

Keats a druggist; while Pope and Southey were the sons of tradesmen. These all came from humble stations, yet they achieved success. The secret of their advancement was their activity. Determined effort in their cases, as in all others, met with its reward.

"The gods," says the Greek, "have placed labor and toil on the way leading to the Elysian fields." Thus every one has opened to him the avenue leading to happiness. It is the privilege of all alike to work, "to scorn delights and live laborious days." The accomplishment of anything of moment always has needed and always will need strenuous individual application; that must be the price paid for excellence. Perseverance in ancient times made Demosthenes an orator. And, in our own day, determination to succeed, backed by undaunted energy, raised Disraeli from being the laughing stock of the House of Commons to the level of the greatest debater within its walls.

Give but energy to a man, and, humanly speaking, he can accomplish anything. Wealth, if he desires it, is his; education and culture cannot be withheld from him. Shakespeare was instructed by no teacher, yet his works exhibit the closest familiarity with all subjects upon which he writes. Hugh Miller's only school was a stone quarry, but nevertheless from it he obtained as much knowledge as the highest schools afford. The circumstances which are said to make a man's life are, to a great extent, under his own control. It is true that "human character is shaped by a thousand subtle influences," but it is equally true that it is given to every individual to place himself so as to be well or ill affected by these influences. If a man choose to be idle, by no means will he ever attain to anything worthy of admiration. But, on the other hand, if he decides to be active, to turn all his powers to the best advantage, he cannot fail to accomplish the task he sets himself. Riches have been obtained by honest energy in the past, and are as likely to be so obtained now as ever. Abundant examples prove that intellectual culture is possible under the most adverse circumstances, providing there be a disposition to labor in the one seeking it. And moral culture, the greatest excellence, is equally within the reach of every one. It is said that two cardinal qualities go to make up a gentleman—one truth and the other honesty. Now it has been

practically proved that a man can be true and honest in all his dealings in whatever position he finds himself, and, if he be not, he deserves not the name of man. William Pitt, in the midst of a society corrupt and rotten to the core, and, with every opportunity and incitement to be himself like it, kept his honor unsplotted and pure. Goldsmith preferred honest poverty, with the approbation of an upright conscience, to wealth got by political pamphleteering. Luther dared to be honest to his convictions, whether in conformity with the age or not; and time has shown that he lost nothing but rather gained.

It is given to man to rise the highest or sink the lowest of any of God's creatures. By his own efforts, exerted in the right direction, he can attain to true excellence, or fall to the lowest misery. Surely, then, it is fitting for every one easily to form habits which tend toward the former, and shun those which lead to the latter.

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THE HISTORY OF SCIENTIFIC INVESTIGATION.

Science, in its modern sense, scarcely had an existence in that period of the past, of which the Athenian civilization was the culminating point. Yet, as far back as history carries us, we find the cultivation of certain studies, which were the forerunners of our modern sciences.

Although we find some such traces of scientific knowledge among the Chinese, Hindoos, Chaldeans, and other ancient nations; yet it is to the Greeks that we look for the first distinct evidences of scientific investigation, which are found in the teachings of Aristotle and other practical thinkers.

Aristotle laid the foundation of the sciences; and where simple observation was adequate, his achievements were surprising and complete. He wisely made fact the basis of every theory; but too often he founded his conclusions upon imperfect knowledge. Hence those things, which we find he attributed to the many, belonged only to the few. He did not attempt to verify his hypotheses by experiment or by comparing the facts necessarily resulting, if they were true, with the observed fact.

His newly founded science was not destined to remain long in Greece. At the decline of Grecian