

BACCALAUREATE ADDRESS

Delivered by Clarence S. Darrow,

To the Law Graduates of

Valparaiso University

June 14th., 1914.

Before I came down here I took occasion to turn to the dictionary to find out what "baccalaureate" meant, and so I know what the word means. Whether this will be that sort of a sermon is another question. I judge from the size of the audience and its appearance that there are a good many people here who are not lawyers. I don't know how much I ought to say to the lawyers and about lawyers in the presence of people who are not lawyers. It would be more or less unfortunate for the bar if all the people understood it, but I will promise the lawyers that I won't tell all about our trade,--just some things. The chairman introduced me as having won distinction at the bar on account of my advocacy in the courts for the cause of labor. In this way I was wise. It is easy for a lawyer to win distinction in that line. All of them who have any brains and have any regards for themselves are in some other field. So I would say to this class that if you want to be distinguished get into the line of defending men who are ~~in~~ on trial for offence against the law connected with labor. Represent the poor,--you will have no opposition. To represent the poor in court is to be famous.

Now, you people of this class are ready to receive your diplomas and to start out into the world. You are ready to test what has been told you; find out how much you have learned at school is true; how much isn't true. It takes a good while after one gets thru college before they can forget what they learned; before they can forget those things which they learned which are really not true. I presume this school is a little more up to date than the ones that I attended forty years ago, and really what I

learned at college was a handicap. I got so many things fastened into my head at college, and it took me so long to find out that those things were not true. If I could have just started out without them I would have been far ahead. I began to learn those things when I began to write precepts in the copy books--I do not know whether the books used now are the same now or not-- "Be virtuous and you will be happy"; "Honesty is the best policy", and a lot of other antiquated statutes which have no place in life. If the copy books used now would write down, "Honesty ought to be the best policy", that perhaps would be true. But then it says that it is the best policy, then you have to find a new meaning for life and for success. If you judge success in life by the money a man has, by offices he holds, by the honors he has received, then honesty is not the best policy. If you are to judge it by some inward contentment and satisfaction within his own life, then perhaps honesty is the best policy. When I went to law school I heard a great deal about law that isn't true. I heard about great lawyers, Abraham Lincoln amongst the rest. I heard that he never took a case unless he was sure that he was right. If anybody has told you that, just forget it; it isn't true. He was like all the rest of the lawyers, nearly all of them, all of them who have a sense of preservation. He took the cases that came along, and when he took them he tried to win them. The lawyer who never took a case without knowing that justice was on his side, never had but one case and lost that. That isn't why men practise law. It is not the way that any of you will practise law, if you succeed. There are certain broad lines that you may lay down and live, but only a few, not many of them. A lawyer may often investigate his client's case and say that the case ought to be settled, and that he won't have anything to do with it. He may know what the law is, whether he can win or lose, and how much money his client has; and he takes the case or refuses it largely on that ground, generally almost entirely on that ground.

The law is not an idealistic profession. Perhaps some of you

nearly all the members were (2) of course all the members of congress

think so. It is not. When I studied law at college all of my class wanted to be constitutional lawyers. After they got out they were willing to collect bills or anything else that came along. Next to constitutional lawyers, criminal lawyers. The reason was, because they are talked about more than others, and every body likes to be talked about, I don't know why, but they do. I was told that it was an idealistic profession; nothing so grand as to be a lawyer; nothing so honest, so noble, so high as the profession of law. It was the lawyers that told me this, not the other people. This is not true. There are many noble men who are practising law with more or less success, generally less. There are many honorable men who are practising law. There are a considerable number of men who are philanthropic, human men who are practising law, but the law has nothing to do with humanity or any of these idealistic sentiments. Take the three what we used to call the learned professions: Theology--we used to call that a learned profession, I do not know what they call it now Medicine, and law. There is less idealism in law than any of them. Boys do study theology so that they can perform a service in the world. Men do study medicine so they can heal the sick and lessen human suffering. Most of them don't, but some of them do. Most of them study medicine the same as they do law, so that they can make money out of it. But some are willing to devote a lifetime to research and give their services to the poor because they love that profession, but almost nobody studies law from any idealistic motives. I have been practising for quite a while--thirty-five to forty years. I don't think that I have seen more than two or three of them yet who confessed it. They were rather ashamed of it. Ask yourself the question why do you want to be a lawyer. Why is it? Some of you would say it was for money--if you were honest. Many of you would say it is because the lawyers have all the political prizes in this world,-- fame, glory, or money. Of course, in society the lawyer is pretty much the whole thing. Almost all the presidents we have had were lawyers; all the senators, nearly; I don't mean near senators, But nearly all the senators were lawyers; all the members of congress;

