

RESOLUTIONS ON THE DEATH  
OF  
THE HON. ASA PACKER,

ADOPTED BY

THE ALUMNI ASSOCIATION OF THE LEHIGH UNIVERSITY,

AND

ADDRESS BEFORE THE ASSOCIATION,

BY

ROSSITER W. RAYMOND, Ph. D.,

JUNE 18, 1879.

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PHILADELPHIA :  
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At a public meeting of the Alumni Association of the Lehigh University, held at Packer Hall, Bethlehem, June 18th, 1879, the president, Mr. William R. Butler, opened the meeting as follows:—

LADIES AND GENTLEMEN:—At a special meeting of the Alumni Association of the Lehigh University, held this evening, a series of resolutions was adopted, which will now be presented;—and I will call upon Mr. F. L. Clerc to read them.

Mr. Clerc then read the following

### RESOLUTIONS.

WHEREAS, By the death of the Hon. Asa Packer the Lehigh Valley has lost a citizen, to whom it owes, more than to any other man, its present development and wealth, and the Lehigh University has lost a friend who held it ever close to his heart; who supplied with bounteous hand the money to carry it on, and gave by his active personal interest and intelligent guidance a practical direction to its work; and

WHEREAS, We, alumni of the Lehigh University, have had abundant opportunity to study the character of Judge Packer, to see and know his unselfish devotion of his wealth and his energies to the work of developing the resources of the Lehigh Valley, and are able to properly appreciate his desire to establish its prosperity upon a sure and lasting foundation by putting within the reach of all classes of its inhabitants the means of obtaining a higher and more special education; and

WHEREAS, We can judge from our own experience the true value of such education; therefore be it

*Resolved*, That we tender to the members of his family and to his personal friends our heartfelt sympathy in their sorrow for his death, and that it is also fitting that we should give expression to the admiration which we feel for his character as a man, for the life which he lived, and for the good which he did; and that we desire to render him just praise:—For the way in which he regarded the wealth acquired by his own intelligence and life-long industry, considering it not merely as a source of personal profit and pleasure, but also as a trust in his hands, held by him for the general good of the community

and for the benefit of future generations ; For his intelligent appreciation of the value of a higher and more liberal education of the masses, and of the great part it is destined to play in the future of our country ; For the steps which he took during his lifetime to promote more thorough education by the devotion thereto of so large a portion of his income ; and, For the princely endowment he has made in his will to render permanent the work he began in his life. And be it further

*Resolved*, That from his example many noble lessons may be learned :—By the young man marking out for himself a career in life, from his industry, frugality, and honesty, and from the high motives which were the mainsprings of his life ; By those having in their hands the control of interests involving the rights and welfare of others, from the principles which guided him in the management of the vast industries he has spent his life in developing ; And by those who are blessed with greater wealth than will suffice for their own proper uses, from his course in beginning and directing his good works during his life instead of leaving them to be done by others after his death. And therefore it is that, like as we join with his family and friends in sorrow for his death, so do we also unite with them in honoring his memory, and proclaiming the example of his many virtues.

After the reading of the resolutions, Mr. Butler introduced Dr. Rossiter W. Raymond, saying :—

And now, ladies and gentlemen, we have asked you, as friends of the University (and we hope of her graduated sons as well), to be with us to-night to learn from one whom Packer Hall may well be proud to welcome within her walls ; to one whose name is closely connected with the cause of practical education, and is familiar to all who are interested in the progress of American engineering science ; and upon this, his first public visit to our University, I deem it an especial honor to be permitted to introduce to you Doctor Rossiter W. Raymond, of New York city.

Dr. Raymond then delivered the following address on The Conditions of Success :—



# THE CONDITIONS OF SUCCESS.

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AN ADDRESS DELIVERED JUNE 18TH, 1879,

BY

ROSSITER W. RAYMOND, PH. D.,

BEFORE THE

Alumni Association of Lehigh University.

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LADIES AND GENTLEMEN :

In spite of the kindly and flattering words last spoken in my ears, I am reminded that in one respect, at least, the choice which fell upon me as the orator for this occasion, was an unfortunate choice. For you sit here in the solemn shadow of a great bereavement, in the twilight at least, if not the darkness, that follows the disappearance behind the horizon of a luminous life—a life so complete, so beautiful, so bountiful, so successful, that I think it might well be the theme of this occasion, treated by some one fitted by personal acquaintance to do it justice.

