

Hindrances become but incentives to effort, and preludes to victory. And the more serious evils, banishment, imprisonment, sometimes a shameful death, are met with resignation, often with songs of triumph, such as were sung by Paul and Silas in the gloomy dungeon. Such was the spirit of the apostles, when they went forth to proclaim the truths of the Gospel; such that of the early martyrs, who, that they might buy the truth and sell it not, gave even their lives at the stake; such that of Milton, who amid poverty and disgrace, lame and blind, still kept his love of liberty and God, like his own Abdiel.

—“Faithful found

Among the faithless, faithful only he
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal,
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single.”

And such has ever been the spirit of those who have done most by word and deed to benefit the world. Thus their history, full of trials and sufferings, and of ultimate triumph after long endurance, become a precious dowry to all striving, suffering souls. Here they may learn how to bear the ills of life, by learning how great souls who have gone before, have lived and suffered, being often, like our Great Exemplar, made “perfect through sufferings.”

This adherence to principle, then, and not a mere blind desire for fame, has been the guiding motive of those by whom that fame has been most fully earned and obtained. For it is not by self-seeking but by self-denial and sacrifices that anything really great and valuable is obtained. “The truly great rest in the knowledge of their own deserts,” and are not curious to know what the world may be thinking of them. They gain their motives for action from within, not from without, and hence their onward course is as different as possible from that of those who are ever shifting and turning to catch the gale of popular applause. Not so variable is their guiding-star. Only the demagogue and the slave follow such an *ignis fatuus*. And while to the latter it must be said, “unstable as water, thou shalt not excel,” the consistent course of the former has in itself the promise of its own immortality. For to him whose view is ever kept unclouded by the fogs and damps that lie close about the earth, air afforded far reaches into truth in all her manifold relations, with something of the prophetic eye, and “the vision and the faculty divine.” It will matter little to them if wordly fame come soon or late, or even if it come not at all. Life is to them complete, even though their noble deeds may have been marked only by the eye of God. It cannot be in vain. Though it may be full of trials and sufferings, yet these trials may be so borne that they shall prove full of richest blessing to the soul.

Nothing, as we may rest assured, in the realm of mind, or in that of matter, has been formed without a purpose, by a God of Infinite Wisdom. Not a blade of grass grows, not a flower blooms, but has its part to fill in a system of Providence that reaches to the stars. So in the world of mind, “none of us liveth to himself, and no man dieth to himself.” Such, as the natural world would be, did it stretch out in one unbroken plain, without hill or mountain upon its surface, would be the world of mind if no men great in thought or mighty in action had ever lived among us. In strong contrast with the many who surround them, they help to make up that variety which Nature, in all her works, is ever seeking. Upon these mountains the passing vapors become clouds which fall in blessing upon the plains below. And rills which spring from their summits, or along their sides, flow on, increasing as they go, watering the lands through which they run, blessing thus whole nations, until at length a river, broad and deep, it pours its streams into a far-off ocean. Such offices have the great and good of earth to perform in the realm of mind. The noble thoughts which they have thought, the influences which they have set in motion, finding their first effect upon those nearest them, descend slowly, till they reach and move masses of men; a word becomes a source of inspiration, a sentence or two a fountain of life and power to nations. A few men of this sort have been the sources of an influence that shall be felt while the earth stands. Take for an example among many, that trio of Greek philosophers, Socrates, Plato, and Aristotle. Who can estimate the amount of influence which by their deep far-reaching studies in life and thought, they exerted upon the men of their own times. And their influence has been cumulative ever since. By the might of genius, what has existed before but as a dim abstraction, become thenceforth a tangible reality; isolated phenomena take their places in the ranks of a new science, and discoveries are made, as necessary and as cheering as rain upon the thirsty ground.

Not only are their deeds and thoughts in themselves beneficial, but the example of the great is most worthy of study and imitation. Being dead they yet speak, and call to us from heights “serene and far” to follow in the path of true virtue, if not in that of glory. They are the models, as it were, which he who is forming to himself a noble character, should study with the greatest care, comparing, as is done by the sculptor, one with another, and selecting the most perfect features from every one for his study and imitation. The fame, then, that gives their names to us is more a boon to us than to them. To them it is not a necessity; to us their example is above all price.

But let us beware lest we mistake present reputation and a certain degree of notoriety for a lasting and stainless fame. The men of lofty genius are few in number. But there are in every age men of some energy, with a quick and versatile talent, who glitter and sparkle before us for a time, and then pass away and are forgotten. Our eyes are caught by the dazzle and the glitter, and in following these lesser lights we entirely forget that there are those whose names shine as the stars from age to age, suffering neither decay nor diminution. It is well that even the humblest of those who walk in the ways of science and of truth should receive his due meed of praise; it is well that in literature and life we catch fully the spirit of the age in which we live; but if we value our own highest improvement, let not this hinder us from deep and frequent study of the lives and works of those whose names are inscribed in fair characters upon the loftiest pinnacles of Fame’s Temple.

The view of fame here presented, it is well known, is not the view taken by many. Multitudes confound notoriety with fame, and suppose that all the names which they find upon the page of history are of those who have attained a lasting fame. To such, fame is a mere phantom, only a shadow. But if the views here presented be true, then a true fame is not a phantom, but is this world’s reward of character, built in fair proportions upon a broad and deep foundation of eternal principles. I have found somewhere in my newspaper readings a few lines on Fame, translated, it is said, from the German of Schiller, so beautiful and truthful, and withal so apposite, that I cannot refrain from quoting, in conclusion, two of the stanzas.

“What shall I do, lest life in silence pass?
And if I do,
And never prompt the bray of noisy brass,
What need’st thou rue?
Remember, aye, the ocean’s depths are mute,
The shallows roar;
Worth is the ocean—fame is but the bruit
Along the shore.

What shall I do to be forever known?
Thy duty ever;
This did full many, who yet slept unknown—
Oh! never, never!
Think’st thou, perchance, that they remain unknown,
Whom thou know’st not?
By angel trumps in heaven their praise is blown—
Divine their lot.”

—Emerson’s Magazine.

SCIENCE.

Notes On the Natural History of Canada.

Description of two species of Canadian Butterflies.

I. CYNTHIA CARDUI (the painted lady.)

The Imago.—The colours of the upper side are brown, tawny-orange, black and white distributed as follows:—The fore wing at the base or next the body is brown; a large space of the tip black, with five white spots. Of these latter, the one nearest the body is the largest; it is of an irregular oblong shape, one end touching the front margin of the wing. The other four white spots are near the tip of the wing, and arranged in a short curved row. The outer margin of the wing is also marked with several whitish or yellowish semi-circular spots. Situated on the edge, and parallel with these at the distance of about half a line from the border, is a second row of obscure yellow spots. The greater part of the central portion of the fore-wing is tawny-orange, with some irregular black patches, connected with each other by slender