members of the legislature; governors were lawyers. These men make the law. Then of course, after it is made we don't know what it means exactly, and we have judges to tell us what it means, and they are lawyers. The lawyers have taken pretty much all the offices above the constable. So the law holds out fine prospects to satisfy the ambition of youth. The young man starts out with the ambition to be president of the United States, ^{and} they all do, for in this country every body can be president. You have heard people say so. Man or woman can be president. Any body who starts out to pursue the high position of president, of course must fit himself first by being a lawyer. He might get it as a business man, but he would have to get a lot of money first. But every body who pursues these prizes begins as a lawyer, and the young men who want to be lawyers get into that profession on account of the prizes which the world holds out to them. Ambition! Ambition is alright. We could not live without it. If we didn't have ambition and only believed in facts, we would die, the quicker the better perhaps. But there are all kinds of ambition. I am speaking of ambition in the usual sense, the ordinary meaning of the word. The boy starts out with the idea that he is to attain fame, and honor, and glory. There is one profession and that is the law. Or with the idea that he should have money, and with some turn for books and literature, there is one profession above the rest, and that is the law. The preacher does not get rich; he does not become famous; he hardly ever goes to congress; he is never judge, because he can't be; he may believe in judgment, but he can't be a judge. I don't think that he could be elected president, but a lawyer may. So the ambitious youth wants to be a lawyer. Does he choose that profession because he wants to serve mankind? Because he wants to find poor people that he can help? Because he wants to do some great work for the world's good? Almost none ever choose the profession of law for any such reason. And the profession of law has followed along the line of the ambition that inspires it.

Law is not an exact science. It is not a science at all. It is a system of guess work, and force, and intellectual desire largely.

It is made largely by legislators and by courts. And if one has the industry he can find any kind of law on any sort of case, because there are so many judges, so many different ways of looking at things, so many inclinations, that they can't agree and don't. It is not a science. It is far from it. It depends largely on the trend of the times. In ~~x~~ certain ages of the world the law is one way. In other ages, when other forces take possession of the mind, the law is the other way, and nobody thinks of basing it upon science, If we were studying, for instance, the physician or the doctor is always looking for the last thing. He doesn't care what a doctor did fifty years ago; that is outlawed. Almost any prescription that is given now would probably kill twenty years from now. He is looking for the last thing; the lawyer isn't; he is looking for the first thing. he has got his face turned back, looking to see what some judge said years ago, looking to see what some judge said in England a hundred years ago,--a man perhaps of no wisdom, possibly not honest, certainly talking about something that had no application to the day, but still he is to know what that judge said a hundred years ago, because that is probably the law of today. I could give one illustration of it. The general law through the United States has been, that while a man is injured in an employment thru the negligence of some one else, working at the same employment, the employer is not responsible. That is the law of Fellow Servant. I will not say much on this, just a little. This law has been repealed in many of the states within the last few years. That is if the LakeShore Railroad which employs perhaps twenty thousand men, Employs a brakeman who loses his life because a train dispatcher, a hundred miles away gave a wrong order, then the brakeman cannot collect damages from the railroad company because they were fellow servants. How did the judges decide it that way? Way back in 1815, a long time ago, about the Battle of Waterloo, there were two men who started out to peddle meat on a wagon. They were both working for the same employer. One of the fellows in the morning neglected to screw the burr on the axle,

and after they had gone a little ways from home the wheel ran off and injured the other fellow. The judges had never before had a case like this, so they pondered long and deeply, they put on their gowns and wigs so they would know more, and they sat on wool sacks; it made them taller, likewise an easier place for a judge to sit, and they decided, after a long deliberation, that where an employer hired two men or more, and one of them was injured through the negligence of the other, the injured one could not recover damages from the employer, because it was the negligence of the fellow servant; and the reason was; because the working man ought to tell his employer whether the other fellows are careless, or whether they refused to work. I suppose in England at that time there were not a half dozen people who employed from twenty to thirty men all of them knowing each other. But the judges have followed that precedent down and apply it to a corporation that hires forty or fifty thousand men, where an employee would not possibly have any chance to know about another, and if he complained of them it would not do him the slightest good, and for almost a hundred years the greatest corporations of the country have been cutting off legs, beating out brains, maiming and killing without recourse, because in 1815 three wise men wearing wigs decided a case that way, and yet the law is a science some people say. It is not a science; if it was we have no machinery for its management. I am telling you some of the things not so pleasant about it. There are still others which I will speak of later. If it was a science the law has no machinery for carrying it out. What is a lawyer told? What is a class of lawyers told that they must do when they go out to practice law? He must be true to his client. Yes. How much more? do they tell him it is any part of his work that justice is done? That it is any part of his business to look after the poor, who can't look after themselves? To protect the weak? To help the evolution of society? He must be true to his client and take care of him, so that his client gets money so you can get part of it; see that he gets liberty; when he does that his duty is pretty nearly done. Now

