

expect to find outlined with fences, but here is a park so large as to make it altogether impossible to be outlined by other than imaginary lines running over snow-capped mountain ranges, dazzling in the blazing sun.

The lecturer then gave a general description of the size and interior of the park. He says:—"The first object of attraction to be seen on entering the park is the mammoth hot springs. Knowing this, our party intentionally waited until the break of day before entering, so that with the opening of the day there might be the opening up of the beauties and marvels of wonder-land. In this we were not disappointed. For with the brightness of the morning lustre those great steaming springs, like a frozen cascade, burst upon our vision in all their glory."

After describing various objects of interest, the lecturer closed his remarks with somewhat, of a surprise to his audience; but not, however, without redeeming his promise made at the opening—that the lecture should possess at least one desirable quality—namely, brevity.

THE SELF-MADE MAN.

In all the stores of ancient fable and mediæval myth there is nothing better calculated to inspire the imaginative mind with awe than the real, live, bodily appearance of one of our modern self-made men. Whenever you find it necessary to approach him you become suddenly and painfully aware that *you* are not a self-made man. You begin to grow small; he begins to grow large; and soon you become thoroughly impressed that you are in the presence of one of nature's prodigies. The term "self-made man" has come to have a somewhat definite and restricted application. Usage has made it almost synonymous with 'one who has from humble beginnings amassed great wealth.' This may result from the fact that it is much easier, by independent effort, to acquire distinction in this line, than to achieve fame in more distinctly intellectual pursuits. But, believing that "the real dignity of a man lies not in what he has, but what he is," we choose to give the term its broader meaning and to include under it especially those who by personal industry have entered the shadowy regions of the unknown and brought forth precious burdens of truth.

The sound of this subject will certainly jar upon the ears of some, and rubbing up their rusty school-day memories they will promptly exclaim:

"There's a divinity that shapes our ends
Rough-hew them how we will."

This may be so; we have little desire to quarrel with our critics, and less to condemn Shakespeare. Yet when we see a youth with a definite plan for his

life's campaign after a few years descending to old age with his hopes realized, we feel inclined to accept as fact 'that a man may be what he wills to be.' But for any one to assert that he is what he is, simply as the result of his own independent effort, is as absurd as assuming. Why, he cannot turn round on his heel but he grinds off shoe-leather that it took the wisdom of ages to discover how to prepare successfully. In whatever channel of industry we turn our energies we receive our tools and materials ready made from our predecessors. Our advantages over our venerable forefather Adam are something considerable. The dependance of the present with its civilization, arts and refinements, upon the monuments of past ages, is complete. The most that one can now hope to do is to improve a little on his legacy. Our self-made man in this light appears as a very ordinary mortal. He is merely one who, starting in more or less unfavorable circumstances, has outstripped his fellows in taking advantage of the opportunities that the past, present, and future have conspired to place at his feet.

A miner may seek long for gold if it be not ready made for him in the quartz. So man may struggle long for success if the germs of it do not lie in his own constitution. The youth who strives to improve on himself may find his raw material green, rough, and knotty, but if he find it also sound and solid, he may expect great things. Much may be done with indifferent material; but for the grandest results, not only the most skilled artisan, but the best material must be forthcoming. The works of Phidias could only have been produced from the finest marble. One essential then of a self-made man is:

"Mens sana in corpore sano."

A strong, active body, and a healthy, throbbing mind are of first importance. The system then, intellectual and physical, is in harmony with itself, and so best prepared for aggressive work.

In an analysis of a self-made man, you will also find indomitable energy and unflinching courage. He does not give up the siege of Tyre because a mile or two of mole must be built. He does not call his empire lost because the waters of the Mediterranean bathed the shores of his island exile home. He does not despair because after months of weary toil he finds a slight error in his mathematical computations. Difficulties operate on him like fresh scent on the hounds. He hurls defiance at all opposition, and says a stout "I will" when everything about him chants dolefully "you cannot." Pluck with him is at a premium. When you see a driver get ahead of his horse and try to pull him along by the bits, you do not expect to see much work done. So when a man's soul is so small, or so discouraged that he has to be coaxed to try, we may turn elsewhere for our rising stars.

Another prominent feature of a self-made man is