

THE RICHEST MAN IN BABYLON

VOLUME 1

An English Edition

George S. Clason
1926

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VOLUME NOTE

Volume 1 contains the opening portion of George S. Clason's original work and is intended to conclude with "Meet the Goddess of Good Luck." It is not the complete text of *The Richest Man in Babylon*.

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Ahead of you stretches your future like a road leading into the distance. Along that road are ambitions you wish to accomplish...desires you wish to gratify.

To bring your ambitions and desires to fulfillment, you must be successful with money. Use the financial principles made clear in the pages which follow. Let them guide you away from the stringencies of a lean purse to that fuller, happier life a full purse makes possible.

Like the law of gravity, they are universal and unchanging. May they prove for you, as they have proven to so many others, a sure key to a fat purse, larger bank balances and gratifying financial progress.

LO, MONEY IS PLENTIFUL
FOR THOSE WHO UNDERSTAND
THE SIMPLE RULES OF ITS ACQUISITION

1. Start thy purse to fattening
2. Control thy expenditures
3. Make thy gold multiply
4. Guard thy treasures from loss
5. Make of thy dwelling a profitable investment
6. Insure a future income
7. Increase thy ability to earn

About The Author

GEORGE SAMUEL CLASON was born in Louisiana, Missouri, on November 7, 1874. He attended the University of Nebraska and served in the United States Army during the Spanish-American War. Beginning a long career in publishing, he founded the Clason Map Company of Denver, Colorado, and published the first road atlas of the United States and Canada. In 1926, he issued the first of a famous series of pamphlets on thrift and financial success, using parables set in ancient Babylon to make each of his points. These were distributed in large quantities by banks and insurance companies and became familiar to millions, the most famous being "The Richest Man in Babylon," the parable from which the present volume takes its title. These "Babylonian parables" have become a modern inspirational classic.

Foreword

Our prosperity as a nation depends upon the personal financial prosperity of each of us as individuals.

This book deals with the personal successes of each of us. Success means accomplishments as the result of our own efforts and abilities. Proper preparation is the key to our success. Our acts can be no wiser than our thoughts. Our thinking can be no wiser than our understanding.

This book of cures for lean purses has been termed a guide to financial understanding. That, indeed, is its purpose: to offer those who are ambitious for financial success an insight which will aid them to acquire money, to keep money and to make their surpluses earn more money.

In the pages which follow, we are taken back to Babylon, the cradle in which was nurtured the basic principles of finance now recognized and used the world over.

To new readers the author is happy to extend the wish that its pages may contain for them the same inspiration for growing bank accounts, greater financial successes and the solution of difficult personal financial problems so enthusiastically reported by readers from coast to coast.

To the business executives who have distributed these tales in such generous quantities to friends, relatives, employees and associates, the author takes this opportunity to express his gratitude. No endorsement could be higher than that of practical men who appreciate its teachings because they, themselves, have worked up to important successes by applying the very principles it advocates.

Babylon became the wealthiest city of the ancient world because its citizens were the richest people of their time. They appreciated the value of money. They practiced sound financial principles in acquiring money, keeping money and making their money earn more money. They provided for themselves what we all desire...incomes for the future. G. S. C.

An Historical Sketch of Babylon

In the pages of history there lives no city more glamorous than Babylon. Its very name conjures visions of wealth and splendor. Its treasures of gold and jewels were fabulous. One naturally pictures such a wealthy city as located in a suitable setting of tropical luxury, surrounded by rich natural resources of forests, and mines. Such was not the case. It was located beside the Euphrates River, in a flat, arid valley. It had no forests, no mines—not even stone for building. It was not even located upon a natural trade-route. The rainfall was insufficient to raise crops.

Babylon is an outstanding example of man's ability to achieve great objectives, using whatever means are at his disposal. All of the resources supporting this large city were man-developed. All of its riches were manmade.

Babylon possessed just two natural resources—a fertile soil and water in the river. With one of the greatest engineering accomplishments of this or any other day, Babylonian engineers diverted the waters from the river by means of dams and immense irrigation canals. Far out across that arid valley went these canals to pour the life giving waters over the fertile soil. This ranks among the first engineering feats known to history. Such abundant crops as were the reward of this irrigation system the world had never seen before.

Fortunately, during its long existence, Babylon was ruled by successive lines of kings to whom conquest and plunder were but incidental. While it engaged in many wars, most of these were local or defensive against ambitious conquerors from other countries who coveted the fabulous treasures of Babylon. The outstanding rulers of Babylon live in history because of their wisdom, enterprise and justice. Babylon produced no strutting monarchs who sought to conquer the known world that all nations might pay homage to their egotism.

As a city, Babylon exists no more. When those energizing human forces that built and maintained the city for thousands of years were withdrawn, it soon became a deserted ruin. The site of the city is in Asia about six hundred miles east of the Suez Canal, just north of the Persian Gulf. The latitude is about thirty degrees above the Equator, practically the same as that of Yuma, Arizona. It possessed a climate similar to that of this American city, hot and dry.

Today, this valley of the Euphrates, once a populous irrigated farming district, is again a wind-swept arid waste. Scant grass and desert shrubs strive for existence against the windblown sands. Gone are the fertile fields, the mammoth cities and the long caravans of rich merchandise. Nomadic bands of Arabs, securing a scant living by tending small herds, are the only inhabitants. Such it has been since about the beginning of the Christian era.

Dotting this valley are earthen hills. For centuries, they were considered by travelers to be nothing else. The attention of archaeologists were finally attracted to them because of broken pieces of pottery and brick washed down by the occasional rain storms. Expeditions, financed by European and American museums, were sent here to excavate and see what could be found. Picks and shovels soon proved these hills to be ancient cities. City graves, they might well be called.

Babylon was one of these. Over it for something like twenty centuries, the winds had scattered the desert dust. Built originally of brick, all exposed walls had disintegrated and gone back to earth once more. Such is Babylon, the wealthy city, today. A heap of dirt, so long abandoned that no living person even knew its name until it was discovered by carefully removing the refuse of centuries from the streets and the fallen wreckage of its noble temples and palaces.

Many scientists consider the civilization of Babylon and other cities in this valley to be the oldest of which there is a definite record. Positive dates have been proved reaching back 8000 years.

An interesting fact in this connection is the means used to determine these dates. Uncovered in the ruins of Babylon were descriptions of an eclipse of the sun. Modern astronomers readily computed the time when such an eclipse, visible in Babylon, occurred and thus established a known relationship between their calendar and our own.

In this way, we have proved that 8000 years ago, the Sumerites, who inhabited Babylonia, were living in walled cities. One can only conjecture for how many centuries previous such cities had existed. Their inhabitants were not mere barbarians living within protecting walls. They were an educated and enlightened people. So far as written history goes, they were the first engineers, the first astronomers, the first mathematicians, the first financiers and the first people to have a written language.

Mention has already been made of the irrigation systems which transformed the arid valley into an agricultural paradise. The remains of these canals can still be traced, although they are mostly filled with accumulated sand. Some of them were of such size that, when empty of water, a dozen horses could be ridden abreast along their bottoms. In size they compare favorably with the largest canals in Colorado and Utah.

In addition to irrigating the valley lands, Babylonian engineers completed another project of similar magnitude. By means of an elaborate drainage system they reclaimed an immense area of swamp land at the mouths of the Euphrates and Tigris Rivers and put this also under cultivation.

Herodotus, the Greek traveler and historian, visited Babylon while it was in its prime and has given us the only known description by an outsider. His writings give a graphic description of the city and some of the unusual customs of its people. He mentions the remarkable fertility of the soil and the bountiful harvest of wheat and barley which they produced.

The glory of Babylon has faded but its wisdom has been preserved for us. For this we are indebted to their form of records. In that distant day, the use of paper had not been invented. Instead, they laboriously engraved their writing upon tablets of moist clay. When completed, these were baked and became hard tile. In size, they were about six by eight inches, and an inch in thickness.

These clay tablets, as they are commonly called, were used much as we use modern forms of writing. Upon them were engraved legends, poetry, history, transcriptions of royal decrees, the laws of the land, titles to property, promissory notes and even letters which were dispatched by

messengers to distant cities. From these clay tablets we are permitted an insight into the intimate, personal affairs of the people. For example, one tablet, evidently from the records of a country storekeeper, relates that upon the given date a certain named customer brought in a cow and exchanged it for seven sacks of wheat, three being delivered at the time and the other four to await the customer's pleasure.

Safely buried in the wrecked cities, archaeologists have recovered entire libraries of these tablets, hundreds of thousands of them.

One of the outstanding wonders of Babylon was the immense walls surrounding the city. The ancients ranked them with the great pyramid of Egypt as belonging to the "seven wonders of the world." Queen Semiramis is credited with having erected the first walls during the early history of the city. Modern excavators have been unable to find any trace of the original walls. Nor is their exact height known. From mention made by early writers, it is estimated they were about fifty to sixty feet high, faced on the outer side with burnt brick and further protected by a deep moat of water.

The later and more famous walls were started about six hundred years before the time of Christ by King Nabopolassar. Upon such a gigantic scale did he plan the rebuilding, he did not live to see the work finished. This was left to his son, Nebuchadnezzar, whose name is familiar in Biblical history.

The height and length of these later walls staggers belief. They are reported upon reliable authority to have been about one hundred and sixty feet high, the equivalent of the height of a modern fifteen story office building. The total length is estimated as between nine and eleven miles. So wide was the top that a six-horse chariot could be driven around them. Of this tremendous structure, little now remains except portions of the foundations and the moat. In addition to the ravages of the elements, the Arabs completed the destruction by quarrying the brick for building purposes elsewhere.

Against the walls of Babylon marched, in turn, the victorious armies of almost every conqueror of that age of wars of conquest. A host of kings laid siege to Babylon, but always in vain. Invading armies of that day were not to be considered lightly. Historians speak of such units as 10,000 horsemen, 25,000 chariots, 1200 regiments of foot soldiers with 1000 men to the regiment. Often two or three years of preparation would be required to assemble war materials and depots of food along the proposed line of march. The city of Babylon was organized much like a modern city. There were streets and shops.

