

an hour, I would put a cross on the concern. It was not an easy task for me to keep the engine down to ten miles an hour, but it must be done, and I did my best. I had to place myself in that most unpleasant of all positions—the witness-box of a Parliamentary committee. I was not long in it, I assure you, before I began to wish for a hole to creep out at. I could not find words to satisfy either the committee or myself. Some one inquired if I were a foreigner, and another hinted that I was mad. But I put up with every rebuff, and went on with my plans, determined not to be put down. Assistance gradually increased—improvements were made every day—and to-day a train, which started from London in the morning, has brought me in the afternoon to my native soil, and enabled me to take my place in this room, and see around me many faces which I have great pleasure in looking upon.”

The complaining impatience of caprice or discontent, remote as it is from everything like exalted determination, has often been mistaken for this noble consistency in looking beyond the present. The difference is sufficiently clear. He who pursues a future happiness, or prosperity, or honor, by the right path, does not cast away the good in his possession, nor neglect the duties which lie before him; but he endeavors to shape them, by slow degrees, to that model of perfection which his feelings or his reason have set up.

The great American philosopher and statesman, Benjamin Franklin, drew up the following list of moral virtues:

**Temperance.**—Eat not to fullness; drink not to elevation.

**Silence.**—Speak not but what may benefit others or yourself; avoid trifling conversation.

**Order.**—Let all your things have their places; let each part of your business have its time.

**Resolution.**—Resolve to perform what you ought; perform without fail what you resolve.

**Frugality.**—Make no expense, but do good to others or yourself, that is, waste nothing.

**Industry.**—Lose no time; be always employed in something useful; cut off all unnecessary actions.

**Sincerity.**—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

**Justice.**—Wrong none by doing injuries, or omitting the benefits that are your duty.

**Moderation.**—Avoid extremes; forbear resenting injuries.

**Cleanliness.**—Suffer no uncleanness in body, clothes, or habitation.

**Tranquility.**—Be not disturbed about trifles, or at accidents common or unavoidable.

**Humility.**—Imitate Jesus Christ.

The same great man likewise drew up the following plan for the regular employment of his time; examining himself each morning and evening as to what he had to do, what he had done, or left undone; by which practice he was better able to improve his future conduct:

MORNING. HOURS.		
The question, What good shall I do to-day?	6	Rise, wash, and address Almighty God; contrive the day's business, and take the resolution of the day; prosecute the present study and breakfast
	7	
	8	
	9	
	10	Work.
	11	
	12	
	1	Read or look over my accounts, and dine.
	2	
	3	
	4	
	5	Work.
	6	
	7	
EVENING. HOURS.		
The question, What good have I done to-day? what have I left undone which I ought to have done?	8	Put things in their places; amusement; supper, examination of the day, address the Almighty.
	9	
	10	
	11	
	12	
	1	
	2	Sleep.
	3	
	4	
	5	

Milton, the Poet of *Paradise Lost*, who, during an active life in the most troublesome times, was unceasing in the cultivation of his understanding, thus describes his own habits:

“Those morning haunts are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of a bell awake men to labor or devotion; in summer as oft with the bird that first arouses, or not much tardier; to read good authors, or cause them to be read, till the attention be weary or memory have its full freight; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not lumpy, obedi-