

inclinations, and foster them, instead of throwing cold water upon them, as they sometimes do. The little instinctive effort of a child of six might, if duly encouraged, become the strong aptitude and inclination in the boy or girl of fourteen. If Florence Nightingale's friends had jeered at her bandaged dolls, and taken them away from her, she might never have developed into the great Nursing Sister. By the time West, the artist, was sixteen he would readily have said "I want to be a painter," but if, when, as a child of six, he drew the baby's portrait his mother had laughed at him or scolded him for "making a mess," instead of kissing him, his talent might have perished in its birth. One even wonders whether the elaboration of modern toys, leaving nothing to a child's own imagination and inclination, may not have something to do with in decision in the choice of future occupation. Germs are easily killed. An oak is a mighty monarch, hard to destroy, but anybody can trample an acorn.

Then, when we have decided what we would like to do, the next question is:

"Can we do it?"

This question comes in two forms: "What are we best fit to do?" and "What will our circumstances permit us to do?"

The answer to either question is this: When there is any hindrance in oneself or in one's surroundings to one's achieving the occupation of one's heart's desire, then let us do that nearest to it, and which we find within our compass. For instance, one longs to be a sculptor, but is poor and knows that ready bread does not lie in that direction. Then let him be a stonemason. One wishes to be an artist, but one cannot afford either the training or

the delay. Let him be a house decorator. Or one wants to be a sailor, but feels he must not leave his widowed mother quite alone. Then be a fisherman. And so through the whole range of occupations.

There are two advantages in taking this course. The calling one takes up as second best exercises the same aptitude as the calling one desires. The two roads going in the same direction are likely at some point to join in one.

Then the final question is: "What is it that is most essential to one, and what is one prepared to give up?"

This is a most important question. Much of the dissatisfaction and unrest of life come from its neglect. People will not realize that everything has its price. They try to grasp incompatible advantages and are disgusted when they fail.

They will refuse to submit to a long training, and then they are indignant to find themselves employed in some calling which lies quite open to everybody who rushes in, and where the veteran has no advantage over the novice.

Or they pursue an avocation which is their happy "hobby," but instead of resting content in the lifelong satisfaction of its practice they rail at society because they have not also made a fortune.

Or they desire an even, regular, reliable employment, and then grumble at the "monotony of their life."

The consideration of what we really want and what we are prepared to sacrifice having once decided the life-work, there will remain only to live the life! Let us remember that "the hand of the diligent maketh rich"—not necessarily rich in money, which would be but a poor result, since a rich man