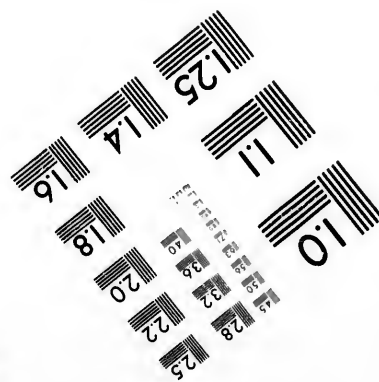
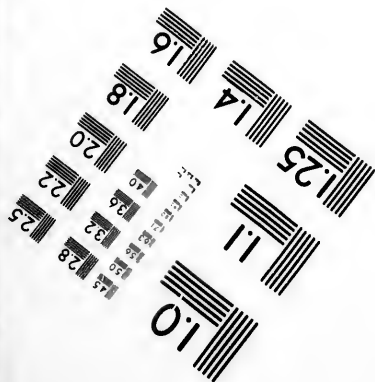
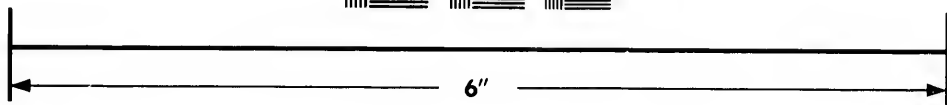
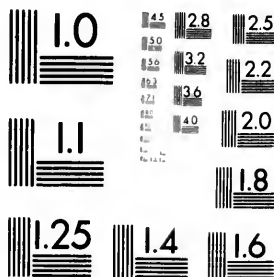


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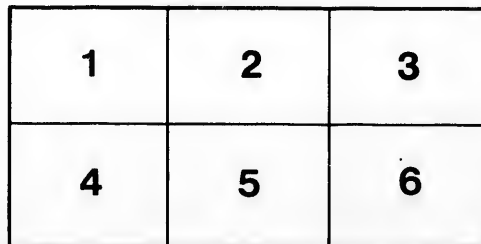
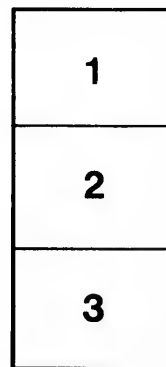
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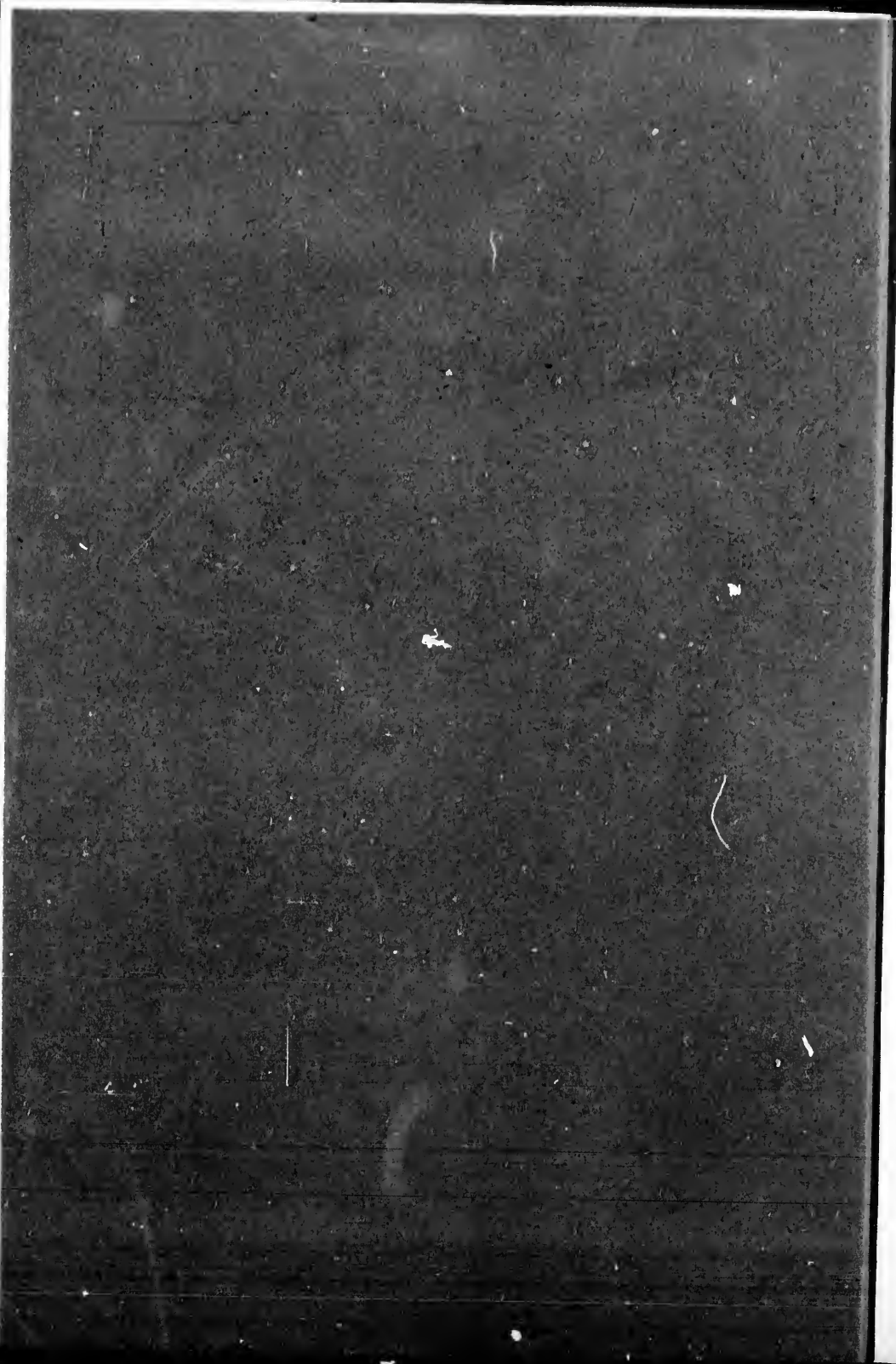
SUCCESS!

OR,

HOW TO GET ON IN THE WORLD.

"Nothing succeeds like success."

THE TORONTO NEWS COMPANY,
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THE
GRAND SECRETS
OF
SUCCESS;

OR,
HOW TO GET ON IN THE WORLD.

‘Nothing succeeds like success.’

THE TORONTO NEWS COMPANY,
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There are different ways of getting on in the world. It does not always mean making money, or being a great man for people to look up to. Leaving off a bad habit for a good one is getting on in the world ; to be clean and tidy instead of dirty and disorderly is getting on ; to be careful and saving instead of thoughtless and wasteful is getting on ; to be active and industrious, instead of idle and lazy is getting on ; to be kind and forbearing, instead of ill-natured and quarrelsome, is getting on ; to work as diligently in the master's absence as in his presence is getting on ; in short, when we see any one properly attentive to his duties, persevering through difficulties, to gain such knowledge as shall be of use to himself and to others, offering a good example to his acquaintances, we may be sure that he is getting on in the world. Those who wish to get on in the world must have a stock of patience and perseverance, of hopeful confidence—a willingness to learn, and a disposition not easily cast down by difficulties and disappointments.

THE GRAND SECRETS OF SUCCESS.

SELF-RELIANCE.

"Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."—*Bacon*.



NE line, and one fraught with instruction, includes the chief secrets of final success—

BE PRUDENT, BE PATIENT, BE PERSEVERING.

Never be discouraged by difficulties; depend upon it, however great they may be, by dint of patience and perseverance you will surmount them. Take earnestly hold of life, as capacitated for and destined to a high and noble purpose. Study closely the mind's bent for labor or a profession. Adopt it early, and pursue it steadily, never looking back to the turning-furrow, but forward to the new ground that ever remains to be broken. Means and ways are abundant to every man's success, if will and actions are rightly adapted to them. Our rich men and our great men have carved their paths to fortune, and by this internal principle—a principle that cannot fail to reward its votary if it be resolutely pursued. To sigh or repine over the lack of inheritance is unmanly. Every man should strive to be a creator instead of inheritor. He should bequeath instead of borrow. The human race, in this respect, wants dignity and discipline. They prefer to wield the sword of valorous forefathers to forging their own weapons. This is a mean and ignoble spirit. Let every man be conscious of the power in him and the Providence over him, and fight his own battles with his own good lance. Let him feel that it is better to earn a crust, than to inherit coffers of gold. When once this spirit of self-reliance is learned, every man will discover within himself, under God, the elements and capacities of wealth. He will be rich, inestimably rich, in self-resources, and can lift his face proudly to meet the noblest among men. The men who commence their career under the most favorable auspices and the most flattering prospects of success do not always obtain the eminence they seek. The race is not always to

the swift nor the battle to the strong. There is a certain ordeal which all men must undergo in their passage through life, and it is very questionable whether he succeeds the best who commences under the most apparently advantageous circumstances. There is such a thing as a man depending too much upon his means, and too little upon himself; small certainties, it has been observed, are often the ruin of a man. To be thrown upon one's own resources is often to be cast into the very lap of fortune, for our faculties then undergo development, and display an energy of which they were previously unsusceptible.

