

feel that he sincerely sympathized with their joys and sorrows. When his books were destroyed by fire, he said, "I would much rather they were burned than the cottage of a poor peasant." This remark illustrates the spirit which made his presence a blessing, and his memory something almost sacred to his countrymen. The last days of Fénelon's life were days of misery to France, suffering the torture of war; and the reflection of his country's sorrow, in addition to his own personal grief, increased the charm of the life to come, for which all his previous life had been a preparation. When the news of the death of his faithful friend and loving pupil came to him, he cried, "All my bonds are broken, nothing can any longer hold me to the earth." Very soon, in 1751 his release came, and he set out "to see his Pilot face to face."

Some of Fénelon's works have been mentioned. The most famous, however, is the "Adventures of Telemachus." This book has been translated oftener than almost any other book in the world. Hallam, although denying it a place among epics, and characterizing it as a romance, says, "It is true that no romance had breathed so classical a spirit, none had abounded so much with the richness of poetical language (much, in fact, of Homer, Virgil and Sophocles having been woven in with no other change than verbal translation), nor had any preserved such dignity in its circumstances, such beauty, harmony and nobleness in its diction."

GENIUS.

No age of history is so prolific in its productions as to bring forth all men intellectually equal. Some climbing far above others on the ladder of distinction have been remembered till the present; others whose intellectual power was not so great have long since been forgotten. This quality possessed by man, which raises him above his fellows, has been termed genius, and is the subject with which we have now to deal.

Every human being is, by his constitution a separate, distinct and complete organism, possessing a mind by which truth is discovered, passions and desires by which he is excited to action, and in the gratification of which his happiness consists; conscience to point

out the limit within which these desires may be rightfully gratified, and a will which determines him to action. By the combination of these man is what he is, but in some they have a more marked effect than in others, while in a few they have reached such a degree as to be called genius. Moreover these qualities combine differently in different men, for while all possess these faculties, no two men possess them in the same manner, that is they form different tendencies or inclinations in different persons. A man has a peculiar aptitude for poetry or science, or mathematics, according as he is actuated by his own peculiar genius, or what may be termed his instinctive perception.

Not only is it of such a nature as to make its possessors different, but it has peculiar characteristics of its own, which are worthy of mention. It is something within, which governs and impels a man. As it is the sum of all the above mentioned constituents of man, it may be asked, "Do not all possess genius if this is its constitution?" In the literal sense of the word all do, but it has come to mean that condition of mind which raises men above the common level.

Genius may be considered as an agent to control man at its own will, being subjective in the sense that the man is relatively objective, rendering him, who would be otherwise useless, both useful and serviceable. Being not any one thing which rules the mind, but the combined force of mind, will and conscience, it makes the individual gladly pursue certain lines without any effort of his own, and leads him to advance, with untiring assiduity, in his work. Another, however, who trusts to this power which he knows himself to possess, it renders lazy and indolent. Unlike other agencies which influence man, such as mystery, which acts on the mind alone, it is as before stated the combined action of mind, will and conscience acting of itself and upon what is left of man when the above mentioned qualities are removed, possessing, as Pope says, both self-love which urges and reason which restrains.

Every child enters this world utterly ignorant, and possessed of nothing else than a collection of impulses and capabilities, and, by the development of these, either sinks into oblivion or rises to fame. In this sense we speak of the development of genius. Genius is a germ placed within the cranium of man, which