

"Who are the nobles of the earth,
The true aristocrats,
Who need not bow their heads to lords,
Or doff to kings their hats?
Who are they but the men of toil,
The mighty and the free,
Whose hearts and hands subdue the earth,
And compass all the sea?

They claim no gaud of heraldry,
And scorn the knighting rod;
Their coats of arms are noble deeds;
Their peerage is from God.
They take not from ancestral graves
The glory of their name,
But win, as erst their fathers won,
The laurel wreath of fame."

MOTIVES.

In looking about us we find a portion of our fellowmen toiling and striving with every power they possess to accomplish this or that object; but a far larger portion floating down life's stream, making scarcely an effort or using a power beyond what is necessary to supply their daily wants. What are the motives that have roused to action the few? Where lies the secret awaiting the skillful touch that is to awaken the many?

Hidden in the mass of humanity, as in nature, are powers yet undeveloped and to whomsoever will unfold them the benedictions of all mankind are waiting. This question is eminently a practical one for as one's knowledge of the influences that control men's acts, so is his power among them.

In general, all persons have some ruling desire that shapes the events of their lives, and to this influence, whatever it may be, all other considerations are subordinate.

What this standard is determines the whole life and character of the individual. All persons are true to themselves, and never take a step or do a deed in opposition to the dictates of their highest ambition. These motives, with different individuals, vary as greatly as do the conditions of the human race, and are determined by surroundings and education.

It is absurd to say that there is but one true motive in life and that all should aim

at the same mark—be judged by the same standard. A savage can not be brought to comprehend the longings of a cultured mind. You may teach him that there are possibilities in life better than he has yet attained, but you must still raise a standard on the low plains of life. Of course all should aim in the same direction—upward. But do not take something beyond the range of your abilities to attain.

If you would work to any purpose choose a motive that you can understand. This is not the usual theory; we are told to aim high and if we miss our mark, we, at least, will not be the worse for the attempt. It is better to give that elevation suited to the range of our artillery than to point directly upwards; by the latter plan we may reach higher altitudes, but when our force is exhausted we begin to descend and the ball crushes us. Every person is fitted by nature within certain ranges to comprehend clearly and distinctly, of anything above this level he can form only general conceptions. A confused, mystical ideal should never be adopted, if it is the results will be doubtful and uncertain. A distinct plan of life can not be drawn in a sphere with which we are not familiar.

Ideals are often taken second hand. This is a dangerous experiment. Unless you borrow from persons of similar tastes with yourselves the result will be either a double motive—one theoretical, another actual—or a life wasted in a vain attempt to accomplish what you were not fitted for.

We have said that all persons have some ideal for which they are striving. This is true but with too many it has not been the product of a wise judgement, but is such as nature has furnished, unaided by any serious thought. Such motives are not the noblest. Mankind naturally retrograde. It is only by constant and persistent labor that progress is maintained. Every individual should establish for himself, carefully but firmly, a motive. One that would embody all the highest