

ranted license when he says, "*non omnis moriar.*" He who is puffed to the loftiest elevation to day is often on the eve of being hurled into the gulf of forgetfulness. As there is a maximum visible for the organ of vision, so there is a limit to the mental view, and in order to extend it to new objects the mind must lose sight of those now before it. Who then shall say he is always to be included in this field of view? Not always does he who labors most zealously reach that goal where he can confidently affirm that he has fulfilled the conditions necessary to ensure immortal fame. He may secure an impersonation in a Westminster Abbey as a token of regard for unselfish effort; but unless his activities have been directed in such a channel, that their results find their counterpart in the feelings and aspirations of mankind, he cannot live in the affections of the masses.

It is an undoubted fact that the inducements to seek fame are less enticing than formerly. The glory of an Aristotle, of a Homer, or an Alexander is now beyond the reach of mortals. The great problems of life, although not settled, seem to have been solved in so far as man is able to comprehend them, many centuries ago. The radiance of the poet, like that of the moon, is but the reflection of a greater light which is for the moment hidden from view; or, on the other hand it is outshone by the glitter of stars, more brilliant even though more distant. Besides, the tendency of this era of realities and culture is to dry up the poetical fountain in man; so that the writing of a great poem, while attended with less certainty of success, is also a work of vaster proportions than in the primeval days of imagery. In regard to the fame attending conquest it is hardly necessary to make mention. It is evident that this enlightened age frowns upon, and in general, the constitution of society precludes the "clashing of arms and the shedding of blood." But if a General Wolseley occasionally commands the plaudits of to-day, what are they when compared with those demanded by the conquerors of the world?

But must that yearning, which is akin to the desire for the immortality brought to light in the gospel—that yearning to

"Leave behind us  
Foot-prints on the sands of time?"

be suppressed? By no means; for although the great problems of life have been potentially settled in the abstract, there still remains a wide sphere

of action in the world of sense. We live in the midst of stern realities, deny or doubt it how we will; and many are the longing hearts seeking to be relieved from the—what some would falsely call inevitable—bitterness of life. It is now the province of him who is to be famous to adapt the principles of antiquity to the needs of the times. Long since was recognized the principles underlying the government of Great Britain, but many statesmen are there whose very names awaken a tribute of respect. And yet their achievements were only the better application of those principles which were previously known.

The possibilities of securing immortal fame are thus affected by the purposes which actuate men to effort. Some are so delighted with the adulations of their contemporaries that they forget to engage in that which will insure lasting remembrance. Even men of giant intellect, though as bright and sharp, are also often as hard and narrow—as needles. Such men would regard others as merely stepping stones to facilitate their own advancement, and, if they only had the power, like the Roman emperors of old, they would fain command the people to worship them. But momentary their fame would be. If it were permitted them to contemplate the activities of "mother earth" after they had "shuffled off this mortal coil," no doubt they would be surprised to see how little of their influence remained. They would discover that, like the setting sun, they have called back all the shadows they had chased away in rising. On the other hand it is seldom that a great reformer or philanthropist receives the thanks of his own generation. Mankind in general, although seeking reform, are suspicious of innovations; and while they are conscious of the undulations of the surface they fail to discover the trend of the deep under-currents. He who is to live in the midst of an appreciative people must be careful to follow their ever-changing notions. His life and actions can be hinged upon no guiding principle—except that of change. But to him who is to live in the affection of posterity, belongs the regulating of the deep under-currents, and thus the guiding of their future effects on the surface,—in short he must anticipate his age, and, as a consequence, endure its opposition.

Perhaps there is no other man to whom the present century owes so much as it does to Lord Bacon; and yet in the introduction of the inductive method of investigation with what opposition