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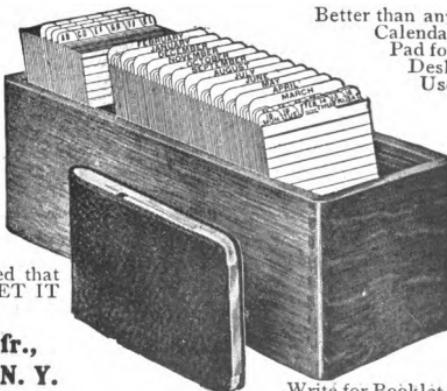
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Published Monthly by

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Vol. 2.

MAY, 1906

ASTOR, LENOX AND
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No. 6.

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THE FRONT PORCH Where We Talk Things Over

When something unusual happens in the business world it is well for us to think it over and talk it over, and if possible get at the how and why.

Something very unusual has happened right here in Chicago during the last eleven years. Let's talk it over and then see if we can make any progress in

getting at the how and why.

Please bring your chair over here to my corner of the porch, — come close to me and listen.

Do not think I am either dreaming or telling you a fairy story.

It is all true.

It is not even an advertisement.

Money could not buy an advertisement in the editorial columns of this little journalette.

It is just an historical fact of very recent history, told with the hope that others may learn valuable lessons from it — and here it is.

Eleven years ago a certain firm in this City of Chicago did not exist; it was born eleven years ago — in 1895.

Last year, 1905, its total busi-

Entered as second-class matter, Sept. 18th, 1905, at the Post Office at Chicago, Ill.,
under the Act of Congress of March 3, 1879.

ness amounted to \$38,000,000, and at the rate its sales are now running, it will sell \$55,000,000 worth of goods in the year of our Lord 1906.

No, you did not misunderstand me, I did not mean to say fifty-five thousand, I meant fifty-five millions.

I don't know that we should take up much time giving figures—the volume of business alone speaks eloquently—and what we shall earnestly seek to do is to get at the roots of things and see how and why such a seemingly phenomenal success can be attained in so short a period of time... But just to make the magnitude of the success emphatic, let me give you a few facts which we picked up the other day when we spent a half day going through the plant.

The plant covers thirty-five acres—think of it. That is five acres more than that thirty-acre lot across the road from the house on the old farm.

It cost nearly \$6,000,000 to construct the plant.

They have four buildings—the administration, the merchandise,

the power house and the printing establishment.

The merchandise building is the largest.

I remember very well that when a boy Garrison's store in Vernon looked very large. It was probably 40 feet wide, 80 feet deep and two stories high, with a basement. This merchandise building alone is almost a quarter of a mile long, a block wide, nine stories high, and would make 308 Garrison stores.

It takes a pretty good average forest to produce in finished hard wood 5,000 feet to the acre.

It would require the timber from 3,000 acres to yield the quantity of lumber used in those buildings.

12,800,000 pounds of iron and steel were used in the construction of the merchandise building. 280,000,000 bricks were used.

The electric wire in this plant strung out in a straight line would reach 4,000 miles. Approximately 1,000 miles more than across this continent.

Lamson pneumatic tubes are used in carrying mail from one

department to another, and if these were laid in a straight line they would measure fifteen miles.

They have their own electric light plant.

In the power plant are installed four Corliss Compound Condensing engines, three 750 HP and one 500 HP, directly connected with their respective electric current generators, and the electrical power developed is controlled by one of the largest electrical switchboards ever constructed. There are also innumerable air compressors, house and elevator pumps, fire pumps, artificial ice making plant, etc. The electric current developed in the plant is sufficient to maintain 80,000 incandescent lamps and 6,000 arc lamps.

The boiler room is equipped with boilers of the very latest design, having a capacity of 12,000 HP. The coal supply is unloaded from cars on the track beside the building and carried by automatic machinery to an overhead coal bunker, which has a capacity of 1,500 tons of coal, from which it falls through chutes to the boilers below, as

required. The coal carrying machinery in the boiler room has a capacity of 100 tons per hour. The refuse and ashes are automatically conveyed to an ash bunker and deposited in cars, ready to be taken away.

As a precaution against fire they have 60,000 automatic sprinklers scattered over the entire plant. A pressure of 200,000 gallons of water, stored in tanks, is used in these sprinklers.

The plant is heated by the blast system—warm air is blown into a room at one end, forcing out the impure air at the other. In summer, cold air is blown into the rooms in like manner. The air is always purified before being used.

They tell their customers all about it by means of a great big catalogue, so heavy that it costs twenty-three cents to mail it—some 1,200 pages, I believe. They have their own printing plant, with a capacity of 60 tons of printed matter per day. Now, remember, 60 tons. They produce 4,000,000 catalogues per year.

They receive now on an average of 70,000 pieces of first class

mail matter daily.

It is said that they receive three times as much registered mail daily as the entire city of Minneapolis, Minn.

I can remember very well when we thought our institution was getting pretty big when we got so the office boy couldn't open the mail. I found the other day at this institution that it takes two hundred and twelve employes to open and sort their mail. Just think of that, two hundred and twelve people voting their entire time to opening and sorting mail.

They employ about 400 stenographers.

They have 7,400 employes in all.

They have their own restaurant, which seats 2,200 people at one sitting, and where they feed 4,500 people daily.

They attend to the circulating library for their people. 2,600 of the employes have library cards, or over one-third. The boys are using the books, too, likewise the girls, as is proved by the fact that 4,000 books were given out in one month. Think of it, 4,000 good books read by 2,600 people in one month, work-

ing people—people engaged in commercial life—mighty busy people at that.

And now we are getting down to the reasons—down to the how and why. Please remember what I have just said about 2,600 people reading 4,000 books in one month.

Through the genial official who escorted us we learned that this library idea started in a very simple way. One of the employes remarked one morning that it would be a nice idea if he could bring his library book down with him in the morning, leave it with somebody who could take it back to the library and get him another one. Some officials would not have given this a thought, except perhaps to reprimand the employe for his nerve in expecting the firm to help him in a matter of this kind. Not so with this man, however. He was quick to discern a principle. He is well aware that knowledge is power and that to encourage studious habits on the part of employes is a good thing from a business standpoint on the part of the firm. The good which it would do appealed to him, but he saw

also that it was good business, and he says, by the way, that all legitimate welfare work is simply good business.

So he delegated some one to see how many others there were in the institution who would like to have their library books attended to. The idea met with favor, and now it requires a horse and wagon, and two men, to attend to this work alone.

While this official is so modest that it is somewhat difficult to get him to talk for publication, especially in any way which would make it seem that he was taking any credit to himself, I succeeded in getting him to state what I consider a few fundamental principles far reaching in the problem of business success. One of those principles is as follows:

AN EMPLOYEE'S ABILITY IS MEASURED BY THE DEGREE OF SUPERVISION WHICH HE REQUIRES.

I would advise every reader of THE BUSINESS PHILOSOPHER to commit that to memory and then think it over every little while, until he has grasped its full meaning.

And then I inquired "Upon

what does the degree of supervision which an employe needs depend?"

And I found that he was of the opinion that it depends upon the degree of development of the positive faculties and qualities of mind, soul and body. In other words, it depends upon the education of the employe in the true sense of that term. Depends upon how well the desirable faculties and qualities have been educed, or drawn out, and that this in turn is largely dependent upon how thoroughly useful knowledge has been filled in.

I found that he is a believer in the possibilities of the cultivation of the human plant. He doesn't believe in the policy of simply hiring help and then proceeding with the sink or swim, live or die, survive or perish, theory. He believes in natural born ability in the business line, but he also believes in cultivating natural ability. He doesn't take too much stock in the old saw "You can lead a horse to water, but you can't make him drink". He believes that you can make him drink if you first make him thirsty, and that, as far as this

principle is concerned as applied to employes, it is possible to make them thirsty,—thirsty for better things, intellectually and morally.

I learned that another fundamental principle upon which he is working is this—

IT IS NOT THE SYSTEM WHICH MAKES THE BUSINESS, IT IS THE MEN BEHIND THE SYSTEM.

He believes in system, of course—he recognizes system as a fundamental principle of Nature, and that great men and great institutions must reflect natural laws—but he is firmly of the opinion that an institution can put in the best system in the world, but if the men behind the system are not right, or are neglected, then the system is of no value.

And right here is where a great many fall down. I know of one firm which paid \$15,000 to a firm of expert systematizers for systematizing their entire business, and after experimenting with that \$15,000 system for some time, they threw it all out.

The likelihood is that the fault was at least not entirely with

the system. If this same firm had gone one step further and taken thorough measures for the development of the men behind the system, the first move would doubtless have proved a good one.

Another fundamental principle was stated as follows:

BUSINESS SUCCESS IS SO SIMPLE THAT MOST MEN OVERLOOK IT. A LARGE PART OF IT CONSISTS OF THREE THINGS — FIRST, TELLING THE TRUTH; SECOND, BEING SIMPLE IN TELLING IT; AND THIRD, IN WORKING LIKE WORKING PEOPLE.

This is worth thinking of too. It is so simple that it is simply great, and if you are not careful you will overlook its far-reaching meaning.

And again he spoke and said: "No business will ever become great which has to depend upon one man. One great man at the head of a business may develop many able men, and they must be developed if the business ever becomes great. In a one man business the business goes to pieces as soon as the man goes to pieces."

I then said: "Don't you think the progress of an institution is often hindered on account of managers being afraid to develop people under them too rapidly, fearing that the subordinate may become greater than the superior?"

He said: "Yes, that is true, but the manager or proprietor who fails on that account to develop every one under him to the highest possible degree will never make a great success himself. What he should do is to see to it that every one under him grows as rapidly as possible, and then that he himself grows, in which event he is not in any danger. Modesty, simplicity, unselfishness and courage are four of the evidences of greatness."

On this official's desk I noticed four books, and the titles of them were as follows:

Little Masterpieces, "Emerson."

Little Masterpieces, "Ruskin."

"Teachings of Epictetus."

"Wisdom and Destiny" by Maeterlinck.

I picked them up and said to him: "I see you cultivate the acquaintance of the philoso-

phers. Have you studied the ancient philosophers?"

He said: "Yes, I enjoy them very much."

"Did you read them in college?"

"No, I have read them the last few years in business."

"Wherein did you find them valuable?"

"In many ways, but let me give you one specific example. One day while reading Epictetus I ran across the following:

'If thou hast assumed a part beyond thy power to play, then thou hast both come to shame in that, and missed one thou couldst have well performed.' In my judgment this expressed a fundamental principle, and I therefore had it copied and sent a typewritten copy to a large number of our employes."

Do you see the point? In this way he is passing the wisdom of the ages in the form of choice bits of philosophy, fundamental truths, down into the foundation of the success of this mighty business—the minds of the employes.

This modern business philosopher, managing this great institution, has figured out that employes can commit two sins:

first—that of omission through ignorance; and second—that of commission, through carelessness. He believes that the philosophy of some of the old philosophers is a good remedy for both of these evils.

I noticed that the book entitled "The Teachings of Epictetus" was marked here and there on different pages. Without telling him what I wanted, I asked him if he would loan me the book. He was too much of a gentleman to refuse, and so I got the book.

If you are walking through an apple orchard with a friend, it is an easy matter to tell what kind of apples he is fond of. He is sure to pick the apples that he likes the best.

It is just so with a book which one has read. Note carefully the things which he has marked and you can determine what kind of mental fruit that man is fond of. And here are some of the things I found marked:

"That man is wise among us, and hath understanding of things divine, who hath nobly agreed with Necessity."

"If one ask me which is, then, the best of existing things, what shall I say? The faculty

of eloquence I cannot say, but that of the WILL, when it is made right. For this is that which useth the other, and all the other faculties, both small and great. WHEN THIS IS SET RIGHT A MAN THAT WAS NOT GOOD BECOMES GOOD. WHEN IT IS NOT RIGHT, THE MAN BECOMES EVIL."

"For remember that even so, Socrates everywhere banished ostentation."

"Resolve at last to seek thine own commendation, to appear fair in the eyes of God; desire to become pure with thine own pure self, and with God."

"If you would make yourself skilled in anything then do it."

"When thou art wrathful, know that not this single evil hath happened to thee, but that thou hast increased the aptness to it, and, as it were, poured oil upon the fire. When thou art overcome in passion, think not that this defeat is all; but thou hast nourished thine incontinence, and increased it."

"And somewhat in this wise it also happens in the affections of the soul; certain traces and scars are left in it, the which if a man do not wholly eradicate, when he hath been again scourged on the same place, it shall make no longer scars, but sores."

"Wouldst thou, then, be no longer of a wrathful temper?

Then do not nourish the aptness to it, give it nothing that will increase it, be tranquil from the outset, and number the days when thou hast not been wrathful. I have not been wrathful now for one, now for two, now for three days; but if thou have saved thirty days, then sacrifice to God. For the aptness is at first enfeebled, and then destroyed. To-day I was not vexed, nor tomorrow, nor for two or three months together; but I was heedful when anybody happened to move me thus. Know that thou art in good case."

"Every skill and faculty is maintained and increased by corresponding acts; as, the faculty of walking by walking, or running by running. If you will read aloud well, then do it constantly! if you will write, then write."

"For know that if thy companion be corrupt, he who hath conversation with him must needs be corrupted also, even if himself should chance to be pure."

"Unhappy man! thou bearest about with thee a God and knowest it not! Thinkest thou I speak of some God of gold or silver, and external to thee? Nay, but in thyself thou dost bear him, and seest not that thou defilest him with thine impure thoughts and filthy deeds. In the presence even of

an image of God thou hast not dared to do one of those things which thou dost. But in the presence of God himself within thee, who seeth and heareth all things, thou art not ashamed of the things thou dost both desire and do, O thou unwitting of thine own nature, and subject to the wrath of God!"

"And if thou hadst any consciousness, thou wouldest strive to do nothing unworthy of thy maker nor of thyself, nor ever to appear in any unseemly guise. But now that Zeus hath made thee, thou carest nothing what kind of creature thou shovest thyself for? And yet, is the one artist like the other artist, or the one work like the other work? Do not artists work in stone or brass or gold or ivory? and the Athena of Phidias, when she hath once stretched out her hand and received upon it the figure of Victory, standeth thus for all time? But the works of God have motion and breathing, and the use of appearances and the judgment of them. Wilt thou dishonor such a Maker, whose work thou art? Nay, for not only did He make thee, but to thee alone did He trust and commit thyself."

"Now he hath given thee to thyself, and saith, I had none more worthy of trust than thee; keep this man such as he was made by nature—reverent, faithful, high, unterrified, unshaken of passions, untroubled."

"To the wrong-doer, the wrong-doing itself is a heavy injury."

"To suppose that we shall become contemptible in the eyes of others unless in some way we inflict an injury on those who first shewed hostility to us, is the character of most ignoble and thoughtless men. For thus we say, that a man is to be despised according to his inability to do hurt; but much rather is he to be despised according to his inability to do good."

"For in the ruling faculty of a worthless man there is no faith; it is unstable, unaccountable, victim of one appearance after another."

Think of that—making faith, a soul, or subjective quality—one worthy of the attention of a business man.

Throughout that institution you will see many evidences of subjective mentality — loyalty, enthusiasm, courage, faith, love for the institution—its spirit is everywhere.

Verily is the business world waking up to the fact that Soul Culture counts in business.

As later, at home, I finished reading the book which the above named official of this mighty commercial institution had read, my thoughts took

somewhat this form:

From a purely business viewpoint, from the viewpoint of dividends and a profitable volume of trade, Pope was right when he said, "The proper study of mankind is man".

Socrates was wise when he said, "Man, know thyself".

Shakespeare was giving good business advice when he said, "Our only crime is Ignorance".

Some one has said "the greatest thing in the world is man, and the greatest thing in man in mind". May we not add "A great thing in mind from the standpoint of business success is subjective mentality—the home of the ethical spirit—the right and wrong of things".

For ethics are certainly entering into business. This company, which is doing business at the rate of fifty-five million of dollars a year, not only cheerfully and willingly takes back any unsatisfactory goods, but refunds to the purchaser any expense which he has been put to in making the purchase. That comes pretty near applying the golden rule, doesn't it?

The volume of profitable business which the firm is doing

would indicate that it pays—that ethics with the customer, like welfare work (so-called) with employes is simply good business—that it is wise to do it.

The study of the whole institution and the men at the head of it impressed me with the power of simplicity. There is no ostentation about them. An employe with whom I was speaking, said, "The president is very simple in his tastes. He doesn't even carry a watch."

Later I met the president, and as I looked into his eye and caught the vibration of his

handshake, I understood more about the "why" and "how".

As I was coming down town on the elevated and trying to figure it all out, I was forcibly reminded of the words of Solomon, when he said, "Wisdom is the principle thing, therefore get wisdom", and also of the difference between knowledge and wisdom. Some one has said,

"Knowledge is proud that he has learned so much."

"Wisdom is humble, that he knows no more."

* * * *

EARNESTNESS

The divine insanity of noble minds,
That never falters nor abates,
But labors, and endures, and waits,
Till all that it foresees it finds,
Or what it cannot find, creates.

—Longfellow.

THE PRESENT

We live not in our moments or our years:
The Present we fling from us like the rind
Of some sweet future, which we after find
Bitter to taste, or bind that in with fears,
And water it beforehand with our tears—
Vain tears for that which never may arrive:
Meanwhile the joy whereby we ought to live,
Neglected or unheeded, disappears.
Wiser it were to welcome and make ours
Whate'er of good, tho' small, the present brings—
Kind greetings, sunshine, song of birds, and flowers,
With a child's pure delight in little things;
And of the griefs unborn to rest secure,
Knowing that mercy ever will endure.

—*Archbishop Trench.*

INVEST IN ENTHUSIASM

Fifty thousand dollars a year is paid by a certain big corporation to ginger up and inject great doses of enthusiasm into its selling force. This money has been expended annually for the last ten years because it pays the company a big profit in dollars and cents.

One-half million dollars has been expended in ten years for keeping salesmen up on their toes, their backbones stiffened and their hearts sturdy and strong—for keeping them right on the firing line, right in front—for keeping them going forward—to big sales and good profits.

Only once has an attempt been made by any of the directors to curtail this expenditure, and the failure was so marked that the retrenchment idea has never again been advanced.

"Cut that appropriation in half and we cut our profits in half," declared the president, whose business judgment is unquestioned. "It is the most profitable expenditure we make. Double it if possible, but don't cut it one dollar. Our steady

growth is due to the efficiency of our selling force, and that efficiency is largely due to our systematic work in keeping its members keyed up to the highest possible pitch. I really believe the extra efforts put forth by our salesmen in response to the enthusiasm generated for their benefit is responsible for about all the returns from our investment in this business."

Weigh carefully the words of this hard-headed business man, for they make up expert testimony from an authority on ginger and enthusiasm—that spirit of wanting to do anything and everything better than it was ever done before.

Time was when it was most difficult to sell advertising space. To the average man it seemed a waste of money to advertise, and he was reluctant to pay money for what he considered so intangible a thing. To-day one hears of merchants and manufacturers buying "white space" or "blue air"—as advertising space is sometimes called—at regular intervals and at a big price. Although these men are now both

anxious and willing to invest in "white space" the suggestion that they buy a quantity of enthusiasm for their selling force would sound preposterous.

"If it is in a man it will come out," or, "I give him the goods and he should sell them or get out," are some of the stock replies to the suggestion of enthusiasm expenditures. The speakers of such words fail to realize they can do much to draw out the very best in their men and keep them encouraged and enthusiastic throughout the selling campaign. They fail to realize the irresistible force of a selling organization composed of men striving to their utmost to excel their brothers on the road and lead them in the amount of goods sold during the season.

Don't they have that old boyhood desire to follow a brass band when it swings by playing an inspiring air? Don't they feel their nerves tingle and their lungs expand to the rhythm of the music? Don't they feel a desire to emulate a great deed done or task accomplished? Don't they feel strengthened and encouraged when brought to

realize that all things possible for their associates likewise are possible for them? Don't they crave a word of praise when they have accomplished some good work?

If they do—and we know they do—they have room in their hearts for all the encouragement and inspiration that can be supplied. If they are working in true harmony with the natural laws of success their heart side is developed, and their heart desires must be nourished just as their head desires.

Their great faculties must be recognized and strengthened and developed. For after all is said and done the fact remains that the extra efforts which change failure into success and turn defeat into victory in business as in every other undertaking, must spring from the heart side of man.

It is for this heart side of man that we are appealing for an enthusiasm appropriation—it is for the benefit of both the employer the employee that we advocate this more modern way of increasing business success.

The executive head of the great company cited realizes the

value, inestimable value, of reaching the heart side of his men. He realizes it is possible for his competitors to employ men of the same natural ability, to put in their hands equally as good a product and flood their territory with equally high-class advertising matter, but in his own words his competitors "never would spend a penny for enthusiasm and nearly all are out of business."

There is another and equally important reason for such an expenditure. It lies in the satisfaction that comes to any man who encourages and pushes forward another. The reward is the feeling that he himself is going forward and upward and not backward and downward.

The most successful employers reach their men through the heart as well as the head. They secure greater loyalty and support in their undertakings and are strengthened for their great commercial battles for business.

All realize the necessity of having the faithful support of their men, but thus far too many

have failed to realize the value of well laid and carefully planned enthusiasm campaigns.

Of the ways in which an enthusiasm appropriation should be expended we shall not write at this time, but we most earnestly urge a consideration of the value of getting, holding and working with the heart side of a man—and we contend that the best way to reach that side of an employe is by the creation of good, healthy enthusiasm all around him.

The difference between success and failure, we repeat, is the degree of enthusiasm shown—and the more enthusiasm generated the greater the energy of the human body, and the greater the success of the man.

Enthusiasm is easily developed, too. It is contagious and the more it spreads the better the world and every one in it. No matter what the nature of your activity, remember the words of Emerson, "Nothing great was ever accomplished without enthusiasm." Then buy some for yourself and your employes.

**"Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast, allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness: Grief should be
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting
to the end."**

—Aubrey de Vere.

THOUGHTS ABOUT THINKING

In the last issue of our magazine, under the title, "Sources of Power," there was a flash of eulogy on the worth of right thinking. A friend who has since spoken with us commented on the passage in a rather dubious tone. "It is all very well to say so," he observed, "and I fully agree on the merit of right thinking, but how can any man help his thoughts? I am a busy man, for instance, but I am also sensitive and fanciful. How can I shut off the stream of thought or repel any one thought that pounces into my mind? Surely I am not responsible for all my thought nor have I such power over it as I have over my bodily actions, such as walking or eating. It seems to me we must take our thoughts as they come and that we can't help now and again the entrance of silly, unhealthy or even vile imaginings. I guess we're all right so long as they do not take form in action."

The remarks of this friend have served to broach a subject of the deepest interest. Science has of late convinced us that

thought is the mightiest power on earth. We can all see it to be the source of facts and events. Indeed we likewise agree with the scientists who tell us that thoughts are things, and are often huge realities even when they do not seek or find expression. For example, a person may have in his mind some vague fear, one which he cannot explain or trace to its source, though for a time it weighs down his life and unfits him to deal with the conditions around him. Here is thought unbidden, formless and irrational, and yet with a power for harm that crushes the man's whole being. So it might be with thoughts of jealousy, of mistrust, of despair and other negatives that can only do evil to the minds they invade. Thoughts even more degrading often seem to force themselves on unwilling minds.

For all this it will never do to say or feel that we are slaves to our thought. We cannot shirk the results or the penalties by claiming that we are at the mercy of any thought we harbor. If the faculty has been given to

us, like all our native faculties, for good and useful ends, we are answerable on its account, just the same as for all the others. It is a condition of natural law and not of tyranny. It is not imposed on us as a power above ourselves, our real selves, but as a gift to be used by the real self in harmony with the will of the Creator. We are no more free to abuse or misdirect thought, or allow it to fly away with us in wrong paths, than we are to abuse or run riot with other faculties, bodily or spiritual. On the contrary, because of its very potency and its close relation to our acts, it is our first and bounden duty not only to control thought but to exercise it constantly to rightful ends. This is the life-work of every rational being and whoever thwarts or neglects it simply courts the evils of which reckless or debasing thought is the fountain. The divine Teacher has shown us that a man may be criminal even "in his heart".

The question, "How can I help it?" is simply childish. **We must** help it. We must learn how to help it. In fact we often do this without noticing, and

hence might do it continuously if we only set the right purpose before us. Your thought or my thought is not all there is of me or of you. Thought is but a term to express the action of mind. But over and above the mind reigns the immortal soul, the spirit part of our nature, which is the true self and which can master thought as it masters all else about us. How often have we said, in mental soliloquy, that such a thing is unpleasant, such a thing is painful or such another is vicious, and I shall cease to think about it. Then we strove by one means or other to turn our minds into different paths. Instead of what was harsh, or painful or vicious, we tried to take up thoughts that were pleasant or helpful or righteous. In other words, the spiritual ego within us commanded the mental ego to get busy with a new class of thought and so spill out entirely that which was hurtful. It was the liberation of the mind from an evil guest by crowding its chambers with good company. It may be that we had a tussle. It was hard to expel the intruders. Some plaguey old thought was sure to sneak back

again and again. But if we were really in earnest and bound to get rid of it, we felt that we could squeeze it out by taking into its place a healthful substitute. Whenever we failed to do so it was plainly from indolence or cowardice. At the same time we could also feel that the fault was our own if we permitted the wrong thought to linger in or usurp the heritage of right.

Might we not claim that this is a daily experience? We often find fault with our thought and seek new tenants for the mind. In turning out the negatives we look for sources of thought that will serve our purpose. That is the whole work. The wrong thought has never got the upper hand with us if we labored in good faith to find the right.

There is not an earthly doubt of our responsibility, or that to cherish in our mind a vicious tenant, such as a thought of anger, hate, greed or animalism, is no less than a desecration of this center of power. Every such lapse could not fail to sink us lower and deeper in all that concerns the better life. Some day

an evil thought would be sure to get the best of us and lead to disaster. On the other hand we have the glorious privilege, by a constant effort at right thinking, to so train the mind that a mean or unhealthy thought will but rarely approach it, and even if it just drops in will never obtain a foothold. This is the victory of self-control. It is the harnessing of mental forces which are the factors of health, success and happiness. The soul is the real master of all.

How does this affect us as business men? Just see. Our working power is thought, and if we are sound economists we must keep it at its work. It is of no avail to me to hang up warnings that "This is my busy day", if I allow my thoughts to wander from the duties in hand. On my thought I depend for the fulfillment of every task. On my thought I rear the whole structure of success. Nay, more; by my thought I must strive to grow in the true and spiritual manhood which is the only enduring success of life.

IN TUNE WITH THE INFINITE

AS one comes into and lives continually in the full, conscious realization of his oneness with the Infinite Life and Power, then all else follows. This it is that brings the realization of such splendors, and beauties, and joys as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather to bring earth up to heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings for joy; fears and forebodings for faith; longings for realizations. This it is to come into fullness of peace, power and plenty. This it is to be in tune with the Infinite.—*Ralph Waldo Trine.*

SCIENCE AND ART

INTRODUCTION.

There seems to be much confusion in the public mind as to the difference between Science and Art.

Business men often introduce one who is going to speak to their people on the Science of Salesmanship as one who is going to address them on the ART of Salesmanship.

It is good business for us, as business people, to see clearly the difference between the Science of Salesmanship and the Art of Selling.

SCIENCE AND ART.

Their Nature.

Rational man has powers for KNOWING and powers for DOING. Because of his two natures—mind and body—and of their marvelous adaptations, relations and concomitance, he is not only a receptive and cognitive being, but also an expressional being.

On his mental side, since he is self-conscious and has the power of classifying what his mind receives and interprets from the external world or from his own inner vision, he attains knowledge—that is, he attains a more or less clear and certain grasp or intuition of facts and truths.

When this knowledge is systematically arranged in his mind or objectively symbolized by language so that its concepts are readily recalled, then such knowledge being the mental counterpart of phenomena, their relations and laws, is SCIENCE.

On the other hand, because man is an expressional being through the action of his mind (will) upon his body (motor mechanism) for the purpose of satisfying some physical, recreative, esthetic, intellectual or soul need, he becomes more or less skilled in arranging and adapting means to secure results satisfying the need. The consequence of this

effort is Action toward an end. It is DOING, or executing, expression or ART.

From this view of the nature of Science and Art, it is seen that each of these terms relate to KNOWLEDGE, for science is systematized, classified knowledge, and Art is the more or less systematized adaptation of means (knowledge) to attain certain ends.

This comparison is also made by examining the literal meaning of the words. "Science" is derived from the Latin term "scientia," from Scio, Scien(t)s, KNOW. "Art" is derived from the Latin "Ars" (Ar(t)s), Skill. "Skill" comes from the Icelandic word "skil," which signifies "KNOWLEDGE," that is, familiar knowledge of means with corresponding efficiency in adapting these means to the attainment of desired results. Art, then, is doing or expressing the mandates of one's own or another's will.

COMPARISONS.

SCIENCE

is

Classified, Systematized
KNOWLEDGE.

It consists of the description and formulation of PHENOMENA and their Causal relations.

SCIENCE IS KNOWING.

ART

is

Applied Knowledge.

It is the systematized adaptation of means to ENDS. To satisfy man's Needs and Desires. It is Nature affected by man's will for specific ends.

ART IS DOING.

SCIENCE OR ART—Which Precedes?

Doubtless the majority of us would at first thought reply "Science," because TO DO or to EXECUTE anything satisfactorily implies more or less systematized knowledge of facts and their relations (i. e., Science). This, when properly adapted, put together and made to perform certain functions,

and to produce certain useful or pleasurable results, constitutes Art.

On the other hand, man's needs and experience through prehistoric, and so on down through historic, periods in his efforts to gratify his physical, recreative and aesthetic longings, led him by accident, discovery or invention, to adapt means to attain certain ends. In this case Art preceded systematized knowledge. But after such experiences, he learned to classify the corresponding knowledge derived from these experiences and applied the science in the subsequent exercise of the art.

Whether Art precedes Science, or vice versa, when referred to any particular thing, is like determining these problems: "Which preceded the other, the oak or the acorn? the egg or the bird? the concept (idea) or the word (term) symbolizing it?"

It suffices here to say that the most efficient art not only takes cognizance of all classified knowledge (science) pertaining to the materials, forces and phenomena entering into the structure of the thing, process or result to which Art is applied, but efficient Art is constantly on the alert in experiment and research, by new combinations and by inductive and deductive reasoning, endeavors to perfect itself, or to produce some utility or object to satisfy a human requirement.

WHAT CONSTITUTES SCIENCE ?

Existence, or being, consists of ourselves and things outside ourselves. All changes occurring within ourselves, that is, within our minds, are subjective phenomena or changes in our states of consciousness. All changes in the outer or material universe are objective phenomena, and "our human knowledge consists in the classification of states of consciousness"—sensations, percepts, ideas, memories, comparisons, reasonings, etc.—"produced in us by unknown external

agencies," i. e., external phenomena.

This definition applies alike to the common, ordinary knowledge we obtain by experience, and to the scientific knowledge we gain by the close and extended observation, experiment and inductive and deductive inference.

All objective phenomena consist of the actions and reactions of forces upon different forms of matter in the universe. When these outer phenomena affect our minds so that we become conscious of them, we call the result of the classification, or grouping of the like mental states thus produced, KNOWLEDGE.

DISTINCTION BETWEEN COMMON AND SCIENTIFIC KNOWLEDGE.

"Common information, or ordinary knowledge, expresses a particular truth concerning some particular group of phenomena," says the philosopher, John Fiske. Thus I know that birds fly, fish swim, an unsupported body will fall, water runs down hill, grain must be sown in the soil and have warmth and moisture in order to grow, igniting gunpowder produces an explosion and makes a deafening noise, etc. These isolated units of knowledge I may have acquired by observation, belief or hearsay, accumulated experiences and so on.

Now, wherein does scientific knowledge differ from such common knowledge? "Science," says Fiske, "is a higher development of the common information of the average minds." This common knowledge is mainly one of quality, but not of precise quantity. It states THE WHAT, but is not exact as to THE HOW MUCH. On the other hand, scientific knowledge is both qualitative and quantitative, stating the HOW MUCH as well as THE WHAT.

Again, science deals with particular orders of phenomena and expresses in a single formula a general truth respecting an entire order of phenomena. Thus, impenetrability is a

general property of all matter, the law of attraction between masses of matter is universal, etc.

Viewed scientifically, the common knowledge, "birds fly," "fish swim," "ice melts," becomes examples of motion of masses and molecules in different media under specific conditions, varying phenomena occurring in obedience to exact laws.

Professor Fiske sums up the contrasts between scientific knowledge and ordinary knowledge thus:—

"Scientific knowledge differs from ordinary knowledge: (1) In its power of quantitative precision; (2) in the greater remoteness of the relations of likeness and unlikeness which it detects and classifies; (3) in the greater generality of the relations it classifies; (4) in the increasing abstractness of the relations which it classifies; and (5) in the higher degree of organization to which it carries the process or co-ordinating groups of like relations and sub-divisions."

An illustration of comparison first: Earth's gravitational force on bodies near its surface is neglecting the resistance of the air—16.08 feet for the first second. For the second comparison: A balloon rises in obedience to the same law (gravitation) that finally causes it to descend. An illustration of the third comparison: The moon's motion is explained by the same law that causes an apple to fall from an apple tree. The fourth comparison is illustrated by the fact that all vitality in living bodies is maintained at the expense of constant dissolution, equilibrium and death in neighboring parts of the organism. The fiat of Nature is "Life depends on death." The fifth contrast mentioned is illustrated by the transcendental principle of evolution which co-ordinates and controls all material, social and mental phenomena.

WHAT CONSTITUTES ART.

The phenomena constantly occurring in nature about us is a transcendent example of the Creator's expression. It

is the Art of the DIVINE, for it is His doing.

Man's art is his attempt to express an idea or ideas by impressing his will upon materials and forces about him.

Whenever a man puts forth physical effort alone, or physical effort under the guidance of mental effort, or mental effort alone in adapting means for the accomplishment of physical, recreative or aesthetic ends, he is practicing an art, for art is engaged in accomplishing, or working out, something useful, pleasurable or profitable to the individual, community, nation, or to mankind in general.

There is unintelligent, mediocre, non-progressive art, and there is intelligent, progressive, advancing art according to the intelligence, skill and applied science with which the art is carried on.

THE ADVENT OF A SCIENCE.

To recognize a single fact, or a multitude of facts, to remember them and to discourse volubly, but disconnectedly, about them are common characteristics of the unscientific mind.

On the other hand, to recognize the same facts, to correlate them so as to show their immediate or remote relation, or perhaps causal connection, and to find the general principle or law under which they occur, or to observe with scientific vision that these separate facts are but so many concrete instances of the manifestation of an entire order of phenomena,—these are some of the characteristics of the scientific mind.

The facts and phenomena exist the same for each type of mind, but it remains for the scientific class to search, to discover, to invent, to compare and classify, to reason correctly, to be patient amid many discouragements, until the correct relations between facts are ascertained and the laws governing those relations discovered.

While the materials for constructing a science may have

existed for many centuries, yet from the dawn of recorded history the first steps in formulating a science and in its subsequent development have been slow and full of discouragement.

Kepler, the astronomer, after seventeen years of patient research, at last formulated the third law of planetary motion, viz., "the squares of the times, or periods, of planets' revolutions are in proportion to the cubes of their mean distances from the sun." Being asked if he did not become weary and impatient in spending so much time in this research, he replied: "If God could wait six thousand years for me to discover one of His laws, why should I complain or grow weary in seventeen years?"

Charles Darwin spent more than forty years in his observations and researches on the nature and phenomena of plant and animal life before publishing his theory of variation and descent of life.

Agassiz, the famous Swiss-American naturalist, on being complimented because of the quality and extent of his scientific researches and discoveries, said: "I have discovered very little. My principal work has been microscopic observations on embryonic development in fishes' eggs. In these researches I have found that individual development repeats the history of the branch class, order, family, germs and species to which the animal belongs. It repeats the life history of animals below it in plan and complexity of structure."

A SCIENCE GROWS AS ITS CO-RELATED DISCOVERIES AND INVENTIONS INCREASE.

No science bursts forth complete on its first formulation. It must make its slow advance from fact to theory and hypothesis, thence back to more facts to be explained by the same theory, or an amended or a new theory. That the science of yesterday becomes the effete and abandoned

theory of to-morrow should not discourage the scientist. The universe of phenomena has, as yet, been only superficially explored, hence there is work, abundant work, in the present and the future for the real seeker after truth, the GENUINE SCIENTIST.

Again, no science is ever a completed one, because new facts, new relations and new phenomena are ever forcing themselves upon consciousnesses, seeking for classification and explanation in conformity to the laws under which they exist.

As has pertinently been said under editorial comment in the "Times-Union" of Albany, N. Y.: "We dig into the mere skin of the earth, pretentiously classify our few facts and call them the science of geology, but, of the vast mysteries that lie beneath, the wisest of us are as ignorant as a new-born babe."

These views on the birth, growth and progress of the sciences should in no wise discourage us, but, on the contrary, should serve as monitors for our guidance and inspiration in assisting the outward march of genuine science.

CLASSIFICATION OF THE SCIENCES.

Sciences may be classified as PURE and APPLIED, or again as ABSTRACT, ABSTRACT—CONCRETE and CONCRETE, according to the degrees of their application or utilization in the arts. For example, mathematics, as a pure science, deals with the properties, relations, theories and laws of quantities and magnitudes in their space and time relations. As an applied science, mathematics solves problems extending far into the domain of other sciences.

In a similar way each science, although having a more or less pure form, contributes as an applied science in building up other sciences.

From Dr. Whewell's "History of the Inductive Sciences" we learn that the conditions existing during the several stages

of civilization down through the centuries in the Oriental and European nations had much to do with the birth and development of the sciences. In other words, there is an historical or chronological classification of the sciences.

A simple, convenient and logical classification of the sciences in their present stage of development is based upon the three great central concepts: NATURE, MAN, MAN AND NATURE.

Grouping of the Sciences according to the three Central Concepts and related Subject-matter:

Sciences relating to

NATURE AND HER PHENOMENA	1.	Space and Time	Mathematical Sciences
		Astronomy	
		Physics	
MAN'S RELATIONS TO NATURE AND TO MAN		Chemistry	
	2.	Physical Sciences	Mineralogy
			Geology
MIND AND ITS CULTURE			Physiography
			Meteorology
			Climatology
		Biological—Plants—Botany	
		Sciences—Animals—Zo-ology	{ Anatomy & Physiology
			Comparative & Human
	3.	Economics.....	Political Geography
			Civics
			Law
			Sociology
			Commercial Science
			Commerce
			Commercial Geography
			Trade
			Salesmanship
			Transportation
			Banking and Credits
			Finance and Exchange
			Political Economy
		Health.....	Hygiene
		Expression of Thought and Emotion.....	Linguistics and Philology
			Grammar
			Rhetoric
			Music
			Logic
			Psychology
			Philosophy
			Ethics
			Education
		Mind and Spirit.....	Theology

CLASSIFICATION OF THE ARTS.

Since all Art has as its incentive the tendency and effort of man to EXPRESS himself and for its motive the production of some utility or pleasure for him, therefore human art has for its subject matter certain primary centers, each of which relates directly to the satisfaction of man's needs and desires.

Moreover, from what has been shown as to the nature of science and art, every Art, from its crudest beginnings up to its most perfected state, has made and continues to make, constant use and application of knowledge. But this knowledge, as we have seen, may be crude, common information, resulting from superficial observation, experience, rough imitation, hearsay, copying of antiquated models and methods, or, on the other hand, this knowledge may be scientific knowledge, and, as such, applied to the art in attaining improved products and more perfected and refined forms, for the function of Art is to serve man's needs and to satisfy his legitimate desires.

Art groups based on the four primary centers of man's needs and desires:

**I. THE INDUSTRIAL
AND MECHANICAL
ARTS.....**

Agriculture
Lumbering
Quarrying
Fishing, Hunting and Trapping
Mining and Metallurgy
Manufacturing
Textiles
Head and Footwear
Foods
Dye-stuffs
Chemicals
Drugs and Medicines
Beverages
Tobacco, etc.
Machinery of all kinds
Instruments, Implements and Appliances
Printing and Engraving
Architecture (practical).

	Navigation Engineering Civil Engineering Mining Mechanical Bridge Railroad Architectural Electrical
2. THE PROFESSIONAL ARTS.....	Military Engineering Naval Engineering Commercial Arts Selling commodities Transporting commodities Exchanging commodities
	Journalism Medicine practice Law practice. Teaching practice
3. THE RECREATIVE ARTS.....	Games, Sports, Athletic Contests.
4. THE FINE ARTS.....	Music, Literature Printing, Drawing, Photography Architecture Decorative Art Sculpture Oratory Acting.

WHAT IS THE DIFFERENCE BETWEEN SCIENCE AND ART ?

Science is classified knowledge or knowledge so arranged that its usefulness and application are immensely enlarged for man's benefit.

Art is man's mental, bodily and soul energy expressing itself in concrete form to satisfy his physical, recreative, mental and soul needs and longings.

Neither Science nor Art will ever reach perfection, because man's needs constantly advance as his thoughts and desires advance.

ST. FRANCIS AT SAN FRANCISCO

RODMAN GILDER

I met old, lean St. Francis in a dream
Wading knee-deep through the ashes of his town.
The souls that he was helping up to Heaven
Were burnt or wrung out of the writhing flesh.

Said I, "When near a thousand are engulfed
In sudden indiscriminate destruction,
And half a million homeless are, I know
This rotten world most blackly is accurst."

"When heroes are as countless as the flames;
When sympathy," said he, "has opened wide
A hundred million generous human hearts,
I know this world is infinitely blessed."

—*The Outlook, Saturday, May 5, 1906.*

THE SOURCES OF POWER.

Under this heading from month to month will appear articles designed particularly to reveal the sources of power within the individual life.

"Close to my heart I fold each lovely thing
The sweet day yields; and not disconsolate,
With the calm patience of the woods I wait
For leaf and blossom when God gives us Spring!"

Where shall we look, whither shall we go that we may find the source of real power?

The budding earth is stretching out her hands of gentle opulence to us, saying, "Behold! my children, behold the mighty energy of life; how silently it comes forth in glorious profusion. Consider, ye simple ones, how the flowers grow! Watch! can you see them grow, are there lines of anxious care or worried haste upon their faces as they hold them up to receive the rain, the dew, the sunshine?

What think ye of their silent voices, which are ever speaking

truth, simple truth, pure truth? Do you understand their language, can you tell them aught of the mystery of their beauty and perfume?"

But, why multiply questions such as these? We feel our helplessness as the silence of Contemplation gathers about us to await our answering — the restless, agitated mind subsides like a wearied child, a calm wafts in upon us as silently as a cloud-shadow glides o'er yon mossy dell. We wait joyous in that calm and by and by conclude that Whittier was right when he said,

"The same old, baffling questions; O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of Reason's sun and stars! I cannot learn
Their great and solemn meanings, nor discern
The awful secret of the eyes which turn

Evermore on us through the day and night
 With silent challenge and dumb demand,
 Proffering the riddles of the dread unknown,
 Like the calm sphinxes with their eyes of stone,
 Questioning the centuries from their veils of sand!
 I have no answer for myself or thee,
 Save that I learned beside my mother's knee;
 All is of God that is, and is to be;
 And God is good. Let this suffice us still
 Resting in childlike trust upon His will
 Who moves to His great ends unthwarted by the ill."

* * * *

Just here my train of thought
 was broken by two little angels.
 They had just arrived from
 dreamland and came to me for
 a morning kiss as they were
 passing out to meet the squirrels, and birds, and the sunshine.

I looked deep down into those
 beautiful soul windows as I
 stopped to receive the quickening
 impulse of love from their
 baby lips, and I saw for just an
 instant the answer to all our
 questioning. Would to God I
 had power to express it! It is
 within—within me—within you
 —within every one.

I am reminded of that beautiful thought, "In the Night", by
 Paul Kester (McClure's March
 Number):

"When you shall waken
 In some far-off town,
 Distant alike by many miles

And many years
 From home,
 And all shall seem
 Unchanged;—
 The dim light falling
 By the window sill,
 The maple leaves,
 Whispering beyond,
 The echo of a neighbor's steps
 Coming belated by;
 When it shall seem to you
 You need but raise your hand
 To touch your mother's
 Sleeping face,
 That any whispered word
 Shall wake her,
 For your comfort
 In the awesome hour,
 When you shall know
 That morning brings no dread
 Beyond the fear
 Of rainy days or school;—

Then when some sense
Of present time returns
And youth departs,
The heart grows old again
And feels with bitterness
The weight and pain
Of all the intervening years.

Without, beneath the lustrous
day,
By many a bowered and blos-
somed way,
I sought, with unavailing stress,
For Happiness!
When skies leaned lowering
overhead,
Came one with visage grave,
who said—
“If ever thou thy search wouldest
win,
Look thou within!”
* * * *

It is evident that whenever we discover the true source of our power, it will be always within. Why, then, should we have such difficulty in getting hold of this energy which is able to endow us with capabilities but little lower than that of the angels?

The reasons are many, but we will talk about one this time which is at the root of the whole trouble.

(Let us remember one thing always, and that is, man is in possession of infinite power right now, and always has been. His trouble lies in his ignorance of his possession which has caused him to look without for the solution of his difficulties and by so doing he has deceived himself by studying the effects, or expressions of his actions instead of the causes that produced them.

The natural powers are hindered and the man that realizes this and begins to remove the hindrances is a man of ever-increasing power.)

In our modern life, what doth hinder like the haste of it? Haste is artificial—haste, like a deadly drug, stimulates and exhilarates only to destroy—haste is the Delila with which we toy for a time only to lose our locks and find ourselves captured by the miserable Philistines of desire for selfish gain, who put out our eyes and harness us to the mill stone of hard necessity and compel us to grind corn to satisfy the hunger of our enemies.

How often have we seen in these very recent days some of

our Sampsons in the business world led forth into the arena of publicity to the amusement of their enemies and to pay the penalty of their utter disregard of the law, "Thou shalt love thy neighbor as thyself".

And have they not, too, found that in their financial death they were given power to put their arms about the pillars of deception and fraud which supported the structure of the "system" and pull them down, destroying more of the crying, shameful evils in their own overthrow than they could ever have destroyed by actively campaigning against them during their lives of prideful boasting?

In their haste, they set up vanity and conceit as the crowning virtues and despised humility. We do well to be warned, each of us, lest we fall into a like evil through hasting to accomplish our aims in life.

No man can be humble who is eternally in a hurry.

The crowning virtue of a wise man is his humility.

May we not all begin at once to remove this one of the root-troubles of our present day condition—Haste—so that it will

no longer cause us to offend against ourselves and others? "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

This warning of Christ has to do with your life and mine out in the great, busy world and suggests the basis of our thoughts for our next article,

"Forgiveness as a source of power".

* * * *

"So trustful are the doves, the squirrels, the birds of the branches and the creatures of the field. Under their tuition let us rid ourselves of mental terrors and face death itself as calmly as they do the livid lightning; so trustful and so content with their fate, resting in themselves and unappalled. If but by reason and will I could reach the godlike calm and courage of what we so thoughtlessly call the timid turtle-dove, I should lead a nearly perfect life."

* * * *

"Such is the wonderful power of plants. To any one who takes a delight in wild-flowers, some or other of the earth is

always becoming consecrated."

* * * *

"Sometimes we must seek the solitude of nature ere the Spirit comes; for it is the Spirit that is the essential, not any form of words, or suggestions. Silently and unobserved, the Spirit will breath upon us if we reflect, if we wait for it in stillness day by day. It will not come if we doubt, if we fear, or—note this especially—if our thought is too active; for the Spirit never intrudes. It lets us go our way if we choose; it comes, we hardly know how, if we trust. All it asks is receptive listening. Then all that an unselfish human being would wisely ask is ours.

It steals into our conscious-

ness when we think deeply, to guide, to strengthen, to encourage. The great secret of life is to know how, in our own way, to be receptive to it, how to read the message of its inner whispering. The sure method of growing strong in realisation of its nearness is to believe that it will come if we listen, to trust it in moments of doubt as the lost hunter trusts his horse in the forest. It will come if we have an ideal outlook, then renew our realisation day by day, ever remembering that, as the Spirit is the Supreme Reality, we live in it, and with it, and there is naught to separate us from its ever-watchful care, its ever-loving presence."

* * * *

Wouldst thou be good, then first believe that thou art evil.

The beginning of philosophy, at least with those who lay hold of it as they ought and enter by the door, is the consciousness of their own feebleness and incapacity in respect of necessary things.

—Epictetus.

I ASKED FOR BREAD

I asked for bread: God gave a stone instead.
Yet while I pillow'd there my head,
The angels made a ladder of my dreams,
Which upwards to celestial mountains led.
And when I woke, beneath the morning's beams,
Around my resting-place fresh manna lay;
And praising God, I went upon my way,
For I was fed.

I asked for strength; for with the noontide heat
I fainted, while the reapers, singing sweet,
Went forward with ripe sheaves I could not bear.
Then came the Master with his blood-stained feet,
And lifted me with sympathetic care.
Then on his arm I leaned till all was done;
And I stood with the rest at set of sun,
My task complete.

God answers prayer: sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He, whose name is love, will send the best.
Stars may burn out, nor mountain walls endure!
But God is true, His promises are sure
To those who seek.

—*Myra Goodwin Plans.*

THE PHILOSOPHY OF WOMAN IN BUSINESS

The evolutionary phenomena of modern times present no more interesting and worthy topic than the problem of woman in business.

The subject is so far-reaching in its possibilities, and includes so much from the standpoint of philosophy, psychology and ethics, as to warrant our best thought and consideration.

It is of deep interest to the thoughtful business man, as well as to woman, for many of the former regard it as an infliction instead of an essential movement in the march of progress.

It seems to us no more than just that, if there be any philosophy in business, woman should have her share in its study and be free to discuss its bearings.

As to whether or not the woman in business is in her proper sphere we shall not concern ourselves at this time. We will accept the situation as we find it and direct our thought toward the WHY, HOW and WHAT of the question.

WHY did woman seek admittance in the business world? Only a few years ago such an in-

vasion would have been deemed incredible. It was not then presumed that she possessed native business intelligence and ability equal to, or approximating that of man. The fact that it requires the same degree of knowledge and tact to conduct a household successfully as it does to conduct a business successfully was not taken into consideration.

But, according to her own statement of the case, the progressive spirit of individual freedom was awakened and struggling for expression. The yoke of dependence and subserviency was galling. The conflict within was not on the point of woman's rights simply, that she might have a voice in law-making, but on that higher point—woman's right, whereby she might enjoy the power that is hers under the great law of equality in the exercise of her own individuality—in the development of her own resourcefulness—and the privilege of receiving her own due reward therefrom.

One writer has set forth the idea that this impulse or apparent necessity is but the Cre-

ator's way of compelling woman to learn the great lesson of life—self-dependence. He states further: "The woman who has been forced into the thick of the battle for bread has been more blessed than her more sheltered sister, if only the experience has taught her to stand alone. The ability to stand alone, without fear, no matter how empty the purse, nor how hard the winds of adversity blow, is the most precious possession a human being can have. Remember, it takes strength to stand alone. The power to stand alone insures success. Once reach that point and the good will flow toward you from all directions, because you have become a magnet that attracts it."

There is another reason WHY—a reason which places the entire responsibility upon woman herself, and proves that her presence in business is due entirely to her own choosing.

In view of the many labor-saving (time-saving) devices and instantaneous processes which the awakened genius and creative energy of this progressive era have produced, two pathways are opened before the am-

bitious, enterprising woman. By following one of these pathways she may become identified with the leisure class. The other will lead her into the busy class—the business class.

It is inconsistent in these progressive days to imagine that woman is any the less womanly because she has stepped outside the four walls which contain the domestic circle and has entered into athletics, clubs, politics, philosophy and business.

As further argument in support of the WHY, witness the following statements taken from eminent authorities of both sexes:

"Self-support is as much the duty of a woman as of a man. The time is past for dividing the virtues. Servile dependence in money matters is no longer deemed honorable."

"The business woman is a nineteenth century production. She is honestly proud of her work and of being a link in the great chain which keeps the business world moving."

"Every woman should realize that she is the possessor of an unconquerable soul, which can wield power in the business

world as well as in the home."

"We are born to grow. This is the word which religion, philosophy, literature and art ceaselessly utter; and we can grow only by keeping ourselves in vital communion with the world within and without us."

HOW did woman get in business? Through working unconsciously in harmony with the law of self-evolution—through the careful training of latent ability, which, when developed, vouchsafed to the world the fitness of the eternal feminine, and assured to her that sweet sense of individual freedom and recognition which were hers to command.

WHAT may we expect from this courageous act on the part of woman in taking her place at the helm of business alongside her sturdy brothers? We have every reason to expect much of the woman in business. Her very influence is ennobling, and can be helpful and inspiring in business, naturally, as it is in every other department of human endeavor.

She has already won the universal plaudit, "the hand that rocks the cradle rules the

world," and present indications would tend to show that she is taking matters in her own hands and intends to accomplish that rulership in a really literal sense. She is making rapid strides in the invaded field, if invasion it may be called.

We will not admit an "if." We will take the positive side. There is plenty of room in the business world for woman. As an individual her first duty is self-development, and she is entitled to the broader opportunity for perfectibility through such means of self-dependence and self-activity as promotes the higher growth of herself physically, mentally, morally and spiritually—she is entitled to her choice between industry and idleness; and in the exercise of her noblest feelings in the realm of trade, which, by the very fact of her absence, perchance, had taken on an atmosphere of sordidness, the privilege is hers to improve the sphere of labor.

The woman who can do things—who can make things go, is a success, and the peculiar psychological effect which comes through an interchange of feminine and masculine ideas is

bound to come—in fact has come. An amelioration of business tendencies that is far-reaching in its scope has already begun, and the fruitage is manifest throughout the business world.

On every side we see evidences of the woman who has "arrived." Let us bid her wel-

come. She may quicken the pace of progress, and set the standard higher for her fellow-workers and brothers. She has already touched the mainspring of that vital truth which proclaims the fact that the greatest thing about human living is the chance to develop one's talents.

* * * *

When we put ourselves into right relations with God, with truth, and the laws of the universe, all things are working with us and for us. Then, having nothing, we possess all things.—*James Freeman Clarke.*

GOD'S ANSWER

Once in a time of trouble and of care
I dreamed that I talked with God about my pain
With sleepless courage daring to complain
Of what I deemed ungracious and unfair.

Lord, I have groveled on my knees in prayer,
Hour after hour I cried; yet all in vain;
No hand leads up to heights I would attain,
No path is shown me out of my despair.

Then answered God: "Three things I gave to thee,
Clear brain, brave will and strength of mind and heart,
All implements divine, to shape the way;
Why shift the burden of thy toil on me?
Till to the utmost he has done his part
With all his might, let no man dare to pray."

—*Ella Wheeler Wilcox.*

OUR FIRST BUSINESS PHILOSOPHER

There was a great time last month, April 17-19, on the banks of the historic Delaware. The staid old burg of Philadelphia set apart those three days to honor the memory of Benjamin Franklin, born just two hundred years ago. Among the features of the event were banquets and gatherings of world-famous people. Many stately processions marched through the streets. Flags and waving banners were seen on all sides. The guns of a national warship roared a salute from the river. After sundown the dwellings and thoroughfares were all ablaze with lights. The city hall was festooned with countless electric bulbs and the kite and key of the immortal lighting test were foremost among the emblems. There was also a solemn service held at the grave of the illustrious dead. Doubtless among the visiting strangers were some who found food for thought in Franklin's quaint

EPITAPH

The body of Benjamin Franklin, Printer, (like the cover of an old book, its contents torn out and stript of its lettering and gilding) lies here, food for worms; but the work shall not be lost, for it will, (as he believed) appear once more in a new and more elegant edition, revised and corrected by the Author.

It is not too much to say that Philadelphia has honored herself by this fervent tribute to her greatest citizen. The name of the dear old patriot stands high on the scroll of American fame. His place can never be lost in the hearts of this people. But Franklin belonged not alone to Philadelphia or to America. He was a friend and teacher to the whole human race. More than any other bygone American he was world-wide in his sympathy as he now is in his fame. In a special sense he stands for the industrial classes.

However great as a statesman, diplomat or publicist he was matchless as a type of a thrifty workman and self-made man of affairs. In fact he was the one leader in a troubled age who bore with him a practical everyday philosophy into the domain of public life—and there made it victorious.

Both in his lifework and in his writings, Benjamin Franklin has left us a code of business ethics that might stand as a text-book for all time to come. Hence do we proudly claim him as our first business philosopher. The substance of this code is familiar to many readers. Much of it appears in the self-written story of Franklin's career, which the *Encyclopaedia Britannica* well pronounces: "An autobiography which to this day not only remains one of the most widely read and readable books in our language, but has had the distinction of enriching nearly every other."

The business teachings of Franklin may also be met in his "Diary" and are scattered throughout the pages of his famous annual, "Poor Richard's Almanac," of which he issued

the first number in 1732 and faithfully kept up the series for twenty-five years. Let us honor him in these pages by giving to our readers some specimen fragments of this rich philosophy, which won for him even in his life-time a marvelous popularity.

Franklin really loved the busy and strenuous life. Thus it is he tells us: "He that hath a trade hath an estate; and he that hath a calling hath a place of profit and honor. A ploughman on his legs is higher than a gentleman on his knees." Hence he also advises: "Let every one ascertain his special business and calling, and then stick to it if he wants to be successful." On this merit of stick-to-it-iveness he says elsewhere: "Digression is as dangerous as stagnation, in the career of a young man in business."

No man believed more strongly than did Benjamin Franklin in the value of education as a means to success. In the busiest years of his life when he was carrying on the printing trade, he found time enough to study and acquire a familiar knowledge of the French, Italian,

Spanish and Latin languages. In one of his writings he exclaims: "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest." At the same time he was a thorough believer in the education that all must gather in the school of experience. He wisely says: "To be thrown upon one's own resources is to be cast into the very lap of fortune, for our faculties then undergo a development and display an energy of which they were previously unsusceptible."

As to Franklin's views on character they would hardly need to be stated. His life was a grand illustration of its beauty and its influence. Here and there in his works may be found such maxims and counsels as these: "Virtue alone is sufficient to make a man great, glorious and happy;" "There was never yet a truly great man that was not at the same time truly virtuous;" "Let honesty be as the breath of thy soul and never forget to have a penny when all thy expenses are paid; then shalt thou reach the point of

happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring with diamonds."

In a remarkable passage in his Diary we are also shown how he strove to impress his estimate of character on others. This was written in 1784: "Lord Fitzmaurice called to see me, his father having requested that I should give him such instructive hints as might be useful to him. I occasionally mentioned the old story of Demosthenes' answer to one who demanded what was the first point of oratory? Action; the second? Action; the third? Action,—which I said had been generally understood to mean the action of an orator with his hands in speaking, but that I thought another kind of 'action' of more importance to an orator who would persuade people to follow his advice, viz., such a course of action in the conduct of life as would impress them with an opinion of his integrity as well

as of his understanding; that his opinion, once established, all the difficulties, all the delays and oppositions usually occasioned by doubts and suspicions were prevented; and such a man though a very imperfect speaker, would almost always carry his points against the most flourishing orator who had not the character of sincerity. To express my sense of the importance of a good private character in public affairs more strongly, I said the advantage of having it, and the disadvantage of not having it, were so great, that I even believe if George III had had a bad private character and John Wilkes a good one, the latter might have turned the former out of his kingdom."

