

OUR BOYS AND GIRLS.

Curiosity. There is a vast difference in the ways of wanting-to-know—between the laudable desire to acquire valuable knowledge and the vulgar thirst of personal curiosity.

Nothing is so sure a stamp of ill-breeding as this same curiosity. It is the most vicious of all bad manners, since it leads to eavesdropping, the reading of private letters and other such dishonorable practices.

Good manners are built upon good morals, and we may not shatter the one without shaking the other. Originally, courtesy was kingly, princely, noble; it gave perfect trust and demanded absolute honor between peer and peer.

It was not a possession of the common people in the olden times, when the masses were servile or surly, stupidly apathetic or vulgarly curious.

To-day every one may enjoy the heritage of good manners formulated and bequeathed by the ruling class to whom *noblesse oblige* was no empty phrase.

The boy that takes off his hat in greeting is simply following the example of the courtly knight who doffed his steel helmet and left his head unprotected to show that he trusted the person whom he saluted.

Trust must be linked with perfect honor, else it is trust misplaced. The overly inquisitive are not to be trusted; to gratify their insatiable curiosity they will attempt to ferret out secrets, to betray confidences, to spoil plans, to interfere with every right of another to life, liberty and the pursuit of happiness.

Whatever is "bad form" is almost always essentially evil, and in this way the etiquette and the usages of good society help to make "the best people" gentle, self-sacrificing, honorable and to stamp as vulgar and ignorant those who have no regard for the rights of others.

It is bad form to deliberately listen to even one sentence not intended for our ears. It is honorable to make our presence known at once or to move out of earshot.

It is bad form to ask personal questions either directly or by suggestion. It is another's right to tell us just as little or as much as he pleases. It is vulgar to attempt to force confidence.

water, and as he felt thirsty he stooped down to drink and was amazed to see a young Indian, with buckskin clothes on his back and feathers on his head, looking up at him out of the water, where he expected to see his own reflection.

He then looked at himself and found that he was dressed in buckskin and had feathers on his own head. It was his own reflection after all. Then Zach felt very proud and pleased.

So he was Indian boy after all, and was in a real forest and was going to have some wild adventures. Perhaps he should see a wolf or a bear! This thought rather frightened him, and he began to realize that wolves and bears in the woods were very different things from wolves and bears in story books.

But he was a brave boy and soon screwed up his courage, and presently he felt quite comfortable, especially as he saw no wolves or bears anywhere about. So he started on through the woods, remembering that the old squaw had told him to find some honey.

He looked on every side as he walked, but he saw no honey. Finally he saw among the bushes one of the most beautiful things that he had ever seen in his life. It was like a beautiful young girl, but it had long feelers growing out of the top of its head, like a butterfly, and it had a brilliant pair of gauze-like wings growing from behind its shoulders.

It looked at him timidly as he approached, and Zach thought that was because he looked so fierce with his feathers and his tomahawk, and he said: "Don't be afraid of me, pretty creature, for I wouldn't hurt you for the world."

"You couldn't if you wanted to," replied the fairy—for it was a fairy—in a very indifferent tone of voice. "I don't mind medicine men boys—not a bit."

This answer made Zach feel a little annoyed, but he was a gallant boy, and would not show that he was offended for the world. So he said: "I suppose you are a good fairy, for I have read about you in my books, and perhaps you would be kind enough to tell me where I could find some honey."

"Ha, ha!" laughed the fairy. "Honey is for the Indians and for the fairies and for the Indians who know enough to find it. Show you, indeed! If the bees don't tell you where it is, I won't."

"How can the bees tell me, they can't talk," said Zach. The fairy laughed at this, and said that the bees could talk well enough if he only had the sense to understand them. This answer provoked Zach, and he made the fairy a bow and said: "I'm sorry to have disturbed you, and I will wish you good evening."

"Oh, you needn't be mad, little mister Indian boy!" said the fairy. "I just wanted to joke you a little, but I'll be glad to show you where there is some honey if you will promise to give me some. I know where there is a whole lot, but I can't get it, 'cause the bees sting too hard for me."

Then Zach began to feel brave. He remembered that a bee had stung him once and that it had hurt pretty bad, but he thought he could be brave and not mind it now that he was an Indian, so he told the fairy to show him where the honey was and she should have her share. Then she told him to follow her, and led him a long way through the wood, till they came to a big tree. The fairy told Zach to put his ear up against the tree and listen. He did so, and inside he heard a curious buzzing, roaring sound.

CHATS WITH YOUNG MEN.

They Require Time. Life's best things take time. A character is not a creature of a day. An education can be bought only by the expenditure of years.

Friendships that last are long in the growing. So it is with all things worth while. There is no sure treasure gained in a hurry. He who would be rich with life's best riches must plan to spend long years in the securing of them.

Necessity as a Teacher. The great things of the world have not been done by men of large means. Want has been the great schoolmaster of the race.

Ericsson began the construction of the screw propellers in a bathroom; the cotton gin was first manufactured in a log cabin. John Harrison, the great inventor of the marine chronometer, began his career in the loft of an old barn.

