

while he joins himself to the great deep law of the world in spite of all superficial laws, temporary appearances, profit and loss calculations, he is victorious while he co-operates with that great central law, not victorious otherwise." This is the doctrine he holds, that under the fleeting evanescent forms of the world, lies a deeper meaning, that behind all these shifting scenes there is a steady purpose, that all is tending to one great end, "That far off divine event,—Towards which the whole creation moves.

Perhaps it may seem to some that he has uttered nothing new, nothing but what has been repeated again and again since the world began. As to that everything is old, the human race,—the laws and thoughts that govern it,—these are the same yesterday, to-day and for ever. We cannot look for anything absolutely original, but as in times of war men choose for commander one not fertile in new arts or stratagems, but most expert in the old, so we in literature choose our leader as he brings not what is unusual, but what is valuable. The miner seeks not for rare and unknown metals, but gold alone, and he who gets most is richest. Character is the great end of the race to which all other things are subordinate. He who contributes most to this, we count greatest.

We have spoken of the distinctive traits of Carlyle and now we come to our test question, what can he teach us. He holds up to us the necessity of being true, of living in accordance with our inward convictions, our instincts, oft avoiding the dwarfing influence of simulation and dissimulation—these he insists on with emphasis, confirmed by his own experience. For as W. Mathews says, "it makes a vast difference in the weight of words, whether they come from one who has been tried and proved in the world's fiery furnace, and whose whole life has been a trip hammer to drive home what he says, or from a callow youth who prates of that he feels not, and testifies to things which are not realities to his own consciousness." But it is difficult to estimate a great man, after you have said all you can say, there remains still one great fact, the fact that he alone can communicate to you the influence of the association with greatness. It is like the contemplation of the starry universe at night, the grandeur and vastness of the scene silently moves and impresses you "though there is no speech or language, their voice is not heard." Thus it is with great souls, their very being communicates itself to you and inspires you. While you are with them they bear you along on the same strong current with themselves, and you feel yourself becoming vast with them.

Carlyle speaks from his inmost soul, and appeals to the inmost soul in ourselves. From this fact arises his influence. It is a law of physics that fluids seek their own level, thus with great minds, while we are with them they raise us for the time to their own water-mark. Hence Carlyle's words will live, for says Emerson "the thing that is uttered from the inmost part of a man's soul differs altogether from what is uttered by the outer part. The outer part is of the day under the empire of mode, the outer part passes away in swift endless changes, the inmost part is the same yesterday, to-day and forever."

One of Carlyle's great merits is his suggestiveness. We think no one can read him thoroughly and understandingly without being awakened and aroused to vigor of thought himself. He speaks winged words—words which

impel and invite to new regions. His thought is sometime obscure, he requires that you climb to the same eminence with him or you cannot see all that he sees. But this is not altogether undesirable, as Sainte Beuve says, "the greatest poet is not he who has done the best, it is he who suggests the most, he not all of whose meaning is obvious at first, who leaves you much to desire, to explain, to study much to complete in your own turn." Carlyle has done much to free modern literature from the servile imitation of the classic. He saw how ruinous to its life was the belief that the present is barren and unfruitful that the past has exhausted all the sources. He insists on the idea as one writer expresses it that "where the heart is there are the muses, there the gods sojourn and not in any geography of fame."

Now as to the private life of Carlyle much comment has been excited. His domestic relations were not altogether happy. Although a great genius, we have to acknowledge he is only a man, possessing many of the weaknesses in common with the race. Men are "what they must be, not what they ought to be," some catch glimpses of the sublimity of life in its highest sense, but the light with which they behold this fitful and uncertain, often it nearly goes out leaving them enshrouded in darkness. The perfect, consistent philosopher and doer, the reconciler, is yet to come. We are still linked to the world, our vision is veiled towards the things "on the other side of silence," hence our failures, for "things divine are not attainable by mortals who understand sensual things, it is only the light-armed who arrive at the summit." Carlyle attained high-flights, he has seen much, and if sometimes under the weight of care, he forgets his lofty position we may pardon him, to use the words of Confucius, "our greatest glory is not in never falling, but in rising every time we fall."

The words of Carlyle have their root in the universal language, he speaks not merely to his own people, his own generation but to mankind. He has caught the air of the "eternal melodies" and has sent them reverberating through the world. These have reared for him a column which, like that of Horace neither the lapse of ages nor corroding showers shall destroy.

C. S. ALLEN.

Students, when you want a first class shave or a boss hair cut go to Sam Westerfields corner of O and Twelfth. Don't forget it.

JEFFERSON'S RULES.

Thomas Jefferson's ten rules, says a correspondent of the *Globe*, are worth reproducing for the benefit of the rising generation. They are:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, or cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened?
9. Take things always by their smooth handles.
10. When angry, count ten before you speak; when very angry, count a hundred.—*Youth's Companion*.