But the noblest proof we have of his devotion to high character is in the efforts he made at building up his own. On this subject we may quote with advantage from a former publication by Mr. A. F. Sheldon. He states: "Dear old Ben Franklin considered that the faithful practice of thirteen virtues would make a perfect man. His list ran as follows: Temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity, and humanity. In his autobiography you will find

this very instructive passage on his experience in 1773. I advise you to note his conclusions tentively.

"It was about this time," he says, "I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time, and to conquer all that natural inclination, custom or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my attention was taken up and employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded at length that the mere speculative conviction that it is our interest to be completely virtuous, is not sufficient to prevent our slippings; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct."

Franklin's mode of self-training was eminently characteristic. In everything he attempted he was grandly in earnest. He got a little blank book and ruled its pages so that each of these

thirteen virtues faced a square for each day of the week, one page serving for the record of seven days. He examined himself nightly and jotted down in the proper squares such faults or failures as conflicted with either one of the virtues. It was genuine uphill work, he tells us, and the black marks for a time were discouragingly numerous. But he persevered bravely and they gradually became fewer. He kept up this rigid self-discipline during a great part of his life, and, as we all know, he was a unique model of character, not only in the home, but in business and public life."

Of the practical business qualities Franklin might be said to rely mainly on three: Industry, economy and thrift of time. Below you will find a selection from his pithy sayings in regard to each:

INDUSTRY.

Plough deep while sluggards sleep.

Resolve to perform what you ought; perform without fail what you promise.

God helps them that help themselves.

Little strokes fell large oaks.

Diligence is the mother of good luck.

There are no gains without pains.

Industry pays debts, while despair increaseth them.

Lose no time; be always employed in something useful, but avoid all unnecessary actions.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

Drive thy business; let not that drive thee. Sloth makes all things difficult; industry, all easy.

ECONOMY.

It is foolish to lay out money in a purchase of repentance.

A penny saved is two pence clear.

A pin a day's a groat a year.

If you would learn the value of money, go and try to borrow some; for he that goes a-borrowing, goes a-sorrowing.

There is no surer test of integrity than a well-proportioned expenditure.

THRIFT OF TIME.

One day is worth two to-morrows.

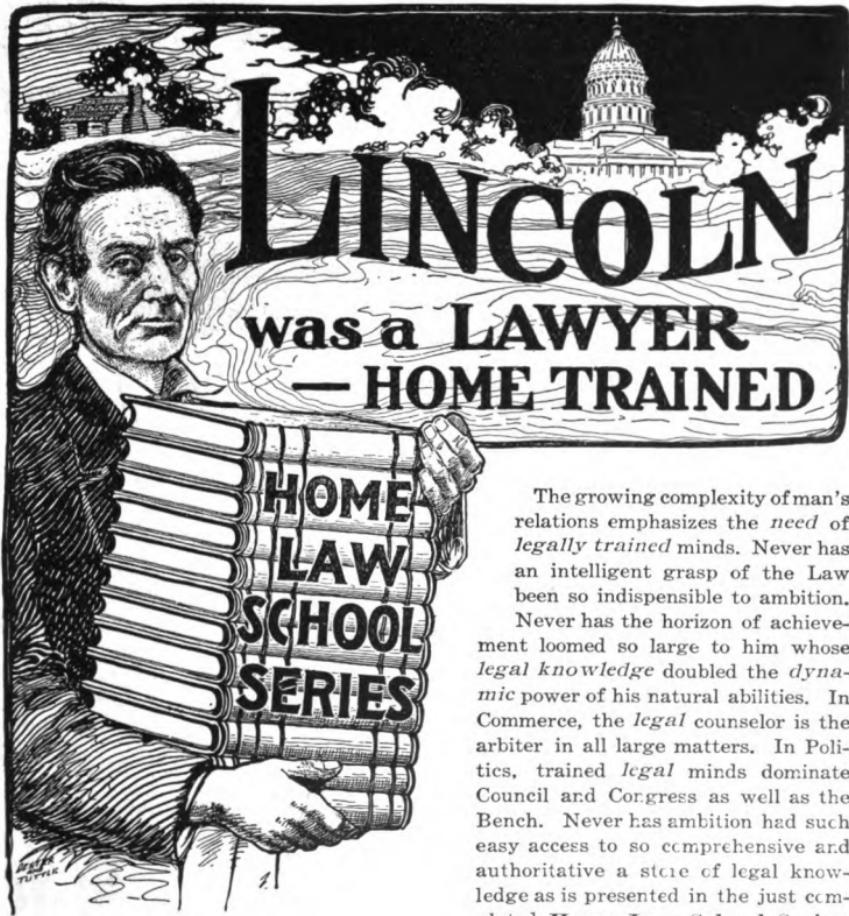
Never leave that till to-morrow which you can do to-day.

What we call time enough always proves little enough.

But dost thou love life, then do not squander time, for that is the stuff life is made of.

Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy never; for "A life of leisure and a life of laziness are two things."

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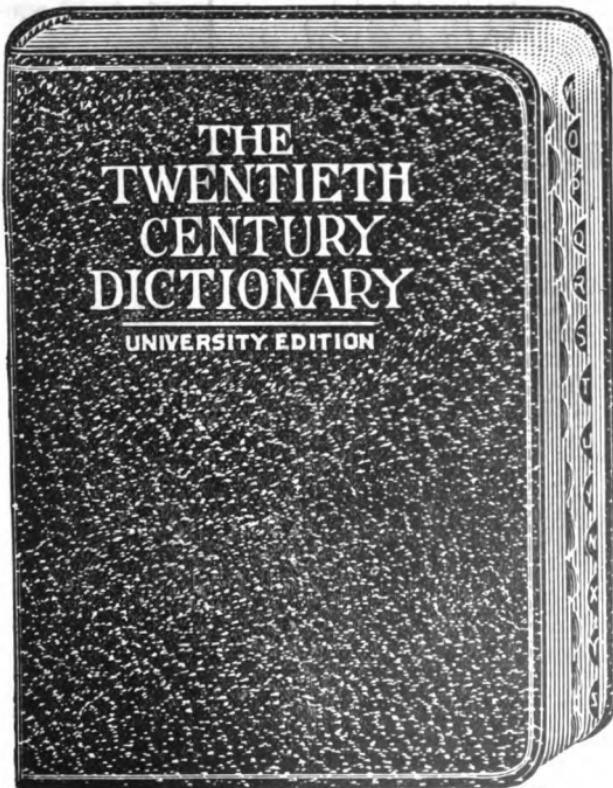
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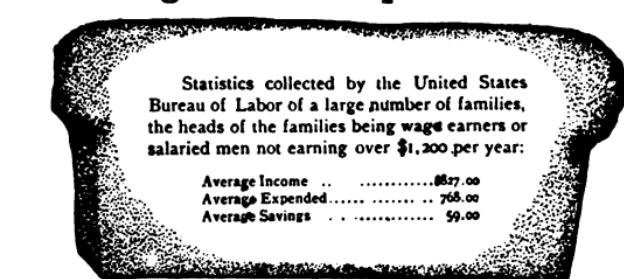
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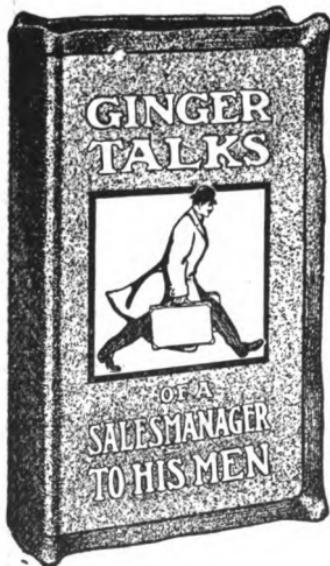
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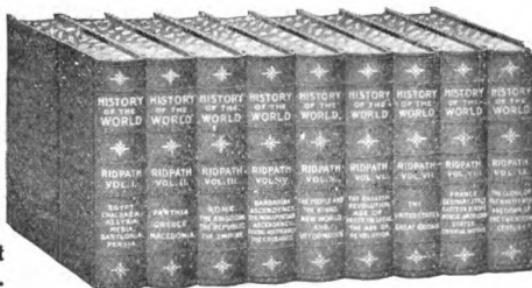
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"The Republic"
CHICAGO

Vol. 2.

JUNE, 1906

No. 7.

EDITOR Arthur Frederick Sheldon
ASSOCIATE EDITOR Frank Marimon

Change of Address—Notify us promptly of change of address, giving in full both old and new address.

Subscription Price, \$1.00 the Year.
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THE FRONT PORCH Where We Talk Things Over

"When a man stupid becomes a man inspired; when one and the same man passes out of the torpid into the perceiving state; leaves the din of trifles, the stupor of the senses, to enter into the quasi omniscient state of high thought—up and down, around, all limits disappear—no horizon shuts down—he sees

things in their causes, all facts in their connection."

* * * *

Thus spoke Emerson just now out here on the front porch, while the waves of Lake Michigan seemed to be trying to lull us to sleep. The storm god has been on a rampage—the lake has been United-States-Senate-like in its strenuousness—until, with its rage seemingly all spent, it has quieted down and voted unanimously to be good again. It is now patting the shore with its gentle love taps, while its low murmuring seems to plead forgiveness for the merciless beating it has administered to that unoffending shore.

The atmosphere seems Emersonian; we have been talking things over and the above quo-

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tation was the best thing Emerson said in our hour or more of consultation. Let us analyze it.

First—"When a man stupid becomes a man inspired."

The thought is in itself inspiring—the thought that a stupid man can become an inspired man. Please arise all ye who employ many people and tell me is this not so? And yet it is very true that the man stupid may become the man inspired.

The brain of the stupid man receives percepts or sense impressions of things—he cannot help it; they come naturally through the channels of the five physical senses—but the brain does not receive them readily enough to allow a clear concept to be born.

The recept-ive power of the brain capillary is weak in the stupid man. It does not follow from this, however, that it never will be strong.

The undeveloped capacity is there to receive the percept that an idea may be born. The stupid man sees with the physical eye, or at least looks with it. He does not, however, see with the mental eye.

Let us not be impatient with the stupid person. Just as the weak muscle may become strong from exercise so may the human brain become receptive to percepts, with the result that the man stupid becomes the man inspired. When this does happen, look out for him. Always watch out for the man who has been stupid but who finally wakes up.

Then it is that the next sentence of the paragraph which heads this article becomes true: "When one and the same man passes out of the torpid into the perceiving state."

Ye gods! What a blessed contemplation. Won't the millennium be here when all men shall have passed from the torpid into the perceiving state?

And, by the way, did you ever stop to think that stupidity and torpidity are not confined to employes—they have no corner on those two commodities. There are two sides to this question of employer and employe. Both the employer and the employe need the humility born of true wisdom in order to insure safe arrival into the state of perceiving.

The same thought is locked up in this sentence as in the first one which we quoted. The torpid man does not get concepts or mentally give birth to ideas, but the law of repetition can work seeming wonders, although its consequences are purely natural, and once this law of repetition has been given a chance to get in its work through the repeated rapping of the percept on the brain, a receipt is created and the mental eye opens and the man torpid says, "Why, yes, I see." He has arrived at the perceiving state as far as that particular mental concept is concerned.

As soon as that happens frequently enough he begins to become valuable to himself and others.

The next sentence is all important to the business man: "Leaves the din of trifles."

I meet so many business men in the course of my travels who seem to never leave the din of trifles even personally, to say nothing of permitting their employes to do so. Such a man is really unfit to be at the head of a business.

He seems to forget that an

employe's value increases as the degree of supervision which he requires decreases. Forgetting this, he gives those under him no chance to grow. He burdens himself with details which some one else could do just as well, or better, than himself. In the constant din of trifles he unfits his own mental workshop for doing really important things and hinders the progress of those under him by not letting them try their wings.

The tendency of all too many business men is to feed continuously upon the dry bread of details and trifles in business until the business itself becomes dry and stale.

While the study of the details of any business is essential to success, it is not the whole thing, nor indeed the secret of power by any manner of means. Bread is undoubtedly good food, but it is entirely possible to get too much even of as good a thing as bread. The physical man needs a change of diet. This is equally true of the mental and spiritual man if we would really give him a chance to grow.

Constant feeding upon the dry

bread of business details eaten in "the din of trifles" breeds mental dyspepsia and often physical dyspepsia as well. Mental and physical dyspepsia are the sure parents of a pair of twins which Brother Krebs calls "Twin Demons" and their names are Fear and Worry. And thus do we see the dangers of the din of trifles, for those two red devils—twin demons—have killed more successes in the business world than the armies of the world have killed.

Next Emerson refers to leaving "the stupor of the senses."

I don't know just what he had in mind there, but it is a safe wager that when his splendidly trained brain gave birth to the ideas locked up in this whole paragraph which we have quoted, his senses were not deadened by the dope of alcohol or nicotine. It is true that such agencies stimulate brain action, but the reaction leaves the brain weakened and in time concentrative power is lost. The ability to think is impaired and the formula begins to work the other way. The perceiving man becomes the torpid man—the inspired man becomes the stupid man.

One of the saddest spectacles of twentieth century life is the contemplation of the number of brain capillaries that daily are either withered or choked and clogged by the action of alcohol and nicotine.

The race will never reach its highest possible point of development while the deadening effects of these two drugs remain. They will remain for a great many persons for a long time to come. And right there is where any one individual has it within his power to attain a great advantage over others. Yes, an advantage, but still an entirely legitimate one. The advantage consists in making the "better man boss" in his particular case by cutting out the use of alcohol and nicotine immediately, instead of waiting for the race as a whole to evolve to that spiritual condition where they are no longer needed.

"To enter into the quasi omniscient state of high thought."

This is the mental room which men enter who leave the din of trifles and the stupor of the senses, who pass from the stupid to the inspired state, from the torpid into the perceiving state.

Emerson does not say, "Omniscient state of high thought." He says: "Quasi omniscient state"—but that's pretty good.

It is a splendid thing for any business man to break away from his desk and get out into the country once in awhile—take a bird's eye view of the situation. Get a perspective of things—climb a mental ladder and look things over from above.

I know full well that the entrance into this mental room, the "quasi omniscient state of high thought," is more easily said than done. And still we know it can be done. We know that man can lift himself by his mental boot-straps. We know that thought is all powerful; we know that "As a man thinketh in his heart, so is he."

And what happens when we get into that mental room, "the quasi omniscient state of high thought"? It is then that "up and down, around, all limits disappear—no horizon shuts down—we see things in their causes, all facts in their connection."

Nine-tenths of the failures in the business world could be avoided if the men at the head

of the business could "see things in their causes, all facts in their connection." But the majority don't do it. They do not give the mental and spiritual life, from which all real power springs, one-half a chance.

But few people think. There are many who only think they think and a great many in all who only think they think they think.

As business men let us at least think deeply enough and see clearly enough to discern the fact that there are two parts of man—first: that which we can see, and second: that which we cannot see; and that the first part is simply the medium of expression of the second part and that the part which we cannot see is made up of two parts—first, our mental life; and second, our spiritual life and that it is from the mental and spiritual life that real power springs.

The time is not so very far distant when not to be able to think clearly (see mentally) will be considered almost as much of a handicap as not to be able to see, physically.

The psychological morning has not only dawned—it is get-

ting along toward noon. A few years ago business men scoffed at the idea of anybody studying psychology. The colleges have been teaching psychology more or less for a number of years, but never from a practical business viewpoint, and acquaintance with the mind of man is the most important acquaintance the business man can make.

There are some who think clearly naturally. There are thousands more who can be made to think as soon as they see what the mind is and get a clear conception of the thinking processes.

It took nature a long time to evolve simple consciousness, that mental state which is the next step below man. After simple consciousness came self consciousness—this is the plane we are on at present.

The horse knows.

Man knows and knows that he knows.

That's the difference between simple consciousness and self consciousness.

Just as out of the realm of matter God opened the physical eye—and just as the mental eye followed the physical eye—so, out of the realm of mind, opens the spiritual eye.

This has already happened in some cases. When it comes,

then indeed does man "see things in their causes, all facts in their connection."

And the beauty of it is that this can all be done in the blessed here and now. It is simply a question of feeding the spiritual entity with enough positive thoughts, positive feelings and positive actions. Give it the right kind of food—it doesn't thrive well on the negatives—the eye of the I does not develop well on that sort of environment.

Let's resolve right now to do a little quiet thinking every now and then all by our lonely—when the habit is acquired it is a lot of fun and pays big dividends.

Just as a suggestion in this connection let us close this little chat with another thought from Emerson:

"To go into solitude a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone let him look at the stars. The rays that come from those heavenly worlds will separate between him and what he touches. One might think the atmosphere was made transparent with this design, to give man, in the

heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars would appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile."

The moral that I draw from that is, it is good for us to walk out into the night alone sometimes and look up at the stars, mentally walking along the "streets of the city of God, which had been shown." A few moments will not accomplish much at such a time, but an hour or two of silent contemplation will help us to "see things in their causes, all facts in their connection."

And now listen to Emerson just once more and then we will adjourn:

"In the woods, too, a man casts off his years, as the snake his slough, and at what period soever of life, is always a child. In the woods, is perpetual youth. Within these plantations of God, a decorum and sanctity reign, a perennial

festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods, we return to reason and faith. There I feel that nothing can befall me in life,—no disgrace, no calamity (leaving me my eyes), which nature cannot repair. Standing on the bare ground,—my head bathed by the blithe air, and uplifted into infinite space,—all mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental; to be brothers, to be acquaintances, —master or servant, is then a trifle and a disturbance."

If there are no objections our Front Porch meeting will now adjourn and we will go out into the woods.

* * * *

A number of inquiries have come to us requesting the name of the firm which my talk on "The Front Porch" in the May issue of The BUSINESS PHILOSOPHER was about. In answer to these and others that may come I will say that it was the mail order house of Sears, Roebuck & Co., Chicago.

THE LATEST IN BUSINESS BANQUETS

A few evenings ago—to be accurate, on May 22d—I had the pleasure to attend White's banquet—the annual "round-up" of White's Class Advertising Co., of Chicago.

There were several things about this banquet which made it different from the usual business feasts of the kind.

First—It was opened with an invocation for the blessing of Almighty God.

Second—Ladies were present in large number—not business women interested in advertising, but the wives of the men in attendance whose interests were more or less along that line.

Third.—No wine was served.

Fourth.—Smoking was not allowed.

When the Agate club had a "boozeless" banquet some time ago, I remember that the "boys" thought they were getting very good indeed—but White has now evidently put that style into the shade.

Through the example of this White man, seconded by the benign influence of the ladies, the

"smokeless" banquet seems to have arrived.

Everybody who was present knew that wine would not be served—everybody knew that smoking would not be permitted—and yet 575 people sat down to the festive board in the banquet hall of the Auditorium.

I have no special comments to make. I just want to put the facts on record for the readers of *The BUSINESS PHILOSOPHER*. It's good food for thought.

It's especially good food for thought, because the man who gave this banquet has plenty of money and the reason there were no wine and cigars was certainly not because the banquet-giver could not afford to buy them.

Allow me to congratulate you, Mr. White, on your ability to lasso and round up such a big crowd of people, hailing from twenty-three different states—guests being there from as far west as California and as far east as Connecticut.

I also wish to express the honor which I feel is mine, in having been a guest of such a host. The business man who has nerve enough to invite as big a bunch of advertising boys together as you did—to open the proceedings with a blessing—to give them nothing stronger than "white-rock" to drink, and absolutely nothing to smoke—is cherished in a corner of my heart where the temperature is a long way above zero.

The gentleman who sat at my left during this pleasant meal told me a good story which I am going to pass along.

Pat announced to his friends that he had become a socialist. Mike heard of it and the next time he met Pat he exclaimed:

"Arrah, Pat, is it true that ye've turned into a socialist?"

"Shure enough, Mike, that's jist what I am."

Mike: "And now, Pat, do ye mane to tell me that if ye had a million dollars ye'd share it up with the rist of us?"

Pat: "Shure and that's what I would, Mike. That's jist me principles."

Mike: "But tell me, Pat, do ye mane to say that if ye had a fine mansion up on Fifth Avenue, ye'd sell it and divvy up the price wid us all?"

Pat: "Shure and I would, Mike. That's jist the proper thing for to do, and I'd shurely do it, for I'm a ginooine socialist."

Mike: "An' agin, Pat, if ye had two goats would ye give me wan of them?"

Pat: "Indeed, thin, I would not—I HAVE two goats!"

* * * * *

"GET BUSY"

Said one little chick, with a funny little squirm,
"I wish I could find a nice, fat worm."

Said another little chick, with a queer little shrug,
"I wish I could find a nice, fat bug."

Said a third little chick, with a strange little squeal,
"I wish I could find some nice, yellow meal."

"Now, look here," said the mother, from the green garden patch,
"If you want any breakfast, you must get up and scratch."

—Exchange

TAKE the thought that you *CAN*; take it merely as a seed-thought, if need be, plant it in your consciousness, tend it, cultivate it, and it will gradually reach out and gather strength from all quarters. It will focus and make positive and active the spiritual force within you that is now scattered and of little avail. It will draw to itself force from without. It will draw to your aid the influence of other minds of its own nature, minds that are fearless, strong, courageous. You will thus draw to yourself and connect yourself with this order of thought. If earnest and faithful, the time will soon come when all fear will loose its hold; and instead of being an embodiment of weakness and a creature of circumstances, you will find yourself a tower of strength and a master of circumstances.

—Ralph Waldo Trine

LAW AND LUCK

In our studies on the philosophy of business we may often glean a lesson from the material creation. One of the grandest and most striking facts in the universe is the reign of law. We see it at every turn in the domain of nature—in the order of the seasons—in the tides of the great deep—in the measured swing of the starry worlds. No less is it visible to us in the realm of human affairs. The progress of the race is ever onward and upward. The panorama of history shows us this clearly. The state of our actual civilization proves it beyond a doubt.

The same law of progress and growth affects the individual as it does the races of men. We are all engaged, more or less ardently, in a struggle for what we call success. We are aiming constantly to do, or to be, or to rise to better and higher things. This law of our nature is so imperious that we toil and strive and frame all our plans and studies because of it. Here we shall find also that it is purely by virtue of law we can

gain the ends we seek. As it is law that impels us to struggle for success, so we shall discover that only by virtue of law can we hope to gain it—a truth which is as plain in the business world as in any other field of human activity.

Let us just take a glance at this prize which we name success. The meaning of the word itself—as any dictionary will tell you—is the “result or issue of an effort or undertaking.” But the main object of all our life-work is to gain happiness, and this we may not hope for except under certain plain conditions. In the first place we must have and maintain good health; for no man can be deemed happy who is sick or in bodily pain. We must also be above the needs and distress of poverty, and to that end should strive hard for pecuniary independence. As the common idiom runs we must “make money.” But this may not carry us beyond a reasonable limit. There is a point where the war for wealth defeats its own object by unfitting us for happiness, or

even by proving a cause of actual wretchedness. Further, as a logical result of sound physical and mental life, we should also attain to length of years, since anything that tends to shorten life would, of course, be a barrier to happiness or success.

Thus we see that success requires the four elements of health, means, longevity and happiness, and we know that all these are at the bidding of certain positive forces in our nature—in man as a union of spirit, mind and body. When man in his triple nature has developed these powers to their best and rids himself of the negatives that might conflict with them, it is certain that he will be right both in his aims and activities. Thus we reach the verdict that true success is in the purpose and the striving rather than in the result of our efforts and undertakings. And what is all this, when we come to think of it, but another way of saying that true success is *In the man himself*. If a man is just in his aims and in the means he uses to reach them, he is successful on a higher plane than

any material result could possibly imply. He is a success as a right-minded man who has used his best powers in a righteous cause. Nor can we estimate too highly the value of this principle as a help and comfort to the business man in the hours of depression or disaster. To the really worthy man there is no such thing as failure.

Now, whoever takes this broad and sane view of success, is sure to be saved from some common but vicious error on the subject. Foremost among these is the childish notion that what is called "luck" has anything to do with our success in life. Even in high places there are business men who still grasp at this empty superstition. But a glance at the universe round us should again serve to enlighten them. There is no such phantasy in nature as either luck or chance. Everything moves along in order and smoothness from cause to effect. All that we see or know of in this vast creation happens clearly as a process of law—that law, as we understand it, being the design of Creative Wisdom. Thus it is we are asked by the old-time poet:

"If casual concourse did the world compose,
And things as hits fortuitous arose,
Then anything might come from anything;
For how from chance can constant order spring?
Could any but a knowing prudent Cause
Begin such motions, and assign such laws?

The conditions are just the same in our own lives. As the success of all human efforts and enterprises is an outcome of law, there is simply no room in them for any such factor as luck or chance. Candidly I must admit that I dislike to hear a business man speak of his good luck or bad luck, as the case may be. It shows but a feeble grasp on the meaning of life and the operations of cause and effect in its movement. All the good luck that any man can have in the business field is his own mental attitude and fitness for opportunity. As it was well stated by Lowell: "Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty." The keen-witted Paul Blouet, better

known as Max O'Rell, has also given us this breezy judgment of it: "Luck is your own making. Luck means rising at six in the morning, living on one dollar a day if you make two, minding your own business, and not meddling with other people's. Luck means the hardships and privations which you have not hesitated to endure; the long nights you have devoted to work. Luck means the appointments you have not failed to keep; the trains you have never failed to catch. Luck means trusting in God and your own resources—a religion whose motto is: 'Help yourself, and heaven will help you.' Luck comes to them who help themselves and know how to wait."

Bad luck, on the other hand, is the merest specter or bugaboo—chiefly set up as an excuse for indolence, recklessness or poor judgment. Joseph Addison, the famous essayist, wrote long ago: "A good character, good habits, and iron industry are impregnable to the assaults of the ill luck that fools are dreaming of. But when I see a tatterdemalion creeping out to a grocery late in the forenoon

with his hands stuck in his pockets, the rim of his hat up and the crown knocked in, I know he has had bad luck—for the worst of all luck is to be a sluggard, a knave, or a tippler." Hence every man in the industrial world may firmly grasp the truth that there is no such thing as luck or chance in the battle for success. If you win success at all, or win any measurable share of it, you will win it by law and not by luck.

Another error you will avoid through this doctrine of success is the belief that it ever depends on the mere making of money. Of course men go into business with the earnest resolve to gain money. The wish is not in itself the least bit blamable. There is not anything necessarily wrong in the effort to gain or pile up riches. Indeed, it is true that the yearning for such a result is both healthy and uplifting. But that is the case only when the purpose of the worker is also healthy and uplifting. He must not think of money purely for its own sake and for sake of hoarding it up, which is the folly and vice of the miser. The right attitude would be to prize it for

the independence and power to do good that wealth may bring and incidentally to extend the field of one's own usefulness and self-development. Make money if you will, but do not unmake yourself. If the gaining of money dwarfs the man spiritually, by making him stingy, unjust, or avaricious, then it were better not to gain it at all. The true success being in the man, the money is but an incident and a token of his activities. If used as a means of larger life and of doing good to others it may be a real blessing, but is never a safe or proper standard by which to gauge your success. They who employ their talents solely to gain money will lose the best of their manhood by mental and spiritual atrophy and thus unfit themselves for the right use or enjoyment of what they have toiled to win. We have seen in these recent days that the mere possession of millions, or multi-millions for that matter, has not sufficed in many cases to make our great business men lead happy or well-ordered lives. What is the use of money to a man whose life is blasted in all

its higher purpose? As we are advised by old Herbert:

"Get to live;
Then live, and use it; else it is
not true
That thou has gotten. Surely
use alone
Makes money not a contemptible stone."

But now I can hear you asking me, "Where is the law?" You are willing to admit that true success is in the man himself. You can see that it is not in luck, and that money is but one of its symbols. But you want to gain it, anyhow, in your business career, and hence you invite me to show you the law on which I claim it to be founded.

The law is not far to seek. Let us glance once more at the visible creation, where we have seen it typified in the order of nature. Here there is no mistake; here there are no blunders and no delusions. Nature succeeds. She is a success in everything for which she stands. And, if we study all the factors of her work—the earth, the waters, the vegetation, and living creatures—we find that each one is doing its best, doing it at the proper

time and doing with all its in-born or natural powers. No default is made; no time is wasted or lost; no faculty is stunted, untrained or misused. This is the law, the cause, plain and incontestable—its fruit is success.

Now, man has native faculties as well as a tree, a mineral or a bird. Indeed, he has three sets of native faculties, since his nature is a partnership of three distinct elements—spirit, mind and body. Why should he not succeed by the same law? Picture to yourself a man who is thoroughly developed in all the powers of this triple nature; gifted in the first place with noble spiritual impulses and feelings; enriched as to his mind with the knowledge that pertains to his sphere and the science that always underlies its activities; wise enough, in the third place, to cultivate his bodily organs and powers to the fullest of performance. Can't you see that such a man, in the business world, by reason of this triple development, would be simply resistless in his march to success?

Look him over in detail. The character that will be his as a

spiritual man at once inspires confidence in all who meet him—and it is well known that confidence is the lever of business action. He will even win regard and affection because this spiritual nature makes him generous and helpful, sympathetic and loving. He will be a power in the industrial world by sheer force of rectitude. In the mental realm his attainments will make him equal to all demands and ready for all opportunity. Whatever be his standing in business, whether a mere clerk or a cap-

italist, he will use a ripe judgment in the handling or management of his work and will have a sure initiative for promoting or extending it into fresh fields. His bodily vigor will supply him with stores of cheerful energy to fit him not only for work but make it a supreme delight to struggle toward the end he wishes to reach. The means predict the result. The cause is equal to the effect. He is built to succeed. He is a success as a man. He is a product of law, not of luck.

* * * *

SELF-RELIANCE

"The weak, the leaning, the dependent, the vacillating
Know not, nor ever can, the generous pride
That glows in him who on himself relies;
His joy is not that he has won a crown,
But that the power to win a crown is his."

CARLYLE says: "The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom, and, working, believe, live and be free. Fool! The Ideal is in thyself; thy Condition is but the stuff thou art to shape that same Ideal out of; what matter whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or nowhere, couldst thou only see!"

SEED-SOWING FOR ENTHUSIASM

Out on the firing line face to face with the hardest kind of competition a salesman is fighting desperately for business. His competitor has broken into his territory and has sold to one of his best customers. Another large merchant, usually good for a big bill of goods each season, has just suffered a fire which has destroyed his entire store. A close political contest has almost stopped business throughout the state. Crop prospects are none too good. No matter where the desperate salesman turns all looks dark to him.

With aching heart as well as head the wearied man drags himself back to his hotel and sinks down in a big chair. Gloomy thoughts come to him. He feels almost helpless. Apparently he has used up all his ammunition and has little to show for it. As he sits there turning over in his mind his many discouragements they grow in size until they assume vast proportions and most foreboding shapes. He closes his

eyes and strives to get his mind off all business.

With a shuffle of feet and the echoing notes of a shrill whistle a bright-eyed, fresh-faced messenger boy pops through the door and asks for the salesman. Receiving the proper direction the boy bobs up at the side of the discouraged man and jabs a yellow envelope in front of his eyes. The salesman wearily looks up. He has the air of a man "out of sorts" with the world, but there is something compelling about the boy. He offers the message in a positive way—you have to take it way—and he commands instant attention.

One look into the little chap's face makes the salesman feel better. The lad's exuberant spirit seems contagious. The downcast salesman watches the boy as he darts out and hitches on to the rear of an express wagon, thus taking advantage of "everything going his way."

With a sigh he tears open the envelope and unfolds the yellow sheet of paper. At the first

words he straightens up in his chair; his blood begins to circulate; his lungs to expand; and his muscles to grow strong. Almost before he knows it his heart grows light; his troubles vanish as darkness before the sun. He reads and re-reads the telegram.

He jumps up, grabs his sample case and with a firm tread starts down the street. He steps lively. His head is high in the air. His every move inspires the confidence of others and reflects his own confidence in himself. He looks success as he swings into the first store.

He does business—a big business—a surprising business, and then starts for the next prospect and lands him for a good bill of goods. Sale after sale is made. Prospect after prospect surrenders and becomes a customer. He sweeps all before him, and at the end of the day a splendid selling record has been made, and territory apparently unproductive twenty-four hours before has been made to yield handsome returns.

Best of all, the salesman has been rescued from despondency. He has been keyed-up. He

finds himself with a new backbone all charged with ginger and energy. Anxiously he awaits the morrow in order to renew his selling campaign with the stored-up confidence of his splendid day's record. His whole being has been changed. As he plans his attack on the rest of his territory ordinary obstacles, apparently at one time insurmountable, now appear insignificant.

Let us inquire into the cause of the transformation of this discouraged, downcast, pessimistic salesman. Let us find out, if possible, the philosophy of his making-over. The telegram itself contained only a personal message of encouragement from the president, but it was the first word he had ever received from him, and the first time he had ever realized that his employer was personally interested in his work and success.

While the message itself touched the spark that brought about the complete transformation of the man, it was only the culmination of a prolonged "enthusiasm campaign." Weeks and months before the president of the company, one of our largest

houses, had induced his directors to set aside \$50,000 for infusing ginger into his selling force. The plan was adopted because of the general adverse business conditions throughout the country.

While competitors were cutting down the size of the selling force and paring their salary rolls in every department "preparatory to doing a poor business," the far-seeing and shrewd head of the company was bringing into play all the resources of his organization to secure new business and keep his big business machine intact—to turn a seeming disadvantage into a real advantage. Not a salary or wage was cut. Not a man was let go. On the contrary, new men were employed. New territories were opened up, and all the energy and strength of the great concern was directed to get more business.

"I want every member of the selling division to know that we are standing shoulder to shoulder with them in this fight," declared the president. "I want them to know that we are with them to a finish and intend backing them up as never before.

We will spend \$50,000 to furnish them selling ammunition and to generate enthusiasm in their heads and hearts. We are going to make them members of the best selling organization in the world."

Then turning to his assistants he made use of his favorite words, "Now, now, let's do it right now, and let's do it right."

This was a command to the entire force and all went to work with a will to carry out the "old man's" plan.

First a bulletin was established. It was a little publication of four pages and was printed once a week—it is now published every day. On the two inside pages are printed the names of every member of the selling force. Opposite each name is the quota or amount of business expected from him during the month. In another column is his record for the corresponding month of the previous year. In still another is a grade of the business secured by each man, while in another column are figures showing other facts in regard to the selling end of the business which will prove inspirational and keep constantly

before the salesman's mind his past record and the record expected of him in the future.

On the outside of the bulletin is printed everything that will tend to speed up the men in the field. Ginger talks are printed. Records of the best sales are furnished. Photographs of the leaders in the various selling districts appear, and also photographs of the men who made difficult sales, or exceptionally large sales. Announcements of the plans of the company are made from time to time. New products are described. Additions to the force are noted, and every point is printed that will tend to push forward the salesman and make him feel that a great force is behind him and with him at all times. Selling arguments are included. The best ways to approach customers are described. Conventions of the sales force in various parts of the country are recorded, and the best things said on those occasions are printed for the benefit of all.

Everything possible is put into the little publication that will inspire and secure the confidence of the men in the field.

Everything is included that will tend to bring employes of the house in touch with their associates out on the firing line. Carefully selected articles in which is developed the spirit of "come on" rather than "go on" occupy prominent space.

The salesmen are made to feel that the bulletin is their own publication and in it they will find ammunition of use to them in their campaigns and special selling equipment denied their competitors. All this is done to reach the man at the front. It is backed up by a personal letter from the general manager and the sales manager, and even a similar letter from the president. When necessity arises the sales manager, or even the general manager or the president, makes a quick trip out onto the firing line and personally aids the men.

Every possible scheme is devised by which a man can be given substantial recognition for unusual effort, and every unusual business record is carefully brought to the notice of every other man in the organization. With such a policy the highest premium is placed on

individual effort and every member of the organization is made to feel that he has the ability and the opportunity to make even greater records.

It is the theory of the head of the firm that every man's heart and head can be reached in some particular way and he industriously sets about to find the particular way in which to reach his own men. In the case of our salesman, he had received the bulletin regularly since its publication began, he had attended several conventions where enthusiasm was generated by the "hundred brain power," he had read of the work done by others, but for some reason or other the house and its president had failed to reach his heart as well as his head.

He realized this failure and it contributed to his gloom. He had tried—earnestly tried—to become enthused, but there was that something lacking which was finally supplied by the per-

sonal telegram from his employer. It touched the spark and it set him aflame. He was finally in close touch with the man at the head of things. He felt his personality. He felt his strength. He felt his power behind him, and from that day grew strong.

It may be added that this particular salesman to-day is one of the ten best field men in the employ of the company, but never since that time has he lacked enthusiasm. He generates a powerful supply for himself and generates an abundance for all those around him. He is a firm believer in the old saying that, "The man who is capable of generating enthusiasm can't be whipped," and he also has for one of his mottos, "The world doffs its hat to the man with a smile, but it won't budge an inch for the man with a grouch."

Thus does the seed of enthusiasm grow and spread.

* * * *

I am the owner of the sphere;
Of the seven stars and the solar year;
Of Caesar's hand, and Plato's brain;
Of Lord Christ's heart and Shakespeare's strain.

—Emerson.

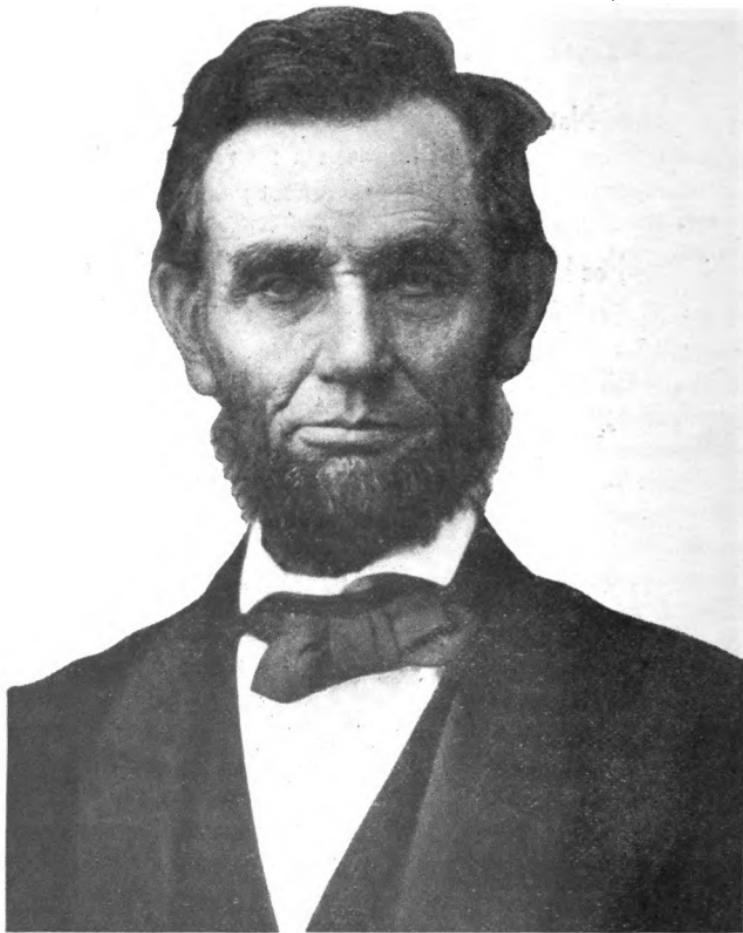
LINCOLN

Nature, they say, doth dote
And cannot make a man
Save on some wornout plan,
Repeating us by rote.
For him her old world molds aside she threw
And, choosing sweet clay from the breast
Of the unexhausted west,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God and true.
How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead ;
One whose meek flock the people joyed to be
Not lured by any cheat of birth,
But by his clear grained human worth
And brave old wisdom of sincerity !

* * *

Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes ;
These all are gone, and, standing like a tower,
Our children shall behold his fame,
The kindly earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

—James Russell Lowell.



Abraham Lincoln

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Master of Men," by Alonzo Roths-
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Publishers, Boston, Mass.

IDEALS OF GROWTH AND SUCCESS

No. 1.

ABRAHAM LINCOLN—AN EARNEST MAN

It may be said that no living man is entirely without ideals. We all have ideals in some form that beckon us onward in the path of life. In the hidden temple of the soul they stand for our ambitions and our best resolves. Even a beggar may behold his ideal in some specimen of well-fed and lazy humanity. We grow in our daily lives both mentally and morally—and to some extent physically—in the ratio of our devotion to the images we cherish within. The wisdom of having pure and lofty ideals, of sticking to them and working toward them with unswerving constancy, is thus a vital matter with all who have yearnings for growth and success.

Let us dwell a moment on this thought of "sticking to" our ideals. Most of us look backward regretfully to the bright and exalted ideals that charmed us in bygone years. In the springtime of life we were all hero-worshippers. No mean or mercenary character could win our favor. Our moral vision was so clean that no sullied object could stand before it. Oh, think of the friends we knew in the world of poetry and romance and how our hearts thrilled with pride at every record of their deeds and sayings! Think of our dauntless patriots, our ardent scientists and our impassioned orators. Were they not all, truly, the salt of the earth? Did we not feel as if we could never rest until we won the same guerdons of moral worth and resounding fame?

Alas! where are they now? Why do such winsome ideals ever pass away? But they certainly do go. They become dim and give place to others as we battle with the stern realities of life. We fancy we have merely changed them for more sensible types, but it is only because we ourselves have faltered in high purpose. The ideals that now take hold of us have a tame and commercial quality. They are probably types

of place and prosperity rather than of true manhood. Our vision is of the gold of commerce more than of the gold of character.

Yet here we have very plainly made a huge mistake. A little reflection will show us that the early ideals were the purest and best. If we know the world of men we can now discern that character is the richest jewel any mortal can boast. If we know the world of action we have seen that success is won mainly, if not entirely, by the very qualities we worshiped in the heroes of our boyhood dreams. It is time for us all to win back our old ideals or to fill their places with others of a kindred type. Surely we cannot now be lacking in material. The good and brave and true are our own by larger knowledge of the story of humanity. There should be no falling off in our standards, but rather the planting of new ones that shall guide us on to victory.

It is a time honored adage that we can gather inspiration from the lives of the great and good. We know and feel the truth of this principle. It is one way of stating the value of ideals. But it is well to ask what impression has it made on our hearts and conduct? Are we guided by it to any extent in our choice of ideals? What are our ideals today, and are we making use of them to reach the life sublime? Above all, the question arises, what is the most practical way in which to have our ideals serve us in the work-a-day world? What is the use of having a standard unless we live by it? How shall we best do justice to the standards we have set before us—be they old or new? These are so many burning questions and we fain would meet them with some words of suggestion. We believe they are as useful for business men as they might be for “golden youth” in the heydey of its ambition.

For one thing, we should often read in the lives of our heroic ideals. We should renew those words or achievements of theirs that have erstwhile stirred our hearts. Lives of great men can scarcely remind us of anything unless we read

them and know them thoroughly. We should ponder them over and over until every shining deed is stamped upon memory. It is by often and lovingly thinking of great deeds that the impulse to go and do likewise takes a grip of our own souls.

It is much the same case as to their moral worth or mental powers. We should study those points in the character of our ideals from which excellence has visibly sprung. We should dwell on the mental efforts that sowed the seeds of their success. It is only by the constant view of such gifts and powers that we can hope to win them for our own.

This is by no means so weighty a task as at first it seems. In our age of many books we can always find biographies of the men and women we admire and at least give a few minutes daily to their sympathetic study. The worker in business life who turns aside from its demands, even for a daily quarter of an hour, to dwell with the thoughts and acts of some lofty ideal, is a mighty gainer in force by every such excursion. Even a paragraph from the life or writings of some great man is a spur to new effort in the way of imitation. If we are constantly in silent communion with the great and good we cannot fail to reap our reward. We shall grow by the gradual development of our own powers to their likeness.

Here is a cheering truth to remember: These great and good men were no better endowed at the start than we who reverently admire them. We all have the same heritage of native powers. The chief difference between men is purely the extent to which those powers have been nurtured for use and used when nurtured. The tremendous energy of a Napoleon is as possible to his least admirer as it is inspiring to read and think about. It is so with any other quality of the masters of men. If we make it a theme for our special study we are as capable of living up to it as any of our ideals.

But the work must be always both earnest and unremitting. We must do some of it each and every day. We may

even be helped in it by looking occasionally at the portrait of an ideal who is the object of this study. The mind is as a delicate instrument and needs tuning up as often as practicable. We should keep ourselves in tune with our ideals to rise to the same grade of harmony. In that way we shall not only feel the true meaning of their lives, but be fitted to grow to their stature in any sphere of action.

Let us glance at just one such ideal and see what results we may draw from it for our own growth and success.

* * * *

Let our choice be made among the best in high regions. This is what Emerson meant in his famous advice to "hitch your wagon to a star." The purer and loftier be our own aims, the more exalted should be the manhood to which we look for inspiration. We must be true and critical in our choice and then "grapple it to our soul with hooks of steel." We may not afford to dally nor yet to shift around from pillar to post. Our ideals must stand to us ever as the impregnable pillars of our own high purpose. With this view of the subject, whom can we find better to start with than Abraham Lincoln, the Martyr President and savior of our beloved country? This is a name to conjure with in the American heart. Here is a character that typifies most of what is solid and effective in American manhood. Many a brave fellow, starting out in life, has been nerved and sustained to its highest demands simply by the study of this one model—this career that was spent as a sacrifice to duty and high principle.

But how does all this appeal to us who are but toilers in the marts of industry? Here is a point that invites some forethought. It impels us to look into the depths of the character we have chosen and try to distinguish the elements that made it powerful. In all such leading men there are some certain powers or qualities that loom out above the others as factors of their greatness. Other gifts may be

effective or to some extent prominent, but the dominant characteristics are usually so visible and striking as to have a magnetic sway over him who observes and studies. Among the positive qualities of our ideal, these we call the most positive. They carry the rest along with them. They interpret the deeds and utterances that stand out like beacon lights in the life of the ideal. We likewise well know that we have in ourselves the seeds of all these same positive qualities. If we have permitted them to be choked down by negatives, it is vital to us to see, if possible, how this great man cultivated the garden of his character.

Let us pause here to look at the face of Abraham Lincoln. As we behold it in the portraits taken in his mature life, what would you say is the quality most plainly written on it? The features are rugged rather than engaging. They are, in truth, somewhat subdued rather than aggressive. There is certainly no impress on them of conceit, or selfishness, or other ignoble passions. Most observers would deem it to be a sad countenance; the face of one who had borne or was carrying a load of sorrow. But the one point that must strike you even in a hasty survey is that surely this Abraham Lincoln is a man of supreme earnestness. To him life and duty are serious matters. Even though you knew him to be a genial, boon companion and fond of a merry quip or a humorous story, you can see the quality of earnestness graven on his face as by the finger of Omnipotence. Let us get closer to our ideal. Let us try to tell even sketchily what part earnestness had in the career of this great man. This is evidently the way to profit by our ideal.

But first a little word about earnestness in your own case. Have you formed any idea what this quality means to yourself and your fortunes? Do you know what it stands for to you in growth and success?

If you are earnest—a man of earnestness—it is a pretty sure sign that you have a purpose and a will. The man who

is in earnest has a goal in view. It is likely to be something good or great from the fact that it has churned this quality to the top. No doubt in this case but you are bending all your powers to the thing in view. You mean to "get there." You are bound to "make good." You are straightforward in what you are doing and in the means you take to accomplish it. The world can readily see that in your place you are a man to be relied upon. When you say you know a thing you surely know it. When you say you will do a thing you mean to do it. Thus do others rely on you and learn to have faith in you, and your earnestness becomes a working factor of success. Being an earnest man, you are also a truthful and honest one. Earnestness and sincerity are spiritual twins. Moreover, being earnest, you are just the man you seem to be. You are not a delusion to others nor a "whited sepulcher" to yourself. You stand four square to all the winds that blow. You cannot be a trifler. You would scorn to be a shirker or dawdler or sluggard. Here you have the advantage of being an industrious and steadfast worker. Can't you see how earnestness uplifts and strengthens you and unfolds itself into numerous other good qualities? Being earnest as to your life-work, you train all powers to the end that you may do it aright. Earnestness is a seed as well as a fruit. It is the source of almost every manly instinct and of all the best forces of body, mind and soul. It excels opportunity, because opportunity is its handmaid. It surpasses even genius, because it has better "staying" powers. It is a commanding force in the business life, because it can be applied to the most trivial duties as well as to the weightiest enterprise.

We would not dare to suppose that any reader wants telling of the facts of Lincoln's career. We need but to glance at a few of them from the viewpoint just set down. Let us look back to the boy of ten on the farm in Indiana. It was a rough old time out there in the backwoods. Little Abe

has to work hard, but he is also athirst for knowledge, and the means for getting it are extremely scant.

Just three venerable books are known to him up to this time—the Bible, Esop's Fables and the Pilgrim's Progress—and these we may say he has "swallowed" from cover to cover. To the last day of his life he could recite long passages from either one of them. They are serious reading for a lad so young, and yet it well may be they tinged him with an earnestness beyond his years.

But he wants more knowledge, and we shall see that he is terribly in earnest to have it. He counts no toil or effort too great for this purpose. We have glimpses of him trudging through the wilderness many long miles to borrow a book. Every chance volume he hears of inspires a fresh pilgrimage. How eagerly he tracks it down. What a joy it is when he gets it and how fondly he presses it to his heart and hurries with it back to the log cabin. What ecstasy it is to read it. How gladly he gives to it every moment of time that can be spared from his chores on the land or in the home. In one sad instance he damages a book by accident and to square accounts with the owner gives three days' work at gathering cattle fodder. This book is a "Life of Washington," and so captivates the young patriot that he can repeat whole pages as long as he lives. Thus he gets at books one by one, and while reading learns to love them as the most precious of treasures.

His mode of using them is also very earnest. We learn that when he began to study anything he could never rest easy until he got to the bottom of it. He went to the roots of things. Every problem he met had to be solved before he left it. He wrote and rewrote all he wanted to memorize and these things he recited aloud, with the pathos and fervor of an orator, while following the plow in the clearing or working at some other task about the farm. Nor was any day ever long enough to give him what time he wanted for

the beloved books. At night when the farm work was done, he again conned his books by the light of a pine knot or a home-made tallow candle. Never did a college student prepare for honors and prizes with half such devotion to books as this boy in the backwoods gave to the chance volumes that came his way. To say that he reads them studiously is not enough. He lingers over every passage of force or beauty and repeats it again and again until it has become his own. It is stated as an odd fact that as boy and man he always read aloud. He was so in earnest with his reading matter that thus he sought to fix in his mind what he most wished to learn. As his stepmother once told of him: "He read everything he could lay his hands on and when he came across a passage that struck him he would write it down on boards, if he had no paper, and keep it by him until he could get paper. Then he would copy it, look at it and commit it to memory and repeat it." The first copy was made on wooden "shakes" with charcoal; then when he got paper it was written out clearly with pen and ink. How resolute was this boy to master the noble thoughts of heroic men or the ringing harmonies of such poets as Burns and Shakespeare.

At this point we are forced to break in with a question: Suppose a business man, or a student of business science, were to sail into his problems with such vim as this backwoods youth; would he not speedily have a grip on the reins of victory? Why, really, as the French say, "It goes without saying."

* * * *

Well, we have all heard the maxim that "the boy is father to the man." Such a boy as this Abe Lincoln was sure to blossom out into a strenuous manhood. Hence do we find him, only a few years later, filled with a burning resolve to become a lawyer. Even from his scant intercourse with the world he has seen that the members of the bar have the best chance of preferment in American life. He has lis-

tened with throbbing pulses to some eminent speakers. He has also taken a hand in local politics. He has become a village debater, if not an oracle, on most of the great questions that stirred the public heart. He has even become a candidate for the State Assembly and is filled with the glamour of courts and legislative halls. He *will* become a lawyer, and again he is decidedly in earnest about it.

But Abe Lincoln is still a very poor young man. It is only by the merest chance that he is able to buy at an auction room an old copy of "Blackstone." What a world it opens up to his eager brain! He caresses and absorbs the great work in his most studious fashion. Then he looks about for some more law books and begs or borrows all he can lay his hands on. His poverty compels him for a time to take up a little job of surveying. But this only proves a temporary interruption. He is now living at New Salem, about fourteen miles from Springfield, Ill., and he has had the good fortune to become acquainted with Mr. J. T. Stuart, of the latter city, who has a fair collection of books for a country lawyer.

Mr. Stuart generously offers to loan young Lincoln such law books as he can handle one by one. There were no trains or trolley cars in that time and region, and it was a good long tramp from New Salem to Springfield. But our earnest young friend did not mind it a bit. He gladly went over the ground time and time again to borrow one of those books. Indeed, he was so desperately in earnest that he read a good deal of law on his way to and fro. He was so intent on his books that he often failed to respond to the greeting of such friends as met him on the journey. There were people who began to say that young Lincoln was turning crazy from the study of law.

He did not spend his time on theory alone. He purchased an old volume of legal forms. It had models and outlines of wills, contracts, agreements and indentures of various kinds. By way of practice in these documents, the

student made them out for his neighbors of the country round. In a small way he became an attorney "on his own hook." His care and fidelity in the work not only shielded him from error, but earned for him the name of being a sound lawyer—and this long before he had gained his official parchment. He also began practice as a court lawyer before some of the local justices. He made very little money by it, but plenty of friends—even a political following—for his pleadings were nearly always on the side of the wronged and feeble. He was never known to take sides with iniquity. He would only join hands with truth and right.

It was at this stage he won an election to the state legislature. As an orator, of course, he is still somewhat raw, but the force of his convictions on behalf of every cause makes him simply resistless among law-makers, as it has done with courts and juries. They can see he is in earnest, and it counts for more than polished eloquence. To the last day of his life he was eloquent with sincerity. That is why some of his orations, such as the Gettysburg speech, are booked for immortality.

It is no wonder that at this gait Lincoln became one of the greatest lawyers of the period. As a pleader and jury lawyer his match could scarcely be found. His earnestness in an argument was like a battering ram, and was all the more weighty because it carried along with it a vein of drollery. For nearly a quarter of a century—with intervals on the stump and in the legislative duties—he was one of the foremost figures at the Illinois bar. It has been said of him by Judge David Davis, who himself was a great jurist, that "In all the elements that constitute a great lawyer he had few equals. He seized the strong points of a cause and presented them with clearness and great compactness." Another famous judge tells us that "Love of justice and fair play was his prominent trait."

How grand is this type of legal integrity and manly earnestness as compared with that of the modern "corporation" lawyer!

* * * *

But we are not making any attempt to write a biography. We are merely holding forth an ideal for the reader's choice. All are familiar with the events that bore Mr. Lincoln to Congress, and at length to the highest office of the republic. It was a troublous period among the leaders of this people. The iniquity of slavery was on its trial. Passions were at white heat, and the great civil war was brooding like a cloud over the distracted nation.

The men who found place in Lincoln's first cabinet were all brainy and vigorous statesmen, though somewhat mixed up in their aims and views. At the outset they did not think highly of this uncouth lawyer from the western wilds. They knew of his ability and held with his principles, but they also looked on him more as a creature of accident than a capable chief of state. Some of them seemed to feel that he would be only a figurehead and that they would be the actual pilots of the national bark. He was so modest in his speech and so willing to hear advice and profit by their wisdom, that they were sure he had no backbone and that they could have "their way" with him.

But he soon showed them that this was a blunder. The people had chosen him to their highest office and he meant to fill it according to his conscience. On all vital questions he did his own thinking and had his own way. Even when the courtly secretaries grumbled and wanted to "kick," they found him so quietly in earnest that they shuffled back in confusion. It was earnest Abe Lincoln who really led the nation.

And so it was all through that memorable war. The record of those four years is part of the world's history. Out of all its turmoil and bloodshed the nation was led to

victory and slavery ended forever, chiefly through the faith and earnestness of this one man. Where others faltered, he was steadfast. Where others doubted, he was ever on solid ground. While others were vexed with uncertainty and prone to compromise, he was a very tower of conviction and high purpose. As one of his gifted eulogists neatly states it: In this "fellow of infinite jest," with his easy-going moods, his seeming lack of executive talents, and his apparent incapacity to grasp the momentous problems of the war, they failed to discern

"The kindly-earnest, brave, foreseeing man."

* * * *

Let us glean a simple lesson from Lincoln's earnestness. There is victory ahead for every man who nourishes his character on this plain, everyday quality. It is not so quick or brilliant as others we yet may name, but when allied with patience and fortitude, you are certain to "win out" in the end. If you often look at the presentment of Lincoln's face and study his various acts and utterances, you will absorb earnestness like a perfume into your soul. And after all, as a nameless bard has sung:

'Tis not for man to trifle; life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours;
All *must* be earnest in a world like ours.

* * * *

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the East Indies.—*A. C. Dolbear.*

NO UNBELIEF

"There is no unbelief.

Whoever plants a seed beneath the sod
And waits for it to push away the clod,
 He trusts in God.

Whoever says, to-morrow, the unknown,
The future, trusts that power alone,
 He dares disown.

Whoever sees beneath the winter's snow
The silent harvests of the future grow,
 God's power must know.

Whoever lays upon his couch to sleep,
Content to lock each sense in slumber deep,
 Knows God will keep.

Whoever says, when clouds are in the sky,
Be patient heart, light breaketh bye and bye,
 Trusts the most High.

The heart that looks on when the eyelids close
And dares to live when life has only woes,
 God's comfort knows.

There is no unbelief.
And day by day and night, unconsciously,
The soul lives by that faith its lips deny.
 God knoweth why."

—*Bulwer*

THE SOURCES OF POWER

Under this heading from month to month will appear articles designed particularly to reveal the sources of power within the individual life

Forgiveness as a Source of Power

In our last article we said that we would talk about forgiveness as a source of power in matters of business. Kindly remember that we are out in the busy world, and let us have a care lest we confuse our ideas by reason of our very natural tendencies to connect the word forgiveness with matters religious in the sense of pardon or remission.

Here we have suggested a most interesting word study and a most cogent reason given for really knowing words. Verily in this, as in no other field of intellectual activity, do we realize the power of knowledge.

* * *

"What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always

find those who think they know what is your duty better than you know it.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

* * *

"The problem of life is to make the ideal real, and convert the divine at the summit of the mountain into the human at its base."

* * *

Forgiveness in a commercial sense means tolerance, forbearance, indulgence, kindness, understanding. We would freely and willingly forgive all acts committed against us and all things omitted which should have been done for us did we but know ALL.

"To know all is to forgive all."

Had we in our heads the

brains of the offender, we would think as he thinks and act as he acts.

As a rule the busy man of affairs has little patience with the weaknesses of his employes, and justly so if only his impatience, by reason of his knowledge of how men ought to be trained, turns into the channel of determination to lift them above the narrow confines of hard, and even sometimes cruel necessity by which they are bound.

