

Self Control.

"All the world is a stage,
And all the men and women are but
players."

This thought emanated from the mind of one who has long lain in his grave, yet the truth of the assertion still clings to his never dying words. If then the world is a stage and we are all players, this question must present itself to every one; what part of the great drama of life is mine to act, and what are the qualifications requisite to a successful portrayal of the character I represent?

It would probably be a difficult task to arrange in infallible order the requisites for a successful life. But in an attempt to do so, next to one's own ability and an unflinching devotion to one's life work, self control, probably demands its position; at least, it is evident that the power of controlling one's self plays an important part in forming a successful or influential career.

But those specimens of mankind, who are able to exercise, even in a comparative degree, a rigid control over every act, are so scarce that the value of this attainment is scarcely recognized; and the direful consequences of its lack are so prevalent and common place that they fail to draw attention to the true cause. Yet this cause presents us with nine cases out of ten of the melancholy spectacles of shattered and unhappy families, hopeless inebriates, loathsome criminals and pitiable maniacs. The bloody strifes that have marked nearly every epoch of the past have had either their immediate or remote cause in the uncontrolled passions of those in authority; and millions of lives have been sacrificed to settle petty difficulties, engendered in a fit of anger that might have been amicably and equitably adjusted by a few moments of calm deliberation. But happily such things are of less frequent occurrence than in days past. While some promulgate the theory that the present day is pregnant with more of rashness, violence and uncontrolled restlessness than any time previous, still the fact that at present nearly every difficulty is settled by civil tribunals and many national affairs submitted to arbitration, certainly speaks a commendable word to the contrary.

The lack of the power to preserve one's equipoise has been the bane of man in all mental labor. It has prevented the public speaker from giving to their hearers the best thoughts of his mind, and turned the key of success against many a business by their not having the self possession to carry their plans into execution, when placed in contact with others, and in embarrassing positions. But what makes it of the greatest importance that we should pay an early and careful attention to self government, is the strife and infelicity occasioned by ungoverned and ungovernable tempers. There is probably nothing that makes life more disagreeable, or would cause people to plunge into the depths of desperation quicker than association with petulant and ill-natured associates, who allow every little obstacle and perverse occurrence to throw them from their equanimity and pour forth a volley of disagreeable and harrowing epithets, accompanied by an equally disagreeable demeanor.

Life presents obstacles and difficulties enough at every turn to keep one in a furor continually if we allow such things to govern us. It is only by self direction of

one's powers and self control over one's passions that we are able to attain to the greatest degree of excellence, happiness and prosperity. And only until all shall so govern themselves, as to be able to govern every thought and direct every act, unhindered by passions and unembarrassed by surrounding conditions, can true manhood boast of a natal day. X.

Manners.

The high and the low, the rich and the poor, the good and the bad, all are players in life's grand drama. The way in which each performs his part, plays his role and moves in the scene constitutes what we call manners. If all were but true to their character, we should have no difficulty in selecting and arranging men in their proper classes. But dissimulation and deception mark almost every move in the act.

Pretence is made to great virtue; its manners, its attributes, its ways are assumed; and where you have been confiding and trusting, giving your friendship and affections, lies hidden the deadly serpent which will turn upon you and blast the noblest and highest aspirations of your life, making your future a dark, dreary, monotonous waste, destitute of all pleasure and happiness. Manners! when you think of it in a certain light what a loathing takes possession of your very soul.

The hypocrite in all his baseness moves forth with ways as refined, as polished, as captivating as the noblest player in the scene before us. Equal, did I say? Go look at the fast young man, or the brilliant belle, neither perhaps with any real worth or nobility of character, and then turn to the real, true young man or lady and what conclusion must you draw? The former is caressed, flattered, fawned upon; the latter perhaps regarded as a bore, an awkward greenhorn, and left to find his entertainment and pleasure as best he may.

This is the result of the popular idea of manners, or perhaps more properly etiquette.

But this is not all nor indeed the worst phase of manners, for it makes us all bow more or less to its commands. We dare not act true to ourselves; we must yield our individuality, and pretend to ways and acts that are entirely foreign to us. It is natural for us all to desire propriety, and when we see those who feign all the little flatteries and arts of manners sought, and their society cultivated, we tend toward the same ways no matter how distasteful to our nature, or how much opposed to our principles. In this, we take the first step on the downward road.

But this is entirely the dark side of the picture, and dark, dark it is in reality. But thanks! there is some light. There is a kind of manners that is worth cherishing and cultivating. It is such as is the outgrowth of a real, true nature. The kind act, the gentle word, the pleasant smile are its fruit. And though they may not be accompanied by as graceful a bow or as neat a speech or even as winning a way (externally) as if they came from the other class, yet they are far truer, for they come from the heart. The soul speaks through them and shows that there is sometimes true nobility.

And if people would encourage this kind of manners, how much truer would men be, how much loftier their patriotism, how much grander their christianity, how much nobler their every act!

For one moment ere I close I wish to

call attention to an article in the last issue, from the pen of Miss S. V. The picture there is too true. The one sex do not seek the society of the other on account of their true worth, mentally or morally, but in proportion as they are capable of saying nice and pleasing things, in other words, as they are capable of acting out manners.