Peddlers offered their wares through residential districts. Priests officiated in magnificent temples.

Within the city was an inner enclosure for the royal palaces. The walls about this were said to have been higher than those about the city.

The Babylonians were skilled in the arts. These included sculpture, painting, weaving, gold working and the manufacture of metal weapons and agricultural implements. Their Jewellers

created most artistic jewellery. Many samples have been recovered from the graves of its wealthy citizens and are now on exhibition in the leading museums of the world.

At a very early period when the rest of the world was still hacking at trees with stone-headed axes, or hunting and fighting with flint-pointed spears and arrows, the Babylonians were using axes, spears and arrows with metal heads. The Babylonians were clever financiers and traders. So far as we know, they were the original inventors of money as a means of exchange, of promissory notes and written titles to property.

Babylon was never entered by hostile armies until about 540 years before the birth of Christ.

Even then the walls were not captured. The story of the fall of Babylon is most unusual. Cyrus, one of the great conquerors of that period, intended to attack the city and hoped to take its impregnable walls.

Advisors of Nabonidus, the King of Babylon, persuaded him to go forth to meet Cyrus and give him battle without waiting for the city to be besieged. In the succeeding defeat to the Babylonian army, it fled away from the city. Cyrus, thereupon, entered the open gates and took possession without resistance.

Thereafter the power and prestige of the city gradually waned until, in the course of a few hundred years, it was eventually abandoned, deserted, left for the winds and storms to level once again to that desert earth from which its grandeur had originally been built. Babylon had fallen, never to rise again, but to it civilization owes much.

The eons of time have crumbled to dust the proud walls of its temples, but the wisdom of Babylon endures.

Money is the medium by which earthly success is measured.

Money makes possible the enjoyment of the best the earth affords.

Money is plentiful for those who understand the simple laws which govern its acquisition.

Money is governed today by the same laws which controlled it when prosperous men thronged the streets of Babylon, six thousand years ago.

The Man Who Desired Gold

Bansir, the chariot builder of Babylon, was thoroughly discouraged. From his seat upon the low wall surrounding his property, he gazed sadly at his simple home and the open workshop in which stood a partially completed chariot.

His wife frequently appeared at the open door. Her furtive glances in his direction reminded him that the meal bag was almost empty and he should be at work finishing the chariot, hammering and hewing, polishing and painting, stretching taut the leather over the wheel rims, preparing it for delivery so he could collect from his wealthy customer.

Nevertheless, his fat, muscular body sat stolidly upon the wall. His slow mind was struggling patiently with a problem for which he could find no answer.

The hot, tropical sun, so typical of this valley of the Euphrates, beat down upon him mercilessly. Beads of perspiration formed upon his brow and trickled down unnoticed to lose themselves in the hairy jungle on his chest.

Beyond his home towered the high terraced wall surrounding the king's palace. Nearby, cleaving the blue heavens, was the painted tower of the Temple of Bel. In the shadow of such grandeur was his simple home and many others far less neat and well cared for. Babylon was like this—a mixture of grandeur and squalor, of dazzling wealth and direst poverty, crowded together without plan or system within the protecting walls of the city.

Behind him, had he cared to turn and look, the noisy chariots of the rich jostled and crowded aside the sandaled tradesmen as well as the barefooted beggars. Even the rich were forced to turn into the gutters to clear the way for the long lines of slave water carriers, on the "King's Business," each bearing a heavy goatskin of water to be poured upon the hanging gardens.

Bansir was too engrossed in his own problem to hear or heed the confused hubbub of the busy city. It was the unexpected twanging of the strings from a familiar lyre that aroused him from his reverie. He turned and looked into the sensitive, smiling face of his best friend—Kobbi, the musician.

"May the Gods bless thee with great liberality, my good friend," began Kobbi with an elaborate salute. "Yet, it does appear they have already been so generous thou needest not to labor. I rejoice with thee in thy good fortune. More, I would even share it with thee. Pray, from thy purse which must be bulging else thou wouldst be busy in your shop, extract but two humble shekels and lend them to me until after the noblemen's feast this night. Thou wilt not miss them ere they are returned."

"If I did have two shekels," Bansir responded gloomily, "to no one could I lend them—not even to you, my best of friends; for they would be my fortune—my entire fortune. No one lends his entire fortune, not even to his best friend."

"What," exclaimed Kobbi with genuine surprise, "Thou hast not one shekel in thy purse, yet sit like a statue upon a wall! Why not complete that chariot? How else canst thou provide for thy

noble appetite? Tis not like thee, my friend. Where is thy endless energy? Doth something distress thee? Have the Gods brought to thee troubles?"

"A torment from the Gods it must be," Bansir agreed. "It began with a dream, a senseless dream, in which I thought I was a man of means. From my belt hung a handsome purse, heavy with coins. There were shekels which I cast with careless freedom to the beggars; there were pieces of silver with which I did buy finery for my wife and whatever I did desire for myself; there were pieces of gold which made me feel assured of the future and unafraid to spend the silver. A glorious feeling of contentment was within me! You would not have known me for thy hardworking friend. Nor wouldst have known my wife, so free from wrinkles was her face and shining with happiness. She was again the smiling maiden of our early married days."

"A pleasant dream, indeed," commented Kobbi, "but why should such pleasant feelings as it aroused turn thee into a glum statue upon the wall?"

"Why, indeed! Because when I awoke and remembered how empty was my purse, a feeling of rebellion swept over me. Let us talk it over together, for, as the sailors do say, we ride in the same boat, we two. As youngsters, we went together to the priests to learn wisdom. As young men, we shared each other's pleasures. As grown men, we have always been close friends. We have been contented subjects of our kind. We have been satisfied to work long hours and spend our earnings freely. We have earned much coin in the years that have passed, yet to know the joys that come from wealth, we must dream about them. Bah! Are we more than dumb sheep? We live in the richest city in all the world. The travelers do say none equals it in wealth.

About us is much display of wealth, but of it we ourselves have naught. After half a lifetime of hard labor, thou, my best of friends, hast an empty purse and sayest to me, "May I borrow such a trifle as two shekels until after the noblemen's feast this night?" Then, what do I reply? Do I say, "Here is my purse; its contents will I gladly share?" No, I admit that my purse is as empty as thine. What is the matter? Why cannot we acquire silver and gold—more than enough for food and robes?

"Consider, also, our sons," Bansir continued, "are they not following in the footsteps of their fathers? Need they and their families and their sons and their sons' families live all their lives in the midst of such treasurers of gold, and yet, like us, be content to banquet upon sour goat's milk and porridge?"

"Never, in all the years of our friendship, didst thou talk like this before, Bansir." Kobbi was puzzled.

"Never in all those years did I think like this before. From early dawn until darkness stopped me, I have labored to build the finest chariots any man could make, soft-heartedly hoping some day the Gods would recognize my worthy deeds and bestow upon me great prosperity. This they have never done. At last, I realize this they will never do. Therefore, my heart is sad. I wish to be a man of means. I wish to own lands and cattle, to have fine robes and coins in my purse. I am willing to work for these things with all the strength in my back, with all the skill in my hands,

with all the cunning in my mind, but I wish my labors to be fairly rewarded. What is the matter with us?

Again I ask you! Why cannot we have our just share of the good things so plentiful for those who have the gold with which to buy them?"

"Would I knew an answer!" Kobbi replied. "No better than thou am I satisfied.

My earnings from my lyre are quickly gone. Often must I plan and scheme that my family be not hungry. Also, within my breast is a deep longing for a lyre large enough that it may truly sing the strains of music that do surge through my mind. With such an instrument could I make music finer than even the king has heard before."

"Such a lyre thou shouldst have. No man in all Babylon could make it sing more sweetly; could make it sing so sweetly, not only the king but the Gods themselves would be delighted. But how mayest thou secure it while we both of us are as poor as the king's slaves? Listen to the bell! Here they come."

He pointed to the long column of half naked, sweating water bearers plodding laboriously up the narrow street from the river. Five abreast they marched, each bent under a heavy goatskin of water.

"A fine figure of a man, he who doth lead them." Kobbi indicated the wearer of the bell who marched in front without a load. "A prominent man in his own country, 'tis easy to see."

"There are many good figures in the line," Bansir agreed, "as good men as we. Tall, blond men from the north, laughing black men from the south, little brown men from the nearer countries. All marching together from the river to the gardens, back and forth, day after day, year after year. Naught of happiness to look forward to. Beds of straw upon which to sleep—hard grain porridge to eat. Pity the poor brutes, Kobbi!"

"Pity them I do. Yet, thou dost make me see how little better off are we, free men though we call ourselves."

That is truth, Kobbi, unpleasant thought though it be. We do not wish to go on year after year living slavish lives. Working, working, working! Getting nowhere."

"Might we not find out how others acquire gold and do as they do?" Kobbi inquired.

"Perhaps there is some secret we might learn if we but sought from those who knew," replied Bansir thoughtfully.

"This very day," suggested Kobbi, "I did pass our old friend, Arkad, riding in his golden chariot. This I will say, he did not look over my humble head as many in his station might consider his right. Instead, he did wave his hand that all onlookers might see him pay greetings and bestow his smile of friendship upon Kobbi, the musician."

"He is claimed to be the richest man in all Babylon," Bansir mused.

"So rich the king is said to seek his golden aid in affairs of the treasury," Kobbi replied. "So rich," Bansir interrupted, "I fear if I should meet him in the darkness of the night, I should lay my hands upon his fat wallet."

"Nonsense," reproved Kobbi, "a man's wealth is not in the purse he carries. A fat purse quickly empties if there be no golden stream to refill it. Arkad has an income that constantly keeps his purse full, no matter how liberally he spends."

"Income, that is the thing," ejaculated Bansir. "I wish an income that will keep flowing into my purse whether I sit upon the wall or travel to far lands. Arkad must know how a man can make an income for himself. Dost suppose it is something he could make clear to a mind as slow as mine?"

"Methinks he did teach his knowledge to his son, Nomasir," Kobbi responded.

"Did he not go to Nineveh and, so it is told at the inn, become, without aid from his father, one of the richest men in that city?"