Forgiveness is not a matter of sentiment in business, and is robbed of its real meaning in religion because of the false notion that God forgives a man because he loves him with an affection like unto that of which the human heart alone is capable. It is true that back of all forgiveness there lies that wonderful thing which we call love. No one can truly forgive who does not truly love. But love is not sentiment, neither is sentiment embraced within the meaning of love as related either to God or to our fellowman.

To the affections of our hearts on the side of our physical natures we owe our confusion and

misapprehension of the real nature of love.

When we love in the true sense of that word we are god-like, and all our thoughts and actions are directed to determining what is best, most helpful, elevating, ennobling, beautifying and enlightening for all mankind, especially those of our own homes and places of business.

Forgiveness rests on this foundation and rises in magnificent proportions as a source of power when we come to the realizing sense that to forgive means to give—give all, give wholly.

In order to forgive we must learn to give up, let go, surrender. Here is a man who has offended us sorely—perhaps through his mistakes or omissions he has caused us great loss. Our impulse is to injure him, hate him, swear at him, sue him at law or indict him, in order to satisfy the feelings aroused in us by his actions. It is easy to see that before we can forgive such a one there must first be a complete giving up of all those impulses to resist the evil done.

We may have often heard the remark, "I can forgive, but never forget." That is stating an impossibility, for before we can ever truly forgive, we must remove all traces of the obligations imposed by the offense. While we cannot erase from the tablet of memory the record of the offense, we can refuse to recall it or to entertain for an instant the desire to avenge ourselves. Yes, we can implant a new desire, one to bless and to help, and in the absence of the old desire the memory of the injury will sleep eternally while the beautiful flowers and grasses of kindness, gentleness, forbearance and their fragrant companions obliterate the scar upon the heart.

It is a source of infinite power to come to the realization that no offense committed against us can do us harm except as we permit it to do so. It can never do so if we know enough to be capable of fully and freely forgiving.

But—well, wouldn't it be grand if we could get rid of the other side of some questions? But how about it when we happen to be the offenders?

The Master Mind of the Centuries says, "Woe to him by whom the offense cometh."

What is our duty if we are in the wrong? This places the problem wholly within ourselves to start with, and the element of forgiveness has the first call upon our activities. We must give up without reserve the purpose or emotions that prompted our act before we can really desire to be forgiven—we must be willing to go and ask forgiveness—to ask that he whom we have offended may as freely and fully give up what feelings and purposes were engendered in him by our offense, as we have given up the things that prompted us to offend.

To do these things requires of us a self-mastery that opens to us every avenue of divine power—causes us to seek with all our hearts, minds and souls the unseen realities of our true relations to each other in business—makes us willing to bear all things, believe all things, hope all things—suffer long and be kind—never consciously offend any one or retain a thought of evil.

An old Arabian maxim runs

thus: "I admonish thee, who-ever thou art that desireth to dive into the inmost parts of na-ture, if that thou seeketh thou findeth not within thee, thou wilt never find it without thee . . . O, man, know thyself! In thee is bred the treasure of treasures."

It is really wonderful how all of our problems of necessity lie wholly within the diameter of our own individuality. All that we ever count worthy to know we find within ourselves.

Christ, in explaining this matter of forgiveness, on more than one occasion used our business relations to make clear the principle. "There was a certain man had two debtors, one owed him 500 pence and the other 50, and he freely forgave them both." Who do you think loved him most? He to whom he forgave most. Yes, the way the creditor forgave the debtor was by giving him a receipt in full—gave up his lawful right to collect it—gave up all desire to have the money and the things it would bring.

What of the motions that should prompt us to such sacrifices? Is it merely that we should have the rewards of self-mastery in the power for greater accomplishments? There is a reason—a reason that is above every other—and it is this: We are never in possession of the rewards—they cannot reach us—till we have given up all that

prevents our receiving fully and freely what has been forgiven.

This principle is far-reaching in its influence. It is the resultant fact when the law of love and the law of forgiveness have been united. No man can be forgiven until he has forgiven all—not in thought, but in actuality. We find this principle beautifully and terribly set forth in the parable of a lord and his debtor:

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellow servant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not: but went and cast him into prison, till he should pay the debt."

The principle is clearly defined here—no forgiveness except by forgiving. Although the lord had forgiven all the great debt, the debtor was not forgiven, as he clearly demonstrated in his actions towards his own little debtor. The great debtor had not forgiven himself, although forgiven by his lord, and so the principle stands that we must give over all if we would receive all—that is, we must truly forgive.

In matters of daily business these states of mind and heart, whether forgiving or unforgiving, mark us either for success or failure.

The man who hates is a failure, not because he hates, but because he is unforgiving. He becomes miserly in his favors and rewards, as well as in the wages he pays or earns.

If there be any virtue, if there be any rewards in forgiving, let us think on these suggestions and realize the rewards of the principle in the blessed here and now of our daily business life.

* * *

"Illustrious acts high raptures do infuse,
And every conqueror creates a Muse!
Here, in low strains, your milder deeds we sing,
But there, my lord, we'll bays and olives bring

To crown your head; while you
in triumph ride
O'er conquered nations, and the
sea beside;
While all your neighbor princes
unto you,
Like Joseph's sheaves, pay rever-
ence and due."
* * *

"We measure the Excellency
of other men by some Excel-
lency we conceive to be in our-
selves. Nash, a Poet, poor
enough (as Poets us'd to be),
seeing an Alderman with his
Gold Chain, upon his great
Horse, by way of scorn, said to
one of his companions, 'Do you
see yon fellow, how goodly, how
big he looks: why, that fellow
cannot make a blank Verse!'"
* * *

"The envious man is foeman to
himself;
In self-wrought worriment fast-
bound he stands."
* * *

"If all to each would lend a help-
ing hand,
Good fortune would be lacking
then for none."
* * *

"Thrice wretched, who by his
economies
Hath hoarded hatred doubling
all his wealth."
* * *

"I never envied much the
wealthy man,
Who nothing can enjoy of what
he keeps."

WILL

(H) H, well for him whose will is strong !
He suffers, but will not suffer long ;
He suffers, but cannot suffer wrong ;
For him nor moves the loud world's random mock ;
Nor all Calamity's hugest waves confound,
Who seems a promontory of rock,
That, compass'd round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted, citadel crown'd.

But ill for him who, bettering not with time,
Corrupts the strength of heaven-descended Will,
And ever weaker grows, thro' acted crime,
Or seeming-genial venial fault,
Recurring and suggesting still !
He seems as one whose footsteps halt,
Toiling in immeasurable sand,
And o'er a weary, sultry land,
Far beneath a blazing vault ;
Sown in a wrinkle of the monstrous hill,
The city sparkles like a grain of salt.

—Alfred Tennyson

A MERCHANT LAW-GIVER OF OLD

Not many of the old-time sages came up from the ranks of trade or toil. For the most part they were scions of wealthy or noble stock and in some cases actually "born to the purple." Thus they all moved on the upper plane of life and only took to the pursuit of knowledge as others may have done to war or statecraft. Hence we do not find in their works or sayings much that bears directly on the problems of business. The "heft" of their wisdom is in abstract rather than in practical science. But even the little we find of it is always precious, for we may take it as the utterance of men who were keen searchers for truth and often expressed it in forms of deathless beauty.

The famous Athenian law-giver, Solon, was one of the few philosophers who are known to have been in trade. Perhaps he would demur himself to being ranked in this class, for when the citizens of Athens were clamoring to make him their king, he declined the honor on grounds which he later thus set forth:

Nor wisdom's palm, nor deep laid policy
Can Solon boast; for when its noblest blessings
Heaven pour'd into his lap, he spurn'd them from him.
Where was his sense and spirit, when enclosed
He found the choicest prey, nor deign'd to draw it?
Who, to command fair Athens but one day,
Would not himself, with all his race, have fallen
Contented on the morrow?

Solon was, in fact, a member of a rich and powerful family, but it seems that when he reached manhood their estate was much reduced by his father's lack of good management. The old gentleman had lived grandly and spent lavishly and the son became a merchant in order not to be dependent on the bounty of friends. There was nothing in the step thus taken that could hurt the pride of caste. In those days, as Hesiod tells us, business was not looked down upon as in any sense degrading. Indeed, the

pursuit of trade was held to be honorable, since it brought home to Grecian shores the produce of other lands, besides winning the friendship of distant rulers and opening up a wide field of knowledge and experience. It is pointed out that some merchants even became founders of great cities. Protus, for instance, was the builder of Marseilles, and was long held in esteem by the Gauls in the valley of the Rhone. Thales and Hippocrates, the mathematician, are also cited as taking a hand in commerce, while the oil that was sold by Plato in Egypt served to meet the expense of his travels. Otherwise we know that it was usual to trade into Egypt with the oil of Greece and Judea, for we read in the Prophet Hosea that "Ephraim carryeth oil into Egypt."

There is no record to show what lines of merchandise Solon handled or into what strange lands his enterprise bore him. We only know that about 700 B. C. he was once more at home in Athens rich and respected. We also have splendid proof that he was not in any way "stuck up" because of his wealth

nor placed such a value on money as is done by some of our modern plutocrats. All this we gather from his verses quoted to us by Plutarch:
The man that boasts of golden stores,
Of grain that loads his bending floors,
Of fields with fresh'ning herbage green,
Where bounding steeds and herds are seen,
I call not happier than the swain
Whose limbs are sound, whose food is plain,
Whose joys a blooming wife endears,
Whose hours a smiling offspring cheers.
Indeed, he had now the wisdom to perceive that character is the best token and possession of genuine manhood, since he is credited with these lines, apparently from the same poem:
For vice, though Plenty fills her horn;
And virtue sinks in want and scorn;
Yet never, sure, shall Solon change
His truth for wealth's most easy range!
Since virtue lives and truth

shall stand,
While wealth eludes the grasping hand.

While Solon might now be deemed a retired merchant, he took a most active part in civic affairs and won his way quickly into the regard of the Athenians. But he earned their unbounded love by the part which he took later in the war against Megara. One fruit of this was the reconquest of the Island of Salamis, by a stratagem on which the chroniclers love to dwell. It is thus that old Plutarch depicts the closing scene: "He sailed with Pisistratus to Colias, and having seized the women, who, according to the custom of the country, were offering sacrifice to Ceres there, he sent a trusty person to Salamis, who was to pretend he was a deserter, and to advise the Megarians, if they had a mind to seize the principal Athenian matrons, to set sail immediately for Colias. The Megarians readily embraced the proposal, and sending out a body of men, Solon discovered the ship as it put off for the island; and causing the women directly to withdraw, ordered a number of young men, whose faces were

yet smooth, to dress themselves in their habits, caps and shoes. Thus, with weapons concealed under their clothes, they were to dance, and play by the seaside until the enemy was landed, and the vessel near enough to be seized. Matters being thus ordered, the Megarians were deceived with the appearance, and ran confusedly on shore, striving which should lay hold on the women. But they met with so warm a reception, that they were cut off to a man; and the Athenians embarking immediately for Salamis, took possession of the island."

At the time when this event brought honor to Solon, the civil life of Athens was in a very disturbed state. Several political parties were striving with each other for the upper hand. The farming class were deeply in debt to the wealthy and were obliged to pay them one-sixth part of their produce. Hence, some made slaves of them and others sold them to foreigners. In revolt against this cruel treatment they agreed to stand by each other and bear these extortions no longer. They resolved to choose a trusty leader to deliver

them from the usurers and divide the land among its cultivators on fair terms. It was out of this tumult they selected Solon to the office of archon with almost the authority of a dictator to accomplish political reforms. Had he chosen to work on the public discontent he might easily have crushed the aristocracy and become a despot. But he obeyed a nobler impulse and aimed at saving his country without too violent a revolution. His first step was to give immediate relief to the poor debtor, to the wretchedly impoverished small farmer or proprietor, and to interpose between him and his creditor and landlord. On very many of the little properties of Attica were to be seen stone pillars with the name of the mortgagee and the amount of the mortgage inscribed on them. By a relief law, "a shaking off of burdens," he annulled all mortgages, justifying no doubt so extreme a measure by the harshness of the contracts imposed by mortgages on needy tenants and proprietors and by the urgent necessity of prompt release for the multitude of such small debtors. Thus

the "mortgage pillars" were swept away and the land was once more free. Such a setting aside of the rights of property, expedient as it may have been under circumstances of acute public distress, must have inflicted a heavy loss on the wealthier classes, and the landlord and the mortgagee would also have a fair claim for relief. This, it appears, Solon accomplished by a device which has been variously explained, a depreciation of the currency which relieved to a considerable extent—27 per cent according to Grote's calculation—the wealthier debtors of the landlord and mortgagee class.

The historian, Grote, remarks that, had Solon cancelled all debts and contracts, there would have been no need to interfere with the currency and lower the standard of money. His relief law could not have been so sweeping and revolutionary as it has sometimes been represented. There was no redistribution or confiscation of the land, no universal remission of debts. For the great majority of the people indeed there was substantial relief. The land was free from incumbrance, and the

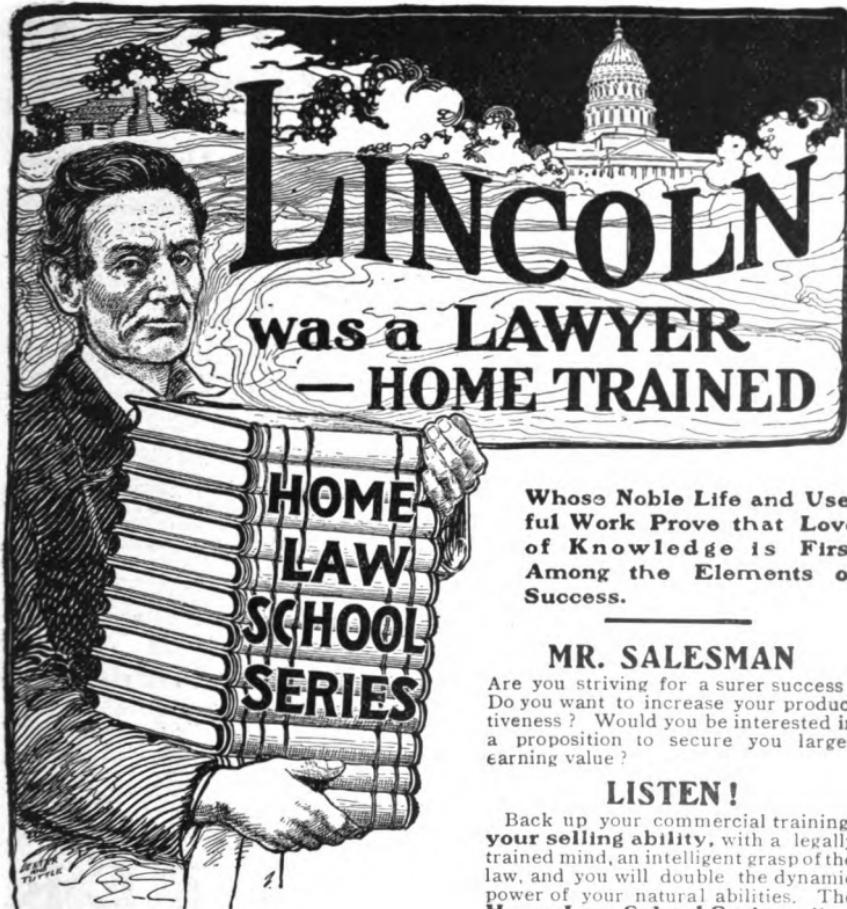
small cultivator had a fresh start in life; there was no imprisonment or slavery for the debtor and it would seem that debtors who had sought refuge abroad were purchased back and restored to their homes.

From that time onward Solon's work as a lawgiver continued. He encouraged commerce and manufacturing industry, and drew a number of settlers from foreign parts to Athens, on condition of their paying an annual tax and putting themselves under the protection of a citizen who was to be their legal representative—their "patrons," according to Roman phrase. These settlers had none of the political privileges of the Athenian citizen and they could not acquire landed property. Many of them, however, flourished and grew rich, and had every reason to be satisfied with their position, which, in a kindly and tolerant community like that of Athens, was continually improving. Solon, too, like all the legislators of antiquity, endeavored to regulate every department of life, compelling the attendance of youths from sixteen to eighteen at the public gymnastic schools, and requiring them to serve the next two years on garrison duty. All his laws were to continue in force for a hundred years, and were written upon wooden tablets which might be turned round in the oblong cases which contained them. When his laws

took place, Solon had his visitors every day, finding fault with some of them, and commanding others, or advising him to make certain conditions, but the greater part came to desire a reason for this or that article or a clear statement of its meaning and design.

Some time after this he got leave to rest from his duties and again traveled abroad for several years. On his return to Athens in his old age he found the old feuds once more raging, and Pisistratus, his kinsman, and his friend in past days, intriguing for power. The two men had, it seems, a sincere respect for one another, but Solon protested against the complete surrender of the government to Pisistratus, the danger of which he publicly pointed out, though without effect. The crisis ended in the rule, in many respects an enlightened and beneficent rule, of Pisistratus and his sons, of which Solon lived only to see the first beginning. He died, soon after having made his honorable protest, at the age of eighty, leaving behind him the good effects of a work which only a man of rare intelligence and wide sympathies could have accomplished. He was something of a poet, and several fragments of his poems, written generally with a practical purpose, have come down to us, and throw light on his political aims and sentiments.

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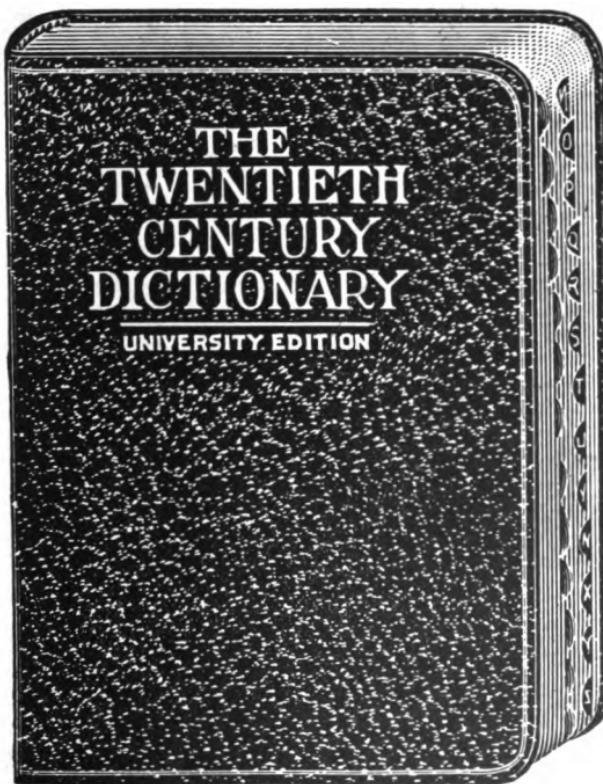
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CHICAGO

Vol. 2.

JULY, 1906

No. 8.

EDITOR Arthur Frederick Sheldon | ASSOCIATE EDITOR Frank Marimon

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THE FRONT PORCH

Where We Talk Things Over

A Weary William was walking along a dusty highway. He came to a brook. He sat down on the bank, looked longingly at the water and remarked: "That's fine water, and plenty of it. Now I could have some mush, if I had some meal, and if I had a little milk."

If, if, if. That little word which is so narrow, but often an un-step-able gap between failure and success.

And the If-ers are not confined to the Weary Williams who tramp the highways. This particular species of the *genus homo* is quite prevalent in the highways and byways of business—especially in the byways.

"I would have succeeded in this, that or the other thing IF, etc., etc., etc."

A sentence, "I would have been successful if," and ending

Entered as second-class matter, Sept. 18th, 1905, at the Post Office at Chicago, Ill.,
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in a weary maze of excuses, is uttered by millions daily.

"If" has four deadly foes. They are, Endurance, Ability, Reliability and Action.

"If" can't live long in the mental atmosphere of that Big Four.

Endurance in mental labors is a product of intellect, sensibilities and will, expressed through a sound body.

Ability is born of the intellectual powers.

Reliability is born of the emotive or soul side of the mentality.

Action is a child of the will.

Each of the "if-ers" has a mind with its three departments; each has a body. But they are like the valiant church member who said he was a Christian, but you wouldn't notice it on him much.

What's the use of having tools if you don't use them?

I am not going to scold, or even preach a preachment about this, but think it over, Mr. If-er, think it over.

It might be a good plan for all of us to use the magnifying glass of honest introspection. Possibly some of us are "if-ers" and don't know it.

As real doers of things, many well-meaning mortals are much like the church member we mention.

* * * *

Togo, the little man who got action and smashed the Russian fleet before the Big Bear fellows could throw their cigarettes away, was asked to write an article about Success. He refused and sent back word that his receipt is as follows:

"GET QUICK AND SIMPLE ACTION."

Think that over, too.

And while thinking it over remember that there must be something back of quick and simple action. What is it? Do some thinking, now—don't just think you think.

And while you are doing the thinking don't forget the simple word "simple."

* * * *

I know a man, yes, a man. I knew him first some seven years ago. He was then a Chicago employe of a New York concern with a moderate income, a wife and two babies.

I learned as I came to know him and the work he was doing, that he was earning then several times the salary he was getting.

He knew it, too, but I didn't learn it from him.

He had no time to kick or whine. He was too busy "delivering the goods"—his particular goods, which were his services as an expert accountant.

Last night I had the pleasure of entertaining him at my home, and there I learned that he is now the senior member of the firm and that his income has been \$15,000 within the past seven months.

He gave good measure, heaped up and running over.

The senior member made a fortune and wanted to quit—he had more good sense than many Americans.

The fellow who had been "delivering the goods" as an employe and delivering more than he had been paid for, stepped into the boss' boots because the boss was anxious to see the business well preserved which he had labored so hard to establish.

And there you are.

* * * *

I met a—what shall I call him, a man? No, just a male; that will do, just a male—I met a male and was trying to tell him a few things about the commercial value of endurance, ability, reliability, action, etc., and the possibility of cultivating them, when he interrupted me to say:

"That may be all right, but I am earning my salary now and I will be blessed if I will do any more"—only he didn't say "blessed", he employed its opposite, the corresponding

negative.

I looked at the fresh young fellow through the smoke cloud from the cigarette which he was puffing, and said: "You are right, young man."

"Do you really think so," said he, with a look of triumph in his soulless orbs.

"Yes, my dear boy," I answered, "you are damned all right. Your little river of progress is all dammed up; you will never get over that dam until you get over that idea."

And he will not.

This happens frequently enough so that we are justified in calling it a law, namely, (to-wit, as the lawyer fellows say) if you give more in service than you are paid for and keep at it long enough, you will eventually receive more than you render in services.

Don't forget the law — Nature's law of compensation — which brings to each in time its own.

And if you are sulking in your tent because some other fellow is getting more than you are, you believing that you are entitled to as much as he, don't sulk any more, please. Sulking don't pay you nor the boss, nor anybody else. Go to the boss; be kind about it, analyze your case, be prepared to present its merits, don't make it any other way than just as it is — you couldn't any way, so don't try. Don't make a fool of yourself, but state it as it is. There is a right basis and right is right.

Sometimes the boss is not paying all he would like to pay, but all he can. If he is an honest, loyal boss (and you should not work for any other) he will remember those who helped him to get where he can pay more by doing more than they were paid for.

Help the boss to rise; help him up the hill and over it.

* * * *

Since I last took my pen in hand to write you a few lines, I have spent two most delightful days near a man with an ideal.

A big ideal at that — a very great ideal indeed.

As a little boy his mother was an orthodox Christian, but didn't believe in forcing religious teachings upon her children.

His governess was a Quakeress, whose religion was to follow the "light within".

His first tutor was a Universalist.

His next tutor was a Hegelian transcendentalist.

Another was a Spiritualist.

Still another a Darwinian evolutionist.

By the time the boy was twelve years of age he literally didn't know where he was at.

He asked himself, "Is there such a thing as truth — is anything real?"

He went out into the woods one day, laid down under a tree, looked up through the limbs and leaves — which might or might not be real, according to which of his tutors were right — and begged for light on the question "Is there any reality, any truth," and the light came. The answer was, "Yes, I — am — at — least — conscious. My consciousness is a reality, even though all else be false."

He resolved right there to study consciousness — mind — mental life — the machinery of consciousness, if you please.

The dream of the boy that day pictured a psychological laboratory with which to test the processes of the human mind. It is to-day a reality — a laboratory which in apparatus and experimentation has cost over \$1,000,000.

Before he was thirteen years of age he had thought out a workable "Psycho Taxis", which he considers his first great discovery. Briefly it is this:

All knowledge begins with sensations through the physical senses.

Two or more sensations make an image.

Two or more images make a concept — which is expressed by a word.

Two or more concepts make an idea — which is expressed by a combination of words in a sentence.

Two or more ideas make a thought of the first degree.

Two or more thoughts of the first degree make a thought of the second degree.

And there you have the tower of knowledge.

The human mind is capable, through exercise, of attaining great power in acquiring sensations — in making images — in forming concepts — in combining concepts into ideas — in combining ideas into thoughts of first, second or even third degree; possibly higher than that, as growth takes us to higher powers of thought.

Through the discovery of relations of mental processes higher than the concept man invents.

His mental eye "sees things in their causes; all facts in their relation."

I will not undertake to furnish here a list of this man's inventions which, if I mistake not, and if about one-half of what he believes to be true is true, are destined to work almost untold good for humanity. They are wonderful and then wonderful and then wonderfully wonderful.

One example of his tremendous power of concentration, his grit and stick-to-it-iveness, will give you a slight conception of the mental measure of the man.

Several years since he undertook the task of finding out the actual known concepts of electricity.

Every volume ever printed on the subject was analyzed,— every alleged concept tested (and he found many of the alleged). He now claims to have discovered all the known concepts (combinations of images resulting from sensations) pertaining to electricity. There are between five and six thousand.

Thus he has made possible a genuine science of electricity.

And I believe his claim is true.

His further claim is that what he has done for the subject of electricity it is possible to do for each branch of human knowledge, thus making the practical teaching of many of the

sciences possible within a comparatively short period of time.

Do not misunderstand me — it will take a long time, with able assistance, to accomplish through his methods, the test of alleged truth to determine what are the true concepts in any branch of knowledge. But once determined and the wheat thus separated from the chaff, it will then be possible for all of us who don't know very much and can't hope to in the present order of things, to grasp all the knowable truths upon any branch of science.

He wants to make the proceeds of the promotion of his wonderful inventions establish an institute of science which will do this. It would not surprise me if he did it, and may God be with him — may greed for gain step aside and let him do it. Greed for gain on the part of others, I mean — he hasn't any. He is a practical man and wants enough to live nicely; enough to insure his family against need — enough to give them the comforts of life. But he hasn't even the slightest trace of "moneymania" as far as I can see.

His name is Elmer Gates and his psychological laboratory is at Chevy Chase, Washington, D. C.

If you are a millionaire and want to do a worthy man a lot of good, you can in turn render humanity a tremendous service, write him and go down and see him,

And, by the way, he told me that in the deepest of his psychological experiments he has found conditions which have made him say in reverent awe, "Oh God! thou art here."

His nature is intensely, though scientifically, religious.

Better think that over, too.

* * * *

There is a moral for us business men in the life and labors of such a man as Elmer Gates. The power of concentration is shown from the beginning. By sticking to one subject day and night, year in, year out, he has mastered scientific truths that stretch over a wide field. He has seen and utilized countless opportunities for throwing light on other sciences.

The very same thing may be done in enterprise. Push one thing for all it is worth, and it will be sure to develop fresh opportunities. It is the intensity of our work in any direction and not the mere matter of it that leads to great and precious results.

Business is a great thing — but business that commands all the best faculties of mind and soul is an occupation fit for the highest among men. Hence it is sound wisdom to be in love with your enterprise whatever it may be. Not only will you succeed better, but feel happy as you go along.

Not a truth has to art or to science been given,
But brows have ached for it, and souls toil'd and striven.

—Owen Meredith.

* * * *

Great men were all great workers in their times.
Steadfast in purpose, to their calling true;
Keeping with single eye the end in view;
Giving their youthful days and manhood's prime
To ceaseless toil: matin and midnight chime
Often upon their willing labors grew.
In suffering schooled, their souls endurance knew,
And over difficulties rose sublime.

—Thomas Carlyle.

* * * *

Young men must work. Persistent, concentrated work is the price of genuine success.

—Russell Conwell.

BE GLAD

O, heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain,
We can better meet again
If it blow.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

AD HOMINEM

We may well admit the fact that some of our friends are a trifle anxious about us. They think we are straying far from the orthodox paths of science. A few of them seem to doubt if it were safe to let us loose in this field of business philosophy. They are scared that we do not stick close enough to primary causes — as well-regulated philosophers are supposed to do — and that we say much more to men and about men than we do about great principles. Hence they fear that we have lost our grip on economic laws and thus are falling away from the charter of the business world.

Bless their dear hearts we are safe enough. This is just where we show that we are "right in it." Instead of being mistaken, or false to the canons of science, we are merely planted at the right viewpoint. None will dispute the fact that business was made for man, and by man — not man for business. The whole of what we call the business realm is simply a domain that man has set apart and in which he employs his powers for growth and, self-development — of course in harmony with the general good. Business is not the supreme end of his being, but only one of its various means. In the infancy of the race there was no such thing as business, nor is there any now among primitive peoples. The first steps that look like business are steps toward civilization through human intercourse — and hence they are steps in the personal development of man in body, mind and spirit. Whatever problems there are in this domain, it is therefore right and proper that the man be first in our thought. How man is affected for good or ill, and what the individual man should do or not do, are really the vital points for our study.

It is the same with regard to principle. No principle or theory is bigger than the man that holds it. Its existence as a principle or theory rests, for him, on his acceptance of it. All principles must be viewed as they operate among men and

for man's welfare. They do not boss him. He is the master of theories and principles. Hence again we are right to give man our first thought and let theories and principles take care of themselves. There is not a single law, theory or principle in the business world but springs from the wants, longings, or convenience of men. Just as reason tells us that history is only a mosaic of biographies, so it affirms that business stands for the men whose activities it names. This will fully explain why we dwell so much in these pages on the character and personality of men rather than on abstruse and impersonal problems. In the long run all philosophy centers in *the man*.

Of course this view may not suit everybody. A friend has just written us, for instance, to ask why we have not discussed "the value of salesmanship from the standpoint of social economy?" The confession we have just made will be our sole reply. We have been so busy writing for men, *ad hominem*, that we have not had time to spare for speculative journeys. And our friend further remarks: "There seems to be an opinion prevalent that if the salesmen were engaged in producing, the wealth of the world would grow faster and we would all be better off; and I would like to know what those who have thought much about this subject have to say. Perhaps you have already written on it?"

No, we really have not. We have not seen a crying need for the effort. Like most fanciful theories this one seems to collapse by its own ponderosity. It goes too far and claims too much. In the first place it is the order of business life, as established by *men*, that there shall be salespeople. That suffices to settle the matter, but, if it did not, a little thinking would nail it down in another fashion. Let us go back to the plane of production. The farmer, or shepherd, or hunter, must have been a salesman himself in the beginning—whenever he produced more than his actual needs. Each had to sell the surplus resulting from his tillage, or sheep tending, or hunting, as the case might be. When production claimed all

his time, as it surely came to do, then he had to delegate some member of his family to attend to this selling. Perhaps one of the "boys"—as happens to this day.

Now, there you have a calling created from necessity, and one that by its activities only makes production work all the harder. The more population increased the more producers there were and the more the need for salesmen to help off the surplus. Thus the two callings became interdependent for all time. If the salespeople were now to turn producers, the volume of production would of course be multiplied and with nobody to find consumers it would necessarily go to waste. But that could only bring chaos or else the producers must again send out from their ranks the workers that would again become salespeople. Taking matters as we find them and viewing the men concerned rather than the abstract contingencies is about the best use we can see for our philosophy. As old Herbert puts it: "Man is our world."

—*P. J. Mahon.*

No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.

—*Ralph Waldo Emerson.*

* * * *

Time past is gone, thou canst not it recall;
Time is, thou hast, improve that portion small;
Time future is not and may never be,
Time present is the only time for thee.

—*Horace Mann.*

TRUST

He gave me life when none but He would miss,
Would know of an existence unfulfilled.
He gave me place on earth and promised bliss
When life was run and all its throbings stilled—
He trusted me!

He gave me royal gifts—a heart and mind;
He led my reason to its throne,
And though I knew His law was sweet and kind,
I turned me from his will and wrought my own—
He trusted still!

He gave me blessings rare—His precious grace;
He watched me through the night,
And took my heedless love—nor turned his face,
He added grace that I might see aright—
And trusted still!

He scattered love and brightness on my way;
He stood and ever waited for my call;
He sweetly whispered when I knelt to pray;
He begged for little, while He gave me all—
And trusted still!

And now, I soon shall face my setting sun;
His love is 'round me, o'er me, on before;
And shall I falter ere the day is done,
And wound His goodness by my doubting sore?
He trusts me still!

Dear Lord! Sweet Savior! take my feeble hand
And lead me on; my faith shall never cease;
My trust is Thine, my life at Thy command;
I lean on Thee, my sweet, my only Peace—
Till Trust is Rest.

NOTE. This dainty poem has been handed to us by Mr. James Wood Pogue, who had received it from his mother. In his own classic style Brother Pogue entitles it "God's Square Deal."—[ED.]

FRUITS OF ENTHUSIASM

Let us note some of the fruits of enthusiasm. We have planted the seed and watched the crop grow, so we may now turn to the harvest. Success in the business field is largely measured by the size of the harvest — the profits for the year.

Find and measure the degree of enthusiasm developed throughout a great company and, other things being equal, you measure the profits of that corporation. Point to any successful undertaking in the business world, and you will find the element of enthusiasm well defined. Look into any unsuccessful business and invariably enthusiasm is ill-defined. The lack of it is proving the undoing of the concern.

When the head of a great business house — now in our mind's eye — has glanced over its annual statement and finds all records for annual profit broken, he well knows how enthusiasm throughout his force of employes has contributed to that result. He knows that extra efforts have been put forth by the men in the factory — those at the bench, in the foundry, in the assembling room and in the shipping room. He well knows what has been contributed to this splendid business by his office staff — the men who enter the orders — the men who carry on the correspondence — the office boy who licks the stamps and mails the letters.

And then he knows full well the greatest credit is due the men out on the firing line — the men who bear the brunt of the battle. The president was once a salesman himself. He knows what it means to go after business. He knows what it is to get business. He knows how his boys are going after business, and he knows how they have worked together like a great machine until they have made his selling force the envy of all his competitors.

As he goes over the report in detail and notices how his business is growing and how successful the invasions of new territory have been, he realizes afresh how much he owes to

the enthusiastic support and co-operation of his army of men and women. He gives full credit to that quickening of spirit which marks his great organization and which could have been born in only one place — the hearts of his people.

He muses on the events of the last ten years. True, he has the best product of its kind in the market; but enthusiasm carried his workmen through discouragements and defeats to success and victory — the perfected article. During the course of its preparation failures were many, but that saving quality, enthusiasm, caused every man to put forth an extra effort to reconquer success.

So with the marketing of his article. As he built up his great organization he set about to create a demand for his wares. In the face of unexpected and almost insuperable obstacles the buying public was educated to the point where his product was regarded as a necessity. The enthusiasm of the selling organization swept away all objections.

When a wave of depression fell upon the country his selling organization generated a little more enthusiasm and went forward on its way, showing an increased business despite all unfavorable conditions. Competitors were forced to slow up, but his company simply turned on a little more ginger and went ahead. Foreign fields were opened up and difficulties never before met were overcome with ease. False reports of defects in his product were started by rivals, but his salesmen enthusiastically rallied to his support and fairly rolled up business in answer to such unfair competition.

"Yes, enthusiasm has done all this, and a whole lot more," the president adds aloud.

Intense satisfaction comes to him in the thought that his employes in the factory and in the office receive better wages than those employed by his competitors. Intense gratification is his in the thought that the selling force is better paid than the selling force of any other concern in the country.

. The grey-haired chief turns to the window and begins to

plan for the future. Of success he has no doubt, for he is backed by the best organization in the industrial world. With its high degree of enthusiasm nothing is impossible. The only question in his mind is a direction in which he wants to turn the great machine.

Confidence in his organization gives him strength to overcome all. He realizes fully that his own death would in no way affect the future success of the great concern. Another would step in his place under his system of team play and the same quality of enthusiasm would be generated as in the past.

Let us for a moment look at the fruits of enthusiasm enjoyed by the employes of this house. They are a part of one of the most successful organizations in the country. They know their house is doing a better business than any of their competitors. There is strength for them in that thought alone. They know that every man in the organization is enthusiastically devoting his best efforts to the business. They know that the same spirit which actuates the head of the great corporation, equally moves the office boy or the factory apprentice.

The employee feels success in the air. He knows what the future has in store. He realizes his advantage in being a part of a successful concern. He is proud of the organization. He is proud of the product this great company puts on the market. His heart is in his work. He is devoted to the house. He knows the greater the success of the company the greater his individual success. He realizes and is happy in the thought that he contributes to its success.

A personal interest in the work spurs him forward. He feels he is almost a partner in the business.. The relation of employers and "help" has given way to the ideal of fellow-workers as between the employes and the president and the board of directors.

Both the president and the employes watch the business grow and feel and know that they and their associates are all a part of what they have built up. Their hearts are right—their heads are right—their business is right, and therefore, the world looks right, and is right.

And these are a few of the fruits of enthusiasm.

—*Montgomery Hallowell.*

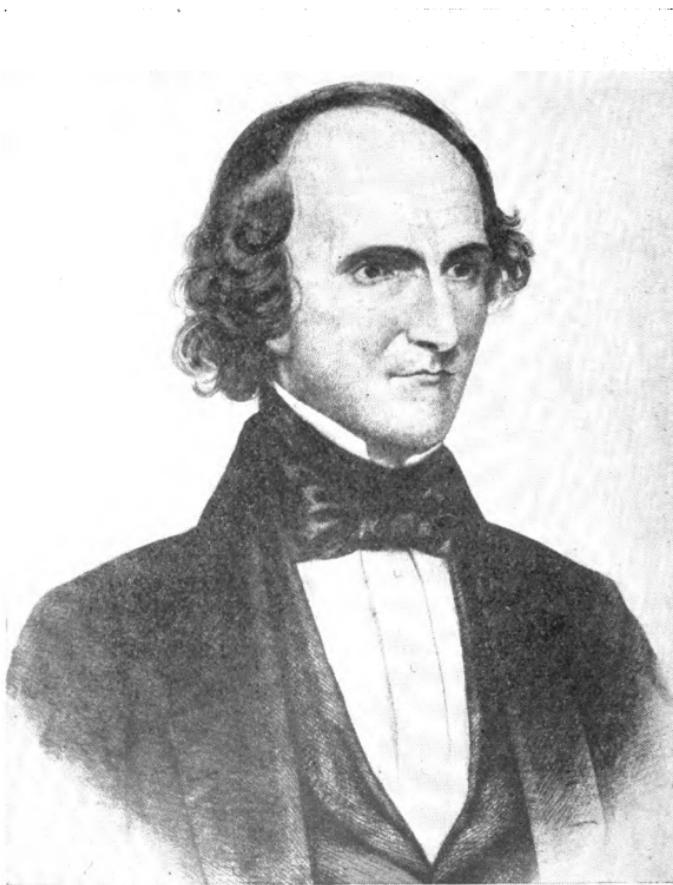


WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say
When vagrant wishes beckon me astray;
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours
And cheerful turn, when the long shadows fall
At eventide, to play, and love, and rest,
Because I know for me my life is best.

—*Henry Van Dyke.*



Yours Fraternally -
Elihu Burritt

IDEALS OF GROWTH AND SUCCESS

No. II. ELIHU BURRITT—A Diligent Man

We are all apt to think we have a very "soft snap" when we first step out on the campus of life. Our hearts are fully as stout as our aims are lofty. No man may set a limit to what we shall do or gain or become. Nothing daunts us and nothing seems too great or good for us to achieve. Yet the day comes for most of us when we feel that we do not reach up to our ideals. We may not lose sight of the goal, but neither do we make much "headway" in the race. The mountain peaks are still shining out on the horizon, while we are but painfully scrambling through the foothills. We have been aiming at the stars, but our arrows only hit the treetops. We wanted to be heroes, yet we are no more than mediocrities—perhaps bare nonentities.

All this is very sad and may push us to the brink of a fatal reaction. We feel as if we had been making a huge mistake. We get thinking that, after all, men are really "born to" the parts they play in life. By degrees we lose faith in our own latent powers and in the value of self-help or self-culture. In short, we are unmanned, and in the flurry of the mental storm we cast our ideals overboard. By and by we cease to think of them entirely. Alas, we may even clutch at others of a meaner type! Fortunate are we, then, if we do not sink instead of rising in the scale of life and character. Low ideals must inevitably drag us down, down.

Ho, there, friends! Ho, neighbors! Ho, brothers, all! A vessel is drifting on the rocks—a man is in deadly peril—what's to be done?

The answer is plain enough. The means of rescue lie chiefly within. The man must assert his own manhood—his soul-powers—and face right about from the dangerous course. Being lords of our own imaginings, we are in that sense stronger than our ideals. We must master them. We must

examine them and make sure of them. And, first of all, let us inquire if we have started out with a right one. Is our choice well made? Is our ideal worthy to be looked up to as a model?

This is a vital question. When the heart is young and fresh we are prone to admire many things that would not bear the test of riper judgment. We are dazzled by mere externals and give no serious thought to the substance beneath. We mistake the glitter for the genuine gold. And this, of all places, is liable to happen in the choosing of an ideal. For instance, about a century ago, the name of the great Napoleon was like a spell upon the world. His genius and success as a commander had staggered the nations. The splendor of his victories was on every tongue and his bearing was made familiar by countless portraits. The people of many lands viewed him as a hero and to all aspiring youth he was the adamantine type of what they deemed will-power. But time has smashed this idol and shown it to be of rather inferior clay. It is the verdict of later scrutiny that Napoleon was but a selfish and unprincipled autocrat. He was as lacking in refinement and true nobility as he was in principle.

Another proud figure of those days was Lord Byron. By myriads this poet was looked on as the fount of pure and elevated sentiment. The exquisite charm of his verse was a snare to common sense. His moods and forms of expression, even his attire, were slavishly copied by thousands. In some quarters the craze has not yet died out. The Byronic outlook on life has still a fascination for many minds. But the sad truth is, that in spite of his rare gifts Byron was a vulgar and heartless libertine. He was anything but a credit to his caste or to literature. Not all the lordships on earth could make him a personage to be admired, much less to be imitated.

It is apparent that such showy ideals are not safe. The mere glamour of conquest or the thrill of stately verse does not imply or inspire true manliness. We have heard of some

"Young Napoleons" who were badly whipped in their first campaign. There have been also "Napoleons of Finance" that were driven to bite the dust in Wall street. As regards our would-be Byrons, it is agreed on all hands that they are pests of the social world. An ideal of genuine worth in brain and heart, even if his raiment be the merest homespun, is better fitted to guide us than all the shining celebrities in history. We must choose our ideals with at least as much care as we do our living friends.

Even when this choice has been prudently made—or remade, as the case may be—it also behooves us not to aim at or expect too much. We should remember the fate of the dog, as chronicled by old Esop, that lost its bone in the creek by trying to grab its mirrored image. If our ideal seems to reflect a whole galaxy of virtues, the less may we dare to hope that we can win them all at once. It is best to look over the array and fix our longings on one that we badly need and which is very practicable. On a close study we may find that most of the others have really sprung from it. A virtue produces virtues just as money makes money. What are called the homely or old-fashioned virtues are exceedingly fruitful, as well as of immense working value. Almost any one of them you can name is as precious as a king's ransom for growth and success. See what a man Lincoln was, through the simple force of earnestness. There are many other powers and qualities of the same class. Let us see what worth there may be in the commonplace virtue of diligence—a possession that seems almost too rustic to be named in smart society. But for that very reason it may help us best to climb. It was Solomon himself who declared that "the hand of the diligent" shall "bear rule" and that it "maketh rich"—two great motives in business life. And it was Solomon also who gave us this radiant suggestion: "Seest thou a man diligent in his business; he shall stand before kings."

* * * *

The ideal we here invoke may in other ways talk wisdom to men in the business world. It is a common thing with those who lose their grip on aims or standards, to try and shift the blame away from themselves. They are sure to abuse fate for not giving them a "square deal." They claim that the "other fellow" holds the trumps while they are loaded with all the handicaps. At any moment they will draw comparisons between the grand destinies of their ideal and their own hapless and thwarted lives. They will tell you that times have changed—that chances are now fewer—that rivalry is now keener—that they have absolutely no friends, capital or "pull," and hence—why, of course—their measure of growth and success is very much less than what it would be. In this disgruntled fashion they try to escape the reproach that they have not "made good."

But the ideal we call on the stage will shame all such grumbler. He did not live in better, but in poorer times. His was not a life of leisure, but of ceaseless toil. He was poor, friendless and almost unschooled—so far as teachers and class-rooms went—yet he grew to be one of the most gifted and eminent Americans—as also loved, honored and successful—of all those whose fame has passed beyond our shores. In fact, it has been said of his career, by a famous British author: "It is the realization of all that Franklin and Washington dreamed of, and out of which true national greatness will grow." Such a record must prove both a lesson and a stimulus to many others.

* * * *

The start of it is very humble. We go back to a point of time about eighty years ago, in what was then the small village of New Britain, Connecticut. A comely boy of sixteen, by name Elihu Burritt, begins his term as apprentice at "the village smithy." His father, who had lately died, was only a poor shoemaker with a large family, and hence this youngest son obtained but a scant share of schooling. For all that,

through his mother's influence, he has acquired a taste for books and is very fond of reading. We get glimpses of him during his apprenticeship scurrying to take out books from the parish library and eagerly devouring them in all his spare moments.

His literary hunger grows by what it feeds on. He makes many diligent excursions into the realms of history and science. Toward the close of his apprenticeship he has somehow taken to figures. He is in the habit of working out problems of mental arithmetic, which he frames and solves to himself while toiling at the forge bellows. These examples were quaint in form, but very useful as training. One was, for instance: How many barley-corns, at three to the inch, will it take to go around the earth at the equator? All these figures he had to carry in his head while heating and hammering a piece of iron. From this he was wont to go on to higher and stiffer problems; as, for example: How many yards of cloth, three feet in width, cut into strips an inch wide, and allowing half an inch at each end for the lap, would it take to reach from the center of the sun to the center of the earth, and how much would it all cost at a shilling a yard, He would not permit himself to make a single figure with chalk or charcoal in working out this problem, and he would carry home to his brother—at this time running a school in the village—all the operations in his head, and give them off to him and his assistant, who took them down on their slates, and tested and proved each separate result, always to find the answers correct and complete.

* * * *

Thus far we may admit that this is no more than an ordinary well-meaning boy. Elihu has a keen and active mind and he takes a youthful delight in testing its powers. That's about all. It is the joy of intellect, rather than its application. But it saves him from vulgar pastimes or low companionships. No doubt in his clean young heart he despises both

one and the other. There are many such good boys, of more or less studious bent, learning some kind of business in every neighborhood. They use up their time in a harmless sort of way, but without any clear or worthy end in view. They consume it rather than employ it. The truth of the matter is, they have not yet learned its priceless value—alas, for those many hours that are squandered by unthinking youth! On the other hand, there are working boys who "fool away" this precious time in the most reckless fashion. They seldom make any real use of it at all. When they have an hour to spare they play "catch" or shake dice or waste it in some other silly diversion, rather than devote it to a helpful book or art. Yet this is of all others the "golden time" of life, and the future of the man largely depends on its wise disposal. A year of effort at this age, when the mind is quick, plastic and absorbent, is worth five at any later period of life. Happily the youth we have here in view will soon learn and profit by this vital truth. He is on the verge of a great discovery as to the forces that sleep within. We are all reservoirs of power if we would only see it—only wake up to it and then wake it up.

About this time Elihu's brother advised him to fit himself for the business of surveying, by a regular study of mathematics, Latin and French. In cheery compliance he faced this program at once and without any outside help. The word study had now a new meaning for him and he gave to his triple task every shred and scrap of time he could spare from the anvil. The result was a stage of progress beyond his brightest dreams. He grappled with and conquered the higher mathematics as if by assault. In a short time he was reading his Virgil and was thoroughly at home in French literature. Oh, the joy of these new and exalted attainments! What a glorious prize to win for some quarter-hours and half-hours that were otherwise thrown away! How jubilant the young man felt to have mastered two other languages besides his

own—one which is the vehicle of the world's learning and the other which is the speech of the world's best society. He might now have seen the force of what is said by an old philosopher, that "for all the languages that a man knoweth, he is so many times the more a man." He is welcomed, as it were, into a new branch of the human family—and here is a poor blacksmith's apprentice "at home" with Cicero and Caesar, and with Racine, Moliere and the wise Fenelon! Well might he exult in the possibilities of self-culture. Well might he rejoice to have learned what a treasure is time, when used in a diligent spirit.

* * * *

His apprenticeship being now over, Elihu was a full-fledged blacksmith and could earn the standard wages of one-dollar-fifty a day. But this new freedom and income did not quench his awakened thirst for knowledge. His first move as a journeyman was to cast off the leather apron and take a half-year's term at his brother's school. Then he went back to the forge with a purpose to make up for lost time. This he could only do by taking on him the work of two men, which kept him toiling at the anvil for fourteen hours a day. Even under this great strain—hear it, ye "over-worked" kickers and "can't-find-timers"—he still managed to keep up his French and Latin authors morning and evening and also began the study of Spanish and Greek. The Greek grammar being smallest, he carried it in the crown of his hat and made it his constant companion at the forge fire. He often got the better of a tough Greek verb while heating up his irons to the proper working fusion.

Thus he went on for some time until he made up his mind to change to New Haven, fancying that in the shadow of historic Yale he would have better encouragement to push his Greek studies. At the same time he resolved to carry on the study without seeking any help from college or teachers. On his very first morning in New Haven he sat down to

read the Iliad without note or comment, having only a Greek lexicon with Latin definitions. As yet he had not read any of the great classic and he thought if he could make out just two lines in a whole day's study he would be very well pleased. By the middle of the afternoon he won a victory which made his heart thrill and gave him a self-reliance which he felt to the end of his life. Instead of merely two, he translated the first fifteen lines of the poem, and even got off "by heart" the original Greek. Then he walked out under the elms of the learned city and rejoiced as one who needed not its colleges or professors. Then he planned to divide the hours of each day between Greek and other languages, taking up in order the Spanish, Italian, German and Hebrew, but giving to the immortal Homer half of all his time. Just take this peep at his labors in a New Haven boarding house as he tells the story himself:

"As soon as the man who attended the fires had made one in the sitting room, which was about half-past four in the morning, I arose and studied German till breakfast, which was served at half-past seven. When the boarders were gone to their places of business, I sat down to Homer's Iliad, without a comment to assist me, and with a Greek and Latin lexicon. A few minutes before they came in to their dinners, I put away all my Greek and Latin, and began reading Italian, which was less calculated to attract the notice of the noisy men who at that hour thronged the room. After dinner I took a short walk, and then again sat down to Homer's Iliad with the determination to master it without a master. The proudest moment of my life was when I first possessed myself of the full meaning of the first fifteen lines of that noble work. I took a triumphal walk in celebration of that exploit. In the evening I read in the Spanish language until bedtime. I followed this course for two or three months, at the end of which time I read about the whole of the Iliad in Greek, and made considerable progress in French, Italian, German

and Spanish."

* * * *

Truly, this was diligence. After a winter thus passed the young blacksmith found it needful to return to New Britain and to his labors in the forge. As he states it himself, he had again "to make up for lost time." But the fame of his growing scholarship had spread about the countryside and he was offered charge of a school in a near-by town. This post he took and held for a year, when he was driven by poor health to seek a more active calling. Then he spent a profitable year as salesman "on the road" for a local factory; but as one biographer states it, "his heart and soul were still in his learned books, and to these he again very wisely devoted his attention."

A longing now seized him for the study of Oriental tongues, but books in this field were utterly beyond his reach. Hence he resolved to make a voyage to Europe by working his way on the Atlantic as a common sailor. The nearest port to his home was that of Boston, one hundred and twenty miles away, and to Boston he accordingly set out on foot. All his worldly wealth went with him. His change of linen was tied up in a handkerchief. In his pockets were three dollars and an old silver watch, the latter being no use to him, as it did not go and he could not afford to have it mended. His mother supplied him with gingerbread and other cookies for his journey, not dreaming what the true object of this journey was, for he told it neither to her nor any of their friends.

He was footsore and weary after the long tramp when he arrived in Boston, but the greater misery was to find that no vessel was sailing from that port for Europe. It revived him somewhat to learn that an antiquarian library existed in the town of Worcester, forty miles away in the same state. To that point he now bent his steps, with a view to find work at his trade and thus be near the oriental books. At the

same time, we are told that "a feeling of unwonted depression lay heavily on his mind; he was exhausted by bodily fatigue, lame, and reduced in finances to one dollar and the old watch." Thus he limped his way along the streets of the city, feeling himself poor and weak and mean in comparison with the very walls of the houses, which looked to him, as he afterwards said, "like the walls of the New Jerusalem." When he reached Boston bridge, on the road to Worcester, he was overtaken by a wagon which a boy was driving. Hailing him, he found that the boy was going to Worcester and was willing to give him a ride in the wagon. This was a great godsend to his weary frame, for the forty miles seemed a terrible distance. At the end of the journey he was troubled as to how he could recompense the boy for his service. The dollar he could not part with, for it was all his wealth, and so he offered him the old watch, telling of its present useless state, but that as he could afford to have it mended it might be worth even more than the ride. The boy accepted the watch, and we may state as an interesting fact that long afterwards he returned it when a prosperous student at Harvard.

* * * *

In Worcester Elihu found work as a journeyman at twelve dollars a month with his board. But again he was sadly disappointed to find that the old library could be of little use to him. Its doors were only opened during certain hours of the day and these were the very hours he needed to work at the anvil. He was obliged to go on with his Hebrew studies as best he could without any help. Every moment he could save out of the twenty-four hours was eagerly given to them. It is told that at this time he rose early in the winter mornings and while the mistress of the house was getting breakfast by lamplight, he would stand by the mantel-piece with his Hebrew Bible on the shelf and his lexicon in his hand, thus studying while he ate. The same method was pursued at the other meals, mental and bodily food being taken in to-

gether. As one result of this toil he began to suffer much from headaches, for which his only specific was two or three hours of hard forging with a little less study. We get an inkling of his tremendous labors by a page from his diary, telling of merely one week's work:

Monday—Headache; forty pages of "Cuvier's Theory of the Earth;" sixty-four pages French; eleven hours' forging.

Tuesday—Sixty-five lines of Hebrew; thirty pages of French; ten pages "Cuvier's Theory;" eight lines Syriac; ten ditto Danish; ten ditto Bohemian; nine ditto Polish; fifteen names of stars; ten hours' forging.

Wednesday—Twenty-five lines Hebrew; fifty pages astronomy; seven hours' forging.

Thursday—Twenty-five lines Hebrew; eight Syriac; eleven hours' forging.

Friday—Ailing; twelve hours' forging.

Saturday—Ailing; fifty pages Natural History; ten hours' forging.

Sunday—Lessons for Bible class.

Elsewhere must be sought in detail the life of this marvelous student. Not very long after the time of this diary jotting, he was known to be master of some fifty languages and dialects, among the number being such little-known tongues as Bohemian, Slavonic, Turkish, Persian and Ethiopic. In the like way he nourished his mind with the marrow of various useful sciences. The renown of these studies, as might be supposed, soon made "The Learned Blacksmith" known in many lands. High places and distinctions were freely offered him, but he thought far more of his honest independence as an American craftsman, and for years kept working in the forge while still pursuing his phenomenal studies. At length he became a writer, a lecturer, an editor, and thus found a free channel for the overflow of his tremendous mental activities. Very few schoolboys but have read his thrilling sketch of "The Natural Bridge of Virginia," which is one of the

many papers in his book "Sparks from the Anvil." Indeed, we might call it a shame if any American, boy or man, should fail to inform himself on Mr. Burritt's literary work and the facts of his toilsome and brilliant career.

* * * *

But the chief point for us here, in this excursion of business philosophy, is to fathom as best we may the secret of his great faculty for acquiring knowledge. It is plain that the like power, if used or applied in the field of commerce, would carry its owner to victories as yet undreamed. It is plain that in any field, any calling, any condition, it would stand for growth and success to the limit of righteous ambition. With this one power at command, almost any living man should reach up to his ideals.

Can we tell this secret?

Of course we can. It is visible enough. It is already told. Let the idlers and the sluggards hide their heads for shame of it! Let the "curled darlings" of the universities take a reproof by it! Let the poor, and timid, and backward, and despondent, grasp it as a truth that may be cherished in their hearts and will bear them over every obstacle to the richest founts of knowledge. In a word, this whole secret dwells in the simple, homely, "old-fashioned" quality we call *Diligence*.

Diligence it is and nothing more. Nothing greater or higher. No rare or exceptional gift, talent or genius—only diligence. The glowing truth that shines from Elihu Burritt's success is that he took care of the "little things," the "odd moments," the "spare hours," and turned them to golden account, instead of frittering them away in dreams or idleness. If you doubt it for one moment just hear what he himself has to say on the subject:

"All that I have ever accomplished," spoke Elihu Burritt, "or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which

builds the ant-heap, particle by particle, thought by thought, fact by fact. And if ever I was actuated by ambition, its highest and warmest aspiration reached no farther than the hope to set before the young men of my country an example in employing those invaluable fragments of time called 'odd moments.' And, sir, I should esteem it an honor of costlier water than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American working men to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are the views and sentiments with which I have sat down night by night for years, with blistered hands and brightening hope, to studies which I hoped might be serviceable to that class of the community to which I am proud to belong. This is my ambition. This is the goal of my aspirations."

Just mark the process, kindly reader, and see how practical it is in your own case—first, diligence that is greedy of time and soon becomes a habit—diligence that gathers force and grows by concentration—diligence that is proud of its gains and covets other good qualities—diligence that becomes contagious, wise and loving, being ever in faithful harmony with the will of God and His designs for the welfare and happiness of our race.

—P. J. Mahon.

And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do.

—James Russell Lowell.

APPROBATION

Let not thy soul be troubled that they say:
"He might have done this thing, or that, a better way;"
Mayhap thy way is best, how can they know,
or see
With thine own eyes, what seemeth best to thee?
Check the quick tear that steals into thine eye
Because one rudely speaks; keep back the sigh
Nor pale thee so.

For they will call it weakness who stand by;
Though well I know
It tells no weakness on thy earnest part
Nor loss of manhood. 'Tis only that thou art
Too eager for approval; and that what thou do
Should please all others as it pleaseth you.
No more than this thou asketh of just praise.
So willing thou to do thy best always.
But thou must quaff all dregs of bitterness
Before thy soul can know supreme Success.

—Dora Freaney.

