

often bear in themselves the first principles of greatness, afterwards known as noble and high minded men.

After the preliminary course of training has been undergone, when the individual knows what application, and the result of it is, his success will be measured by many causes working in harmony or discord, as the will of the student may determine. The story of failure resulting from whole souled, ambitious, zealous work, remains yet to be told. It is obvious that some influential factor in the mind governs to no small degree aspirants for honors in all classes of people; that some states of mind, whatever be the cause, are more conducive to healthy remunerative work than others. When these are known, either through experience or otherwise, the seeker may perhaps be able more effectually and contentedly to apply himself.

Leaving those classes who are stimulated to exertion by necessity or pride, it will be beneficial to examine reasons why men apparently judicious and wise, are continually rushing into ruinous speculations and thrusting high-flown, impossible theories upon the world; the cause first and altogether is ignorance; not only confined to the present state, but also in regard to the future, ignorance of self. Much has been said of that condition of humanity by which the future is as a sealed book; and much remains that that may be said. As most people are constructed the knowledge of a score or two of years, replete with hardships and trials, etc., would cause present melancholy and ultimate death, would take away all ambition, and make man a mere machine, whose rate of speed would not be automatic, and which, being deprived of ambition as a lubricator, would be continually grating and scratching against itself.

While these individuals who conform to a rule that can be made and applied to society at large may be taken as typical mortals, as these fairly representing human capability and tendency; we find many unrepresentative, unrepresentative beings who are possessed of perhaps uncommon sense. Neglecting so good a rule as "the proper study of mankind is man," there is a fairly intelligent humble class who, instead of endeavouring to decipher their relation to one another and to nature, are apt to look upon themselves and humanity generally as poor miserable beings, created solely that they may wonder at their own incapability, who with a sort of tired expression, forever cherish the fact of their smallness; and who devote their time and talent to the perhaps highly commendable, though not very remunerative, occupation of striving to elucidate the unknown and impossible. Man should know his place; but continual remembrance of utter worthlessness is not such a stimulus as might be wished for to produce results which may make fitting timbers in the edifice of civilization. Another being which enjoys the distinction

of being uncommon is the genius. Uncommon ability in any sphere of life is, as a rule, marked by early precocity; and as we find artists coming from all grades and conditions of society, we may infer that nature alone is answerable for peculiarities which appear on either side of a line known as common sense.

If the great mass of mortals are of a type fairly developed and endowed, at what point in the scale of humanity are we to class those known as geniuses? A careful study seems to confirm the opinion in those who make it their business, that the link between idiocy and genius is more apparent than is generally supposed, that certain acts peculiar to men of extraordinarily thoughtful composition, very closely resemble cases of simple idiocy. So that the ordinary lunatic whom we almost abhor may have a mind lofty in its imaginings, whose divine inspiration is lost on the popular unappreciative conception.

Whatever be our position in regard to the line before mentioned, whatever our prospects of fame, we will find much pleasure and more disgust in examining this fame, that we may see what it really is. We know that it is universally sought after, sometimes attained, that there is no royal road to it, the pauper in his poverty and prince in his riches having equal resort to it. Some men have walked through the blackest crime to the object of their ambition, and made their names immortal, while multitudes of those silent, persistent, untiring people who, unknown to the public, devote themselves to the alleviation of suffering humanity, go to their graves unhonored and unsung.

Fame is thin as air and unstable as the ocean, depending not so much upon the act itself as upon the assenting or dissenting voice which is expressed by public opinion. "The paths of glory lead but to the grave," and it is only through ignorance and hope that we are able to meet the many vicissitudes which each new day presents.

OUR LECTURE COURSE.

On the evening of April 29th the Rev. W. B. Hinson, of Moncton, N. B., delivered an excellent lecture in College Hall upon the subject of "Infidelity." The lecturer in his visit last year established his reputation with Wolfville audiences, and consequently, in spite of inclement weather, a good house greeted him on his second appearance. In the treatment of his subject the lecturer avoided the stock arguments on the evidence of Christianity, with which every student is familiar, and devoted himself rather to an interesting comparison of Christianity and Infidelity in themselves and in their effects upon society. The lecture, which possessed much oratorical excellence, was cal-