

CHATS WITH YOUNG MEN.

What is a Gentleman? CARDINAL NEWMAN'S DEFINITION.

"It is almost the definition of a gentleman," says the great English Cardinal, "to say he is one who never gives pain."

"He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all distrust or suspicion, or gloom. He tries to make everyone at ease and at home. He has his eyes on all the company. He is tender towards the bashful, gentle towards the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome."

"He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort. He never cares for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. He has too much sense to be affronted at insult. He is too wise to bear malice. . . . If he engages in conversation of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, which, like blunt weapons, tear and hack instead of cutting clean."

"A gentleman is quiet. He does not bluster, or hustle, or hurry, or vociferate. He is a serene person. Another of his qualities is a disposition to see the superiorities in persons, rather than their inferiorities, and to wish to associate with his superiors rather than with his inferiors. Now this is an excellent rule by which to select your friends. Observe the superiorities in men, and associate with your superiors. This is a part of the generosity of a gentleman—the discerning of the finer qualities in other people and the welcoming of it. No loneliness for him, because he seeks his superiors."

"A gentleman may be generous, though he be poor in money; that is, if he have a generous spirit; that is, if he be very reserved as to the state of his own pocket or treasury. He may confer on his resources and say nothing about them. He will let facts speak for themselves. There is another form of generosity in a gentleman, and by this form you may test the persons about you. A real gentleman will always be considerate toward those he employs, towards those who might be considered his inferiors, and towards those who are, in any way, in his power. There is no surer test of the gentleman than that—except possibly that a gentleman will never do anything that might hurt a woman, or a child or any creature weaker than himself."

"It is with no intention to make a comparison that we present Cardinal Newman's definition, which agrees in the main with that of the President of Harvard. The Sweetness of the Other Fellow's Grass. We laugh at the mule which imagines that the grass in his neighbor's pasture though it is a part of the same field, is so much sweeter than that in his own. Yet we find the same trait, which prompts the lower animal to trespass, just as strongly marked in the higher animal—man and children exhibit it without restraint. They get tired of their own toys, their own surroundings, and think if they could only have what belongs to their companions how much happier they would be. How quickly a baby will drop whatever he is playing with to seize that which he sees another child has."

"We men are only grown up children. A tendency to undervalue what we have and to magnify what others have seems to be an element of our nature. Most of us look at our own possessions, our own surroundings, and our own condition through the big end of the telescope. They look small and mean compared with those of our neighbors, which we look at through the other end of the glass. The grass in the neighbor's pasture is better than the grass in our own; the cook would change places with her mistress; the butler with his master. The lawyer would be a doctor; the doctor, a lawyer. The farmer beams his hard lot, and longs to exchange his life of drudgery for the career of the merchant or the manufacturer. The country boy leans on his plowhandle and looks toward the city with hungry eyes. If he could only be free from the slavery of the farm, he thinks, wear good clothes, get hold of a yardstick and stand behind a counter! Happiness, opportunity, fortune—every thing—lies yonder. Around him misery, toil, poverty—nothing desirable. The city youth, behind a counter, or sitting on a high office stool, ralls at fate for confining him to the limits of brick walls and the dreary details of merchandise—buying and selling—or of figuring up accounts. Oh, if he could only go to sea and travel to distant countries, become a captain in the navy, or skipper or owner of a merchant vessel! Life would be worth something then. But now—"

"How much energy has been lost; how many lives have been spoiled by this fruitless longing for other fields, other

OUR BOYS AND GIRLS.

Talks to Boys.

Many boys do not realize the importance of giving a good example. To give a good example means to set in such a manner as to edify others, to induce them by your actions to do right and practice virtue. What great amount of good can a boy not do by giving a good example? While, on the contrary, how much can he not spoil by a bad example?

"Dear boys, wherever you may be and whatever you may do, be sure always and everywhere to give a good example. Remember, others are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, their will be so, too; if yours are wicked, so will their actions be wicked. You have little brothers and sisters at home. Are you always careful to give them a good example? They will, as a rule, be as you are. They will imitate you. Your actions are watching you. They will take good notice of you. Their actions will depend on yours. If your actions are good, their will be so, too; if yours are wicked, so will their actions be wicked."

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STANDPOINT, OUR LIVES WOULD NOT BE SO BARRON AND UNCHARITABLE.

It is just a question of finding the divinity in people.—Success.

The Woman of Serenity. Serenity is the one thing in life that most people never acquire and yet it is of all things the most desirable. It is especially so for women. Her price is indeed far above rubies who has an equable, serene disposition, and a temper proof against trifles. It is not necessary, either that she be like the woman of whom some one, remarking on her sweet disposition, said that she never allowed trifles to upset her, that she never lost her temper except for something really worth while. "Yes," remarked a small but observant person present, "but doesn't she get whooping mad at the big things though?" This holding the temper in for some special occasion is not good training on the road to that serenity which all should cultivate. Call to your mind all the people that you know, and you will see that the serene ones are usually the ones with the strongest characters, for it takes character to look at life with that large philosophy which places things in their proper proportion. It is no use to boast of a clear-eyed vision, if you cannot see that the world is a passing show, and men and women are but the creatures of a day. When you do see this, comes the serenity that nothing can take away.

