

ity in the management of the road, and in which Jay Gould was prominent. Branch lines were either built or purchased at very low figures by the directors, and then sold to the company at enormously inflated ones. Under the stimulus of the Thurman Act, a body of legitimate stockholders arose, people who invested their money in Pacific Railway stock, because it offered a good return, but the Act was powerless to protect them against this last species of theft; they suffered, and thus another element was added to complicate what had already become a vexed question. In 1880, or soon after, Jay Gould withdrew. Last year the Government made another attempt and appointed the Pacific Railways Commission, which was to investigate and report on the actual condition of the roads and suggest what it is best to do. Its report has recently been submitted. For the present purpose, the situation may be summarized thus: The Government has been swindled, legitimate investors robbed, and the railways therefore unable to meet their debt on maturity in 1897, with the probability that they will never be able to pay it in full, but lastly, and of more importance than all others, is the enervation that such scandal in high places inevitably produces in the tone of public morals. Congress may do what it will in the matter, in the way of adjustment or compromise, but its action can in no wise reach this last and most serious question. The railway corporation is only one among many and the same question arises in them all. The corporation is a practical necessity; we cannot do without it; how then shall we protect ourselves against it? By special legislation? The remedy would become more burdensome than the evil. It is very difficult, probably impossible to answer it in the present time, but there seems to be force in the thought—since in America “custom makes the law, not law the custom,” we may expect, that all social questions and national dangers will be answered and met by the gradual and consistent evolution of a right public sentiment.

TRUE GREATNESS.

To be great is to be good, and to be good is to be zealous and active in the cause of truth and justice, to spurn everything that is mean or debasing, to aim at that which is calculated to improve mankind, and to satisfy the demands of an approving conscience. True greatness is more than an empty name, or a pompous title—more than what the world is accustomed to call great. High-sounding titles are often hollow things, and are frequently borne by persons having equally hollow heads. To become great requires effort and action. Action, too, directed in the right course, and tending toward the accomplishment of some useful end, or noble purpose. Self, and self interest, must be set aside, and the good of others, the improvement of society, and the cause of truth should become the leading aim. The road to true greatness is indeed a difficult and tedious one. There are many barriers to be crossed, many obstacles to be surmounted, and many difficulties to be overcome. It leads through dark and trying scenes, as well as over mountains of opposition and trial, yet it is the only royal road—if such there be—to true greatness.

Great men are not the “mushroom growth” of a day nor a year. It requires time and well directed effort to insure lasting greatness. It requires self-denial, strict integrity, and an unspotted reputation.

“All is not gold that glitters,” neither are all men great that bear the name of greatness. More is required than what the world calls greatness. Something substantial and unfaltering is needed, or *to be*, and not *to seem to be*, is the leading characteristic. It is more than the external appearance that forms the man, there must be something worthy of admiration within; the appearance may be ever so bland, and savor of truth and integrity, and yet, within, all may be corruption. The most villainous heart is often concealed behind a smiling face. The brow that wears the chaplet of worldly fame, often bears the