The success of individuals in life is greatly owing to their early learning to depend on their own resources. Money, or the expectation of it by inheritance, has ruined more men than the want of it ever did. Teach young men to rely upon their own efforts, to be frugal and industrious, and you have furnished them with a productive capital which no man can ever wrest from them. It is said, and said truly, that setting a young man afloat in the world with money left him by his friends or relatives, is like tying bladders under the arms of one who cannot swim, and setting him afloat upon the ocean.—Ten chances to one he will lose or break his bladders, and go to the bottom. Teach him in the first place to swim, and he has no need of bladders, and he will not depend on them to keep himself afloat. Give children sound, moral and literary education—useful learning for sails, and integrity for ballast—set them afloat upon the sea of life, and their voyage will be prosperous, and their destiny safe. The only money that does a young man good is what he earns himself. A ready-made fortune, like ready-made clothes, seldom fits the man who comes into possession. Nothing makes a man more economical than living on his own account. So long as a youth has his "Governor" to go to for his expenses, he will always see reason for extravagance. Let him have no money but what he can earn, and he will immediately see more reasons for saving than for spending. The young should never hear any language but this: "You have your own way to make, and it depends upon your own exertions whether you starve or not." A parent may leave an estate to his son, but how soon may it be mortgaged? He may leave him money, but how soon it may be squandered. Better leave him a sound constitution, habits of industry, an unblemished reputation, a good education, and an inward abhorrence of vice in any shape or form. These cannot be wrested from him, and are better than thousands of gold or silver.

Curran used to say that the first *desideratum* for a man's success at the bar was to be not worth a shilling. His own career was an apt illustration of his saying; and in the career of many a man besides, equally distinguished with himself, it has been amply corroborated.

Cobbett says: "Look not for success to favor, to partiality, to friendship, or what is called *interest*; write it on your heart that you will depend solely on your own merit, and on your own exertions; for that which a man owes to favor or to partiality, that same favor or partiality is constantly liable to be taken from him.

"Don't rely upon friends; don't rely upon the name of your ancestors. Thousands have spent the prime of life in the vain hope of aid from those whom they called friends, and thousands have starved because they had rich fathers. Rely upon the good name which is made by your own exertions, and know that better than the best friend you can have is unquestionable determination, united with decision of character.

"There is no greater obstacle in the way of success in life than trusting to something to turn up, instead of going to work and turning up something, if it be only a potato. It is a curious trait in the character of mankind, and one worth the metaphysician's best consideration, that there is some hidden propensity in the mind of man that prompts a reliance on chances, rather than on certainties. He is continually trusting to what may, rather than to what will happen, and there are few, who have sufficient self-denial to resist the exchange of a scanty certainty for a more alluring uncertainty. Wouldn't you call a man a fool who should spend all his time fishing up oysters, with the expectation of finding a pearl; but is he really more unwise than hundreds who, with their hands in their pockets and cigars in their mouths, are waiting for something to turn up or turn over, that will throw them at once into business and fortune.

It cannot be too early or too deeply instilled into the minds of the young and inexperienced, that the means of happiness and riches are, in a great degree, in every man's power.

A blind belief in destiny or fortune acts as a powerful stimulus to indolence and indecision, and makes men sit down and fold their hands in apathy. Nothing is more common in the world, than for people to excuse their own indolence by referring the prosperity of others to the caprice of fortune. Success, every experienced man knows, is as generally a consequence of industry and good conduct, as disappointment is the consequence of indolence and indecision. The difference in the progress which men make in life, who start with the same prospects and opportunities, is a proof that more depends upon conduct than fortune; and if a man, instead of envying his neighbor's fortune, and deploring his own, should inquire what means he has employed, or that he has neglected, he would secure a result to his wishes. But the great misfortune is, few have courage to undertake, and fewer candor to execute such a system of self-examination. Thousands thus pass through life angry with fate, when they ought to be angry with themselves—too fond of

the enjoyments which riches procure ever to be happy without them, and too indolent and unsteady ever to pursue the legitimate means by which they are attainable. There are men who, supposing Providence to have an implacable spite against them, bemoan, in the poverty of a wretched old age, the misfortunes of their lives. Luck forever ran against them and for others. One, with a good profession, lost his luck in the river, where he idled away his time at fishing when he should have been in his office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked all his employers to leave him. Another, who might have had a lucrative business, lost his luck by amazing diligence at everything but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant to his work, erred by perpetual misjudgment—he lacked discretion. Hundreds lose their luck by endorsing bills; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has what can be really called good luck who has a bad wife. We never knew an early-rising, hard-working, economical, honest man, with a good wife, who had bad luck—or, at least, we never heard such a man complain of bad luck.

The idle and good-for-nothing, who hang about in the world expecting "strokes of fortune," very often receive them. Those who become burdens on their friends—who are always in want of "just a few dollars" to go West or take possession of a "most excellent position"—are always those who will be found to have had the most remarkable instances of "good luck" in the course of their lives; but then they have never been any the better for it. Those who trust to plodding, prosaic industry, and their own exertions meet with all manner of difficulties, but seldom or never with a genuine stroke of "good luck." They shape their lives accord; ing to the natural laws of cause and effect—they reap what they have honestly sown, whereas the "good luck" and "strokes of fortune," when practically interpreted, mean only receiving what has not been earned, and, in most cases, not deserved; and, like the seed in the parable which fell where there was stony ground, "having no root in itself, dried up and withered away."

Kingsley says: "It is a painful fact, but there is no denying it, the mass *are* the tools of circumstances: thistle-down on the breeze, straw on the river, their course is shaped for them by the currents and eddies of the stream of life. But only in proportion as they are *things*, not men and women. Man was meant to be, not the slave, but the master of circumstances, and in proportion as he recovers his *humanity*, in every sense of that great obsolete word—in proportion as he gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself—so far will he rise above circumstances, and wield them at his will."

Lord Lytton said in his inaugural address as Lord Rector of Glasgow University, "Never affect to be other than you are, either richer or wiser. Never be ashamed to say, 'I do not know;' never be ashamed to say, whether as applied to time or money, 'I cannot afford it. I cannot afford to waste an hour in idleness, to which you invite me. I cannot afford the guinea you ask me to throw away.' Once establish yourself and your mode of life as to what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice."

From these maxims let me deduce another—learn to say "No" with decision, "Yes" with caution. "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely on him. I have frequently seen in life such a person preferred to a long list of applicants for some important charge; he has been lifted at once into station and fortune merely because he has this reputation,—that when he says he knows a thing, he knows it; and when he says he will do a thing, he will do it.

As a gladiator trained the body, so we must train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant, and a portion at least of our daily duty must be hard and disagreeable, for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease and prosperity. Most persons will find difficulties and hardships enough without seeking them. Let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.

Learn from the earliest days to insure your principles against the peril of ridicule. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it. However rustic, however antiquated, however pedantic it may appear, do it—not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.

J. A. Froude says: "You who believe that you have hold of newer and wider truths, show it as you may and must show it, unless you are misled by your own dreams in leading wider, simpler and nobler lives: assert your own freedom if you will, but assert it modestly and quietly, respecting others, as you wish to be respected yourselves. Only, and especially, I would say this, be honest to yourselves whatever the temptation; say nothing to

others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, humbug is the most dangerous.

'This above all—to your own selves be true,
And it will follow, as the night the day,
You cannot then be false to any man.'

CHOICE OF A PROFESSION.

Some young persons entertain curious notions as to the choice of a profession. Carried away by the glitter of uniforms and the splendid pageantry of the soldier's life, nothing will please them short of entering West Point; or, perhaps, carried away by the narration of maritime adventures, they resolve upon following the hazardous profession of a sailor; but a very little experience of the realities of life generally banishes these idle dreams. Others pitch upon the clerical profession as the most suitable to their ideas of living an easy and dignified existence, and enjoying the reverence of those around them. Many more delude themselves with regard to what are called professions. As a matter of course they must be something better, though only in appearance, than their fathers. The young should, by all means, be governed in these matters by their seniors, for they are certainly the best judges with respect to what particular department of industry they should follow.

HOW TO CHOOSE A BUSINESS.

All business has its origin in wants, and the object in business is to supply wants; hence, our first important step should be to discover or fix upon some general want which we could supply on terms as favorable as any one else can do; or, in other words, to choose some regular business, as we are presumed to have done. But as political economists have satisfactorily demonstrated that all useful employments are equally productive and profitable (for when one is known to pay more than the average rate of profits, hundreds rush into it and soon reduce it to the ordinary level), it is a matter of less importance what pursuit we follow, provided we are adapted to it, and know how to manage it.

A man who can lay by regularly, say \$500 a year, will be certain to become a rich man if his life be spared to a reasonable age; while he who makes say \$10,000 in one year and loses a larger

amount the next will very probably be dependent on the charity of friends for support in old age. A man is said to have made \$60,000 by selling lead pencils about the streets at two cents a piece, and safely investing his profits; while it is not an unfrequent occurrence to hear of men who commenced life with a larger capital than that, afterwards reduced to the necessity of following a similar employment for a livelihood. A man who intends to make money, not merely to try his chances, must look first to the safety of his business. It is a well-ascertained fact that those occupations which are the most useful are the safest, and those commodities which can least be dispensed with pay in the aggregate the largest profits. The demand for them is stimulated by actual want, and grows with every increase of the means of production. It is a comparatively rare occurrence for those who deal in superfluities to get rich, as they are subject to continual losses from changes in fashion, and a hundred circumstances beyond their control. Next to the supply of indispensable wants, those kinds of businesses are the safest which are concerned in the production, manufacture or sale of articles of general convenience, and on which a large percentage of profit can be made, though the cost to the consumer is inconsiderable.

