

There are four dormitories, each boy has his own bed and a guard has charge over each dormitory at night. There are two Chaplains, one Protestant and one Catholic. The Protestant Chaplain holds a short service every morning and evening of Scripture reading and prayer.

On the Sabbath they have morning service and Sabbath-School in the afternoon, at all of which services the lady organist presides at the organ and leads a choir of boys. Numerous boys have requested Bibles to be kept in their dormitories, which have been given them. The Presbyterian and Church of England Pastors of Pen-tanguishene visit and instruct the boys of their denominations twice each month, the others are solely under the religious care of the Chaplain. The Catholics also have a lady organist and a choir of the boys. Both Chaplains commend the attentive behavior of the boys while under instruction.

There is a library of which nearly all the boys avail themselves, though the books are old and much worn.

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POLITENESS.

An Essay Read at the Young Friends' Association of Purchase, N. Y., held at the Meeting House, 3rd mo. 31st, 1893.

"Politeness," says the poet, "is to do and say the kindest thing in the kindest way." We may infer from this definition, I think, that politeness and kindness are interchangeable terms. According to the popular meaning of the word, however, he is the polite man who understands and conforms to all the usages and customs of the best society; he may be at times thoughtless and unkind, yet if he can on special occasions be courteous, and so far forget himself as to be kind, he is termed a gentleman, and called polite. But this is not true politeness; there can be nothing genuine in that which is assumed on occasions for

effect. Surface polish may serve to attract for a little while; the thoughtless few may stop to admire it, but the close observer very soon discovers that it is but the "shadow of the substance." In marked contrast to the above, and widely differing from it, is that uniform kindness of speech and act which proceeds from the heart; that Christian grace, without which we cannot expect to shine as lights in the world, or be successful workers in the harvest field of life. He who would influence human beings must have the power of drawing the hearts of mankind towards him, which power may be defined as true politeness or kindness. Who are the persons among our acquaintances that do us the most good? Are they not those who have first won our affection by their kind words and thoughtful acts? We do not take offence at, but rather profit by the reproof of our parents, because it is administered in such a polite way, and comes to us fresh from the fountain of love. The same is true of our intercourse with the world, if our manner and tones are suited to the profession we utter, the influence we exert will be such as to uplift and make better all with whom we are thrown; if, on the other hand, impoliteness characterize our speech and acts we will repel where we should attract, and wound where we should heal. Who can estimate this power of kindness in word or act? It makes the world full of beauty, it lubricates our joints, and puts new strength into our muscles, and enables us to climb with ease the rugged hill of life. Notice its effect on a boy reared in a home where its influence is unknown. It will correct faults and secure obedience when all other treatment has failed. By the power of politeness he is often led when the weight of the ruler couldn't drive him. Then, of course, we will all agree that politeness is both desirable and necessary. Christ himself said that we should be "kindly affectioned one towards another with