Your orator should be some one who could discuss with love and knowledge the character just departed from among you—a character, it seems to me, like this fair building which is among its fruits, broadly based, solidly built, full of symmetry, of beauty and strength, and crowned with heavenward spires. I can not speak as one who knew personally the life of Judge Packer, or hope to add anything to the chorus of harmonious praise that has been sounding over his grave. The best that I can do on this occasion is to speak to you with the voice of one from without who looks upon that career, the work and consequences and fruits of which go on among you and around

you, and who finds in it some examples and lessons for us all.

It was, indeed, as all men will admit, a successful life ; and it seems to me, therefore, not inappropriate to this hour to speak to you upon this question of a successful life, and upon the conditions of success.

Life is a game, not wholly of chance, nor wholly of skill. Man is neither the master of his fortune nor its slave, neither its creator nor its creature. That philosophy, on the one hand, which declares us to be helpless victims of our circumstances, belies the deepest instincts, the most vehement, proud consciousness of our nature ; and that youthful impetuosity, on the other hand, which fancies that it *can* whatever it *will*, soon finds its error, as it dashes itself upon the buckler of a stronger power. Yet, of the two errors, this is preferable. Without the sanguine fervor of youth, the unreasoning impulse of hope, there could not come to pass the tempered power and patience of maturer age. After all, the control which we may exercise over our own lives is as complete as any within human experience. A voyager sits at the helm of a boat, to guide its course. The current, the shallows and rocks, the wind, the pressure of the water on the rudder—these things are beyond his changing, and they really also guide the boat ; yet, in a true and undeniable sense, the steersman steers. And so, on that river of which the poets sing to us so often, we are all afloat, each in his own bark. The bark itself may be frail or clumsy, or stately and strong ; the waves of time may smite ; shoals and headlands may threaten ; winds may favor or resist ; angels may convoy us, with smiles for our skill and tears for our folly ; voices we may hear, if we do but listen, of encouragement or warning ; nay, even, in critical hours, despairing of our own strength, we may feel a strong arm over ours at the helm ; yet after all, we know that it is always our right, our duty, our power, and ours only, to steer. Down from the far past floats the command, "Work out your own salvation !"—and its homely echo in our daily life bears



witness to its accepted truth—"Paddle your own canoe!" At all events, if I did not believe in the ability of every one to control his career to a very important degree, I should not be here to-night to speak to you on "The Conditions of Success." If these conditions were fixed beyond our power, the discussion of them would but feed the vanity of the fortunate, and deepen the misery of the wretched.

"The conditions of success!" What, then, is it, to succeed? As the etymology of the word indicates, it is something other than merely to proceed. It is not merely to go forward, but to go forward unto a goal; not to pursue only, but to pursue and attain. It embraces then a definite purpose and its fulfillment by the efficient use of means. In the light of this explanation, several things become clear. It is plain, to begin with, that what we call luck can not be called success, since it is not the accomplishment, by appropriate effort, of a purpose. A man resolves to acquire wealth, and devotes himself to business for that purpose. But suddenly a distant relative, of whom he has scarcely heard, dies; and it turns out upon inquiry that he is the sole legal heir. That is certainly not success. Whether it be a blessing or a curse, will depend upon circumstances. If the "lucky fellow," as we call him, possesses, or is able to form, a purpose beyond the acquisition of wealth alone, so as to make of his new fortune merely a new means, he may still succeed. But the sudden wealth is in itself no success, any more than a pedestrian, having prepared himself to win a prize by a long tramp, could be said to have succeeded if he "caught a ride" on the way. Still less does mere luck resemble success, when it bestows upon a man something for which he was not striving and planning, as, for instance, when one who has devoted himself to a special career is obliged by what the world calls a stroke of good fortune to give it up and devote himself to something else. In that case, whatever may be done with the rest of life to redeem and ennoble it, the first stage has been a failure—the first purpose has been resigned. This is often

necessary and right; but it is never pleasant, and always perilous.