STICK TO ONE THING.

Did you ever know any one stick to any kind of business, no matter how unpromising, a few years at most, who did not prosper? Not one. No matter how bad it might be at the beginning, if he stuck to it earnestly and faithfully, and tried nothing else—no matter how hard he may have found it sometimes to keep his head above water—still, if he persevered, he always came out bright in the long run.

Step among your neighbors, reader, and see whether those among them who have got along smoothly, and accumulated property, and gained a good name, have not been men who bent themselves to one single branch of business—who brought all their powers to bear upon one point, and built on one foundation. It must be so. Go out in spring, when the sun is yet far distant, and you can scarcely feel the influence of his beams, scattered as they are over the wide face of creation; but collect those beams to a focus, and they kindle up a flame in an instant. So the man who squanders his talents and his strength on many things, will fail to make an impression with either; but let him draw those to a point, let him strike at a single object, and it will yield before him. Don't attempt too much. Knives that contain ninety blades, four cork-

screws and a bootjack, are very seldom brought into action. When a child is learning to walk, if you can induce the little creature to keep its eyes fixed on any point in advance it will generally "navigate" to that point without capsizing; but distract its attention by word or act from the object before it, and down goes the baby. The rule applies to children of a larger growth. The man who starts in life with determination to reach a certain position, and adheres unwaveringly to his purpose, rarely fails, if he lives long enough, to reach the goal for which he set out.

PERSEVERANCE.

Let some effort be made every day; go on, notwithstanding occasional defects, and by repetition, the effort will soon settle into a habit that will be both easy and pleasant. He who works only by fits and starts, by impulses which are only occasional, and by purposes which are only formed at long and rare intervals, will never be distinguished. Haydon, in his diary, has the following entry: "My fits continue. I am all fits—fits of work and idleness, fits of reading, fits of writing, fits of Italian, fits of Greek, fits of Latin, fits of French, fits of Napoleon, fits of the army, fits of the navy, fits of religion." And what was the sequel? A life of debt, failure, misery and dissatisfaction, till he killed himself in a fit of despair. Let not *your* life be a bundle of *fits*. Many a one of very ordinary capacity has, by dint of the same valuable quality, which enabled the tortoise in the fable to outjourney the hare, accomplished wonderfully greater things than another possessing superior abilities, but less perseverance. Great works are performed, not by strength, but by perseverance. We once had the curiosity to look into a little girl's work-box, and what do you suppose we found? We found not a single article complete, and mute as they were, those half-finished, forsaken things, told us a sad story about that little girl. They told us that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a useless child, always doing, but never accomplishing, her work. It was not the want of industry, but a want of perseverance. Remember, it matters but little what great things we undertake; our glory is not in that, but in what we accomplish. Nobody in the world cares for what we mean to do, but everybody's eyes will be open by-and-by to see what men and women and little children have done. Shakespeare says:

"Perseverance

Keeps honor bright; to have done is to hang
 Quite out of fashion, like a rusty mail
 In monumental mockery. Take the instant way,
 For honor travels in a strait so narrow,
 Where one but goes abreast; keep thou the path,
 For emulation hath a thousand sons
 That one by one pursue. If you give way,
 Or hedge aside from the direct forthright,
 Like to an entered tide, they all rush by
 And leave you hindermost;
 Or, like a gallant horse fallen in first rank,
 Lie there for pavement to the abject rear,
 O'errun and trampled on."

DO EVERYTHING WELL:

It is better to accomplish perfectly a very small amount of work than to half do ten times as much. "That will do" is a phrase of modern invention. The ancients knew of no such expression, or the Egyptians would never have raised the pyramids, nor the Greeks and Romans displayed that love for the beautiful which led them to impart a poetic grace even to the meanest utensils for household use, as the remains of Pompeii tully testify. "That will do" is the self-dispensation given by the lazy painter, who glosses over the want of anatomical correctness by a showy coloring. "That will do" is the besetting sin of architects, who lay their shortcomings to the want of a favorable site or an Italian climate. "That will do" makes your sloven and your slattern. A man who adopts this motto with regard to dress, does not mind being seen with a dirty shirt or a week's beard, while the same fatal saying allows a woman to go about the house with curl-papers and slipshod. "That will do," applied to household matters, is equally bad, and more annoying to friends than when applied to dress. You may expect ill-cooked dinners in any house where the heads adopt this maxim, to say nothing of shabby carpets, faded paint, dirty curtains, etc. "That will do" has sunk many a ship, caused the downfall of scaffolding holding hundreds of human beings, occasions, at least, half the fires that take place, and is at the bottom of most railroad disasters. "That will do" is the enemy to all excellence, and would sap the conscience of the most virtuous man alive if he would hearken to its dictates. The only persons to whom we recommend it are drunkards, gamblers, and spendthrifts, who may very properly exclaim, "That will do!" All should bear in mind that nothing will "do" but the very best in point of excellence.

A friend called on Michael Angelo, who was finishing a statue. Some time afterwards he called again, the sculptor was still at his work. His friend, looking at the figure, exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor; "I have retouched this part, and polished that; I have softened this feature and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend, "but all these are trifles." "It may be so," replied Angelo, "but you must recollect that trifles make perfection, and that perfection is no trifle."

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

PROCRASTINATION.

Procrastinators are rarely successful in life.

The proverb well says, "Procrastination is the thief of time;" and the Spanish proverb tells us that "By the road of By-and-by one arrives at the town of Never." Shakespeare says:

"The flighty purpose never is o'ertook,
Unless the deed go with it."

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

There is a world of importance in that seemingly insignificant word "Now." Millions have been ruined for both worlds by overlooking the momentous significance of the all-eventful "Now." "Now" is the constant syllable ticking from the clock of time. "Now" is the watchword of the wise. "Now" is on the banner of the prudent. Let us keep this little word always in mind, and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that "Now" is the only time for us—"for to-morrow never comes." It is, indeed, a sorry way to get through the world by putting off till to-morrow, saying, "Then I will do it." No, this will never do; "Now" is ours; "Then" may never be

Trust no future, howe'er pleasant!
Let the dead past bury its dead!
Act,—act the living present!
Heart within, and God o'erhead!

Never defer until to-morrow what can be done at the present time. If you have a lesson to learn, begin at once; by constant repetition you will accomplish it. If you wish to acquire any particular branch of education, you must be studious; by practice you will surmount many difficulties. Should you have an important duty to perform, never defer it; by so doing you may bring lifelong trouble upon others. Be prompt in your actions; whatever you undertake try and fulfill. Choose your object cautiously and wisely, and then hold it firmly; look often at it, and if it commend itself to your judgment, seize it with the grasp of a giant, and hold it with the constancy of a martyr. Never promise what you cannot perform. Learn punctuality and self-reliance.

When you have decided upon doing a thing, do it. Begin; do not delay. Everything must have a commencement. The first weed pulled in the garden, the first seed put into the ground, the first dollar in the bank, the first mile travelled on a journey, are all very important things. They make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many an idle, hesitating, erring outcast is now creeping through the world, who might have held up his head and prospered if, instead of putting off his resolutions of amendment and industry, he had made a beginning.

A beginning, a good beginning too, is necessary—

“Had not the base been laid by builders wise,
The pyramids had never reached the skies.”

PATIENCE.

There is an old Latin proverb which, being interpreted, is “We hasten by being slow.” Every man must patiently bide his time; he must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady and cheerful endeavor, always willing, fulfilling and accomplishing his task, that, when the occasion comes, he may be equal to the occasion. The chief secret of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it was sought after. It is a very indiscreet and troublesome ambition which cares so much about what the world says of us, to be always looking in the face of others for approval, to be always anxious about the effect of what we do or say, to be always shouting to hear the echoes of our own voices.

Richter says: “I hold the constant regard we pay in all our actions to the judgment of others, as the poisoner of our peace, our

reason and our virtue. Upon this slave's chain I have long filed, but scarcely ever hope to break it.

"Cherish patience as your favorite virtue. Always keep it about you. You will find use for it oftener than for all the rest; being patient is the hardest work we have to do through life.

"You can do anything if you will only have patience. Water may be carried in a sieve if you can only wait till it freezes."

ENERGY.

If a man will pile up the moments of life he will be sure to have a pyramid at last.

It is hard work washing in the cradle the sand of the gully-stream at it hath dust of gold.

A man with knowledge but without energy, is a house furnished but not inhabited; a man with energy, but no knowledge, a house dwelt in, but unfurnished. A man of talent is lost, if he do not join to talent energy of character. With the lantern of Diogenes you should also have his stick.

Without decision of character no man or woman is ever worth slucks, nor ever can be. Without it a man becomes at once a good-natured nobody, the poverty-stricken possessor of but one solitary principle, that of obliging everybody under the sun merely for the asking.

Sir Fowell Buxton says: "The longer I live, the more I am certain 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."

"I am not unhappy," said a man who met with innumerable difficulties, discouragements and defeats, and still persevered. "I never lose the mysterious whisper 'Go on.'" Blot the word impossibility from your vocabulary as regards all objects that may be hopefully sought by you, and yield yourself up to the inspiration of that magic monosyllable "Try."

Our success in life generally bears a direct proportion to the exertions we make; and if we aim at nothing, we shall certainly achieve nothing. By the remission of labor, and energy, it often happens that poverty and contempt, disaster and defeat, steal a march upon prosperity and honor, and overwhelm us with reverses and shame. The greater the difficulty, the more glory there is in surmounting it.