SOUL SIDE OF BUSINESS

We see and hear a great deal of the human side of business. It forms so prominent a part of every-day life as to swallow up, so to speak, our energy, effort and interest. It carries the active world headlong with its allurements and illusions.

For we must all admit, when we take a serious view of the situation, that the "allurements" and "illusions" are plainly apparent. So much so that we are prompted to pause and deliberate as to what the effect may be upon our acts and characters at times when we are too hurried to sense the situation correctly. The race for business success is a wild one and is beset with many pitfalls. Competition and the rapid pace of progress often demand immediate action. The world is on the move. The opportunity of the hour must be met or it will pass beyond recall.

In the evolution of a fruitful commercial enterprise where promotions are ever in evidence and ambitious applicants are plentiful, temptations are rife on every side. So true is this fact that the man who advances rapidly toward the million mark is looked upon questioningly. The query is, not what splendid ability, but what clever stroke of action enabled him to do it. Perhaps his neighbor who works in elbow reach of him possesses even more ability and works more conscientiously than he has ever done, yet the neighbor has had no sudden bound toward financial independence.

Which of the two is realizing true success? Which is the more nearly working out his true destiny?

Happily, when the soul side of business comes into view the attention is drawn from the circumference of activity to the center of action—from the world of effect to the world of cause. We behold the spiritual forces silently and steadily at work, alike the prompter of effort and the strength for its accomplishment,—the real source of "stamina" in all. And

in just the ratio that spiritual strength is coupled with material effort, as a positive essential in the attainment of high purpose, can the individual expect to receive his measure of reward.

Man is to an extent his own maker, for growth and development are possibilities contemplated in his original design. It rests with him to *learn how to realize his aspirations*.

It is a fact which cannot be gainsaid that the permanency and degree of the success of the man is commensurate with the soul strength he has at his command,—soul resourcefulness.

We have an illustration of this truth in the lines of Mrs. Browning: "It takes a soul to move a body. It takes a high-souled man to move the masses." Thus the responsibility of individual effort is brought home. The man who would move the masses—the man who would have and hold a spotless reputation in business as well as in social life—the man who would merit the respect and emulation of the public, must be a "high-souled" man. He must be conscious of soul strength to the extent of exercising it in his daily life. In his contact with his fellow-men he must "learn to regard the souls around him as parts of some grand instrument." He must realize that it is for him "to know the keys and stops that draw forth the harmonies which lie sleeping in the silent octaves." He must know how to get into the *true ways* of life and industry and usefulness.

He who sows material seeds and works only on the material plane must expect to reap only material fruit. Conversely, he who sows spiritual seeds,—he who drinks deeply and oft at the fount of spiritual knowledge,—he who learns to realize his aspirations through spiritual means, will find his strength and reward in forces that are superior to time and accident. He will have an abundant harvest,—"plenty and to spare."

In seeking the knowledge that is power the earnest student quickly realizes that first of all, and most important of all, is

the necessity of knowing himself. This awakening is the first step toward his salvation. For when he sets about it conscientiously to gain a knowledge of himself, he will perceive be confronted with a realization of the need of soul strength. This need is evident in business as everywhere else. And to meet it through thorough preparation is the only way to obtain permanent success.

To cite a case in point,—an enthusiastic correspondent who has been experimenting along the *higher lines* in business, writes: "Here is a positive fact: The soul qualities and faculties are the milk in the cocoanut of business. And one thing I have observed, a careful adherence to the soul qualities makes those of the mind and body march along in order."

Then the way of all-round success is through the development of the soul. Its beneficence is far-reaching and sheds a halo of glory upon the human side of life. It purifies and strengthens the mind and body, the instruments through which it works. It ameliorates and exalts business methods. It is the means whereby the best in human longing may be attained.

Why so many failures in business? Why any failures at all? Because the human side is depended upon too much. The soul side is recognized too little.

It is an oft-lamented fact that the story of every soul is more or less a story of wasted opportunities. What is this but an expression of regret on the part of the individual that he did not do his best when the opportunity was presented? Even the most successful realize keenly that they might have reached far greater success,—realize that they did not rise to their opportunities as they might have done had they exerted their highest, best efforts.

A prominent business man is quoted as follows: "Men fail in business, not because they lack ability, but because they are not worthy of success."

This statement but emphasizes the truth that every man

is the maker of his own fortune. He has the ability to reach the top. The only thing needful is to exercise the power that he possesses. It is his privilege to be numbered among the faithful and receive his due reward.

Emerson has said: "What I most need is somebody to make me do what I can." That is just what every one of us needs, and that somebody who can make us do *all* that we can is ourselves—the real self,—the immortal soul within.

Surely the signs of the times portray in unmistakable terms the great need for spirituality in the business life. Many men who have the handling of great financial interests have been "found wanting" when their "human" methods have been brought under the search-light of honest investigation. They lacked moral stamina. They had not fortified themselves with the spiritual character that is power. They had not allowed the *great* forces within to show forth in their daily life.

A man must be quick to perceive opportunity and he must be prepared to embrace it when it comes. Furthermore, he must be ready for greater opportunities all the time. This is the law of growth. There is no standing still nor going back in growth. It is a steady pull onward and upward. When a man ceases to "grow" in the development of his self-possibilities then he has violated the law and must pay the penalty. The forfeit is a limitation of his success,—the dwarfing of his success possibilities.

A prominent scientist of London recently startled his audience in a lecture he delivered which was considered far in advance of the times. He made such statements as,—"Men of the future are to be greater. The human race is soon to mount to a higher plane of thought and power. The day will come when the thoughts now latent in our minds will stand on this earth as one stands on a footstool."

Why be startled at advanced statements of truth? Yes, the men of the future *will* be greater, *provided* the men of

the present rise into greatness. The only possible way to enable the human race "to mount to a higher plane of thought and power" is for the individual to exercise the latent thoughts that are slumbering in his own mind,—bring his great *thoughts* into manifestation,—make them "stand on this earth" as actual realities. Then, and not till then, will he be doing his part toward "helping to lift the world up higher."

When we reason out the facts of every-day experience we find that great men are nothing more than instruments through which incessant, consistent forces within them have worked. This fact accepted, we are obliged to admit another that is equally true, namely, the more we trust the great forces within the individual, the more surely will we be helping the cause of humanity in its ascent along the scale of efficiency and sufficiency.

Know, O reader, that the forces of your soul are creative; that they are folded into a bud of infinite promise. If the bud is blasted through failure, the responsibility rests upon you. It is given into your hands to be nourished until it reaches the perfection of the full-blown flower. Awake to your possibilities. Give careful heed to the "still small voice" of the soul. Its promptings are always toward pure objects, high ideals and true success. Prove to yourself and to the world the superlative value of The Soul Side of Business.

—*N. V. Simmons.*

Show me a man who has benefited the world by his wisdom, or his country by his patriotism, or his neighborhood by his philanthropy, and you show me a man who has made the best of every minute.

—*Orison Swett Marden.*

THE MOTIVES

I'm thankful, truly thankful, I have kind and
loving friends,
Who wait with willing hearts and hands to
help me gain my ends;
The faith which they repose in me is strength
through thick and thin,
I dare not disappoint them, so I feel I'm bound
to win.

And yet, I must be truthful, so I frankly here
confess
There is another, stronger, force impels me
toward success;
A doubting few have said I'll fail, and so I feel
I must
To make them swallow their remarks—con-
fond 'em!—win or bu'st.

—*Nixon Waterman.*

RUTS AND JOLTS

The business world today calls on its workers to "get out of the ruts." As everybody knows, ruts are created by habit. When we travel a path once—or somebody else does—when we do a thing once a certain way, we feel, forsooth, as if we must do or travel that way to the end of time! It's easier than to look for a better way. And so we allow our acts to fall into a line with our inclinations; we do it again and yet again until it has become ingrained as a habit. Then we are in a "rut."

At first the ruts are so "smooth" that they "bunco" us into the belief that nothing is wrong. They satisfy us because they make things easy. (Ah! that desire to "get off easy.") When circumstances press the button we do the rest. We have always done thus and so on certain occasions. And hence—not without a little pride, it may be, that we know "the thing" to do—we rise to respond in the same old way. We actually boast that we are "true as the clock."

No doubt clocks and machines are all right in their place. But had we been intended for machines, ambition and initiative would have been denied us. It is for man to make the most of his powers by *use*. The nickel-in-the-slot machine can scarcely be regarded as an improvement on "the noblest work of God." Oh, yes; let us conserve our energies by all means—but let us not forget that we miss our aim if we try to reach it by means of ruts. These may prove a great saving of brain tissue, apparently, and gray matter is said to be at a premium. We may think that by keeping in them we are saving our forces for other things. But we must not forget at the same time that we limit our freedom of movement. Gray matter, after all, is largely a question of exercise, and rut-ruled brains are lazy brains. The mind is not meant as a mere labor-saving device.

Ruts may be formed in home or social life as well as in

business.. But "the world do move." The "latest wrinkle" of today becomes the oddity of tomorrow. New conditions constantly call for new methods. Whether these quick changes are wise or not, in the business world at least, witness the progress made during a comparatively short period.

No question about it; ruts keep us old-fashioned. They are grooves which—which as we wear them deeper and deeper—hamper the wheels of our car of progress and greatly interfere with our onward movement.. Then it is time—and high time—that we wake up and listen to the world's call to "get out of that rut." If not we shall soon come to the mud-puddle; our rut won't let us swerve to avoid it, and so we may sink in the mire of failure. Our duty is plain. We *must* put our shoulders to the wagon here and now, no matter how it hurts our pride or soils the garments of our conceit. We *must* make it a point to *get out of that rut*.

This brings us to the other title of our theme—Jolts. What happens when we are getting up into the roadway of progress once more? The first sensation is a shock—a jolt. Everything is well shaken up. We all know what that means. We can recall right now experiences of our early years along that line. We do not need to think twice to know that "shaking up" is by no means a pleasant process. For all that we should bravely face the unpleasantness. Then shall we understand the true philosophy of jolts. We can't get out of the ruts without them. We have been in our rut so long just because we dreaded that jolt. To excuse our delay, we made ourselves think we were saving our energies for greater tasks. We were really but lying down on our laurels—contenting ourselves with past achievements—or maybe none at all.

But the world at large wants progress. Now, progress consists in getting over the ground as well as getting out of our ruts. It is always attended by jolts, whether one rides in a lumber wagon or private coach. They may be greater or they

may be less, but they'll always come. Before there can be motion we must conquer friction and inertia. They are the negatives of progress. Nobody ever got anywhere—nobody ever truly "arrived"—without matching them with his best efforts, and getting thoroughly jolted in the game.

Hence we may well be thankful for the jolts of life. They are a token of progress. They show that we are getting out of our ruts. They measure the ground we cover on the road to success. They punctuate the journey with little discomforts, yet these also serve their purpose. They teach the great lesson of life—that every victory—every step forward, has its price. It is to the victor the spoils belong. The overcoming of difficulties makes "jolts." Let us therefore welcome them. They mean that in something we have lived up to the best there is in us—that we are victors and can claim the victor's reward.

—*L. C. Ball.*

And the plea that this or that man has no time for culture will vanish as soon as we desire culture so much that we begin to examine seriously into our present use of time.

—*Mathew Arnold.*

* * * *

Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy never; for "A life of leisure and a life of laziness are two things."

—*Benjamin Franklin.*

A CHICAGOAN'S PHILOSOPHY

A letter written by David R. Forgan, vice-president of the First National bank of Chicago, to a member of a banking firm in Wall street, describing his ideal of the business man, is being spread through New York's business section by the firm and is attracting attention among men in all classes of business. The letter suggests these rules for the business man who may hope to devote his life to making money without being sordid:

- Be honest, making money honestly or not at all.
- Be fair, refusing to injure a competitor.
- Be kind, regarding employes as something more than an investment.
- Be charitable, giving liberally for the uplifting of humanity.
- Be healthy, exercising as a duty.
- Be sociable, having a side to friends not known to all.
- Be sympathetic, fearing littleness of soul more than littleness of fortune.
- Be broad, accumulating resources higher than material.
- Above all, be true to self, condoning nothing in self which is to be condemned in others.

AN EQUATION IN FEELINGS

The proprietor of a warehouse had some labor troubles among his men, and the union representative was called. It happened that the delegate who came to talk over the situation was one of those fellows who unfortunately "knew it all." He proceeded to force the discussion right at the outset. The manager led off into a few pointed facts, altogether in order, and did so in a right manner, but in the midst of it, this big, blustering worthy jumped to his feet and, all but shaking his fist under the nose of the gentleman, started in to give vent to what are commonly known as "feelings." He was not only unreasonable but abusive.

Did the manager go up in the air? No, that was what brought the other fellow down. Did he get hot? No, that was what cooled the other fellow off. The stormy visitor was told plain and to the point, of course, that by rights he should have been helped into the street; that he had forgotten he was in the office of a gentleman; that when he was mentally fit to talk business, business would be talked, and was quietly advised to be seated, since the occasion hardly justified such demonstrative conduct.

That the union man was completely nonplused was more than evident. He seemed struck with a shade of disappointment; it was something so contrary to the bulk of his experience. He was vexed, as it were, at not having met with the same line of "wasted fire" which he himself was discharging. And business was talked and the whole affair settled to the satisfaction of all concerned. The union representative apologized and left the office, believing in the manager as a friend, and thanking him for what he said he felt was a splendid lesson.

One of the impressions upon the writer, who was present on this occasion, was to somehow revive in mind, not long afterwards, a homely example that had in it the same lesson.

It was no less an illustration of "good business," under a different setting, but which exhibited the same fundamental principle of generalship through well controlled emotions.

Our readers who were brought up in the country may have taken part in one of those all-around "neighbor quarrels." Father is out having a cussing match over the back fence with farmer Tompkins, perhaps young Tompkins and ourselves are dilating on the manner in which we are going to disfigure one another's good looks. But mother, bless her dear heart, is the only general on the scene. She has parted with her "feelings," gently talked away those which are riling Mrs. Tompkins, slipped an extra slab of bacon into her hands before she knows it, and then there "cinches" the whole proposition and declared peace.

To go back to the first instance, before the warehouse manager resumed the discussion of business, he introduced a rather novel feature. It happened that the occasion gave a splendid opportunity for a pet preaching of his, which he styled, "Get rid of your feelings." It is remarked by most everybody who comes in contact with him that he has the knack of giving a strong new turn to an old, old truth—one of those ideas which so many appropriate but do not take into their lives as a clear-cut, working principle. The sermon one hears from him is so practical that it sets the listener to think, as he never did before, on the subject, and even inspires him to get busy with himself in that direction. The emphasis is laid we might say on the money value of making it a business to become master of those careless every-day things we call "feelings." And this popular and practical bit of doctrine on the control of the emotional nature, this business man thus sums up: "The greatest thing in the world is to be able to turn on or turn off the tap on your feelings when YOU want to."

Right in this connection there is a large percentage of employes who lose the better part of criticism offered them by

the sense of "injured" feelings they develop on such occasions. To make the genuine effort necessary to improve that part of their emotional nature, would be to school themselves primarily in the requisites of the executive. It is a matter of increasing their own business capability. On the other hand many employers spoil the value of criticism by the presence of personal "feeling." It would seem well worth the effort on their part to study control in this same direction, in order that they may lend the best constructive effect to criticism, and command the largest service and loyalty. It stands for the ability to thrash a given thing out for the most and best that is in it. Ability is the word—to be able to deal with all kinds of people and cause things to be done.

The principle we must draw and act upon is, that "issues are at all times greater than feelings"—and hence the training and control of the latter is a vital need of practical business education. "He that ruleth his spirit is better than he who taketh a city."

—*Chas. B. Caldwell.*

It is astonishing how fruitful of improvement a short season becomes when eagerly and faithfully improved. Volumes have not only been read, but written, in flying journeys. I have known a man of vigorous intellect, who has enjoyed few advantages of early education, and whose mind was almost engrossed by the details of an extensive business, but who composed a book of much original thought, in steamboats and on horseback, while visiting distant customers.—*William Ellery Channing.*

MAX O'RELL ON LUCK

What most men call bad luck is not that chance does not present itself to them; but simply that they let it go by and miss it.

If you want to be lucky in life, force luck and make it yourself. Believe in yourself and others will believe in you.

Rise early, be punctual, reliable, honest, economical, industrious, and persevering, and, take my word for it, you will be lucky—more lucky than you have any idea of.

Never admit that you have failed, that you have been beaten; if you are down, get up again and fight on.

Be cheerful, amiable and obliging. Do not show anxiety to be paid for any good turn you may have the chance of doing to others.

When you have discovered who your real friends are, be true to them; stick to them through thick and thin.

Do not waste time regretting what is lost, but prepare yourself for the next deal.

Forget injuries at once; never air your grievances; keep your own secrets as well as other people's; be determined to succeed, and let no one—no consideration whatever—divert you from the road that leads to the goal.

According to the way you behave in life, you will be your greatest friend or your greatest enemy. There is no more "luck" than that in the world.

POGUE'S PONDERINGS

Economy is the very soul of success.

Economy includes—Money—Time—Power.

All men who have climbed to the top in the commercial world have been Savers before they were Spenders.

To save is to have—to have insures the privilege of investment.

Most people do not have more because they do not save more.

There is enough money if only you will keep your grip on your share.

To "tip" a waiter who has been paid when you do not pay a creditor you owe is doubly dishonest.

To "hold up" a man on the highway is unlawful.

To "hold up" a friend on the street is lawful.

Yet in each instance the man is robbed and gets not his own again—i. e., his friend.

If it was wisdom to say, "A fool and his money are soon parted"—then is it wise to say that all men easily parted from their money are fools?

If money is one of the conditions of happiness then the possession of a competence must be the state of a philosopher.

Ninety-five per cent of men fail of any marked success; five per cent really win.

This proportion holds good in business, politics and religion.

The five per cent win because they keep their grip on the opportunity that was theirs and by so doing were able to hold the opportunities the other ninety-five let slip.

If you lose don't kick—or if you must kick, kick yourself.

An investment is something which pays a dividend.

An expense is something which bears no interest except the interest of more expense.

—James W. Pogue.

ALPHABET OF SUCCESS

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Venture not on the threshold of wrong.
Watch carefully over your passions.
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Yield not to discouragement.
Zealously labor for the right, and success is certain.

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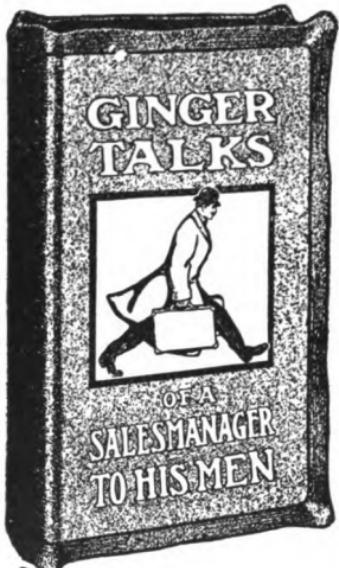
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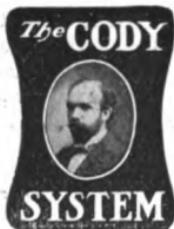
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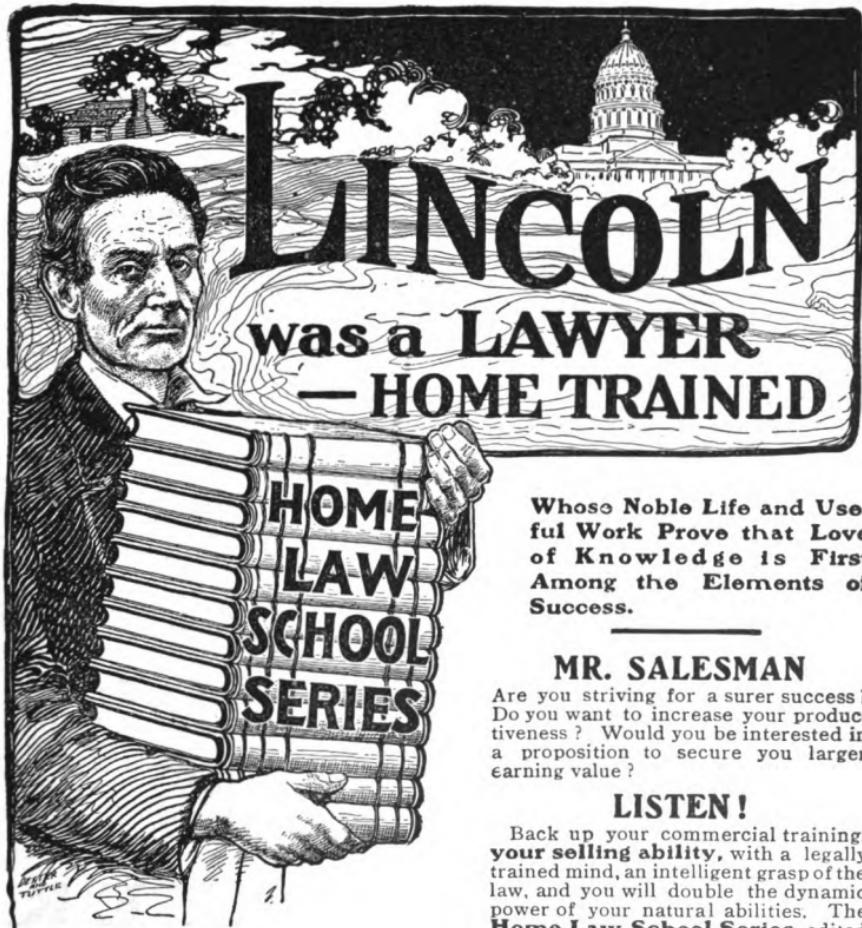
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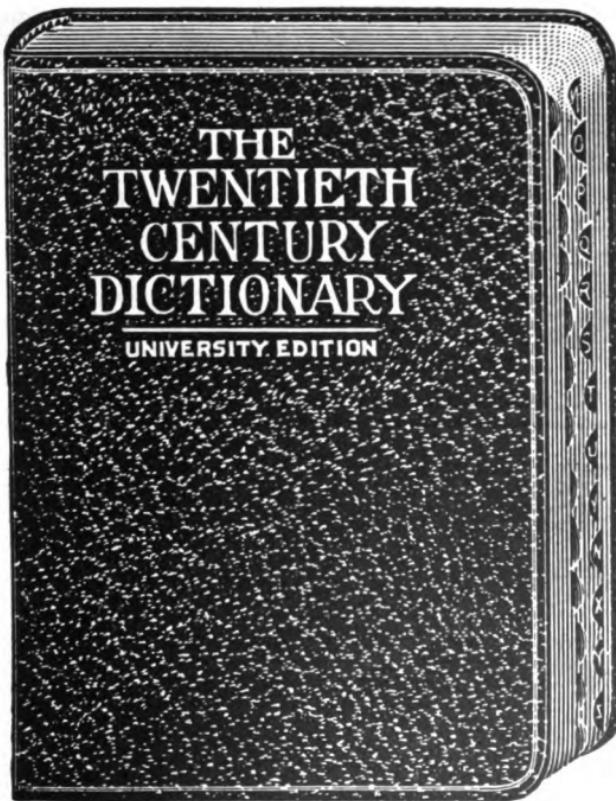
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May 7, 1906

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We shall count it a pleasant duty to warmly endorse your course to any party interested and we shall be only too glad to have you use us as reference wherever you think proper as to the direct practical benefit which this course will accord a business house in promoting a healthy and steady increase in its business.

Wishing you the best of success, believe me,
Very truly yours,

E. RAY SPEARE
Treasurer and General Manager.

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If you have, don't you think it would be a good idea to drop a postal card to the Sheldon School today, reading as follows:

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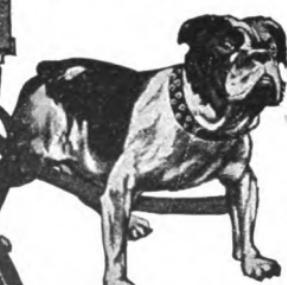
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THE SCIENCE PRESS, The Republic, CHICAGO

THE BUSINESS PHILOSOPHER

A Magazine Devoted to the Science of
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THE EVOLUTION OF SUCCESS

Published Monthly by
THE SCIENCE PRESS
"The Republic"
CHICAGO

Vol. 2.

SEPTEMBER, 1906

No. 9.

EDITOR Arthur Frederick Sheldon | ASSOCIATE EDITOR Frank Marmon

Change of Address—Notify us promptly of change of address, giving in full both old and new address.

Subscription Price, \$1.00 the Year. Single Copies, 10 cents.
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The Front Porch Where We Talk Things Over

Once upon a time, and not so very long ago, I wrote a certain brochure entitled "A Chat About Education". In it reference was made to the United States as "the greatest nation in the world."

Said article fell into the hands of one George Wilson, who called me down so beautifully that I think his letter worth passing along.

He wrote: "I should like to congratulate Mr. Sheldon on the excellence of the booklet 'A Chat About Education', but there is one sentence I wish to call your attention to. On page 16 he makes the statement that the United States is the greatest nation in the world.

"That is gallery talk pure and simple, calculated, of course, to appeal to American students, but received with a smile by us foreigners.

Entered as second-class matter, Sept. 18th, 1905, at the Post Office at Chicago, Ill.,
under the Act of Congress of March 3, 1879,

"No one surpasses me in my admiration of your country as a great nation—one of the greatest—but I really cannot subscribe to the doctrine that she is the greatest.

"Take it from a moral standpoint—your government (see your own newspapers and magazines) is riddled with fraud, graft and corruption. Your administration of justice (?) is a by-word the world over, judges and juries being bought as in no other civilized country on earth. Your legislation is class legislation and for the past ten years your Congress has not passed one solitary law to improve the lot of the masses. Your boasted liberty is largely a name—the down-trodden subjects of kings and emperors enjoying in many cases a much larger measure of real liberty than is to be found within your borders.

"Look at the matter from the standpoint of trade and we find that 55 per cent of the world's trade is in the hands of the English. Doesn't leave much room for another nation to be 'greatest', does it?

"Then area: The British flag flies over countries that have an area twelve times that of the United States, having a population thirty times as great.

"Take wealth per capita and little New Zealand and Australia show returns almost double that of this country.

"America can certainly claim to be a world-beater in trusts. Then your people can claim to be the greatest in long suffering. They are sitting down calmly under abuses that would not be tolerated one instant by the people of king-ridden countries.

"Think I have said enough to prove my contention. We English are not exactly retiring when it comes to talking of our own nation and while we claim only that we are as great as any nation on earth, I think we could advance quite a few arguments in favor of a claim to be the greatest.

"Guess that when America has become used to the feeling of being a great nation she will begin to recognize that there are others. Let us hope so anyway."

* * * * *

Thus spake Brother Wilson, right out in meeting, and I feel like saying: "Thank you, George"—I feel like saying it publicly. Jolts like that do us good.

But cultivate the positive quality of patience, Mr. Wilson. Wait until we are as old as our illustrious neighbor over the pond and then—well, then write me again.

I have not verified the statistics quoted, and Mr. Wilson may himself have exceeded the golden mean in the exuberance of his patriotism. However that may be, there is doubtless much truth in what he says, and what a shame it is that a young man with such a future as is that of Uncle Sam, should give any one a chance to give him that sort of a reputation. We can only excuse him on the ground of his youth. Samuel's reputation has received a set back the past two years which it is going to take some time to overcome.

The greatness of a nation is the sum of the greatness of its citizens and the greatness of each citizen is the sum of his positive faculties and qualities.

I wish that every politician in this country could read that letter of George Wilson. Did you ever carefully consider the difference between a politician and a statesman? A few business men whom you and I have met ought to read it.

I know at least one lawyer who might profit by its reading—there may be more than one.

* * * * *

Rumor has it that there has been a considerable falling off in Uncle Sam's business abroad, as well as at home in certain lines, notably in meat products and insurance business.

While I am quite inclined to the opinion that reports have been exaggerated, it is too bad that there should be any cause for even a suspicion of the things charged. Aside from any question of ethics or morals, it doesn't pay; there is no money in the negatives. There is big money in the square deal, which is the natural product of the positives.

But let us take the positive side—there are plenty deal-

ing with the negative just now.

The very fact that we are shocked by the revelations of those that are stirring the mess of things, public and private, proves that the world is getting better.

Recent revelations would have been deemed very tame by Nero and by others than Nero in Nero's time. Time was when kings could do no wrong and when many of their subjects seemed to think that they inherited this particular royal prerogative.

Nothing is great or small except by comparison.

The sins of our day, while great, are small compared with those of a few hundred years ago.

Besides there are easily a hundred honest men to one grafter.

Let's cheer up; it's getting better—yes, it's getting better.

* * * * *

The same general moral laws govern nations, business institutions, men.

Russia is rotten with mental and moral leprosy, if the world's general opinion, plus the diagnosis of experts is to be relied upon.

She is dying as a Nation in her present form.

I know a business institution which, like Russia, grew to big proportions.

The head of that business lied when he hired his men. Then he taught them to lie, or rather I should use the present tense.

Yes, he lies when he hires them and then teaches them to get their business by a series of lies which would put old Ananias to shame. He is at it yet, but he will not be very long. By necessity, not choice, he will go. His business is dying slowly, but surely.

The disease is mental and moral leprosy.

Father has a peach orchard over in Michigan.

When I visited him a few months ago I noticed several

trees which looked very unhealthy. Father told me they had the "yellows".

He further informed me that a tree with the yellows is doomed—no hope for it.—Each fall, the trees that have the yellows are cut down and burned.

Again we see the triumph of mind—the power of man.

Russia and the business institution I have mentioned have the yellows. Each a very bad case of the yellows. Yet neither of them is doomed provided they will step out of the mental and moral mud they are wallowing in and walk on the high ground of truth.

The tree can't do that, but man can.

I know an employe—he worked for me once.

He left unpaid board bills—honest debts unpaid,—although he had received plenty of money with which to pay his way.

He did not tell the truth.

He trampled the flag of the cause I was championing into the dust in more ways than one.

But he had a kind heart and with all his faults I loved him still—the stiller the better, it is true, but still I loved him.

His "nerve," I think he called it, and boasted about, was abnormally developed. It was, and I see from a telegram received to-day, still is, a wonder. It reads as follows:

"Please wire here, my expense, recommendation, Senator _____. Explanatory letter follows."

To which I immediately replied:

"Dear Mr. ____:— Your telegram in hand and I regret more than I can tell you that I was unable to answer it. How in the world you can expect me to wire a letter of recommendation to Senator _____, or any one else, when you left the destroyed record with us that you did, is only explainable to me on the theory that you do not believe that I mean what I say in my writings, and what I have said to you several times in conversation. I was very frank with you and I beg to assure you that I meant every word I said. If I were to

write or wire you a letter of recommendation in view of all you did while you were with us, you would know very well that I did not mean it, and a man who says what he does not mean is a liar; therefore you must think that I am a liar.

"I am sorry for you, my dear boy, and I hope to see the day when you will see the error of your ways and will come to a full realization of the fact that the positive faculties and qualities have a commercial value.

"With all your faults I love you still, but you must not ask me to recommend you in any way until you give me substantial evidence of having overcome some of your many negatives."

You may think that a cruel letter. No, reader; it is kind. That man has the yellows as badly as Russia or the business institution I have mentioned. His friends can save him, can cure him of the yellows, but it will take a few painful operations.

A business man who writes a letter of recommendation which he does not mean, just to be accommodating, or to be diplomatic, or to help himself get rid of a "has been" or a "going to be" is a party to a fraud and should be dealt with accordingly.

As it is to-day there are whole regiments of business soldiers who don't do much else but "soldier", marching from firm to firm with letters of recommendation from previous employers, who have very bad cases of the yellows. They are dangerous to business society. Remember the peach orchards—a tree with the yellows is not permitted to stand very long because it contaminates the other trees and the disease spreads.

It is just so with the human plants that have the yellows. They should be abated as nuisances until cured of their disease.

This telegram reminded me, by the law of contrast, of a letter which came to my attention very recently. The letter was written by a present employe of ours, who is an "is-er",

not a "has been" nor a "going to be"—he is a hard working young man. He wrote the letter to an enthusiastic admirer who had written us a most effusive letter of praise, after originally having questioned our ability to aid him.

This is the letter:

"Dear Mr. ____:— We wish to thank you for your letter of recent date telling us 'what you think of us' and we have just written your name on our list of 'good friends'—and by the way, the list is getting so long now that it keeps us busy shaking hands with the new-comers.

"We sometimes make mistakes, but we are ever onward and upward. To our friends, in the words of Burke, we say—'Applaud us when we run, console us when we fall, cheer us, when we recover; but let us pass on—for God's sake—let us pass on!' As a friend of the cause of the Golden Rule in Business, we shall expect you not only to applaud, console and cheer us, but also to run with us. We know we can depend on you to do so.

"Again thanking you for your good letter, and wishing you unbounded success in the days to come, we remain,

"Very sincerely yours, _____."

I shall keep my eye on that young man.

But, well, let us pass on, and as business philosophers try to get at the why and wherefore of our troubles, as individuals, as institutions, as governments. Why do men get the yellows of lying, graft, deceit, etc., and what is the remedy?

If we listen to Plato he will tell us. In the seventh book of his "Republic," he gives us that weird figure of the people in the "cave". They are so placed that they must remain in shadow unless they turn wholly round to the light. No partial effort will do. No half-hearted attempt succeeds. The light must enter and permeate the whole being—mind, intellect and soul—before it establishes that health and clearness of vision which will rid us of the yellows. The soul must take its full part in the work because only by its mighty

powers can we rid ourselves of the negatives that now blind us. Here is the way Plato puts it and I commend his sayings to your reflection:

"Just as the eye cannot turn otherwise than with the whole body from darkness to the light, so also one must turn with the whole soul from sensible objects until it has become able to endure the contemplation of what is real, and what is most apparent of the real, and this we term the good; do we not? Yes. It will be the art then of this very person, said I, in turning about, to contrive this; namely, how he may turn with the greatest ease and advantage, not for the sake of implanting sight in him, but viewing him as already possessing it, though not rightly turned, and not looking in the right direction? It seems so, said he. The other virtues of the soul, as they are called, seem to me somewhat like those of the body; for in fact those not before contained therein are afterwards engendered by custom and practice;—but the faculty of intellect possesses, it seems, a nature somewhat more god-like than all the rest;—never losing its power, but by exertion becoming useful and profitable,—but the opposite, useless and hurtful."

We can well afford to let Plato have the last word.

Postscript

My readers may be startled this time to find from the date on their magazine that they have tumbled a whole month forward in the stream of time. In place of August they will see "September" to be the date of the issue, and hence may imagine that they have lost a precious month. This is not so. We are simply pushing the DATE one month ahead so as to place our magazine on the news-stands with the monthly "rush". We slip just one cog to get even with the other fellows. The truth of the matter is, that people are now so fond of us they want us to be on time with the best and biggest of our class, and we mean to suit them in that respect as well as in quality. Our subscribers will lose nothing whatever by the change, for an addition of one month will be made to the term of all subscriptions that cover the omitted date. Now you see it!

The Wood of Dreams

By Georgia Wood Pangborn

Here in the Wood of Dreams, be still, be still!
I weary of your passion and your sighing,
For I would hear the silent, joyous laugh
That mocks all anxious men afraid of dying.

There is a knowledge hid among the trees;
Philosophy amid the grasses glistens:
I think I hear, "There's no such thing as death"—
Be silent—silent! All my spirit listens.

—*From Scribner's Magazine* (June).

Sacrifice—A Law of Success

Recently I have been reading an old, old story. It comes from the far skyline of history. Indeed, it is as old as the race. In that far-off day men lived the "simple life," near to nature. But human nature itself has ever been the same, and even then life was full of problems which came up for solution. One of the greatest of these is presented in this story:

You know a famous philosopher says: "Beware when the great God lets loose a thinker on this planet." Well, that's what happened. One was let loose. His name was Prometheus. A pretty big name, you will say. Yes, but I suppose his neighbors called him "Prom." for short. Just the same, old "Prom." got busy, and made a name and fame for himself. They say that his father was a god, and his mother a goddess. Now, I don't know about this, though I think it is true. I believe every good man and woman is and should be fostered of the gods. There would be fewer problems to solve in life if more divine power presided at the beginning. Certain it is that this "thinker" was born right. We do not know anything about his boyish pranks or his schooldays. Probably he played "hookey" sometimes. He grew to manhood and godhood. All boys should have this dual growth. Because "Prom." was a thinker, the neighbors, men and gods, called him a heretic. His father was in the lightning-rod business. He was the manager of a big trust, and made the goods to order, for a Mr. Jupiter, president of the company. Incidentally, I might say, this Jupiter was a great monopolist, and, regardless of the law of mutual benefit, insisted on rigid class distinctions. The thunderbolt or lightning-rod business was for the gods only; even the fire in which they were forged must not be given to men. "Prom.," the first drummer we read of in history, used to lie awake nights thinking and planning to help men. Finally he got action. Knowing all about the plant, or works, of

which his father was manager, he boldly went over one night, appropriated a cartload of the fire of the sacred forge, and, driving rapidly to a nearby city, delivered the goods to his brother-men. The "city fathers" immediately held an impromptu banquet and reception. Speeches were made, and they named the rustling, nervy "drummer" *Pro-metheus*, that is, "forethinker," and one old city dad said that "inasmuch as fire was of such vital use to men, in the work and arts of life, let us call this drummer, the 'Founder of Civilization.'" "So mote it be," said they all; and it was done. That was the greatest order of goods ever delivered to men. But it roused a storm. Old Jupiter was mad all over. From his throne on Mount Olympus he thundered horribly, and hurled his death-dealing bolts. He had been defied. A thinker was loose on earth. What should be done? He called a conclave of all the gods. They talked and called names, and swore oaths. There was nothing doing. They could arrest a man, but Jove himself could not arrest the subtle something called *thought*. The heretic drummer was brought in chains before the Council. Would he recant? Never! Had he done wrong? No. He, the first benefactor of men, was also a god. What were they going to do about it? So we have a picture painted for us by the writer of highest Greek tragedy. A man, a hero, a savior, steps into the arena, and with brow lifted to heaven dares the anger of the gods to enthrone a principle deeper than life, enduring as eternity. He is sentenced to sacrificial pain for his impiety, and by order of Jupiter is chained to a great rock on lone Mount Caucasus, with a pair of vultures to feed on his ever-growing vitals. For long years he endures, serene, defiant, grand in his unconquered will, until released by Hercules, another immortal, come to minister to mortals. Most nobly has our own Lowell caught the lofty spirit of sublime, defiant purpose, of this thinker so far back on the skyline of human evolution. Through the great law of sacrifice the race is to be lifted to a higher level, and hymns of praise to be attuned to every breaker of chains.

Thou (Jupiter) and all strength shall crumble, except love,
 By whom, and for whose glory, ye shall cease;
 And, when thou art but a dim moaning heard
 From out the pitiless gloom of Chaos, I
 Shall be a power and a memory,
 A name to fright all tyrants with, a light
 Unsetting as the Pole-star, a great voice
 Heard in the breathless pauses of the fight
 By Truth and Freedom, ever waged with wrong,
 Clear as a silver trumpet, to awake
 Huge echoes that from age to age live on
 In kindred spirits, giving them a sense
 Of boundless power, from boundless suffering wrung;
 And many a glazing eye shall smile to see
 The memory of my triumph, like a prophet eagle, perch
 Upon the sacred banner of the Right. . . .

Pain's thorny crown for Constancy and Truth,
 Girding the temples like a wreath of stars,
 This is a thought that like the fabled laurel,
 Makes my faith thunder-proof; and thy dread bolts
 Fall on me like the silent flakes of snow,
 On the hoar brows of aged Caucasus. . . .

Yes, for ages yet
 Must I lie here, upon my altar huge,
 A sacrifice for man. . . .

Therefore, great heart, bear up! thou art but type
 Of what all lofty spirits endure, that fain
 Would win men back to strength and peace, through love.

And here I stop and reflect. My mind goes back through the dim vistas of history. I see the moving panorama, armies, navies, kings, princes, statesmen, peasants, all alike striving for some object or end. What is it? Success. How is it attained? By paying the price. What is this? *Obedience to the Law of Sacrifice.* This and nothing else. It is scientifically true that the cross is a part of the equipment of every life. It matters not whether the bearer be a Prometheus, Buddha, Socrates, Gregory, Alfred, Washington, William the Silent, or Lincoln on down to the

humblest toiler in field, mart, or office, the truth remains, deep as the warp and woof of the mystery of life and death. The consensus of the wisdom and experience of the ages is that all true success is reached as the result of labor, toil, perseverance, privation, sacrifice. Alexander Hamilton once said: "Men give me some credit for genius. All the genius I have just lies in this: When I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is only the fruit of labor and thought."

When Mahomet said "Paradise is under the shadow of swords," he referred to this great law. Ruskin has written a prose poem on Crystal Sorrows. In this he tells us, "The torturing and grieving of the earth seems necessary to bring out its full energy," and again, "There is not a purple vein, nor flaming zone, in our most beautiful marbles, agates, jaspers, carnelians, amethysts, rubies, and all flashing stones, which recounts not sacrifice." Now if all the world we can see is full of the teaching of this basic law, why can we not let our blinded vision be cleared to the inner, the world we cannot see? Here we will find the law writ as on "tables of stone." The positives of being are fully energized only by "paying the price." How? Let us hope that in another issue we may take this up for study. In the meantime get busy, be a thinker. Apply ideals to daily duty. Remember, if possible, the beautiful sentiment expressed in the lines:

"Forenoon, and afternoon, and night,—Forenoon,
And afternoon and night,—Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is Life: Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won."

A. H. Gamble.

Sympathy As a Business Asset

Thomas N. Talford once said: "If I were to be asked what is the greatest want of society, to mingle class with class, I would say, in a word, the want is the want of sympathy."

To some it may appear strange to have sympathy stand side by side with honesty, industry, truthfulness and justice, but it surely has its place among the other moral duties. It is our duty to be honest with our fellow-men. It is also our duty to "rejoice with them that rejoice and weep with them that weep." If it is our moral obligation to be just, why is it not quite as much our duty to extend the hand of brotherly kindness in the time of misfortune.

The sympathy that springs from the sentiment of justice, finding its motive in a sincere desire to remedy some existing evil, is a real and needful force in the world. That power to enter into the joys and sorrows of others is a divine feeling which ennobles life more than any other. In brightening the dark places in the lives of others and assisting them to bear their burdens, our own grow lighter. He who withholds the fragrance of his love and sympathy will surely lose that which he himself hopes to gain.

Good will and love toward others help our friends and react upon ourselves. It kills selfishness and jealousy and envy. It broadens our minds and hearts.

Not long ago, in one of our large commercial institutions, I met in a business way a young lady assistant in the office of the manager. Her natural dignity and charm of manner instantly attracted one. But she has endeared herself to the entire office force by her ability to enter thoroughly into the little joys and sorrows of her co-workers. "She always seems to understand," they told me. That's the point. Easily and naturally she enters into the lives and circumstances of those about her. She has the gift of sympathy, and a lovely gift it is. She makes herself a part of those

with whom she comes in contact. But back of this sweet gift of sympathy is the sincere desire to lessen the misfortune which calls it forth. She cannot extend help in a financial way, but the doors of her heart are never closed against the demands of love and kindness and courtesy, and those who go to her never fail to come away comforted.

It is one thing to feel sympathy and quite another to let people know it without appearing obtrusive. There is such a delicate line between sympathy and pity that it requires a heart which is truly filled with human love to make the burdened one appreciate our expressions. The key to the situation is Tact, that elusive quality which of all others is born of consideration and love. A noted cripple once said he estimated his friends by the degree in which they reminded him of his deformity.

How quick we are to resent an apparent lack of interest in our personal affairs on the part of our listener. We accuse him of selfishness, lack of sympathy, and lots more besides. We feel this in others, yet why is it that we cannot open our hearts and begin to develop this positive quality of sympathy. We admire it in others—yes, demand it—and yet we don't make the effort to make it our own. It does not need to be created; it is within every heart, latent, in many, it is true, but it may be developed. It means utter unselfishness. To learn to love our neighbor is sometimes not an easy task, but is the aim not a noble one, worthy our earnest efforts? To lift the gray clouds of some burdened one and to cause the rosy glow of brotherly love to penetrate the darkness of his life is a God-given duty, and it should be sacredly cherished as such.

In the biographies of men who have attained success in the truest sense of the word, we find them constantly referring to the inspiration and encouragement which they received in the beginning of their career from some sympathetic employer. A busy man he may have been, but the interest manifested in the humble employe blossomed into

a flower whose rich perfume still lingers in the world.

More sympathy is needed in the business world. Managers should appreciate the fact that it is a commercial asset and a real source of power. They are coming to do this more and more, and it is made manifest by the various policies adopted by large houses for the betterment of their employes, individually and as a whole. The heads of departments realize that an encouraging word or just commendation which shows a real human interest in the individual will bring about a quick response in the way of increased efficiency. The sixty-brain-power or two-hundred-brain-power machine is the result of sympathetic co-operation between employer and employe. Each is working for the interest of the other. And this can only come about through mutual confidence and understanding. As it has been aptly put, we need to apply the Golden Rule in business rather than to yield to the tyranny of the Rule of Gold.

—R. E. Marshall.

We have not wings, we cannot soar.
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summit of our time.

—Henry Wadsworth Longfellow.

The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this that in all things distinguishes the strong soul from the weak.

—Thomas Carlyle.

Never Give Up

Never give up! It is wiser and better

Always to hope, than once to despair;
Fling off the load of Doubt's cankered fester,

And break the dark spell of tyrannical Care.

Never give up! or the burden may sink you;

Providence kindly has mingled the cup,
And in all trials or troubles, bethink you,

The watchword of life must be—Never Give Up!

Never give up! There are chances and changes

Helping the hopeful a hundred to one,
And through the chaos High Wisdom arranges

Ever success—if you'll only hope on;

Never give up! for the wisest is boldest.

Knowing that Providence mingles the cup,
And of all maxims the best, as the oldest,

Is the true watchword of—Never Give Up!

Never Give up! Though the grape-shot may rattle,

Or the full thunder-cloud over you burst,
Stand like a rock—and the storm or the battle

Little shall harm you, though doing their worst;

Never give up! if adversity presses,

Providence wisely has mingled the cup,
And the best counsel, in all your distresses,

Is the stout watchword of—Never Give Up!

—Martin F. Tupper.



James M. Teller -

Ideals of Growth and Success

No. III. CYRUS W. FIELD—A Steadfast Man

Once we knew a sturdy lad who yearned with all his heart to go to sea. He wanted to be a captain—a mate—a sailor—even a galley-boy. He would have faced almost any drudgery, braved almost any danger, for the joy of being one of those that go down to the sea in ships.

It may be said that these longings came to him naturally. The lad was born and reared in a busy seaport town. His home lay in the suburbs near a picturesque open beach. He could scarcely go for a walk but he had a view of the great deep and of many white-winged craft that sailed on it to and fro. The fragrance of the sea was on all about him, and the music he best loved was the changeful splash of the waves along the shore. The sports in which he and his playmates mostly took part were swimming, fishing, rowing and the occasional rapture of a sailboat. Well might he exclaim with Byron, at least of those halcyon days:

“I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward.”

The port had a distinct smell of tar—mingled with odors of sugar-casks, lemons, coffee and other imported merchandise. Moored at its docks and wharves there were always a number of vessels from distant lands. These with their crews and sailings formed a part of the daily life of the town. Our hero went often aboard such vessels, and one of his delights was to clamber up the rigging and get out on a yard-arm. It was a greater luxury still to listen to the yarns of some deep-sea sailor—a swarthy Greek from the Levant, or a fair-haired Dane or Russian from the Baltic. Tales of the sea and songs of the sea were the first literature that took a grasp on his mind. Soon afterwards he imbibed a taste for books, and at once devoured the sea-novels of

Cooper, Dana and Marryat. This was but heaping up the burning coals of suggestion. His mind became peopled with visions of tropic isles and coral reefs, of storms and shipwrecks on the Spanish main and of that "long, low, rakish craft" which has figured in so many romantic voyages. Thus it came to pass that his thoughts and even his dreams were all of the sea. His ideal of human glory was to tread the quarter-deck as a great navigator—though if truth must be told, he was not very clear as to becoming an honest shipmaster or a buccaneer of the type that commanded the "Red Rover." It was the glamor and witchery of the sea that had fired his imagination and seemed to shape his ideals.

Now, that boy never became a sailor. He tried very hard, in a furtive kind of way, but was balked in every attempt by parental vigilance. Whether by that means the world has lost a great discoverer, or a ferocious pirate, it is hard to say. Anyhow, his ideal was in time worn out—but, of course, replaced by others—and he is still what Dibdin calls "a tame landlubber", now pensively engaged in writing these lines. The sole purpose of this reminiscence is to call up the interesting subject of how we get our ideals and what they are made of. Even if we never reach them, they stand for our aims and hopes at a given time of life, and in that view are a part of the soul's history.

We mostly make our first choice—and maybe many choices—in the sunny days of boyhood or girlhood. To these we are led chiefly, as in the case just set forth, by the nature of our surroundings, our homes, our schools, or our friendships. The quality of our health and temperament also tends to shape our ideal. It may even take its form from the scenery, monuments or life-currents about us, or whatever serves as a vivid and constant suggestion—for this potent law of mind is at its full force in the days of our youth. Above all, if we beget a fondness for books, our ideals are apt to be drawn from the pages we love the best. The pen of genius creates ideals that take our hearts by

storm. Witness the ennobling sway of Tennyson's "Arthur" and "Sir Lancelot," or even of such gentle heroes as "Adam Bede" and "John Halifax." For all that the ideals of the young are apt to be extremely vague, are not always enduring, are sometimes not wisely chosen and but seldom are the same we carry with us into the stormy arena of life.

But the chief defect of youthful ideals is that they don't wear well. Having come to us out of poetry or romance they are rarely practical. At a later day, when we have rubbed against the corners of life, we are more likely to seek our models in biography or in the humanity around us. In the latter case, the impression is sure to be most powerful. We are more strongly influenced by the example of the living than we can be by the records of those who have passed away. In some instances, again, the type may not be that of any one person, but a vision of high manhood drawn from many sources and possessing all the qualities we most admire—just as a composite photograph is a blend of the features of all the subjects portrayed. Whatever way our ideals are formed, or whatever their source, the vital point is that we should choose them with clear judgment and a righteous conscience. Then they are true and worthy ideals, fit to live by and fit to endure. Then, if we hope for success, we must cling fast to them through storm and sunshine in all the vicissitudes of life. This is the kind of ideal we transform into a purpose, and, as Emerson grandly exclaims: "I know of no such unquestionable badge and ensign of a sovereign mind as that tenacity of purpose which, through all change of companions or parties or fortunes, changes never, bates no jot of heart or hope, but wearies out opposition, and arrives at its port."

* * * * *

The supreme use of our ideals has virtually just been stated. To put it in plain speech, it is *to have a noble purpose and stick to it*. Even the having is of little use without the steadfast grip. Call it persistence, tenacity, per-

severance—call it what you will—it is the touchstone that brings out all the best forces of our nature. It keeps us in the race for success to a glorious finish. Even in what are called the “dull plodders,” this staying power often wins out where smartness, ability or genius might go to the wall. Here is a bugle-blast on the subject from that practical British writer, Fowell Buxton: “The longer I live,” he says, “the more I am convinced that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*—a purpose once fixed and then death or victory! That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.”

In the world of American business there are many admirable types of this fidelity to purpose. Such names as those of Fulton, Morse, Howe and Goodyear will at once occur to the reader's mind. Scarcely one of these, however, can so well fill the mission of a bright and lofty ideal as Cyrus W. Field—known to the world at large as “the man who laid the Atlantic cable.” This is no place to treat of the benefits which this great enterprise showered on mankind. It is enough for us just to fancy how the modern world could get along if we had to wait seven or eight days for every bit of news that now flashes across the oceans. We only take up the story because of the part borne in it by this one man which has made him an exemplar of steadfastness for all time to come.

Cyrus West Field was born in 1819 at Stockbridge, Mass. His father was a respected preacher of old New England stock. At fifteen years of age, after a fair academic training, the boy set out for New York to earn his own living. He was a diligent and thrifty lad and had kept the family account for years. Indeed, he was a really *good* boy, for it is on record that his father said to him at parting: “Cyrus, I feel sure you will succeed, for your playmates could never get you

off to play until all the work for which you were responsible was done."

On reaching the big city, Cyrus became an errand boy in the well-known dry goods store of A. T. Stewart, then the foremost of its class in our commerce. Here he served the years of a full apprenticeship as salesman, only stepping from behind the counter when he reached the age of manhood in 1840. That he was a true and faithful worker may be gleaned from this little statement which he wrote at a later day: "I always made it a point to be there before the partners came and never to leave before the partners left. Mr. Stewart was the leading dry goods merchant at that time. My ambition was to make myself a thoroughly good merchant. I tried to learn in every department all I possibly could, knowing I had to depend entirely on myself." It is a fact, indeed, that the Stewart firm was sorry to part with him and his fellow-employees gave him a "send-off" in the form of a banquet. Field had saved a little money during his service, and being aided by his elder brother, at this time a prosperous New York lawyer, he started in business for himself as a paper manufacturer. With one brief setback, during a year of general panic, he prospered in this industry beyond his utmost hopes. When he was only thirty-five he had already, according to his own views, "made his fortune." As he afterwards stated the case:

"There was no luck about my success, which was remarkable. It was not due to the control or use of large capital, to the help of friends, to speculators or to fortunate turns of events; it was by constant labor and with the ambition to become a successful merchant; and I was rewarded by seeing a steady, even growth of business. I had prospered so that on the first day of January, 1853, I was worth over two hundred and fifty thousand dollars. I then turned to my books for a list of the old claims which I had settled by compromising ten years before, found the amount which my generous creditors had deducted from their claims, added to each

one interest for that time, and sent to every man a check for the whole amount of principal and with seven per cent. interest, a sum amounting in all to many thousands of dollars."

All this may seem pure commonplace, and yet there are some lessons in it which the business man of to-day might well lay to heart. How rarely do we find such initiative as prompted this dry goods salesman, on the very threshold of manhood, to launch out and become a leader in the industry of paper making. Again, how rare is the modesty, or good sense—or shall we name it moral courage?—that would impel a prosperous business man to deem himself wealthy on \$250,000? But that was fifty years ago. If a man made that amount at the present time and were still flourishing in the enterprise that gained it, he would surely only think himself in the dawn of his career—let his years be at any notch from thirty-five to sixty-five. When a modern man gets into the "run" of money-making he is apt to have no thought of his terminal facilities. He wants to become a millionaire—or nothing. Whatever be said of the blessings that come through money, it is probable that men of the Field stamp get more happiness out of life than any of the multi-millionaires. Please also bear in mind that little episode of paying off his outlawed business debts. Ah, how sadly are the times—or the standards—changed!

* * * * *

Anyhow, the young merchant is now free. He has grown to be a lover of art and culture. His first thought is to have a few months of instructive travel. In this program he spends half a year in the countries of South America, among rivers and mountains and peoples far outside the paths of most wealthy tourists. It was during this tropical trip that his brother, Mathew D. Field, had planned a telegraph line across Newfoundland to meet the European news at the coast and wire it to New York. When the brothers came together this scheme was discussed, but for some time

Cyrus stood out against all persuasion to join it. Nevertheless, they argued and he pondered, and gradually the dream of a world-serving ministry crept into his mind and there fixed itself in steadfast possession. The trans-Atlantic cable had become for Cyrus Field a genuine life-purpose.

At once he began to work for it. He wrote to his friend, S. F. B. Morse, and found that from the standpoint of telegraphy it was quite practicable. He wrote to the famous Lieutenant M. F. Maury of the U. S. Navy, and found out that the bed of the Atlantic offered no serious hindrance. He started the formation of a company in which he had the good fortune to associate Peter Cooper and two or three other merchants of like eminence. Still the ocean cable was only a thing of the future and of doubtful realization. It was a dream entertained by Mr. Field and his brother and their four visionary financiers, but for which sober-minded people were not yet quite ready. The stage presented for immediate realization was a telegraph line across Newfoundland, a cable across the Gulf of St. Lawrence, connection with land telegraph lines to New York, and then the establishment of the fastest steamship line on earth. Each steamer was to land at St. John's long enough to land news, and this could then be telegraphed to New York, possibly only five or six days from London, and the reverse process was to be accomplished at a point on the Irish coast, a land line across Ireland and a cable to England. It was a daring program, but it had in it no traces of the wildness which attached to the idea of a telegraphic rope upon the bottom of the deep sea.

It took the better part of two years to carry out the first step in the project. As the record informs us, the most severe and incredible hardships were endured in running the inland line through the territory of Newfoundland. A rugged and unbroken wilderness, over four hundred miles in length, had to be traversed and subdued, involving a prodigious amount of labor and calling for the most patient but rigid perseverance.

And then the aspiring young merchant set out to carry a cable across the Atlantic Ocean. The design had in it at least the merit of audacity. But whether the end was to be sublime or ridiculous, time alone could tell. Certain it is that when his sanguine temper and youthful blood stirred him up to take hold of such an enterprise, he little dreamed of what it would involve. He thought lightly of a few thousands risked in an uncertain venture, but never imagined that he might yet be drawn on to stake upon its success the whole fortune he had accumulated; that he was to sacrifice all the peace and quiet he had hoped to enjoy, and that for twelve long years he was to be almost without a home, crossing and re-crossing the sea to urge and push his enterprise in Europe as well as America. "But so it is," observes one of his biographers, "that the Being who designs great things for human welfare, and would accomplish them by human instruments, does not lift at once the curtain from the stern realities they are to meet, nor reveal the rugged ascents they are to climb; so that it is only when at last the heights are attained, and they look backward, that they realize through what they have passed."

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It is scarcely in our province here to give a detailed account of the making and laying of the Atlantic cables—for there were several of them lost before ocean telegraphy was a working fact. It is a story which all Americans should know, being an epic of dauntless courage, faith and constancy in a mighty achievement.

The program was to wire together the two hemispheres at their shortest distance apart. Mr. Field had chosen for terminals Valentia Bay in Ireland and Heart's Content in Newfoundland, the distance along this line being only sixteen hundred miles. After many tests and studies a cable was made in England at the beginning of 1857. This was divided into halves, one of which was put aboard the frigate Niagara, of Uncle Sam's navy, and the other on the British

cruiser Agamemnon. In August of that year the frigate started to pay out from the Irish coast. The British vessel had gone to Newfoundland and was to work from that end and meet her in mid-ocean. But alas! when the Niagara had let go some three hundred miles of her cable it was snapped by a strain and went down in the depths of the sea. For that year the work was suspended and many of its friends lost heart—but not Cyrus Field.