But, on the other hand, though luck is not success, it is one of the facts of life, and, as such, one of the conditions which we are bound to take into account. Everybody can look back to unexpected and unsought opportunities, which, if wisely embraced, have led to steps of success. Even the pedestrian of whom we have just spoken, if he be, not bound in honor to go afoot, but only desirous to get ahead, may fairly reckon on catching a ride now and then. How shall we deal, then, with this element of incalculable fortune? A part of it, at least, is beyond us; but another, and perchance a greater, part is within our reach. For luck is but law in disguise; and they who deserve it, really earn it, as perhaps we shall more clearly see, as our subject is unfolded.

The definition of success excludes another element, though for another reason. If luck is not success because it is not the execution of purpose, happiness, on the other hand, is not success, because it cannot be made into a controlling object, pursued and caught. "Life, liberty, and the pursuit of happiness" are the inalienable rights of man; but the use of life and liberty in the mere pursuit of happiness is the fruitless waste of both. John Stuart Mill uttered during his life-time no profounder truth than that which, if I remember aright, is contained in the pathetic and instructive autobiography published after his death. It is in substance this: that happiness is an incident, not an end; that the true method to attain it is to devote the powers of life to some other and worthy object, and gather happiness by the way. It comes to us: we do not go to it. For pleasure lies in the harmonious activity of the faculties, and in those manifold associations, born of such activity, which revive it in memory or forecast it in hope. The more expanded and educated are the faculties, the more varied their activities, the more numerous the avenues of sympathy and interest between us and the world of men and things, the wider will be our basis for



happiness, and the more frequent our realization of it. But these conditions require an earnest purpose outside of them. If pleasure is the musical hum of the wheels of life in harmonious activity, then the factory must be at work, or the music will not be heard. And a little reflection will convince us that, since pleasure is an incident of the pursuit, it may be entirely independent of the attainment of life's main object. Those who fail may enjoy as much of it, if they will, as those who succeed.

But a third element must be logically separated from our notion of success, according to the definition from which we proceed—namely, the moral element. There is nothing ethically right or wrong about success; neither is success bestowed on men's endeavors in proportion to their good intentions, or withheld in proportion to their wickedness. Perhaps it would be more philosophical to say, with Carlyle, that nothing succeeds that is not good; but this amounts to the same in the end, as we shall soon see. Success being, according to our definition, the attainment of an object, the qualities which command it are really the same, whether the object be evil or good, ignoble or noble. The self-sacrifice and perseverance of the miser are as real and as really rewarded as those of the student or the philanthropist. The rain falls on the just and the unjust; and whatsoever a man soweth, that shall he also reap. There is no failure of the harvest, though the crop be tares.

Let us consider, first, some of those conditions of success which are fixed beyond our control. Our physical and mental endowment is the chief of these. We may almost say that nothing else, in this free country and free age, interposes insuperable barriers to our choice of a career. Thanks to our climate, which permits all forms of industry; our institutions, which protect individual liberty of occupation; our public schools and such munificent endowments for higher education as these beautiful buildings express, and this audience annually celebrates; all doors are ajar for him who has but the will to open them. Even the deficiencies of bodily strength or mental ability, apart

from cases of extreme and exceptional weakness, are not irremediable. Exuberant powers, often squandered and prematurely destroyed, may prove in the end less effective than moderate gifts, husbanded, trained, and improved. We hear a good deal about men who have mistaken their profession. I think the statement is often true, in a sense different from that in which it is uttered. Many poor engineers, merchants, lawyers, authors, and ministers have indeed mistaken their profession—not because they mistook their natural capacities, but because they misconceived the object itself, and the means of attaining it. They had capacity enough; but they trained it wrong, or they were hampered with false notions as to its use. I do not now speak to those in whom that one-sided and special development which we call genius marks out irresistibly in advance the proper path of life—men who must become poets, orators, musicians, or artists, or die. Such tendencies will make themselves known without help. But to the great mass of American boys, of average capacity and ambition, it may fairly be said, that, whatever line they choose in life, they may reasonably expect to succeed, by observing the conditions of success.

