m e nt ofte n com e s to hone s t s ouls trying to live the be s t the y ca n, in the thought tha t t

a ffect the w orld.

jus tice , loya lty, nobility,m a ke the m vita lly a ctive in his cha ra cte r,a nd by the s e qua lities he w ill con

the qua lities tha t he w ill pe rm it to be ra diate d. He ca n cultivate s w e e tne s s , ca lm ne s s , trus t, ge ne r

s tre ngthe ning of othe rs . He ca nnot e va de the re s pons ibility by s a ying it is a n uncons cious influe nce

Ma n ca nnot e s ca pe for one m om e nt from this ra diation of his cha ra cte r, this cons ta ntly w e a ke ning

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IV. The Dignity of Self− Reliance

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opportunity for idle, lux urious e a s e tha t ca m e w ith it, Rom e , a na tion of fighte rs , be ca m e ,a na tion

killed s e lf− re liance in the na tion a nd in the individua l. The n, through w e a ke ne d s e lf− re liance a nd th

na tion's dow nfall. The cons ta nt de pe nde nce on the ca ptives of w a r to do the thous a nd de ta ils of lif

The w e a lth a nd pros pe rity of a ncient Rom e , re lying on he r s lave s to do the re a l w ork of the na tion,

s e lf− re liant.

from his inhe re nt s tre ngth, w ho ne e ds no s ca ffolding of com m onplace s ym pa thy to uphold him . He

individua l. S o it m us t be tha t the individua l w ho is m os t s trong in a ny trial, s orrow or ne e d is he w h

a nd projecte d on the s cre e n of the pa s t. History is the biogra phy of a na tion; biogra phy is the histo

is true of individua ls. The history of na tions is but the biogra phy of individua ls m a gnified, inte ns ified,

inde pe nde nce is in proportion to its s e lf− re liance , to its pow e r to s us ta in its e lf from w ithin. Wha t is

continua l progre s s the n,it is w e a k, he ld by the e ne m y, a nd it is but a que s tion of tim e till it m us t s

its pe ople ne e d. If, w ith its ports a ll blocka de d it ha s not w ithin its e lf the ne ce s s ities of life a nd the e

The na tion tha t is s tronge s t is the one tha t is m os t s e lf− re liant, the one tha t conta ins w ithin its bo

tra ve ller,he know s he m us t e m e rge a ga in into the s unlight.

a ga ins t the odds of s ickne s s , s uffering, s orrow . To him , de fea t is no m ore tha n pa s s ing through a

re a lize s tha t a ll the gre a te s t m e n in history, in e ve ry pha s e of hum a n e ffort, ha ve be e n thos e w ho

a tta inm e nt of w ha t he holds de a re s t; he s e e ks w ithin him s e lf the pow e r to ba ttle a ga ins t a ll outs id

The m a n w ho is s e lf− re liant s e e ks e ve r to discove r a nd conque r the w e a kne s s w ithin him tha t ke e

s uch a ffliction, s uch failure a s ha ve com e to him .

is cons piring a ga ins t him . He grow s a lm os t va in a s he thinks tha t no one ha s ha d s uch pove rty, s

othe rs . He is not a ppre ciate d, not re cognize d, he is ke pt dow n. He fee ls tha t in s om e s ubtle

a ccorda nce w ith his ow n be s t judgm e nt. In his cow a rdice a nd his conce it he s e e s a ll his non− s ucce

be ca us e he dre a ds failure , be ca us e he is w a iting for s om e one to a dvise him or be ca us e he da re n

The m a n w ho is not s e lf− re liant is w e a k, he s ita ting a nd doubting in a ll he doe s . He fea rs to ta ke a

This w ould unite a ll the ir e ne rgies , a nd focus the m into s tre ngth a nd pow e r.

gifts , a nd de lica te s piritua l disce rnm e nt w ho fail utte rly in life be ca us e the y lack the one e lem e nt,s

the y could tra ns m ute the ba s e r m e ta ls into pure gold. It is s o in cha ra cte r. The re a re individua ls w i

Ma ny of the a lche m ists of old felt tha t the y lacke d but one e lem e nt; if the y could obta in tha t one , t

s ucce s s ion of opportunities . The y a re for good or e vil, a s w e m a ke the m .

com e s , a nd to go a fte r it a nd find it w he n it doe s not com e , or tha t opportunity is to us ,nothing. L

All tha t othe rs ca n do for us is to give us opportunity. We m us t e ve r be pre pa re d for the opportuni

drift through e x iste nce ,los ing a ll tha t is be s t, a ll tha t is gre a te s t, a ll tha t is divine .

pa s s e nge r; he is the e ngine e r, a nd the tra in is his life. We m us t re ly on ours e lves , live our ow n lives

s e lf− re liance . He s hould a cce pt a ll he lps , but,he m us t live his ow n life. He s hould not fee l tha t he

ticke t,a nd s om e one e lse doe s a ll the re s t. In re ligion, a s in a ll othe r gre a t things , he is e ve r throw

fully a s he ca n. But re ligion is not a Pullma n ca r, w ith s oft− cus hione d s e a ts , w he re he ha s but to p

tha t he m us t s a ve him s e lf by re lying on the law of truth, a s he s e e s it, a nd living his life in ha rm ony

All the re ligions of the w orld a re but s pe culations in m ora ls, m e re the ories of s a lvation, until the ind

a nd ta ke for him s e lf w ha t is ne e de d for his individua l w e a kne s s .