His labors were resumed and were now incessant. The world might doubt and sneer, but he was steadfast as ever. All winter he toiled and tested as if this were but the beginning. In June of the following year, with a larger supply of cable, the same two warships set out for a new effort. This time they met in mid-ocean to splice their cables and then parted to sail for the opposite shores. The splice was made all right, but the cable broke several times in the course of a few days, and after losing four hundred miles of it the vessels returned in company. Only six weeks later they again set out from England to their tryst in mid-ocean. Each vessel had now on board eleven hundred miles of cable, while the distances they had to cover were but little over eight hundred miles. This cable was laid without a fault and in the course of three or four weeks joyful messages were exchanged between our own country and Great Britain. And now the cannon thundered and flags waved in all directions. A triumph of grit and science had been nobly won. Banquets and receptions to Mr. Field were the order of the day. At one of these in New York the Mayor of that city thus lauded his guest: "You are fortunate, sir, in being identified with a project of such magnificent proportions and universal concern. But the enterprise itself was no less fortunate in being projected and carried into execution by a man whom no obstacles could daunt, no disasters discourage, no doubts paralyze, no opposition dishearten. If you, to whom the conduct of this great enterprise was assigned by the will of Providence and the judgment of your

fellow-men, had been found wanting in courage, in energy, in determination, and in a faith that was truly sublime, the very grandeur of the undertaking would only have rendered its failure the more conspicuous."

And in his modest reply Mr. Field thus touched on a part of his recent cable-laying experience: "Five weeks ago, this day and hour, I was standing on the deck of the Niagara, in mid-ocean, with the Gorgon and Valorous (attendant gunboats) in sight, waiting for the Agamemnon. The day was cold and cheerless—when I thought of all we had passed through—of the hopes thus far disappointed, of the friends saddened by our reverses, of the few that remained to sustain us—I felt a load at my heart almost too heavy to bear, though my confidence was firm, and my determination fixed."

Straws tell how the wind blows, and these "waggish" lines by John G. Saxe, printed at the same time in Harper's Weekly, will best show the delight and exultation of the country:

"Come, listen all unto my song,
It is no silly fable;
'Tis all about the mighty cord
They call the Atlantic cable.

Bold Cyrus Field, he said, says he,
"I have a pretty notion
That I can run a telegraph
Across the Atlantic Ocean."

Then all the people laughed, and said
They'd like to see him do it;
He might get half-seas-over, but
He never could go through it.

To carry out his foolish plan
He never would be able;
He might as well go hang himself
With his Atlantic cable.

But Cyrus was a valiant man,
A fellow of decision;

And heeded not their mocking words,
Their laughter and derision.

Twice did his bravest efforts fail,
And yet his mind was stable;
He wa'n't the man to break his heart
Because he broke his cable.

"Once more, my gallant boys!" he cried;
"Three times!—you know the fable—" "
("I'll make it thirty," muttered he,
"But I will lay the cable!")

Once more they tried—hurrah! hurrah!
What means this great commotion?
The Lord be praised! the cable's laid
Across the Atlantic Ocean!

Loud ring the bells—for, flashing through
Six hundred leagues of water,
Old Mother England's benison
Salutes her eldest daughter.

O'er all the land the tidings speed,
And soon in every nation
They'll hear about the cable with
Profoundest admiration!

Now long live James, and long live Vic,
And long live gallant Cyrus;
And may his courage, faith and zeal
With emulation fire us;

And may we honor evermore
The manly, bold, and stable,
And tell our sons, to make them brave,
How Cyrus laid the cable."

But the grit of our steadfast man was again to be put on trial. The cable of 1858 kept working for one short month. Then it ceased to make signals and was silent forever afterward—the cause not being known to the present day.

* * * * *

The shock to the public mind and the reaction among friends of the work can scarcely be imagined. The great fight had been lost. The resources of two wealthy companies had been spent in vain. The governments of both nations were now cold. The money market was still colder. In this gloomy state of affairs our Civil War broke out. Then followed years of doubt and struggle, of "hoping against hope," which would have crushed a less positive soul than that of Mr. Field. A long time afterward he told how, during these years, he had often seen his friends cross over the street rather than have him stop them to talk on what engrossed so much of his thoughts as were not given to his country. Yet one of his biographers affirms: "While warships and cruisers were patrolling the coast from Maine to Florida, and regiments were marching through Washington on their way to desperate battle, there was no cessation of effort on the part of the great projector." One of his worst difficulties was that of raising funds, for very many capitalists had come to view the enterprise as an impossible dream.

But we must hasten along. At length the war was over and Mr. Field had found the money and made a new and better cable than ever. From the hard knocks of experience he had also improved the mechanism for paying it out. Finally it was now arranged that a single ship, instead of two, should undertake the cable-laying, and the famous Great Eastern was at once chosen for the task. Indeed, she was then the only vessel in the world that could comfortably "stow away" two thousand miles of cable.

After all this vast and patient preparation the big ship set out with her momentous charge, but after a prosperous voyage the cable broke when she was only three hundred miles from Heart's Content. The world was again shocked, again incredulous, and again scoffing at the stubborn cable "dreamer." Still he did not give up. Every fresh disaster had taught him new lessons. Once more he went to work and organized a company to send out a cable in the following

year, 1866. To sum up the eventful history, this last venture was completely successful, and the cable of 1866 has been working and making money down to the present day. To crown the brilliant exploit the Great Eastern set out again later in the season and picked up with grapples the lost cable. This it spliced with more material and also carried to Newfoundland, so that before the close of the year there were two Atlantic cables instead of one.

Once more the voice of jubilee was heard throughout the world. Still there was a doubt in most minds whether the service would prove enduring as its brave projector claimed. The passing years have falsified these doubts. The tributes to Mr. Field were simply countless. In one of these it was observed: "Between these two points of time many years have passed and many struggles intervened. Never did an enterprise pass through more vicissitudes; never was courage tried by more reverses and disappointments, the constant repetition of which gives to the narrative an almost painful interest. Yet that background of disaster only sets in brighter relief the spirit that bore up under all, the faith that never despaired, and the patience that never was weary."

What Field himself has said shows a keener relish of the victory and yet a modest view of his personal significance. Perhaps the greatest teaching of his life is to know the humble spirit in which he views himself in this work as the instrument of a ruling Providence. When all men look at their life-work in the same spirit, this much-abused world will be a grand old place to live in. At a banquet given to him by the New York Chamber of Commerce Mr. Field thus nobly concluded: "It has been a long, hard struggle. Nearly thirteen years of anxious watching and ceaseless toil. Often my heart has been ready to sink. Many times when wandering in the forests of Newfoundland, in the pelting rain, or on the decks of ships, on dark, stormy nights—alone, far from home—I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of my life, for

what might prove after all but a dream. I have seen my companions one and another falling by my side, and feared that I, too, might not live to see the end. And yet, one hope has led me on, and I have prayed that I might not taste of death till this work was accomplished. That prayer is answered; and now, beyond all acknowledgments to men, is the feeling of gratitude to Almighty God."

Many of our readers will thank us for adding to this brief notice the noble lines on the event that have been written by the "Quaker poet," John G. Whittier:

O lonely bay of Trinity,
O dreary shores, give ear!
Lean down unto the white-lipped sea,
The voice of God to hear.

From world to world his couriers fly,
Thought-winged and shod with fire;
The angel of His stormy sky
Rides down the sunken wire.

What saith the herald of the Lord?
"The world's long strife is done;
Close wedded by that mystic chord,
Its continents are one.

"And one in heart, as one in blood,
Shall all her peoples be;
The hands of human brotherhood
Are clasped beneath the sea.

"Through Orient seas, o'er Afric's plain,
And Asian mountains borne,
The vigor of the Northern brain
Shall nerve the world outworn.

"From clime to clime, from shore to shore,
Shall thrill the magic thread;
The new Prometheus steals once more
The fire that wakes the dead."

Throb on, strong pulse of thunder! beat
From answering beach to beach;

Fuse nations in thy kindly heat,
And melt the chains of each!

Wild terror of the sky above,
Glide tamed and dumb below;
Bear gently, ocean's carrier-dove,
Thy errands to and fro.

Weave on, swift shuttle of the Lord,
Beneath the deep so far,
The bridal-robe of earth's accord,
The funeral shroud of war.

For lo! the fall of ocean's wall,
Space mocked and time outrun,
And round the world the thought of all
Is as the thought of one!

The poles unite, the zones agree,
The tongues of striving cease;
As on the Sea of Galilee
A Christ is whispering Peace!

—P. F. Mahon.

There is no road too long to the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares himself for them with patience.

—Jean De la Bruyere.

Life and Death

By Ernest Crosby

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?
It is easy to die! Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

—*From the Standard.*

Toadyism Never Pays

Many business concerns are infested by a toady—sometimes by more than one. It is not a rare animal and is certainly found in all parts of the world. It purrs when its back is stroked the "right way" and is seen to the best advantage when doing a trick or "stunt" to get into the good graces of others.

But it would be wrong to describe a toady as an animal of the lower kind, when, in truth it really exists in the human shape and form. No one exactly knows—and perhaps no one cares—where the toady comes from—it is enough that it exists and is more numerous than it should be in the industrial field.

Recently someone long on words and theories took up much space in one of our metropolitan newspapers trying to prove toadyism a good thing in order to hold a position. There may be some cases in which employes have won places through toadyism and have managed to retain them for a time by the use of all the arts and subterfuges of the toady. But there are very few instances, we believe, where advancement has been steady and enduring as a fruit of this quality.

In recalling the toadies I have known, one in particular stands out above the others for his cleverness and shrewdness, and for his unique and subtle practice of the art. He was a young man and gained his first promotion from the selling force to the executive staff solely through his merits as a business getter. Up to this point he probably never made use of toadyism except, perhaps, to close a sale. When he found himself at a given rank and in another division where a certain kind of toadyism was not only practiced by officials high and low, but actually looked for from every employe in sight, a new and congenial field was opened up to his talent. Others before him had filled the place and had really done wonders in the way of devising new methods

of toadyism, but it remained for him to eclipse all records.

Well do I recall the first symptoms of underground diplomacy shown by this gifted official. The president, a kindly man of good motives, but subject to changes of weather, thought-waves and other unseen influences, decided on a particular health breakfast which consisted of a new kind of "bird seed" food and a new brand of tea. The young man we have in mind heard of the president's newest idea, and it was learned that next morning he breakfasted in keeping with his employer's change of diet. A few days later the employer tired of his "bird seed" food and substituted a baked apple—baked in the dark of the moon, if I remember correctly—and likewise hot water instead of tea. Mr. Toady, with the nimbleness of an athlete, promptly jumped to the same kind of a baked apple and the same kind of hot water.

At the first opportunity he let his employer know in flattering words how well he thought of his patent breakfast, and before sundown his salary was raised. Two weeks more passed and the head of the institution adopted the "no breakfast" fad. Mr. Toady followed suit with dispatch, though his face betokened it was not without some anguish.

The president read a rubber heel advertisement and two hours later he had rubber heels attached to all his footgear. Mr. Toady forthwith called a messenger. Giving him his own boots, he rushed him downtown in an automobile. Before noon he was walking on rubber heels down the hall, much to the delight of his employer. Not only did he apply rubber heels for his own wear, but called a meeting of his department and brought diplomatic pressure to bear on all his men to go and do likewise. Again his superior was pleased.

The head of the institution was of a nervous temperament. One morning on his arrival at the office he complained that his rest had been broken by the howling of a dog and later by the ringing of a street car gong.

"We will start an anti-noise crusade," spoke up our artful diplomat. "We will work up a reform for the good of the people of this town," he added. "Fine," says the president, "fine; let's do it right now." And before nightfall an anti-noise society was organized, to the amazement of the village folk, for in truth the place had long been noted for its quietness and lack of life as well as noise.

It may also be said in passing that Mr. Toady had his

salary raised again and continued to grow in favor with his employer. Up to date he still occupies his position, and there is no visible decrease in his influence, thanks to his cleverness in this domain of toadyism. However, we know the record. Seven other men who have occupied the same position rested their heads under the knife, heard the whirr of its descent and experienced all the pains of decapitation—and we know the guillotine is still in working order.

But this is the least penalty attached to such a policy. The self-respect of the man who practices it suffers just in proportion as the policy is carried out. He not only loses the regard of his associates, but of everyone who knows him in his true character. He ceases to act with sound judgment and is no longer governed by rational motives. He is constantly living a life of sham and deceit. He fawns and flatters and equivocates. His own manhood is impaired and he ceases to develop along worthy or efficient lines. His growth is blighted and his future is blasted.

The employer who is the victim—we say victim, for he is nothing but a victim of toadyism—is to be pitied more than the man who practices it. The head of a big concern who surrounds himself with a clique or cabinet of sycophants is in a most deplorable position. Seldom, if ever, does he secure a candid expression of opinion from his employees. Their every thought, every word, every act, every decision, is primarily governed by their wish to please and to curry favor rather than to be helpful, honest and valuable. Such an employer is in a dangerous position. In facing perplexing business problems, the advice he might expect is not forthcoming. The assistants who should be trustworthy do not stand by him in his hour of need. Their characters have been undermined by toadyism as by a dry-rot.

Material success—a few dollars' salary—has been won by the employee at the expense of personal worth. The employer has his vanity tickled. But the whole business organization has suffered in its harmony and efficiency. Beware of the sycophant! You can tell him by testing him out. Watch the man who too readily agrees with you. He should be placed on the "suspicious list" until tried out, for it is a noxious symptom.

No, toadyism does not pay. It never has paid and never will pay. Exactly the opposite of mercy, it curseth him that gives and him that takes.

—Montgomery Hallowell.

The World and the Business Man

The way in which the business man strikes the rest of the world—how we look as a class in the eyes of Mrs. Grundy—has ever been a topic of deep interest. In a late meeting of the Business Science Club of St. Louis, Mo., the president of that body, Mr. Stephen W. Bowles, made a historic review of the subject that was both striking and philosophical. We could not hope to please or instruct our readers much better than by giving in these pages some of the chief points made by Mr. Bowles in his paper on "The Changed Attitude of the World toward the Business Man." Among other good things, he said:

"The trend of public sentiment has radically changed in the past fifty years in its attitude toward the business man in daily life, in politics and society, and he has grown to be the greatest quantity in the world's movements, and in the making of modern history.

A century ago, Hazlitt, in "Thought and Action," represents the man of business as a mean sort of person put in a go-cart, yoked to a trade or profession; alleging that all he has to do is not to go out of the beaten track but merely to let his affairs take their own course. "The great requisite," he says, "for the prosperous management of ordinary business, is the want of imagination, or of any ideas but those of custom and interest on the narrowest scale." Samuel Smiles in his "Self Help," commenting on this statement, says it is untrue and quotes Burke as saying that "some statesmen are peddlers, and there are merchants who act in the spirit of statesmen." True enough, and before I go farther, I wish to admit it that there have been times and places when the business man was early given full recognition and accorded honors,—notably in Venice, in the Free Cities, and particularly in Holland, where thrift reigned and commercial life contributed many of the most intrepid patriots, leaders and heroes of the conflict with the Spanish Emperor out of which

rose the Dutch Republic. But the Oriental trader, full of lying and deceit, the softly insinuating ways of the confidence man and the hypocrite, is the nearest approach to the type of the merchant of the earlier part of the Christian era. As the first traders were Phoenicians, so the Aryan movement spreading through Europe carried with it the spirit of that same sort of traffic and business which may in a degenerate measure, be found still in Moslem lands. The rise of the business man is synchronous with the highest civilization. He cannot exist in his highest type in a country where there is not the fullest liberty of thought and action, or where the government is unstable or autocratic. Liberty is his hand-maiden. She is of his own blood. His guns and pikes struck the last blow to feudalism when the merchants of London and their aproned apprentices killed Earl Warwick and continued Edward IV in power. They wiped from the face of the earth, as a child erases unsolved problems from a slate, the dogma of the divine right of kings and rulers; they established a new republic in a new world; they builded another republic on the foundation of an ancient European Monarchy, raised the tri-color, and above the dusty tombs of centuries filled with memories of miserable debauchees who had ruled by right of birth, the light of a new life dawned. The lamp of reason took the place of the dimming candle of political and religious bigotry. What a man earned became his own and he no longer feared that all of it would be taken by some indolent descendant of a ruling robber. Once established, this doctrine of a man's right to his earnings, the freedom and peace of sea commerce, and the recognition of business as necessary to the highest and best civilization, time alone was necessary to establish the business man in the highest place in any nation's quickening life. That was the hour when God said:

I'm tired of Kings,
I'll suffer them no more.
Up to my ear the morning brings
The outrage of the poor.

I'll never have a noble
Nor lineage counted great.
Fishers and choppers and ploughmen
Shall constitute my state.

In Abraham's time, the business man would have been a superfluity. Coming down "the winding way from Long Ago to now"—there were but two classes of people—those who had and those who had not, the ruler and the ruled, the gentleman or the varlet, the owner or the slave, the master or the servant, the lord or his serfs. There was no middle class. When the cupidity of a man was aroused he might become an adventurer, and all business was so hazardous as to be an adventure. The goods sold at the wharves were stolen from some less mighty man, the loot of towns, the spoil of war. The tiger watching from jungle keep for his living meal, was typified a thousand times by buccaneer and pirate, by armed expedition—and massacre has been a means to the end from the days when David burned Ziklag to the sacking of Pekin. The ultimate type of this business adventurer is found in that Thenardier, who creeping among the stark forms of trooper and guardsman at Waterloo, sought jewels and money that he might sell and live.

From the adventurer came the shopkeeper. He was a poor creature at best. He arrived at a time when the gaudy swash-buckler was romancing his way to glory. "Kings were many and barons not a few." The world's necessities had grown; travel had begun to broaden desire. The Saxon utensils no longer sufficed. Plain clothes were no longer to be worn. Foods were needed beyond the simple fare provided by the great estates. Cities were growing rapidly. The feudal era was passing. Once the domain was all-sufficient. There were no specialties. Like our pioneers each man was artisan and artificer, weaver and cobbler; each household provided its own butcher, baker and candlestick maker. Human life here began to specialize in its activities. But the early shop-keepers had a rocky road to travel. They gave Hazlitt

his ideas of the business man set forth in the characterization already mentioned. War was the trade of gentlemen, state-craft the business of nobility. In this moving panorama of the world's events he had no part or parcel except to pay his taxes—and still more taxes.

But his hour was at hand. I have already mentioned that he smote feudalism in England. The dawning of the Reformation was coincident with the art of printing. With books at his hand knowledge was no longer locked in stone cells. Trade increasing, made banks and bankers a necessity. And here the warring kings sat up and rubbed their eyes. War was more and more costly. Soldiers and sailors demanded pay. They cared no more to serve only "for God and the King." So the King went to the banker and borrowed money, if the banker saw fit. If he did not there was no war. What was true then is doubly true to-day. The great peacemaker of the world is the business man. Whenever he awakes fully to the fact there will be general disarmament of those standing armies which menace liberty. It is a matter of common knowledge that Russia would have been involved in war long before she began on Japan, if the Czar could have replenished his war-chest. Suddenly then the King doffed his crown to the shopkeeper, and the shopkeeper putting the King's I. O. U.'s in his chest went out and puffed his pipe in the faces of the blood aristocracy with impunity. Our aristocracy is no longer of the drone and the dawdler. Here in our own country so sure is the fate of the idler that we all know how true is the proverb "only three generations from shirt sleeves to short sleeves." Our criminals are quite as often from the very rich as the very poor. One has an excuse, the other none. Even in my own time the graduate of college or university felt keenly the social difference between the learned professionals—doctor, lawyer and minister and the man of business. So therefore he aimed to be one of the other three, and finally either starved, barely existed, or in some cases when possessed of great ability and a power-

ful constitution succeeded. And whenever he succeeded it may be accepted as a surety that he has within himself the elements of a good business man. Why is not the man who sells ribbons either from behind a counter or to the retailer on the road, providing he has ambition to do it well, and be the best salesman, equally deserving of commendation as the lawyer who continues in petty cases or hangs in the ragged edge of disbarment that he may get the dollars? It is true that for decades our educational institutions trained men from business and not to it. Students were given false ideas of life from the start. The higher glories of the future were to come from further communion with the dead ages, or to enter into a career where there was no savor of buying or selling, where one would be far removed from social contact with the happy soapmaker or the town printer. Now in this blessed year we find the changed attitude. The young man with all the curriculum stowed away in his brain, plunges into business. If it is soap his course in chemistry helps him to make a better soap, logic aids him in selling it; mathematics shows him the "X" quantity in determining profits. There is no such thing as being too learned for business. True genius was always a good business man. Shakespeare crowned with laurel wreaths from the hands of millions of people, was the best business man of his time in the conduct of his theatres, and made money. There is no room in the world, except in a jail for vagrants, for the unkempt genius who wants to live on the bounty of others. Law is business. The best lawyers are the best business men. The old type has passed away except for here and there a curio, around whose head we have placed a sacred halo, because some day he wept the sodden tears and saved an unhung villain from the gallows. His place is not even on the theatrical stage, for there he would have to remain sober and labor indefatigably. I rejoice to see in this country that others than lawyers aspire to official life and that we send to law-making bodies men skilled in business. We need more of them, for our statecraft here as well as in Europe is

the statesmanship of business, the kind that will develop the commercial life, and make for that peace of earth which means higher capacity for living. The simple life is well enough in its way but the Business Men of to-day have set a higher plane for a full life. The most perfect example of the simple life is that of the Australian Bushman, the lowest of humanity, who exists on bugs and snakes and finds even the effort to secure these daily evidences of his perfect simplicity, gall and wormwood to his unambitious soul. Business long ago adopted the famous crest, a pickaxe, on which was inscribed by the Northmen "Either I will find a way or make one." It has made the way. The cry of materialism is weak and puerile, the gasping cry of a dying past. The world's new attitude toward the business man is proved in its change from the old, by its establishment of the higher class of courses and lectures in its great Universities on business science, by its obeisance to the request of great commercial bodies or organizations of business men in making its laws, by the fact that society puts up no bar to the admission of business into the very inner circles, that the highest and best type of citizen is the business man, that business honesty is no longer a by-word, but means that no man can succeed who is not honest. He who lies and steals may fly for a time, but his fall will be farther and his end the more complete.

If you have tried, and have not won,

Never stop for crying:

All that's great and good is done

Just by patient trying.

—*Lord Francis Bacon.*

Self-Help Through Self-Study

Man is the most dependent of created beings, despite the fact that greater power is vested in him than in any other creature. His possibilities are unlimited. Perfection is his goal. All the requisites of perfectibility are within his reach. Indeed they are resident in himself.

The world is fairly honeycombed with literature urging him toward self-development and the accomplishment of his ideals—urging him to exercise the power that is his, whereby he may have “dominion over all the earth.” Yet he stands mute and motionless before great undertakings,—fearful of imagined hindrances and conditions.

Why this timidity and self-limitation? Is it not due to ignorance? Is it not reasonable to suppose that if man could and would only believe in himself,—could and would only believe that he does possess great power, that he would instantly use it and rise up out of adverse and untoward conditions?

There is something pathetic in this blindness to one's own strength. For when we look at things from the plane of absolute truth we must know that deep in the heart of every human being is a profound belief in his possibilities. It must be so. Every one must feel a power that he has not yet expressed. We all nourish the hope that better things are in store for us. This secret belief (secret because unexpressed) is the incentive that prompts effort. Man is willing to work and wait in the hope that in the end he will win out. And he does win out in just the ratio that he allows himself to believe in himself,—in just the ratio that he uses his inherent power,—in just the ratio that he relies upon himself and the Omnipotent for aid.

There is no excuse that will justify self-ignorance nor self-limitation. Intelligence and intellectuality open the door of knowledge. Whosoever will may enter into the full realization of his own strength and capacity.

Man has been told the truth about himself repeatedly. He has been assured time and again that he could do great things if he would. He has been given rules and laws, the mastery and application of which would insure the accomplishment of this purpose. But usually when left to himself to carry out those rules and laws in his daily life,—when he is called upon to measure up to the best of which he is capable, he falters and draws back.

The promises are glittering and often boastful. He makes a brave start, but alas! for the frailty of human efforts. He quickly finds that in this as in everything else, "there is no excellence without great labor," and that self-denial and self-sacrifice are the price of success.

Truly the admonition, "Man know thyself," is the greatest one ever uttered. The knowledge can be gained only through self-revelation. That is the first step. The next is self-regeneration, which leads by natural sequence to our topic,—Self-Help. It has been wisely said by educators,—"Man needs not to be taught but to be reminded." This rule is exemplified more forcefully in the search for self-knowledge than anywhere else. All that is necessary to insure progress in self-help is to remind man of his ability to help himself,—to awaken him to the truth about himself.

Through self-revelation he is made conscious of his dual nature. He is made conscious of two selves,—one striving upward, the other dragging downward. He finds that that which he has believed to be the self,—that which he has allowed to dominate and control his life with barriers and fears, is lesser to the real self. In his work of regeneration he must put down and overcome the unreal by recognizing and exercising the real. He must deny and sacrifice self in order to know self,—the real self.

The work of self-denial and self-sacrifice is exacting. The promised pinnacle is a lofty one, and most desirable indeed, but the ascent leading to it is steep and rugged. Every step requires an effort, and every step is a test of worthiness.

Human character is only as strong as its weakest part. Sins of the disposition must be overcome. The soil of the heart must be purified and fertilized. False props must be discarded. Each must stand or fall by his own merit. Each must work out his own salvation. Each will succeed or fail according to the reserve force he has at his command. The responsibility for success or failure rests with the man himself.

Every youth should hold in his mind the thought that success is as much his right as the acorn has the right to become an oak, or the rosebud to become a rose. He was born to succeed. He has but to put himself in right relations with his forces and pay the price of effort.

Awake! O man! Awake the slumbering forces within and rise to your opportunities! Arouse your will, energy and enthusiasm and press on to the achievement of your purposes. There is no power outside of you that is greater than the power within you. Buckle on your armor and fight the good fight with yourself. Put every doubt and fear under your feet. Get on the positive side of life and realize your aspirations.

If difficulties arise depend only on yourself. If you confer with others let it be only as a means of getting that help that will enable you to help yourself. Enter into the silence and seek for a deeper revelation of your success possibilities,—for strength and guidance from the powers within. Remember that the trend of the life of each individual is due to the dominant suggestions that find lodgment in his soul. Remember also that the law of success demands that you confidently expect that which you desire or aspire to will surely come.

—*N. V. Simmons.*

Pogue's Thoughts: On Time

On time is a winner—"off" time is a loser—always.

There are 24 hours—1,440 minutes—86,400 seconds, in a day. All that is yours when the day begins; when the day ends it may belong to another.

If "time is money"—and seconds are dollars—how rich is every man each day of his life?

Time used—actually used—is never lost.

The character of a man is clearly indicated by his use of time.

He who is scrupulous with time is apt to be scrupulous in his dealings with his fellows.

Louis XIV once said, "Promptness is the courtesy of kings." It is in this respect therefore possible for every man to wear a crown.

The man who is slack in keeping engagements is usually—almost uniformly—slack in paying his honest debts.

A proper estimate of time indicates a proper estimate of self—for time is but self expressed in opportunity.

Without time self is not, and until self was, there was no time.

There is no future—there is no past—all time is now.

He who lives in the past is but a memory; he who lives in the future is but an anticipation—neither is practical, for each produces but half a man.

Time has often been valued in money, though time is priceless in the sense that no man can tell what the value of a single second may be.

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—James Wood Pogue.

Patience is the art of hoping.

—Vaubenargues.

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 But if snags appear we simply let them slide,
 And keep pegging at our duty right along.

"If at every slip you stop to count the cost—
 If you let each small mishap disturb the mind,
 It is certain that much headway will be lost
 And the work you have in hand will fall behind;
 Not an instant have we here for tales of woe—
 And in truth we'd rather hear you lilt a song,
 But for jolts and jars the only cure I know
 Is keep pegging at your duty right along.

"Then, again, you know our science clearly proves
 That a cheery heart keeps longest in the race,
 While by worrying we simply dig the grooves
 Which as wrinkles all too soon beset the face;
 But I see you catch the point, so that's enough—
 As for 'temper' in the business world—it's wrong—
 And the wisest way if things are going rough
 Is keep pegging at your duty right along."

—P. J. Mahon.

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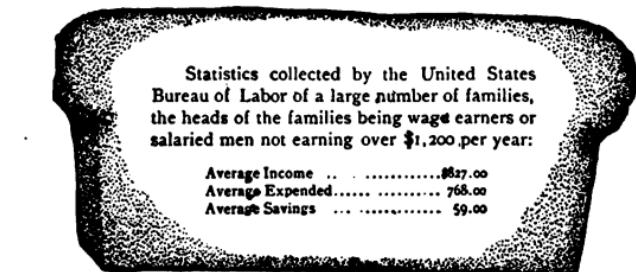
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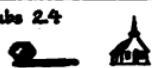
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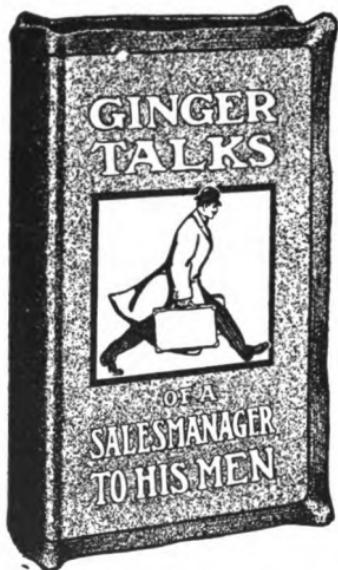


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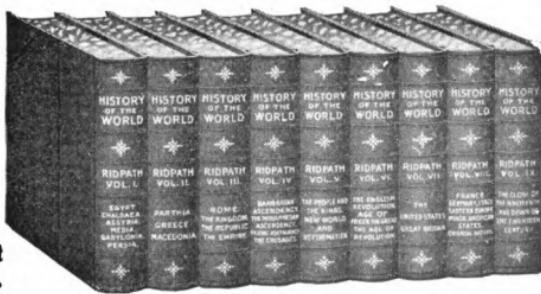
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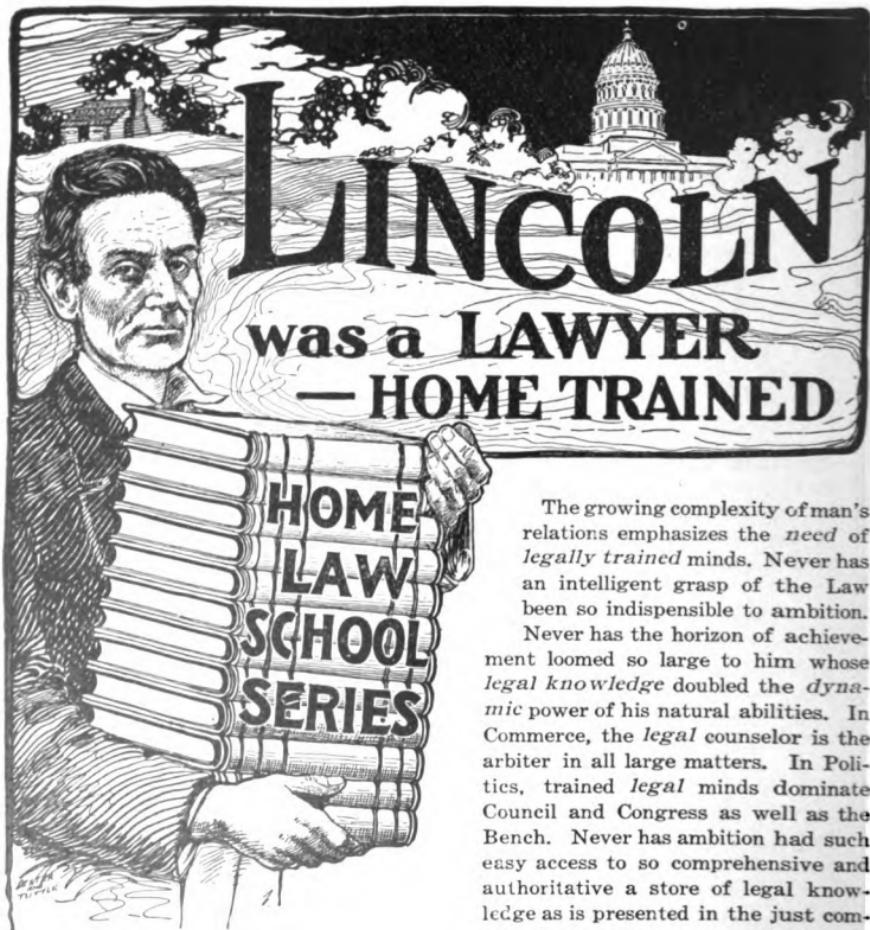
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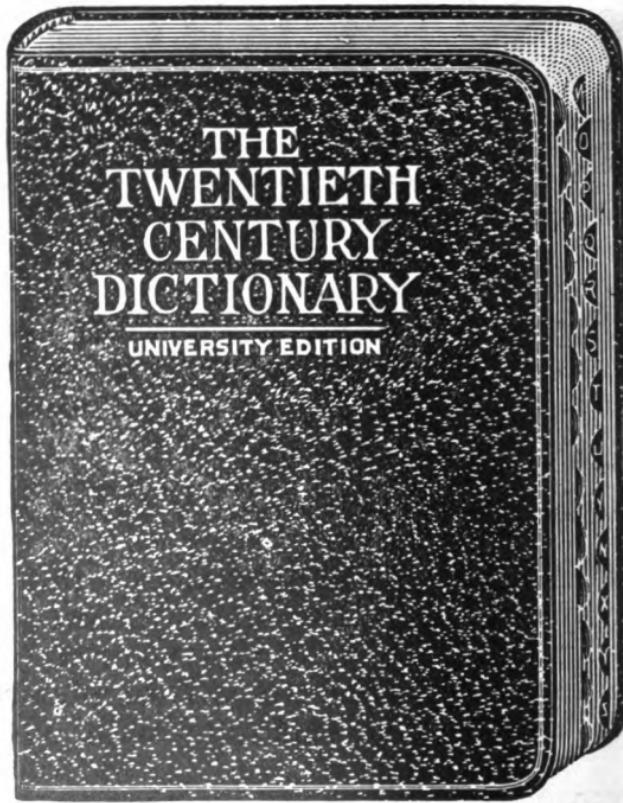
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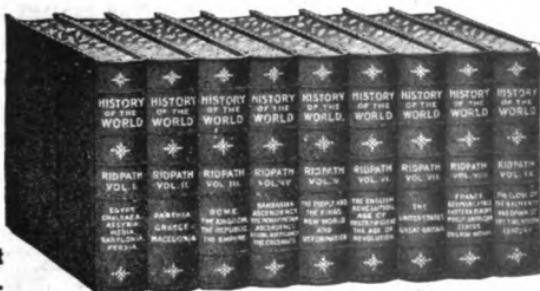
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Published Monthly by
THE SCIENCE PRESS
"The Republic"
CHICAGO

Vol. 2.

OCTOBER, 1906

No. 10.

EDITOR Arthur Frederick Sheldon | ASSOCIATE EDITOR Frank Marimon

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The Front Porch

Where We Talk Things Over

"What are we here for?" This is an ancient and familiar question and no doubt you have often heard it. But I am not putting the query to my host of friendly readers, assembled by the wand of fancy here in the front porch auditorium. We know well enough just what we are here for—you as kind listeners and I as your spokesman. We are here distinctly because we are *lovers of wisdom*, which is the plain and exact sense of the term philosophers. We are here to gather lessons from the past as well as the present, to help us in solving the problems of the business life. Not only is ours a laudable but interesting aim, to work as a band of brothers

"In search of deep philosophy,
Wit, eloquence and poesy"

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and turn them all to account in our stores, offices and factories. And it proves us to be zealous disciples of the modern creed, that science and first principles underlie business as they do all worthy human activities.

What are we here for? There is a story that the saying had its origin or currency among a clique of political satraps. They were officeholders all and all of the iniquitous tribe of "grafters." Their thoughts were not of how they could best serve the public, but how much they could make out of their term by plunder. Graft was their constant theme of discussion and when one of the number, smitten by his own conscience, balked at some special act of villainy, the sole rebuke from his chief was to fling this question at him with a sarcastic growl:

"What are we here for, eh?"

But whatever may be its genesis it is a question that every business man may fittingly ask himself from time to time. Put it in any form you please. "What are my ideals? Why am I in this trade, this venture or this industry? In a word, what are we here for?"

There is a vast significance in the answer you can make to your own heart. No results of value can be had out of life unless we know clearly what we are aiming at. To work without an object is like striving in a race where there is no winning-post. Unless we know the drift and purpose of our efforts they are sure to be a burden to us rather than a pleasure and unless the goal be a good one, a wise one, one that is in harmony with the almighty allrightness, our labors must invoke a curse rather than a blessing.

Woe betide the business man, for instance, who has no higher motive in his toils than to grab at money. It is good to gain and have some money—no doubt of that—but he that thinks it the "whole thing" is very apt to forget the worth of high manhood. If wealth of mere dollars be the sole purpose of his activity it were almost better for him had he

never been born. He is a blunderer—a discord—or he may be a positive blot on humanity.

* * * *

This truth has been brought home to us with ringing emphasis in Chicago during the past month. Our daily feast of news has been saturated with details of a local bank failure. It was a case of negative manhood leading up to unscientific business and thence by degrees to audacious crime. In many years of business life nothing more revolting has come to my notice. The facts are now spread broadcast throughout the land—the name of the bank's president is stamped with enduring infamy—others who shared his guilt may feel the scourge of law—but it were well if the teachings of the event are noted by business men so as to illustrate forevermore certain principles that should rule and guide us all.

As I view the whole case it has sprung out of brute ignorance dashed with an ungodly lust for money. A man who has flourished as a grocer became in time a local banker. He had somehow gained the confidence of a large foreign element in that quarter of our city. They were mostly poor working people and not very enlightened in business affairs. He was a bustling self-made man and they looked on him as a tower of opulence and reliability. His success they deemed an adequate test of his virtue. In this he saw his chance to make money out of them and in their blind confidence they showered their savings into his lap. But the mere handling of these shekels seems to have infected the banker with money-mania. His heart being unsound his head was easily turned. He invested the bank funds for large but doubtful gains. He started new enterprises with them. He speculated with them in a wild and thoughtless manner. Finally when he met some losses he began to steal from his trust. Having no positive character he was the sport of every temptation and fell into many vices.

One fall led to another. He was soaked in falsehood and deception. His stealings led to forgery. Embezzlement

paved the way to wholesale looting. His crimes were so many and varied as to be simply bewildering. The officers and clerks of the bank were tainted either by his example or his utter lack of business methods. His forgery was on a scale so vast that a special adept in penmanship was hired for the work. The guilty chief of the bank was to all appearances a millionaire, when in fact he was robbing and squandering the hard-won savings of his dupes. And yet there is such a magnetism in the mere externals of wealth that trust-money kept pouring in on him up to the day when he became a branded fugitive.

* * * * *

Now, let us take a brief glance at the harvest. This Milwaukee Avenue bank, robbed and wrecked by its president, Paul O. Stensland, had as many as 22,000 depositors. Most of them being working people it is certain that in many cases their savings stood for their only wealth. The ruin of homes and fortunes which this must imply is terrible to think of. The sum total of loss, privation and misery to be suffered by this host can only be imagined. As many as three suicides and one death from heart failure, besides several cases of insanity, are already on record as fruits of Stensland's crime. May we not say that in a moral sense he is the murderer of those wretched victims along with all his other crimes?

But how about the harvest to himself? Though well advanced in years he is a hounded fugitive from justice with a price on his head. He is alike nameless and homeless within the bounds of civilized nations. What remorse or humiliation such a man may suffer it is hard to tell. Only by imagination can we judge his real harvest, while some may even suppose that he at least had a good time when revelling in the bank plunder. I am much inclined to doubt that even that could be the case. Let me give you a glimpse of a report in one of the newspapers.

Banker Stensland, among many other investments, bought himself a stately residence in the outskirts of this city. A

man who was sent out to look at it made some observations that strike me as very significant. I cannot repeat his very graphic description but will try to give you the leading points of it.

The house is large and imposing, but has few outward signs to show the presence of wealth. It seemed to the reporter just as the abode of any well-to-do business man. Only this and nothing more. From the moment one passed the door, however, they were treated to surprises on every hand. Nothing could exceed the splendor and lavishness of all that met the eye. Even the hallway might have served for the vestibule of a princely mansion—so rich were the crimson hangings—so dainty the rosewood carvings—so elegant and artistic the few pieces of furniture that came in view. Passing into the rooms the same tokens of luxury were all around. Charming rugs and draperies, sumptuous couches and the choicest types of cabinet-ware and carvings, mirrors and chandeliers adorned the place. The so-called library had richly furnished bookcases, but there was no evidence that their volumes had found any readers. The money's worth was there in gaudy bound volumes and rare editions. But their only use seemed to be to occupy the shelves. Works of art there were practically none and the few common-place pictures were more conspicuous for their costly frames than for any artistic merit. The other rooms on the same floor were filled with like splendor. The chief distinction among them was that a different color scheme in carpets, upholstery and hangings was shown in each. It was the same upstairs in the luxurious sleeping rooms. All were shaded and graded down from the crimson velvet of the reception room with its golden tassels and filigree to the lighter effects in pink or roseleaf satins that marked the furnishings of what some people call their living rooms. Flashing mirrors, soft Turkish ottomans, nobly designed chairs, couches, beds, clocks and vases, all stood primly in their allotted places, representing thousands and thousands of dollars, but without the least

sign that they had ever been a comfort or a convenience to anybody. The rooms that were set off for the banker and his son were marked with the same gorgeous formality. They might have been the chambers of princes or they might have been mere show-rooms in a big furniture concern. Throughout the entire dwelling there was not a stray book, not a forgotten glove or handkerchief, not a single article or token that ladies or children or refined human beings had ever set foot in the place. It was a royally rich residence—a kind of palace, if you will, but by no stretch of fancy could it be regarded as a *home*. It was a cold and brutal display of expensiveness, of the purchasing power of money—and that's all. Paul Stensland with all his plunder was a homeless man long before the cry for justice had put detectives on his track. He was as homeless with all his ill-gotten money as he probably is now among strangers looking for a place to hide his head. He had "sat in the game" for money alone, but seemingly never learned that the best things of life cannot be bought with it.

* * * * *

It seems to me there is another lesson in this rascally bank failure. The Milwaukee Avenue bank had 22,000 depositors. The total of their deposits was upwards of \$2,000,000. They were mostly foreigners and all either poorly paid workers or dealers or peddlers in a small way. They are of a class that ultra-patriotism is apt to look down upon. Likewise, be it noted, they were nearly all housed in that one section of our city. It is a thickly peopled tenement and factory region combined—a swarming hive of honest poverty and ill-paid toil.

Now, see here. The bare existence of those savings accounts speaks to us with trumpet eloquence. In almost every case they stand for patience and industry, for thrift and frugality of living, for personal self-denial and freedom from vicious habits. A savings account with such people is a pledge of good character and worthy aims. Many of them

no doubt were the tokens of noble sentiment and exalted ideals. Think of the toiling and scrimping for petty gains and then think of the cottage to be bought—the set of furniture to be laid in—the children to be educated—the daughters to be portioned at marriage—the sons to be uplifted to professions—or even the mere vision of a restful old age after a life of drudging toil. Oh, how many plans and hopes, how many bright dreams and cherished longings have been built on those little nest-eggs in the bank! More or less robbed and ruined as these poor people now are we can see that here was an army marching in the right direction. They are perhaps shorn of their ideals for a time, but I fervently hope they may recover most if not all of their money. I hope they will be comforted and strengthened in their sore trial.

In the face of Stensland's villainy it is consoling to reflect that so very large a percentage of upright people may be found in the teeming centers of our city. The workman or workwoman with a savings account is not only "making good" but is giving a hostage to the public for loyal citizenship. I consider them worthy citizens every one and we may almost be thankful that the wickedness of the banker has shown us how much good is left in this sordid world. If I gather rightly the lesson of these small savings accounts it is that their simple owners were clear on the vital problem of "what are we here for?" They were richer in their humble but honest purpose than ever was Banker Stensland in his blind avarice.

* * * * *

I have been led to these reflections because I have heretofore given much study, and said and written many things, on the subject of money-mania. Permit me to close this article with the views of a gifted essayist, scholar and divine, who describes better than I can the precise attitude I hold. He writes:

"For my part, whenever I come into contact with a person

who values himself for his money, I am apt to think it is the only valuable thing he has. If I meet with anyone taking airs upon himself, expecting respect, exacting deference, merely on account of his riches, I instantly become stolidly insensible, coldly dead to his merits. I know at once that his soul is a vulgar soul; that he lacks the inward essence the spontaneous impulses of a genuine gentleman. The purse-proud man getteth no homage from me.

"On the other hand, when I fall in with a rich man whose tone and manner show that he esteems men according to their proper intrinsic worth, independently of money, that he holds a well-bred, refined and cultivated man, though never so poor, to be as much of a gentleman as he himself can be, and equally entitled to respect, I have not the slightest quarrel with him for his riches. On the contrary, I like him all the better for being rich—not merely the being rich in itself considered, but because it shows something undeniably high and fine in his nature, that he is above the temptation to esteem himself on account of his riches, which is so strong and prevailing in the case of lower and coarser souls. And if he knows how to use his money with good sense and good taste in the things he surrounds himself with, I am the more pleased with him. I do not at all envy him the comforts and conveniences he is able to have. If, in addition, he is kind and charitable, generous, liberal and public-spirited in the use of his money—rejoicing in his riches more as a means and a power to do good than as a means of personal indulgence, I greatly admire and honor him; because the possession of riches is a terrible temptation to selfishness and hard-heartedness, and he has not fallen under its power."

NOTE.—Since the above reflections were put in type the news has been received by cable that the fugitive banker, P. O. Stensland, was arrested at Tangier, in the Sultanate of Morocco, and would promptly be returned to answer to justice in Chicago. So mote it be.

What Have You Done ?

You are going to do great things, you say—

But what have you done?

You are going to win in a splendid way,

As others have won:

You have plans that when they are put in force

Will make you sublime;

You have mapped out a glorious upward course—

But why don't you climb ?

You're not quite ready to start, you say:

If you hope to win

The time to be starting is now—today—

Don't dally; begin!

No man has ever been ready as yet.

Nor ever will be;

You may fall ere you reach where your hopes are set—

But try it and see.

You are going to do great things; you say

You have splendid plans;

Your dreams are of heights that are far away:

They're a hopeful man's—

But the world, when it judges the case for you,

At the end my son,

Will think not of what you were going to do,

But of what you've done.

—S. E. Kiser (*Record-Herald*)

The True Business Philosophy

Are you a business philosopher? If not, fall in line. A philosopher, when you dig it out, they tell us, means a lover of wisdom. Is a Business Philosopher a lover of wisdom in business, or a lover of business wisdom?

I don't know how you look at it, but I shake hands always with the one who is a lover of business wisdom. Do you see the difference between a wise man in business and a wise business man? The man who sits around and tells others how, quoting the ways and means by which big men have caught big fish, and how he could do it if—and he intends to when—and he would have done it but—then you tiptoe respectfully out of the room—but you go to the other man for advice, that is, you go to the wise business man when you actually intend to "loop the loop." He is the Business Philosopher. He is not a philosopher who philosophizes while he is in business, but he is a man who makes his business a philosophy.

All the world is running to business nowadays. Of this we are sure. The great forum in which the wits of one are pitted against the wits of the other, while the homes of the country are at stake, is the forum of the market place. Hence wisdom truly has need of lodgment there where men are spending their days and too often their nights in a whirl of making and selling what clothes and feeds and even educates mankind.

Is it possible that the making and selling of these things can be converted into a philosophy? If we mean by this, can business make a man love to be wise and meet the world in a spirit of loving wisdom, then we say it is possible.

It does not matter what events and what circumstances meet a man, but it matters what they find in him when they meet him. The same wind that bows the beech leaves the oak unyielding.

The marks of wisdom are calmness, simplicity, breadth

of view and a deep insight into men and things.

By calmness we do not mean the calmness of apathy, but of reserve strength. By simplicity we do not mean the simplicity of ignorance, but of far-sighted knowledge. And by breadth of view we do not mean the tolerance of imperfection, but that which springs from the desire to get at true things.

Business takes us into a sordid realm, but whether the sordidness of the realm makes us sordid depends upon our philosophy.

We are in business to make money. We must support ourselves and our families. We have natural longings and aspirations. We need money for their fulfillment. Can we get it and still have wisdom? Some do, thank heaven! And they make us feel good when we come within their radiance. They retain in the midst of the scramble a freshness of spirit and a kindly sympathy that comes from the belief that business was made for man and not man for business.

Are you in a big hurry to-day, strenuous reader? Does this hurry spring from the deeps of energy, or are you simply caught up in the whirlpool that keeps tossing you by the stopping-off place?

Let go. Relax unnecessary mind muscles and body muscles. Concentrate more strongly upon the essentials. When anything is to be done, picture it as done so that you know what you are aiming at, then find a short-cut way to reach it. This way may never have been made before. When you go through the thickets, go quietly, thoughtfully, and with a singleness of purpose. Don't cast dirt in everybody's eyes, and throw twigs and brushwood at them, and stir up a mess generally, because this uses you up and them up, and by the time you get there what you prize may be gone.

The wise man digs his way, but every shovelful counts. What he casts aside he utilizes as a profitable by product.

Wisdom is always scientific. It thinks deeply rather than much about a thing because the depth of the river creates

the powerful current and not the sweep of the channel that it cuts.

Thinking leads to action with the wise, but not the kind that is like the dog running after its own tail. I heard of a dog once who actually succeeded in reaching its tail and when he did he bit off a piece of it. Upon inventory he doubtless found, like some merchants, loss instead of gain. He was minus a part of himself.

Unless you make a philosophy of your business, that is, unless you grow wise in it and with it, you will be constantly losing yourself in your effort to gain. And loss of one's self is never compensated for no matter how high the gain.

The Business Philosopher continuously adds to himself. Please note this, it is *to himself* that he adds. But when he adds to himself he makes money. Mr. Sheldon says: "Make the man right and his work will take care of itself."

Do you really think you are a better business man to-day, when you have lost in integrity even though you made a big deal an hour ago by covering up a defect in your product?

It is possible and has been possible for men to take advantage of conditions in the market, reaping money harvests and losing their own souls. But it is not a safe rule of action even in money making. The defect that you covered up will not only brand itself in counterpart upon your own business personality but it must eventually force you to the wall. Confidence grows upon what it feeds. If you adulterate its foods you must expect it to grow weak.

If you would be wise you must make your business develop you just as you develop your business. It must make you grow in dignity that comes from the right shouldering of burdens. It must make you grow in calmness that comes from the willing acceptance of responsibility in hopefulness through faith in yourself and your work.

The strength of these and kindred qualities will be shown fully in their reaction upon those whose work you direct. You will deal with them "as one who speaks with authority."

Wisdom is not the sum of the positive qualities, but is the subtle essence that both emanates from them and is their directing power. Knowledge is something that you can lay your mental hands upon. Wisdom is something that refuses to be defined. It encourages reason, but it goes beyond and feels the influence of the vast unknown forces within the soul.

The vague impelling feelings of aspiration, and love, and purity, and unnamed forces that stir the soul to action are fed by wisdom and in turn feed her.

The condition under which the forces of wisdom are set free is that you live within, using the forces of business that tend to absorb you as a means for developing your own strength.

Always remember there are two ways to work and to direct your work. Granted that by both your work will be done, but by one *you* are uplifted, by the other *you* are dwarfed; for at no time are you *status quo*. And after a while your work itself will be dwarfed, for so it has dwarfed you.

The wise business man stays young, because the pettiness of the day's routine slips away from him as it recedes, and only the best of the day's experience remains with him. Between times he loves the beautiful more because he has not allowed his work to rub off the bloom from his finer feelings. He uses it as a developer. He keeps active those brain cells that will finally help him to enjoy the best in life when he turns his business over to younger hands. As someone has said, the business man who thinks he can do nothing but grind for forty years, and then go to Europe to enjoy art and cathedrals, will find that those brain cells have gone out of business long before he did and they don't propose to work either.

Be wise and hustle, but hustle to be wise also. To be a business philosopher means to make the day's events spell something more than material gain. And so will the greater include the lesser.

—Diana Hirschler.

Three Days

So much to do ; so little done !
Ah ! yesternight I saw the sun
Sink beamless down the vaulted gray—
The ghastly host of Yesterday.

So little done ; so much to do !
Each morning breaks on conflicts new ;
But eager, brave, I'll join the fray,
And fight the battle of Today.

So much to do , so little done !
But when it's o'er—the victory won—
Oh ! then, my soul, this strife and sorrow
Will end in that great, glad Tomorrow.

—*John R. Gilmore.*

Sacrifice—A Law of Success—No. II.

Sir William Vanhorne, K. C. B., member of the Privy Council of Great Britain, and one of the all-round most famous subjects of the British crown, started out in life as a poor "factor" boy, in the service of the Hudson Bay Company, a half century ago. He is now President of one of the greatest railway lines in the world, is a noted philanthropist, and incidentally has and commands millions of wealth. His whole life is a commentary on the text from the old Book: "Seest thou a man diligent in his business, he shall stand before kings." He says: "I can state all that I know of the way to success, in one word, *work*."

Down in the great arena of the toil and moil, and grind of God's greatest boon to man, work, this true "captain of industry" has wrought out and polished the rounded jewel of a noble life. He has worked. He has dignified labor. He stands before kings because he has demonstrated the kingliness in himself.

Now let us study our theme of this paper in the light of some basic principles illustrated in this, as in other great characters of present day history, or for that matter, of all history.

From time immemorial the word "sacrifice" has been associated with the idea of worship, offering, prayer, an altar, expiation, atonement, suffering. Strictly speaking it is not thought of in the line of business terminology. However, as we grasp the idea of the whole man in business, our horizon widens and the conception dawns on us that the subject is bigger than we dreamed. The soul with all its mysteries, powers and sanctities must be taken in as partner. Hence to measure success, requires a line which will circle the full complement of all the powers of being. The two words, sacrifice, success, are not synonymous, but co-relational. They are not interchangeable in meaning but sustain a vital bond, which forever links them together in

practical analyses. The root meaning of the one is, to make sacred; that of the other is, to go under. The secondary and extended meaning of sacrifice is, the paying of a price through personal loss, pain, privation for another's, or one's own good. The larger meaning of success is, "the attainment and preservation of a practical and legitimate ideal." Sacrifice is a law fundamental, basic, universal. Success is a resultant, a "go on" incentive, a "terminal facilities" fact. The interdependence and co-relation of the two ideas is apparent at every point of view.

Yonder in the frozen north is the poor boy of sixty years ago. Under the rigorous discipline of the Hudson Bay Company he takes his training. It is indeed the school of hard knocks. It knows no "soft snaps." There are no amenities. Half-breed traders and Indians constitute the society. The loneliness of the vast stretches of unending wilderness is accentuated by the weird chorus of howling wolves or the roar of winter tempests. In all true sacrifice there is a real or an essential altar. On this the offering must be laid. The altar was always present in this "factor" boy's grim experience. Every day an offering was laid thereon. A foul brood of negatives either never found root or were held at bay through the heroic influence of toil, privation, fortitude, self-reliance, industry and loyalty. He won by sacrifice, but—that was obedience to law, and that was success.

Strange that the old, old law, "Obey and thou shalt live," should have such persistency in the humdrum of our workaday life. Not less strange that its antithesis, "Disobey and thou shalt die," has equal persistence. The fates allow no place, or space, for luck or chance. The moment one violates law in any realm the sheriff gets busy camping on the trail. Disobedience is another term for what the ancients called "Nemesis of fate." This Nemesis was sure, silent, pursuing, remorseless, inexorable. The violator suffered penalty. The gods were not angry though. Their "mills grind exceeding small." The law breaker always gets tangled up in the

machinery. The fates are against us because we are against ourselves. "To the persevering mortal the Immortals are swift," if that mortal be willing to pay the *price*. But there's the rub. Few are chosen because few are willing to do this. Most eloquently do the few human mountain-peaks of history attest this great fact.

Dr. David Livingstone won the plaudits of the world and enduring fame through the ages because he obeyed the law of sacrifice. Long drawn out, and rough indeed, was the path of toil, study, privation, hardship and suffering which lay between the spindle loom of his native town in Scotland and the far-off shores of the great Victoria Nyanza, fountain of the Nile, in equatorial Africa. The frail little ten-year-old cotton spinner has become the most distinguished missionary, scholar, geographer, traveler, scientist, savant of modern times. He has solved the riddle of the ages by finding the source of Egypt's sacred river. Not content, he pushes on to the accomplishment of the grand ideal, the redemption of Africa. For this he laid himself on a thousand altars, as he toiled alone, up the heights of duty and sacrifice. At length on his knees, in the jungle heart of the Dark Continent he loved, he makes the supreme offering. His mighty spirit is released from the weary, toil-spent temple of clay to join the "choir invisible." Most tenderly strange black hands embalm the body and bear it to the far seaport. The civilized world uncovers as the doors of Westminster Abbey swing outward to receive the remains of this noble son of a noble race.

There is nothing strange about the success of these great characters. Scores of men, great and true, in our own and every land, have won by sheer force of character. The positives have been developed, the negatives eliminated. Nor need we look to the mountain-peak types of men only. In all the humbler walks of life we find the same law operating. At first the pioneer farmer lives in his little dugout or shack. He meets the law of sacrifice at every step. In a few years

a palatial home takes the place of the shack. The steam plow takes the place of the patient ox-team. In all things he has reached success through sacrifice. By dint of hard labor, self-denial, throwing aside ease, paying the cost in time, energy, care, study, economy, thrift, good judgment in meeting conditions and assisting nature, he has the reward most justly his, of due compensation for all his years of investment in every way. The same may be said of every artisan, tradesman, merchant, musician, scholar, toiler, however small or great, humble or exalted; to reach permanent success all must and do pay the price.

Life is a school. Law is one everywhere. Correlation in harmony is the master key. The great tides of human life sweep on, "Toiling up new Calvaries ever, with the cross that goes not back." Yes, whether we know it or not, and it takes so long to learn, success comes by the Via Dolorosa, by way of our Gethsemanes and Calvaries, as taught by the Great Teacher, though only in the accommodated human sense.

It is fitting to close with a word from Carlyle. He revered the "gospel of work," recognizing with a keen master instinct the great underlying laws: "My brother, the great man has to give his life away. Give it, I advise thee;—thou dost not expect to *sell* thy life in an adequate manner? What price, for example, would content thee? The just price of thy life to thee,—why, God's entire creation to thyself, the whole universe of space, the whole eternity of time and what they hold; that is the price which would content thee; that, and if thou wilt be candid, nothing short of that. It is thy all, and for it thou wouldest have all.—Thou wilt never sell thy life, or any part of thy life, in a satisfactory manner. Give it, like a royal heart. Let the price be nothing; thou hast then in a certain sense got All."

—A. H. Gamble.

Moss and Polish

Written for The BUSINESS PHILOSOPHER
By L. C. Ball

If you'll give me your attention,
There's a proverb I will mention,
That a stone which keeps a-rolling never gathers any moss.
Now, although you may admit it,
As a guide you'd better quit it,
Or it surely will betray you into detriment and loss.

"Moss," in fact, is over-vaunted,
For it's really not much wanted
By the man who seeks an opening that his purpose may succeed
"Moss" to him means mere stagnation—
Or "suspended animation"—
And he knows that "dead ones" never in performance take the lead.