To-day I found myself compelled to do something which was very disagreeable to me, and which I had long deferred. I was obliged to resort to my "grand expedient," in order to conquer my aversion. You will laugh when I tell you what this is, but I find it a powerful aid in great things as well as small. The truth is, there are few men who are not sometimes capricious, and yet oftener vacillating. Finding that I am not better than others in this respect, I invented a remedy of my own, a sort of *artificial resolution* respecting things which are difficult of performance—a means of securing that firmness in myself which I might otherwise want, and which man is generally obliged to sustain by some external prop. My device, then, is this—I give my word of honor most solemnly to myself to do, or to leave undone, this or that. I am, of course, exceedingly cautious and discreet in the use of this expedient, and exercise great deliberation before I resolve upon it; but when once it is done, even if I afterwards think I have been precipitate or mistaken, I hold it perfectly irrevocable, whatever inconveniences I foresee likely to result. And I feel great satisfaction and tranquillity in being subject to such an immutable law. If I were capable of breaking it after such mature consideration, I should lose all respect for myself.—*Tour of a German Prince.*

WORK.

Let it be to you a necessity to be in earnest. Demosthenes when once asked the first grace of elocution replied, "Action;" the second, "Action;" the third, "Action." So, if asked what is the first qualification of a successful man, we answer, "Diligence;" the second, "Diligence;" the third, "Diligence;" write it upon your heart, keep it ever before your eyes; let it be ever sounding in your ears. Laziness begins in spiders' webs and ends in iron chains. It creeps over a man so slowly and imperceptibly that he is bound tight before he knows it. The absence of legitimate employment has probably made more gamblers than avarice, more drunkards than thirst, and as many suicides as despair. Occupation is the best and safest thing for man; those who work hard are less open to temptation, and less likely to be overcome by trouble than others. Action of any kind is as opposed to sentimentality as fire to water.

That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves.

Addison says: "We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose. We are always complaining that our days are few, and acting as though there would be no end to them."

Leisure is a very pleasant garment, but is a very bad one for constant wear. No men have so little leisure or so little enjoyment as those who have nothing to do but to enjoy themselves. Persons of this description have been known to *kill themselves* in order to *kill time*.

Dr. Franklin, whose wisdom and knowledge of the world was proverbial, never said a truer thing than this:—"If every man and woman would work four hours a day at something useful, want and misery would vanish from the world, and the remaining portion of the day might be leisure and pleasure."

No country can become great, virtuous and rich, which produces the necessaries of life with little or no labor. Labor is the condition of prosperity and happiness. Where there is no want, there will be no laboring class, and where there is no laboring class there will be no progress. Where there is no necessity for industry, there will, of course, be indolence, and indolence is the nurse of every vice.

Keep doing—always doing—and whatever you do, do it with all your heart, soul and strength. Wishing, dreaming, intending, murmuring, talking, sighing and repining are all idle and profitless employments. The only manly occupation is to keep doing.

Sam Slick says: "Work, airn your own pork, and see how sweet it will be. Work, and see how well you will be. Work, and see how cheerful you will be. Work, and see how independent you will be. Work and see how happy your family will be. Work, and see how religious you will be; for, before you know where you are, instead of repining at Providence, you will find yourself offering up thanks for all the numerous blessings you enjoy."

Smiles says:—"To wait patiently, men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop has said, 'Temper is nine-tenths of Christianity,' so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness. Perhaps the very highest pleasure in life consists in clear, brisk and conscious working energy, confidence and every other quality mainly depending upon it. The rich man pays dearly for health, the laboring man is paid to be healthy. Exercise is the best physician. Those who have strength and a good pair of legs, need not be always taking the cars. Those who never work create for themselves weak arms, delicate hands, and infirm or crooked spines. Labor has its joys as well as its sorrows,

and a far higher reward than that of wages. If this fact were better understood, no one would be idle. Far better is it to work for no pay at all, than to suffer the ills of having nothing to do. A good appetite, healthy digestion, and a fine circulation of the blood are among the blessings of labor."

Dr. Clarke says: "I have lived to know the great secret of human happiness is this: never suffer your energies to stagnate. The old adage of too many irons in the fire conveys an abominable lie. You cannot have too many; poker, tongs, and a'—keep them all going."

"Pray, of what did your brother die?" said the Marquis Spinola to Sir Horace Vere. "He died, sir," replied he, "of having nothing to do." "Alas, sir," said Spinola, "that is enough to kill any general of us all."

Robert Bonner says: "Cuteness does not make any man successful. Success comes rather from integrity, combined with energy and a knowledge of one's business—energy to push your business, a knowledge of it to understand what your patrons need, and integrity to enable you to do what is right."

Propose continually to yourself new objects. It is only by constantly enriching your mind that you can prevent its growing poor. Sloth benumbs and enervates it; regular work excites and strengthens it, and work is always in our power. The more a man accomplishes the more he may. An active tool never grows rusty. You always find those men the most forward to do good, or to improve the times and manners, who are always busy. Who build our railroads, our steamboats, our machine-shops and our manufacturing factories? Men of industry and enterprise as long as they live keep at work doing something to benefit themselves and others. It is just so with a man who is benevolent—the more he gives, the more he feels like giving. We go for activity in body, in mind, in everything. Let the gold grow not dim nor the thoughts become stale. Keep all things in motion.

We would rather that death should find us scaling a mountain than sinking in the mire.—breasting a whirlwind than sneaking from a cloud.

The first duty which the employer of labor owes to those who work for him is, to make his business succeed. This is his first duty, because it is the primary object which he has in view in starting it. No man builds a mill, or commences a manufacture, for the distinct purpose of employing or benefitting others. His paramount or specific aim is to earn a living for himself, or to improve his condition in the world. His desire and intention of doing justice to, and ameliorating the condition of those he employs is, however zealous and sincere, an indirect and secondary purpose, and the man who forgets or fails in his primary, is not likely to succeed in his derivative object. Secondly, it is his first duty, because it is necessary to the performance of his other duties, and

the attainments of his other ends. If he does not make his business answer, all his plans and arrangements for the improvement of his workmen, however wise or benevolent, necessarily fall to the ground. Thirdly, it is his duty because the existence of numbers is bound up in his success, and any failure or catastrophe on his part involves numbers in misery.—*Quarterly Review*.

Captain Stansbury, the leader of the U. S. Surveying Expedition to the region of the Salt Lakes, in his report to the Government, bears this testimony to the value of the Sabbath:—"I here beg to record as the result of my experience, derived not only from my present journey, but from the observation of many years spent in the performance of similar duties, that as a mere matter of pecuniary consideration, apart from all higher obligations, it is wise to keep the Sabbath. More work can be obtained from both men and animals by its observance than when the whole seven days are uninterruptedly devoted to labor."

FAILURE.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing, and you will do it. Try again. It is related of Timour, the great conqueror, that he was once forced, in flying from his enemies, to hide in an old ruined building, where he sat alone for many hours. He tried to turn his mind from his troubles and to forget danger by watching very closely an ant, that was carrying away a grain of corn, larger than itself, up a high wall. In its efforts to get up, he found that the grain fell sixty-nine times to the ground, but the seventieth time the ant reached the top of the wall with it. "This sight," said Timour, "gave me hope and courage at the moment, and I have never forgotten the lesson taught me by the little ant."

Now when you have a difficult task and have tried sixty-nine times in vain—*try again*—there is yet hope of success in the seventieth effort. You surely would be ashamed to show less perseverance than this little insect, and yet how much might man learn, even from the inferior animals, if he would but *see* and *think*.

A respectable tradesman with a large family, having sustained a serious loss of property by the failure of some relatives for whom he had become security, was asked by a friend (after he had pulled through his liabilities) what means he had adopted to surmount difficulties which would have crushed the spirit and damped the energies of ninety-nine out of a hundred. "By two very simple expedients," was the reply; "one was to sell my horse and buggy, and the other to buy two new aprons."

The greatest orators, from Demosthenes down to the present time,

have failed at first. The shout of laughter with which Lord Beaconsfield's (Mr. Disraeli) maiden speech was received by an assembly generally indulgent to the first attempts, did not crush the aspirant to power. He felt there was something in him, and he merely uttered a prophecy since fulfilled—"The time will come when you shall listen to me."

Robert Bruce was at one time almost in despair of making good his right to the throne and of restoring freedom to Scotland; he had been so often defeated, and there seemed so little chance of success, that he doubted whether it was his duty to try again. While thus doubtful what he should do, Bruce looked upward to the roof of the cabin where he lay on his bed, and saw a spider, which, hanging at the end of a long thread of its own spinning, was trying to swing itself from one beam in the roof to another, for the purpose of fixing the line for its web. The insect made the attempt again and again without success, and at length Bruce counted that it had tried to carry its point six times, and had been as often unable to do so. It reminded him that he had himself fought just six battles, and that the poor, persevering spider was exactly in the same situation with himself, having made as many trials and as often failed in what it aimed at. "Now," thought Bruce, "as I do not know what is best to be done, I will be guided by the spider. If the insect shall make another effort to fix its thread and shall be successful, I will venture a seventh time to try my fortune in Scotland; but if the spider shall fail, I will go away and never return to my native country again." While Bruce was forming this resolution the spider made another attempt with all the force it could muster, and fairly succeeded in fastening its thread on the beam which it had so often in vain tried to reach. Bruce, seeing the success of the spider, was encouraged to make one more effort for his country, and as he never before gained a victory, so he never afterwards met with any great defeat.