what about that code of ethics? Is it a high ideal? Is that the beginning and end of the duty of a man who knows what the word duty means? He may argue to the judge to make him think that black is white; and he does. He may cross examine a witness whom he believes is honest, a witness who knows less than he knows himself, and carry the impression to the jury that the witness lies, until the witness almost believes it himself. He may conceal half or three-fourths of the truth and bring out only the things that help him, and he does. He may keep back the things that he does not want and spread out to the jury the things that he does want. If he discovers a witness who can help the other side, it is not for him to tell the other side about it. It is for him to present his case, and he was told at school that it was a fair case, because each side was at the expense of a lawyer. That made it fair. It was the duty of each lawyer to look after his own case, and I suppose they tell that yet. Now, that is the truth, and it is the way that every lawyer must conduct his cases. Don't tell me he can conduct them any other way. If he did he would fail. First, a lawyer can't know all the facts. When he gets into the case he can't stop; if he does, he will stop for ever. He finishes it. It is for him to represent his client, and represent him to the end, what-ever that end may be; and he represents him by trying to win. Now let us go a step farther. they tell us this is fair because each side has a lawyer to pay for. Young men will go out to practice law. Corporations will not watch for you and come out to hire you. You will first begin working for poor people who can't afford to hire a real lawyer. Maybe that some poor fellow in jail will be part of the laboratory that you can work on. The jail is a great laboratory for the lawyer. You may be lucky enough to get hold of some man who has lost a leg, and if you win it you can get half of the leg. Perhaps you will be lucky enough to get hold of a fellow who has lost both legs and if you win it you will get more. You will get the poor; and if you get a case against a railroad corporation, as you probably will in the early game, you will find on the other side a skilled lawyer, a man who knows his trade, who

understands every quirk and every crook, and every kink in the business. There are lots of them in the business. You will find a man who knows the law and who knows the facts, and who knows the court. Right here I want to say that almost all judges are honest; and I think I know; I speak from a great many years of experience. Very rarely do you find a judge who is corrupt, but that does not matter much as I will show you. You will run up against a lawyer who is well equipped, against a judge who has been a good lawyer. Now a good lawyer does not mean a pious lawyer; it means a clever one. He never can be a judge until he is a clever lawyer; and he generally has been a corporation lawyer; for he is a clever one because they see him first. You can make a man believe almost anything that he wants to believe. The sooner you will find this out the better lawyer you will be. Take one of you young lawyers and start you out in a fifty-thousand-dollar a year corporation practice. You would come to believe every thing that they believed after a little while; honestly believe it. And this class of men who go on the bench see every thing from the standpoint of the rich. Naturally; they only know the rich. They don't get their meals for twenty-five cents a day. If they did they would make better judges. Their associates are all of the rich and their sympathies are all with the rich. Now the young man goes into court. He is not equipped. You will find lots of things that you have to learn after you get your diploma; you know that already. On one side is a young man or a poor lawyer, because only poor people can hire only poor lawyers. Like poor food and poor every thing else, it is for the poor. On the other side is a lawyer well equipped, and they are set out to fight out the case; and they tell us that it is perfectly fair because each side has a lawyer; perfectly fair; you may present your case as best you can, and the other fellow may present his, you need not worry about the outcome because each side has got a lawyer; so the game is perfectly fair. You will find it just the same as if it was a prize fight. You let a man like Jeffries or Jack Johnson, well equipped,

