

A SHORT ADDRESS,

RESPECTFULLY DEDICATED TO THE YOUNG MEN OF THE COUNTRY.

Every human life has its purpose, as every thing in nature its uses; and, however much the desire may grow to evade the responsibilities which rest on each individual soul, or to absorb them in the general application to the race, or to whatever extent we may throw ourselves upon the soothing thought—

*"There is a Divinity that shapes our ends,
Rough-hew them how we will;"*

still ever within the heart there lives a consciousness that, in the duties of life, every one must answer for himself, and not another. This very consciousness is the key-note of existence, lending to life its charms, and to society its surest safeguard. We desire to accept it as the basis of a few suggestions, which we think not out of place in this connection.

Let us come, then, directly to the point: What is *your* purpose in life, and how do you hope to accomplish it? Do you desire riches? You have but to stretch forth your hand and take them. Honor? It is yours for the asking. Fame? Many less noble and talented have won it, and so may you. Friends? They will come of their own accord, if you get but the others. There is, indeed, a wonderful potency in the human will, and an efficiency in human hands scarcely dreamed of by the brightest visionary. But let us separately consider these desires, and the avenues which lead to their consummation.

1. RICHES.

It is folly to contend against this desire, even on moral grounds; as he who would be able to make the clearest case, would still fall in convincing *himself* that a "reasonable" share of this world's goods would necessarily disqualify him for the highest state of human enjoyment. Even the Prophet, speaking through inspiration, as positively denounces poverty as its opposite; and the world has yet to see a philosopher, of whatever school, who would not make *himself* an exception to any rule which would constitute the getting of riches a moral wrong. The possession of wealth is, in itself, neither good nor bad. It is only the *use* of money which circumscribes its moral tendencies. Even the Bible—that highest text-book of morality—does not denounce riches *per se*. It is not money, but the *love* of it which is called "the root of all evil." To desire riches, then, is no evil. On the other hand, we consider it to be not only legitimate, morally speaking, but highly commendable. The possession of wealth not only adds to one's importance in the community, but places within his power almost limitless opportunities to do good. There is not an enterprise, having for its object the bettering of human condition, that does not depend, in the greatest measure, for its usefulness, upon money. Through its potency, states are inhabited, churches erected, knowledge diffused, the avenues of commerce kept open, industry rewarded, genius fostered, and the refining influences of civilization strengthened and perpetuated. The acquisition of wealth, then, for the good it may do, is a worthy purpose of life. How shall it be accomplished? If one may judge by the flaming advertisements which disgrace the columns of our daily papers, there is no method which ingenuity can devise, or rascality concoct, that is not resorted to for this end; and the world will probably never be so good or so wise, this side of the millennium that such will not be the case. To become *suddenly* rich, is the passion of the age; and if one out of every ten thousand, and who run the gauntlet of this mad ambition, succeeds, the nine thousand nine hundred and ninety-nine disastrous failures are lost sight of in the dazzling effulgence of that one success. Like policy-dealers, who