It is far from being true, in the progress of knowledge, that after every failure we must recommence from the beginning. Every failure is a step to success, every detection of what is false directs us towards what is true, every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure, scarcely any theory the result of steady thought is altogether false; no tempting form of error is without some latent charm derived from truth.

THE BEST UNIVERSITY.

The most prolific school of all has been the school of difficulty. Some of the very best workmen have had the most indifferent tools to work with. But it is not the tools that make the workman, but the trained skill and perseverance of the man himself. Indeed it is proverbial that the bad workman never yet had a good tool. Ferguson made marvelous things—such as his wooden clock, that accurately measured the hours, by means of a common pen-knife, a tool in everybody's hand ; but then, everybody is not a Ferguson. An eminent savant once called upon Dr. Wollaston and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the doctor took him into a little study and, pointing to an old tea-tray on the table, containing a few watch-glasses, test papers, a small balance and a blow-pipe, said, "That is all the laboratory that I have." Stothard learnt the art of combining colors by closely studying butterflies' wings ; he would often say that no one knew what he owed to those tiny insects. A burnt stick and a barn door served Wilkie in lieu of a pencil and canvas. Berwick first practiced drawing on the cottage walls of his native village, which he covered with his sketches in chalk. And Benjamin West made his first brushes out of a cat's tail. Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies by means of a thread with small beads on it stretched between his eyes and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam-engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose ; while Rittenhouse, the astronomer, first calculated eclipses on his plough-handle. In like manner Professor Farady, Sir Humphrey Davy's scientific successor, made his first experiment in electricity, by means of an old bottle, while he was still a working bookbinder. And it is a curious fact that Faraday was first attracted to the study of chemistry by hearing one of Sir Humphrey Davy's lectures on the subject at the Royal Institution. A gentleman who was a member, calling one day at the shop where Faraday was working in binding books, found him poring over the article "Electricity" in an encyclopædia placed in his hands to bind. The gentleman, having made enquiries, found he was curious about such subjects, gave him an order of admission to the Royal Institution, where he attended a course of four lectures, delivered by Sir Humphrey. He took notes of the lectures, which he showed to the lecturer, who

acknowledged their scientific accuracy and was surprised when informed of the humble position of the reporter. Faraday then expressed his desire to devote himself to the prosecution of chemical studies, from which Sir Humphrey at first endeavored to dissuade him, but, the young man persisting, he was at length taken into the Royal Institution as an assistant, and eventually the mantle of the brilliant apothecary's boy fell upon the worthy shoulders of the equally brilliant bookbinder's apprentice.—*Smiles' Self Help.*

WITH BRAINS, SIR.

"Pray, Mr. Opie, may I ask what you mix your colors with?" said a brisk, fine-art student of the great painter. "With *brains*, sir," was the gruff reply, and the right one. It did not give much of what we call information, but it was enough to awaken the enquirer. Many other artists when asked such a question, would have set about detailing the mechanical composition of such and such colors, in such and such proportions, rubbed so and so, or perhaps they would have shown him how they laid them on; but even this would leave him at the critical point. Opie preferred going to the quick and the heart of the matter "With brains, sir."

Sir Joshua Reynolds was taken by a friend to see a picture. He was anxious to admire it, and he looked it over with a careful eye. "Capital composition; correct drawing; the color, tone, excellent; but—but—it wants '*That*'" snapping his fingers; and wanting "That," though it had everything else, it was worth nothing.

Again, Etty was appointed teacher of the students of the Royal Academy; having been preceded by a clever, talkative, scientific expounder of æsthetics, who delighted to tell the young men *how* everything was done, *how* to copy this, and *how* to express that. A student came up to the new master: "How should I do this, sir?" "Suppose you try." Another: "What does this mean, Mr. Etty?" "Suppose you look." "But I have looked." "Suppose you look again." And they did *try*, and they did *look*, and looked again, and they saw and achieved what they never could have done had the *how* or the *what* been told them or done for them. In the one case, sight and action were immediate, exact, intense, and secure; in the other mediate, feeble, and lost as soon as gained. Seeing is the passive state, and at best only registers; looking is a voluntary act: it is the man within coming to the window.

So bring *brains* to your work and mix everything with them, and them with everything. Let "*Tools and a man to use them,*" be your motto. Stir up, direct, and give free scope to Sir Joshua's "That," and try again and again and *look* at everything for yourselves.

USE YOUR EYES.

"To get through this world a man must look about him, and even sleep with one eye open; for there are many baits for fishes, many nets for birds, and many traps for men. While foxes are common we must not be geese." Many men of great talent are unsuccessful because they go through the world with their eyes shut. This is well illustrated in a story entitled "Observation; or, The Lost Camel."

A Dervis, while journeying alone in the desert, was met by two merchants.

"You have lost a camel," said he to them.

"We have," they replied.

"Was the camel blind in his right eye, and lame in one of his legs," said the Dervis.

"He was," answered the merchants.

"Had he lost a front tooth?" said the Dervis.

"He had," was the reply.

"And was he not loaded with honey on one side, and wheat on the other?"

"Most certainly," was the answer, "and as you have seen him so lately you can, doubtless tell us where he may be found."

"My friends," said the Dervis, "I have neither seen your camel, or even heard of him, except from you."

"A strange assertion, indeed!" said the merchants; "but where are the jewels which formed a part of his burden?"

"I have neither seen your camel nor your jewels," replied the Dervis.

He was now seized by them, and hurried before the Cadi. On the strictest examination, however, no evidence was found against him, either of falsehood or of theft.

They were about to proceed against him as a sorcerer, when the Dervis, with perfect composure, thus addressed the Court:

"I have been greatly amused with your proceedings, and I confess there have been some grounds for your suspicions; but I have passed many years in this desert, and even here I find ample scope for observation.

"I saw the track of a camel, and I knew it had strayed from its owner, because there was no mark of any human footstep to be seen on the same route.

"I perceived the animal was blind in one eye, as it had cropped the herbage only on one side of its path.

"I knew that it was lame, from the faint impression that one of its feet had made in the sand.

"I concluded that the camel had lost one tooth, because whenever it grazed, the herbage was left uncropped in the centre of the bite.

"As to what composed the burden of the beast, I had only to look at the ants carrying away the wheat on one side, and at the clustering flies that were devouring the honey on the other."

A North American Indian, upon returning home to his cabin, discovered that his venison, which had been hung up to dry, had been stolen. After taking his observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods.

Meeting with some persons on his route, he inquired if they had seen a little white man, with a short gun, and accompanied by a small dog with a bob-tail. They answered in the affirmative; and upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give so minute a description of a person whom, it appeared, he had never seen.

The Indian replied: "The thief, I know, is a little man, by his having heaped up a pile of stones to stand upon, in order to reach the venison from the height at which I had hung it while standing on the ground; that he is an old man, I know by his short steps, which I have traced over the dead leaves in the woods; and that he is a white man, I know by his turning out his toes when he walks, which an Indian never does. His gun I know to be short, from the mark which the muzzle made by rubbing the bark off a tree against which it had leaned; that his dog is small, I know by his track; and that he has a bob-tail, I discovered by the mark it made in the dust where he was sitting, while his master was busied about my meat."

The Duke of Wellington used to tell the following anecdote: "When I was following a rajah, in India, we came to a great sandy plain, to cross which was impossible, with the enemy's cavalry hovering about us. The spies said there was a river in front, which I could not cross, as it had no bridges, and that I must, therefore, take a *detour* to the right or left. I, however, took the cavalry, and pushed on to the river, till I was near enough to take a view of it with a spy-glass, when I saw there were two villages opposite each other on different sides of the river. I immediately said to myself, 'People would never be fools enough to build two towns immediately opposite on a great river if they could not get from one to the other.' So I moved on, and, sure enough, there was a bridge between the towns. We crossed it, and licked the rajah."

C. H. Spurgeon says: "There is a very great difference in this matter among people; many see more with one eye than others with two, and many have fine eyes and cannot see a jot. All heads are not sense boxes. Some are so cunning that they suspect everybody, and so live all their lives in miserable fear of their neighbors, and others are so simple that every knave takes them in, and makes his money of them.

One man tries to see through a brick wall, and hurts his eyes ; while another finds a hole in it, and sees as far as he pleases. Some work at the mouth of a furnace, and are never scorched, and others burn their hands at the fire, when they only mean to warm them.

“ Do not choose your friend by his looks; handsome shoes often pinch the feet. Don't be fond of compliments; remember, ‘ Thank you, pussy, and thank you, pussy,’ killed the cat. Don't believe in the man who talks most; for mewing cats are seldom good mousers. By no means put yourself in another man's power; if you put your thumb between two grinders, they are very apt to bite. Drink nothing without seeing it, sign nothing without reading it, and make sure it means no more than it says. Don't go to law unless you have nothing to lose: lawyer's houses are built on fools' heads. In any business never wade into water when you cannot see the bottom. Put no dependence upon the label of a bag, and count money after your own kin. See the sack opened before you buy what is in it; for he who trades in the dark asks to be cheated.

“ Keep clear of the man who does not value his own character. Beware of no man more than yourself; we carry our worst enemies within us. There's always time enough to boast—wait a little longer. Don't throw away dirty water till you have got clean. Keep on scraping the roads until you can get better work; for the poorest pay is better than none. Always give up the road to bulls and madmen; and never fight with a coal-heaver, or contend with a base character, for they will be sure to blacken you.