"Kobbi, thou bringest to me a rare thought." A new light gleamed in Bansir's eyes. "It costs nothing to ask wise advice from a good friend and Arkad was always that. Never mind though our purses be as empty as the falcon's nest of a year ago. Let that not detain us. We are weary of being without gold in the midst of plenty. We wish to become men of means. Come, let us go to Arkad and ask how we, also, may acquire incomes for ourselves."

Thou speakest with true inspiration, Bansir. Thou bringest to my mind a new understanding.

Thou makest me to realize the reason why we have never found any measure of wealth. We never sought it. Thou hast labored patiently to build the staunchest chariots in Babylon. To that purpose was devoted your best endeavors. Therefore, at it thou didst succeed. I strove to become a skillful lyre player. And, at it I did succeed.

"In those things toward which we exerted our best endeavors we succeeded.

The Gods were content to let us continue thus. Now, at last, we see a light, bright like that from the rising sun. It biddeth us to learn more that we may prosper more. With a new understanding we shall find honourable ways to accomplish our desires."

"Let us go to Arkad this very day," Bansir urged, "Also, let us ask other friends of our boyhood days, who have fared no better than ourselves, to join us that they, too, may share in his wisdom."

"Thou wert ever thus thoughtful of thy friends, Bansir. Therefore hast thou many friends. It shall be as thou sayest. We go this day and take them with us."

The Richest Man In Babylon

In old Babylon there once lived a certain very rich man named Arkad. Far and wide he was famed for his great wealth. Also was he famed for his liberality. He was generous in his charities. He was generous with his family. He was liberal in his own expenses. But nevertheless each year his wealth increased more rapidly than he spent it.

And there were certain friends of younger days who came to him and said: "You, Arkad, are more fortunate than we. You have become the richest man in all Babylon while we struggle for existence. You can wear the finest garments and you can enjoy the rarest foods, while we must be content if we can clothe our families in raiment that is presentable and feed them as best we can.

"Yet, once we were equal. We studied under the same master. We played in the same games. And in neither the studies nor the games did you outshine us. And in the years since, you have been no more an honorable citizen than we.

"Nor have you worked harder or more faithfully, insofar as we can judge. Why, then, should a fickle fate single you out to enjoy all the good things of life and ignore us who are equally deserving?"

Thereupon Arkad remonstrated with them, saying, "If you have not acquired more than a bare existence in the years since we were youths, it is because you either have failed to learn the laws that govern the building of wealth, or else you do not observe them.

"'Fickle Fate' is a vicious goddess who brings no permanent good to anyone. On the contrary, she brings ruin to almost every man upon whom she showers unearned gold. She makes wanton spenders, who soon dissipate all they receive and are left beset by overwhelming appetites and desires they have not the ability to gratify. Yet others whom she favors become misers and hoard their wealth, fearing to spend what they have, knowing they do not possess the ability to replace it. They further are beset by fear of robbers and doom themselves to lives of emptiness and secret misery.

"Others there probably are, who can take unearned gold and add to it and continue to be happy and contented citizens. But so few are they, I know of them but by hearsay. Think you of the men who have inherited sudden wealth, and see if these things are not so.

"His friends admitted that of the men they knew who had inherited wealth these words were true, and they besought him to explain to them how he had become possessed of so much prosperity, so he continued: "In my youth I looked about me and saw all the good things there were to bring happiness and contentment. And I realized that wealth increased the potency of all these. "Wealth is a power. With wealth many things are possible.

"One may ornament the home with the richest of furnishings. "One may sail the distant seas.

"One may feast on the delicacies of far lands.

"One may buy the ornaments of the gold worker and the stone polisher.

"One may even build mighty temples for the Gods.

"One may do all these things and many others in which there is delight for the senses and gratification for the soul.

"And, when I realized all this, I decided to myself that I would claim my share of the good things of life. I would not be one of those who stand afar off, enviously watching others enjoy. I would not be content to clothe myself in the cheapest raiment that looked respectable. I would not be satisfied with the lot of a poor man. On the contrary, I would make myself a guest at this banquet of good things.

"Being, as you know, the son of a humble merchant, one of a large family with no hope of an inheritance, and not being endowed, as you have so frankly said, with superior powers or wisdom, I decided that if I was to achieve what I desired, time and study would be required.

"As for time, all men have it in abundance. You, each of you, have let slip by sufficient time to have made yourselves wealthy. Yet, you admit; you have nothing to show except your good families, of which you can be justly proud. "As for study, did not our wise teacher teach us that learning was of two kinds: the one kind being the things we learned and knew, and the other being the training that taught us how to find out what we did not know?

"Therefore did I decide to find out how one might accumulate wealth, and when I had found out, to make this my task and do it well. For, is it not wise that we should enjoy while we dwell in the brightness of the sunshine, for sorrows enough shall descend upon us when we depart for the darkness of the world of spirit?

"I found employment as a scribe in the hall of records, and long hours each day I labored upon the clay tablets. Week after week, and month after month, I labored, yet for my 24earnings I had naught to show. Food and clothing and penance to the gods, and other things of which I could remember not what, absorbed all my earnings. But my determination did not leave me.

"And one day Algamish, the money lender, came to the house of the city master and ordered a copy of the Ninth Law, and he said to me, I must have this in two days, and if the task is done by that time, two coppers will I give to thee."

"So I labored hard, but the law was long, and when Algamish returned the task was unfinished.

He was angry, and had I been his slave, he would have beaten me. But knowing the city master would not permit him to injure me, I was unafraid, so I said to him, 'Algamish, you are a very rich man. Tell me how I may also become rich, and all night I will carve upon the clay, and when the sun rises it shall be completed.'

"He smiled at me and replied, 'You are a forward knave, but we will call it a bargain.'

"All that night I carved, though my back pained and the smell of the wick made my head ache until my eyes could hardly see. But when he returned at sunup, the tablets were complete.

"Now,' I said, 'tell me what you promised.'

“You have fulfilled your part of our bargain, my son,' he said to me kindly, 'and I am ready to fulfill mine. I will tell you these things you wish to know because I am becoming an old man, and an old tongue loves to wag. And when youth comes to age for advice he receives the wisdom of years. But too often does youth think that age knows only the wisdom of days that are gone, and therefore profits not. But remember this, the sun that shines today is the sun that shone when thy father was born, and will still be shining when thy last grandchild shall pass into the darkness.

“The thoughts of youth,' he continued, 'are bright lights that shine forth like the meteors that oft make brilliant the sky, but the wisdom of age is like the fixed stars that shine so unchanged that the sailor may depend upon them to steer his course.

“Mark you well my words, for if you do not you will fail to grasp the truth that I will tell you, and you will think that your night's work has been in vain.'

"Then he looked at me shrewdly from under his shaggy brows and said in a low, forceful tone, 'I found the road to wealth when I decided that a part of all I earned was mine to keep. And so will you.'

"Then he continued to look at me with a glance that I could feel pierce me but said no more.

“Is that all?' I asked.

“That was sufficient to change the heart of a sheep herder into the heart of a money lender,' he replied.

“But all I earn is mine to keep, is it not?' I demanded.

“Far from it,' he replied. 'Do you not pay the garment-maker? Do you not pay the sandal-maker? Do you not pay for the things you eat? Can you live in Babylon without spending? What have you to show for your earnings of the past month? What for the past year? Fool! You pay to everyone but yourself. Dullard, you labor for others. As well be a slave and work for what your master gives you to eat and wear. If you did keep for yourself one-tenth of all you earn, how much would you have in ten years?'

"My knowledge of the numbers did not forsake me, and I answered, 'As much as I earn in one year.'

“You speak but half the truth,' he retorted. 'Every gold piece you save is a slave to work for you. Every copper it earns is its child that also can earn for you. If you would become wealthy, then what you save must earn, and its children must earn, that all may help to give to you the abundance you crave.

“You think I cheat you for your long night's work,' he continued, 'but I am paying you a thousand times over if you have the intelligence to grasp the truth I offer you.

“A part of all you earn is yours to keep. It should be not less than a tenth no matter how little you earn. It can be as much more as you can afford. Pay yourself first. Do not buy from the clothes-maker and the sandal-maker more than you can pay out of the rest and still have enough for food and charity and penance to the gods.

“Wealth, like a tree, grows from a tiny seed. The first copper you save is the seed from which your tree of wealth shall grow. The sooner you plant that seed the sooner shall the tree grow. And the more faithfully you nourish and water that tree with consistent savings, the sooner may you bask in contentment beneath its shade.’

"So saying, he took his tablets and went away.

"I thought much about what he had said to me, and it seemed reasonable. So I decided that I would try it. Each time I was paid I took one from each ten pieces of copper and hid it away. And strange as it may seem, I was no shorter of funds, than before. I noticed little difference as I managed to get along without it. But often I was tempted, as my hoard began to grow, to spend it for some of the good things the merchants displayed, brought by camels and ships from the land of the Phoenicians. But I wisely refrained.

"A twelfth month after Algamish had gone he again returned and said to me, 'Son, have you paid to yourself not less than one-tenth of all you have earned for the past year?'

"I answered proudly, 'Yes, master, I have.' 'That is good,' he answered beaming upon me, 'and what have you done with it?'

"I have given it to Azmur, the brick maker, who told me he was traveling over the far seas and in Tyre he would buy for me the rare jewels of the Phoenicians. When he returns we shall sell these at high prices and divide the earnings.”

"Every fool must learn,” he growled, 'but why trust the knowledge of a brick maker about jewels? Would you go to the bread maker to inquire about the stars? No, by my tunic, you would go to the astrologer, if you had power to think. Your savings are gone, youth, you have jerked your wealth-tree up by the roots. But plant another. Try again. And next time if you would have advice about jewels, go to the jewel merchant. If you would know the truth about sheep, go to the herdsman. Advice is one thing that is freely given away, but watch that you take only what is worth having. He who takes advice about his savings from one who is inexperienced in such matters, shall pay with his savings for proving the falsity of their opinions.” Saying this, he went away.