and a little dwarf, and then tell them to fight it out. It is perfectly fair, and the umpire would referee if as the judge; upon one side is the giant, well equipped, and upon the other the dwarf, and yet that is done every day in every court in America. Every day in the year a property, a life, a liberty is thrown away on that kind of a contest which the law says is fair. If you take a lot of crooked aldermen from Chicago, and are able to bring them down here in Indiana where it is safe to have a prize fight and you would let out into the ring a man well equipped on the one side and a dwarf on the other side, and set them to fighting, the crooked aldermen would not stand for it. They would say wasn't fair, and no one who habituates a prize ring would stand for it a minute, and yet it is practiced every day in every court in America, and we call it justice, and the law is a noble profession. It does not mean that one case alone, but when a judge decides a case he not only decides that case but all the cases like it that follow. The strong man is always pushing the decisions one way; one way; everlastingly one way; in favor of the powerful, and the weak are pushing against them with their puny hands the best they can. so it makes all the law lopsided because the great strength of society and the strength of the law has always been on that side. Now this is what you will get; it is what you will meet when you go out into the field. It is what you young men will complain of bitterly when you go out into the field. It is not fair; it is no system of justice at the best; it is a prize ring in which each side hires somebody to fight out their cause. It is just like the old fellows in the tournaments in the novels of Walter Scott. Two fellows get into trouble and each hired a warrior to ride a horse and carry a lance and fight it out. The fellow who won was in the right and the other fellow was in the wrong. Today we hire a lawyer to fight it out with another, and the cause of the one who wins is just and the other is unjust; that is about what it comes to. Now it isn't entirely the fault of the lawyer. It is hard to be a successful lawyer and nor follow ⁱⁿ the line, close line, of the

profession that has been marked out for you. It is hard. I listened to a speaker the other night, one of the ablest lawyers in Chicago. It was on an occasion like this. This lawyer was trying to impress upon the class the importance of studying; how much you would owe to industry; and he said that he came to Chicago years ago and went to one of the ablest lawyers in Chicago for advice. The lawyer said "Young man, work; that is the main thing; remember this, that if you work hard enough you can win any case." His lawyer said he found that was true, and I found that it was true. If you put a considerable amount of brains and any amount of energy into the preparation and trial of a case you can win nearly any case. But what does it mean? I asked him the question, what does it mean. It means that there is neither science nor justice in the practice of law. It means that the man who can hire the ablest and hardest working lawyer, whether his cause is just or not, will win, and that the result in court does not depend upon justice, but upon the ability and industry of the lawyer that is employed; that is pretty nearly true. The lawyers who are famous in the world are famous because they have won their cases. The others who have lost are not famous. It is just like a baseball player. The man who makes the most base hits is the one they are looking for for batting. The lawyers who are famous are famous because they won; if the case they won was not good they are still more famous; if the case was harder they are still more famous; now that is the law. That is the profession you are going into; that is the ethics you are going to meet. But what about it? It is idle to say it is a noble profession. It is not. It is idle to say it is an idealistic profession. It is not. There are some idealistic things in it, but the whole tendency is to take the idealism away from you whatever it is. If you have it today you will lose it. Every inducement, fame, money, honor is offered that you win. Win! Paint this black thing white; make this injustice seem right. Win! there is money, there is glory, there is office, there is fame. It is a strong ^{man} who can stand against it.

Sometime befor very long our whone system will be reorganized.

I used to ask about this a good many years when I never could find any body to agree with me, yet they all knew it was true. They all knew it. I found it out as soon as I got out of school. Now more and more people understand it; more and more people are learning that the law provides no way for justice. Why it is absured. The constitution of Illinois says in the Bill of Rights: "Every man shall have a remedy in the law for any wrong suffered; he shall have it speedily and without cost." And yet a poor man may get run over and loose his legg He cannot get into court without hiring a lawyer. the best he can do is to get a lawyer who will take his case for one third of what he gets. It will be two or three years befor the case comes to trial, and then if he wins it is carried from court to court, and then to the Supreme court, perhaps five or six years after the injury, and then after he has struggled along to maintain his family the best he could having spent the money that his lawyer gets, and then after five or six years he may get something or he may not, almost regardless of whether he ought or not. But the constitution says, he shall have a remedy for all his wrongs speedily and without cost. And that is the constitution of most of the United States; that is the practice of all of the states of the Unuion. What is a poor man to do? He has no money and few friends, and he is called in to fight the strongest combinations that there are, and he is lost. If a man were to fall desperately ill in the street he would be taken to the hospital and probably the ablest surgion in town would give his services. But if a man is taken to the jail on a charge of murder, where his life is in just as great a danger, every good lawyer would turn his back on him, because he didn't have the money. There is no question about it; true in every big city, true the world over. Nobody expects to get a good lawyer unless he has money.