“ Neither trust nor contend,
Nor lay wagers, nor lend,
And you may depend
You'll have peace to your end.”

“ Be shy of people who are over-polite, and don't be too fast with those who are forward and rough. When you suspect a design in anything, be on your guard; set the trap as soon as you smell a rat, but mind you don't catch your own fingers in it. Have very little to do with a boaster, for his beer is all froth; and though he brags that all his goods are silver and gold, you will soon find out that a boaster and liar are first cousins.

“ Commit all your secrets to no man; trust in God with all your heart, but let your confidences in friends be weighed in balances of prudence, seeing that men are but men, and all men are frail. Trust not great weights to slender threads, yet be not oversuspicious, for suspicion is a cowardly virtue at best. Men are not angels, remember that; but hey are not devils, and it is too bad to think them so.”

HABIT.

“Man is a bundle of habits,”

“The frequent repetition of an act begets a habit.” It is therefore, of importance to remember—that, though we are made up of habits, these grow out of single actions, and, consequently, while we should be careful and solicitous about the habits we form, we must be no less so about the single acts out of which they grow.

In any composite formation, attention must, of course, be paid to the individual elements of which it is made up. The baker, who wishes to produce a good loaf, must be careful about all his three ingredients—the flour, the yeast, and the water, each must be attended to. The man who would be a good artisan, must take care of every single manipulation, for his ultimate skill depends on each. The artist who would attain to eminence and bring out a good picture, must take care of every stroke of his brush, for his skill and success depend upon the aggregate of all his individual touches. So in cases of habit we are too apt to think little of individual acts.

Lord Brougham says: “I trust everything under God to habit; upon which in all ages the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit which makes everything easy, and casts all difficulties upon a deviation from a wonted course.

“Make sobriety a habit and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the child, or adult, as the most atrocious crime. Give a child the habit of sacredly regarding truth; of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, cheating or roguery.

“To break a bad habit, understand clearly the reasons, and all the reasons why the habit is injurious. Study the subject till there is no doubt in your mind. Avoid the places, the persons, the thoughts that lead to the temptation. Keep busy. Hard work brings health; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, nay a thousand times. That will only show how much need there is for you to strive. When you have broken your resolution just think the matter over, and endeavour to understand *why* it was you failed, so that you may be upon your guard against a recurrence of the same circumstances. Do not think it a little

or an easy thing that you have undertaken. It is folly to expect to break up a habit in a day, which may have been gathering strength in you for years.

“ Refrain to-night,
Add that shall lend a kind of easiness
To the next abstinence; the next more easy,
For use almost can change the stamp of nature,
And master the devil, or throw him out
With wondrous potency.

—*Bard of Avon.*

“ Whatsoever things are true, are honest, are just, are pure, are lovely and of good report, should be a habit of the beautiful, the true, the useful.”

PUNCTUALITY.

There is no man living who might not be a punctual man.

If you desire to enjoy life, avoid unpunctual people. They may impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand. Such a habit secures a composure which is essential to happiness; for want of it, many people live in a constant fever, and put all about them in a fever too. Let there be a time for everything, and let everything be done in its time. In all your engagements, let an hour be named, and be punctual in keeping to it. We know of nothing more commendable as a general rule, and in a general sense, than punctuality. We allude not only to important, but to trifling matters. Character, confidence, depend greatly upon the manner in which an individual keeps his engagements.

One who habitually violates his word, who promises, never intending to perform, is morally deficient to a frightful extent, and deserves neither respect nor consideration. But there are others who mean well, who do not lack principle, who would blush to utter a deliberate untruth, and yet they falter and fail for want of firmness, nerve, and decision. They promise intending to perform, hoping to be able to keep the engagement, and yet without due consideration or a proper appreciation of the consequence of failure.

There are others again who are always “ a little too late,” always behind. They have a habit of delay, and thus they postpone and procrastinate from hour to hour, not only injuring themselves, but wasting the time of other people.

When Washington's secretary excused himself for the lateness of his attendance, and laid the blame upon his watch, his master quietly said “ Then you must get another watch or I another secretary.”

REST:

The origin of much of the nervousness and impaired health of individuals who are not decidedly sick, is owing to a want of sufficient and quiet rest. To procure this should be the study of every one. Laboring people should retire as early as nine in the evening, and all others by ten or eleven. Those who are liable to have disturbed sleep should take especial care that their evenings pass tranquilly.

Many are injured by attending theatres, parties, balls or other meetings in the evening, by which they are so much agitated that their sleep is broken and unquiet. In our opinion, the most frequent and immediate cause of insanity, and one the most important to guard against, is *want of sleep*. So rarely do we see a recent case of insanity that is not preceded by want of sleep, that we regard it as almost the sure precursor of mental derangement.

Notwithstanding strong hereditary predisposition, ill-health, loss of kindred or property, insanity rarely results unless the exciting causes are such as to occasion loss of sleep.

A mother loses her only child, the merchant his fortune; the politician, the scholar, the enthusiast, may have their minds powerfully excited and disturbed: yet, if they sleep well, they will not become insane.

There is no advice so useful to those who are predisposed to insanity, or to those who have recovered from an attack, as to carefully avoid everything likely to cause loss of sleep, to pass their evenings tranquilly at home, and to retire early to rest. Long-continued wakefulness disorders the whole system. The appetite becomes impaired, the secretions diminished or changed, the mind dejected, and soon waking dreams occur, and strange phantoms appear, which at first may be transient, but ultimately take possession of the mind, and madness or death ensues.

We wish we could impress upon all, the vast importance of securing sound and abundant sleep. If so, we should feel that we had done an immense good to our fellow-beings, not merely in preventing insanity, but other diseases also.

To procure sleep it is important that the mind should not be disturbed for several hours before retiring to rest. Retire early, and when neither very warm nor cold; sleep on a hair mattress, or on a bed not very soft. The bed-room should be large and well-ventilated, and the bed should not be placed near the wall, or near the window, as such an arrangement often exposes the person to currents of cold air. There should be nothing tight about the neck, and the rule of cleaning the teeth before retiring is a good one.

Tea or coffee taken late at night is apt to disturb sleep. Strive to banish thought as much as possible, or take up the most dull subject. Study during the evening is improper.

Nervous persons who are troubled with wakefulness and excitability usually have a strong tendency of blood to the brain, with cold extremities. The pressure of the blood on the brain keeps it in a stimulated or wakeful state, and the pulsations of the head are often painful. Let such rise and chafe the body and extremities with a brush or towel, or rub smartly with the hands to promote circulation and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments.

A sponge bath and rubbing, or a good run, or a rapid walk in the open air, just before retiring, will aid in equalizing circulation and promoting sleep. Some people are able to perform much mental labor, and to study late at night and yet sleep well. Some require but little sleep. But such individuals are very rare.

Sleep seemed to be at the command of Napoleon, as he could sleep and wake apparently at his will.

A writer observes of M. Guizot, former minister of France: His facility for going to sleep after extreme excitement and mental exertion is prodigious; after the most boisterous and tumultuous sittings at the chamber, after being *baited* by the opposition in the most savage manner—there is no milder expression for their excessive violence—he arrives at home, throws himself upon a couch and sinks immediately into a profound sleep, from which he is undisturbed till midnight when proofs of the *Moniteur* are brought to him for inspection.

It is an interesting fact, says another writer, that for many of the latter years of his life Sir Robert Peel was in the invariable habit, at whatever hour he returned from his cabinet or the House of Commons, of reading for half an hour in some religious book before retiring to rest. It was by this habit he said, that he could keep his mind calm and clear after the distractions and irritations of the day.

There is no time spent more stupidly than that which some luxurious people pass in the morning between sleeping and waking, after nature has been fully satisfied. He who is awake may be doing something; he who is asleep is receiving the refreshment necessary to fit him for action, but the hours spent in dozing and slumbering can hardly be called existence.

APPEARANCE.

In civilized society, external advantages make us more respected. A man with a good coat upon his back meets with a better reception than he who has a bad one.

If you are in search of a position be sure to go well-dressed. Employers do not like to see shabby men about them. It looks as if they did not give good wages, and consequently employed indifferent workmen. It is a mistake to say you cannot afford it; you cannot afford to be shabby, for by it you may lose a hundred times the cost of a good suit of clothes.

If you are anxious to keep in a good position, keep well-dressed, for when a man in receipt of good wages is ill-dressed, his employer is apt to think that he spends his money in drink, or some other disreputable way; it excites suspicion as much as extravagance in his amusements, and great display in dress. In one case he is suspected of spending his own money ill; on the other, of using that of his employer. If you want some one to assist you, go well-dressed; you will find it easier to borrow fifty or a hundred dollars in a good suit of clothes, than five in an old coat and shabby hat.

A writer thus describes a magic ring and coat of darkness: I know a man who is a brute and a clown by birth and education; clumsily made and as great a fool as it is possible to be. Well! when this fellow puts on his finger a certain ring, decorated with a large pebble of the species they call diamonds, he becomes witty, well-bred, handsome, and an amusing companion—at least, people regard him as such. Whenever I wish to make myself invisible, I have a certain old hat, rusty and napless, which I put on as Prince Lutin put on his cap of roses. To this I add a certain seedy coat. Lo! and behold, I become immediately invisible. Not a being in the street sees, recognizes or speaks to me.