"And it was as he said. For the Phoenicians are scoundrels and sold to Azmur worthless bits of glass that looked like gems. But as Algamish had bid me, I again saved each tenth copper, for I now had formed the habit and it was no longer difficult.

"Again, twelve months later, Algamish came to the room of the scribes and addressed me.

”What progress have you made since last I saw you?”

"I have paid myself faithfully,' I replied, 'and my savings I have entrusted to Agger the shield maker, to buy bronze, and each fourth month he does pay me the rental."

"That is good. And what do you do with the rental?" "I do have a great feast with honey and fine wine and spiced cake. Also I have bought me a scarlet tunic. And some day I shall buy me a young ass upon which to ride." To which Algamish laughed, "You do eat the children of your savings. Then how do you expect them to work for you?"

And how can they have children that will also work for you?

First get thee an army of golden slaves and then many a rich banquet may you enjoy without regret." So saying he again went away.

"Nor did I again see him for two years, when he once more returned and his face was full of deep lines and his eyes drooped, for he was becoming a very old man. And he said to me, "Arkad, hast thou yet achieved the wealth thou dreamed of?"

And I answered, "Not yet all that I desire, but some I have and it earns more, and its earnings earn more."

"And do you still take the advice of brick makers?"

"About brick making they give good advice," I retorted.

"Arkad," he continued, "you have learned your lessons well. You first learned to live upon less than you could earn. Next you learned to seek advice from those who were competent through their own experiences to give it. And, lastly, you have learned to make gold work for you."

"You have taught yourself how to acquire money, how to keep it, and how to use it. Therefore, you are competent for a responsible position. I am becoming an old man. My sons think only of spending and give no thought to earning. My interests are great and I fear too much for me to look after. If you will go to Nippur and look after my lands there, I shall make you my partner and you shall share in my estate."

"So I went to Nippur and took charge of his holdings, which were large. And because I was full of ambition and because I had mastered the three laws of successfully handling wealth, I was enabled to increase greatly the value of his properties.

So I prospered much, and when the spirit of Algamish departed for the sphere of darkness, I did share in his estate as he had arranged under the law." So spake Arkad, and when he had finished his tale, one of his friends said, "You were indeed fortunate that Algamish made of you an heir."

"Fortunate only in that I had the desire to prosper before I first met him. For four years did I not prove my definiteness of purpose by keeping one-tenth of all earned? Would you call a fisherman lucky who for years so studied the habits of the fish that with each changing wind he could cast his nets about them? Opportunity is a haughty goddess who wastes no time with those who are unprepared."

"You had strong will power to keep on after you lost your first year's savings. You are unusual in that way," spoke up another.

"Will power!" retorted Arkad. "What nonsense. Do you think will power gives a man the strength to lift a burden the camel cannot carry, or to draw a load the oxen cannot budge? Will power is but the unflinching purpose to carry a task you set for yourself to fulfillment. If I set for myself a task, be it ever so trifling, I shall see it through. How else shall I have confidence in myself to do important things? Should I say to myself, 'For a hundred days as I walk across the bridge into the city, I will pick from the road a pebble and cast it into the stream,' I would do it.

If on the seventh day I passed by without remembering, I would not say to myself, 'Tomorrow I will cast two pebbles which will do as well.' Instead, I would retrace my steps and cast the pebble. Nor on the twentieth day would I say to myself, 'Arkad, this is useless. What does it avail you to cast a pebble every day? Throw in a handful and be done with it.' No, I would not say that nor do it. When I set a task for myself, I complete it.

Therefore, I am careful not to start difficult and impractical tasks, because I love leisure."

And then another friend spoke up and said, "If what you tell is true, and it does seem as you have said, reasonable, then being so simple, if all men did it, there would not be enough wealth to go around."

Wealth grows wherever men exert energy," Arkad replied. "If a rich man builds him a new palace, is the gold he pays out gone? No, the brickmaker has part of it and the laborer has part of it, and the artist has part of it. And everyone who labors upon the house has part of it Yet when the palace is completed, is it not worth all it cost? And is the ground upon which it stands not worth more because it is there? And is the ground that adjoins it not worth more because it is there? Wealth grows in magic ways. No man can prophesy the limit of it. Have not the Phoenicians built great cities on barren coasts with the wealth that comes from their ships of commerce on the seas?"

"What then do you advise us to do that we also may become rich?" asked still another of his friends. "The years have passed and we are no longer young men and we have nothing put by."

"I advise that you take the wisdom of Algamish and say to yourselves, 'A part of all I earn is mine to keep.' Say it in the morning when you first arise. Say it at noon. Say it at night. Say it each hour of every day. Say it to yourself until the words stand out like letters of fire across the sky.

"Impress yourself with the idea. Fill yourself with the thought. Then take whatever portion seems wise. Let it be not less than one-tenth and lay it by. Arrange your other expenditures to do this if necessary. But lay by that portion first. Soon you will realize what a rich feeling it is to own a treasure upon which you alone have claim. As it grows it will stimulate you. A new joy of life will thrill you.

Greater efforts will come to you to earn more. For of your increased earnings, will not the same percentage be also yours to keep?

"Then learn to make your treasure work for you. Make it your slave. Make its children and its children's children work for you.

"Insure an income for thy future. Look thou at the aged and forget not that in the days to come thou also will be numbered among them. Therefore invest thy treasure with greatest caution that it be not lost. Usurious rates of return are deceitful sirens that sing but to lure the unwary upon the rocks of loss and remorse.

"Provide also that thy family may not want should the Gods call thee to their realms. For such protection it is always possible to make provision with small payments at regular intervals. Therefore the provident man delays not in expectation of a large sum becoming available for such a wise purpose.

"Counsel with wise men. Seek the advice of men whose daily work is handling money. Let them save you from such an error as I myself made in entrusting my money to the judgment of Azmur, the brickmaker. A small return and a safe one is far more desirable than risk.

"Enjoy life while you are here. Do not overstrain or try to save too much. If one-tenth of all you earn is as much as you can comfortably keep, be content to keep this portion. Live otherwise according to your income and let not yourself get niggardly and afraid to spend. Life is good and life is rich with things worthwhile and things to enjoy."

His friends thanked him and went away. Some were silent because they had no imagination and could not understand. Some were sarcastic because they thought that one so rich should divide with old friends not so fortunate. But some had in their eyes a new light. They realized that Algamish had come back each time to the room of the scribes because he was watching a man work his way out of darkness into light. When that man had found the light, a place awaited him. No one could fill that place until he had for himself worked out his own understanding, until he was ready for opportunity.

These latter were the ones, who, in the following years, frequently revisited Arkad, who received them gladly. He counseled with them and gave them freely of his wisdom as men of broad experience are always glad to do. And he assisted them in so investing their savings that it would bring in a good interest with safety and would neither be lost nor entangled in investments that paid no dividends.

The turning point in these men's lives came upon that day when they realized the truth that had come from Algamish to Arkad and from Arkad to them.

A PART OF ALL YOU EARN IS YOURS TO KEEP.

Seven Cures For a Lean Purse

The glory of Babylon endures. Down through the ages its reputation comes to us as the richest of cities, its treasures as fabulous.

Yet it was not always so. The riches of Babylon were the results of the wisdom of its people.

They first had to learn how to become wealthy.

When the Good King, Sargon, returned to Babylon after defeating his enemies, the Elamites, he was confronted with a serious situation. The Royal Chancellor explained it to the King thus:

"After many years of great prosperity brought to our people because your majesty built the great irrigation canals and the mighty temples of the Gods, now that these works are completed the people seem unable to support themselves.

"The laborers are without employment. The merchants have few customers. The farmers are unable to sell their produce. The people have not enough gold to buy food."

"But where has all the gold gone that we spent for these great improvements?" demanded the King.

"It has found its way, I fear," responded the Chancellor, "into the possession of a few very rich men of our city. It filtered through the fingers of most our people as quickly as the goat's milk goes through the strainer. Now that the stream of gold has ceased to flow, most of our people have nothing to for their earnings."

The King was thoughtful for some time. Then he asked, "Why should so few men be able to acquire all the gold?"

"Because they know how," replied the Chancellor. "One may not condemn a man for succeeding because he knows how. Neither may one with justice take away from a man what he has fairly earned, to give to men of less ability." "But why," demanded the King, "should not all the people learn how to accumulate gold and therefore become themselves rich and prosperous?"

Quite possible, your excellency. But who can teach them? Certainly not the priests, because they know naught of money making."

"Who knows best in all our city how to become wealthy, Chancellor?" asked the King.

"Thy question answers itself, your majesty. Who has amassed the greatest wealth, in Babylon?"

"Well said, my able Chancellor. It is Arkad. He is richest man in Babylon. Bring him before me on the morrow."

Upon the following day, as the King had decreed, Arkad appeared before him, straight and sprightly despite his three score years and ten.

"Arkad," spoke the King, "is it true thou art the richest man in Babylon?"

"So it is reported, your majesty, and no man disputes it. "How becamest thou so wealthy?"

"By taking advantage of opportunities available to all citizens of our good city."

"Thou hadst nothing to start with?"

"Only a great desire for wealth. Besides this, nothing."

"Arkad," continued the King, "our city is in a very unhappy state because a few men know how to acquire wealth and therefore monopolize it, while the mass of our citizens lack the knowledge of how to keep any part of the gold they receive."

It is my desire that Babylon be the wealthiest city in the world. Therefore, it must be a city of many wealthy men. Therefore, we must teach all the people how to acquire riches. Tell me, Arkad, is there any secret to acquiring wealth? Can it be taught?"

"It is practical, your majesty. That which one man knows can be taught to others."

The king's eyes glowed. "Arkad, thou speakest the words I wish to hear. Wilt thou lend thyself to this great cause? Wilt thou teach thy knowledge to a school for teachers, each of whom shall teach others until there are enough trained to teach these truths to every worthy subject in my domain?"

Arkad bowed and said, "I am thy humble servant to command. Whatever knowledge I possess will I gladly give for the betterment of my fellowmen and the glory of my King. Let your good chancellor arrange for me a class of one hundred men and I will teach to them those seven cures which did fatten my purse, than which there was none leaner in all Babylon."