The m e dicine − che s ts of the w orld a re pow e rles s , in a ll the unite d e fforts , to he lp the individua l unt

ca n ne ve r de ve lop his m us cles by s e nding his va let to a gym na s ium .

dum b− be lls to yield to him , in s tre ngth a nd m us cle, the pow e r for w hich he , him s e lf, pa ys in tim e

All the a thletic e x e rcise s in the w orld a re of no va lue to the individua l unles s he com pe l thos e ba rs

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V. Failure as a Success

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Mr. Joggins w a s to bind gre a t logs toge the r by ca bles a nd iron girde rs a nd to tow the ca rgo a s a ra

S om e ye a rs a go, it w a s propos e d to s e nd logs from Ca na da to Ne w York, by a ne w m e thod. The i

purpos e , or the re ve lation of ne w a nd highe r pos s ibilities .

ofte n but the da w ning of a gre a te r s ucce s s . It m a y conta in in its de bris the founda tion m a te rial of a

bra ve ly tow a rd the future , a nd proce e d unda unte d on our w a y. But w ha t, to our e ye s , m a y s e e m

It ofttim e s re quires he roic coura ge to face fruitles s e ffort, to ta ke up the broke n s tra nds of a life− w

**V. Failure as a Success**

s e lf− re liance .

life w ill be a cons ta nt he lp a nd a s tre ngth to othe rs , a s he be com e s to the m a living les s on of the d

him s e lf the s tronge r w ill he be com e , a nd the m ore a ble w ill he be to he lp othe rs in the hour of the i

us e ful. In the s e gre a t crise s of life, m a n is s trong only a s he is s trong from w ithin, a nd the m ore he

Ma ny a boa s te d friend ha s prove d a lea king, w orthles s lifeboa t w he n the s torm of a dve rs ity m ig

s ince re e x pre s s ions of true friends hip. But true friends hip is ra re ; its gre a t va lue is in a crisis,like a

e ye s to the s tim ulus a nd light a nd ne w life tha t com e w ith the w a rm pre s s ure of the ha nd, the kin

de pe nds on him s e lf, a nd a cts for him s e lf. In throw ing the individua l thus ba ck upon him s e lf it is not

The m a n w ho is s e lf− re liant doe s not live in the s ha dow of s om e one e lse 's gre a tne s s ; he thinks fo

w he n he ne a rs the m .

ne ve r fall dow n in de s pa ir a t da nge rs a nd s orrow s a t a dista nce ; the y m a y be ha rm les s , like Bunya

individua l fee l thus a s to his ow n progre s s a nd pos s ibilities , a nd he ca n a lm os t cre a te his life a s he

pa s t. This m e a ns re a l grow th from w ithin. S e lf− re liance de ve lops it, a nd it de ve lops s e lf− re liance .

re a lity. But the true com pe tition is the com pe tition of the individua l w ith him s e lf,his pre s e nt s e e kin

it ha s its da nge r s ide . The re is a te nde ncy to s a crifice re a l w orth to m e re a ppe a ra nce , to ha ve s e e

We ha ve no s e cre t, he s a id, but this, w e a lwa ys try to be a t our las t ba tch of ra ils. Com pe titio

7 ,0 0 0 m e n a nd m a de a ra il fam e d throughout the w orld, w a s a s ke d the s e cre t of the gre a t s ucce

to our grow th in a ll its pa rts . Da niel Morre ll, a t one tim e Pre s ide nt of the Ca m bria Ra il Works , tha t e

w e s e e k e ve r to s urpa s s ours e lves , w e a re m oving on a uniform line of progre s s , tha t gives a ha rm

Ma n ca n de ve lop his s e lf− re liance by s e e king cons ta ntly to s urpa s s him s e lf. We try too m uch to s u

is hidde n.

rightly de ve lope d,a m ine w hos e re s ource s ca n ne ve r be know n but by going dow n into it a nd brin

e qua l pow e r m a y be yours . The individua l m us t look upon him s e lf a s a n inve s tm e nt, of untold pos s

w e re yours . Em ulate the proce s s by w hich it be ca m e his, de pe nd on your s e lf− re liance , pa y the pr

tha t s om e one e lse pos s e s s e s , do not e nvy his s tre ngth, a nd diss ipa te your e ne rgy by w e a kly w ish

m orbidne s s , m ingle w ith the bright pe ople a round you, no m a tte r how difficult it m a y be . If you de s

If you w ould lea rn to conve rs e , put yours e lf into pos itions w he re you *m us t* s pe a k. If you w ould conq

to you. The re is but one gre a t pa s s w ord to s ucce s s ,s e lf− re liance .

list. The re tired list of life is,de a th. The w orld is bus y w ith its ow n ca re s , s orrow s a nd joys , a nd pa

your ow n s oldier. You ca nnot buy a s ubs titute , you ca nnot w in a re prieve , you ca n ne ve r be place d

s e lf− re liance , you m us t s e e from the ve ry be ginning tha t life is a ba ttle you m us t fight for yours e lf,

oa k, not a vine . Be re a dy to give s upport, but do not cra ve it; do not be de pe nde nt on it. To de ve lo

w hich he w ould be gre a t. This s e lf− re liance is not the s e lf− s ufficiency of conce it. It is da ring to s ta n

Ma n to be gre a t m us t be s e lf− re liant. Though he m a y not be s o in a ll things , he m us t be s e lf− re lia

w e a ke ns a nd our pow e rs a nd our control of the m be com e s continuous ly les s .

e ffem ina te tha n w om e n. As w e de pe nd on othe rs to do thos e things w e s hould do for ours e lves , o

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