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CIRCLE CHAT.

ARISTOCRATIC NOTIONS.

Nothing seems more silly than the ideas entertained by many people with regard to their own worth, while when brought down to plain matter-of-fact merit they have not one leg left to stand on.

The question has probably occurred to all of us, "What makes one man better than another?" and while we might all give very nearly the same answer in effect, how many of us betray in our actions, either that we feel differently or that we don't care to be superior beings. The difference in our education and surroundings greatly effects our conduct, and force of habit has more effect than our better knowledge. All thinking persons must agree that a difference exists between individuals with regard to tastes education and ability, which makes one indeed better than another, in spite of the many points common to all. But the persons who assume the most are, we believe, the most inferior of all our race. The giddy belle and the hare-brained fop are only in degree worse than a very large class of men and women, who, for no cause whatever will persist in sneering at their neighbors, who are possessed of abler minds, higher principles and deeper sympathies than they, themselves.

Far be it from our purpose to denounce honest self-confidence or high, manly dignity; but this class are not possessed of such qualities. Their idea of their own value is caused by a perversion of self-esteem and approbation, and this, with the perversion of conscientiousness and a few other faculties, oftentimes produces characters with strange notions.

Not a small proportion of these shabby aristocrats are quite ready to stoop to the smallest, meanest tricks or fraud, and yet turn with disdain from their fellow mortals, who are their superiors, to seek the society of those, who, by reason of wealth, are followed by a weak, cringing, sycophantic crowd. We see these miserable beings going among us with dignified mien and high head, holding themselves aloof from the tradesmen, whom they are not ashamed to owe for the very clothes they parade in. They are ashamed of honest labor and not ashamed of securing, by deception, the unpaid services of others. A mean, contemptible set of aristocrats, these.

Nothing, however, seems more absurd to us than to think with some radical reformers, that all men are equal and each ought, therefore, to associate with all. So long as liberty of opinion is allowed, choice will be exercised. One need not hold himself altogether aloof from those for whose society his tastes and inclinations cause him not to care for, and we venture that those persons would feel no desire for his company either, were it not for gratifying vanity. When children have perfect liberty, those of similar tastes associate, while, with the development of these, false notions of worth, maturer years see them widely separated, a simple illustration of the false foundation upon which distinction in our social system is standing.

OUR ANCESTORS.

Frederick G. Gherke, Professor of zoology and comparative anatomy at Williams College, is now in America engaged in looking for fossils to prove his theory that men are descendants of bears, which he advances in his book, "The True Descent of Man." "Skeletons of primeval man," argues the Professor, "have been found in caves with bears, and almost the earliest men we know about lived in caves;" and he goes on to explain that the earlier bears came down through Behring's Straits and drifted down toward the tropic shores of Asia on icebergs. The icebergs melted and the bears easily found shelter on islands and on the coasts. In the course of the ages great floods came and the bears sought shelter in the caves. In the meantime great changes had been going on. The bear had been gradually shedding its heavy coat as the result of the warm climate. The bear had also learned to walk on its hind legs. In the caves, in the dry, warm atmosphere, other changes took place. The connecting link was a kind of hairy, indescribable man. He often lived and died in these caves beside his elder brother, the bear.

Any theory that deals with man's remote ancestry is of interest to every individual, and the more absurd the more productive of interest, provided it has some degree of plausibility. The propounder of this theory first noticed a partially developed knee cap on the skeleton of a bear in a museum, which gave rise to a careful investigation, resulting in the production of his book.

There is no doubt that civilization and its progress have lifted man far above his early ancestors, but the learned professor will have to subject some of our modern bears to the civilizing influences of his cousins, before he will induce us to claim relationship.