

education they receive was such as that respect would dictate, we might hereafter have occasion to say, not as it is now said, that "in England women are queens" but something higher and greater; we might say that in every thing, social, intellectual, and religious, they were fit to co-operate with man, and to cheer and assist him in his endeavours to promote his own happiness and the happiness of his family, his country and the world."

How Great Men Rise.

Few things that happen in the world are the result of accident. Law governs all; there is even a law of Chances and Probabilities, which has been elaborated by Laplace, Quetelet, and others, and applied by practical men to such purposes as life insurance, insurances against fire, shipwreck and so on. Many things which happen daily, and which are usually attributed to chance, occur with such regularity that, where the field of observation is large, they can almost be calculated upon as certainties.

But we do not propose now to follow out this idea, interesting though it would be; we would deal with the matter of "accident" in another light—that of self-culture. When a man has risen from an humble to a lofty position in life, carved his name deep into the core of the world, or fallen upon some sudden discovery with which his name is identified in all time coming, his rise, his work, his discovery, is very often attributed to "accident." The fall of the apple is often quoted as the accident by which Newton discovered the law of gravitation; and the convulsed frog's legs, first observed by Galvani, are, in like manner, quoted as an instance of accidental discovery. But nothing can be more unfounded; Newton had been studying in retirement the laws of matter and motion, and his head was full, and his brain beating with the toil of thinking on the subject, when the apple fell. The train was already laid long before, and the significance of the apple's fall was suddenly apprehended as only genius could apprehend it; and the discovery, which had long before been elaborating, suddenly burst on the philosopher's sight. So with Galvani, Jenner,

Franklin, Watt, Davy, and all other philosophers; their discoveries were invariably the result of patient labour; of long study, and of earnest investigation. They worked their way by steps, feeling for the right road like the blind man, and always trying carefully the firmness of the new ground before venturing upon it.

Genius of the very highest kind never trusts to accident, but is indefatigable in labour. Buffon has said of genius, "It is patience," Some one else has called it "intense purpose;" and another, "hard work."—Newton himself used to declare, that whatever service he had done to the public was not owing to extraordinary sagacity, but solely to industry and patient thought. Genius, however, turns to account all accidents—calls them rather by their right name, opportunities. The history of successful men proves that it was the habit of cultivating opportunities—of taking advantage of opportunities—which helped them to success—which, indeed, secured success. Take the Crystal Palace as an instance; was it a sudden idea—an inspiration of genius—flashing upon one who, though no architect, must at least have been something of a poet? Not at all; its contriver was simply a man who cultivates opportunities—a laborious, pains-taking man, whose life has been a career of labour, of diligent self-improvement, of assiduous cultivation of knowledge. The idea of the Crystal Palace, as Mr. Paxton himself has shown, in a lecture before the Society of arts, was slowly and patiently elaborated by experiments extending over many years; and the Exhibition of 1851 merely afforded him the opportunity of putting forward his idea—the right thing at the right time—and the result is what we have seen.

If opportunities do not fortuitously occur, then the man of earnest purpose proceeds to make them for himself. He looks for help everywhere; there are many roads into Nature; and if determined to find a path, a man need not have to wait long.—He turns all accidents to account, and makes them promote his purpose. Dr. Lee, Professor of Hebrew at Cambridge, pursued his trade of a bricklayer up to twenty-eight years of age, and was first led to study Hebrew by becoming interested in a Hebrew Bible, which fell in his way when engaged