A fortnight later, in compliance with the King's command, the chosen hundred assembled in the great hall of the Temple of Learning, seated upon colorful rings in a semicircle. Arkad sat beside a small taboret upon which smoked a sacred lamp sending forth a strange and pleasing odor.

"Behold the richest man in Babylon," whispered a student, nudging his neighbor as Arkad arose. "He is but a man even as the rest of us."

"As a dutiful subject of our great King," Arkad began, "I stand before you in his service.

Because once I was a poor youth who did greatly desire gold, and because I found knowledge that enabled me to acquire it, he asks that I impart unto you my knowledge.

"I started my fortune in the humblest way. I had no advantage not enjoyed as fully by you and every citizen in Babylon."

The first storehouse of my treasure was a well-purse. I loathed its useless emptiness. I desired it be round and full, clinking with the sound of gold. Therefore, I sought every remedy for a lean purse. I found seven.

"To you, who are assembled before me, shall I explain the seven cures for a lean purse which I do recommend to all men who desire much gold. Each day for seven days will I explain to you one of the seven remedies.

"Listen attentively to the knowledge that I will impart. Debate it with me. Discuss it among yourselves. Learn these lessons thoroughly, that ye may also plant in your own purse the seed of wealth. First must each of you start wisely to build a fortune of his own. Then wilt thou be competent, and only then, to teach these truths to others.

"I shall teach to you in simple ways how to fatten your purses. This is the first step leading to the temple of wealth, and no man may climb who cannot plant his feet firmly upon the first step.

"We shall now consider the first cure."

The First Cure

Start thy purse to fattening.

Arkad addressed a thoughtful man in the second row. "My good friend, at what craft workest thou?"

"I," replied the man, "am a scribe and carve records upon the clay tablets."

"Even at such labor did I myself earn my first coppers. Therefore, thou hast the same opportunity to build a fortune."

He spoke to a florid-faced man, farther back. "Pray tell also what dost thou to earn thy bread?"

"I," responded this man, "am a meat butcher. I do buy the goats the farmers raise and kill them and sell the meat to the housewives and the hides to the sandal makers."

"Because thou dost also labor and earn, thou hast every advantage to succeed that I did possess."

In this way did Arkad proceed to find out how each man labored to earn his living. When he had done questioning them, he said:

"Now, my students, ye can see that there are many trades and labors at which men may earn coins. Each of the ways of earning is a stream of gold from which the worker doth divert by his labors a portion to his own purse. Therefore into the purse of each of you flows a stream of coins large or small according to his ability. Is it not so?"

Thereupon they agreed that it was so. "Then," continued Arkad, "if each of you desireth to build for himself a fortune, is it not wise to start by utilizing that source of wealth which he already has established?" To this they agreed.

Then Arkad turned to a humble man who had declared himself an egg merchant. "If thou select one of thy baskets and put into it each morning ten eggs and take out from it each evening nine eggs, what will eventually happen?"

"It will become in time overflowing."

"Why?"

"Because each day I put in one more egg than I take out."

Arkad turned to the class with a smile. "Does any man here have a lean purse?"

First they looked amused. Then they laughed. Lastly they waved their purses in jest.

"All right," he continued, "Now I shall tell thee the first remedy I learned to cure a lean purse.

Do exactly as I have suggested to the egg merchant. For every ten coins thou placest within thy purse take out for use but nine. Thy purse will start to fatten at once and its increasing weight will feel good in thy hand and bring satisfaction to thy soul.

"Deride not what I say because of its simplicity. Truth is always simple. I told thee I would tell how built my fortune. This was my beginning. I, too, carried a lean purse and cursed it because there was naught within to satisfy my desires. But when I began to take out from my purse but nine parts of ten I put in, it began to fatten. So will thine.

"Now I will tell a strange truth, the reason for which I know not. When I ceased to pay out more than nine-tenths of my earnings, I managed to get along just as well. I was not shorter than before. Also, ere long, did coins come to me more easily than before. Surely it is a law of the Gods that unto him who keepeth and spendeth not a certain part of all his earnings, shall gold come more easily.

Likewise, him whose purse is empty does gold avoid.

"Which desirest thou the most? Is it the gratification of thy desires of each day, a jewel, a bit of finery, better raiment, more food; things quickly gone and forgotten? Or is it substantial belongings, gold, lands, herds, merchandise, income-bringing investments? The coins thou takest from thy purse bring the first. The coins thou leavest within it will bring the latter.

"This, my students, was the first cure I did discover for my lean purse: 'For each ten coins I put in, to spend but nine.' Debate this amongst yourselves. If any man proves it untrue, tell me upon the morrow when we shall meet again."

The Second Cure

Control thy expenditures.

"Some of your members, my students, have asked me this: How can a man keep one-tenth of all he earns in his purse when all the coins he earns are not enough for his necessary expenses?" So did Arkad address his students upon the second day.

"Yesterday how many of thee carried lean purses?" "All of us," answered the class.

"Yet, thou do not all earn the same. Some earn much more than others. Some have much larger families to support. Yet, all purses were equally lean. Now I will tell thee an unusual truth about men and sons of men. It is this; That what each of us calls our 'necessary expenses' will always grow to equal our incomes unless we protest to the contrary.

"Confuse not the necessary expenses with thy desires. Each of you, together with your good families, have more desires than your earnings can gratify. Therefore are thy earnings spent to gratify these desires insofar as they will go. Still thou retainest many ungratified desires.

"All men are burdened with more desires than they can gratify. Because of my wealth thinkest thou I may gratify every desire? 'Tis a false idea. There are limits to my time. There are limits to my strength. There are limits to the distance I may travel. There are limits to what I may eat. There are limits to the zest with which I may enjoy.

"I say to you that just as weeds grow in a field wherever the farmer leaves space for their roots, even so freely do desires grow in men whenever there is a possibility of their being gratified. Thy desires are a multitude and those that thou mayest gratify are but few.

"Study thoughtfully thy accustomed habits of living. Herein may be most often found certain accepted expenses that may wisely be reduced or eliminated. Let thy motto be one hundred percent of appreciated value demanded for each coin spent.

"Therefore, engrave upon the clay each thing for which thou desireth to spend. Select those that are necessary and others that are possible through the expenditure of nine- tenths of thy income. Cross out the rest and consider them but a part of that great multitude of desires that must go unsatisfied and regret them not.

"Budget then thy necessary expenses. Touch not the one- tenth that is fattening thy purse. Let this be thy great desire that is being fulfilled. Keep working with thy budget, keep adjusting it to help thee. Make it thy first assistant in defending thy fattening purse."

Hereupon one of the students, wearing a robe of red and gold, arose and said, "I am a free man.

I believe that it is my right to enjoy the good things of life. Therefore do I rebel against the slavery of a budget which determines just how much I may spend and for what. I feel it would take much pleasure from my life and make me little more than a pack-ass to carry a burden."

To him Arkad replied, "Who, my friend, would determine thy budget?" "I would make it for myself," responded the protesting one.

"In that case were a pack-ass to budget his burden would he include therein jewels and rugs and heavy bars of gold? Not so. He would include hay and grain and a bag of water for the desert trail.

"The purpose of a budget is to help thy purse to fatten. It is to assist thee to have thy necessities and, insofar as attainable, thy other desires. It is to enable thee to realize thy most cherished desires by defending them from thy casual wishes. Like a bright light in a dark cave thy budget shows up the leaks from thy purse and enables thee to stop them and control thy expenditures for definite and gratifying purposes.

"This, then, is the second cure for a lean purse. Budget thy expenses that thou mayest have coins to pay for thy necessities, to pay for thy enjoyments and to gratify thy worthwhile desires without spending more than ninety-ninths of thy earnings."

The Third Cure

Make thy gold multiply.

"Behold thy lean purse is fattening. Thou hast disciplined thyself to leave therein one-tenth of all thou earneth. Thou hast controlled thy expenditures to protect thy growing treasure. Next, we will consider means to put thy treasure to labor and to increase. Gold in a purse is gratifying to own and satisfieth a miserly soul but earns nothing. The gold we may retain from our earnings is but the start.

The earnings it will make shall build our fortunes." So spoke Arkad upon the third day to his class.

"How therefore may we put our gold to work? My first investment was unfortunate, for I lost all. Its tale I will relate later. My first profitable investment was a loan I made to a man named Aggar, a shield maker. Once each year did he buy large shipments of bronze brought from across the sea to use in his trade. Lacking sufficient capital to pay the merchants, he would borrow from those who had extra coins. He was an honorable man. His borrowing he would repay, together with a liberal rental, as he sold his shields.

"Each time I loaned to him I loaned back also the rental he had paid to me. Therefore not only did my capital increase, but its earnings likewise increased. Most gratifying was it to have these sums return to my purse.

"I tell you, my students, a man's wealth is not in the coins he carries in his purse; it is the income he buildeth, the golden stream that continually floweth into his purse and keepeth it always bulging. That is what every man desireth. That is what thou, each one of thee desireth; an income that continueth to come whether thou work or travel.

"Great income I have acquired. So great that I am called a very rich man. My loans to Aggar were my first training in profitable investment. Gaining wisdom from this experience, I extended my loans and investments as my capital increased. From a few sources at first, from many sources later, flowed into my purse a golden stream of wealth available for such wise uses as I should decide.

"Behold, from my humble earnings I had begotten a hoard of golden slaves, each laboring and earning more gold. As they labored for me, so their children also labored and their children's children until great was the income from their combined efforts.

"Gold increaseth rapidly when making reasonable earnings as thou wilt see from the following:

A farmer, when his first son was born, took ten pieces of silver to a money lender and asked him to keep it on rental for his son until he became twenty years of age. This the money lender did, and agreed the rental should be one-fourth of its value each four years. The farmer asked, because this sum he had set aside as belonging to his son, that the rental be add to the principal.

"When the boy had reached the age of twenty years, the farmer again went to the money lender to inquire about the silver. The money lender explained that because this sum had been increased

by compound interest, the original ten pieces of silver had now grown to thirty and one-half pieces.