However pleasant it may be to say "our manners indicate characters," commonly it seems to be untrue. D. L.

THE LOCAL AT WORK AMONG OUR EXCHANGES.

—Professor in Chemistry, speaking of a place in Siberia having a peculiar magnetic influence, a Senior gravely inquires, "Is that the South Pole?"—*Targum*.

—Englishman (reciting).—Join C and D, and produce EG until it meets the line HK in (hell) I. Professor: That, as I take it, sir, would be at an infinite distance.—*Ex*.

—A certain Junior has written on the fly leaf of his Bible:

It is not rank, nor wealth, nor state,
But "git up and git" that makes men great.—*Ex*.

—"What branches of learning have you been pursuing at school to-day?" said a father to his son. "None in particular, sir; but a birch branch has been pursuing me."—*Ex*.

—A Junior was asked to describe the course of the Mississippi and he answered—"It rises in Minnesota and sets in the Gulf of Mexico." That settled it.—*Niagara Index*.

—A Cornell University professor says: "If you get choked drop down on all fours and cough." That's nice advice to a man with a pair of fifteen dollar lavender pants on.—*Ex*.

—Dr. John Hall uttered this golden sentiment in one of his Yale lectures: "The best way for a man to get out of a lowly position is to be conspicuously effective in it."

—"The truth of the adage 'One touch of nature makes the whole world kin,' was charmingly brought out that slippery morning, when a blue-eyed school-girl sat down hard among her books, and remarked "d—n it."—*Ex*.

—"I never did see such a wind and such a storm," said a man in a coffee room. "And, pray, sir," inquired a would-be wit, "since you saw the wind and the storm, what might their color be?" "The wind blew and the storm rose" was the rejoinder.—*Ex*.

—An Englishman was boasting to a Yankee that they had a book in the British Museum which was once owned by Cicero. "O, that isn't nothin'," replied the Yankee; "in the museum in Boston they've got the lead pencil that Noah used to check off the animals that went into the ark."—*Ex*.

—It looks bad to see a dog preceeding his master down the street, and calmly turn down the stairs to the first saloon he approaches. It shows that there is something wrong, something lacking, a deplorable tendency on the part of the dog.—*Ex*.

—*Prof. in Logic*:—"Gentlemen, you must learn these lessons not for recitation, but for time and eternity."

Senior:—"Will we need Logic in eternity?"

Prof:—"Oh, yes! God says, Come, let us reason together."

Small boy on back seat:—"Not according to Bowen, though."—*Ex*.

—Better even than the best salve! Try the plan for raising a moustache recommended to one of the seniors by a lady friend: "Salt well the upper lip, then holding a cup of water underneath catch the little fellows as they come out to drink."—*Williams Athenaeum*.

—A gentleman driving up to a country inn accosted a youth thusly: "My lad, extricate my quadruped from the vehicle, stabulate him, donate to him a sufficient supply of nutritious aliment, and when the aurora of morning shall again illuminate the oriental horizon, I will award you a pecuniary compensation for your amiable hospitality.—*Ex*.

—"There's nothing to exceed the diabolical satisfaction a man will take in announcing to his wife, after he has got his shirt on, that there is a button missing; and the keen delight he feels in seeing her dance around the room after a needle and thread while she listens to a lecture on infernal carelessness, approaches ecstasy. But look out when she gets that button on, bites the thread off with a snap and commences—"There now!"—*Ex*.

—Two countrymen went into a hatter's to buy one of them a hat. They were delighted with a sample, inside the crown of which was inserted a looking glass. "What is the glass for?" said one of the men. The other, impatient at such a display of rural ignorance, exclaimed "What for! Why, for the man who buys the hat to see how it fits him!"—*Ex*.

—A promising young shaver of five or six years was reading his lessons at school in that deliberate manner for whichurchins of that age are somewhat remarkable. As he proceeded with the text he came upon the passage "Keep thy tongue from evil and thy lips from guile." Master Hopeful drawled out, "Keep—thy—tongue—from—evil—and—thy—lips—from—girls."—*Ex*.

—*First Freshman*.—"O, won't it be splendid this vacation if there is good sleighing. Nobby cutter—fast horse—stars shining brightly—jingling bells—snow sparkling—she beside me—arm around waist. Oh!!!" *Second Freshman*.—"Sleigh-rides may go to thunder. What's the fun in being half-frozen and lugging eighteen or twenty shawls just because you think there's a girl somewhere within? Give me the back parlor with the lights turned down and the *enfant terrible* tucked away in bed."—*Ex*.

—*SHARP STUDENT*.—The Rev. Dr. Ritchie, of Edinburgh, though a very clever man, has met with his match. When examining a student as to the classes he had attended, he said, "And you attended the class for mathematics?"

"Yes."

"How many sides has a circle?"

"Two," said the student.

"What are they?"

What a laugh in the class the student's answer produced when he said, "An inside and an outside!"

But this was nothing compared with what followed. The doctor having said to this student, "And you attended the moral philosophy class also?"

"Yes."

"Does an effect ever go before a cause?"

"Yes."

"A man wheeling a barrow."

The doctor then sat down, and proposed no more questions.—*Ex*.