

not (save where debased) dissemble, it is rich in possibilities. Force is its characteristic, and individuality therefore is its exponent. 'I will find a way or make one,' was the motto of some of the old Norsemen. In view of all these considerations our young men are summoned to a lofty type of self-reliance and manhood.

There is little hope for him who has no personality.—'They all do it,' is a phrase which labels a man in a large round hand as a nobody—he belongs to the crowd, not to himself; he has no self. There is no objection to forming one of the crowd, and shouting lustily; but selfhood renders it imperative that one should know why one does it. Assent or dissent is a personal act, but the latter oftenest stands for character. The succession of all high and noble life is through personality. Life is begotten of life.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

Poetry.

TWO LIVES.

"We have two lives about us,
Within us and without us."

—Stoddard.

One like the surface of a stream
Where ripples break and swift oars gleam,
Cloud-shadows grey or white as snow
Float softly, and rich sunsets glow.

The other like its current deep,
Borne on with strong and constant sweep,
Through tangled wild or fertile plain,
To the deep, boundless, pathless, main.

Between these lives so closely mixed
No boundary lines are ever fixed;
So blended they forever run,
Though they are two, yet they are one.

And aught which stirs the bed's deep flow
Tinges the surface fair, we know,
While much which o'er the surface flies
Sinks down, and the still current dyes.

The one, unreal, all real appears:
A shifting scene of smiles and tears,
Greetings and partings, labor, strife,
Of gain and loss, which we call life.

The other hidden life of thought,
From unseen springs of being caught,
With feelings undercurrent rife,
Is life—the only real life.

—Selected.

OUR LECTURE COURSE.

The Rev. D. A. Steele, M. A., of Amherst, delivered the third lecture of the course in Academy Hall, Nov. 28th, Subject—'Manhood.'

The students were not unacquainted with the lecturer, and therefore expected "a feast of good things." Their anticipations were fully realized, and all were satisfied. The following is but a meagre portion for those who had not the pleasure of being present:

The lecture was introduced by a very pleasant picture of the aged David giving his son, soon to reign in his stead, the short soldier-like advice, "Show thyself a man." With some hesitation as to the propriety of the act, the lecturer proceeded to give a definition of his subject. Analogies were drawn between some of the more striking characteristics of men and these same features as displayed in the lower creation. Distinctions were also noticed and from these a definition framed. In the course of his remarks the lecturer said:—"A man is a thinking being; so is a monkey. A man has a memory; so has a horse. A man has a mind never at rest, which even manifests its workings in his sleep; so has the dog lying upon the hearth-rug. But man is the only creature who laughs, or, as far as we know, is capable of religious emotions; he alone uses fire, and has no clothing provided by nature. Hence the definition, Man is a laughing creature, nude, needing fire and exercising prayer.

Bacon has said:—"Man is an animal as well