The first condition is the choice of an object—I do not say of a profession; for the profession is but a means. And the choice of an object involves counting the cost. For the law is simple and true; within the limits fixed by material forces, whatever you set as your supreme end, counting the cost, that you can have, if you pay the price. I leave out of consideration the event of premature death, so far as it may result from causes beyond the control of the individual. Some other calamities there are, which may be put in the same category. But the exceptions to the rule just laid down are fewer than might at first be supposed. I imagine some one taking me at my word. “Do you mean to tell me that if I determine to be rich, I can certainly become so?” Ah! it is very easy to say you make wealth your supreme object; but I doubt whether you count the cost. Let us see. Are you willing to get



wealth by dishonest means? Oh! no; you do not mean that. Would you forego all pleasure until you have become rich, live alone, deny yourself every recreation, give up the privileges and duties of home, neglect the culture of the mind? Certainly not. Would you accept wealth without the capacity of enjoying it yourself, or the disposition to bless the world with it? If you will pay the price, you can have the object of your desire. But you will not pay the price. What you want is wealth, provided you can have also personal honor, good reputation, friends, and a well-rounded life of useful activity and enjoyment. In other words, wealth is not your supreme object at all.

But you say it is fame, not wealth that you choose. What kind of fame? Would you like to be in all the newspapers to-morrow? Then murder somebody to-night, or run away with a sufficiently large sum of money to make it worth while to hunt for you. But you want a favorable fame, and a durable one. To be durable, it must be deserved; and it must be the good report of those who are capable of judging, not the temporary applause of the unthinking multitude. Soldiers must declare that you were a great soldier, or scholars that you were a truly learned scholar. Institutions of beneficence founded by you must bear witness to your wisdom and generosity; or great deeds, commanding the admiration of all men, must be your monument. If this is what you mean by fame, then fame is not your supreme object. You are not willing to take it except you have earned it by making something else, namely, character, your supreme object instead. But if with all these qualifications you set your heart upon fame, you can have it, by paying the price in toil, self-denial, devotion.

I fancy few of us make such absolute choice as this. We have more moderate aims. We mean to get tolerably rich, without sacrifice of character; we mean to surround ourselves with friends, and enjoy life as we go along; and we mean to gain an honorable eminence, in the eyes of our professional colleagues and of the public generally, in

the occupation we have chosen. These are honorable ambitions, and not incompatible, provided we clearly understand which is to take precedence. But whether we have one all-absorbing purpose, or a composite purpose, life will be full of choices. At every step we must decide what shall dominate us; and whatever we may prefer, we must pay the price without whining. It is a noble thing for a man to refuse an advantage which he thinks inconsistent with honor; and it is contemptible to look back upon it with complaint. How much of our envy would stand this test? We look bitterly upon the apparent success of a bad man. He has gained power. The world is at his feet, while we sit in obscurity. Well, he is entitled to what he has. He paid for it. It cost him his soul. If you are willing to pay the price, the world is still for sale. It is a commodity which the devil sells and resells, sure that it will always come back on his hands. But if you think the price is too high, then stop hankering after the merchandise.

Or, perhaps, the object of your half-expressed envy has won success by legitimate and honorable means. Only, he is constantly pushing himself forward, and you are retiring and modest, and would not for the world write in the newspapers or bring yourself to the notice of men. Such sensitive modesty, unless it be laziness, is not without its charm to those who will surely in the end discover your merit. I will not discuss the question whether it may not be carried too far. If it is your principle, or your fancy, you have a right to it: only take the consequences like a man. You can not have the delight of "Blushing unseen," and the right, at the same time, to complain if some bolder blossom is more conspicuous.

Having chosen an object, and entered upon some profession or occupation as the road to it, the first requisite of success is knowledge of your business. This knowledge may be of three kinds. The first we may call preparatory, under which term we include all the instruction which precedes or accompanies practice. Learning to read, write,