Having thus the maxim broken,
Let us learn what is the token
Of a life that's always hustle, rustle, getting "on the move;"
"POLISH!" Isn't that a better
Hall-mark of a business getter
Than the "moss" of all creation in a thousand years would prove?

Making effort match ambition,
Overcoming opposition,
"Genius of hard work" possessing, forcing issues with the Fates—
All are winners in the striving:
Thus the man who keeps "arriving"
Gets a high degree of "polish" but no "moss" accumulates.

It's by testing, trying, *doing*,
By great patience in pursuing,
And by effort "good and plenty" that our victories are won;
And it's "movers" win the prizes
Big and small—assorted sizes—
Each and every man according as his race is ably run.



Peter Cooper

Ideals of Growth and Success

No. IV. PETER COOPER—A Versatile Man

Wise men are fond of telling us that the past is dead—the past is in oblivion—the past can never more be ours. They speak of it as a thing reft from us beyond recall. But this is a view of the case from which we must at once and totally dissent. We prefer to feel that the past is still with us and is always ours, deathless and immutable. The past that we have known—you and I and the rest of us—is really a part of ourselves. It is the substance or nutriment on which we have grown and we can no more lose or part with it than we can forfeit our soul's identity. Thus is the past our own chattel, our own private and personal domain, and we are always free to wander through it on the wings of thought.

Nor is there cause for sadness in making such journeys into the bygone years. Tread softly, if you will, for it is indeed sacred ground. But there is nothing to be met here that should now fret or harm us. The past may seem to chide our hasty judgments or our vain exploits—but bless its dear old soul, we have paid for all our blunders! Our judgment has grown since in the cutting blasts of experience; at that time we judged our best by the little light we had.

The spirit of opportunity, too, may taunt us with a show of jewels which we might have won and worn. But we need not worry at that. We found many other brave jewels that suited our taste and satisfied our longings. It is thus we all learn the lessons of life, and in this sense the past is a rich and exhaustless mine. It holds in tender trust for us all our bygone hopes and ideals and the choice of them we still may see

“Among the beautiful pictures
That hang on memory’s wall.”

Nor have we room to dread, even for a moment, that our ideals of the past are ever entirely lost. They, too, are a part of us, because they have helped to build us. We may not

have the same old love for them, but we should always be willing to greet them in a kindly mood, just as friends and comrades of life's early morning. That is just what they are. Some of them are still nearer than we think or dream. They have become bone of our bone and flesh of our flesh. Their impress was made long ago on the green sapling and now it is indelible in the full-grown tree.

* * * * *

Begging the indulgence of our readers we may here turn the limelight on a specimen of this class of ideals. It first stole into our heart as a creation of the graphic pen of William Harrison Ainsworth. This author is not much known to readers of the present time, but in those days he was a fount of delight to many young dreamers. His romances have a strong flavor of what we now term "sensation," while some of them are vivid and instructive to a marked degree. Among the latter was a historical romance of 16th century life under the title of "Crichton." It was a sparkling tale of love, chivalry and adventure, but the charm which it wove around us was mainly due to the personality of its student hero, "The Admirable Crichton." His modest, yet gallant bearing, his varied and brilliant mental gifts and the luster of his triumphs among scholars and courtiers, all made up a portrait of singular fascination. To the ardent soul of boyhood he was scarcely less than a demigod. To be like him even in a small way was to stand amid the peaks of human glory.

Later on when we dipped into history we found that our worshipped hero had been a real and living character. Almost any cyclopedia will tell you his story. James Crichton was the son of a Lord Provost of Scotland and was born in that country in 1560. From his childhood he showed a prodigious aptitude for learning. He took the degree of Bachelor of Arts when he was only twelve and of Master of Arts when he was fourteen. At the age of seventeen he was in Paris and issued a challenge for public discussion to all the

noted scholars and scientists of the time. By this he bound himself to answer any question in theology, jurisprudence medicine, logic, mathematics or *any other science* in any one of the following twelve languages: Latin, Greek, Hebrew, Arabic, Syrian, Slavonic, French, English, Italian, Spanish, Dutch, or Flemish. Further, he announced his readiness to give the answers *in verse or prose* as might be demanded. To the amazement of the learned world he carried out and made good on this stupendous challenge and it was then that the title of "Admirable" was given him by his compeers.

The brilliant young Scotsman won similar triumphs at Rome, Venice and Padua. But his varied and marvelous learning was not his only gift. He was likewise an accomplished dancer, fencer, rider, musician, painter and actor. To crown the bewildering ideal he was a youth of handsome person, winning in his manners and a faultless gentleman in the social order. Crichton became soon afterward a tutor to a son of the Duke of Mantua and it was in that city he met his death about 1583. He is said to have been slain by his pupil in a carnival brawl, but some of the Scottish writers dispute this statement and claim that he lived for some years after that date.

Leaving out all the frills of romance and biography it will be seen that this James Crichton was a captivating ideal. There is such a sense of power—of loftiness—of empire and command, in this mastery of wide fields of knowledge and of action. At the present day we would call such a person an all-round man—a many-sided man—and in that point of view we would take off our hats to him. Such is the regard for science that dwells deep down in the human heart. On the other hand, there are those who would scoff at our ideal by terming him a "jack-of-all-trades"—which is one way of saying that a man can do nothing well or thoroughly. You know the old adage: "The jack-of-all-trades is master of none."

Here we have two horns of a dilemma. We are puzzled as to whether it is wise—in the race for success—to aim at

many attainments or to confine ourselves strictly to one chosen specialty. The present is often called an age of specialism. The would-be man among men is expected to tie himself rigidly to a single calling or branch of effort. The sages are constantly preaching about the virtue of persistence, or constancy, or stick-to-it-iveness. We have resurrected and put on horseback the maxim of the ancients that "a cobbler should stick to his last." Some folks keep on persisting that this is the old original and only secret of success.

Well, we have not a word to say against this modern drift into specialism. The man who gives mind and hands to one thing only is sure to be able to do that one thing well. Thence comes the ability that works for success. In this age of keen research the sciences have so branched out that it is vain for one man to try to "know it all." In the same way our mammoth industries call for a partition of their work. We are rushing things in the business world just because we make every cobbler stick to his last.

* * * * *

But there is another side to our progress besides mastery of detail. We have here what an Irishman would term a "great little country." We are still young in years. We are still growing and spreading like a ban-yan tree. We have the finest national domain on the face of the earth and as yet are only nibbling at its productive wealth. Hence we have always an opening for the many-sided man—the adaptable man—the man who is well endowed in brain and brawn and is ready to jump into the breach of strange conditions or new environment. Such a man will be ready for opportunity in whatever form she presents herself and is always and in all places prepared to

"Grasp the skirts of happy chance,
And breast the blows of circumstance."

Now this is the modern and American type of the Admirable Crichton. As an ideal it appeals winsomely to the

young, the daring and the adventurous. Of this kind of stuff were most of the pioneers of our great western states and their now teeming cities. Besides having versatile powers they were workers of restless activity. Nor does it follow by any means that they had a deep and varied education or were specially trained for each of their numerous undertakings. In the last analysis they were men who simply *wanted to do things and made a way to do them.* They were men who kept on growing until they had the growing habit.

Perhaps there are few who think of the late Peter Cooper, New York's famous citizen, as an ideal of this versatile manhood. He was certainly not a scholar. He had no gifts to boast of as an orator or writer. There is nothing to show that he was even a good dancer. In the directories of the big city he figured only as a maker of glue—just glue.

But he was a wonderful man withal. Unless we are much mistaken a survey of his life will show that he was one of the very noblest of our all-round American men. What is far better still he also made good a claim to our deep admiration and reverence. He is an ideal of lofty character no less than of varied achievement.

* * * * *

When Peter Cooper was born, in 1791, his father had retired from the Continental army and settled in New York as a hatter. He had proved himself a good soldier but was certainly not a smart business man. Hat-making was one of many trades in which he failed to prosper. Hence the family had a hard struggle and while yet a mere boy, not big enough to face the work-bench, Peter had to do a "stunt" in picking the fur from rabbit skins to help his father. We may call this his first industrial pursuit.

Meanwhile the little fellow had the usual experience of his age and time. He was sent to the local school for a few broken quarters but never long enough to keep up with a class. Though quite as playful as most boys he also man-

aged to learn every branch of hat-making. Being a good and loving boy he further helped his mother with the family wash and it is here he first showed signs of the readiness and fertility of his mind. Though still in his early teens he invented a device for pounding the soiled linen—what may have been the germ of our modern laundry machines. Later on he picked up an old shoe, pulled it to pieces to see how it was made and in a very short time was making shoes and slippers for the whole Cooper family. It is also stated that he built a toy wagon and various like articles of boyish interest. It was a busy little brain above a pair of cunning hands.

When the boy was about thirteen his father had removed to a town up the Hudson where he started a malt-house. Peter was now strong enough to load with his own hands and cart to the site of the building all the stone used in it. But we find that he was ambitious as well as brawny and active. Already he saw how scant his education had been and how much more he could do if he only had mental training. Hence he was glad to read any books that came his way though he grieved at the close of his life that they were so very very few.

Thus did the youth toil on to the age of seventeen when he left the parental home to apprentice himself to a coach-builder in New York City. There he lost no time in mastering every feature of the trade and also devoted his leisure to kindred crafts, such as ornamental wood-carving. During his term of service he likewise made some useful inventions, one being a machine for mortising hubs, which up to that time had been done entirely by hand. The profits of this device of course went to his master, but the latter was by no means ungrateful or stingy. At the close of Peter's apprenticeship he offered to advance the funds and set him up in business on his own account. The youth had a hatred for debt and hence declined the offer, having meanwhile contrived an improvement of value in cloth-shearing machinery.

The war with England was then on and as cloth goods could not be imported this device gave promise of much success. In fact Peter made money by it until the sudden ending of the war brought foreign goods once more on the market. Then he sold out his interest and found himself facing the world as a capitalist in a small way.

* * * * *

Up to this point, as the reader may note, Peter Cooper had trained in turn for the work of a hatter, a maltster, a coach-builder and a master cloth-weaver. He had likewise, when up the Hudson, taken a hand at brick-making and become a home-bred shoemaker. Besides all that he took honors right along as a mechanical inventor. Thus in a special sense he was an artisan all over and we might fairly suppose that his next step would be into one or other of the mechanic arts.

But this was not the case. Above everything else Peter Cooper was an opportunist. As a live and growing American he was unshackled in his choice. Already he was a worker adapted to new openings and varied emergencies. Of all openings in the world what should he now choose but the patriarchal duty of running a grocery store! Even so, even so. He found such a grocery cheap in the outskirts of New York and bought it for its prospects rather than its actual worth. He likewise became owner of the ground on which it stood—ground that has since been glorified as a part of the site of the world-known Cooper Institute.

It goes without saying that Mr. Peter Cooper was an efficient grocer. He was a toilsome, courteous and attentive salesman and so made good friends of all his customers. He practiced the law of mutual benefit and strove hard to give his patrons full value for their money. In this view he somewhat forestalled Mr. Sheldon's business science by making a thorough study of the goods he handled. He followed every staple from the raw material to its place on the shelf and made plans for the betterment of such common articles

as oil, whiting, chalk and glue. And it was while he was thus engaged, and his trade rather stagnant, that a fresh opportunity came to him of being useful to himself and the world. One of the needs of the hour he found to be a good reliable glue. A short distance from his store was a decadent glue factory which fell into the market. Mr. Cooper had convinced himself that he knew how to make good glue and also that the public would buy such an article. He had no scruples at all about sticking to his last. He was now a married man and for his family's sake he wanted to make money. Hence he quit the grocery trade, bought out the glue plant and rolled up his sleeves to make it a success.

* * * * *

To the industry he had now chosen Mr. Cooper brought to bear all the wonderful acuteness of his inventive powers. He was bound to make the best glue in the country and thus win a market by the excellence of his goods. Neither time, toil nor outlay was stinted in this brave program. In the same view he gave personal attention to every detail of the work. To the modern man of system it may seem unwise but it is a fact that for many years Peter Cooper ran his glue trade without any bookkeeper, agent or salesmen. Here was his somewhat ancient but honorable routine.

Every day before his hands arrived he was at the factory lighting the fires and preparing for the day's work. During the entire forenoon he gave it his personal attention. At noon he drove in his buggy down to the city where he made all his own sales and purchases. The evenings he spent at home clearing off his correspondence, making out his accounts, planning and studying new inventions or talking and reading to his wife and children. It was a thrifty and time-honored way of doing things and one that would seem absurd at the present day, but the business grew and prospered by it until he had all the glue trade of the country and it became actually impossible for one man to handle the details of his concern. In time he was also obliged to look for

larger premises and bought ten acres of land on the Brooklyn side of the river. There the glue business went on with an enlarged plant and there for nearly fifty years Peter Cooper flourished as the great American glue-maker.

Thus he grew very wealthy. He pushed and developed the business until a time when his son and son-in-law were able to handle many of the details. Nor did he at any period fail to turn his attention to new opportunities and new fields of action that cropped up along the way. With his versatile and inventive brain he was always reaching out for more industrial worlds to conquer.

* * * * *

The truth is that we could easily use up all our space in making a mere catalogue of the inventions and enterprises with which Mr. Cooper was engaged from time to time. We prefer to round out this notice by giving the chief facts of his career, aside from those already stated, as they are told by Mrs. Sarah K. Bolton in the "Library of Inspiration and Achievement."

Mr. Cooper's business prospered. Once when his glue factory burned, with a loss of \$40,000, before nine o'clock the next morning lumber was on the ground for a new building three times the size of the former. He now built a rolling mill and furnace in Baltimore. At that time, only thirteen miles of the Baltimore and Ohio railroad had been completed, and the directors were about to give up the work, discouraged, because they thought no engine could make the sharp turns in the track. Mr. Cooper needed the road in connection with his rolling mill; nothing could discourage him. He immediately went to work to make the first locomotive ever constructed in America, attached a box car to it, invited the directors to get in, took the place of engineer himself, and away they flew over the thirteen miles in an hour. The directors took courage, and the road was soon finished. Years after, when Mr. Cooper had become famous and the hospitality of the city of Baltimore was offered him, the old

engine was brought out to the delight of the assembled thousands.

Mr. Cooper soon erected at Trenton, N. J., the largest rolling mill in the United States, a large blast furnace in Pennsylvania, and steel and wire works in various parts of the state. He bought the Andover iron mines, and built eight miles of railroad in a rough country, over which he carried forty thousand tons a year. The poor boy who once earned only twenty-five dollars yearly, had become a millionaire! No good luck accomplished this. Hard work, living within his means, saving his time, not squandering it as some men do, talking with every person they meet, common sense which led him to look carefully before he invested money, promptness and the sacred keeping of his word, these were the characteristics which made him successful.

He was now sixty-four. For forty years he had worked day and night to earn money to build a free school. He had bought the ground between Third and Fourth Avenues and Seventh and Eighth Streets some time previously, and now for five years he watched the great, six story, brown stone building as it grew under his hands. The once penniless lad was building into these stones for all future generations, the lessons of his industry, economy, perseverance, and noble heart. In a box in the corner stone he placed these words:

"The great object that I desire to accomplish by the erection of this Institution is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the volume of Nature that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author from whom cometh every good and perfect gift."

But would the poor young men and women of New York, who worked hard all day, care for education? Some said no. But Mr. Cooper, looking back to his boyhood and young manhood, believed that the people loved books, and would use an opportunity to study them.

And when the grand building was opened, with its library, class rooms, hall and art rooms, students crowded in from the shops and the factories. Some were worn and tired, as Peter Cooper was in his youth, but they studied eagerly despite their weariness.

Every Saturday night 2,000 came together in the great hall to hear lectures from the most famous people in the country. Every year nearly 500,000 read in the library and free reading room. Four thousand pupils came to the night schools to study science and art.

For many years this labor of love has been carried on. The white-haired, kind-faced man went daily to see the students who loved him as a father. His last act was to buy ten typewriters for the girls in the department of telegraphy. Has the work paid? Ask the 40,000 young men and women who have gone out from the Institution to earn an honorable support, with not a cent to be paid for their education. No person is accepted who does not expect to earn his living, for Mr. Cooper had no love for weak, idle youth who depend on their parents, and on the hope of inherited wealth.

Is it any wonder that when Peter Cooper died, that 3,500 people came up from the Institution to lay roses upon his coffin?

His last words to his daughter, Mrs. Abraham Hewitt, and his son, ex-Mayor Cooper, and their families, as they stood around his deathbed, were, not to forget Cooper Union. The influence of this noble charity will be felt as long as the Republic endures. It has given an impulse to the study of art, opened a door for women as well as men, and showed to the world that in America work is honorable for all.

Peter Cooper came to the highest honors. The learned and the great sought his home. He was president of three telegraph companies, one of the fathers of the Atlantic cable, and was nominated for the Presidency of the United States by the National Independent party in 1876; but he died as he had lived, the same gentle, unostentatious, unselfish man. He said a short time before his death: "My sun is not setting in clouds of darkness, but is going down cheerfully in a clear firmament, lighted up by the glory of God. . . . I seem to hear my mother calling me, as she used to do when I was a boy: 'Peter, Peter, it is about bedtime!'"

—P. J. Mahon.

Please Use Little Words

Think not that strength lies in the big round word,
 Or that the brief and plain must needs be weak.
 To whom can this be true who once has heard
 The cry for help, the tongue that all men speak,
 When want or woe or fear is in the throat,
 So that each word gasped out is like a shriek
 Pressed from the sore heart, or a strange wild note
 Sung by some fay or fiend? There is a strength
 Which dies if stretched too far or spun too fine,
 Which has more height than breadth, more depth than length.
 Let but this force of thought and speech be mine,
 And he that will may take the sleek fat phrase
 Which glows and burns not, though it gleam and shine,—
 Light but no heat,—a flash, but not a blaze!

Nor is it mere strength that the short word boasts :
 It serves of more than fight or storm to tell,
 The roar of waves that dash on rock-bound coasts,
 The crash of tall trees when the wild winds swell,
 The roar of guns, the groans of men that die
 On blood-stained fields. It has a voice as well
 For them that far off on their sick-beds lie ;
 For them that weep, for them that mourn the dead ;
 For them that laugh and dance and clap the hand ;
 To joy's quick step, as well as grief's slow tread,
 The sweet, plain words we learnt at first keep time,
 And though the theme be sad, or gay, or grand,
 With each, with all, these may be made to chime,
 In thought, or speech, or song, in prose or rhyme.

—Dr. J. Addison Alexander.

NOTE—These two remarkable sonnets, which are rich alike in sentiment and expression—though containing no word larger than one syllable—were contributed some years ago to the Princeton Review by Dr. Alexander.—ED.

Write It This Way

Power of right expression, the ability to speak and write well and intelligently, is fully as necessary in business as cash capital. Inability to tell about your wares, or write of your needs, is as great an obstacle to trade success as lack of money.

Salesmanship either by the written or spoken method is largely dependent upon right expression. Yet how few business concerns realize the full importance of neat and telling expression, if we may judge by the most tangible evidences—their business letters and printed matter.

To develop expression in salesmen is always of interest, and always worthy of care, but the present writer will confine himself to expression as found in personal letters and advertising literature.

Many great business firms and corporations spend thousands of dollars for rich office furniture or store fixtures, beautiful buildings and other things to attract, impress and hold the attention of the public. All is done to accent the importance and commercial standing of the house. Everything is tuned to one note—business effect.

But the opposite of this liberal policy prevails in most business houses in the preparation of their letters and advertising. Until quite recently few concerns made an attempt to place their advertising and business letters on the same dignified plane as their other dealings with customers and associates. Here and there a notable exception may be found among up-to-date and enterprising concerns, where the written matter is a model of art applied to business, but the weak and faulty are still far too numerous.

Encouraged by the example of the most progressive houses a general improvement is noted in the matter turned out by many concerns. Firms heretofore lax in this field are reaching out for strong men to handle their correspondence, and for expert advertising writers. Stationery is improved, the

advertising is reconstructed, circulars are rewritten and there is a general striving for better effects.

A brief outline of the course pursued by one of the foremost business houses in the country in handling this part of its work may prove suggestive. In the view of this concern literary style is only one feature of good correspondence and advertising. True rhetorical proficiency is demanded in the writer. A strong and attractive personality is held to be as needful to a man in this position as it is to a salesman out on the firing line. Written matter, they claim, reflects its author's strength and character as truly as language and bearing denote the capacity of a speaker of words.

The wise managers of this house know that their customers read "between the lines" and form certain judgments of the ability of the writer and thus of the pretensions of the house itself. They also have a keen perception that the estimate of their business standing is apt to be based largely on the tone and character of their correspondence—often their only channel of intercourse with patrons. Knowing they will be judged by their works—letters and advertising—special effort is made to keep up the standard. Having selected their correspondents and their advertising writers with extreme care, they insist on high excellence in the matter to be sent out.

Recently a business philosopher has analyzed pulling letters and drawing ads with the result that both, in their essential points, are marked by the same construction. This thinker has discovered that all letters and all ads to be truly effective must carry the reader successfully through these four mental stages: Attention, Interest, Desire and Resolve.

Weigh carefully these four points and apply them to any written matter intended for business getting. If the copy falls short on any one point it will not prove effective. Since the analysis was prepared the largest advertising house in America has adopted it as a standard by which all its published matter must be measured. The use of this analysis

in an advertisement may be readily seen, but at first glance its relation to a business letter may not be so obvious, and hence some words of explanation will be in order.

Letters to secure attention should be written on the highest grade of stationery, and the title or style of the firm should be lithographed, or, better still, printed from a copper or steel plate, while simplicity should govern in the arrangement of the matter. The typewriter should be in good condition, and the script neat and accurate—no blurs and no blunders.

If all these points are observed the letter will be an attention-getter. The man who receives it will welcome it because it has a pleasing appearance. It must begin with something of interest to the reader. It must pertain to something which concerns him or his business. It must sustain interest. Having secured the attention and aroused the interest of the reader, the next step must be taken—the reader's desire must be awakened and carried to that point where it becomes a resolve to do as the author of the letter wished or advised. The reader must be induced to buy or agree to the proposition. Throughout the letter the writer's personality must dominate. The document must be a storage battery of the author's individuality. And right here one word of warning—all business letters should be as brief as possible. In this age of rush and tear a long business letter will not receive the attention its subject may merit. Large and unusual words must be avoided, for although dictionaries are plentiful, the business man's copy will mostly be found covered with dust.

So much for the pulling letter, but all written or printed matter must be prepared with like care and attention to detail and along the same general lines. Its makers must be endowed with good business judgment, coupled with a keen insight into the motives and impulses that sway other minds. The highest degree of intelligence is necessary and positive business qualities must be called into service.

Look well into the history of the most progressive and successful houses of today and you will find a considerable power of expression in all their personal letters as well as printed matter. You will find them to be models which sooner or later others must imitate.

—Montgomery Hallowell.

Choose Ye Wisely

It is a frequent happening in these days to come across people who have made mistakes in choosing the branch of business to which they were best adapted. We find them in every walk of life.

Business men who have launched in enterprises that were not in accord with their ideals—clerks who have drudged for years at the desk for small salaries—professional men who have made enormous outlays of time and money in mastering the science they represent—ministers who have devoted their lives to the cause of religion—from all of these classes comes the plaint of disconsolates who have suddenly awakened to the fact that they were engaged in that for which they have no natural aptitude. The effort to stimulate interest and love for their work has thus become irksome, lagged and finally ceased altogether. And naturally enough their success has fallen off in proportion to their lack of effort until necessity has driven them out after new employment.

They then begin to rove around and experiment with other ventures. They endeavor to work side lines in connection with their present business. They hope that they will win out and be enabled to make the turn that will provide escape for them from the burden of uncongenial tasks. But the hopes that spring from a divided interest are vain. They must choose one thing and stick to it. Concentration of energy and fixity of purpose are the key-notes of success.

The greatest need of the day is the ability to choose wisely one's business venture or pursuit in life. It is not an impossible task by any means, nor is it difficult when one goes about it in the right way. Everyone should choose correctly. He should prepare or educate himself up to the point where he is able to realize his own ability, and the means for directing that ability to the best possible results. Then he should put his whole heart and soul in the work. His choice should be of such nature as to draw out his best talent. Real success

cannot be gained in any other way. He must love and live with his work; otherwise it will not live with him very long.

How much, then, the choosing of an occupation has to do with the philosophy of business! How much depends upon a wise choice,—a successful choice! It would reduce so materially the average of failures, and elevate in like ratio the universal average of success. Perhaps fully one-half the failures in business which we deplore so often might find their explanation in the fact of wrong choosing. It is simply a case of "a square peg in a round hole."

The present scandals in financial circles of this city are due to mistakes in choosing. . The absconding bank president did not know himself nor his business when he made his choice, else he would never have allowed temptation to get its hold upon him. The embarrassed proprietor whose door has been closed by the sheriff was not in true sympathy with his business else he would have saved it from ruin. The dissatisfied clerk at his desk is not in his proper sphere. And so on all down the ranks of discord and non-success.

The truest philosophy of life is that which finds success in an occupation that brings into activity all the powers of the individual and promotes his own best growth.

"Blessed is the man that has found his work."

—*N. V. Simmons.*

Every time a new idea or invention comes into the world, a hundred men arise who claim, sometimes privately and sometimes publicly, that the idea originated in their own brain before its promoter ever thought of it. Their claim is usually a correct one. Thousands of men are ready to think, where one is found who will both think and act; and these very men furnish constant proof of the proposition.

Harry's Trailer

Written for THE BUSINESS PHILOSOPHER
By P. J. Mahon

At Harry's desk one day,
I had the nerve to say—
Altho' he is a cyclone as his nearest friends allow—
“The task you have in hand,
I'm led to understand,
Is urgent, so I guess your plan will be to do it now

He hurried none the more,
And I felt rather sore,
To see him work so stolidly with calm upon his brow ;
Until I cried with flame,
“It's just an all-fired shame
That youngsters will not heed the noble maxim, ‘do it now.’ ”

On this he raised his eyes,
As if in sad surprise,
And blandly said, “I wonder you psychologists delight
In bob-tail sense like that,
When I can tell you flat,
The meat is in the trailer, *Do it now*, but DO IT RIGHT!”

A Worker's Creed

I am but one small atom of the underworld and am entombed in the paunch of oblivion. My failures, sensations, successes, joys, griefs are typical of all mass-atoms buried in the seething world-throng of humanity. Drawing away from the storm centers of activity and looking upon them with intentions of honesty, the perspective is not distorted and I exaggerate nothing. I have ambitions. Most of them are pets, not practical. My ambition is typical of the underworld class which aspires to clear the walls and make recognition for itself individually, separate and alone. One may have aspirations and yet know that his circumscriptions will tend to keep him down. To know our limitations is to extend them. If we imagine them too narrow and let the work of enlarging them scare us from the path we advance slowly or not at all; if we know of our general limitations yet labor along 'till we discover their extent, then we may widen our boundaries, incorporating new ideas, life, thoughts, meanings.

Why do I struggle to free myself from the hordes of mass-atoms?

Sometime, somewhere, every soul has experienced a moment when it longed to advance in a certain direction. The life-spark flared up suddenly, gave hope and faith and pointed the way. The tendency is always upward. The lowest form of the soul's cry for advancement is seen in every effort to better the abiding place of the body. At times we cool this life-spark, this divine coal, by longing for trivialities that make not for advancement. This wastes the life of the coal and breeds unrest. The life-spark in the soul is that individual's throne. When it is kept ever in mind gradually higher planes are attained. Whims, rages, ficklenesses, hobbies all sap the strength of the divine life-spark which God has crowned us with. We are prone to squander it—this a natural tendency—but reason was given us to husband it.

THE BUSINESS PHILOSOPHER

Many feel the spark's dullest glow and never learn to fan it to a flame. These, though they fail to interpret the spark, possess it, but not knowing how to husband it carefully, expend its force in execution of petty tasks and vanities. In time the spark dies low, almost out, and smoulders. And then we brood over our unrest. He who feels it and correctly analyzes, feeds it into a flame and gradually limitations widen until he is an individuality of consequence. Often this spark grows slowly in brightness. Often it bursts into flame late in life, and occasionally we see one who has unconsciously fanned it into a blaze, only coming to realize its presence after he is a recognized atom of humanity. Then he sees it all—and how he beat the path unknowingly.

Life to me means a labor of love. If one possesses a love for a definite line of effort let him follow it out. Love is the cooing of the life-spark. Without love all is lost and labor unbearable. Perfect devotion is the crystalization of love. All phases of higher passion are akin to the divine life-spark and as they are used so develops man. Ambition crystalized is success. Success in a certain field exacts multiple failures before it is acquired. True appreciation of failures are incentives. Small successes contribute no more to victory than failures. Failure stimulates. Successes often lull. I pray for no greater spurs than failure, and I still keep in mind that smaller victories lend their share in urging on ambition.

From observation I glean that concentration flavored with the higher passions forges to the fore even when a dullard employs them. His measure of success, however, is not as "pressed down, heaped up and running over" as the intelligent worker's. The plodder has either wasted his life-spark or is expending it on hobbies that weaken it steadily. Perhaps he has never given it serious thought. He may be holding to the daily grind by the teeth of a single virtue—this though the age is demanding many in its outstanding individuals. Those higher up hesitate to free themselves of one who

tenaciously holds to a single virtue. And the dullard maintaining his concentration and mechanically adhering to rules that all of us might profitably employ, advances leagues beyond the plodder, though the latter may be mentally superior. It is to benefit by the mistakes, fads, fallacies and foolishnesses of others that I notice them.

Life means to me that if I would crawl from among the ever growing multitudes of mass-atoms, I should have but a single end in view; that in applying my whole strength to that end I am four times as early in attaining it as he who labors as hard as I but has four ideas to pursue. Concentration and initiative! The good Fra has said that earth lays her big prizes in the lap of Initiative. A good idea, thought, scheme, may suffer for cultivation. Along comes concentration and develops it, being quick to detect its worth. Sometimes initiative and concentration are within the same cloak, then we wake up some fine morning and lo! another mass-atom has coined itself into an individual—and we recognize him by unanimous applause.

I cannot hate those who decide against me and push me down. In trying again I play on their weaknesses. When my individuality eventually rises to where it may demand attention then I can assert what is now frowned upon and put down. Should victory come to all we would vote life meaningless. Individualism is the scheme of creation. Either stand among the mass-atoms or alone.

Life would mean nothing to me if I knew that when I had earned recognition I would still have to endure oblivion. My life-spark's nobler impulses would turn to gall and instead of the beautiful world that now greets me would be an ugly mud ball peopled with a humanity that I would gloat in destroying. But I know that conscientious effort is rewarded; that ambition is crystallizing all about me; that recognition is accorded daily to those who love in their labor; that after all the world is good. And having faith I climb the way slowly, but nevertheless upward, and apart from the mass-atoms.

—Amos Burhans.

A Chart of Conduct

A prominent merchant of New York City carried these Rules of Conduct in his pocket book, accompanied by a memorandum to this effect: "Read these rules at least once a week."

- Never be idle.
- Make few promises.
- Always speak the truth.
- Never speak ill of anyone.
- Keep good company or none.
- Live up to your engagements.
- Be just before you are generous.
- Earn money before you spend it.
- Drink no kind of intoxicating drinks.
- Good character is above all things else.
- Keep your own secrets if you have any.
- Never borrow if you can possibly avoid it.
- Never play at any kind of games of chance.
- Keep your promises if you would be happy.
- Make no haste to be rich, if you would prosper.
- When you speak to a person, look him in the face.
- Save when you are young, to spend when you are old.
- Never run in debt unless you see a way to get out again.
- Avoid temptation, through fear you may not withstand it.
- Ever live (misfortune excepted) within your income.
- Small and steady gains give competency with tranquility of mind.
- Good company and good conversation are the sinews of virtue.
- When you retire think over what you have done during the day.
- Your character cannot be essentially injured except by yourself.
- If anyone speaks evil of you, let your life be so that none will believe him.
- If your hands cannot be usefully employed, attend to the cultivation of your mind.

Looking for a Job

One morning not so very long ago, there stepped into the office of the manager of a large wholesale house in Chicago a fairly well dressed man. His clothes were neat and well brushed, his shoes shined, his finger-nails cleaned and he doffed his hat as he entered. In an apologetic tone he asked the manager for work. But the only answer was, "No, nothing doing today." Instead of leaving the office quietly, as he had done from a large number of other places where he had received the same answer, he stepped a little closer to the manager's desk and in pretty strong language,—stronger than he had ever before dared use to any man,—told the manager what he thought of him as a representative of an economic system that compelled a man who was capable of doing a certain work to be barred from that work.

For fifteen years our friend with the well-brushed clothes, shined shoes and cleaned finger-nails had worked in the office of a wholesale firm as clerk. He had kept the books of that firm faithfully and well, and was considered by his superiors to be a model employe. Through no fault of his own he had lost his position. The old firm had sold out. A new manager, with friends and relatives of his own, was installed and our friend had to go. For four months he had been out of work. And when a man has a wife and three children all pulling hard on the purse strings, the money that has been saved doesn't last long. Fifteen years of smug service as a clerk under kind employers had made him feel safe for life, had placed him in the rut of mediocrity, had made a machine of him. He never thought about the other fellow; he had a good job and was satisfied. Four months of idleness had taken away that satisfied feeling. As the boys say "he was all in."

In all that time he had not been able to find a position to suit him. During the first two months of idleness he had been quite brave—when he talked to his wife and friends.

The third month found him worrying just a bit. And at the end of the fourth month,—he began to think; his worrying had led to thinking. For fifteen years his thinking machine hadn't moved at all. He got to talking with men too, and they told him to read some literature which was handed to him at the Club on a side street where the working men congregated to talk things over. The drift of all these conversations and of the literature was that there are two classes now in this country, the capitalist class and the laboring class. And the capitalist is trying his very best by every legitimate and illegitimate means to exploit, rob and crush the laborer. That is what he tried to tell the man at the desk.

The manager listened for a few moments. It was a strange experience for him; no one had ever dared to talk to him like that before. And then in an angry tone he ordered the man out. But while our friend was talking the proprietor came in. He was one of those little men, quick, nervous, positive. He was rarely ever seen about his establishment, and was not very well known. He was one of those men who believe that the only and best way to make money is to establish a business which your cook can take care of while you go to Europe. And he was in Europe or New York most of the time.

He got the drift of the conversation, saw that the man wanted employment, and just as he was going out hailed him with, "My good man, I would like to talk with you. You are looking for work, aren't you? You have just told my manager that the present system of society doesn't give the working man a 'square deal,' and that no matter how willing and anxious a man is to work, he cannot get it. Well, I'll tell you what I'll do. I am not very well known in Chicago, so I'll change my clothes,—these I have on look a little better than yours,—and for the remainder of the day I'll look for a situation. For four months you have been out of work and haven't been able to find a place. I'll wager you that by five o'clock, when you come back here, that I'll have five

positions offered me. If I don't, I'll make a place for you in this office and give you good pay. Come in again at five."

The proprietor kept his word. He dressed up in some old clothes and a soft hat and went looking for positions in the wholesale district of Chicago. Before five o'clock he had obtained a promise of ten, all at good clerks' salaries, either to come to work the next day or report the following Monday morning. He came back to his office in triumph. Our friend, the clerk of fifteen years' standing and four months of idleness, was there waiting. He had been waiting for thirty minutes. It didn't take long for the proprietor to show the evidence of his ten positions to our friend. He had them on paper, written in ink. And it didn't take him long to dismiss our friend with the following words, "Here is positive evidence that refutes absolutely what you said to my manager here this morning. This talk about capital and labor is all poppy cock, it's d—— nonsense and I never want to hear any more about it. Good day, sir." And our friend left the office not only discouraged, but crestfallen. Let us hope he braced up and finally found a situation.

But the lesson is not there: It begins further back. The sorry part of this tale is that neither the proprietor nor our friend learned the real lesson,—they both lost the vital point. But you and I, dear reader, will learn the lesson and benefit thereby.

What was the trouble with our friend, the clerk? And why did the proprietor get ten positions in one day when our friend hadn't found one in four months? The answer is easy. You know it now as well as I do. For fifteen years our friend, the clerk, had been in training for just this thing. His work being routine, he had lost all initiative, all self-confidence, all courage, and all the positive qualities that go to make up a strong man. He had developed only one,—system. And, sad to relate, he had never tried to develop any of the old-fashioned virtues, which we now call positive qualities. Whenever his friends or fellow-clerks, who were

using their spare time studying to improve themselves while he was reading the newspaper or having a good time, would call his attention to the matter, he would laugh and say, "That kind of stuff is all right for you young fellows, but I don't need it; I graduated from Sunday School when I was a kid. Anyway, I've got a good place and I get good money, so what's the use?"

On the other hand, the proprietor had built up a big business by his courage, his initiative, and his self-confidence. He was probably not systematic. Most very successful men are not. And there is your answer. Is it right?

Courage, initiative, self-confidence—these are the positive qualities that go to make up the man of power. He who possesses them rarely, if ever, is out of work. But when perchance it happens, he doesn't enter the office of another man in a cringing, weak-kneed, apologetic way, but knowing his powers and believing in himself, he presents his services as a paying investment of which he is not ashamed. His manner attracts and convinces. He wins by his very presence; you have to believe in him. You and I, good reader, may never be out of work,—and then again, we may,—but whether we are or not, these three magnificent success qualities,—courage, initiative and self-confidence,—are great things to have.

—*Edward E. Beals.*

The great souls are always positive and creative. They probably know a thousand times more of the depths of gloom that underlie life than the professional pessimist; but they also have faith in the light which scatters the darkness, and in the achievement which makes life a reality instead of a lie.

Success Hints

True success is the educating and adapting of one's mind and soul in such a manner that he may be able to enjoy life and appreciate its highest conceptions, that he may partake of the sweetness of nature, and in his daily walks and labors be able to teach and enlighten the minds of others, thus making life a pleasure to his fellow-man as well as to himself.

—*Orison Swett Marden.*

There is but one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to utilize it. A capable man on earth is more valuable than any precious deposit under the earth, and the object of a much more vigilant search.

—*W. Bourke Cochran.*

The man who succeeds above his fellows is the man who early in life clearly discerns his object and toward that object habitually directs his powers. Even genius itself is but fine observation strengthened by fixity of purpose. Every one who observes vigilantly and resolves steadfastly, grows unconsciously into genius.

—*Lord Lytton.*

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Three things about which to think — life, death and eternity.

Three things to despise — cruelty, arrogance and ingratitude.

Three things to admire — dignity, gracefulness and intellectual power.

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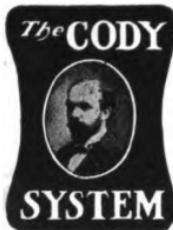
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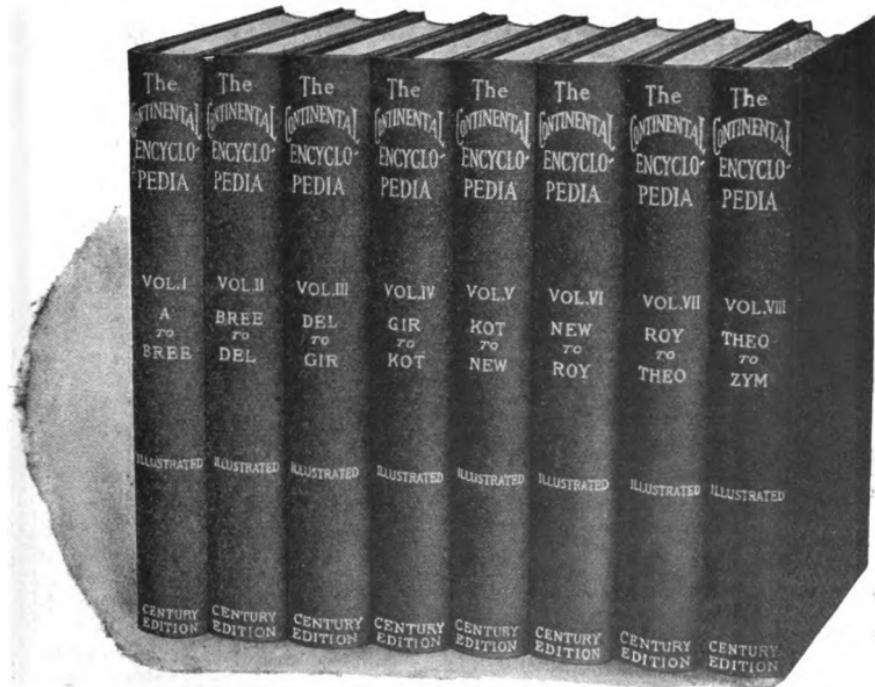
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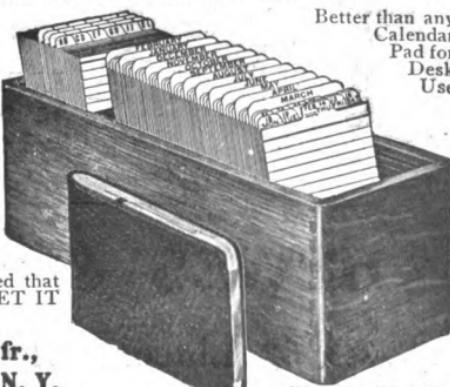
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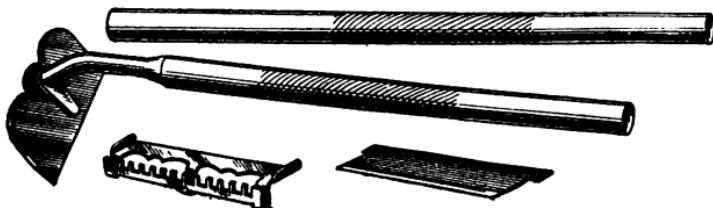
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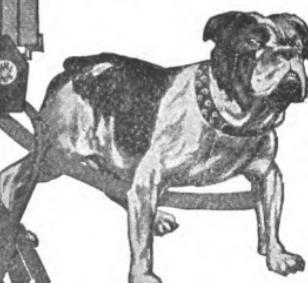
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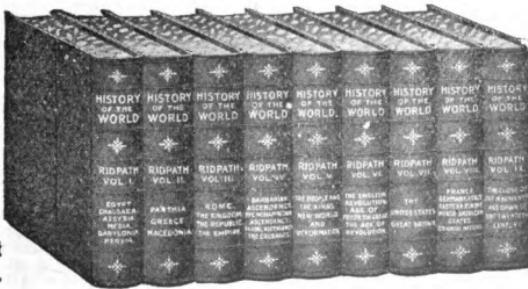
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NOVEMBER, 1906

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In the Study

Where We Talk Things Over

Let's go inside. It's getting damp and chilly on the front porch. Today we will have a session in my study, where the first fire of the season has just been kindled.

The sanctum is rather small, for your numbers have grown amazingly. However, let us permit the spell of fancy to help us to feel that we are clustered together for a heart-to-heart converse.

At our last meeting we had some discussion on a noted bank wrecker—who is already expiating his crime in the penitentiary—and it led us to the verdict that wealth which is acquired by wrong practices can bring no real enjoyment, let alone happiness, to him who has thus gained it. "Ill got, ill gone," is a very ancient proverb with the masses of humanity

Entered as second-class matter, Sept. 18th, 1905, at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

and it scarcely needed the example of Stensland to confirm its undoubted truth. I think it is a right conclusion that among all the embezzlers or grafters in the world who may now be supposed to be in the possession of riches, not one is apt to be living a life of pure contentment. They can't do it. They have guilt and remorse for bed fellows. Not only does such money melt away speedily, but there is an adder's sting in every departing dollar.

It is not my purpose to decry the struggle for wealth in itself. In these latter days it has almost become a craze to throw mud at the millionaires because they are millionaires—even when no wrong is otherwise found in them. Of course this is absurd. It is a kind of hypocrisy to cloak personal failure. There are numerous millionaires among us whose wealth has been honorably gained and who are just as honorably holding or dispensing it, as the case may be. A man is strictly within his rights, no matter what impecunious theorists may say, to keep or dispose of his wealth in his own way and his own time. The wisdom or folly of his course is another matter. There is a right side as well as a wrong side to the human scramble for wealth. In itself the impulse is an incentive to sturdy action, to brainy initiative and to daring enterprise. If men had not felt this spirit during the past of history, nearly all of the great discoveries, explorations and inventions of which we are so proud would be missing from the world. Thus the race as a whole would certainly be far behind in the march of progress. I don't think that very many start out to grow rich with base motives. The trouble is not in the race for wealth so much as in the misuse of it after it is won, or else that in the race men are tempted and fall into ignoble methods and thus forfeit the best of their own manhood. Too often as they have gained wealth their consciences have become blunted and their characters smirched by a crowd of negatives. Then they were only too sure to lose sight of the great truth that wealth is but a ministry—a stew-

ardship for the general good—and that men are all as much accountable for its use in this sense as they are for the right use of all other talents of body, intellect and spirit. The world was made for men, for the betterment and happiness of men, and not as a mere stage for piling up heaps of gold. If men do not employ in rightful ways the riches they amass they are doomed as men to decay rather than growth. Long before the dawn of modern philosophy old Homer had sung this doctrine of the ministry of wealth. Thus in the *Odyssey*:

"Know from the bounteous heavens all riches flow;
And what man gives, the gods by man bestow."

* * * * *

Before quitting this topic of wealth let me observe that the millions of poor old Russell Sage, who passed away recently, have already been a source of wrangling among his legatees. It is with full intent that I call him "poor," in spite of the fact that he had piled up seventy millions on his way from poverty to power. Of the dead we only wish to say what is good, in line with a very ancient maxim, but this unique money-grabber showed so many evidences of poverty of spirit, narrowness in mental vision, that he really seems like a man who never did more than keep his head above water. Though he had touched his 90th year, he was just as eager in hustling after margins, discounts and profits as he had been when he first sneaked into Wall street.

Russell Sage was extremely—even phenomenally thrifty and sparing in his personal habits, in view of the fact alone that he had boundless luxury at his call. Perhaps this is the most striking lesson of his life. We may term it stinginess—we may feel that he was even a "miser" in the obnoxious sense of the word—but there are thousands of heedless Micawbers even in business life who might do worse than "take a leaf from his book." What is still more to his credit is that he had the courage of his convictions in regard to this unpopular virtue. He seemed to view himself as having a mission to impress on

the world that a very rich man may also be a very sparing and unpretentious one. To this end he often committed himself to print, and there is nothing more curious in literature than the maxims of success—success based on economy—he has left to the business world. Mingled with them are also some shreds of a quaint and cynical philosophy that marked him for a man who did his own thinking. I feel it may interest you deeply as well as give you food for thought to study this odd character through the medium of his views and aphorisms as now quoted. Not a line of them but is worth weighing either as a lesson or a revelation.

* * * * *

Russell Sage has now the floor:

"Any man can earn a dollar, but it takes a wise man to use it. This has been my motto from the very start of my business career.

"I saved the first dollar I ever earned, and from that hour I have never been in debt to a human being for a cent that was not ready when due.

"Society is to blame for many wasted lives.

"To excite envy is to make enemies.

"Those who live for pleasure alone do no good to themselves or to others.

"There is no such thing as the money curse; a good man cannot have too much money.

"Fifty cents is enough for a straw hat; it will last two seasons.

"If I had my life to live over again I would try just as hard to turn my money over and over and over again, that it might do the most good to other men.

"I get plenty of relaxation from an exciting rubber of whist played at night in my own home after dinner. When the game is over my day is done.

"The longer a man lives the more mistakes he may be counted on to make.

"It is a surprising fact that many men endure unwarranted expenditures for no other reason than to excite the envy of their neighbors. How wicked is this!

"A boy who knows bargains in socks will become a man who knows bargains in stocks.

"When you have made your fortune it is time enough to think about spending it.

"The tender care of a good wife is the finest thing in the world.

"Clubs are only a place for idle men and wasteful young men.

"An active man builds success upon the foundation of failures; a passive man does not.

"Real charity is disbursed without the blare of trumpets.

"I think the vacation habit is the outgrowth of abnormal or distorted business methods. I fail to see anything legitimate in it.

"The physician may recommend a change of air for a man when he is ill; but why be ill? Illness is nothing but an irreparable loss of time.

"Securities have been made in great quantities and sold at high prices on the idea that economies to be effected by centralization of control will give them the arbitrary values which have been placed upon them. This theory will be exploded sooner or later. When the crash comes it will be a national disaster.

"I fear the centralization of big industries in the hands of five or six men will prove a big mistake. When half a dozen men control the business and financial policy of a great industry a single error of judgment will plunge the whole nation into financial loss and ruin.

"I do not say that trusts are not a good thing; but I do say we should go slow.

"A wealthy man does not work for himself alone.

"My one desire has been to be let alone in order that I might do what I desired in my own way. In that I have not succeeded.

"Some people may not believe it, but it is a fact that it has been my keenest pleasure to see people succeed who have acted upon my advice."

* * * * *

This is Thanksgiving month, or rather the month of Thanksgiving Day, and I trust we are all disposed to celebrate it in the proper spirit. To this end each will be guided mainly by the customs and traditions of his own family or lineage, the one impulse common to all being our gratitude to God for His numberless blessings, personal, social, industrial, civic and national. I shall not inflict on you any discourse or string of platitudes on the subject. There is a ding-dong sameness about efforts of this kind which grates on the ear of the busy business man. Only the young and heedless require every year a fresh lesson on the duties and sentiments proper to Thanksgiving Day.

Heaven help the man, anyhow, who does not see much to be thankful for, even if hemmed in by poverty and difficulties—so long as he is sound in mind and body and can use his God-given faculties for growth and success. At any time the spirit of thankfulness is a good one. In the primitive days on the farm, among our own people, we just celebrated and did not either dogmatize or philosophize about it, for then it was felt to be

"A day of praise, a day of love, of gratitude and cheer.
It differed only in degree from others in the year,
For these were but old fashioned folks, who walked in
simple way
And deemed that every morning brought a new
Thanksgiving Day."

* * * * *

You will notice that we have this month provided a new department for you, and so long as it proves acceptable I guess we shall keep it going. It consists of little nuggets of

thought which we find in scanning the columns of the business press. I hope and believe that you will enjoy these clippings from the realm of current thought. The few sentences I have taken from President Roosevelt's speech at Oyster Bay are well worthy of the endorsement of the most spiritual thinkers in the land. Incidentally, they bring to mind a noble utterance by William J. Bryan when talking not long since before the Interparliamentary Conference in Europe. Speaking of the Eastern nations he remarked:

"And now we come to the most important need of the Orient—a conception of life which recognizes individual responsibility to God, teaches the brotherhood of man, and measures greatness by the service rendered. The first establishes a rational relation between the creature and his Creator, the second lays the foundation for justice between man and his fellows, and the third furnishes an ambition large enough to fill each life with noble effort."

These are healthful thoughts in high places. So long as our public men, in and out of office, are guided by such sentiments as we find in these two extracts, so long this dear old land of ours is safe. One more cause for thankfulness at this season.

* * * * *

They do say that the attendance at the University of Wisconsin has fallen off considerably this year.

The cause is attributed to the fact that the game of football has been discontinued.

And what do you think of that?

Do you suppose it was young men who needed physical development who failed to attend that University because football had been left out of the curriculum? No, brother, it was those who were strong and well and simply wanted to risk their lives to show their strength?

The fellows who really need physical exercise are there just the same and probably will never enter athletics at all.

Normal, sane, sensible, physical development is an important part of true education. It's most needed in the making

of men such as the world wants. But that is not accomplished by exercising so violently that the heart and other vital organs are overtaxed, backs broken and ribs caved in.

* * * * *

The world needs a Commercial University or College of Commerce, call it what you wish, but an educational institution which will be to the future business man what our law schools are to the lawyer, our medical schools are to the physician, our dental schools are to the dentist—only more so.

More so, because the most of our schools and colleges, universities, etc., aim almost wholly at the knowing powers of the student.

It is a policy of cram the head, and let the body and the emotive or moral phase of mentality and the will, go to the school of life for development.

And all too often, the physical, the emotive and the conative man gets a push down hill instead of a lift in the right direction, being handicapped to that extent when he enters the school of life.

Endurance, Reliability and Action are fully as essential to real success as Ability.

We are nearly ready now to begin the great work of giving to the world an educational institution whose curriculum will be formulated with the express object in view of developing Endurance, Ability, Reliability and Action.

Football, unless it is the kind where the players kick the ball instead of each other, will be barred.

We will have plenty of room for exercise and fresh air. A lake all of our own to row upon. Some woods in which to walk and invite the soul.

Plenty of room for work-shops and you may even dig in the soil a bit.

Have patience and we shall try to have it ready for that boy of yours by the time he has finished the High School.

It's a big job I know, but altogether I guess we are good for it.

They say this is about the limit of my space this month. I will tell you more about it some other time. In the meantime, let us grown-ups not play hookey in the school of life. Let's get busy every day, filling in more useful knowledge and educating or drawing out a little more of the positive faculties and qualities of Body, Mind and Soul.

—A. F. Sheldon.

If All Who Hate Would Love Us

By James Newton Mathews

(In Washington Star)

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is,
Would hardly be worth while;
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears of melancholy
Were things that now are not;
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall;
Then every day would glisten,
And every eve would shine,
And God would pause to listen,
And life would be divine.

Turn On the Power

By L. C. Ball

"Knowledge is power"—a truth now used as an axiom by people of widely different views and callings. If Bacon had done nothing else than to impress it on the world, he would have been entitled to fold his hands. The achievement would warrant it. It contains the secret of the rule of brain over brawn—of mind over matter. It inspires man to high aims and strenuous efforts. Poets sing it, scientists write of it, philosophers ponder it. Those in the humbler walks of life realize it quite as well as any. Even the most ignorant gropes by instinct after knowledge, feeling, vaguely though it may be, that he must have it if he would have power.

Why is knowledge power? Because it trains and inspires thought. Thought is creation, motion, progress—in a sense, it is life itself. Never a world created, never a wheel turned, never a forward step taken, but the thought impulse was back of it. And it is equally true that there was never thought without knowledge.

In the commonly accepted sense of the term, knowledge means what is learned objectively. But it may properly be applied to all that is known or thought, whether its source is without or within. Now, mankind has, in common with the rest of the living creation, certain protective knowledge, or instinct, from birth. But even this, traced to its origin, is easily proven to be of a sort with the knowledge which is power. It is implanted in us by the Creator. What is instinct, after all, if it is not merely "knowing?" It reaches a higher development in man, however, than in any other creature, and often it supersedes objective knowledge. We call it intuition—a finer sense than any of "the five"—so intangible as to baffle "system" and formulas, but nevertheless existing. It enables one to arrive at sound conclusions without appealing to the reasoning faculties of the mind. Shall we not say,

then, that to each individual, knowledge is all he knows or thinks, or that is to be known?

Every man has knowledge of some sort and degree. We have said that knowledge consists of what is known or thought. This may seem doubtful at first, but when you come to ponder it, the bona fide knowledge of one age is the fallacy of the next, oftentimes. The earth used to be flat—to all intents and purposes—because it was thought to be so. What a man thinks is his knowledge—he either cannot or will not have any other.

Though every man has some knowledge, yet it is true there is a world-over class whose mental processes are of the simplest—whose minds are dull and inert. They seem as impervious to ideas as a modern battleship to a primitive arrow. They do not desire any more knowledge than their meager supply because they do not desire power, except for the gratification of their immediate needs. The physical predominates; they are satisfied to be alive and not absolutely miserable. The needs of the body are the all-important ones. They go on from generation to generation, living the same life and satisfied with the same conditions. Yet there come times when even these are touched off with the vital spark of an idea. It may be a true or a false; it may be gained from this source or that. But it is, to them, knowledge. Therefore it is power, and it prompts them to action. Then we have revolutions, strikes, mob rule, lynchings, reigns of terror, anarchy. Even the most "safe and sane" are swept off their feet in the popular scramble on such occasions. Which all goes to prove that knowledge being power, may be destructive or constructive, according as it is mixed with other elements—according to quality. If true knowledge predominates, it is destructive of evil and constructive of good; if false, the contrary.

Since knowledge is "knowing," its opposite, ignorance, will probably at first seem to be merely the lack of knowledge.

That is true, and yet there is another form of ignorance.

The condition itself is, of course, a negative one. We are all ignorant at the start—lacking in knowledge to a large extent. But this negative, like others, may give place to a positive. In this case, the positive condition is brought about by the “filling in of knowledge.” Mere passive ignorance, the totally negative condition, or its approximation, has no worse effect on the world’s progress than to act as a dead-weight. It hampers, but does not hinder in great degree.

But negatives come from conscious or unconscious wrong training as well as from lack of training. As a rule, man has an inherent desire for knowledge, which makes itself felt sooner or later. If denied the objective means to satisfy it easily, he still finds thought rushing into his mind like air into a vacuum. Having nothing to feed on, relatively speaking, such a mind turns on itself. It largely substitutes its unbridled imaginings for facts—falsehood for truth. Acting on them, he gets results—which all acts produce. But they are to his detriment rather than to his well-being. “The light within him is darkness.” This is active ignorance.

Active ignorance, then, is the result of wrong training—the substitution of imagination for fact, of falsehood for truth. One may be responsible for this himself, or he may be influenced by a stronger mind. This is the form of ignorance that contains the beginnings of active evil. It prevents the onward movement, produces unhappiness, and makes of man a being lower than the brute creation. It prompts the glaring crimes of history which would have been impossible did true knowledge prevail.

It is to the active, but vacant mind that “a little knowledge is a dangerous thing.” As was hinted a moment ago, of knowledge there are two kinds with regard to quality. One is benignant, bringing peace and prosperity and progress; the other is malignant, bringing war and waste and want. This latter is truth only half told or that is mixed with falsehood.

It is the fruit of the forbidden tree. It wasn't what Satan told Eve that did the harm; it was what he withheld. What he told, strictly analyzed, was more than half truth, but it wasn't the whole truth and nothing but the truth. Half truths and truths mixed with falsehood are more disastrous in their effect than positive error or deceit. They bear the stamp of genuineness, but if we "ring" them they sound "flat." Counterfeit coins are dangerous because of their resemblance to the genuine product of the mint.

Yet not in the knowledge lies the danger, but in the other elements with which it is mixed. Charcoal is a very innocent preparation, but it is necessary in manufacturing gunpowder. Yet we can scarcely say that the charcoal contains the destructiveness of the explosive. It is in the blending, rather. As a lie with a little truth in it is the most pernicious kind, so knowledge may lend of its own strength to the un-wisdom of man, and work him injury. Now, whether it be true or false, the knowledge a man has is the force which prompts him to do or misdo.

Briefly then, we may say that the worst form of ignorance itself consists of knowledge perverted. We can get no better idea of the true value and use of facts when we look at them through a warped vision than we can of our own true proportions when we see ourselves in a concave or convex mirror. This is why ignorance, too, is power, because it masquerades as knowledge, and inspires thought and consequent action. And this is why it behooves us all to see to it that our knowledge is of the right kind, that we are not ruled by prejudice, or superstition, or blindness on those subjects we should understand.

But let us go back to our original statement. Let us grant it to be true in its most far-reaching sense. Let us realize in it an inspiration to get this knowledge which is power.

Then it is we must dig below the surface of this truth. Of power there are two kinds, active and latent. Are there

two corresponding kinds of knowledge? Let us see.