ON THRIVING.

“Hard work is the grand secret of success.” “Nothing but rags and poverty can come of idleness.” “Elbow-grease is the only stuff to make gold with.” “No sweat, no sweet.” “He who would have the crow’s eggs must climb the tree.” “Diligence is the mother of good luck.” “Idleness is the devil’s bolster.”

Believe in traveling on step by step; don’t expect to be rich in a jump.

Great greediness to reap
Helps not the money heap.

Slow and sure is better than fast and flimsy. Perseverance, by its daily gains, enriches a man far more than fits and starts of fortunate speculation. Little fishes are sweet. "Every little helps," as the sow said when she snapped at a gnat. Brick by brick houses are built. We should creep before we walk, walk before we run, and run before we ride.

It is bad beginning business without capital. It is hard marketing with empty pockets. We want a nest-egg, for hens will lay where there are eggs already. Trading without capital is like building a house without bricks, making a fire without sticks, burning lamps without wicks; it leads men into tricks, and lands them in a fix.

Make as few changes as possible; trees often transplanted bear little fruit. If you have difficulties in one place you will have them in another; if you move because it is damp in the valley, you may find it cold on the hill. Where will the mule go that it will not have to work? Where can a cow live and not get milked? Where will you find land without stones, or meat without bones. Everywhere on earth men must eat bread in the sweat of their faces. To fly from trouble men must have eagles' wings. Alterations are not always improvements, as the pigeon said when she got out of the net into the pie. There is a proper time for changing, and then mind and bestir yourself, for a setting hen gets no barley; but do not be ever on the shift, for a rolling stone gathers no moss. Stick to it is the conqueror. He who can wait long enough will win. This, that, and the other, anything and everything, all put together make nothing in the end, but on one horse a man rides home in due season. In one place the seed grows, in one nest the bird hatched its eggs, in one oven the bread bakes, in one river the fish lives.

Don't give up a small business till you see that a large one will pay better: even crumbs are bread. Remember many men have done well in small stores. A sheep may get fat in a small meadow, and starve in a great desert.

Do not be above your business. He who turns up his nose at his work, quarrels with his bread and butter. He is a poor smith who is afraid of his own sparks: there's some discomfort in all trades. If sailors gave up going to sea because of the wet; if bakers left off baking because it is hot work; if ploughmen would not plough because of the cold, and tailors would not make clothes for fear of pricking their fingers, what a pass we should come to! Nonsense, my fine fellow, there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had. All trades are good to good traders.

Plod is the word; every man must row with such oars as he has, and as he can't choose the wind, he must sail by such as God sends

him. Patience and attention will get on in the long run. If the cat sits long enough at the hole she will catch the mouse.

Keep your weather eye open. Sleeping poultry are carried off by the fox. Who watches not catches not. Grind while the wind blows, or if not do not blame Providence. Take time by the forelock. Be up early and catch the worm. The morning hour carries gold in its mouth. He who drives first in the row gets all the dust in his eyes; rise early, and you will have a clear start for the day.

Never try dirty dodges to make money. It will never pay to lick honey off of thorns. He needs have a long spoon who would eat out of the same dish with the devil. Never ruin your soul for the sake of pelf; it is like drowning yourself in a well to get a drink of water. Better walk bare-foot than ride in a carriage to hell; better that the bird starve than be fattened for the spit; the mouse wins little by nibbling the cheese if it gets caught in the trap. Clean money or none, mark that; for gain badly got will be an everlasting loss.

Look well to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but in keeping it; little expenses, like mice in a barn when they are many, make grate waste. Hair by hair heads get bald. Straw by straw the thatch goes off the cottage. Chickens will be plucked feather by feather if the maid keeps at it; small mites eat the cheese; when you begin to save begin with your mouth; there are many thieves down red lane. The beer glass is a great waster; in all other things keep within compass. Never stretch your legs further than the blanket will reach, or you will soon be cold. A fool may make money, but it requires a wise man to spend it. If you give all to back and board, there is nothing left for the savings bank. Fare hard and work hard while you are young, and you have a chance of rest when you are old.

Never indulge in extravagance unless you want to make a short cut to the poor-house. My talk seems like the Irishman's rope, which he could not get into the ship because somebody had cut the end off. I only want to say, do not be greedy, for covetousness is always poor; still strive to get on, for poverty is no virtue, and to rise in the world is to a man's credit as well as his comfort. Earn all you can, save all you can, and then give all you can. Giving is true having, as the old grave-stone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have." The pockets of the poor are safe lockers, and it is always a good investment to lend to the Lord, wishing all young beginners long life and prosperity."

"Sufficient of wealth,
And abundant health,
Long years of content,
And when life is spent
A manison with God in glory."

—C. H. Spurgeon.

HOW TO ADVERTISE.

It is an established principle, that advertising in some form is essential to the successful prosecution of mercantile business, the master's art being shown in the mode of advertising. Fortunes have been made, rapidly, by the extensive sale of specific articles through the agency of advertising. To succeed in any undertaking, one must make himself known to the public, whose patronage he seeks, and upon whose favor he depends. Advertising acts with two-fold power; it creates a want for the article advertised, while notifying the source of supply. It invests goods with virtues, even if they have them not; and the advertiser with something of the halo that surrounds an author or a hero.

Next to godliness there is nothing that a merchant should so ardently pray for as the courage to advertise. Put on the *appearance* of business, and, generally, the *reality* will follow. "The farmer plants his seed, and while he is sleeping, his corn and potatoes are growing. So with advertising; while you are sleeping, or eating, or conversing with one set of customers, your advertisement is being read by hundreds and thousands of persons, who never saw you, or heard of your business, and never would, had it not have been for your advertisement.

Don't advertise unless you have something worth buying.

A Frenchman says, the reader of a paper, does not see the first insertion, the second he sees but does not read, the third insertion he reads, the fourth insertion he looks at the price, the fifth insertion he speaks of it to his wife, the sixth insertion he is ready to purchase, and the seventh insertion he purchases. Now if this be tolerably correct, it is evident that by stopping at the fifth or sixth, you would loose a customer.

Let your beginning be on a small but progressive scale, taking but one careful upward step at a time, and the higher you ascend the more careful you should be, keeping in view the advice that "Little barques should keep near shore while larger ones may venture far."

But it needs *nerve* and *faith*: the former to enable you to launch out thousands on the uncertain waters of the future, the latter to teach you that, after many days it shall surely return, bringing a hundred or thousand-fold to him who appreciates the advantages of PRINTERS' INK properly applied.

A GOOD WIFE.

Sir Walter Scott and Daniel O'Connell, at a late period of their lives, ascribed their success in the world principally to their wives. Were the truth known theirs is the history of thousands. A man cannot prosper till he gets his wife's leave. A thrifty housewife is better than a great income. A good wife and health are a man's best wealth. How many thousands have there been of true help-meets, worth far more than their weight in gold? There is only one Job's wife mentioned in the good Old Book and one Jezebel, but there are no end of Sarahs and Rebekahs.

"My wife has made my fortune," said a gentleman of great possessions, "by her thrift, prudence and cheerfulness, when I was just beginning." "And mine has lost my fortune," answered his companion bitterly, "by useless extravagance and repining when I was doing well." What a world does this open of the influence which a wife possesses over the future prosperity of her family. Let the wife know her influence, and try to use it wisely and well. If she unites in mutual endeavors, or rewards his labors with an endearing smile, with what confidence will he resort to his daily toil, meet difficulty and encounter danger. If he knows that he is not spending his strength in vain, but that his labors will be rewarded by the sweets of home! Solicitude and disappointment enter the history of every man's life, and he is only half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is prepared. A man's attachment to a woman who deserves it, is the greatest possible safeguard to him in his dealings with the world; it keeps him from all those small vices, which unfettered youth thinks so little of, but which certainly, though slowly, undermine the foundations of better things, till in the end the whole fabric of right and wrong gives way under the assaults of temptation.

Dr. Johnson says; "Marriage is the best state for a man in general, and every man is a worse man in proportion as he is unfit for the married state."

Washington Irving says: "I have observed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one; partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for subsistence; but chiefly because his spirits are relieved by domestic endearments and his self-respect kept alive by finding that, although all abroad is darkness and

humiliation, yet there is still a little world of love at home of which he is monarch. Whereas a single man is apt to run to waste and self-neglect, to fancy himself lonely and abandoned, and his heart to fall to ruin, like some deserted mansion for want of an inhabitant."

If you intend to marry, be sure and look where you are going. Join yourself in union with no woman who is selfish, for she will sacrifice you; with no one who is fickle, for she will become estranged; have nought to do with a proud one, for she will despise you; nor an extravagant one, for she will ruin you. Leave a coquette to the fools that flutter around her; let her own fireside accommodate a scold. Come not near a woman that is slatternly, for she will disgust you, and flee from one who loves scandal as you would flee from the devil.

A wit was asked what kind of "gal" he preferred for his wife. "One," he said "that wasn't prodi-gal, but fru-gal—a true-gal, and suited to his conjugal taste."