"The farmer was well pleased and because the son did not need the coins, he left them with the money lender. When the son became fifty years of age, the father meantime having passed to the other world, the money lender paid the son in settlement one hundred and sixty-seven pieces of silver.

"Thus in fifty years had the investment multiplied itself at rental almost seventeen times.

"This, then, is the third cure for a lean purse: to put each coin to laboring that it may reproduce its kind even as the flocks of the field and help bring to thee income, a stream of wealth that shall flow constantly into thy purse."

The Fourth Cure

Guard thy treasures from loss.

"Misfortune loves a shining mark. Gold in a man's purse must be guarded with firmness, else it be lost. Thus it is wise that we must first secure small amounts and learn to protect them before the Gods entrust us with larger." So spoke Arkad upon the fourth day to his class.

"Every owner of gold is tempted by opportunities whereby it would seem that he could make large sums by its investment in most plausible projects. Often friends and relatives are eagerly entering such investment and urge him to follow.

"The first sound principle of investment is security for thy principal. Is it wise to be intrigued by larger earnings when thy principal may be lost? I say not. The penalty of risk is probable loss. Study carefully, before parting with thy treasure, each assurance that it may be safely reclaimed. Be not misled by thine own romantic desires to make wealth rapidly.

"Before thou loan it to any man assure thyself of his ability to repay and his reputation for doing so, that thou mayest not unwittingly be making him a present of thy hard-earned treasure.

"Before thou entrust it as an investment in any field acquaint thyself with the dangers which may beset it.

"My own first investment was a tragedy to me at the time. The guarded savings of a year I did entrust to a brick maker, named Azmur, who was traveling over the far seas and in Tyre agreed to buy for me the rare jewels of the Phoenicians. These we would sell upon his return and divide the profits.

The Phoenicians were scoundrels and sold him bits of glass. My treasure was lost. Today, my training would show to me at once the folly of entrusting a brick maker to buy jewels.

"Therefore, do I advise thee from the wisdom of my experiences: be not too confident of thine own wisdom in entrusting thy treasures to the possible pitfalls of investments. Better by far to consult the wisdom of those experienced in handling money for profit. Such advice is freely given for the asking and may readily possess a value equal in gold to the sum thou considerest investing. In truth, such is its actual value if it save thee from loss.

"This, then, is the fourth cure for a lean purse, and of great importance if it prevent thy purse from being emptied once it has become well filled. Guard thy treasure from loss by investing only where thy principal is safe, where it may be reclaimed if desirable, and where thou will not fail to collect a fair rental. Consult with wise men. Secure the advice of those experienced in the profitable handling of gold. Let their wisdom protect thy treasure from unsafe investments."

The Fifth Cure

Make of thy dwelling a profitable investment.

"If a man setteth aside nine parts of his earnings upon which to live and enjoy life, and if any part of this nine parts he can turn into a profitable investment without detriment to his wellbeing, then so much faster will his treasures grow." So spake Arkad to his class at their fifth lesson.

"All too many of our men of Babylon do raise their families in unseemly quarters. They do pay to exacting landlords liberal rentals for rooms where their wives have not a spot to raise the blooms that gladden a woman's heart and their children have no place to play their games except in the unclean alleys.

"No man's family can fully enjoy life unless they do have a plot of ground wherein children can play in the clean earth and where the wife may raise not only blossoms but good rich herbs to feed her family.

"To a man's heart it brings gladness to eat the figs from his own trees and the grapes of his own vines. To own his own domicile and to have it a place he is proud to care for, putteth confidence in his heart and greater effort behind all his endeavors. Therefore, do I recommend that every man own the roof that sheltereth him and his.

"Nor is it beyond the ability of any well intentioned man to own his home. Hath not our great king so widely extended the walls of Babylon that within them much land is now unused and may be purchased at sums most reasonable?

"Also I say to you, my students, that the money lenders gladly consider the desires of men who seek homes and land for their families. Readily may thou borrow to pay the brick maker and the builder for such commendable purposes, if thou can show a reasonable portion of the necessary sum which thou thyself hath provided for the purpose.

"Then when the house be built, thou canst pay the money lender with the same regularity as thou didst pay the landlord. Because each payment will reduce thy indebtedness to the money lender, a few years will satisfy his loan.

"Then will thy heart be glad because thou wilt own in thy own right a valuable property and thy only cost will be the king's taxes.

"Also wilt thy good wife go more often to the river to wash thy robes, that each time returning she may bring a goatskin of water to pour upon the growing things.

"Thus come many blessings to the man who owneth his own house. And greatly will it reduce his cost of living, making available more of his earnings for pleasures and the gratification of his desires. This, then, is the fifth cure for a lean purse: Own thy own home"

The Sixth Cure

Insure a future income.

"The life of every man proceedeth from his childhood to his old age. This is the path of life and no man may deviate from it unless the Gods call him prematurely to the world beyond. Therefore do I say that it behooves a man to make preparation for a suitable income in the days to come, when he is no longer young, and to make preparations for his family should he be no longer with them to comfort and support them. This lesson shall instruct thee in providing a full purse when time has made thee less able to learn." So Arkad addressed his class upon the sixth day.

"The man who, because of his understanding of the laws of wealth, acquireth a growing surplus, should give thought to those future days. He should plan certain investments or provision that may endure safely for many years, yet will be available when the time arrives which he has so wisely anticipated.

"There are diverse ways by which a man may provide with safety for his future. He may provide a hiding place and there bury a secret treasure. Yet, no matter with what skill it be hidden, it may nevertheless become the loot of thieves. For this reason I recommend not this plan.

"A man may buy houses or lands for this purpose. If wisely chosen as to their usefulness and value in the future, they are permanent in their value and their earnings or their sale will provide well for his purpose.

"A man may loan a small sum to the money lender and increase it at regular periods. The rental which the money lender adds to this will largely add to its increase. I do know a sandal maker, named Ansan, who explained to me not long ago that each week for eight years he had deposited with his money lender two pieces of silver. The money lender had but recently given him an accounting over which he greatly rejoiced. The total of his small deposits with their rental at the customary rate of one-fourth their value for each four years, had now become a thousand and forty pieces of silver.

"I did gladly encourage him further by demonstrating to him with my knowledge of the numbers that in twelve years more, if he would keep his regular deposits of but two pieces of silver each week, the money lender would then owe him four thousand pieces of silver, a worthy competence for the rest of his life.

"Surely, when such a small payment made with regularity doth produce such profitable results, no man can afford not to insure a treasure for his old age and the protection of his family, no matter how prosperous his business and his investments may be.

"I would that I might say more about this. In my mind rests a belief that some day wise-thinking men will devise a plan to insure against death whereby many men pay in but a trifling sum regularly, the aggregate making a handsome sum for the family of each member who passeth to the beyond. This do I see as something desirable and which I could highly recommend.

But today it is not possible because it must reach beyond the life of any man or any partnership to operate. It must be as stable as the King's throne. Some day do I feel that such a plan shall come to pass and be a great blessing to many men, because even the first small payment will make available a snug fortune for the family of a member should he pass on.

"But because we live in our own day and not in the days which are to come, must we take advantage of those means and ways of accomplishing our purposes. Therefore do I recommend to all men, that they, by wise and well thought out methods, do provide against a lean purse in their mature years. For a lean purse to a man no longer able to earn or to a family without its head is a sore tragedy.

"This, then, is the sixth cure for a lean purse. Provide in advance for the needs of thy growing age and the protection of thy family."

The Seventh Cure

Increase thy ability to earn.

"This day do I speak to thee, my students, of one of the most vital remedies for a lean purse.

Yet, I will talk not of gold but of yourselves, of the men beneath the robes of many colors who do sit before me. I will talk to you of those things within the minds and lives of men which do work for or against their success." So did Arkad address his class upon the seventh day.

"Not long ago came to me a young man seeking to borrow. When I questioned him the cause of his necessity, he complained that his earnings were insufficient to pay his expenses. Thereupon I explained to him, this being the case, he was a poor customer for the money lender, as he possessed no surplus earning capacity to repay the loan.

"What you need, young man,' I told him, 'is to earn more coins. What dost thou to increase thy capacity to earn?"

"All that I can do' he replied. 'Six times within two moons have I approached my master to request my pay be increased, but without success. No man can go oftener than that."

"We may smile at his simplicity, yet he did possess one of the vital requirements to increase his earnings. Within him was a strong desire to earn more, a proper and commendable desire.

"Preceding accomplishment must be desire. Thy desires must be strong and definite. General desires are but weak longings. For a man to wish to be rich is of little purpose. For a man to desire five pieces of gold is a tangible desire which he can press to fulfillment. After he has backed his desire for five pieces of gold with strength of purpose to secure it, next he can find similar ways to obtain ten pieces and then twenty pieces and later a thousand pieces and, behold, he has become wealthy. In learning to secure his one definite small desire, he hath trained himself to secure a larger one. This is the process by which wealth is accumulated: first in small sums, then in larger ones as a man learns and becomes more capable.

"Desires must be simple and definite. They defeat their own purpose should they be too many, too confusing, or beyond a man's training to accomplish."

As a man perfecteth himself in his calling even so doth his ability to earn increase. In those days when I was a humble scribe carving upon the clay for a few coppers each day, I observed that other workers did more than I and were paid more. Therefore, did I determine that I would be exceeded by none. Nor did it take long for me to discover the reason for their greater success. More interest in my work, more concentration upon my task, more persistence in my effort, and, behold, few men could carve more tablets in a day than I. With reasonable promptness my increased skill was rewarded, nor was it necessary for me to go six times to my master to request recognition.

"The more of wisdom we know, the more we may earn. That man who seeks to learn more of his craft shall be richly rewarded. If he is an artisan, he may seek to learn the methods and the tools of those most skillful in the same line. If he laboreth at the law or at healing, he may consult and

exchange knowledge with others of his calling. If he be a merchant, he may continually seek better goods that can be purchased at lower prices.

"Always do the affairs of man change and improve because keen-minded men seek greater skill that they may better serve those upon whose patronage they depend. Therefore, I urge all men to be in the front rank of progress and not to stand still, lest they be left behind. "Many things come to make a man's life rich with gainful experiences. Such things as the following, a man must do if he respect himself:

"He must pay his debts with all the promptness within his power, not purchasing that for which he is unable to pay.

