

Sensitiveness and Success.

Many people are kept back, in their efforts to get along in the world, by over-sensitiveness. We know able young men and women who are well educated and well fitted for their callings, but so extremely sensitive to criticism or suggestions that they never rise to the steps to which their talents entitle them. Their feelings are constantly being wounded by fancied slights in the office, the shop, the store, the mill, the factory, or wherever else they may happen to be. They worry about with them, most of the time, a sense of injury which not only makes them unhappy, but also to a great extent mars their efficiency.

Over-sensitive people are usually very fastidious, highly organized, and intelligent, and, if they could overcome this weakness, would become capable, accomplished workers. This failing—for it is failing, and a very serious one, too,—is an exaggerated form of self-consciousness, which, while entirely different from egotism or conceit, causes self to hem up in such large proportions on the mental table as to overshadow everything else. The victim of it feels that, wherever he goes, whatever he does he is the center of observation, and that all thoughts are turned upon him. He imagines that people are criticizing his movements and his person, and making fun at his expense; when, in reality, they are not thinking of him, and perhaps do not see him.

This hypersensitiveness, so destructive to happiness and success, and, incidentally, to health,—for whatever destroys harmony destroys health,—betrays, in a sense, a lack of self-respect of which no man or woman should voluntarily be guilty. To be a complete man, one must be open-hearted, but not in an offensive way, of his own worth and dignity. He must feel himself superior to common ridicule. When some one told Demogones that he was derided, he replied: "But I am not derided." He counted only those ridiculed who feel the ridicule and are discouraged by it.

The first step to conquer mental sen-

sitiveness is to mingle with people as freely as possible, and, while appreciating your own ability and intelligence at least as impartially as you would those of a friend or acquaintance, to forget yourself. Unless you can become unconscious of self, you will never either appear at your best or do the best of which you are capable. It requires will power and an unbending determination to conquer this arch-enemy to success, but what has been done can be done, and many who were held down by it for years have, by their own efforts, outgrown it and risen to commanding positions.—[Faintness.]

Don't Do It "Just for Now."

Many young people form habits which cripple and handicap them for life by doing things "just for now." They let things drop wherever they happen to be, "just for now," thinking that they will put the book, the tool, the letter, or the article of clothing, later, where it belongs.

When these young people grow up to manhood and woman, they find that the habit of putting things down anywhere, "just for now," has become a tyrant that fills their lives with confusion and disorder.

It takes no more time or effort to pin a thing where it belongs, in the first place, than it does later,—perhaps later; and the chances are that, if you do not do so at the proper time, you never will.

Even if it costs you a little inconvenience, at the moment, to put everything in its proper place, to do everything at the proper time, the orderly and methodical habits which you cultivate in this way will increase your power and efficiencies a hundredfold, and may save you much trouble and mortification in the future.—[Faintness.]

Education should bring to mind the ideal of the individual.

Develop the thinking power of the pupils in the school rooms, and they will then learn to rely on themselves.