There is a form of knowledge which we term theory. This is a most valuable possession indeed. Men spend their lives in acquiring knowledge in this form. Getting it, they have power—no doubt of it—but, unused. It produces no results so far as themselves are concerned. It is like electricity generated, ready for use, but not “switched on.” The man himself is not harnessed to the power he possesses. His knowledge is “the stuff that dreams are made of.” The world sees him accomplish nothing, and therefore in the eyes of the world, he might as well not have it. He gets no credit for it—let alone *cash*. Such a person has been aptly described as “one of those men who are always soaring after the infinite and diving after the unfathomable, but never pay up.” This is latent knowledge.

No doubt the theorist has his place in the world. But he must combine his thinking with doing if he would achieve—if he would have his name a synonym for progress. Doing this, he becomes the practical man. He puts every pound of his steam pressure—his power—where it will do the most good. He is an economist of the best type, for by the *use* of his knowledge he gains more—he gets interest on the investment of it. He knows that knowledge, unused, is but half retained—as wealth, hoarded, diminishes by “moth and rust which corrupt and by thieves which break through and steal.” He realizes that what he knows, like his money, must be kept in circulation if he would have it fulfill its purpose.

It is said of Abraham Lincoln that he “was not educated in the sense of having been made a receptacle into which facts were poured.” The same author goes on to state: “A man may be brimful, running over with facts and information of every kind and still be a fool. This does not constitute education. Practical, live and comprehensive command of one’s abilities, and the full development of one’s native resources constitute the true education. A man who can master him-

self and his surroundings is an educated man; the victim of his conditions and surroundings but with no practical ability or power, may know ever so much, but he is not educated."

There is nothing new here. Everyone has often reflected on these very facts, though possibly in a little different form. It is easy to recall examples of the theoretical man and of the practical. The place where the former falls short can be pointed out with one's eyes shut. But one should beware lest in those very reflections he does not unwittingly condemn himself. That very knowledge may be merely theoretical as regards the one who so condemns others. He may fail to put it into practice on himself.

We might well be justly indignant if anyone were to question our possessing this knowledge which is power. It has ever been the rankest kind of an insult to be called a fool. But it were better to get indignant up to the working point, and act on the realization that we are all to a greater or less degree misusing a precious possession. Is there one of us who does as well as he knows? Contrary, raise the right hand. The "noes" have it. And yet—it was the man who *used* his talent that got the reward—not the one who merely possessed it. And "the great object of life is achievement."

This matter of turning on the power may appear difficult at first sight. But let us look into it a little. We must not only have the power of knowledge, but the knowledge of power. We must realize that what we know serves its purpose only when it inspires action. Knowledge unused is misused.

But how can we turn on the power? If we only knew how, we would do it "with a flourish." It is human nature to wish—and even to expect—to leap into activity and achievement at a bound. But not so. It is true it takes a trained brain to produce trained action. But our knowledge further requires the test of use. To set all our powers to work—to test out

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all our theories at once, so to speak, would result in disaster. How could it be otherwise? It's the little matter of experience, then, that comes up for consideration. Now, this experience is gained only from moment to moment. We test out this little point of knowledge and that, and remember what is its result when combined with circumstances. The chemical combination of knowledge, action and circumstances is success. The man with the most experience and the most knowledge is the wisest man. Given either without the other, and he lacks. Combined, they mean results—and success is only an aggregation of results.

Let our "power," then, be active rather than latent. We each owe the world our best thought and work. Why this is so is shown by the law of opposites—we know it because unless we pay that debt the world denies us its recognition. The world's recognition takes a very substantial form—it is a part of our success. If we pay the price, then, of "turning on the power," of letting our knowledge inspire "steadfast well doing," then the world will gladly tender over that for which we have paid—our success. *And not otherwise.*

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse as keen as the bitterness with which we remember neglect or coldness shown to loved ones that are dead. Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness or ill-natured gibing, gradually covers the real feelings of love that lie deep beneath. And after all, it is such a little way that we can go together.—*Selected.*

A Celebrated Enigma

'Twas whispered in heaven, 'twas muttered in hell,
And echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depths of the ocean its presence confessed;
'Twill be found in the sphere when 'tis riven asunder,
Be seen in the lightning, and heard in the thunder.
'Twas allotted to man with his earliest breath,
It assists at his birth and attends him in death,
Presides o'er his happiness, honor and health,
Is the prop of his house and the end of his wealth.
In the heaps of the miser 'tis hoarded with care,
But is sure to be lost in his prodigal heir.
It begins every hope, every wish it must bound,
It prays with the hermit, with monarchs is crowned;
Without it the soldier, the sailor may roam,
But woe to the wretch who expels it from home !
In the whisper of conscience 'tis sure to be found,
Nor e'en in the whirlwind of passion is drowned;
'Twill soften the heart, but, though deaf to the ear,
It will make it acutely and instantly hear;
But in short, let it rest like a delicate flower,
Oh, breathe on it softly, it dies in an hour !

—The letter "H".

NOTE.—This beautiful enigma, regarded as the finest specimen of its kind, was long attributed to the pen of Lord Byron. This, however, was an error, for it was written by Miss Cathrine Fanshawe, a literary friend of the late Earl Beaconsfield (Disraeli).—ED.

Reform in Business Ethics

By Montgomery Hallowell

"Report your president to the board of directors if you know him to be wrong. Report to me any of your associates whom you notice to be guilty of irregular practices."

The above is the marrow of a circular prepared a few days ago by Mr. J. B. Forgan, president of the First National Bank of Chicago, and sent to every worker in its employ. The bank has deposits of over a hundred million dollars and is looked upon as one of our greatest financial concerns. This move has the significance of another forward step in the ethics of commerce and should be far-reaching in its influence on the business world.

The inquiry into the recent looting of the Milwaukee Avenue State Bank brought out the fact that several of its clerks and underlings must have known of the crooked practices for which the president, cashier and directors are now being prosecuted by the State of Illinois.

As soon as Mr. Forgan realized the extent of the stealings in this unfortunate bank, he prepared the circular letter to be sent to every employee of his own concern from the vice-president down to the messengers and door-keepers. The letter told the main facts in regard to the looted bank.

As a warning to his own people, Mr. Forgan then added that every subordinate in the bank who became aware of wrong-doing on the part of any other of its workers, was bound to report the same to him as president. Then he added, "If you find anything wrong in the methods or actions of the president (Mr. Forgan himself) you must report him to the board of directors of this institution." The heads of a number of other banks in Chicago are understood to have issued similar circular letters to their employees.

Much has been written about loyalty in business and the subject may be somewhat hackneyed to many readers, but this

move on the part of our great financial concern to put an additional check on possible dishonesty in its counting rooms presents a new view-point of that necessary quality.

Heresetofore it has been held as the proper thing for an employe of a corporation to carry out the instruction of his superior or the head of the concern with blind fidelity. If a wrongful act was committed, though possibly not illegal, the average employe might have been a party to it without questioning the policy of a superior or mistrusting his integrity. On the contrary it was deemed disloyal on the part of an employe to even doubt the wisdom or rectitude of the man or men above him.

With the adoption of this new policy, however, a different code of banking ethics bids fair to be established. Loyalty to the institution is placed above loyalty to its president, vice-president or any other individual connected with it. It is an admission, in a way, that the corporation ranks above and before the individual when that legal body is dealing with the confidence of the public. It also puts the interest and welfare of the corporation higher than the will of any of its stockholders, officials or employes.

Mr. Forgan's act draws a nice but clear and important distinction between loyalty to a man and loyalty to the enterprise which he manages or represents. It will cause some vigorous thinking among officials and employes of all our great corporations in which trust is an inherent element and where perfect and machine-like harmony is requisite to success. It might be said that whenever an enterprise has become successful it has already become larger than the man who started it, or, if a corporation, larger than its directing head. It rises above and beyond individuals no matter how mighty they think themselves or how powerful they are in the community. It is every day becoming more difficult for one man to impress his personality on a corporation to the exclusion of other influences. It is the trend of modern or-

ganization to merge the individual in the institution or corporation and it is inevitable that the loyalty of the worker will focus in the enterprise by which he is employed and not in its head or any one of its officers as individuals—except insofar as they clearly represent its welfare and its growth.

The step might also be viewed as another blow at bossism—at least when it savors of the kind familiar in politics, where it has always played havoc with our country and its institutions. American people are entirely in harmony with the anti-bossism spirit and their loyalty is to America rather than to any one man or set of men in it. Witnesseth Thomas Moore:

"America, to thee
We pledge our loyalty,
Mind, heart and hand;
The laws be wisely made
And faithfully obeyed,
Thy honor ne'er betrayed—
God, keep our land."

And it is particularly fitting that this spirit of loyalty to institution rather than to individual should pervade our great financial institutions and corporations which hold trust relations of great magnitude with the people. Whatever makes for the good of the whole people is desirable in politics. In the case of the Chicago banks we have a recognition of the same principle in the world of business.

A kind thought toward a fellow mortal has but little virtue in it if it be not transmuted into a generous deed.

—*Rt. Rev. J. L. Spalding.*

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature.—*Sydney Smith.*

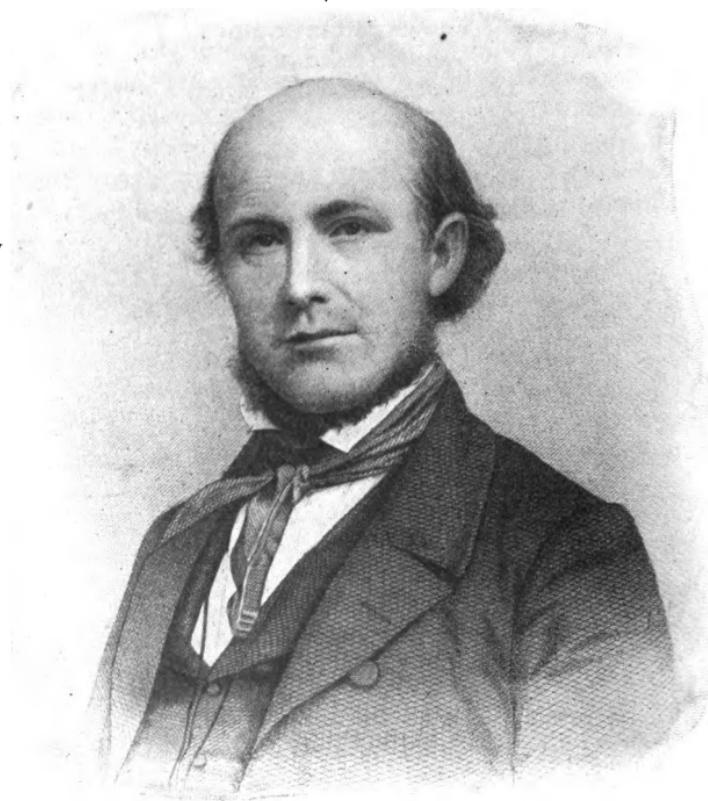
Our Own

By Mary E. Sangster

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling.
Nor given you needless pain;
But we vex "our own"
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come at night.
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone.
Though we love "our own" the best.
Ah! lips with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.



Horace Greeley

Ideals of Growth and Success

No. V. HORACE GREELEY—A Kindly Man

By P. J. Mahon

Ah, how very blind we youngsters were! How much we drifted and veered in our quest for the wine and honey of life!

You remember, for instance, how far we used to soar in looking for ideals. We never vouchsafed to seek them on the level highway. None would please or suit us but those to be found in lofty places. We wanted only real stars—and stars of the first magnitude at that. Our own life, as we forecast it, was bound to be in the nature of an "all-star" performance. Hence, no second-rate luminary could wiggle among our types—no, sir-ree!

In those days we did not dwell on them as ideals. We simply called them our "heroes" and were prone to choose many in the hazy realms of poetry and romance. But even those of real life, drawn from the annals of the past, won us each and all on the score of being "bright particular stars." Talk about hitching one's wagon to a star—why, we actually lived and frolicked among stars, as our own dear and familiar chums. We would not deign to recognize the sordid or the commonplace.

And in truth our favorite stars made a noble company. As a type of masterful dignity we gave the place of honor to the immortal Washington. For a star of burning patriotism we had Patrick Henry. Our stars of blazing eloquence were Webster and Wendell Phillips. As a star of intrepid valor we bow to Paul Jones or Andrew Jackson. Our philosophic star was wise old Ben Franklin. Our champion of grit and tenacity was U. S. Grant. For stars of inventive genius we had Fulton, Morse and Howe. Our star of poetic fancy was Edgar Poe. In philanthropy we had Geo. Peabody; in learn-

ing, Elihu Burritt; in statesmanship, Thomas Jefferson or William H. Seward, and so on, and so on.

We also drew a cluster of stars from the wider field of history. Leonides, the Spartan; Horatius, who held the bridge; Caesar, who ruled the world; Columbus, the discoverer; Galileo, the scientist; Pizarro, the conqueror; Palissy, the irrepressible potter, and others of like effulgence, whose deeds have inspired the race from age to age.

Such was the class of ideals we set our hearts on. We never once thought of them as too high or too brilliant. We had little doubt that our own careers would not fall short of the highest—not be obscured by the brightest—or that surely we were even then

"Building nests in Fame's great temple,
As in spouts the swallows build."

* * * * *

Ah, how very blind we youngsters were!

One result of this dreaming, this fervid star-worship, was to hide from us the value and beauty of humbler ideals. We were so dazzled by our stars that we saw not the gracious flowers or streamlets at our feet. Was there any one among us, for example, that ever chose hero or heroine merely on a record for kindness? Did we think of kindness at all as a quality to prize and cultivate? Did we ever dwell with approval on the charms or potency of this old-fashioned virtue?

Our remorseful answer must be, "Never!"

We were all good boys and girls, "sure thing," but how few in that heedless circle were themselves really kind! Almost as a natural right we clutched at the kindness shown to us by others. Each of us was a constant object of the kindness of doting parents, of amiable relatives, friends or teachers. But how very scant was the measure of it we gave them in return! Except in a fitful way most of us did not even show that we felt it. Perhaps it may as well be confessed that the kindness we met in those days was love's labor lost on us.

Perhaps kindness is one of the jewels we have never up to the present esteemed at its true value.

* * * * *

But it is not yet too late. We have mostly come down from our stars. Even now as world-worn business men we may profit by a study of the worth and winsomeness of this gentle quality. If we but glance at it in a casual way we may learn that the failure to cherish it is not only a sin, but a blunder—not only a blunder, but a serious loss.

We begin by a crumb of logic. If there be any meaning in our scramble for business success it is that we expect it will make us happy. Happiness is the final aim of all our efforts. There can be no true success unless it also brings happiness—and happiness even of itself is a success that outweighs all others.

Well, it is not hard to discern that kindness is the greatest happiness-maker in the world. The bulk of human woe and pain, the burden of nearly all the misery on earth, dwells in the fact that men are not as kind to each other as they might be. The world we live in is an unkind world and that simply means that the people in it are too generally lacking in kindness. What a different world it would be, what a paradise to live in, if everybody were just as kind as they could be! Thus it plainly follows that wherever the spirit of kindness moves and works, it reduces to that extent the total of human wretchedness. In this sense it excels all other wisdom, power and philanthropy. The individual who is constantly kind to others is a benefactor in the same way as our ruling Providence. He is a God-like man. He shares the unspeakable privilege of making people happy by soothing their sorrows, by enlivening their gloom, by cheering, helping, consoling and uplifting them, and in all this hallowed work he gains for himself a happiness to be won in no other way—for kindness, like mercy, “blesseth him that gives and him that takes.”

* * * * *

Meanwhile to be just kind is the easiest thing in life. It is but seldom either a trouble or a cause of expense. The openings for it are all around us and all the time. The spur to it is never wanting in a nature that is true to the harmonies of the universe. In thought, word and deed it is ever a worker for happiness and this is the precise thing that the whole world is craving. Just hear what is said in behalf of kind words alone by a writer in the "Granger":

"Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will sooth down the rough places in our nature. Care to say kindly things will drill our natures in kindness. It will help pull up the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A woman cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will be their influence upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves, and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt our stubbornness. They arouse an appreciation of better things."

* * * * *

Kind actions are almost as easy and cheap as kind words. Very often they require no more than a slight movement of courtesy or friendliness. But oh, what a mighty power they are for good! They work miracles in the hearts of men that no other influence can reach. Do you remember how the kind deeds of others have now and then brightened your own life? Do you remember how happy you have been, instantly and abundantly, when doing a kindly act yourself? The

truth is that kind actions pay everybody everywhere—the doer and the recipient, the employer and the worker, the millionaire and the farmhand, the great and the lowly, gentle and simple all the world over.

Nor does their power cease with the occasion that brings it forth. At the outset a kind act may heal the bruised heart—may dry the tears of the mourner—may turn the tempted one away from evil—may make the veriest criminal a tower of righteousness—but beyond all that it keeps moving by its own prolific virtue to awaken other kindnesses throughout the world and scatter the seeds of more for the years to come. As it was sung by the genial Boyle O'Reilly:

“A kindly act is a kernel sown,
That will grow to a goodly tree,
Shedding its fruit when time has flown
Down the gulf of Eternity.”

* * * * *

These views we have strung at random may seem to men of the world as somewhat in the nature of sentimentality. In the restless desire for money, power or fame, there is danger of self-absorption closing their hearts against the need for courtesy and kindness. On this topic a writer in Success has wisely enlarged.

“I cannot afford to help,” say the poor in pocket, “all I have is too little for my own needs.” “I should like to help others,” says the ambitious student, whose every spare moment is crowded with some extra task, “but I have no money, and cannot afford to take the time from my studies to give to the suffering and the poor.” Says the busy man of affairs: “I am willing to give money, but my time is too valuable to be spent in talking platitudes to sick people or shiftless, lazy ones. That sort of work is not in my line. I leave it to women and the charitable organizations.”

The business man forgets, as do many others, the truth voiced by Ruskin, that “a little thought and a little kindness are often worth more than a great deal of money.”

The real demand is on their heart not on their purses. In the matter of kindness we may all be lavish, and if the prime minister of one of the greatest nations in the world, a man whose pen and tongue and brain were constantly exercised in behalf of the poor and oppressed—if the grand old man of England, William E. Gladstone, could find time to leave his urgent parliamentary duties, to carry a bunch of flowers to a little sick crossing-sweeper, shall we not be ashamed to make for ourselves the excuse, "I haven't time to be kind?"

* * * * *

In our wide association as business men we should also bear in mind this great truth: None are wholly bad; there is some good, be it ever so little, in every man. We cannot always see it, and yet we know it is there. Hence we must never look down on anyone, for however lowly he may now appear, "he may one day be our superior by being truer to his gifts than we are to ours." If we are sincerely thoughtful, kindness will animate all our words and actions.

There is the whole secret—to be thoughtful. It is by no means hard to cultivate this lovable quality if we would but think.

Ah, if people would only think, *think, think!*

Just think, first, that it is not a weighty undertaking, but a little habit of words, actions and judgments. Think, nevertheless, that it is more precious than great riches or learning or renown. Think how very easy it is. Think how little it costs. Think that one small word, or tone, or even a kind look may be priceless even where gold would have no value. Think of your countless chances to use them—in the home, on the streets, in the cars, with your family or friends, with your help or your fellow-workers, with the needy and the lowly, with the stranger who comes to your gate. Think how often your own heart has been cheered by the kindness of others. Think what a noble thing it is to be a manufacturer of happiness—the very boon for which all men are

striving. Think what a joy it is to let sunshine in on the lives of your neighbors. Think how kind nature is and that your kindness is a note in the harmonies of creation. Think what a royal privilege it is to help mold the world in the spirit of its loving Creator. Think, in fine, that no act of kindness was ever really lost, while you may regret with tears of bitterness missing the opportunities you have had to perform one. No, never, never lost.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, but little understood;
The quiet steadiast love that strove to win
Some wanderers from the ways of sin—
These are not lost.

* * * * *

To bring this lesson home to us we do not need a high celestial type. We want to keep down to earth and be sane and practical. Hence we choose a man of toilsome life, spent for the most part in the grind of journalism or politics and linked with the stormiest crisis in our nation's history. This man was Horace Greeley, the distinguished founder of the New York Tribune, and though every reading American knows the facts of his life, not all may have grasped the truth that it was permeated from first to last with the fragrance of kindness.

Horace Greeley was born in 1811 on his father's farm in New Hampshire. It was a sterile bit of land, just fifty acres in extent, and the family had a rude time to scratch a living from it. From his mere childhood Horace had to help in the farm chores to the measure of his strength. At the same time he showed great eagerness for study and his thirst for reading was almost insatiable. He had read the Bible through when only six years of age. His memory was so keen that he could repeat whole passages from it as well as from such

other books as came his way. He was also noted for his correct spelling. Not a boy or girl in the neighborhood was able to "spell down" little Horace Greeley. Every moment he could spare was devoted to books. While resting in the intervals of wood-chopping he was sure to be seen taking a book from his pocket. From his third year he went to the district school, but had made only slight progress when his father was forced to give up the farm and remove his family to West Haven, Vt. This new home was on timber land and for nearly four years the boy did stout service in helping his father make a clearing. Meanwhile he had formed the desire to become a printer and in the spring of 1826 was bound apprentice in a newspaper office at Poultney, Vt., having then just turned his fifteenth year.

We are told of the boy, as to this period, that he was singularly sweet and engaging in behavior. He had no enemies and was a general pet, his quaint ways and remarks being a source of amusement to all who knew the family. His looks agreed fully with this note of character, his face being a winsome one, both in delicacy of feature and the light of purity and kindness it wore. At the same time he was never garbed in anything but ill-made homespun and the cut and scantiness of his attire only appeared more awkward as the lad grew up. But all this did not mar the true expression of his nature. He was a lovable child to his parents and to his brothers and sisters, and so far as shyness would let him, was cordially helpful to all their neighbors. In the district school it was his custom to aid in working the examples and hard tasks of his schoolmates.

He was so very timid and lanky when he entered the printing office that the other boys made things rough for the new apprentice. But he bore their petty teasing with great patience and good humor, not resenting or retaliating in any way, and even doing kindly acts to his worst tormentors. He was likewise wonderfully diligent in learning his trade and

in one short week could set up type as well as boys who had been months at the "case." By degrees he also wrote much for the newspaper—the Northern Spectator—and ere long his industry, helpfulness and unfailing sweetness had won a complete victory in the hearts of all about him. He was loved at the printing office and loved by the townsfolk as never was a resident of Poultney before or since.

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By the terms of his service in Poultney Horace became a free man on reaching the age of twenty. His salary during this time was only \$40.00 a year, with board. Hence it was a period of stern thrift. He had a hard struggle to keep himself in the mere decencies of life and but rarely could spend a dime on any form of pleasure. His pride and chief delight were in a local debating society, of which he became a leading and cherished officer. Indeed he was also its foremost orator, even when his poor garments were more suited to chore work than they were to the rostrum. But this shabby and meager outfit was certainly not due to self-indulgence. All through his apprenticeship and for years afterward Horace's scanty income was pinched to the utmost to send money to his needy parents. Out of his yearly cash earnings of \$40.00 he always sent \$25.00 to the parental home, furnishing himself with all wants out of the remaining \$15.00. Mark it ye dudelet printers of today—just \$1.25 a month for clothing, pastimes and all other "personals"! As a biographer well says, "Shabbiness and semi-nakedness become a royal purple in the light of such a fact." Let us add to this a crown of gold for the filial kindness and manly self-denial.

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After a short visit to his home, now removed to New Amsterdam, N. Y., Greeley made several attempts to get work at his trade in the inland towns. As a result of the failure of such efforts he at last made up his mind to go to New York City. Journeying part of the way on foot and part by canal,

with a scanty stock of clothing in a bundle on his back and only \$10.00 cash in his pocket, he reached the great metropolis in August, 1831. His rustic and gawky figure, the poverty of his attire and his own simplicity and shyness of manner, were all so many drawbacks in his search for work. For days he tramped the streets and applied at the various printing offices, only to meet denials and in some cases harsh rebuffs. Many looked on him as a vagrant apprentice, while all seemed to mistrust his fitness as a typesetter. His money had now dwindled to \$5.00 and he was planning to quit the inhospitable city, when at last he struck a job. It was very tedious work and poor pay, but he bravely held out to the end and then in succession found other tasks at various printing offices. Thus the time dragged on until New Year of 1833, when he arranged to pool his fortunes with a shop-mate named Story. On a capital of \$150.00 the young partners had the "gall" to start the *Morning Post*, the first penny paper ever printed in America.

Through sundry ventures as a publisher—for this penny paper soon went to the wall—Horace Greeley was his own "boss" from this time forward. While still at the case he was noted for his constant thrift and not less for his helpful and obliging ways. Among printers, as a general thing, cash is plentiful enough on Sundays and Mondays. Tuesdays and Wednesdays they are only in fair circumstances. The latter part of the week is a time of stringency and much borrowing, but Greeley was the one man who always had money in his pocket and was always ready to loan it to a brother "typo." He scarcely ever treated himself to any luxury or amusement and in many ways seemed to frame his conduct by that of his illustrious prototype, "Benjamin Franklin, Printer."

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The turning point in Greeley's destiny, or better still, the "rising" point, came when he launched the *Tribune* in 1841.

By this time he had won considerable fame as a journalist, his writings being marked by an earnest, snappy and vigorous style often merging into pathos or enthusiasm. He was logical in method and fertile in resources and he quickly became a champion of almost every humane and progressive movement. He was a stalwart in the fight for temperance, for woman's rights, for vegetarianism and, of course, for the abolition of negro slavery. He was also for a time smitten with the social vagaries of Fourier, and, in truth, was bound up with so many novel "fads" that the other workers on the press set him down as a "crank." In politics he was even more radical and intense than elsewhere, and thus gained for the Tribune a host of staunch friends and not a few enemies.

But we do not purpose here to chronicle all his steps in mounting the ladder of fame. He was speedily in the thick of the fray on most public issues, as he later became a power in the affairs of the nation itself. On these points you will find in history all you wish to know. Ours is the humbler task to give a few more glimpses of that charm of kindness which radiated from his personality and was truly the most positive force in his nature.

No doubt it was because of his inherent kindness that the editor so promptly linked himself with specific reforms. He had the brave and chivalrous impulse to stand up even for an enemy or a criminal whenever he felt that personal rights were violated. He was always on the side of the "under dog" in a fight, and he had the true tenderness of heart which cannot endure the sight of suffering or oppression. The very sweetness of his nature, as it was well stated, had helped to make his exterior rough and prickly. And no matter what his seeming variations of principle, his course was steadily guided by the fixed stars of truth, gentleness and duty.

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Among the many charitable movements which Mr. Greeley espoused was the promotion of the Humane Society on be-

half of dumb animals. His master plea for the vegetarian diet was embodied in this query: "Why should a score of animals render up their lives to furnish forth my day's meal, if my own life is thereby rendered neither surer nor nobler?" Always tender of animals, when he once saw a boy throw stones—a thing he never did himself—at a hog, he rebuked him with the quaint advice: "Now, you oughtn't to throw stones at that hog; he don't know anything."

The generosity of Horace Greeley was entirely boundless. He gave away more money, according to his means, than almost any other man who ever lived. He was simply not able to resist an appeal made to his benevolence. His pity for those in want or distress of any kind was tender in the extreme. So lavish was he in his gifts to persons of this class as often to be led into blunders that taxed his resources heavily. This became so serious that he was at length forced to draw a line at careless giving and endorsing, but death alone had power to stay his hand from deeds of benevolence. "Hour after hour, and daily," says one of his biographers, "I have seen the destitute and heart-broken of both sexes, the unfortunate outcasts and wanderers from all climes and all classes, invade the ever-open door of his charity; and never have I seen any one 'sent empty away' while he had a shilling or could borrow one." Dr. Chapin has also said of him on this same point: "Greeley's heart was as large as his brain—that love for humanity was an inwrought element of his nature. This was so complete, so broad in him that it touched all sides of humanity, so to speak. It was manifested in a kindness and regard that kept their silent record in many private hearts; in a hand ever ready and open to help; in one of the kindest faces ever worn by man, the expression of which was 'a meeting of gentle lights without a name'."

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We might well round out this sketch of the famous editor in the words of one who knew and loved him well: "During

all his wonderfully active life," writes L. C. Ingersoll, "and though the greatest honors were conferred upon him by friends and the widest renown by the world, yet he never ceased for an instant to be the devoted friend of the laboring man, himself ever remaining one of the people—plain, unostentatious unsophisticated in the indirect ways of the world. He was not a perfect character. He made some mistakes; he was guilty of certain solecisms of speech and of breeding which were unfortunate, but never of any malignity or pre-meditated unkindness."

A supreme act of large-hearted generosity on the part of Mr. Greeley was that of becoming a surety, in 1867, on the bail bond of Jefferson Davis, the captive leader of the southern Confederacy. Having in view what a sturdy partisan Greeley was at the time and how fiercely he had fought in the war from a civic standpoint, it was chivalrous in a high degree to take this step before the American people, then in the main feverish with resentment against Davis. But the bondsman was neither afraid nor ashamed of his own act. "A happier looking man," wrote a reporter who was present, "never pledged himself for another's honor than Horace Greeley appeared, as he took the pen and affixed himself as surety upon the bond. He had scarcely laid down the pen and turned from the clerk's table, when Mr. Davis hastily put himself in his way and, grasping his hand, uttered a few warm words of acknowledgment. It was their first meeting, and he returned the pressure and ventured to hope, in a few homely sentences, that he had done his companion an essential service."

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We need not recant here the keen political strife that led to Horace Greeley being named for the presidency in 1872 and how the over-work and excitement of the event broke down the ageing giant in the zenith of his fame. His death fell on the nation as a public calamity. His funeral was one of the

most notable which New York had ever witnessed. The great heart of the city, where this eminent and devoted citizen had so long wrought and fought, seemed to wake to an appreciation too long deferred, as well as to a profound and affectionate sympathy. In response to a popular demand, the body was laid in state in the City Hall, and for one whole day the plain people poured through in a constant stream (estimated at over 40,000) to look once more upon the pure and kindly face of their "Tribune." The poor shed tears over him; the laboring man stopped work, that he might pay a last tribute to him who had spent forty years in working hard for the benefit of the workers. A more spontaneous outpouring of universal sorrow had not been seen in this generation.

He that runs may read. It was his kindness even more than his leadership that made Greeley so much beloved and so deeply lamented. It was the kindness that shone out above party strife and public controversy which drew to him the esteem and affection of friend and foe equally. It were nearer the truth to say, perhaps, that his kindness made him the friend of all, and in this sense it is a matchless power alike for time and eternity.—

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

Faith shares the future's promise ; Love's
Self-offering is a triumph won ;
And each good thought or action moves
The dark world nearer to the sun.

—F. G. Whittier.

Now

If you have hard work to do,
Do it now.
Skies today are clear and blue,
Clouds tomorrow come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring.
Let each day some music bring:
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may.
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
How you love them ere they go;
Show it now.
—*New York Sun.*

Keep Eyes and Ears Open

By R. E. Marshall

A story is told of a small boy who was visiting in the country with his father. As he walked at dusk along the path through a field he saw for the first time the tiny fireflies darting about. He watched them silently for a few minutes, and then asked what they were. Upon being told that they were "lightning bugs," he gravely demanded: "Well, papa, where's the thunder?"

For such a little fellow, he certainly had observation developed to a marked degree, and I am willing to wager that when he is a man he will find that positive quality of inestimable value, especially should he choose a business career.

How often we hear it said of a successful man that he is a keen observer. Yet I wonder if we all appreciate what it really means. Well it means just this: that the little things of life do not escape their attention in the desire to quickly achieve something "worth while." As they are working toward their ideal they are constantly storing up knowledge, making mental note of facts and conditions which may seem at the time to have little or no significance, but which they know will eventually fit into the proper place.

While Captain (afterward Sir Samuel) Brown was occupied in the construction of bridges, with a view to contriving one of a cheap nature to be thrown across the River Tweed, near which he lived, he was walking in his garden one dewy autumn morning when he saw a filmy spider-web hanging across his path. The idea immediately occurred to him that a bridge of iron ropes or chains might be constructed in a like manner. The result was the invention of his suspension bridge—since copied and in use in all parts of the world.

Such a little thing, after all, and yet of the many thousands who had noted the spider weave his delicate threads from twig to twig, it was left to this man, who saw the little

things about him, to seize on the practical lesson which it held.

One of Commodore Vanderbilt's rules for success was, "keep your eyes and ears open and your mouth shut." And I don't believe I know of a better policy for the young man or woman entering on business life—but still more particularly for those already "in it." Watch what is going on about you, and keep your eyes open to the things which will prepare you for growth and success. If you have fallen into a rut of daily routine work, use your eyes and brain and pull yourself out of it. There is something higher awaiting you as soon as you are capable of handling it. Do not be content with merely performing the tasks which are set before you. In this day of wonderful progress and invention a mechanical device might possibly be made which could do the work as well. But the machine has never yet been invented which could take the place of a man of observation and initiative enough to use that observation to right purpose.

An employer whose experience with these machine-like workers had been very large indeed, at last, in desperation, placed an ad in the papers which read: "Wanted—A young man who is able to mix brains with his work." The applicants for the position were that class of young men who could see and appreciate the opportunity to use their gray matter. They were not looking for "snaps" and knew better than to expect a high-salaried situation without the attendant responsibility. These situations are few and far between. They were seeking a position which would enable them to demonstrate real ability.

The bright young man who was finally selected had confidence in his own ability and inspired confidence. He had stated his qualifications for the position in a positive manner, and was able to prove them. He did the work quickly and well and then looked about him for something else. He did not sit at his desk idly drumming with a pencil, waiting for

his work to come to him. He went looking for work. He "got busy" and earned his salary and his advancement in that establishment has been steady.

One of the largest retail merchandising stores in the world has inaugurated a system whereby it may have the benefit of the suggestions which these employes who mix brains with their work may have to offer. They have placed suggestion boxes in different departments, and a certain sum of money is paid for practical hints which are adopted for the benefit of the institution. They are found to come from employes who keep their eyes open and discover ways and means which may enable themselves or their employers to effect a saving in time, money or labor. These are the individuals for whom managers are seeking and whom they are always willing and glad to promote.

The old saying that you can't keep a good man down is just as true today as it ever was, in spite of the wail which we constantly hear from those who sit back and wait for opportunities to come to them, and mourning that there is no chance for the young men of today. The "chance" lies within the individual and not in environment or circumstances. The chance comes after he has prepared himself for it—and never before. Are you preparing yourself for a position or an enterprise which brings with it more responsibility and consequently more income? Or are you resting on your oars, drifting with the current to be wrecked on the rocks of un-readiness? If the latter, take a new grip at the oars and manfully accept the duty of steering your little craft into the Harbor of Success. With Self-confidence as Captain, and Endurance, Ability, Reliability and Action for a crew, you can sail proudly along without fear for the storms of adversity that will sink even larger barques not so ably piloted.

Onward! Forward! Go!

By N. V. Simmons

Progress is a necessity. The very psychology of these two words links them together in coincidence. One is a sequence to the other.

Necessity compels progress, and, on the other hand, progress comes only as the result of necessity.

Laziness governs human nature to an alarming extent. Shocking as it may appear, this is a fact. Men wait to be moved by some impelling force or circumstance. Rarely has any achievement been accomplished except under the lash of necessity. When man finds himself hemmed in where he is obliged to make a turn, then he begins to think, and thought leads to action.

Many capable men and women are slumbering at their tasks. They are plodding along in commonplace positions, eking out a bare existence, while an awakening of will and willingness would exalt them to places of power and influence. They have drifted into a state of inertia. They have not spurred themselves on to carry out their ambitions.

How deplorable is this common indifference to progress on the part of intelligent people! It amounts to a sin of omission. It is like letting a garden get full of weeds instead of cultivating it with care and patience. The soil is there awaiting only the planting and tending to yield a bounteous harvest.

Supposing the owner of the garden should uproot the weeds and should plant and tend the soil throughout a whole season. What a transformation would take place in that garden! What a scene of usefulness and beauty would be presented!

Culture of mental soil is carried on by the self-same process. The planting of right thoughts, and then thoroughness along the line of self-discipline, will bring out the best there is in man and enable him to advance steadily forward

and upward. But the one thing needful, the first step, is to arouse the man to action,—arouse him to the necessity for action.

It is reported of Demosthenes that when he was asked what would make a good orator, he replied, "Action, action, action."

Action is the mainspring of success. It is the mainspring of life. An active man is a progressive man.

Right here is where the beauty of necessity comes in. It is a blessing in disguise. A stress of circumstance compelling quick action will bring into effect such a flood of dynamic energy as to push one ahead whether he will or no. The surprise to himself, the awakening, will be sufficient to wrest his thoughts out of the rut and start new impulses. Then with the aid of that other kindred force,—ambition, he will soon make his way into the front ranks, and be prepared to keep step with the pace of progress.

A recent pathetic incident in home life illustrates the force of our point. The mother was taken away by death's messenger, leaving two little ones to the mercy of kindly disposed relatives. It was but natural for grandma to assume the responsibility of caring for the babies which she did until a step-mamma was introduced to the family circle, when she delivered her precious charges over to the new mistress of the home. In talking with her later, comment was made to the effect that she must feel the loss of the companionship of the children. "Yes," she replied, "I do miss them, but it is just as well, for I am afraid they would have gone so far ahead of me in ideas that I could not have kept up with them." The progressiveness of those young minds was a rebuke to grandma for not being up to date.

There is so much in this idea of keeping up with the times. It has the effect of awakening one to the value of his own forces, and the privilege that is his to scale the heights of developed possibilities.

Yes, progress is a necessity. Last season's garments are out of fashion. Yesterday's newspaper is out of date. New works of inventive genius are being put upon the market every day. New methods are supplanting old ones. You cannot hold your patrons in any line of commerce unless you are strictly up to date. The public is compelled to pay for service and it demands the best. If you can't produce "the goods" it will pass you by and deal with your neighbor.

The realm of Science produces new disclosures every day and hour. Listen! Look! Act!

Compare the progress of the present day with that of a hundred or fifty or even twenty-five years ago, and then send your thought forward in anticipation as many years,—what may you not expect in improvements and progress?

Could anything else than the mere desire for progress carried into action do more for the development of man?

Talk about business philosophy! Isn't it the basis of progress and isn't progress the basis of it?

As Dr. Channing has nobly said: "The past and the present call on you to advance. Let what you have gained be an impulse to something higher."

Life is made up, not of great sacrifices, or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir Humphrey Davy.*

Clipped While Reading

Philosophy Picked Up in Our Business Exchanges

By The Editor

Picking Out Good Men—The success of every business man hinges on one thing—ability to select men. The efforts of any one man count for so very little. It all depends upon the selection and management of men to carry out the plans of the chief. In every successful concern whether it be bank, school, factory, steamship company or railroad, the spirit of one man runs through and animates the entire institution. The success or failure of the enterprise often turns on the mental, moral and spiritual qualities of this one man. And the leader who can imbue an army of workers with a spirit of earnest fidelity to duty, an unanswering desire to do the necessary thing, and to do it always with animation, kindness, courtesy and good cheer, is entitled to rank with the large men of earth.—*James Logan*, in "System."

Courtesy a Business Builder—It is an easy matter for the storekeeper or the clerk to give a nod of welcome and a word of excuse to those who cannot be immediately served. The customer who has been pleasantly greeted and told that he will receive attention in a few minutes will wait cheerfully, whereas he would leave the store in ill humor if his presence were entirely ignored. The ability to keep waiting customers in good humor and make them feel that they are not neglected is one of the most valuable qualities a storekeeper or clerk can possibly possess. Just ordinary courtesy and attentiveness demand very little time, and they are far more valuable than flattery or argument in the sale of goods.—*H. N. Higinbotham*, in "Saturday Evening Post."

The Real Creditor Class—There are many misunderstandings about this question of debtor and creditor. The real creditors in this country of ours are those who pay their bills weekly or monthly and put a few dollars in the bank for the traditional "rainy day." In our savings banks there are today on deposit twelve billions of dollars, placed there by ten millions of our fellow-citizens. These are the real creditors. Let these call for their money and the busi-

ness of the country will go to smash in a day—yes, in an hour. When a few—a mere handful—of these depositors take a notion that they want their money, and want it at once, there happens what we call a run on the bank. And a mighty serious thing it may be for the bank involved, too. Make this idea general and we have what we call a panic. Make it widely general and we have financial ruin for ninety-nine out of every hundred wage-earners, merchant and capitalist.

—“The Retail Grocer.”

Salesmen Should Plan — No matter what work a salesman undertakes, whether it would be the work of an hour or a year, he should plan it out beforehand and not drift through the hour or the year merely hoping to bump up against results. Success is preparation for the occasion. Things do not happen by chance. Foresight is better than hindsight. There is a cause for every effect, and the only way to secure an effect is to arrange, before you go to it, to start the proper causes or succession of causes in motion.

—W. G. Holman, in “Salesmanship.”

Must Keep On Deck — Conducting a business is like rolling a huge boulder up a hill. The moment you cease to push it, the moment you take your shoulder from it and think you will rest and take it easy, the boulder begins to crowd back upon you, and, if you are not careful, it will either run over and crush you, or get away from you altogether and go to the bottom with a crash. It is necessary to be everlastingly pushing, following up the boulder, keeping it going, in order to get it to the top of the hill. The man who attempts to run a business, large or small, must keep his finger constantly on its pulse, in order to detect any rise or fall of temperature, any irregularity or any jar in the machinery. When the head of a firm is trying to take it easy, there is usually trouble somewhere.

—Dr. O. S. Marden, in “Success.”

A Cloud on Money-Mania — Whatever dumbness and torpor may overtake those who have long given themselves body and soul to the piling up of wealth, there remains in the hearts of young men a moral sanity which makes it impossible for them to buy fortune by giving up all the other possibilities and rewards which life offers. So

many practitioners of the art of making money have practiced that art in a sordid spirit and with cold-blooded selfishness that they have brought the art itself into discredit, and have made wealth seem shabby and vulgar.—“The Outlook.”

The Business Man’s Religion—The man is not a good Christian who in his business dealings fails to remember that it is incumbent upon him to hold a higher standard than his fellows; that it is incumbent upon him, if he is a rich man, to make it evident alike in the way he earns and the way he spends his fortune, that the word of the Lord is to him a living truth and not a dead doctrine. And, of course, what I say applies even more strongly to the man in public life than to the man in business or private life. The nominal character, the man who has attended to all the outward observances of Christianity, no matter with what scrupulous care, who nevertheless embezzles trust funds, is more, not less, to blame or unworthy than if he had never made profession of belief. We cannot continue as a republic, we cannot rise to any true level of greatness unless that greatness is based upon and conditioned by a high and brave type of spiritual life.—*Theodore Roosevelt* in a recent speech.

How Unselfishness Pays — If one lives for himself alone he fails. If, on the contrary, he lives in the narrowest possible circle, but is helpful, warm-hearted, kindly, the magnetism of his character fills the very air which his neighbors breathe and a subtle influence goes forth from his straitened circumstances which is as grateful as the perfume of flowers. He is like sunshine in a dark corner; he is like the echo of music in a wild waste; he is God’s minister without the robes of office. There is nothing grander than filling a small place in a large way, nothing nobler than to live your little life with a generous heart and a helping hand.

—“The Pilgrim.”

Think Right---To Be Right

A Mental Mosaic

When thoughts are born,
Though they be good and humble, one should mind
How they are reared, or some will go astray
And shame their mother. —Jean Ingelow.

Those who think must govern those that toil.
Thinking is the talking of the soul with itself.
Thought, once awakened, does not again slumber.
Great thoughts, like great deeds, need no trumpet.
There is nothing either good or bad, but thinking makes it so.

The revelation of thought takes men out of servitude into freedom.

Man is but a reed, the weakest in nature, but he is a thinking reed.

The mind conquers everything; it gives even strength to the body.

Thought can never be compared with action but when it awakens in us the image of truth.

The mind can weave itself warmly in the cocoon of its own thoughts, and dwell a hermit anywhere.

Our thoughts are the epochs in our lives; all else is but as a journal of the winds that blew while we were here.

Thoughts may be classified as friends and enemies. Charitable, inspiring, uplifting thoughts are our friends, and discordant, malicious, life-destroying thoughts are our enemies.

Brooding over the evil that you have done will never correct that evil. Rather will it make possible a repetition of the thing dwelt on. Set your mind the other way. Think honest, pure, kind, courageous thoughts all the time, and your mind will have no time for their opposites.

You cannot become a physician, a lawyer, or an engineer until you deliberately make up your mind that you can. How can you expect to become a free, harmonious, healthy man unless you overcome the conviction that you are so handicapped by hereditary influence that you cannot do much if you try? You must start out with the same conviction of your ability to free yourself and to put yourself in a position to succeed in life as you do when you start out in a vocation—with a determination to surmount all obstacles and to prepare yourself thoroughly for your life-work, no matter what stands in the way.

When a man utters a noble thought, that thought becomes a working force and produces results, just as truly as, when a farmer sows seed, he gets a harvest. Character is the most impressive thing in the universe. It cannot exist in any one man without creating a desire to possess it in all other men. Heroic deeds are contagious, and noble lives have a far-reaching influence.

It is astonishing what power there is in the intense, absorbing realization of what is true, good and real. The holding of this intense thought of reality, of goodness, of our divinity, strengthens our character and reveals to us consciousness of the possession of omnipotent power. Character can only grow by what it feeds upon; if we take only divine thoughts into our minds, the character will be divine; but every foolish, wicked thought mars the web of character, and the wicked threads stretch themselves across the web, as a perpetual testimony of our folly. Remember that your success is a child of your thought. If your thought is mean and contemptible, your success must be of the same kind.

Right thinking is the foundation of right living. To live the highest life of which we, as human beings, are capable, we must firmly believe and live up to our belief that we can, should, and must resolutely master our thoughts as well as our actions; and that we must control the mental pictures in which we indulge as much as the words which issue from our lips. As a man "thinketh in his heart, so is he." Thoughts generate feeling. When discouraged and depressed, lift up your chest, take an attitude of courage, and speak these words several times, slowly and earnestly,—"faith,—hope,—courage." When sensitive over ill-treatment, take the correct physical attitude and say, several times, slowly and earnestly,—"love,—patience,—forgiveness," and see if you don't feel better.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak point by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of heroism assumed. On the other hand, when they are playing mean, contemptible parts, they feel mean and debased. There is everything in assuming, firmly and persistently, the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After awhile you will retain permanently the character which you assume.

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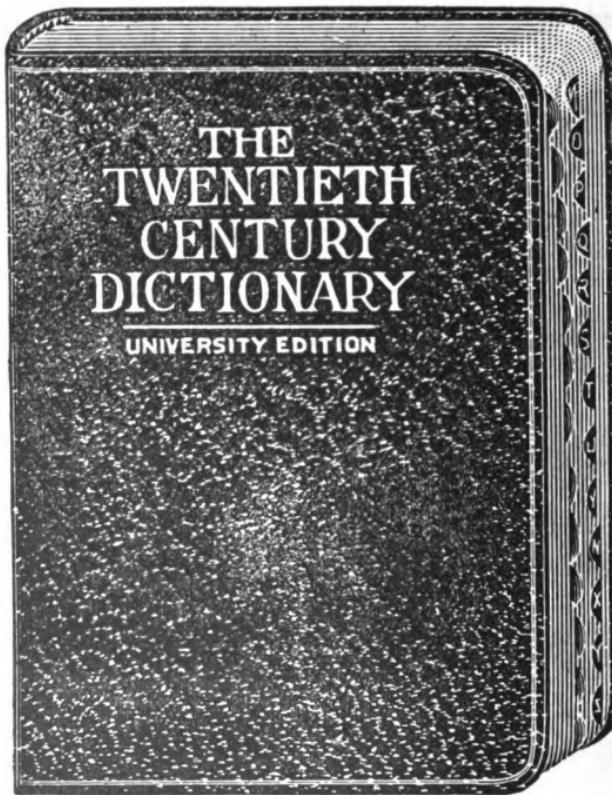
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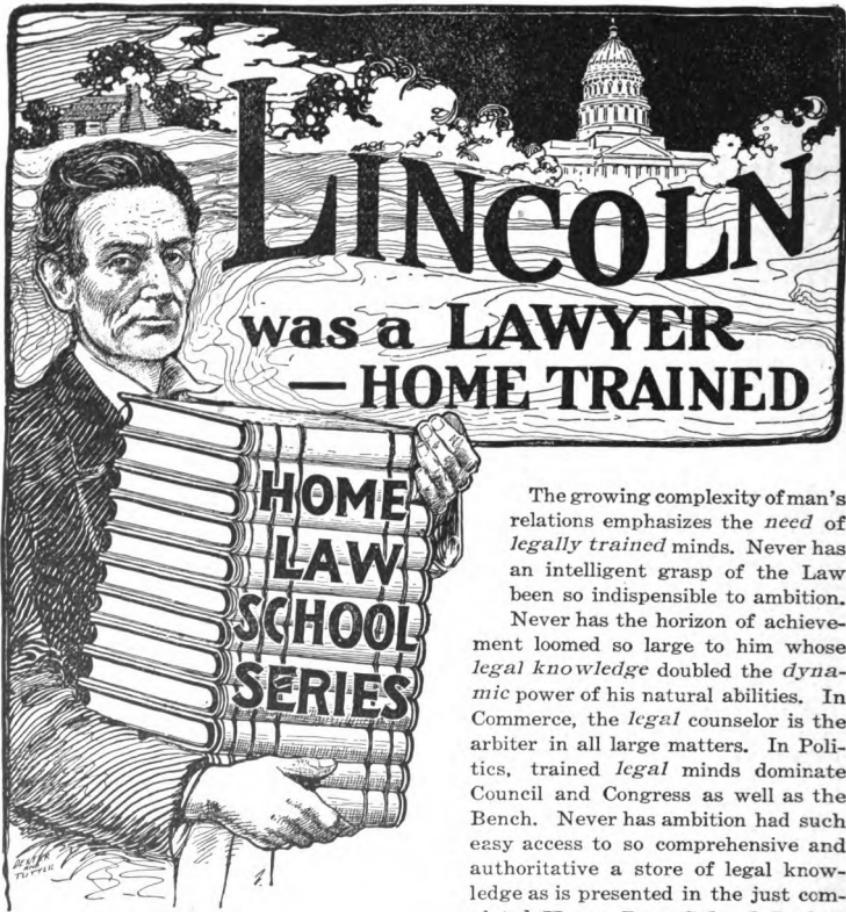
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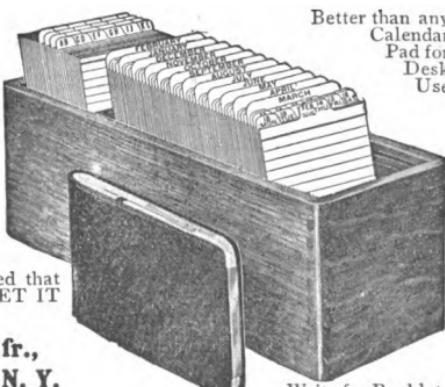
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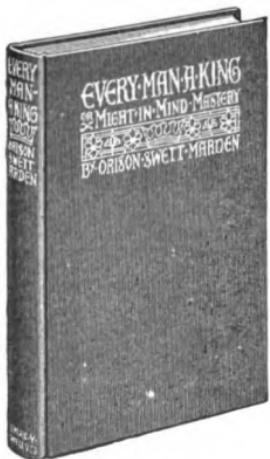
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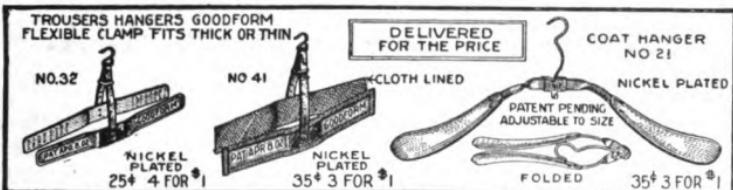
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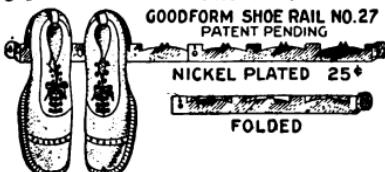
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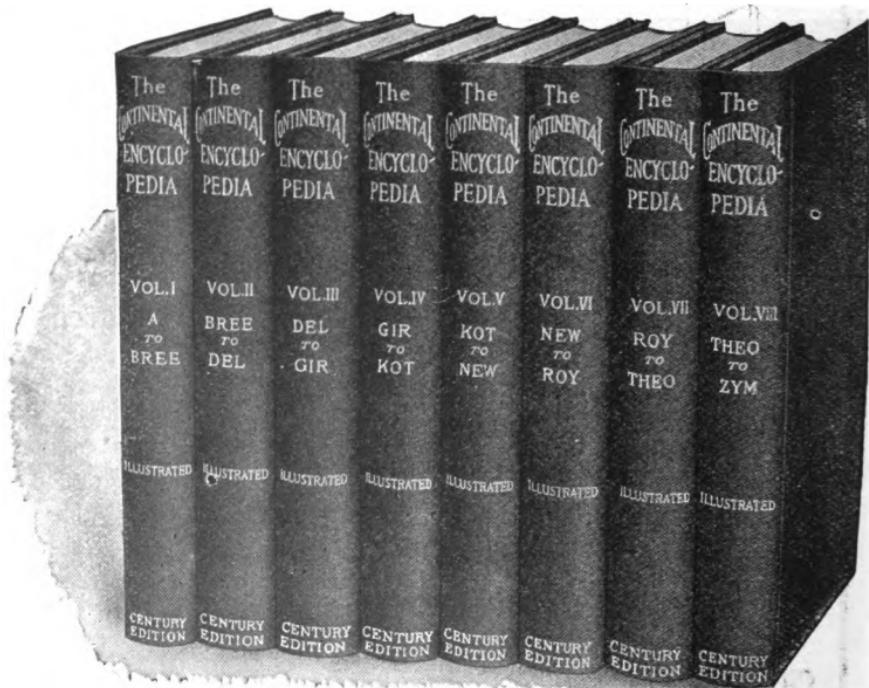
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A Magazine Devoted to the Science of
Business and the Principles Determining

THE EVOLUTION OF SUCCESS

Published Monthly by
THE SCIENCE PRESS
"The Republic"
CHICAGO

Vol. 2.

DECEMBER, 1906

No. 12.

EDITOR Arthur Frederick Sheldon | ASSOCIATE EDITOR Frank Marmon

Change of Address—Notify us promptly of change of address, giving in full both old and new address.

Subscription Price, \$1.00 the Year. Single Copies, 10 cents.
Foreign Postage, 25 cents extra.

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In the Study

Where We Talk Things Over

We had a really good visit with Mr. King the other day.

Fred B. King of Bridgeport, Conn. . He was passing through Chicago and came out to my study to have one of those "Front Porch Talks," as he put it.

He is one of those whole-hearted, truth-hungry souls, whom to meet is to be helped up the hill a bit.

I am glad he called and want to thank him for the letter received this morning, also for the clipping from "Ella." I am going to pass them both along to the readers of the PHILOSOPHER:

"My Dear Mr. Sheldon,—

I reached home on Wednesday evening, as expected, and found much to claim my mind and attention for the first day

Entered as second-class matter, Sept. 18th, 1905, at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

or so. The trip, as a whole, has been and will be productive of very great benefit to me in my line of work. Not the least of the pleasures and benefits which were a part thereof, was the visit which I had with you on Tuesday last. Since first I came to know of you, and feel your influence thru your business science, I have desired to know you personally, and you will permit me to repeat at this time what I told you in person, that the many helpful thoughts and suggestions which you have given me, in common with thousands of others, through the medium of the "Business Philosopher," have contributed in no small degree to my success. It is true that they were intended to accomplish this very result, but I feel justified in saying that very few of your readers have been helped and benefited by these ideas to a greater extent than I have been.

As I told you in conversation, I had already begun to learn the importance of life's greatest lesson, that of self-mastery, before I had the privilege of knowing you thru your pen, but this fact does not detract in the least from the value which your ideas have had to me, nor from the influence which your ideas have had in shaping my own along right lines.

Having experienced something in the way of development and growth of ideas in connection with my business life of the last six years, I have been enabled to see that the principles of your business science were capable of infinite expansion and development, and although ample evidence of that fact has already appeared in the present greater movement, I fully expect that five years hence will find you at the head of the most powerful influence for what is highest and best in the business world that has ever been conceived and brought forth by the human mind. He who was responsible for the birth and growth of this great idea, will not lack for honor among future generations. He who is most helpful to his fellow men must of necessity be the happiest among men, for no other course of living presents a greater return than this.

I enclose herewith the lines which I quoted to you, and which I have promised you, and I know that their dissemination thru the "Business Philosopher" must prove helpful and uplifting to every reader. I am looking forward with no small degree of pleasure to an opportunity in the not distant future when I can avail myself of the most cordial invitation

from yourself and Mrs. Sheldon, and trust that I may be fortunate enough to find her with sufficient time at her disposal for a musical orgie. My enthusiasm in this direction fully justifies the use of this term.

With regards to Mrs. Sheldon, I am
Yours gratefully,

Fred B. King."

Now, will you be good, take off your hat and send in your card when you come to see us?

It is needless to say that we fully agree with everything Brother King says in this letter.

Why shouldn't we? If we did not, no one else would, and "according to your faith, so be it unto you" is a literal scientific statement of truth.

Do not steel yourself against the influence of positive suggestions.

Let the soul swell. Let the emotions emote—if there be such a word—and if there be not, there is now, for we have made one and will sing hallelujah over the birth of a concept.

Let the emotions emote is good. It shall stand even though the critics croak.

The soul is stifled too much in business. Men are too prone to construe kindness as a "jolly"—just praise as insincere; and this when the speaker of the good things meant every word he said.

King sells stock but he did not try to sell me any. I do not believe he intends to try, and if he should it wouldn't do him any good.

It's just simply that King liked us and we liked King and we don't care a continental who knows it and that does both of us good. It's conducive to soul-growth. This helps intellectual development, also digestion, and all combine to boom the prime object of human existence, which is to be happy.

Yes, I mean it. Give the soul exercise, be receptive, give the soul-energies exercise. Cultivate soul-receptivity; let the

emotions emote. Always have them under control, though. Let the horse go; don't let him run away—but let him go.

You can't make your soul any too clamlike, either in coldness or shut-up-it-ive-ness, when negative suggestions come along; but when the positives come your way nail them even as the White Sock naileth the "fly."

All of which advice in no wise abrogateth the counsel of one Sadi of several months ago. We are talking now of the soul-medicine of the gentleman, Sincere, rather than the dope of the sycophancy of the parasite, Insincere.

It ought not to be difficult to detect the difference. It is quite easy to train the eye to detect the difference between the nutritious mushroom and the poisonous toadstool.

Attune the soul to truth and its eye of intuition will tell the difference between flattery and sincere praise.

This gift of soul-receptivity is all-important in business. Just praise is all too little administered.

I feel I know this because in a recent inventory of myself, in which I stayed awake all night, I came to the conclusion that I have been short in that kind of charity. God willing, and I know He is, I shall try to do better. Let's all try, being quite certain, however, to gather and deal out mushrooms (just praise) instead of the poisonous fungi of flattery, which is so sickening to the soul.

