

of life, with firm sweet touch plays the Great Master's score of Truth and Love and Duty ever more knows too, that far beyond the roar and strife, though he may never hear, in the true time these notes must all accord in symphonies sublime.

E. P.

OUR DESIRE FOR PRAISE.

Much has been written on this subject and many have condemned the desire as harmful, one which hastens its votaries to their speedy ruin. That this is oftentimes true we will not attempt to deny, but we are not to draw from this that the desire in its natural state is injurious but rather that it has been perverted and has become the sole object of the individual.

This desire exhibits itself not only in the matured person but also in almost the first acts of the little child, from which we are able to conclude that it is natural to mankind in general, and harmless except when carried to excess. If praise is harmful why does God himself command that we give glory to Him? We believe that this desire—even granting all the evils that flow from it—is one of the mainsprings of civilization. For example, what would the world come to if we were ever actuated by the fear of punishment? Is it not far better to see a person moved by the thought that for what he does he will receive praise, than to see him cringing and doing just enough to escape the penalty of the law whether that be natural or human? Take the desire for praise or reward, the desire for riches and the fear of punishment, and what other motives are there left by which we are actuated? We answer none. Under the desire for praise we do not merely include those who are ever acting so that they may gain the applause of their fellow beings, far from it. These are they who are daily perverting this very natural desire and making it their god. We mean also those who so conduct themselves that they are conscious of having acted right-

ly whether they may receive praise from others or not. This we call receiving the reward from one's own conscience, a kind of praise which will not pain nor harm. Addison says, "The wise man is happy when he gains his own approbation, and the fool when he recommends himself to the praise of those about him." On general terms we will agree with this statement but not absolutely; for if it is true, over nine-tenths of mankind are fools, a fact which many of us scarcely wish to admit. Let each one take it home to himself and see if, even in his daily actions, he is not governed more or less by the desire to do whatever he undertakes in a praiseworthy manner. Setting aside our daily acts and looking forward to our future careers, how many are there who do not have some ambition to rank high in some department or other? Moreover do we not, while fired by this ambition, look about us and compare ourselves with others striving to outstrip us, now this one and now that one? There is no other motive which stimulates us to greater exertions.

It is as we said the great promoter of civilization. Some are continually striving to shine in themselves whom Addison calls *men*, while others—and really the large majority—aim to surpass their fellow beings whom the same author calls *fools*, which being the case, we believe it has been a blessing to the world that it has had so many fools(?). Some, while living, gain their glory, others are compelled to wait until years after death before their names are held up to posterity.

Some strive for immediate reward, others look forward to what glory they will gain when dead. Some who are extolled after death have done some heroic deed in which they acted disinterestedly and for the good of others—perhaps for their country—while many, though doing some brave act, are thinking merely of the glory they will receive when dead. The latter—and we here agree with Mr. Addison—are fools. Enthusiasts are intoxicated