"He must take care of his family that they may think and speak well of him. "He must make a will of record that, in case the Gods call him, proper and honorable division of his property be accomplished.

"He must have compassion upon those who are injured and smitten by misfortune and aid them within reasonable limits. He must do deeds of thoughtfulness to those dear to him.

"Thus the seventh and last remedy for a lean purse is to cultivate thy own powers, to study and become wiser, to become more skillful, to so act as to respect thyself. Thereby shalt thou acquire confidence in thy self to achieve thy carefully considered desires.

"These then are the seven cures for a lean purse, which, out of the experience of a long and successful life, I do urge for all men who desire wealth. "There is more gold in Babylon, my students, than thou dreamest of. There is abundance for all.

"Go thou forth and practice these truths that thou mayest prosper and grow wealthy, as is thy right.

"Go thou forth and teach these truths that every honorable subject of his majesty may also share liberally in the ample wealth of our beloved city."

Meet the Goddess of Good Luck

"If a man be lucky, there is no foretelling the possible extent of his good fortune. Pitch him into the Euphrates and like as not he will swim out with a pearl in his hand." —Babylonian Proverb.

The desire to be lucky is universal. It was just as strong in the breasts of men four thousand years ago in ancient Babylon as it is in the hearts of men today. We all hope to be favored by the whimsical Goddess of Good Luck.

Is there some way we can meet her and attract, not only her favorable attention, but her generous favors? Is there a way to attract good luck? That is just what the men of ancient Babylon wished to know. It is exactly what they decided to find out. They were shrewd men and keen thinkers. That explains why their city became the richest and most powerful city of their time.

In that distant past, they had no schools or colleges. Nevertheless they had a center of learning and a very practical one it was. Among the towered buildings in Babylon was one that ranked in importance with the Palace of the King, the Hanging Gardens and the temples of the Gods. You will find scant mention of it in the history books, more likely no mention at all, yet it exerted a powerful influence upon the thought of that time.

This building was the Temple of Learning where the wisdom of the past was expounded by voluntary teachers and where subjects of popular interest were discussed in open forums. Within its walls all men met as equals. The humblest of slaves could dispute with impunity the opinions of a prince of the royal house.

Among the many who frequented the Temple of Learning, was a wise rich man named Arkad, called the richest man in Babylon. He had his own special hall where almost any evening a large group of men, some old, some very young, but mostly middle-aged, gathered to discuss and argue interesting subjects. Suppose we listen in to see whether they knew how to attract good luck.

The sun had just set like a great red ball of fire shining through the haze of desert dust when Arkad strolled to his accustomed platform. Already full four score men were awaiting his arrival, reclining on their small rugs spread upon the floor. More were still arriving.

"What shall we discuss this night?" Arkad inquired.

After a brief hesitation, a tall cloth weaver addressed him, arising as was the custom. "I have a subject I would like to hear discussed yet hesitate to offer lest it seem ridiculous to you, Arkad, and my good friends here."

Upon being urged to offer it, both by Arkad and by calls from the others, he continued: "This day I have been lucky, for I have found a purse in which there are pieces of gold. To continue to be lucky is my great desire. Feeling that all men share with me this desire, I do suggest we debate how to attract good luck that we may discover ways it can be enticed to one."

"A most interesting subject has been offered, Arkad commented, "one most worthy of our discussion. To some men, good luck bespeaks but a chance happening that, like an accident, may befall one without purpose or reason. Others do believe that the instigator of all good fortune is our most bounteous goddess, Ashtar, ever anxious to reward with generous gifts those who please her. Speak up, my friends, what say you, shall we seek to find if there be means by which good luck may be enticed to visit each and all of us?"

"Yea! Yea! And much of it!" responded the growing group of eager listeners.

Thereupon Arkad continued, "To start our discussion, let us first hear from those among us who have enjoyed experiences similar to that of the cloth weaver in finding or receiving, without effort upon their part, valuable treasures or jewels."

There was a pause in which all looked about expecting someone to reply but no one did.

"What, no one?" Arkad said, "then rare indeed must be this kind of good luck. Who now will offer a suggestion as to where we shall continue our search?" That I will do," spoke a well-robed young man, arising. "When a man speaketh of luck is it not natural that his thoughts turn to the gaming tables? Is it not there we find many men courting the favour of the goddess in hope she will bless them with rich winnings?"

As he resumed his seat a voice called, "Do not stop! Continue thy story! Tell us, didst thou find favor with the goddess at the gaming tables? Did she turn the cubes with red side up so thou filled thy purse at the dealer's expense or did she permit the blue sides to come up so the dealer raked in thy hardearned pieces of silver?"

The young man joined the good-natured laughter, then replied, "I am not averse to admitting she seemed not to know I was even there. But how about the rest of you?"

Have you found her waiting about such places to roll the cubes, in your favor? We are eager to hear as well as to learn."

"A wise start," broke in Arkad. "We meet here to consider all sides of each question. To ignore the gaming table would be to overlook an instinct common to most men, the love of taking a chance with a small amount of silver in the hope of winning much gold."

"That doth remind me of the races but yesterday," called out another listener. "If the goddess frequents the gaming tables, certainly she doth not overlook the races where the gilded chariots and the foaming horses offer far more excitement. Tell us honestly, Arkad, didst she whisper to you to place your bet upon those grey horses from Nineveh yesterday? I was standing just behind thee and could scarce believe my ears when I heard thee place thy bet upon the greys. Thou knowest as well as any of us that no team in all Assyria can beat our beloved bays in a fair race.

"Didst the goddess whisper in thy ear to bet upon the greys because at the last turn the inside black would stumble and so interfere with our bays that the greys would win the race and score an unearned victory?"

Arkad smiled indulgently at the banter. "What reason have we to feel the good goddess would take that much interest in any man's bet upon a horse race? To me she is a goddess of love and dignity whose pleasure it is to aid those who are in need and to reward those who are deserving. I look to find her, not at the gaming tables or the races where men lose more gold than they win but in other places where the doings of men are more worthwhile and more worthy of reward.

"In tilling the soil, in honest trading, in all of man's occupations, there is opportunity to make a profit upon his efforts and his transactions. Perhaps not all the time will he be rewarded because sometimes his judgment may be faulty and other times the winds and the weather may defeat his efforts. Yet, if he persists, he may usually expect to realize his profit. This is so because the chances of profit are always in his favor.

"But, when a man playeth the games, the situation is reversed for the chances of profit are always against him and always in favor of the game keeper. The game is so arranged that it will always favor the keeper. It is his business at which he plans to make a liberal profit for himself from the coins bet by the players. Few players realize how certain are the game keeper's profits and how uncertain are their own chances to win.

"For example, let us consider wagers placed upon the cube. Each time it is cast we bet which side will be uppermost. If it be the red side the game master pays to us four times our bet. But if any other of the five sides come uppermost, we lose our bet. Thus the figures show that for each cast we have five chances to lose, but because the red pays four for one, we have four chances to win. In a night's play the game master can expect to keep for his profit one-fifth of all the coins wagered. Can a man expect to win more than occasionally against odds so arranged that he should lose one-fifth of all his bets?"

"Yet some men do win large sums at times," volunteered one of the listeners.

"Quite so, they do," Arkad continued. "Realizing this, the question comes to me whether money secured in such ways brings permanent value to those who are thus lucky. Among my acquaintances are many of the successful men of Babylon, yet among them I am unable to name a single one who started his success from such a source.

"You who are gathered here tonight know many more of our substantial citizens. To me it would be of much interest to learn how many of our successful citizens can credit the gaming tables with their start to success. Suppose each of you tell of those you know. What say you?"

After a prolonged silence, a wag ventured, "Wouldst thy inquiry include the game keepers?" "If you think of no one else," Arkad responded.

"If not one of you can think of anyone else, then how about yourselves? Are there any consistent winners with us who hesitate to advise such a source for their incomes?"

His challenge was answered by a series of groans from the rear taken up and spread amid much laughter.

"It would seem we are not seeking good luck in such places as the goddess frequents," he continued. "Therefore let us explore other fields. We have not found it in picking up lost wallets.

Neither have we found it haunting the gaming tables. As to the races, I must confess to have lost far more coins there than I have ever won.

"Now, suppose we consider our trades and businesses. Is it not natural if we conclude a profitable transaction to consider it not good luck but a just reward for our efforts? I am inclined to think we may be overlooking the gifts of the goddess. Perhaps she really does assist us when we do not appreciate her generosity. Who can suggest further discussion?"

Thereupon an elderly merchant arose, smoothing his genteel white robe. "With thy permission, most honorable Arkad and my friends, I offer a suggestion. If, as you have said, we take credit to our own industry and ability for our business success, why not consider the successes we almost enjoyed but which escaped us, happenings which would have been most profitable. They would have been rare examples of good luck if they had actually happened. Because they were not brought to fulfillment we cannot consider them as our just rewards. Surely many men here have such experiences to relate."

"Here is a wise approach," Arkad approved. "Who among you have had good luck within your grasp only to see it escape?"

Many hands were raised, among them that of the merchant. Arkad motioned to him to speak.

"As you suggested this approach, we should like to hear first from you."

"I will gladly relate a tale," he resumed, "that doth illustrate how closely unto a man good luck may approach and how blindly he may permit it to escape, much to his loss and later regret.

"Many years ago, when I was a young man, just married and well-started to earning, my father did come one day and urge most strongly that I enter in an investment. The son of one of his good friends had taken notice of a barren tract of land not far beyond the outer walls of our city. It lay high above the canal where no water could reach it.

"The son of my father's friend devised a plan to purchase this land, build three large water wheels that could be operated by oxen and thereby raise the life-giving waters to the fertile soil. This accomplished, he planned to divide into small tracts and sell to the residents of the city for herb patches.