Now I know most of the young men are idealistic. I was once myself; strange, it may seem. You have chosen the profession of law. After you get into it you don't know how to make a living any other way. This, then, is the question which will come to you, the

same as it does to some preacher. While I am at it I have got to stick to it anyhow. A good many people who have started out preaching would not do it now because their views have changed. A good many lawyers who get into the game would like to make an honest living, but they can't do it. Now what can you do? Of course a lawyer is of no use to himself or to his client if he thinks of nothing but law. I might give you a general idea. The more books you can read the better it will be for you. You ought to have some side line. Literature is good; you can work it into your cases wherever you are, but above all things to learn is human nature. Any body can do that. Even some college professors understand it. Human nature! That is what a lawyer needs to know first of all, and the more feeling he has the better lawyer he will be, if he gets it rightly developed. Another thing--The law professors are apt to point out what wonderful logicians those old judges were. They are about like the old ecclesiasts who argued the question how many immortal souls could dance on the point of a cambric needle. You can read some of these things long since dead and they almost sound as if they were learned; but they are not, and we get the idea that great lawyers must be logicians. When you talk to a court or jury you must be logical. You will learn after you have been out a little, if you are wise, and if you do not learn it you will not stay in it very long, that logic never interested anybody. Nobody is moved by logic. Men are moved by feeling. The great movements of the world have come by feeling. The lawyer who wins a case does not bother so much about logic or facts; he surrounds it by circumstances, because the jury wants to do it a certain way; and if he finds that the jury wants to do it a certain way he will do it. He need not give them the reason; they will find it. And if a jury don't want to do a thing you may give them all the reason on earth and they won't do it. It's just like leading a horse to water you cannot make him drink. You can't make a jury believe a thing they don't want to believe. The wise lawyer surrounds a court or jury with statements, circumstances, paraphernalia, con-

ditions, conditions of individuals, of things, until they say, "yes, this is what we want to do." Then they will do it. Men are moved that way, and more and more as you go on in the profession you will find that these are the things to appeal to; and that ^{it} influences juries and it is right that you should. The instincts of men are more primal than reason. They are more to be relied on than reason. Reason does not bring you to the truth; it shows you a million miles away; it is the primal instinct that brings you to it.

What is a new class of people going to do? What would I do if I were to start out with the ideas that I have today; if I were starting out to be a lawyer? First, you must relate yourself to the rest of life, in some way; being a lawyer isn't anything. You might as well be a street car conductor as to be a ^{mere} lawyer. There is no occupation for the mind; it furnishes no occupation for the imagination. There is nothing except tools to get a living with. One must ally himself with a cause. One is lucky if he can. Any young man is lucky who allies himself with some good work. It gives him something to live for; something above the sordid every-day life. It is a lucky person who can believe strongly in some great cause, even if that cause takes him to his death. A lawyer should study the great causes and the great movements of the day. This world is changing, and men are questioning what were once the most fundamental ideas. They are questioning their political faith; their religious faith; their economic faith; they are questioning science; they are questioning everything. We are cutting loose from the old moorings of ^{the} society of the world. It is ever forming and reforming. But never have I known it as today. People are groping to find something. All about us we can see weakness of all institutions. I have shown you something of the weakness of ours. The clergymen's! What of theirs? The physicians! What of theirs? And the business men's. We, all of us, know something about business and if you think your profession is not honest you can not better yourself by going into business, any better, that would help you out. Every where you can find men getting rich by force, the instincts for

making money, and the force of carrying everything before it, no matter what it is. You can not improve your condition that way. What will we do as it is? You have got to take up this life. You are ready for it, most of you will do it. Everybody ought to carry a side line or maybe several of them. You can't avoid the great struggle of the working people today; not that it is the struggle of organized labor alone, but it is a part of the great movement of democracy since the world began, the great effort of the working man to get more than he has ever had before in the history of the world, because the strong have always ruled the world. The weak have been slaves. However the common man has been growing and struggling to get more, and more, and more. Today he is demanding his share, and ever demanding more and more, which has caused an infinite conflict the world over, and this never will be settled as long as the world lasts, for nothing is ever settled, and no system will ever be ideal. You have got to be a part of this great movement, of this conflict. Most of the lawyers of any consequence are against the poor; almost all of them. They are against the poor because all of the prizes of the world are with the rich. There is money, there is leisure, there is fame, there is honor. They own the press; and what they say of the man that helps the rich is good, and what they say of the man that helps the poor is abuse, because of the position that he occupies in the world. The strongest are with the strong. Most of the lawyers naturally drift to the strong most of those who have the chance. Here and there are a few who might be offered all of the prizes of the world, and still, within them is a feeling that is stronger than anything else that makes them do something else. These few are growing stronger and stronger. More and more lawyers are seeing this work. More and more are getting in touch with the great spirit which today is moving the world to something higher, something better than the world has ever known. There is a wide field here; there is a wide field for lawyers with some idealism. Unfortunate men failing, are persons, many of them, utterly innocent of any charge made against them; all of them without the means to defend themselves. All over the land there is a great field

