

A SHORT ADDRESS.

blind the eyes of willing victims to the almost inevitable result of their folly, by dwelling alone upon the magnificence of coveted but inaccessible prizes, so the deluded and deluding followers of mammon cheat their own better judgment in the wild pursuit of impossible fortunes, expecting, despite experience to the contrary, by some *grand coup d'état* to surprise the strongholds of wealth, and take her captive.

It is not thus that sensible people seek to grow rich, nor thus that we would prescribe the means. Our suggestions on this head, though possessing not the freshness of novelty, nor the charm of mystery, shall be to the point. The three prerequisites to this enviable and attainable condition are: *honesty, industry, and frugality*; three homely virtues, whose names are as "familiar in our mouths as household words," and which are as necessary to our personal comfort and self-respect as is the condition they would bring about. We are, in truth, the architects of our own fortune; and this is the sweetest consideration of all. That which has become ours by patient, honest, unremitting endeavor, will be appreciated, and we shall the better know how to dispose of it. Again, true riches cannot be wholly measured by any known financial standard. Wealth is a purely comparative condition, and its extent has less to do with the number and significance of the figures composing its total than the relations which those figures bear to the real necessities of life. He who has enough for his own immediate wants—who owes no man any thing, and is not fostering in his own heart a brood of extravagant desires, is "comfortably rich." He who has more than this, is, to that extent, *wealthy*. To such a position, it is not only the privilege but the duty of every young man to aspire; for not only will the coveted prize repay all his exertions, but every well-meant endeavor will bring its own immediate reward in developing the internal resources, in raising the standard of self-respect, in enlarging the capacities of enjoyment, and in begetting the self-consciousness of having performed one's part and lot in the world.

2. HONOR.

To be esteemed of men, is also a commendable desire; and, next to riches, is it the ruling passion of life. It is, in fact, to this end that most men desire riches. That position in life, however, which is the mere contingency of wealth, will not repay the effort necessary to acquire it. To be *truly* esteemed of men, is to be the possessor of qualities which money cannot buy. To be worthy of that esteem, is the highest social position attainable in this life. How shall it be reached? Everybody has heard that "honesty is the best policy;" and the truth of the maxim is substantiated in every phase of human history: but if no higher moral ground than this were possible, we should despair of ever witnessing a correct standard of honor. Honesty which springs from motives of *policy*, deserves not the name. It is akin to that bastard friendship begotten of selfishness, and is not entitled to a place on the list of virtues. To be truly honorable, all actions must spring from pure motives, and pure motives can rest only on correct principles. So we come down to the position that *correct principles* alone can produce that "noblest work of God"—an honest man. But how is one to judge of correct principles? We might answer as most moral instructors would: Go to the Bible. The answer would not be amiss; and yet, there is planted within every human breast a little monitor, the pure instincts of which are as unerring as truth itself. An appeal to conscience will invariably settle the little perplexing questions which sometimes become so inwrought in the very constitution of moral actions as to threaten the utter destruction of all safeguards. It is through neglect of this appeal that so many hundreds of names are yearly added to that dishonored catalogue of "ruined young men." The first step in a wrong direction is always the most difficult. One such step, unrepented of, is a sure precursor to a course of infamy. No young man, at the beginning of his career, coolly premeditates a life of dishonor; but, having once launched upon the tide, he is like the impotent boatman who permits his craft to drift into the rapids of Niagara. Occasionally one such, in his swift descent toward the awful chasm, may strike upon a friendly rock, as did poor Avery; but, as in his case, the relief will be but temporary, and the wild hopes of rescue will only add pang to the certainty of destruction. Honesty is the best policy; and better than that, it is as the right hand of God, a "present help in every time of need."

3. FAME.

This is an empty bubble, at best, though men have willingly yielded up their lives to secure the heritage for their children. It has been truly said that "some men are born great, others achieve greatness, while others have it thrust upon them." As, in this country, the first of these conditions is impossible, and the last inaccessible by any human effort, there remains but the process of achievement for those who desire to be famous. It will be apparent to the most careless observer, that the very existence of fame is dependent upon its opposite, as the existence of a mountain would be impossible without its contiguous plain or valley. As the height of a mountain is estimated by the distance of its summit from "the level of the sea," so is the extent of a man's fame measured by his relative distance above the level of society. He who would court