"The son of my father's friend did not possess sufficient gold to complete such an undertaking. Like myself, he was a young man earning a fair sum. His father, like mine, was a man of large family and small means. He, therefore, decided to interest a group of men to enter the enterprise with him. The group was to comprise twelve, each of whom must be a money earner and agree to pay one-tenth of his earnings into the enterprise until the land was made ready for sale. All would then share justly in the profits in proportion to their investment."

'Thou, my son,' bespoke my father unto me, 'art now in thy young manhood. It is my deep desire that thou begin the building of a valuable estate for myself that thou mayest become respected

among men. I desire to see thou profit from a knowledge of the thoughtless mistakes of thy father." "This do I most ardently desire, my father," I replied.

"Then, this do I advise. Do what I should have done at thy age. From thy earnings keep out one-tenth to put into favorable investments. With this onetenth of thy earnings and what it will also earn, thou canst, before thou art my age, accumulate for thyself a valuable estate.

"Thy words are words of wisdom, my father. Greatly do I desire riches. Yet there are many uses to which my earnings are called. Therefore, do I hesitate to do as thou dost advise. I am young.

There is plenty of time.'

"So I thought at thy age, yet behold, many years have passed and I have not yet made the beginning.'

"We live in a different age, my father. I shall avoid thy mistakes.'

"Opportunity stands before thee, my son. It is offering a chance that may lead to wealth. I beg of thee, do not delay. Go upon the morrow to the son of my friend and bargain with him to pay ten percent of thy earnings into this investment. Go promptly upon the morrow. Opportunity waits for no man. Today it is here; soon it is gone. Therefore, delay not!"

"In spite of the advice of my father, I did hesitate. There were beautiful new robes just brought by the tradesmen from the East, robes of such richness and beauty my good wife and I felt we must each possess one. Should I agree to pay one-tenth of my earnings into the enterprise, we must deprive ourselves of these and other pleasures we dearly desired. I delayed making a decision until it was too late, much to my subsequent regret. The enterprise did prove to be more profitable than any man had prophesied. This is my tale, showing how I did permit good luck to escape."

"In this tale we see how good luck waits to come to that man who accepts opportunity," commented a swarthy man of the desert. "To the building of an estate there must always be the beginning. That start may be a few pieces of gold or silver which a man diverts from his earnings to his first investment. I, myself, am the owner of many herds. The start of my herds I did begin when I was a mere boy and did purchase with one piece of silver a young calf. This, being the beginning of my wealth, was of great importance to me.

"To take his first start to building an estate is as good luck as can come to any man. With all men, that first step, which changes them from men who earn from their own labor to men who draw dividends from the earnings of their gold, is important. Some, fortunately, take it when young and thereby outstrip in financial success those who do take it later or those unfortunate men, like the father of this merchant, who never take it.

"Had our friend, the merchant, taken this step in his early manhood when this opportunity came to him, this day he would be blessed with much more of this world's goods. Should the good luck of our friend, the cloth weaver, cause him to take such a step at this time, it will indeed be but the beginning of much greater good fortune."

"Thank you! I like to speak, also." A stranger from another country arose. "I am a Syrian. Not so well do I speak your tongue. I wish to call this friend, the merchant, a name. Maybe you think it not polite, this name. Yet I wish to call him that. But, alas, I not know your word for it. If I do call it in Syrian, you will not understand. Therefore, please some good gentlemen, tell me that right name you call man who puts off doing those things that mighty good for him."

"Procrastinator," called a voice.

"That's him," shouted the Syrian, waving his hands excitedly, "he accepts not opportunity when she comes. He waits. He says I have much business right now. Bye and bye I talk to you. Opportunity, she will not wait for such slow fellow. She thinks if a man desires to be lucky he will step quick. Any man not step quick when opportunity comes, he big procrastinator like our friend, this merchant."

The merchant arose and bowed good naturedly in response to the laughter. "My admiration to thee, stranger within our gates, who hesitates not to speak the truth."

"And now let us hear another tale of opportunity. Who has for us another experience?" demanded Arkad.

"I have," responded a red-robed man of middle age. "I am a buyer of animals, mostly camels and horses. Sometimes I do also buy the sheep and goats. The tale I am about to relate will tell truthfully how opportunity came one night when I did least expect it. Perhaps for this reason I did let it escape. Of this you shall be the judge.

"Returning to the city one evening after a disheartening ten- days' journey in search of camels, I was much angered to find the gates of the city closed and locked. While my slaves spread our tent for the night, which we looked to spend with little food and no I water, I was approached by an elderly farmer who, like ourselves, found himself locked outside.

"Honored sir," he addressed me, "from thy appearance, I do judge thee to be a buyer. If this be so, much would I like to sell to thee the most excellent flock of sheep just driven up. Alas, my good wife lies very sick with the fever. I must return with all haste. Buy thou my sheep that I and my slaves may mount our camels and travel back without delay."

"So dark it was that I could not see his flock, but from the bleating I did know it must be large.

Having wasted ten days searching for camels I could not find, I was glad to bargain with him. In his anxiety, he did set a most reasonable price. I accepted, well knowing my slaves could drive the flock through the city gates in the morning and sell at a substantial profit.

The bargain concluded, I called my slaves to bring torches that we might count the flock which the farmer declared to contain nine hundred. I shall not burden you, my friends, with a description of our difficulty in attempting to count so many thirsty, restless, milling sheep. It proved to be an impossible task. Therefore, I bluntly informed the farmer I would count them at daylight and pay him then.

"Please, most honorable sir," he pleaded, "pay me but two-thirds of the price tonight that I may be on my way. I will leave my most intelligent and educated slave to assist to make the count in the morning. He is trustworthy and to him thou canst pay the balance."

"But I was stubborn and refused to make payment that night. Next morning, before I awoke, the city gates opened and four buyers rushed out in search of flocks. They were most eager and willing to pay high prices because the city was threatened with siege, and food was not plentiful. Nearly three times the price at which he had offered the flock to me did the old farmer receive for it. Thus was rare good luck allowed to escape."

"Here is a tale most unusual," commented Arkad. "What wisdom doth it suggest?"

"The wisdom of making a payment immediately when we are convinced our bargain is wise," suggested a venerable saddle maker. "If the bargain be good, then dost thou need protection against thy own weaknesses as much as against any other man. We mortals are changeable. Alas, I must say more apt to change our minds when right than wrong. Wrong, we are stubborn indeed. Right, we are prone to vacillate and let opportunity escape. My first judgment is my best. Yet always have I found it difficult to compel myself to proceed with a good bargain when made. Therefore, as a protection against my own weaknesses, I do make a prompt deposit thereon. This doth save me from later regrets for the good luck that should have been mine."

"Thank you! Again I like to speak." The Syrian was upon his feet once more.

"These tales much alike. Each time opportunity fly away for same reason. Each time she come to procrastinator, bringing good plan. Each time they hesitate, not say, right now best time, I do it quick. How can men succeed that way?"

"Wise are thy words, my friend," responded the buyer. "Good luck fled from procrastination in both these tales. Yet, this is not unusual. The spirit of procrastination is within all men. We desire riches; yet, how often when opportunity doth appear before us, that spirit of procrastination from within doth urge various delays in our acceptance."

In listening to it we do become our own worst enemies. "In my younger days I did not know it by this long word our friend from Syria doth enjoy. I did think at first it was my own poor judgment that did cause me loss of many profitable trades. Later, I did credit it to my stubborn disposition. At last, I did recognize it for what it was—a habit of needless delaying where action was required, action prompt and decisive. How I did hate it when its true character stood revealed. With the bitterness of a wild ass hitched to a chariot, I did break loose from this enemy to my success."

"Thank you! I like ask question from Mr. Merchant." The Syrian was speaking.

"You wear fine robes, not like those of poor man. You speak like successful man. Tell us, do you listen now when procrastination whispers in your ear?"

"Like our friend the buyer, I also had to recognize and conquer procrastination," responded the merchant. "To me, it proved to be an enemy, ever watching and waiting to thwart my accomplishments.

The tale I did relate is but one of many similar instances I could tell to show how it drove away my opportunities. 'Tis not difficult to conquer, once understood. No man willingly permits the thief to rob his bins of grain. Nor does any man willingly permit an enemy to drive away his customers and rob him of his profits. When once I did recognize that such acts as these my enemy was committing, with determination I conquered him. So must every man master his own spirit of procrastination before he can expect to share in the rich treasures of Babylon.

"What sayest, Arkad? Because thou art the richest man in Babylon, many do proclaim thee to be the luckiest. Dost agree with me that no man can arrive at a full measure of success until he hath completely crushed the spirit of procrastination within him?"

"It is even as thou sayest," Arkad admitted. "During my long life I have watched generation following generation, marching forward along those avenues of trade, science and learning that lead to success in life.

Opportunities came to all these men. Some grasped theirs and moved steadily to the gratification of their deepest desires, but the majority hesitated, faltered and fell behind."

Arkad turned to the cloth weaver. Thou didst suggest that we debate good luck. Let us hear what thou now thinkest upon the subject."

"I do see good luck in a different light. I had thought of it as something most desirable that might happen to a man without effort upon his part. Now, I do realize such happenings are not the sort of thing one may attract to himself. From our discussion have I learned that to attract good luck to oneself, it is necessary to take advantage of opportunities. Therefore, in the future, I shall endeavor to make the best of such opportunities as do come to me."

"Thou hast well grasped the truths brought forth in our discussion," Arkad replied. "Good luck, we do find, often follows opportunity but seldom comes otherwise. Our merchant friend would have found great good luck had he accepted the opportunity the good goddess did present to him. Our friend the buyer, likewise, would have enjoyed good luck had he completed the purchase of the flock and sold at such a handsome profit.

"We did pursue this discussion to find a means by which good luck could be enticed to us. I feel that we have found the way. Both the tales did illustrate how good luck follows opportunity. Herein lies a truth that many similar tales of good luck, won or lost, could not change. The truth is this: Good luck can be enticed by accepting opportunity.

"Those eager to grasp opportunities for their betterment, do attract the interest of the good goddess. She is ever anxious to aid those who please her. Men of action please her best.

"Action will lead thee forward to the successes thou dost desire."

MEN OF ACTION ARE FAVORED BY THE GODDESS OF GOOD LUCK