cipher, and draw, no less than the study of physical science or mechanics, belongs in this class, as does, also, the theoretical instruction in the special profession or art itself. The second is the knowledge acquired by actual practice, in the laboratory, the hospital, the court-room, the workshop, or the mine. I will not pause to consider here how these two forms of knowledge can be best acquired—whether theory should precede practice, or practice theory, or both should be blended during the process of education. For many occupations, the question is easily solved. It is, perhaps, most difficult in the profession to which many of you belong—that of mining and mechanical engineering. The subject has, however, been abundantly discussed of late; and I will only say, in passing, that whatever may be the best system, on the whole, for giving to the young beginner both theoretical and practical knowledge, it is admitted that he must have both: the former to teach him how to think about his business; the latter to enable him to act without thinking. For skill is habit taking the place of conscious volition. It substitutes automatic mental operations and intuitions for the slower processes of thought. It is an artificial, manufactured genius. For if a man who had never seen a violin, should take up the strange instrument, and, divining at once its use, should draw from it the thrilling melody of a master, we would cry out, "A miracle of genius!" And this miracle we produce, when we train the unaccustomed fingers until of themselves they obey the player's will, almost apart from his consciousness. Such mastery of the intermediate agencies is the great result of practice, and the combination of it with theoretical knowledge facilitates the acquisition of the third and highest kind of knowledge—that which applies principles and experience to new conditions; that which foresees, plans, designs, creates.

So much for knowledge in your profession. But knowledge outside of it is also an important condition of success. Width and variety of culture not only enlarge a man's opportunities of enjoyment and of usefulness, and

enable him to discharge, with credit, the duties of manifold relationships; they also make him more efficient and influential in his chosen occupation. For influence upon men is a mighty agency of success; and this influence is exercised through sympathy with the varied lines of thought which interest men, and mastery of the associations which affect them. To take a single example: one engineer is able to write a convincing report, or to make a convincing speech; while another, equally acquainted with the facts, can not set them forth so as to secure a due impression upon the minds of employers, stockholders, or intending investors. The result is inevitable; the man of wide culture passes in the race, other things being equal, the man of narrow culture. Nor should the latter complain. These outside accomplishments, as we may call them, are fairly a part of the necessary equipment of success. It is easy to scatter energy, and sacrifice important knowledge, in gaining a superficial acquaintance with many things. There is danger of becoming "jack of all trades and master of none;" but, on the other hand, it is quite possible to become master of one trade, and, at the same time, to store the mind with varied knowledge; to maintain the sense of brotherhood with all men; and to multiply thereby the power which a narrower culture bestows. Growing success will often require this of a man, who, in the earlier stages of progress, did not feel conscious of his need. As he rises, his relations and responsibilities increase; he moves in society; he forms plans, in which he would induce others to join; he has objects to gain by legitimate influence and persuasion; and the arts and accomplishments which he once despised become suddenly most desirable. Believe me, the laying of broad foundations is a wise measure for him who would build high.

Another condition of success, to which I would call your attention, is decision of character. This is natural to some men; but those who have it by nature need to train it almost as much as those who are deficient. For natural decision of character may be merely blind obstinacy, and



the instrument of blind prejudice. What is needed is the combination of decision with candor, and its control by reason. In the perpetual choice of alternatives, of which life is full, it is necessary to weigh arguments and probabilities, and come to conclusions which often turn the scale by a small weight only. After candid consideration, we deem one course to be, on the whole, wiser than another. Now, it is important that we should be able, while the discussion is pending in our minds, to see both sides of the case clearly. The power to pass through this stage, to reach a conclusion, without waste of thought, and, having reached it, to abide by it, and to put it in execution with the whole force of our nature, unharassed and unweakened by recurring doubt—this is worthy decision of character.

In great organs, the labor of pressing down the keys to move the levers and open the valves, while many stops are pulled at once, would be too much for the musician's hand, if he had to work against the whole power of the blast. Hence an arrangement is employed by which the performer upon the keys opens light valves which in their turn admit the power of the "pneumatic chest" to open the main valves; and this once accomplished, the mighty pressure of air rushes through to vibrate in "melodious thunder" from trumpet and diapason, pipe and reed. Or, again, a small force suffices to disturb the equilibrium of the poised boulder; but, once it decides to move, no human power can stay its headlong course as it leaps and crashes down the mountain side. Or, to take an illustration from political life. All over a State, parties are so nearly equal that the issue of an election is matter of doubt to all. Fiercely the conflict rages, until at last the ballots are cast, and it is proved that in nearly every district the same party has triumphed, though everywhere by small majorities only. But be the majority in every case but a single vote, and the aggregate majority of the victors but a score of votes in all the State, still it results that in the legislature that party has overwhelming power. The people of the State are almost equally divided; but the legislature

is "all one way." Wise men may shake their heads and demand "minority representation," but wiser men realize that to transfer to the capitol all the doubtful conflict of the hustings and the polls would be to deprive representative government of its concentrated power. While the people are considering what policy shall be pursued, let there be doubt and debate, and let the issue hang wavering in the balance. But when either scale descends with ever so faint a decision, then into that scale should be flung the full weight of the popular will.

