

who study only moral and spiritual conduct and laws, and so can comprehend only the God of spirit. The result in either case is bigotry and incredulity. The bigotry and incredulity which come as the fruit of unsymmetrically educated intellects, is aptly illustrated in the story of Father Sheiner, a German Jesuit, and his superior. This Father was not allowed by his superior to publish the results of his studies and observations of the spots on the sun. "I have," said the latter, "read Aristotle's writings from end to end many times, and I can assure you that I have nowhere found in them anything similar to what you mention. Go away, son; tranquilize yourself; be assured that what you take for spots on the sun are only the faults of your glasses or your eyes."

When the world is rid of all such lopsided intellects as that of this superior, and men make their culture broad enough to comprehend more fully both physical and spiritual truth, then there will be fewer conflicts found to exist between science and religion.

To recapitulate, art may enlarge, improve and give symmetry to intellect, and hence it should not only make men wiser, but better and nobler.

UNDEL.

BE TRUE TO SELF.

People differ from one another in individual ability. To this fact we are indebted for that great diversity of human employments which we see on every hand. If all men were fashioned after a common pattern so far as having the same ability and turn of mind, enterprise would cease, and a fatal stagnation take possession of society. And yet some people seem to have the idea that a person can become what he will if he only work for it. If this idea were true, it would virtually disprove the proposition with which we commenced, but it is false in theory, and in practice its good results would be more than offset by undesirable ones. Its refu-

tation will be found in viewing the various shades of character around us. The application of this law of diversity in mental ability is interesting and instructive, especially in the case of those who are about to start in life. Among students therefore, we find a good chance to observe this principle.

Here, we see one who is endowed with great natural gifts which are made good use of. He is very successful in his studies. He takes a prominent part in the enterprises of his fellow students, and in the work of the literary society. His deportment itself gains for him respect and attention, and we feel assured of a bright career for him in after life. Another one may be an indifferent scholar, and yet in other respects figure as prominently as the first. Then again, we see one who is successful in study, but retiring in manner. He does not seem to court attention, and oftentimes does not attract much. Sometimes this type is found in an extreme form, and then we find one who is indifferent as a scholar, and unattractive as well as retiring.

Thus we might go on and extend the list, but let the types we have already given serve as examples. If, in fact, we were to attempt a classification of the shades of character that present themselves to our notice, so many variations would appear, that we would be forced to the conclusion that seldom do any two persons closely resemble each other in their respective abilities. The first class are not numerous, and they excite admiration, if not also envy. Their companions feel an almost instinctive wish to be like them, although aware that hindrances lie in the way. Impressed, however, with the belief that self-culture will remove these, they press forward with high hopes. Some realize their hopes, while others are forced to admit that the full measure of their abilities will not allow them to attain it, and so are compelled, unwillingly perhaps at first, to content themselves with less exalted ideals.