Married people should *agree* to differ. A sainted mother took the hand of the writer and his new-made bride, on their return from church, and said, "I want to give you the secret of true happiness in your married life—

' Let love through all your actions run
And all your words be mild.' "

The last word is most dangerous. Husband and wife should no more fight for it than they would struggle for the possession of a lighted bombshell. Married people should study each other's weak points, as skaters look out for the weak parts of the ice, in order to keep off them. The wife is the sun of the social system. Unless she attract there is nothing to keep heavy bodies, like husbands, from flying off into space. The wife who should properly discharge her duties must never have a soul above trifles. Don't trust too much to good temper when you get into an argument. Sugar is the most universally diffused through all natural products. *Let married people take a hint from this provision of nature.* Woman was made out of a rib from the *side* of Adam—not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter. Do not speak of great virtues in another man's wife to remind your own of a fault. Do not reproach your wife with personal defects, for if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention

in company, it touches her pride, and she will not respect you more, or love you better for it. Do not upbraid your wife in the presence of a third party, the sense of your disregard for her feelings will prevent her from acknowledging her fault. Do not entertain your wife by praising the beauty and accomplishments of other women. If you would have a pleasant home and a cheerful wife pass your evenings under your own roof. Do not be silent and stern in your own house and remarkable for sociability elsewhere.

If you are in difficulties tell your wife, show her your balance sheet. Let her look over the items; you think it will hurt her feelings. No, it won't do any such thing. She has been taught to believe that money was with you, just as little boys think it is with their father—hard to be reached but inexhaustible. She has had her suspicions already. She has guessed you were not so prosperous as you talked of. But you have so befogged your money affairs that she, poor thing, knows nothing about them. Tell it right out to her, that you are living outside your income. Take her into partnership, and I'll warrant you'll never regret it. There may be a slight shower at first, but that is natural. Let her see your estimate, and when you come home again, she will show you that you have put her bills too high. And you will be surprised to see how much less expensive she can make your wardrobe. If your outgoings threaten to exceed your income be sure and tell her, not in a tone and manner that will lead her to think "you don't want her to buy furs this winter," but just as if you wanted a counselor in the days of your trouble, and I'm no prophet if she does not come up heart and soul, and most successfully to your relief.

"Heaven bless the wives, they fill our hives
With little bees and honey!
They smooth life's shocks, they mend our socks,
But—don't they spend the money!"

TEMPERANCE.

Temperance is the father of health, cheerfulness and old age. Drunkenness has so large a family that we cannot remember the names of one-half of them. However, disease, debt, dishonor, destruction and death are among them—not the most hopeful household in the world! Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

Drink pure water. There is no other beverage in the universe. All kinds of artificial beverages—ardent spirits, malt liquors, wine, cider, tea, coffee, etc.—are merely water mixed with poison or impurities, or holding them in solution.

All excesses are ill, but drunkenness is the worst. It spoils the health, it dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous, and mad. It turns a man out of himself, and leaves a beast in his room. It saps the morals of youth, kills the germ of generous ambition, desolates the domestic hearth, renders families fatherless, and digs dishonored graves.

An old writer says: "A drunkard is the annoyance of modesty; the trouble of civility; the spoil of wealth; the destruction of reason. He is only the brewer's friend; the barkeeper's benefactor; the beggar's companion; the policeman's trouble; he is his wife's woe; his children's sorrow; his neighbor's scoff; his own shame. In fine he is a tub of swill; a spirit of sleep; a picture of a beast; and a monster of a man.

If men could find the fabled fountains that are said to restore youth, health and beauty, with what eagerness they would rush to drink its waters. Yet with scarcely less eagerness do they now rush to drink waters that bring upon them premature old age, disease and loathsome ugliness.

In a work by Dr. Matthew Hale Smith, the following incident is recorded: "A New York house went down the other day. In answer to a question how it happened, one of the firm said, '*A glass of Wine did it.*' The house did a large business South and West. It employed among others a young man of talent and smartness. He was entrusted with the collections of heavy sums due in the South. He was as sober as clerk's generally are, and enjoyed the confidence of his employers. He was very successful in his tour, collected large sums of money, and reached New Orleans on Saturday night on his way home. He telegraphed his success, and announced his intention of leaving on Monday morning. Sunday dawned on him; he was alone in a strange city. Some genteelly-dressed persons, apparently gentlemen, made his acquaintance, and after general conversation invited him to take a glass of wine. He was accustomed to do this with his employers, and it would seem churlish for him to refuse so courteous a request. If he had gone to church he would have escaped the temptation. If he had been a Sunday-School teacher he would have found good society and genial employment. He went to the bar with his new-found companions. He knew nothing more till Monday. His money, watch, and jewelry were gone, and he found himself bankrupt in character and penniless. He had been drugged. He telegraphed to his house. The news came in a financial crisis and the loss of the money carried the house under.

Cyrus, when a youth, at the court of his grandfather, Astyagas, undertook one day to perform the office of cup-bearer. He delivered the cup very gracefully, but omitted to taste, as was the custom. The king reminded him of it, supposing he had forgotten. "No, sir," replied Cyrus, "but I was afraid there might be poison in it: for I have observed the lords of your court, after drinking, become noisy, quarrelsome and frantic, and that even you, sire, seemed to have forgotten that you were a king."

There is a beautiful and instructive Eastern story on this point. It is told that a certain poor fellow was doomed to commit one of three great sins, and had his choice which he would fall into. The first sin was murder; the second was not, but it was something very bad, though we do not remember exactly what it was; and the third was to get drunk. The poor fellow, left to his own weak, unassisted judgment, ventured on getting drunk, as being, in appearance, free from the atrocious character of the two other crimes offered to him, and perhaps being to his taste not wholly abhorrent. He made his selection, and got drunk, and then committed the other two crimes as accompaniment to the crime of his choice. Water is the strongest drink; it drives mills. It is the drink of lions and horses, and Samson never drank anything else. The beer money would soon build a house. No wonder drunkards are poor. The imbibers of only two horns a day consumes in the form of alcohol more than enough grain to supply him with his daily bread.

An Irish gentleman resident in Canada was desirous of persuading his sons to work as backwoodsmen instead of frittering away their constitutions and money in luxuries and pleasures, and as champagne costs more than a dollar a bottle, whenever the old gentleman saw his sons raise the bright sparkling mixture to their lips he used humorously to exclaim to them, "*Ah! my boys, there goes an acre of land, trees and all!*"

"Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—*The Royal Preacher.*

KEEP OUT OF DEBT.

Many delight more in giving of presents than in paying their debts.

"Debt is the fatal disease of republics, the first thing and the mightiest to undermine government and corrupt the people."—*Wendell Phillips*.

As far as possible keep out of debt. Nothing short of loss of character ever weighs down the spirits like a load of accumulated debts, to say nothing about independent feeling, which you can no more enjoy than an empty bag can stand upright. There is an agony about it which haunts the soul day and night.

Of what a hideous progeny is debt the father! What lies, what meanness, what invasions on self-respect, what cares, what double dealing! How in due season it will carve the frank, open face into wrinkles! how like a knife it will stab the honest heart!

"He who has dollars for his subjects is king of men." Money is like the air you breathe: if you have it not you die. A writer before quoted says, "To keep debt, dirt, and the devil out of my cottage, has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes got in by the door or window, for the old serpent will wriggle through the smallest crack, yet thanks to a good wife, hard work, honesty, and scrubbing brushes, the two others have not crossed the threshold. Debt is so degrading I should be as comfortable with peas in my shoes, or a hedgehog in my bed, or snake up my back, as with bills hanging over my head at the grocer's, and baker's, and the tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils in our life. Some people appear to like owing money; but I would as soon be a cat up a chimney with the fire alight, or a fox with the hounds at my heels, or a hedgehog on a pitchfork, or a mouse under an owl's claw. An honest man thinks a purse full of other people's money to be worse than an empty one; he cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes, neither will he be easy while his wife is decked out in the milliner's bonnets and wears the draper's flannels. Living beyond their income is the ruin of many; show, and style, and smartness run away with a man's dreams, keep the family poor and the father's nose to the grindstone. Frogs try to look as big as bulls and burst themselves."

Men burn the candle at both ends, and say they are unfortunate; why don't they put the saddle on the right horse and say they are extravagant. Economy is half the battle of life; it is not so

hard to earn money as to spend it well. Hundreds would have never known *want* if they had not first known *waste*. What pins and needles tradesmen's bills must stick in a fellow's soul. A pig on credit always grunts. Without debt, without care; out of debt, out of danger; but owing and borrowing are bramble bushes full of thorns. Let the clock tick, but no *tick* for me, better go to bed without your supper than get up in debt. It is hard to shave an egg, or pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. A good man's word should be as binding as an oath, and he should never promise to pay unless he has clear prospects of doing so in due time."

We began our little book with the advice to all who are anxious to get on in the world, with—"Be prudent, be patient, be persevering," and as to all young people beginning life, a word may be worth a world, so we would close by saying 'Work, wait and watch.'

NEVER GET INTO DEBT.

Always live a little below your income, and remember—

"He who goes a-borrowing
Goes a-sorrowing."

NEVER SAY FAIL.

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail!

With an eye ever open—
A tongue that's not dumb,
And a heart that will never
To sorrow succumb—
You'll battle and conquer
Though thousands assail!
How strong and how mighty
Who never say fail!

The spirit of angels
Is active, I know,
As higher and higher
In glory they go ;
Methinks on bright pinions
From heaven they sail,
To cheer and encourage
Who never say fail !

Ahead then keep pushing
And elbow your way,
Unheeding the envious
And asses that bray ;
All obstacles vanish,
All enemies quail,
In the might of their wisdom
Who never say fail !

In Life's rosy morning,
In manhood's firm pride,
Let this be your motto
Your footsteps to guide ;
In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail !

ANONYMOUS.



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