

But before any one can enjoy such an enviable position as this, he must expect to answer certain questions testing his fitness. For the world is jealous and decidedly sparing of her good gifts. Then comes the trying time to every one who supposes himself deserving the good will of mankind. How important that these questions should be well answered. His influence may depend upon a single reply. His usefulness will depend upon every reply. The first question will be likely to strike him where he is least expecting it. Though deeply probed, may he not flinch. He will never make an answer of more concern. This will lay bare to the world his morality. It is not necessary that he should say in reply, that he had visited the tomb of St. Thomas, that he had gone on a pilgrimage to Mecca or that he had caught the gleam from the dome of St. Peter's. Neither will he be required to say that he is a remote descendant from this or that particular line of nobility. But the question will press straight to the point, and he must plainly say whether he reverences those things which in all ages have been held as sacred. This will also determine whether he will perjure himself, commit forgery or sell his vote. I know that there are professedly wise scoffers at honesty and fair dealing. The same ones are looking forward to emoluments. They expect to gain them through deception and corruption. They hate the truth, because it disturbs the scale that shields the shanker of their sins. A young man never comes to a more important conclusion than when he decides that morality shall ever be his guide. He can as well neglect it as a man would neglect the foundation for his house. In order to build successfully there must be something immovable at the bottom. If we build without morality and lose, all is lost; but if with it and meet with failure, our foundation remains, upon which we can establish an edifice perhaps far more beautiful than the first.

It is true that there are some who claim that there is a certain policy separate from morality, which we must pursue. These also complain of the rule of the church and sway of the clergy; for the fact is that society is based on moral principles. It is true that there is a policy which we must adopt in order to be successful anywhere; but because the base of society is the moral law, our policy must also be founded on that law, in order to meet the demands of society. Thence we conclude that there is no true policy that clashes with principles; but as far as the results are concerned, they are the same. They never conflict, but are parallel forever. Is it necessary, then, to say that principle should be the base of our policy? Saying nothing of that reward which good men speak of, saying nothing of the purification of spirit, saying nothing of the taint that evil leaves upon the soul and the restraint it forces upon the mind, it becomes us, even if our whole aim be to rise in the world, that our dealings, that our whole policy should be founded strictly on principle and savored with the thought of the immortal. But there will be something more required. A man, it is true, must ground his actions on principles and morality, he must not be a suckling, peevish and obsequious, nor a complaining old maid, but a man worthy the name, ever willing and able to defend the right, to lay his gauntlet at the feet of wrong. But before he can derive the greatest benefit from society, he must be acquainted with its

rules and adopt its customs. Many a man, otherwise well qualified, has justly been discarded by a community, because he was too sheepish to obtain respect, too coarse to mingle with refinement, or too gruff and clownish to appreciate sympathy from culture. It is true he must not be smeared with complaisance, but he must sheer so nicely between extremes that he can always say and do the right thing in the right place. In order that his influence may be the more felt, he should possess that easy and pleasing address, that tame and gentle manner, that pointed judgment to direct his conversation and that childlike yet bold, keen and convincing approach by which he can persuade men to his own opinion and move them toward his own purpose. To such a man society ever stands waiting to offer positions of trust, but requires that that trust should not be misplaced. He himself cannot afford to allow that confidence to go unrequited. For positions are but stepping stones by which he ascends to honor and renown. No one can with safety take a backward step. It may take more energy to rise a second time than he will be able to command. Necessity requires, his prosperity requires that he should never fail, but always equal the occasion. And in order to advance, he can safely calculate that he must do his work better than others in like situations.

The man, who thus stands braced by his own diligence, certainly must look out on the real, active life with bounding anticipations; of his future we can safely draw conclusions, because we have examples of the material he must use. This material is the opinion of the masses. These opinions are modified only by directing them. A man's judgement is nearly always influenced by others. He who influences the greatest number of judgements receives the greatest applause. The greater the magnet, the wider is its circle of attraction. In like manner the greatest man is he who influences the greatest number of his fellows. Newton reached his fame when he discovered the force that caused an apple to descend to the earth. At the same instant he did not realize, perhaps, that he was gaining a like force, by which he would ever attract mankind to a common center. Franklin first caught the electric flash upon the lightning rod, and the curious old philosopher perchance did not overlook the fact that as he did it, he lit his own fame to burn forever. In a word a man should be an original investigator, his theories must stand the test. This principle will apply to every one from the farmer, the district school teacher or the mechanic, up to the greatest philosopher or sage. It is said that Thales of Miletus measured by the height of the pyramids their shadows from the sun. But if the discovery had been unimportant, if anyone had preceded him in the demonstration, or if it had been disproved by others, he would have derived no benefit from his pains. It is originality only that can attract attention, and the demonstration of a truth fastens the attention forever. But it will be of little advantage to us if we piddle our lives away upon trifling matters even though they are original. We cannot raise a heavy weight with a short lever, nor turn a massive wheel with a small stream from a low spout. But on the contrary there must be an aim for important truths: for the greater the truth we discover the greater will be the circle of mankind over which

