

added to the consumption of a year would produce a famine in nearly every country in the world, and the cessation of labor for five years would leave the world in bankruptcy and want. Industrial labor is the only safe agrarian law of society; it is ever elevating the lower classes and reducing the idle; it fixes a period to all monopolies, and places salutary checks upon them in partial and limited operation. Labor then becomes a universal duty; to reject or neglect which is incontrovertible evidence of imbecility. Mme. De Stael once answered a gentleman caller, who found her surrounded by proof sheets, music, musical instruments and the like, and who said, "How is it possible to attend to all these at once?" "Oh, these are not what I am proud of, any lady can do these, but what I do value myself for is that I have no less than seventeen different trades by any one of which I could earn my living by my hands, if necessary." How much more honorable is such a boast than that of a great many young misses who are proud of their ignorance of the simplest household duties, and who in unfortunate emergencies would be obliged to go hungry in the midst of plenty for the want of requisite knowledge. So marked are the evil effects of idleness, that many sayings illustrating its injuriousness have been promulgated, and their authenticity so fully established that they will continue through time, always considered the quintessence of wisdom. Among the many, we notice

"Idleness is the burial of the living man."

"Idle men are the devil's playfellows."

"An idle mind is the devil's workshop."

"A want of occupation is not rest."

"A mind quite vacant is a mind distressed."

On the other hand we find such as these:

"Business is the salt of life."

"Constant occupation prevents temptation."

"The Lord helps those who help themselves."

As a means of achievement it stands alone. "What is your secret?" asked a lady of Turner, the distinguished artist. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold, "The difference between one man and another is not so much talent as energy." "Nothing," says Reynolds, is denied well directed labor, and nothing is to be obtained without it." "Excellence in any department," says Johnson, "can now be obtained by the labor of a lifetime, but is not to be purchased at a lesser price." Says Sidney Smith, "There is but one method, and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the man who can will. This is the only law of success." "Have you ever entered a cottage, ever travelled on a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "and not found that each had a talent you had not, knew something you knew not? The most useless creature who yawns in her parlor or who idles in rags beneath a tropical sun, has no excuse for want of intellect. What men want is, not talent but purpose, not the power to achieve, but the will to labor."

Work is of all things the most honorable, and perhaps the great bane of the world is that it is not so considered. It was honorable in the patriarchal ages, it was honorable in the pure ages of Greece and Rome. But in the feudal ages, by associating labor with the enslaved condition of vassals and the want of occupation with the independence of tyrant lords, a leaven of false aristocracy was infused into Europe, and has reached the New World. But the prejudice is an aspersion upon Divine Providence, hurtful to its victims, and disastrous in its effects.