

me to walk a step. They always drove me wherever I wanted to go.

The people were very busy about the time I had to leave but they saw that I was paid in full for the time I was among them. When I had (I may say) only fairly settled and commenced work the college re-opened and I had to bid a farewell for a time to this interesting field of labour.

Respectfully submitted,

DUNCAN MCKENZIE.

Princeton, New Jersey, Sept. 21st, '78.

AGREEABLE PEOPLE.

Rest assured, you cannot be pleasing at all times and seasons, or to all persons, without trying to be agreeable. You must not be too brilliant. Clever things cannot be said unobtrusively enough. A person so brilliant as to make others feel that your efforts are above theirs will be detested. If you are well satisfied with yourself, and sure of pleasing, you will be apt to succeed. Characters pleased with themselves please others, for they are joyous and natural in mien, and are at liberty from thinking of themselves to pay successful attention to others. Still the self-conceited and the bragging are never attractive, self being the topic on which all are fluent and none interesting. They who dwell on self in any way—the self-deniers, the self-improvers—are hateful to the heart of civilized man. Try to adjust yourself to the peculiarities of others, and appear interested in them. The belle is a lady who has an air of enjoying herself with whosoever she talks. We like those who seem to delight in our company. You must not overdo it, and thus make yourself suspected of acting; but do not imagine that you will please without trying. Those who are careless of pleasing are never popular. Those who do not care how they look invariably look ugly. You will never please without doing all these things, and more. After all, what a Pecksnifian business it is to go into—what constant subjugation of self is required! No wonder there are so few thoroughly agreeable people.

TRUST.

Life would be impracticable unless it were the primary rule to believe what is told. There is not a single relation in adult life in which we are not compelled to depend upon the word of another—of a husband, a wife, a friend, an agent. We believe certain things representing them—in their honor, their chastity, their affection, their faithfulness. To what kind of condition would life be reduced if we apply to these matters “the universal duty of questioning all that we believe?” In some, at all events, of these relations, it may be observed, it is in the nature of the case impossible that we should have “sufficient evidence” for our belief. It is an unquestionable fact that many a man who has been trusted, and who has for years borne an exceptional character, has proved faithless; and it is quite impossible I can be sure upon grounds of evidence respecting any particular man that he is incapable of this baseness. But the first condition of a genuine and honest friendship is to believe this, to refuse to entertain a doubt of it, and, if need be, to uphold a friend’s honor until he is absolutely proved dishonorable. With respect to trust exercised in commercial relations, it might perhaps be said that it is a mere application of the principle of probabilities. As a matter of experience, if customers are trusted, the majority of them will fulfil their engagements. It may be doubted whether tradesmen really do act in practice on this mere calculation of probabilities; at all events the principle does not apply to the other relations of life just referred to. It would be an insult to a friend to say you trusted and loved him because you thought it more probable he was true than he was false. He expects from you, as the primary condition of true friendship, that you believe firmly concerning him that of which you cannot possibly have certain evidence.

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