

the same appreciation of noble qualities; and this cannot be unless they are acquainted.

Nothing nourishes prejudice like being always in the same place, or narrows the mind like always bounding the view by the same horizon.

It is also charged that there is not that harmony between the different parts of the country that there should be. This granted. But we deny that there is less harmony between the different parts of the country than formerly. Perfect unanimity of sentiment is not to be expected, now or ever, for it is a thing altogether unknown and foreign to all forms of government.

Again, the cry of political corruption is never abated nor abating; and that there is a great deal we do not propose to deny. There have certainly been ominous examples of degeneration and perversion of exalted powers, but the waters of oblivion have already closed over some, and are fast sweeping away others.

Amid all the changes in public and private affairs, through the calm of peace and the storm of war, we find we have been making progress. In developing our resources and increasing our wealth, we have done more than any other nation of modern times. Our territory is vastly more than sufficient for the subsistence of those who now inhabit it, but is still deemed by many quite too small to meet our future growth. Then it is most gratifying to look back over the past and notice our progress. The past and present are so very peculiarly related. The present without the past is unintelligible; the present so cheerless and dreary that earnest hearts would sink under the burden, and man, reduced to the selfish bounds of his own individuality, would be absolved from all those endearing and ennobling ties which connect him with the past by gratitude, and with the future by hope; prepare him with each successive generation for the higher aims, more expansive usefulness and purer enjoyment.

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EMINENCE.

A man to be great in this age must have money or office. A frail creature, perched upon some high eminence of state, is looked up to as an awful and invincible being. His errors and short comings are humored like those of a pet child. Were many of his sayings, that are cherished as literary gems, produced by those in the common walks of life, they would be thought foolish and ridiculous. Instead of receiving truth from whatever source it comes, we blight our intellects with the idea that it is not *what* is said, but *who* says it. In this way we often allow the eminent man to usurp our reason. Says De Tocqueville, "If we read aright the history of the world we shall find that great and rapid changes in human opinions have been produced far less by the force of reasoning than by the authority of a man." Why should we thus allow ourselves to be led blindly by "the authority of a man?"

It is said that the way to eminence is long and laborious. This is true, generally, but there are many exceptions. Through the immorality existing in society, boldness, hypocrisy and fluency of speech are often the requisites to eminence. But as a general rule a person is shackled until he arrives at eminence, when he is set free, and becomes "monarch of all he surveys." If his right we dispute, we are thought to be dangerous contentionists. If he commits any misdemeanor or criminal act he becomes a public curiosity, and thousands flock like a pack of hungry wolves to hear his star lecturing. Though he should say things so absurd as to make a donkey laugh, they would be treasured up as invaluable bits of literature.

Eminent men often advocate what they do not believe. A proof of this is that their actions speak louder than their words. When a famous man contradicts himself he easily reconciles it through the doctrine of an eminent writer—"to be great is to be misunderstood." Indeed,