These illustrations may show what I mean by decision of character. What is good in a machine, in a government, is also good in a man—the power to act unhesitatingly, when action is required, though up to that moment the judgment may have been held in critical suspense. How many are paralyzed for want of this faculty! Have you ever watched a game of chess? I think it a great revealer of character. Here are two players, not unfairly matched in intelligence. But observe them closely, and you will see how one of them, at some threatening situation in the game, looks to and fro over the whole board, considering every move within his reach, not once but many times. He stretches out his hand; it hovers over a piece. He is going to move. No; he snatches back his hand before the fateful touch has been given, and begins anew with wandering eye his aimless study. Again and again this performance is repeated, until at last, with a sort of reckless perplexity, he moves some piece which he had several times decided not to move; and even after the act, you will see him looking wistfully at some other piece, as if he wished he had moved that. His opponent (I am now thinking of a wonderful game which I witnessed years ago, in which Paul Morphy was one of the players) glances rapidly, but intently, over the ranks of mimic warriors—once, and once only, at each. You can see in his quiet manner that he concentrates upon every point of the situation in turn an exhaustive logic. A move once condemned in his mind is not reconsidered. A minute of



this systematic discussion evidently reduces the number of practicable alternatives to two or three. These are, with somewhat greater deliberation, closely studied. One and another are set aside; and then for the first time the great player moves his hand. There is no more indecision; debate is over. The hand goes straight to the destined piece, and the piece to the destined square. That, in the game of chess, is the exhibition of decision of character; and the slovenly hesitation with which it was contrasted represents the way in which too many play the greater game of life. These are the people who "stew" over a matter instead of settling it, forgetting that while it is stewing it can not possibly settle. They carry candor to cowardice. They are forever making up their minds; and the result is what would follow if the same process were applied to a lady's dress, by ripping and cutting over and making it up anew, without ever wearing it. At last there is not enough left of the material to constitute a decent covering, and the whole thing goes into the rag-bag.

Every man should have decided for himself, beyond all ordinary reconsideration, some things. There are principles in science, for example, which it is not worth while to rip up and try to make over. We have concluded that the relation between the diameter and the circumference of the circle cannot be expressed in integral numbers. There is, indeed, a mathematical positive demonstration of this fact, which you may find in DE MORGAN'S *Budget of Paradoxes*. As a wholesome exercise, it would not be amiss to study the subject once for all, to master that demonstration, and to satisfy one's self that the squaring of the circle is an absolute impossibility. But there are many people yet, who could be shaken in their faith on this point by a little ingenious sophistry, and who lend a greedy ear to stories equally impossible of wonderful motors, and miraculous mechanical and chemical powers, that "revolutionize the teachings of science." We are not bound at everybody's bidding to dig up our knowledge and examine its elementary roots. If we do that it will not grow.

Decision of character adopts, similarly, fixed principles of personal conduct. I am not going to preach on this head. I speak now simply of the waste of energy and the consequent hinderance to success involved in worrying over questions that might as well be settled once for all. Have you, for instance, concluded, on the whole, that it is wise to be honorable in the performance of contracts, spirit and letter? Then do not discuss that question again as long as you live. Under all disguises, if you detect the principle of repudiation, in business or in politics, tread it under foot, without parley. Life is too short to be wasted in sophistry and casuistry. Action upon fixed principles, quite apart from its relation to virtue and religion, is a supreme convenience, amounting to a necessity.

Again, decision of character is the quality which commands opportunity. I have already spoken of the relation between luck and success. A great deal of what we call luck is showered with tolerable impartiality upon all men. Golden chances offer themselves to all; but the men of decision seize them. One fisherman whips a dozen trout from the stream, while another waits and wonders whether he has got a bite.

