

take him safely to the port of destination. Perhaps, even at that early period, Phœnician shipmasters inserted in their bills of lading exceptions similar to those used in recent years, viz.: "The act of God \* \* \* fire, and the dangers and accidents of the seas excepted;" but as Jonah made no claim for breach of contract there was no need for the owners to plead the exceptions.

Whenever I have known men high in official position to obtain and use free passes on railways; whenever I have observed members of Congress exhibit passes in railway coaches while all others paid full fare, I have thought of and admired the sterling honesty and independence of the Hebrew prophet who, when about to embark on a voyage over the Mediterranean Sea, went boldly up to the Captain's office and "paid the (full) fare thereof."

An eminent English poet of the last century wrote:

"'Tis greatly wise to talk with our past hours;"

and an humble prosaic American who bears the same name, asserts that it is equally wise to consult the records of past centuries and practice now whatever is worthy of imitation.

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### IMPRESSIONS.

NOTWITHSTANDING the fact that the old saying "know thyself" has been repeated times without number, until drowsy minds have ceased to regard it with becoming reverence, the truth it contains will never fail to impress itself upon us, and practical illustrations of its strengthening power will never cease to manifest themselves to us so long as the world continues to produce men of tact and morality.

To live, to grow strong, and to excel, in matters which constitute ones duty or pleasure while he runs his allotted course on this unstable earth, is the desire, though perhaps imperfectly developed in some cases, of every sane man, and when those conditions of life are found most conducive to this end, they should be grappled with a firm and steady mind.

If knowledge is power, and no one will attempt to dispute the statement, the acquiring of knowledge bears in its every step germs of personality, either good or evil, which will mark for life or death the aspiring mortal. The tree of learning bears on its every branch fruits which when once tasted create in the consumer the only known appetite which may be freely satiated without fear of harm. Whatever may be said of the effect of excess in regard to some matters which influence our lives; from the very nature of the case, intemperance in lore is an impossibility, for he who has devoted his life and energies to the study of causes and effects, has but reached

that stage when he may survey himself, and having a faint idea of possibilities, knowingly contemplate upon what might have been.

After careful consideration it has been satisfactorily ascertained that no particular belief or connection with popular subjects of discussion shall determine what a man's intellectual position will be. All clever men have not been pious, and *visa versa*; some of the keenest and most piercing intellects have been the most sceptical. Early associations, ancestry, etc., while responsible in some degree for character, theologically defined, are not answerable for that personality which is the pure outcome of education, tempered to no small degree with natural inclination.

Education, not the mere cramming of Greek roots, and remembering abstruse formulas; but the observing of and the consciousness of being surrounded by others, the study of human nature, a knowledge of the wondrous works both around and within us is the surest, safest and only way in which we may be, as it were, drawn out and made to be able honestly and fearlessly to face the world. Once on the right path, with a purpose set and a thirst for learning created, we are prone to give up to the occasion; being slightly acquainted with one extreme in the problem, we are apt to neglect the mean on which so much of vital importance depends. Two results appear to come from moderate research; first it seems to have connected with itself something to nourish a being properly known as an immoderate fool, whose self appreciation and utter worthlessness exactly balance; again, there undoubtedly exists in human nature a tendency to underrate inherent ability, to take a back seat in the theatre of life to wait for opportunity, instead of always being on the look and continually prepared for that auspicious day which is almost sure at some time to present itself to every man.

Assuming that study, both the act and the subject reviewed, both of self and nature, is beneficial; a gentle stimulus bearing pleasure with it is often necessary to turn the mind from more vulgar practices, and to create a desire to seek after that which cannot be purchased, or when obtained sold. At the present time while the value of learning is universally acknowledged, and to some extent sought after, numbers of superior minds, on account of custom and environment, are devoting themselves to vocations scarcely worthy of the name honorable; numbers of strong wills, manifestly so from the zeal with which they engage in their mistaken callings, are growing up, becoming ripe, and finally fading away in the unknown and unhonored past, for the simple want of something to rouse and set in motion that true spirit of manliness. Something more than mere popular sentiment is required for this purpose.

In looking at the marks left us by spirits of the past, we often see the night bringing out the stars; occasions both of excessive sorrow and gladness,