Did you ever attend a meeting of salesmen and hear some earnest manager deal out inspirational stuff to his men on the firing line? Have you heard him tell them the value of enthusiasm, give examples of what others are doing with it, tell them how proud he is of all his men, how his heart is with them in the work they have to do, etc., etc.?

Have you seen some listen with soul receptive, and thus charge that battery of power? And have you seen others in the same meeting hold themselves back and assume a cold, indifferent attitude and, the meeting over, linger in the hall to say to others, "that was a fine bunch of hot air!" "a great jolly the old man gave us this morning!" etc.?

The man who cultivated soul-receptivity received something, which he in turn could give out to others and thus get business.

The cold-blooded boy, who quite likely prided himself upon the negative of his non-receptivity, had received nothing except possibly a very little intellectual enlightenment. As a result he had nothing more to give out than he had before the meeting.

Which was the winner?

The business of an institution will receive a boon, and likewise a boom, the day those at the head of it come to a full realization of the fact that just praise pays, provided, of course, at the same time those under them are receptive to it and let the soul grow accordingly.

Right here I think a tidbit from a fraternal organ might come in all right. It's about sincerity.

Sincerity is the greatest and best of human attributes. The man who honestly believes what he says and fearlessly says what he believes is the man to be trusted and followed. This element of sincerity is an important one in our fraternal life. Too often we laud the principles of life and conduct which form the basis of our fraternal structure and our mode of life gives us the lie. Too often we protest our great interest in the work and our inactivity gives us the lie. Too often we proclaim our loyalty to the Order and our interest in the progress of the particular council to which we belong and the records of the council give us the lie.

Give me the sincere man, the man whose approbation I can believe in and whose disapproval I will heed. Give me the man who will tell me openly that he does not agree with me, that he does not approve of my way of thinking and that he will do nothing to further my cause, than him who fawns and flatters and makes countless promises but never turns a hand in my behalf.

Let us be sincere in all things, living the life which we pretend to live, and doing the things which we proclaim, let us be sincere with our God, with our friends, sincere with our enemies (if we have any) and sincere with ourselves and we will thereby attain more nearly to the stature of a perfect man.

* * * *

The clipping King sent was one of those "poemettes" by the most versatile poetess of the age, as well as one of the greatest psychics. You know who I mean, and here it is:

Thought Magnets

With each strong thought, with every earnest longing
For aught thou deemest needful to the soul,
Invisible forces are set thronging
Between thee and that goal.

'Tis only when some sudden weakness alters
And changes thy desire, or makes it less,
That this mysterious army ever falters
Or stops short of success.

Thought is a magnet, and the longed-for pleasure,
Or boon, or aim, or object is the steel,
And its attainment hangs but on the measure
Of what thy soul can feel.

Let us all commit that to memory. It's great philosophy, good mental medicine.

Take it every morning before breakfast for a month and you will find it even better than pink pills for pale people.

But put much emphasis on *strong* thought and *earnest* longings. You cannot have very strong thoughts or earnest longings for things which are not truly needful to your soul.

You may think so in your *head*, but that don't make it so. You must feel so in your *heart*.

"As a man thinketh in his heart (not in his head) so is he."

Don't try to fool yourself. Your real self, the inner man, is very wise. It is true than the think-shop of man is very important—if you don't believe it, ask Krebs—but don't overlook the soul, the feeling powers—the subjective storage battery.

It even out-Edisons Edison's latest as a reservoir of power.

That's what's the matter with Elbert Hubbard.

He's not only an intellectual giant, rich as a *knower*, a millionaire in thinking, remembering and imagining, but he *feels* deeply.

The battery of his soul is subjectively Edisonized with the dynamics of courage and a love of truth as he sees it. If business men would put as much soul-stuff into their business as Hubbard puts into his writing, his print shop, and his furniture factories, things would be getting better at even a more rapid rate than they are at present.

"So there's what I think of" Hubbard.

* * * *

If you have your ear to the ground you have doubtless caught the sound of approaching change.

Incipient evolutionary revolutions are almost as numerous here in North America as the "real thing" is said to be with our beloved sister on the south. In fact several of them are not so incipient as they might be. They are getting pretty well advanced.

While the 19th century was a record breaker in progress, it did not begin to compare with what the 20th century is going to be. And it is our blessed privilege to be standing in the gray of its early dawn (with apologies to Lafe Young for the "gray" figure). "Gray of the early dawn" is good though. Much obliged, Young.

It's especially appreciated by all who were "raised" on the farm and have milked the cows on, say, 10-below-zero mornings in said gray dawn (if you have ever done this, right here is a proper place for long and continued applause).

The evolutionary revolutions referred to might be classed under three headings, as first, mechanical, second, sociological, and third, psychological. The mechanical just now seems to be taking the form of transportation on land and in the air and in the building of houses. Money is actually being subscribed for an electric railroad between New York and

Chicago, upon which the promoters claim trains will make the run in ten hours and the fare will be \$10.00.

This is the same company which has an electric line running from Aurora to Chicago, upon which trains make at least 65 miles an hour. And this is only the beginning.

Edison is out again with the regular annual report about the storage battery which will keep right on doing business months and even years without recharging. This time it looks more like a "go" than ever before—whether it is or not it doubtless will be if Edison lives a little longer, and if he does not, Gates (Elmer not John W.) or some one else will do that or something better before long.

This will enable almost all of us to own automobiles, and that will simply force the upper ten to subscribe a few of their millions to put the finishing touches to the solution of the flying machine question. God only knows what they will do to be "different" when flying machines get so cheap that all of us can own them too, but we will cross that cloud when we come to it.

It looks sometimes as if the successful and cheap air-motor would actually beat the cheap land-motor here. Santos Dumont's latest dream is that he has it practically solved—has it all figured out so that a thing heavier than air can be safely propelled through the air by the hand of puny man in defiance of the storm-god.

As for my single self, I could never even crawl out on the beams or play "hand over hand" on the rafters with the other boys at those Michigan barn raisings, and have thus far steadily refused to go to the top of the Montgomery Ward tower since I came to Chicago.

I say this that you may know I am not hankering for aerial navigation from a selfish standpoint. In this respect I want the earth, and still I believe I shall live to see the other fellow fly, even if I do not want to.

The influence which the application of electricity to the

problem of transportation and the solution of the problem, "how can man fly through the air?" is going to affect civilization almost beyond the power of the imagination to picture.

In the first place it will relieve the congestion in the cities.

Quick and cheap transportation will enable the working man to live out miles from the center of the crowded city and still be on time at his work in the morning and home in time for supper.

This one fact alone will in a few years' time have a most marked influence upon the bodies, the mind and the morals of the race.

Coming generations will, or should, rise up and call blessed the man who solves this question of rapid and cheap transportation—and it's coming just as sure as is that "gray" of Lafe Young's.

* * * *

I went to the Merchants' Association Banquet the other night. James J. Hill, familiarly called Jim, which name, by the way, fits him most admirably, was the principal speaker of the evening.

He is one of the seers of modern times. That is literally true. He sees things 'way ahead. To him coming events cast their shadows before.

The other night he foretold when, not many years hence, there will be two hundred million people in the United States, and he asked the question, "what are they going to do?"

He pointed out how the Orient is waking up and is soon going to compete with us in manufacture.

He told us how they could undersell us in the markets of the world, in spite of all we can do, on account of the cheap labor of China and Japan.

There men exist on a few cents a day.

Hill is not an alarmist, he is not a politician, just a business man—and one of the greatest in the world—yet he stood

there, and with a voice almost pleading in its earnestness, told us of the dangers that are wellnigh upon us in the way of oriental competition in the markets of the world. Senator McKinlay told us the same thing at the Business Science Club a few months ago. I shall try to get his speech and print it in an early issue of the Philosopher. It will give you the facts better than I can here.

It's an undeniable fact, however, that the Giant Orient is waking as from a long slumber.

We do not hear the Chinese Wall story any more like we used to when we were boys.

The Japanese is the greatest imitator living. He is a close neighbor and near blood relative of John Chinaman, and is rapidly Japanizing John. They are both becoming *a la* "mellian man" with avidity. They have no patent laws. Our patents do not protect us there and they do say that the other fellow over there is not very scrupulous about the ethics of the situation.

They will order one or two high priced American machines, anything they happen to want, take the machine to pieces, have their mechanics duplicate every part, and lo! they know all about it and are ready to start a plant for the manufacture of something which it may have cost the American inventors millions to perfect.

This has been done even to the copying of the name on things, big or little.

For instance, the Faber pencil is not only imitated exactly in other respects, but even the name "Faber" is actually printed on it.

With their very cheap labor we cannot begin to compete with them, and unless some change takes place, which it is mighty hard to figure out right now, Uncle Sam must depend on his home market largely for the things he makes. This is going to necessitate smaller farms and more farmers. Mr. Hill foresees the time when the whole nation will be dotted

with scientific farmers, each with a small patch of land.

How rapidly are the two interests meeting!

Cheap and rapid transportation can only make this other condition possible, but that will be and it will make the fulfillment of Hill's prophecy feasible.

I presume that Mr. Hill is studying the problem of the application of electricity to the transportation question and that we shall hear from him about it before very long. I hope so.

Another far-reaching revolution of the revolutionary brand is that of house-building.

The concrete idea is fast gaining ground, and Edison says he will soon have a house mold completed so that all one has to do to build a house is to buy a mold at the cost of a few dollars and pour concrete into it. This is stated upon what seems like reliable authority and will so reduce the cost of house-building that nearly every one can own his own home.

How nice that will be, won't it? Especially when we can get out in the country with the fresh air and sunshine and the birds and flowers and have our own potato patch and Jersey cow and hens and "such like."

* * * *

No, we will not have space now to deal with the socio-psychological and psychological revolutions which I mentioned early in our talk.

Some time, possibly, if you would like to talk them over when we get together again—but not now.

I just want to say, however, that I do not believe there will be any blood shed unless it is a little in connection with the race problem.

As to capital and labor I believe they are going to fall in love with each other, get married and live in happiness ever afterward, except, of course, an occasional family quarrel just to make it seem natural.

Before we bid each other good night I think I have time to read you an article which came to my attention the other day. It is so good I want you to read it, and then I will give you your hat and ask you "what's the hurry?"

Sir Henry Taylor, a very wise Englishman, who has written ably on the subject of money and man's proper relation to wealth or the acquisition of property, says truly that "the philosophy which affects to teach us a contempt of money does not run very deep." Many men write and talk in the most contemptuous tone of all wealth, and yet they are as eager to have the means of life and of comfort and the insurance against suffering, sickness and want for themselves and their families as any other people, says the Philadelphia Ledger. The only people who really have a contempt for money are the savages of some remote jungle, who do not happen to know anything about its purchasing power.

A moderate and reasonable statement of a sane philosophy on the subject is that of Senaneour:

"When money represents so many things, not to love it would be to love nearly nothing. To forget true needs can be only a weak moderation; but to know the value of money and to sacrifice it always to duty and to delicacy—that is real virtue."

It is entirely proper and natural, and at any rate inevitable, that a young man beginning a professional or any other career should think of the rewards in money, and strive to make them as large as he honestly can; but that man is on the way to the condition of an irreclaimable vulgarian whose sole or main aim is simply to amass money without regard to the means. "Not failure, but low aim, is crime." Shall not the doctor and the lawyer and the teacher get their "penny fee," then? By all means. Adequate reward for valuable services is the right of the worker, but the man who starts in life on any career with the money aim as his guide will impair his highest usefulness to the world, and will certainly travel on a path which leads to the canker of his character.

Emerson says that "the key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified." Consider what kind of an artist Raphael would have been if his only aim had been to make money; think what kind of a great patriot the defender of liberty and humanity,

Edmund Burke, would have been if he had fixed his gaze on the money boxes; imagine, if that be possible, Washington as a mercenary man, and let any American picture to himself Abraham Lincoln negligent of his country and mankind because his thoughts and ambitions were in the direction of obtaining money as the highest good.

There is a great law ruling human nature, which is that the aim and the purpose animating human beings determine the character of men and nations. Emerson in his essay on art touches on the law, which may or may not be a sound canon of art:

"As soon as beauty is sought, not from religion and love, but for pleasure, it degrades the seeker. High beauty is no longer attainable by him in canvas or in stone, in sound or in lyrical construction; an effeminate, sickly beauty, which is not beauty, is all that can be formed; for the hand can never execute anything better than the character can inspire."

No intelligent and honorable man would deliberately counsel his own sons at the outset of their careers to cast aside all thoughts and aims in life except that of making money. All high-minded men know instinctively where they have not thought the matter out that nothing is sadder or more fatal to character than to begin life with low conceptions of it, and all civilized teachers of youth are aware of the fact that the keeping of life pure and sweet depends upon the pursuit of "aims which never can grow vile." Nations have gone down to decay because the people centered their affections too steadily on money, or pleasure, or conquest, and great nations have grown from little ones because the people were purified and animated by lofty ideals and noble aims.

That's a good article. Don't you think so?

Now, here's your hat; what's your hurry?

—A. F. Sheldon.

Work thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve.
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for work's sake then, and it may well be
That these things shall be added unto thee.

—Kenyon Cox.

Do Your Best

Selected

Do your best and leave the rest;
Never mind to-morrow;
He who works with happy zest
Has no need to borrow
Trouble from some future day,
True success will come his way.

Do your best and leave the rest!
He who strives for duty
Often finds that he is blessed
With life's crown of beauty;
Unseen forces lift the load,
Roses bloom beside the road.

Do your best and leave the rest!
What's the use of worry?
Firm endeavor stands the test
More than haste and hurry.
Rich rewards will come to him
Who works on with smiling vim.

Work

By Alice Cary

Down and up, and up and down,
Over and over and over;
Turn in the little seed dry and brown;
Turn out the bright red clover.
Work and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.

With hand on the spade, and heart in the sky
Dress the ground and till it;
Turn in the little seed, brown and dry;
Turn out the golden millet.
Work, and your house shall be duly fed;
Work, and the rest shall be won;
I hold that a man would better be dead
Than alive, when his work is done!

Down and up, and up and down,
High on the hill-top, low in the valley;
Turn in the little seed, dry and brown;
Turn out the rose and lily.
Work with a plan, a well-laid plan,
And the end always keep in view;
Work, and learn at first hand, like a man;
The best way to know is to do!

Down and up, till life shall close,
Ceasing not your praises;
Turn in the wild white winter snows,
Turn out the sweet, wild daisies.
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.



John Jacob Astor

Ideals of Growth and Success

No. VI. JOHN JACOB ASTOR—A Plodding Man

By P. J. Mahon

In the dear old long ago, when we were facing the shores of active life, a few of us kept our ideals deeply folded in our hearts. We felt as if any disclosure might thwart or harm them. Like the secret of a "first love" they were too pure and precious to be talked of "in the open."

Most of us, on the other hand, did not guard our ideals in any such jealous privacy. The growing visions of the future so colored our mental life that we had to tell of them—or "bust." We even went so far as to babble of them joyfully to each other and to the world—so far as the cold world would deign to listen. As a poet has fairly imaged some youth of our kind—

"Life openeth brightly to their ardent gaze;
A gorgeous pomp sits on the gorgeous sky;
O'er the broad world hope's smile incessant plays,
And scenes of beauty win the enchanted eye."

Thus it came to pass that in our own shining ranks we knew much greatness and renown—*in the embryo*. We had at least one poet who expected to don the mantle of Byron or of Longfellow. We had several husky tragedians to whom Booth or McCulloch couldn't hold a candle. Of admirals and commanders we had quite a few, each one bound to be a Farragut or a Grant. Of would-be eminent doctors, lawyers and legislators we boasted many and possibly of millionaire merchants a very small sprinkling. The truth is that in our foolish ambitions we leaned more to art and literature or to the tinsel of high rank than we did to substantial usefulness or worth. And so we hobnobbed and chummed with each other while our future still lay ambushed beyond the golden horizon.

* * * *

All except one. There was one poor fellow who kept bashfully aloof and spoke not a word of his aims or hopes.

He seemed to us to take no stock in the future. If ever he had cherished an ideal he made no sign. At school we all knew him—and you have known him too—as a mere silent plodder who managed to hold down a seat. He had the gift of drudgery without any visible knack of achievement. In our blind self-worship we put him down as a cypher and were wont to say pityingly that "he will never set the river on fire."

There is where we made a big mistake. That youth who walked apart had a future all his own. It is true he never spoke or thought of heroes. There were no historic idols flaunting in his brain. He had no wild ambitions singing in his soul. He was rather quiet than imaginative in his moods. He was patient almost to tediousness in his methods. He scarcely deemed it worth while to glance beyond the present. And yet he had a formula worth more to him for growth and success—worth more to any of us if we only knew it—than all the vaporous ideals that crowded our brains. His one rule of life—his one aim and impulse was simply *work*.

* * * *

Stop right there. We are now in the presence of a wondrous truth. He that was looked down on as a plodder held the best trump in the pack. There is nothing in the game of life that can beat the work-habit. We may not have seen this at the outset but we have surely learned it since. Work in itself is the blessedest kind of an ideal. It is also a factor in the attainment of every other. It is the *price* which all must pay for their desires—constant, sincere and unwearying work—and without it none may hope to win the laurels of life. The dreamers of bright dreams, the builders of proud air-castles, the mere idealists we knew have nearly all collapsed, or at least fallen far short of their aims, but the genuine worker has everywhere forged to the front and wears the crown of victory. If you look round in the business world you will find any number of cases of the hare that was left behind by the steady-going tortoise.

And these things being true, as we know they are, surely it may do us some good to discuss the reason why.

* * * *

As befits true philosophers let us go right down to the root of things. There we find that work is a law of our being. In fact it is a law of all nature. We must work if we want to keep step with the grand march of creation. So clearly is work vital to us in every way—for health, mentality and character as well as for gain—that were it not so ordered some wise mortal would surely have invented it.

The belief in this law is as hearty as it is widespread—except perhaps among hoboes. “In all God’s creation,” said Premier Gladstone, “there is no place appointed for the idle man.” Let our talent be small or great, let our strength be much or little, let us even possess a dazzling genius—whatever a man may be he must work with brawn or brain—and in some degree with both. As fervent Charles Kingsley puts it: “God asks of thee works as well as words; and more; He asks of thee works first, and words after. And better is it to praise Him truly by works without words, than falsely by words without works.”

But that is not all. Besides being a law, a rule of existence, we are bound to make what we do a pleasure. Of course this would be easy, if we all had just the work we wish. If you could choose your own work there would be “no kick coming.” You would naturally do it with zest and eagerness. But this is by no means the common lot—and even if you have no choice, if you are not in the groove of your own liking, still must you learn to make your work a delight. This is imperative. There is sound advice in the maxim, “If you can’t do what you like, like what you do.” He that does not follow it is apt to do poor work as well as to miss all the priceless benefits that accrue from the law. Not to like what you have to do—what must be done—is to turn it into a form of slavery. To discharge a duty pettishly—be it ever so un-

lovely—is one of the signs of a petty soul. To love one's work is a mark of good sense and even of righteousness. It is also a pledge of success in any field of action.

* * * *

We make no mistake at all when we name this lever of success the "work-habit." Habit is the only term that fits. Real work does not mean to "make a spurt" now and again. Any old "plug" can get up a little speed if whipped or spurred. But that won't do. It is not true work which needs the lash or goad—or the employer's eye. To be strictly of the right kind work must be willing, earnest, patient and painstaking. To win its best rewards it must also be loving work, and if possible be further spiced with enthusiasm.

Then you have the kind of work that conquers. We can see it in the realm of trade just as plainly as in the arts, crafts and professions. Of all facts in business these two stand out like skyscrapers:

The greatest successes in every industry, in every walk of life, are or have been to a man strenuous workers.

On the other hand, there was never yet a sincere and steady worker that did not some day gain his reward.

And verily the rewards of work are rich and varied. It brings us a tide of blessing for body, mind and spirit. It arms us with new powers that grow by what they feed on. The worker of all others digs up his own reserves of latent force. He grows by dint of doing. He often finds that he can do things much better, more of them, or higher or harder things, than he ever conceived of in his first outlook on life.

Thus it is that work becomes a potent man-builder. No one learns like a worker the true value of grit, foresight, candor and thoroughness. As it is with his brain power and the muscles of his physical frame, so it is with every fibre of his soul—all are alike nourished and developed by work. While the man is acting on the world about him, the work is reacting on the man's character. Edwin Markham

says on this point: "Let us make haste to learn that the reward of work is not idleness but power—power to do more work. Blessed is the moment when a man has found his place in the toil of the world. * * * We are called into earth to build character, to search and to serve the Great Purpose. We are here to learn to know life, but nothing is known that is not experienced. We can know life deeply only as we test it through art and craft. Work is not only an opportunity to make a living, but is also an opportunity to make a life." As to the quality our work should have—viewing it in this exalted light—a poet makes this incisive query:

"The building swallows and the skillful bee
Taught ancient men their gifts of masonry,
If insects fashion waxen cells
And stony crypts and citadels,
How should he work in whom the Maker dwells."

* * * *

Now, these maxims in regard to work are not at all new in the business world. They fail of their fruit merely because people do not think of them. One of the most popular writers of our time, Mr. Hamilton W. Mabie, has stated some of them so daintily that we cannot forbear a few extracts from his pen. They are culled here and there from his volume of "Works and Days."

"Work is a sovereign word in this world; a word which has the quality of mastership in it; a word of more magical power than all the old talismanic words of necromancy.

"The man who works with delight and ease grows by means of his activity. The first secret to be learned in order to rid work of worry and wear is to take it in a reposeful spirit, to refuse to be hurried, to exchange the sense of being mastered by one's occupation for the consciousness of mastery.

"There is no kind of work, from the merest routine to the highest creative activity, which does not receive all that gives it quality from the spirit in which it is done or fashioned.

Work without spirit is a body without soul; there is no life in it. Flawless workmanship is tinsel unless touched by some influence of the spirit; imperfect workmanship is often redeemed by the power of spirit lodged in it. To put spirit into one's work is to vitalize it, to give it force, originality, distinction. It is to put the stamp of one's nature on it, and the living power of one's soul into it.

"There are a great many sins laid on the shoulders of work which ought to be bound on the back of friction. Friction kills ten men where overwork kills one.

"All great workers who have achieved the very highest results and have stamped their performances with individuality and distinction, have been men of mighty passion; they have been enchanted by the thing they were doing; and their devotion to it, their absorption in it, have betrayed the marks of a great affection.

"We all need to come into closer contact with our work. It is not enough to make a sense of duty wait upon it; it is not enough to brood over it in thought, penetrating it with ideas, and giving it the order of a new and fresher method; we must press it to our hearts if, for ourselves and for others, we would transform what might be its drudgery into the discipline that makes for character, and transmute its hard materialism into something spiritual and satisfying."

But so far as counsel is needed this seems quite enough. Let us make just one more clipping, from sturdy William Cobden, as a hint to those who incline to "trust to luck" instead of to work.

"Luck is ever waiting for something to turn up. Labor with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him the news of a legacy. Labor turns out at six o'clock and, with busy pen or ringing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chance. Labor on character."



Now, where shall we seek in the past for a fitting type of this work-habit? All our great men, as we have seen, were stalwart workers. Our successful men in every field, apart from the claim to greatness, were all likewise of the strenuous mold. They may not have shone brilliantly by special talent or unwonted powers; but they at least had the knack of plodding along steadily at the work of their choice. They could all stick to a task until it was done and well done. They had grit and common sense enough to be alive to the value of honest work. This may not seem to be much, but to judge what it stands for in life we must choose one who began with virtually no other weapons of success—one whose unspoken aim was to work bravely for all that was in it and so hew out a path to fortune.

Well, if we should find a youth of bare village schooling, without capital or friends or "pull" of any kind, without a trade or calling to speak of, and even without an ideal that he ever named, and yet who came to these shores from a foreign land and by sheer plodding and growing became the richest man in America and the world's greatest merchant, we would seem to be as near our mark as can well be expected. And this in meager outline is the true history of John Jacob Astor, founder of the wealthy family which is still so potent in our financial realm.

* * * *

The Astors of this country are all descended from a commonplace butcher of Waldorf, in the German duchy of Baden. His children included four sons, of whom our present hero, John Jacob, was the youngest. The butcher was a thriftless and somewhat "boozy" person—a kind of ne'er-do-well—and mostly kept his family either in want or turmoil. For this the three elder sons left home as fast as they grew up. The youngest had a rough time of it after they went away until he, too, resolved to strike out in the world for himself. His purpose was settled by the fact that one

brother was thriving in the service of a London music firm, while another was making a livelihood as a butcher in New York.

Those were the far-off days of our War of Independence and the boy made up his mind he would join the New Republic, though still without any means to pay his way and entirely ignorant of the English tongue. To remedy both these wants he decided to go to London and seek employment in that city through his eldest brother. Even this was no light project for a penniless country lad. Waldorf was three hundred miles from any seaport. As the only means of reaching one he set out on foot to the Rhine, where he soon hired as an oarsman on one of the many lumber rafts that were thus floated to the sea. The toil was severe, but he proved equal to it, and two weeks from leaving home was at a Dutch seaport with more than enough earned to carry him to the British metropolis.

In London John Jacob was received by his brother, who also obtained work for him with his own firm. This was the onset of his career as a real breadwinner. The work was but poorly paid and the tasks hard, but the youth was tireless in his devotion to it as he also was in using every spare moment to learn the language. In spite of this industry it took him two weary years to save enough money for the bold voyage to America. It was in November of 1783 that he finally left in a sailing vessel bound for Baltimore. He had paid five of his hard-earned guineas for a berth in the steerage, where he threw on sailors' fare of "salt junk and hard tack."

* * * *

That was a rough winter both sides of the Atlantic. The vessel that bore young Astor met with a series of gales and New Year's Day had passed before she won the shelter of Chesapeake Bay. But that did not end her voyage. The bay was full of ice and she could make no further headway toward her port. For two long months more the storm-battered

vessel was locked there in the ice-floes. Yet the time was not wasted by our young immigrant, for during that delay he made the friendship and gained the knowledge which led him into the fur trade that afterwards brought him millions. This came about of his courtesy and helpfulness to a fellow-passenger, a man who had spent some time in America before and was now returning from England after selling a lot of peltries. His account of the fine opening for buying and selling furs and the big profits to be made on them, along with the fact that it needed no capital, fired young Astor's mind to the point that he fixed on it as "the chance of his life." His own trade as a butcher he flatly despised—he had no special choice in the matter of occupation—and he did firmly believe that steady hard work would conquer anywhere. That faith shaped his destiny more surely than any dominant star,

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When at last the two friends were set on shore they made the journey to New York together. There they met a cordial welcome from Henry Astor, the butcher. John Jacob had by this time decided to go into the fur business and work at it from the ground up. After much seeking and tramping about he found employment with an aged dealer named Bowne, the wages being two dollars a week with board. It was not a big salary for a young man of twenty, but he that has the spirit of work in him may bravely trust the future. The modest ideal of *working one's way out* is often more reliable than dreams of glory. Ever and always it has the merit of being practicable even to a clod.

The first thing young Astor was set at was to beat furs, a process which takes place at intervals to rid them of glutinous moths. And oh! how he did work at it. The fur dealer was simply charmed with his immigrant drudge. But Astor strove as hard to *know* as to *do* things. That was where his ideal bore its first fruit. He sought out science to help him work. As one biographer recounts his programme:

"It was not plodding merely, though no man ever labored more steadily than he. Mr. Bowne, discovering what a prize he had, raised his wages at the end of the first month. Nor was it merely his strict observance of the rules of temperance and morality, though that is essential to any worthy success. The great secret of Astor's early, rapid, and uniform success in business, appears to have been that he acted always upon the maxim that "*knowledge is power.*" He labored unceasingly at Mr. Bowne's to learn the business. He put all his soul into the work of getting a knowledge of furs, fur-bearing animals, fur-dealers, fur-markets, fur-gathering Indians and fur-abounding countries." From which it is quite plain that John Jacob had set his heart on becoming a scientific salesman.

Nor was this all. In those days many bear and beaver skins were brought direct by the Indians to sell at the dealer's store. New York rustics would also drop in with the skins of animals they had shot or trapped. To these various visitors Astor always put a host of questions. He missed no chance to get knowledge of fur-craft. Thus did he throw his whole heart into his work. And the more he toiled at it the better he loved it. Therein he reaped another of the sure blessings of industry. We learn to love that which absorbs our chief thoughts.

* * * *

Of course such zeal as this was sure to be rewarded. It soon became Astor's privilege to buy furs from the Indians and hunters coming to the city. He likewise took his employer's place in an annual journey to Montreal, which was then the chief fur market of the country. With a heavy pack on his shoulders he used to plunge into the wilderness above Albany and partly by long tramps and partly by canoe forge his way northward to the Canadian city. It was a stirring and adventurous life and he relished it greatly. He was full of vigor and endurance and always on the alert for

fresh experience. He likewise became a great bargainer, and few could rival him in making a deal with the natives—the Indians being also furious bargainers. Astor never lost this instinct even in the days of his opulence—though it is plain that he was sadly short on the law of mutual benefit. To the last he always prided himself on giving the least and getting the most in every transaction. In many ways, indeed, he was far from being an exalted character—but *he did work*. He worked untiringly. His biographers are at some pains to condone his spirit of greed by referring it to the hardships he had endured in boyhood. Anyhow he was all his days of the pattern of “Old Scrooge,” while his stinginess often made him both ungenerous and unjust.

* * * *

He soon became too big for his job at Bowne's. He saw he could easily launch out for himself in a business that was always open to one who could do peddling among the farmers. Most of them either shot or snared some game and saved the skins to sell to traveling furriers. For a few hundred dollars a dealer could go around among them and buy up enough pelts to realize as many thousands. Such trading was Astor's glory. He rented a little shop in New York, with a back room, a yard and a shed. He loaded his shelves with toys and jimmcracks—to beguile the Indians—and there began the trade as a regular dealer. This was in 1786. Nor did he abate in the least as a hustling and constant worker—only now as one who sees clearly his path to fortune. He hired no help or clerk. He bought, cured, beat, packed and sold all his own peltries. From dawn until dark he plodded, day in and day out, while at certain times of the year he shouldered his pack and made trips to the country to buy up skins. Not a rood of the state of New York but he seems to have traversed in this profitable peddling. “It used to be observed of Astor that he absolutely loved a fine skin. In later days he would have a superior fur hung up in his

counting-room as other men hang pictures; and this, apparently, for the mere pleasure of feeling, showing, and admiring it. He would pass his hand fondly over it, extolling its charms with an approach to enthusiasm; not, however, forgetting to mention, that in Canton it would bring him in five hundred dollars. So heartily did he throw himself into his business."

* * * *

Astor's fur trade grew apace. He also grew himself, in the sense that he gained a keen judgment and a grasp of business enterprise that was rare at that time. He was bold as well as sagacious, and yet kept a close eye on every detail. In time he was able to make large fur shipments to London, which indeed was still the world-center of all this trade. With one of these ventures he went to England in person and made very handsome terms with a London firm to act as his consignees. He also took an agency himself for the well-known Broadwood piano firm, and for years kept up this business as a sort of "side line." The sign that swung over his shop in down-town New York was gilded with the legend, "Pianos and Furs."

Next he began to make fur shipments to China, where skins had always sold at the highest price. In that way he came naturally to handle tea as well as other products of the orient. He was soon one of the largest importers in this trade, and bought or chartered ships that he might better forestall the season's market. Outward these vessels were laden with various American products and came back with cargoes of tea, spices and silks. The value of one such cargo, added to the customs, was usually not less than \$600,000, and the profit to the merchant on each venture might be about \$100,000. To supply his large fur trade Astor had planted agencies in the west and northwest and a line of posts that stretched across the plains to the Pacific Ocean. His effort

to found there the seaport of Astoria has been told in deathless literature by Washington Irving.

* * * *

Meanwhile John Jacob had married a good and thrifty lady, who at once became as strenuous a worker as himself. It was she that tended store while he was pushing the trade outside. He used to say that she was a better judge of furs than an Indian. It is typical of this hard-working pair that they kept their frugal home in rooms over the shop until long after Astor's fortune had passed a quarter million—which in those days was certainly as "big" as a million dollars in ours. In truth, they scrimped and saved at every point, and it was one of Astor's business theories to turn his profits over into new ventures as fast as the money rolled in. Sometimes the earnings on a voyage at once became the purchase money of a new ship, to go forth with a fresh cargo half way round the globe. Wherever there was a high selling market, thither went Astor's ships and furs.

In another way he showed even keener judgment and forethought. He had a strong faith in the future of the country and also in the growth of New York City. Hence he put part of his surplus into the buying up of lands. In the upper part of Manhattan Island he bought many large tracts—then mere wilderness or swamp land—trusting in the extension of the city to make it valuable in time. His estimates were thoroughly sound. It is well known that down to this day the New York Astor properties—houses and lands—yield an income as large as that of some European states.

But it is really not our province to supply every detail of Astor's rise to fortune. In almost any book collection his story may be found. He became a "merchant prince" and piled up a fortune worth about twenty-five million dollars. But he never seemed to grow spiritually, and hence he did not learn either to enjoy his wealth intelligently or to dispense it generously. The one memorable gift which he left

to New York, the well-known Astor library, may be said to be chiefly due to the personal influence of Washington Irving with the merchant.

As a type of growth and success we must admit that Astor only in part fills the bill. By dint of hard work he made money, much money, and with it came the quality of commercial shrewdness. As one venture followed another he grew into broader views and acquired what we may term the instinct of opportunity. But he missed the aroma of work that stands for nobler manhood, for refinement, culture and the larger life. If we have ventured to include his portrait in this series of articles it is to show what the work-habit can do, at least in material gain, even for a sordid and self-centered nature.

Keep Hustling

George Loarts

You may strike a day or two
When the world looks very blue;
Keep hustling.

Good hard work kills mighty few,
Probably 'twill not hurt you;
Keep hustling.

If you have a willing hand,
Orders you are sure to land;
Keep hustling.

If the merchant turns you down
Do not leave him with a frown;
Keep hustling.

If "that draft" does not arrive,
Don't you fret; you will survive;
Keep hustling.

Labor Is Life

By Frances Sargent Osgood

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth.

Keep the watch wound, for the dark rust assaileth;
Flowers droop and die in the stillness of noon.

Labor is glory! the flying cloud lightens,
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;

Play the sweet keys wouldst thou keep them in tune!

Labor is rest from sorrows that greet us,
Rest from the crime and the dangers that meet us,
Rest from sin-promptings, that ever entreat us;

Rest from the world-sirens that lure us to ill.

Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over Evil's dark billow;
Lie not down wearied 'neath Woe's weeping willow!
Work with a stout heart and resolute will!

A Christmas Meditation

"Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of heaven's deep organ blow;
And with your ninefold harmony,
Make up full consort to angelic symphony."

—Milton.

* * * *

"Merry Christmas!" "Merry Christmas!" Do you not catch that wonderful something that thrills the great round world as you ring out your greetings or hear the salutation from others?

What a world of good cheer ripples through the air surcharged with the spirit of this glad season!
"It is coming, Old Earth; it is coming tonight!
On the snowflakes which cover the sod.
The feet of the Christ-child falls gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God."

Yes, yes! that's the real secret of all our joy, the impulse back of our desire to give—we are the children of God.

* * * *

Isn't it really strange how our instinctive religious spirit prompts us to delegate all the blessedness and rewards of our true relationship to God to a religious life and make it something apart from our daily business life?

The business world of today is waking up, however, to claim its rights and is beginning to see in the Christ the model business man, the only one who has ever laid down the true principles for our guidance in building and maintaining a successful character, which of itself is the only foundation upon which a man dares to hope for his business to stand.

When we come to understand the thoroughly practical

teachings of Him who gave to us this glad occasion we will discover that the secret of true success lies in the brotherhood of man.

Humanity is awakening to the truth that "giving doth not impoverish, neither doth withholding enrich." It is beginning to get its eyes open to the startling fact that "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase."

"Tis true that all mankind are seeking for happiness, but only tha thappiness which will insure peace. Nothing else can satisfy, and it is obtainable in no other way than by the philosophy and inspiration of Christ. The unrest of the world, with its billions of money, its gaiety, its poverty, its shame, needs but a passing thought to reveal the fruitless efforts that are made to gain peace and happiness by any other means than by the service of brother to brother with a love that has in it no thought of reward or recompense.

What ails this dear old humanity anyway, when there is wrung from out the tenderest, sweetest souls of all such violent protests against its heartlessness!

What aileth, that Thomas Hood should protest:

"O men with sisters dear!
O men with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!
Stitch—stitch—stitch,
In poverty, hunger and dirt,
Sewing at once with a double thread,
A shroud as well as a shirt."

What aileth that Thomas Moss should espouse the beggars' cause:

"Hard is the fate of the infirm and poor!
Here as I craved a morsel of their bread,
A pampered menial drove me from the door,
To seek a shelter in an humbler shed."

What aileth that Trowbridge should write "The Vagabond," that Hood should pen "The Bridge of Sighs," that Watson should write "Beautiful Snow," that Noel should sing of "The Paupers' Drive," that William Allen Butler should write "Nothing to Wear," that Robert Burns should say:

"What tho' on homely fare we dine,
Wear hoddin gray, and a' that;
Gie fools their silks, and knaves their wine—
A man's a man for a' that!
For a' that and a' that
Their tinsel show, and a' that;
The honest man though e'er sae poor,
Is king o' men for a' that."

What aileth? Well, only this, that we forgot we were brothers and we allowed greed and fear, pride and vanity to madden us and blind us to the simple truths of this joyous Christmas tide.

* * * *

The remedy for all our business ills lies in the fact of our obedience to those natural laws based on humility and willing service. Such a happy condition of mind as that in which the love of service becomes spontaneous can never arise until we have mothered a holy, tender thought which shall be born within us, a renewed manhood made in the likeness of our inherent divinity. It is a cause for unusual joy and exultation to all, who, like the Magi, have waited long and traveled many miles, to mark the change in public sentiment as to the value of brotherhood in all our business relations. It is only another golden link, forged all unwittingly by ignorance and folly, in the chain that anchors us heart to heart. One after another of our current magazines is falling into line and contending for civic, social and commercial purity. Societies are being organized to foster the efforts of the general public to return to the old-fashioned virtues and common honesty as the standards of all business dealings. The schools and colleges of the land are conscious

of the shameful lack of true education in their methods and are coming to the light of truth to sit at the feet of the Man of Nazareth so long regarded as an impossibility in worldly affairs.

* * * *

The dawn of all true sciences broke upon the world that first Christmas morning among the Judean hills, for God had sent at last One who should live in perfect harmony with all his natural laws and so reveal them to us as practical, work-a-day principles.

I have never believed that God intended mankind to use his great truths one-seventh of the time and relegate them to the domain of the impossible the other six-sevenths, yet so far has orthodoxy and ignorance removed the beautiful and simple lessons of the Perfect Business Man from the busy marts of trade that it has remained for "laymen" and "heretics" to take these sacred things of life and bring them forth as profound and practical sciences to be injected into the office, the factory and everywhere in business life.

The angelic messengers proclaimed, "Peace on earth to men of good will," and the agencies through which it is to come as we found out later are such as these:

Love your enemies.

Resist not evil.

Be a good Samaritan.

Be meek, be humble.

Be great only in service.

Do not expect to find figs on thistles—God is not mocked.

If thine enemy hunger feed him; if he thirst, give him drink.

Be a little child in viewing the simplest truth.

Be a wise virgin—prepared for every emergency.

Take no interest of thy brother.

Give to everyone that asketh of thee.

If a man compel thee to go a mile with him, go two miles.

Do not make a feast for your friends, but for the needy and helpless of thy brothers.

These and many other great laws are the absolute rules of brotherhood in business. Common honesty and all the old-fashioned virtues are the direct outgrowth of obedience to these laws.

We may grow faint-hearted and even, as some, contend that the millenium is not yet here, but that does not alter the mighty fact that it is up to mankind to usher in the millenium by living up to these rules—and surely there is no better time to begin than now. We have waited all too long as it is, but growth is the law of this kingdom, so we strive to attain in patience, knowing that the glorious fruitage time will dawn after a while as the Christ-child came, according to promise, after the thousands of years had elapsed.

We know how it is, don't we, dear reader. We are all seeking that degree of happiness that brings peace and contentment; and away down deep in our own hearts we know we are seeking to know God. This is the secret of all our joy in giving at this glad season. We may never have thought of it in this light, but we realize that there is a depth and tenderness present in our hearts as at no other season, because there is a particular door open in the soul and a presence is there that awes us to silence, and often to tears like the touch of a vanished hand.

Thus it is we are quickened in spirit—an inspiration comes and then a resolution, but we will never be able to express our ideals until we have mothered them in our hearts out of which life's issues flow. We must treasure these ideals as Longfellow treasured his blue-eyed banditti:

"I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.

And there will I keep you forever,
Yes, forever and a day,
Till the wall shall crumble to ruins,
And moulder in dust away."

* * * * *

At last the hope of all the years has come to a rich and glorious fruition. Henceforth men shall lift up their eyes from the sordid cares of their unrest and gaze upon a panorama of that true life which finds its richest expression in acts of love, sympathy, brotherhood. The little babe fulfilled all expectations, both of God and man, and while setting up the Kingdom of Heaven in our hearts proved himself the perfect business man—the model to which all must conform e'er the strife for gain, for advantage, for gold, for power shall cease.

Is it possible to do business successfully freed of these factors—for gain, for advantage, for gold, for power—which incite men to hardness and even to cruelty? I answer yes, for men will never be satisfied until they reach that blissful state of harmony where Peace shall abide as the only inheritance worth having. All unrest and strife is due to the effort of the great human heart to adjust itself to the divine order from which in a fatal moment our great progenitor, seeking to attain Godlike powers, through other than the ordained means, put himself and his successors out of their natural and true relations.

* * * * *

The heart of man is ever seeking for the solution to its problem of toil and some have gone to mother nature and watched the ever-recurring seasons with their glory and beauty and fruitage, and then turning to the throbbing marts this thought has come into being:

"And endless succession of labour, under the brightness of summer, under the gloom of winter; to my thought it is a sadness even in the colour and light and glow of this hour of sun, this ceaseless labour, repeating

the furrow, reiterating the blow, the same furrow, the same stroke—shall we never know how to lighten it, how to live with the flowers, the swallows, the sweet delicious shade, and the murmur of the stream? . . . I hope that at some time, by dint of bolder thought and freer action, the world shall see a race able to enjoy it without stint, a race able to enjoy the flowers with which the physical world is strewn, the colours of the garden of life."

You see, then, that in this Christmas thought is wrapped up all the hopes and fears of all the years, and the solution lies in studying and associating intimately with God's great gift to humanity,—the Perfect Man in Business, in his social, in his civic and national relations.

—*Frank Marimon.*

Be Strong

Maltbie D. Babcock, D. D.

Be strong!

We are not here to play,—to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle--face it: 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?

And fold the hands and acquiesce,—O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long:

Faint not, fight on! Tomorrow comes the song.

When You Come to Think About It

From "Atlanta Constitution."

When you come to think about it—on this old terrestrial ball,
Rimmed with roses in the springtime, heaped with fruitage in
the fall;

Though we all were born a-growlin'—though we're axle-deep
in doubt,

There is really very little for the world to growl about.

When you come to think about it—did your growlin' ever pay?
Did it ever bend a rainbow—chase a thunder cloud away?
Don't it deafen all the angels when they try to sing an' shout?
Don't they know that there's but little in the world to growl
about?

When you come to think about it—but the best way's not to
think!

There's a spring there, by the wayside—stop ye, travelers, an'
drink!

There's a green tree in the desert, 'neath a firmament o' blue,
An' a hive that's dripping honey for the famished lips of you!

Clipped While Reading

Philosophy Picked Up in Our Business Exchanges

By The Editor

A Test of Thoroughness.—It would pay most of us to be cranks on thoroughness for a few weeks, not toward others, but towards ourselves. There is hope for the man who stands off and looks at his own work and asks himself, "Isn't there a better way? Surely, I have not exhausted the possibilities of this thing. How can it be improved?"

—W. R. Yendall, in "Hardware Bulletin."

A Knotty Point.—Evils undoubtedly exist, yet it is a fallacy to argue that every addition to a large fortune is so much taken from the general community. The rich men are growing richer, but the poor men are also growing richer, largely because of the enterprise of the great captains of industry. To restrict a business man's income to, say, fifty thousand dollars per year will kill invention and enterprise.

—W. H. Mallock, in "North American Review."

How Quality Tells.—Study the successful factories, the profit-making stores. They are built on the idea that quality in goods is the fundamental of permanent business. Even dealers in make-shifts pay oblique homage to this basic virtue; they cry quality until found out. The passion to manufacture or sell the best has inspired every big figure in trade and industry. These men reached giants' stature because for once creative impulse and hard commercial sense pointed the same goal.

—Editor of "System."

It Must be "Live."—Technically speaking, there is a difference between "live" steam and—well, the other kind. I've forgotten the technical name for it. But actually all steam is "live." Just as soon as it loses its live quality it turns back to water again. As long as it's steam it's got "ginger" in it. Success requires steam all the time—real live steam. Keep the steam pushing toward "success." That's the way to make success.

—Sidney Arnold, in "Amer. Artisan."

The Function of System.—No business, big or little, can get along without system. It is the second important element in the conduct of every successful industry or institu-

tion. It is subordinate only to managing ability and judgment, the money-making factors in any business. Its function is to keep track of things—to codify results and thus back up initiative and keep the judgment of the men who bear the weight of the management up-to-date.

—“Threshermen’s Review.”

Character Is a Growth.—Stenslands are not made in a day, but grow by degrees, as do all the forces of evil. How the acorn contains the mighty oak is beyond our divining, but our ignorance does not change the fact. How the boy contains the man is a problem which silences the philosopher, but the indisputable truth of the matter remains and the business of parents and citizens should be to make the conditions as favorable and easy as possible for the development of an American manhood which will bring no blushes to the cheek or apologies to the lips.

—Emma Booth, in “Chicago Daily News.”

Always a Rocky Road.—No matter how useful a business is, or how pleasant it may be after one has reached the top, there are many unpleasant things that must be learned and done, before the chambermaid of commerce makes up your bed of ease. There are lions in the way that frighten the unworthy,—and it’s a good thing there are, for otherwise, how would we know the worthy? You have to brave the world’s criticism in unstylish clothes, work that seems undignified, strong principles that are sneered at, and ideas that are in advance of the times. But the Palace Beautiful is beyond.

—“Business Magazine.”

Truth Pays Well.—There are those in the merchandizing business, as in every other business, who allow their desire for gain to impart an elastic quality to their consciences, and who lose sight of the fact that nothing can be more fatal to their final success than misrepresentation, no matter how mild. As a sheer matter of policy, it is far better for the merchant to underestimate than to overstate the merits of his goods. When a merchant gains a reputation in his community for never misrepresenting his goods he is on the high road to success. He will command the trade of his neighbors and he will hold it against obstacles.

—H. N. Higinbotham, in “Sat. Ev’g Post.”

How They Grew.—Jay Gould was a book agent. Henry Villard was a reporter. Elihu Burritt was a blacksmith. Ben-

jamin Franklin was a printer. A. T. Stewart was a school teacher. James J. Hill began as a roustabout. Abraham Lincoln was a rail splitter. Daniel Drew began as a cattle trader. Cornelius Vanderbilt ferried his own boat. William Lloyd Garrison was a printer's devil. John Wanamaker began life at \$1.25 a week. William A. Clark as a young man was a miner. Thomas Edison began as a telegraph operator. Henry H. Rogers was a grocer's delivery boy. John D. Rockefeller worked in a machine shop. Thomas F. Ryan was a clerk in a dry goods store.

—Old Newspaper.

Man and Business-Man.—A man's business relations are not easily measured separately from his private conduct. The young man who believes that the two should have no connection, and who dissipates in company with vicious associates after business hours is not apt to be rapidly promoted even if he succeeds for a while in holding his position. The man who cannot control self and resist temptations and evil influences in private life can hardly be expected to inspire sufficient confidence and command sufficient credit in the business world to be advanced to and entrusted with, high positions involving heavy responsibilities which are more or less dependent on self-restraint.

—“Birmingham (Ala.) News.”

A Shadow of the Future.—All honest men must abhor and reprobate any effort to excite hostility to men of wealth as such. We should do all we can to encourage thrift and business energy, to put a premium upon the conduct of the man who honestly earns his livelihood and more than his livelihood, and who honestly uses the money he has earned. But it is our duty to see, in the interest of the people, that there is adequate supervision and control over the business use of the swollen fortunes of today, and also wisely to determine the conditions upon which these fortunes are to be transmitted and the percentage that they shall pay to the government, whose protecting arm alone enables them to exist.

—Theodore Roosevelt, at Harrisburg.

One Point of View.—An academic education fills the mind with philosophy, theoretical science, mathematics never to be required in ordinary commercial life, political economy, theory of government, and a large amount of general knowledge that would make a full and polished mind, if it were not promptly forgotten by the majority of college students imme-

diately after they have struggled through their graduation exercises. But this general knowledge does not excite in the minds of the average students the determination to take off their coats and work hard at whatever occupation it may be their lot to follow, and herein they are at a disadvantage as compared with the less fortunate youths who realize that to prosper they must work, even though their hands require frequent ablutions in the process.

.. —“Business Man’s Magazine.

Keep the True Man.—The high pressure of modern business methods has a tendency to spoil a man, unless he exercises great watchfulness. There are some men whom business success hurts as much as adversity unmans others. We are all acquainted with men who, when in moderate circumstances, were kind, affable, considerate, and modest, but who, with their accomplishments or responsibilities, have become harsh, cranky, exacting, and overbearing. It is not always the “swelled head” to which this may be attributed. It is more generally the tension, annoyance, and pressure of the many details of a large business that shortens the grain, irritates the nerves, and makes a man impatient with his employes, his family, and his customers. It is a great pity that the true man should allow himself to be thus unmanned.

—“Canadian Furniture Journal.”

Who Are Responsible?—Men should not be led astray by cries that the prosperity of the country is imperiled or is diminishing because of investigation and exposure. The real disaster that the country has to fear is the conduct of business which has been brought to light and to which an end has been put. Ten years hence the painful experience through which the country has been passing for the last two years will be regarded as a period of peculiar beneficence and good fortune. It will be said then that what has happened in these two painful years laid the foundations of commercial honesty, of a higher type of business dealings, of a more solid and genuine prosperity. The real enemy of prosperity is not the man who enforces his ethical standards at the risk of disturbing the money market, but the man who violates his trust, betrays those who rely upon him, and shakes confidence by taking out the foundation on which it rests.

—Editor of “Outlook.”

Where Conviction Starts.—You are no doubt proud of your new fall stock of merchandise, and justly so. Their freshness and crisp, crinkly folds appeal to you and to your customers. The new patterns, the new tints, weights and styles are all fully appreciated. Do your clerks "know" the goods, though? Can they intelligently answer the questions of inquisitive customers. Have they the confidence in these goods that you have,—or are they a little shaky in their replies to particular questions concerning them? Are they able to bring out all the "talking points" of their stocks with an assurance and an enthusiasm that carries conviction, and satisfies the customer? Your goods and your clerks should possess an intimate acquaintance. They should "get together" on the friendliest possible terms, as it is only through a perfect understanding of them that pleasure in them is augmented, and confidence is ripened into absolute certainty as to their worth.

—“Merchants’ Guide.”

A Personal Symphony.—To be happy, hopeful, buoyant, kind, loving from the very depths of my heart; considerate and thoughtful regarding the peculiarities and eccentricities of human nature, adjusting myself to each so as to produce harmony and not friction; to be pure in word, thought and deed; broad minded and liberal, not given to petty denunciation of my fellows; moderate in methods of life; never adding a burden or a sorrow where a little forethought would give pleasure; not hasty in speech or action; sincere, candid and truthful in every detail; conscientious in the execution of every duty; composed, unpretentious and simple, keeping close to nature’s heart and always relying upon Him I most earnestly strive to serve; keeping ever before me that exemplary life as my rule of conduct towards men, thus creating an influence for good. This is my idea of making “life worth living.”

—Louise C. Waddell, Chicago Nurse.

The 'Hard-Work Plan

By Jonathan Jones

From the lowliest depths of poverty
To the highest heights of fame,
From obscurity of position
To a bright and shining name,
From the mass of human beings
Who compose the common clan,
You can earn your way to greatness
By the Hard-Work Plan.

'Twas the key to Lincoln's progress,
'Twas the route to Webster's fame;
And Garfield, by this method,
To distinction laid his claim;
And all earth's noblest heroes,
Since this old world first began,
Have earned their way to honor
By the Hard-Work Plan.

Go read the lives of men of note,
Consider their success;
What gave them wealth and eminence?
Did luck or genius bless?
Biography will tell us that
The race through which they ran,
Was the contest known to history
As the Hard-Work Plan.

Don't worry over genius;
Don't say you have no brain;
Don't sit and watch the stars of hope
Till the clouds bring up a rain;
But up and toil along the road,
And travel with the van,
And earn your way to greatness
By the Hard-Work Plan.

Work as the Master Key

A Mosaic From Sundry Sources

—Think of rest, but work on. All things comes to him who hustles while he waits.

—Count not that labor evil which helps bring out the best elements of human nature.

—Labor is health. It develops, strengthens and contents the toiler, while it sweetens life.

—The stayer wins, whether the weapons be brawn or brains. The best work is done by hard work.

—Any life that is worth living for must be a struggle, a swimming not with, but against the stream.

—The real work of life, lament as we will, complain as we may, must be done, not upon the mountain, but in the valleys.

—Beware of giving way to reveries. Have always some employment in your hands. Look forward to the future with hope.

—A habit of labor in the people is as essential to the health and vigor of their minds and bodies as it is conducive to the welfare of the state.

—"Labor vanquishes all;" not inconstant, spasmodic, or ill-directed labor, but faithful, unremitting daily effort toward a well-directed purpose. Just as truly as eternal vigilance is the price of liberty, is eternal industry the price of noble and enduring success.

—Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that encounter with difficulty which we call effort; and it is astonishing to find how often results apparently impracticable are thus made possible.

—It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily, and the natural and unforced results of such work will be always the things that God meant him to do, and will be his best. No agonies nor heart-rendings will enable him to do any better.

—The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle and inactive. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing.

—The only kind of discontent that should be tolerated is the noble one which stimulates us to make up for our deficiencies by patient and persevering labor. Discontentment that ends with envy of others' advantages, and results in no practical effort for

our own advancement, is a dangerous passion, and should be checked in infancy.

—The least that we can do is to work with the tools we have, instead of vainly sighing for better ones. Besides, even where the tools are poor, and the deficiency cannot be denied, it is wonderful how industry and perseverance will help the work along, and almost force dull instruments to produce fine results. "The race is not always to the strong; it is to the active, the vigilant, the brave."

—If we were to examine a list of the men who have left their mark on the world we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but have had the power of a day's work in them, who could stay by a task until it was done, and well done; who have had grit, persistence, common sense and honesty.

—One thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders to others, or figure as masters and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

—Business employers would vastly prefer boys of ordinary natural ability and a great deal of industry, than boys of marked genius, but lazy. It is the worker who wins, whether in business, in law, in medicine, in mechanics, or on the farm. Success is more than half won by him who knows how to think and act, and utilize time. If the quality of industry is shown in the school boy, it is one of his strongest recommendations for a business position.

—When we see a boy who has just secured a position, take hold of everything with both hands, and "jump right into the work," as if he meant to succeed, we have confidence that he will prosper. But, if he stands around and asks questions, when told to do anything; if he tells you that this or that belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations, when asked to run on an errand, and makes his employer think that he could have done the whole thing himself,—one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. That boy will be cursed with mediocrity, or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.

Blessings of Hard Work

J. S. Jacobsen, in "Chicago Daily News."

No strenuous effort in an honest direction is ever expended in vain. Toil gives poise, among other blessings. Perspiration and aspiration usually go hand in hand. There is an emollient after-effect in toil-produced perspiration.

A clerk confined to his desk, with the blood supply crowding into his head away from his extremities aptly typifies the system that would bind and hold him to this gentler form of slavery were it not that today there are perhaps less remunerative though more healthful occupations to be found outside of the strictly specialized fields. If there is difference in health between poring over a ledger and pushing a truck in a shipping room let us by all means have health. There is no appetizer, no soporific like that which the stress and strain of physical labor brings.

It is simply marvelous what a lot of work our comparatively frail bodies can accomplish when properly inured. There is a recognized limit to human endurance, but there is a mean state of bodily fitness that can be acquired. Ailing men in the 50s can begin with something that will bring out the sweat, preferably in the open. It might be well to start with a two or three mile walk after supper, later increasing the distance a mile or so at the same pace till, if the health seeker find the opportunity, he can alternately sprint and walk the same or a greater distance. With a couple of suits of underwear as protection against chill he will find running the almost ideal exercise for lung expansion and an increased pressure of arterial blood throughout the body.

Running is a standard exercise. In running nearly every organ but the brain is used. But running when prolonged becomes tiresomely monotonous. To this every athlete who has trained alone for any considerable length of time will testify. On the contrary, in digging ditches, heaving and hauling and shoveling; lifting and placing machinery; hoisting, pulling, pushing, jerking and passing through all kinds of non-routine activities one uses at least a modicum of intelligence. And herein lies the secret of a well-rounded fatigue—the forerunner of health and moderate contentment.

I speak to such as myself who strive to gain and maintain health and a degree of contentment under difficulties. Hard manual labor will cure nearly every ailment and even soothe the pangs of what we call the consciousness of unrequited love.

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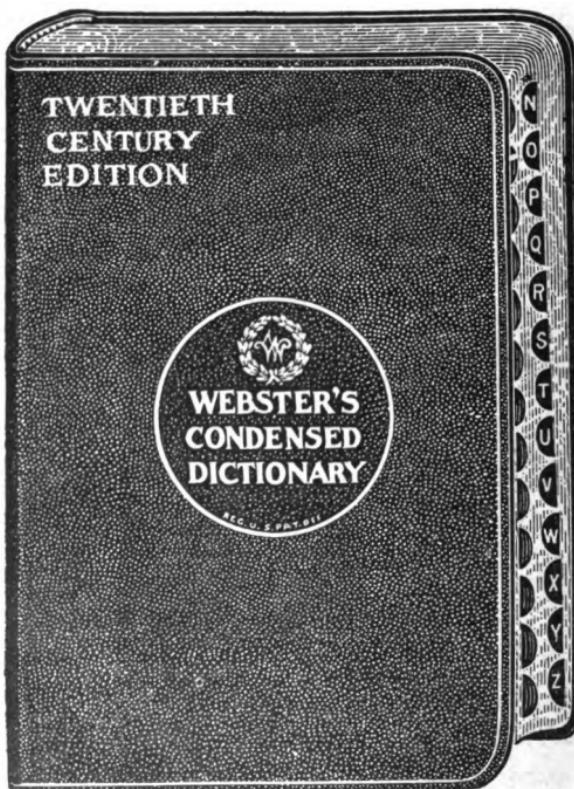
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