A DESERVED RETORT.

The Rev. Lindsay, the Rochester Presbyterian minister whose published letter we have been commenting on writes us a letter in which he says: "The fact that you have written three editorials in your paper in answer to my brief letter in the Rochester Democrat and Chronicle show that the letter was more important than you were willing to admit. If the importance of a brief letter is determined by the number of errors it contains, we are very willing to admit the importance of Rev. Lindsay's brief letter in the Democrat and Chronicle; just as we are willing to admit the importance of the small can of Chicago canned beef, with its disease breeding contents, that aroused the United States Government to vigorous action. We admit also that the Rev. Lindsay's capacity to compress errors into a brief letter is little short of genius. But like chemists who took their time to expose noxious qualities of canned beef, we of course, had to devote considerable time in giving a quantitative and qualitative analysis of the canned errors and bigotry of the Lindsay brief letter. It is the only way to relegate to the sort of thing to innocuous dust. —New York Freeman's Journal."

THE TIME IS NOT YET.

WHEN THE NATIONS OF THE EARTH WILL REPUPLICATE THE IDEA AND NAME OF GOD. A most distinguished correspondent writes to us to call attention to the latest indication which the French Government has given of its utterly atheistic spirit. This is in the change which it has ordered in the device on the coinage. The five franc used to bear the device, "Dieu protège la France." By the decree of the Minister of Finance this mention of God is to be omitted in future. M. Louis Passy, who, as the oldest member, presided at the opening meeting of the Chamber, has referred in the following terms to this proclamation of atheism as isolating France from the whole world: "The time has not yet arrived in which the nations of the earth will repudiate the idea and the name of God. The Israelites will continue to invoke the Eternal. The Mussulmans will continue to proclaim, 'Allah Kebab.' 'God is Great.' The Christian races

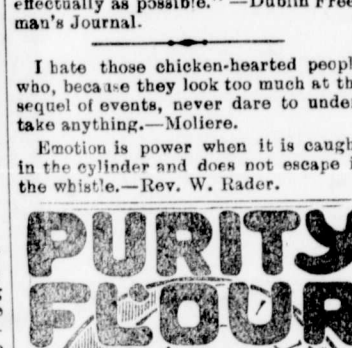
Everybody is interesting. It is said that there was no object in nature so repulsive and odious as Prof. Agassiz could find beauties and interest enough in it to entrance an angel. He had an eye which, like the microscope, revealed marvels which an undevoted eye could not see, and all of this because of the soul, the mind back of the eye. In cultivating the power of observation, it is very helpful to think of your eyes as great magnifying glasses capable of bringing out very wonderful things which a careless observer never sees. In this way, we learn to see things which before were not visible to us. We learn, after a while, to see with the brain. The eye merely suggests what the mind takes up and expands. We ought to be so skilled in reading human nature, so trained in studying people, that they would be as open books to us, and we could read the motives and influences which have made them what they are. We ought to be able to see what is blind to be able to see what is blind to their ambition or devoted their lives, if they are all of that kind, or what has contributed to their enlargement of life, to their growth, if they are successful. We ought to be able to see marvelous things, to extract very valuable knowledge and experience from the most ordinary human beings. There is no one so ignorant or so low that he can not teach us a great deal that is of value. I know a lady who says that "everybody is interesting" to her, that no matter whom she meets, or in what part of the world they are, she finds something very interesting about them if they are approached in a way to bring it out. We are too apt to judge people superficially from the first impression. If they do not strike us favorably when we first meet them, it is hard to overcome the prejudice. But if we just make up our minds that every human being bears the stamp of his Maker, and that there must be something good, something interesting about him, if we could only approach him from the right

will continue to sing, 'God Save the King,' or 'Domine Salvem fac Republicam.' And all those who see shining across the infinities of space those lights of Hope and Justice that nothing shall extinguish will repeat in the depth of their hearts, 'God protect France.'"

There is no question of the Catholic Church; no political motive can be used to cover the naked atheism of this proceeding. It demonstrates what has been evident for many a day to those who saw what was going on in France, that the rulers of that country were not only unbelievers themselves, but that, as a settled policy, they had set themselves to destroy the fundamental ideas of religion in the minds of their countrymen, never make them a nation of atheists. Such an enterprise was never before attempted by a Government on this earth, and it behooves all men who value religion and the moralities which are based upon it to see that this diabolical abuse of power be frustrated as soon and as effectually as possible. —Dublin Freeman's Journal.

I hate those chicken-hearted people who, because they look too much at the sequel, never dare to undertake anything.—Moliere.

Emotion is power when it is caught in the whistler and does not escape in the whistle.—Rev. W. Rader.



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