our reputation will extend. From this we naturally drift to the thought that, before we can perceive what will be most useful, or most highly appreciated, and hence fraught with most praise to the author, we must know well the cast of those by whom our work shall be received. From which we readily conclude that no man can rise unless he be acquainted with the general tendencies of the human mind. He must be a close student of human nature, before he can know what that nature will bear or will appropriate. It is not necessary that he be acquainted with the peculiarities of every man, but to the attentive student it is plain that there are always general currents of thought which he must expect to follow and which he may hope to guide. These currents are their bent to the age in which they prevail. What would be loudly applauded in one period would be hissed from the stage in another. It was a general current that brought about the Reformation. That during the stubborn days of Henry VIII caused the excommunication of the whole English people. It was the ebb of this current that swelled the ranks of the Roundheads, that severed the head of Charles I, that drifted Cromwell to the throne. It was the same general current that produced the Restoration, and afterward another mighty wave that fixed the fate of England forever, and left William of Orange on the throne. It is with the great currents of thought that the great man must deal. These he must either aspire to change or by these hope to be moved. He who proposes to control the general current, must approach his work as a man who attempts to dry the channel of a great river. He need not calculate to change its bed by turning it into some course that leads off at right angles to the main stream; but by some route that at first is nearly parallel and at length bears further and further away, he may lead it wherever he will. Whoever expects to be carried onward by mankind must take a very different method. By a few bold strokes he must gain the middle of the deep, broad stream, where the swift current alone will hurry him down. Here his only task will be to steer himself. He must keep his eye ever on the general stream lest he should run aground. There are, however, comparatively few who have the ambition, the shrewdness or force to undertake a feat like either of these mentioned. The great majority of men, it is true, do float, but they float near the shore. They lack the spirit to strike for deep water. They do not know that they could advance much faster and with much greater ease if they would only attempt the swelling channel. So they cluster like trash in the bends of the stream and eddy round and round. Every freshet raises them and for a few days they float, but when the stream falls they again settle on the mud to again be raised when the agitation moves them. Such men can find expressions for their patriotism only on the fourth of July, for their religion only at protracted meeting. They never catch sight of the main stream, only as it rushes past them and drives them ashore. But among those who have changed the digressing stream, we have examples of men like Bacon or Luther. Of those who have made themselves immortal by drifting on the bosom of the general current, we find a Sumner or a Washington.

Thus far I have tried to briefly consider the best means of advancement for one endowed

with good ability and having a single purpose. An advancement, I trust, that will add both beauty to the mind and purity to the soul. For I hold it as a principle, that we should pursue such a manner of life that when we die, our minds will be as nearly perfect as possible. As the lapidary who spends many days polishing a brilliant gem, yet willingly yields it to take a place in the crown of his king.

F. M. LAMBERTON.

Oration, Adelpian Society.

—During a clerical conference, the following conversation was heard between two newsboys: "I say, Jim, what's the meaning of so many ministers being here altogether?" "Why," answered Jim, sorrowfully, "they always meet once a year to swap sermons."

—Mr. Carlyle has the floor. Harvard University recently conferred upon him the degree of LL. D., which he declines in a scornful manner. "American universities," he says, "are 'semblances;' their degrees the 'silkiest sham feathers;' and that he should be asked to 'join in heading your long line of D. D.'s and LL. D.'s—a line of pompous little fellows hobbling down to posterity on the crutches of two or three letters of the alphabet, passing on into oblivion of all universities and small potatoes'—is more than he can bear." Oh, ho! Mr. Carlyle!—Reporter.

—The Methodist thus hits off one of the silly customs of adolescent writers and speakers:

"So you have finished your studies at the seminary? I was much pleased with the closing exercises. The author of that poem—Miss White, I think you called her—bids fair to become known as a poet."

"We think the authoress will become celebrated as a poetess," remarked the young lady pertly, with a marked emphasis on two words of the sentence.

"Oh!—ah!" replied the old gentleman, looking thoughtfully over his spectacles at the young lady. "I hear her sister was quite an actress, and under Miss Hosmer's instructions will undoubtedly become quite a sculptoress."

The young lady appeared irritated.

"The seminary," continued the old gentleman, with imperturbable gravity, "is fortunate in having an efficient board of manageresses. From the presidentess down to the humblest teacheress unusual talent is shown. There is Miss Harper, who as a chemistess is unequalled, and Miss Knowles has already a reputation as an astronomeress. And in the department of music few can equal Miss Kellogg as a singeress."

The young lady did not appear to like the chair she was sitting on. She took the sofa at the other end of the room.

"Yes," continued the old gentleman, as if talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous as a painteress, and even as a lectureress."

A loud slamming of the door caused the old gentleman to look up, and the criticess and grammarianess was gone.

—We believe in woman's rights, and are glad some of the young ladies of the University are asserting their rights of becoming millers. Several came into chapel a few mornings ago, with their faces and hair covered with flour—some of the malicious boys said it was powder, but we don't believe it.