Parts of the first steamboat ever run in America were set up in the vestry of an old church in Philadelphia, by Fitch. McCormack began to make his famous reaper in an old grist mill. The first model dry dock was made in an attic. Clark, the founder of the Clark University, of Worcester, Mass., began his great fortune by making toy wagons in a horse shed.

Farquhar made umbrellas in his sitting room, with his daughter's help, until he sold enough to hire a loft. The boy Edison began his experiments in a baggage car on the Grand Trunk railroad when a newboy.

So, if you have plans, don't be afraid to make a humble start. To strive is better than to stagnate. And perchance success will come!

The Cost of Success. The story of the successful artist whose secret was that he mixed his colors with his own blood, has a virtual counterpart in every calling of life. A writer in an English paper says: "A Cobbler was once asked how long it took to become a good shoemaker. He answered promptly: 'Six years, and then you must travel.'"

That cobbler had an artist's soul. I told a friend the story, and he asked his cobbler the same question: "How long does it take to become a good shoemaker?" "All your life, sir." That was still better—a Michael Angelo of shoes!

Mr. Maydole, the hammer maker of central New York, was an artist. "Yes," said he to Mr. Paton, "I have made hammers here for twenty-eight years."

"Well, you ought to be able to make a pretty good hammer by this time." "No, sir," was the answer, "I never made a 'pretty good hammer.' I make the best hammer made in the United States."

Sociability. "What can we do for our membership socially?" Cultivate a social atmosphere around the rooms. This can only be done by letting it be natural and not artificial. Pumped-up sociability is easily discernible and offends. True sociability springs from a kindly heart and is fostered by the meeting of those who are congenial.

yard of possibilities! How endless the culture of discipline and development! My greatest vineyard in time or eternity is myself! "To every man his work" is the Master's order.

There are no exceptions, no favoritism, no passes. "Go, work" is the order. On Expecting Too Much. There is a class of young men, and not a small one, whose members find much satisfaction in criticizing their superiors, religious and otherwise.

With their limited experience of life and its trials, cares and responsibilities, they presume to judge the actions of men who have been triumphantly through the furnace of temptation, to indolence, luxury and grosser lapses, and who have, as a general thing, only those small faults which seem to be inseparable from humanity, and which prevent men from becoming phariseals.

Many a young man attempts to pluck the mote out of the eye of his neighbor, whose age should command reverence and respect, before he has made the slightest effort to remove the beam from his own eye. He can see plainly enough that his superior has some defect of temperament or temper, and some few foibles and small vanities, and he immediately concludes that the man above him is a small creature whom circumstance has placed in a position that he does not fill perfectly.

This youth forgets that perfection does not belong this side of eternity. If it did we would all have a paradise on earth without having to make an effort to attain it.

We must earn eternal happiness by being tried in many ways, and if, in the course of this trial, we fail to conquer all our minor shortcomings, the mantle of charity should be thrown over them, especially by those who, like young men, have nearly all their troubles before them.

When a man has reached or passed middle life, he is generally burdened with care. This is beautifully expressed by Friar Lawrence, in one of Shakespeare's plays, when he says that care lurks in every old man's bed, or words to that effect.

If any of my young friends have the belief that as the years go on they will have less to contend with than they have now, let them put that thought resolutely to one side. Years bring greater burdens to carry for most of us.

Even riches and honors are heavy loads to bear. They frequently entail much mental suffering, and are, like all earthly things, unsatisfying. Many a young man would like to change places with a rich or grand one, and yet if he were allowed to do so he would find that he had "swapped" comparative felicity for misery. I do not mean by this that a young man should not have ambitions and aspirations. I want simply to remind him that when he criticizes some slight failing of his superior, that he does not take into account the frets and worries which have perhaps made this superior impatient for the moment, or apparently lacking in courtesy.

When I was quite a young man, I was once condemning very harshly the action of a professional man, when an old gentleman, who was standing by, reproved me for my hasty judgment. I said flippantly in reply that we expected more from men of his standing than we did from others, and the venerable sage answered: "You are right. 'Ah, my dear boy, do we not expect too much of them?'"

This was direct to the point, and I never forgot the remark. It taught me that I should observe the shining virtues of those above me, and not their little lapses into what I considered foolish and ridiculous excess. It taught me that I should look at the best side of a superior rather than at his worst if I desired to have high ideals in my life pursuits.

A very distinguished man, who had a number of young men in his office, once said to me, pointing to his employees: "These are the critics that I fear. They are the most unmerciful and inconsiderate, while the men of my own years are charitable and impartial in their estimate of my ways and methods. These last have been with me through the fight and know with what I have to contend, while the others, knowing little of life and its obstacles, judge me by very flimsy and flimsy standards which their youthful vanity and lack of wisdom have caused them to erect. They will get over this," he added, facetiously; "youthful misunderstanding of men is a good deal like the measles or the scarlet fever, and is a disease incident of the springtime of existence." Therefore, dear boys, do not expect too much and your heroes will not disappear or disappoint you. Hero-worship is not such a bad thing, after all. It prevents people from becoming cynical, and when a man loses faith in his fellowmen he usually becomes an agnostic, and loses faith in God. Look to your own improvement, in the light of what good has been accomplished by those above you, and disregard their little eccentricities, which harm no one. Don't go on expecting too much.—Benedict Ball in Sacred Heart Review.

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