for any lawyer of ability and of character who dares to stand out for the poor and for the weak. All over the land there is need for the lawyer who is willing to take up the cause of the weak. You can get some pay for it. You cannot get the great rewards of the world, but if you are that kind of a man you can get rewards greater than glory, and greater than wealth. You can get the satisfaction of your own soul. There is a greater field for this today than there ever was before.

You can have some rules of conduct. From what I have said it might look as if you couldn't have any; but a lawyer may have some. If you are on that side, if you really want to do good, you can have some; I have had a few but not many. I once thought I never could prosecute anybody no matter what the circumstances might be; some of you might not go as far as that. But I know this as a lawyer. When I get into a case I try to win that case, and I wouldn't trust myself to fight against the liberties of any man. I wouldn't dare to do it. I would rather trust myself to fight for his freedom, and then if I win when I ought not to win the consequences are not so great. I would not take a case against a poor man. If a poor man gets run over and loses a leg and sues the railroad company and happens to win when he ought not to win, the railroad company can stand it. They will make it up in some way. But if he happens to lose when he ought to have won the poor man can't stand it. I would not trust myself to misrepresent his case and try to make black seem white. I would enter into it with the spirit of a running horse in a race, and if you don't get that spirit you can't win.

There is not one of you young men that can trust yourself. If you have any feeling you can't trust your judgment; and if you haven't any feeling you aren't of any consequences. It is feeling that moves the world. the lawyer tries to win; if he doesn't try he doesn't win. Some for those who have a feeling to help the world you will find some work. You will have the prizes. What are they? Money. Of what value is it? We need a little of it. Fame, honor, glory. Can a man get enough of them to fool himself? If he can't it is of no value. It

must have a hollow sound to those who know how little it means.

There is something that beats all of that, and that is your conscience that you have done your duty as near as you could. If I had to do something over again, I presume I would choose as I choose today, follow in the line of courts; always for liberty, never against it, always for the poor, never against them. Of course if two corporations get into trouble either one will hire you. It doesn't make any difference. But the corporation won't hire you. They want you to work nights as well as days. They want your convictions as well as your services. There is a great deal about the law that is satisfying to a man of emotion and feeling, who loves justice. A lawyer can get the confidence of any man that comes to him. There is no man so weak, so criminal, if you want to use that word, who would not go to a lawyer and tell him his story. He is the only person on earth to whom he dares tell his story. He can tell it to his lawyer and tell it to him with safety. He is the only refuge that he has in his misfortune. And it is a high trust that the lawyer takes when he takes the confidence of his client. It is a high trust. One must forget brother, sister, wife and child, and self. He must put aside all ambition on earth, to serve him. That cause is first, and he has no right to think of anything else but that cause. No man can be a good lawyer unless he is his client's friend. He should be his friend before he is a lawyer. He rates it as a sacred duty, and every man should feel that this man is not my lawyer, he is my friend. He would go with me to the gallows, if need be; there is one friend on earth. And the man who is not capable of the deepest and sincerest friendship never can be a great lawyer. The greatest lawyers of the world are men who are human; men who are part of all the universe; men of emotional feelings. These are the men who influence juries; who influence courts; who influence men. These are men of great personality; men that stir the world with their convictions, with their feelings, and with their words. Unless you have it you can't succeed. And if you have it, cultivate it. Don't curb it. The more human a man is the stronger he is. If you have

it, cultivate it as far as you can. The great thing in this world that makes men and woman kin is imagination. Imagination. If your imagination is strong, then you can place yourself in the place of any other person that ever lived. Everybody is good. Every person can be excused for every act. Put yourself there and you are like them. Imagination and cruelty can't go together; and a cruel man can never be a great lawyer, though he might be a successful one, in the narrow meaning of the word success. There is a lot of work for a lawyer to do; a lot of work that is better than money. But after all, the great thing, while we are here, is; what is the meaning of life? All we can do is to work out our own being. We must stay. We are here for a time and then we are gone. We must be interested in something; work out the deep instinctive feelings of our life. The meaning of life is living it. The more you are interested in a cause the more you are interested in humanity; and the greater reward will come to you for your services, whatever they are.

THE END.