After all, there is no surer way of advancement than fidelity and patience in the duty on hand, coupled with assiduous preparation for larger duties. Ignoble content is stagnation; but content, heaving with aspiration, is the power of progress. The mountain lake, if it be satisfied to catch the rain and lose it again by evaporation, remains but a puddle, growing salt and bitter with time, its false content becoming at last a nauseous discontent. But if, fed by secret springs of hope, it yearns for a wider life, it has but to gather quietly its abundance, until, rising above its barriers, and finding its proper outlet, it leaps into the great world, sparkling with beauty, and instinct with power. And so I say to young ambition. Is the place in which you find yourself too contracted for your desire? Fill it; and then overflow it.

Returning once more to our definition of success, let us



draw from it one more conclusion. If success be the pursuit and attainment of an end, then we can not know whether any man has succeeded, until we measure his achievements by his purpose.

To take, for example, the noble life just ended among you. Was Judge Packer successful merely because he was rich? Nay; we know by surest proofs that he valued other things more than money (as this magnificent institution bears witness), for he poured out his wealth like water. The attainment of these great purposes constituted his real and conscious success.

If our business is steering, then we do not succeed if we merely drift. I repeat that success is not necessarily a matter of moral character; yet this test excludes from the category all or nearly all the so-called successful bad men. For I apprehend that few, if any, of them started with the deliberate intention to sacrifice their noble impulses to unworthy ends. They fell before temptation; they deluded themselves; they drifted out of the course they meant to keep. So they have failed, after all.

Though we observe all the conditions of success, disappointment may come upon us. Death, perchance, insists upon intruding. Infinity enters the equation; and lo, the problem becomes insoluble. Is there then no aim which cannot fail? I know of but one—the aim of Character. Cicero says with equal truth and beauty, in his essay *De Senectute*, “The brief space of life is long enough for worthy and blessed living;” and one of the apocryphal books, worthy indeed to stand in our sacred canon, describes with unequalled delicacy and pathos, the premature end of a pure life, and concludes, “Thus youth that is soon perfected shall put to shame the many years and the gray hairs of the unrighteous.” This standard of success is independent of death, and time, and circumstance. It is the standard of the true soldier, to whom honor and duty are all in all. Character is that crop which we may at once commence to reap. We may have the harvest, though the growth be cut short by the early frost. It cannot be taken from us by Fate in mid-career.

Nor does success in such an aim as this depend upon eminence of outward station. It is but a day or two since I stood among the summits of the Rocky Mountains. In silent grandeur they behold the world and the sky. They thrill in electric communion with the surcharged heavens. They hear all that can be told by the winds of a continent. They lift their foreheads undaunted to the noonday sun. Wrapped in robes of snow, they hold themselves apart from earth, majestic, strong, solitary. "Of what use are these isolated heights?" I mused. But as I descended into the mountain ravines, and journeyed toward the abodes of men, lo! the snows everlasting of the heights were feeding everywhere the forests and the meadows with fruitfulness and beauty; and glittering treasures in the bed of many a stream, brought down from the rock-ribbed vaults of the mountains, rewarded the eager industry of the miner, while the herdsman and the farmer rejoiced in the bountiful supply of water, not less precious in its way than gold or gems. Then I said, All hail to the beneficent mountains by whose liberal bounty the earth is made glad. And in like manner we hail the strong men, whose strength is spent for their kind—the PACKERS, PARDEES, COOPERS, CORNELLS—and other names many; for our American history, thank God, is full of such.

But as I sped still further East, and came to the fertile prairie States, full of life and thrift, and healthful activity, I noted that the rains of heaven, and the supplies of secret springs in inconspicuous places, were enough to maintain all this fruitfulness and prosperity. And I said, Behold, though the mountains are grand and bountiful, they are not necessary. The plains, also, have their own sources and capacities, and are able to bring forth fruit a thousand fold. If this be our purpose—to bear fruit—we may succeed, whether we abide in obscurity, or ascend to lofty and lonely eminence.

I sum up these somewhat cursory remarks in three words, which comprise, it seems to me, the whole art of success: CHOOSE; PAY; TAKE!





