

clearly than the active and strenuous workers, whose minds are full of wider aspirations, how greatly their possibilities of usefulness may be minimized, how much the influence of their goodness may be weakened, by being presented to the world under a crude and unattractive aspect. It is quite a mistake to think that goodness unadorned adorns the most. It should have as many adornments as possible, in order that the outward graces may correspond to the inward, in order that the impulse of those brought face to face with it may not be one of involuntary recoil, first from the unattractive manner, and then, perhaps unconsciously to themselves, from the admirable virtues that underlie it.

I go, for instance, to visit a noted philanthropist. I am not there on business, so to speak, and she is not professionally called upon to love me; it is therefore absurd that it should be a factor in my opinion of her real worth that she should forget to pour out my tea, so busy is she haranguing me in a dictatorial and unsmiling manner. I ought to remember that she would hold a cup of water to the lips of a pauper more tenderly than a cup of tea to mine; I ought to remind myself that the manner so displeasing to me has been acquired when exhorting and instructing others less favored by fortune than I, whose horizon she may thus incalculably have widened. And yet I confess that I find myself wondering if it would not have been possible for her to combine both forms of excellence, and to be deferential, courteous, solicitously hospitable to the well-to-do, as well as helpful and admirable towards the badly off; and why, when great and noble ideals of conduct were being placed before her, some of the minor graces of demeanor should not as a matter of course have been imparted as well. It is foolish that we should in our intercourse with a fellow-creature be biased by super-

ficial deficiencies, and thus lose sight of essential excellencies. But we are foolish, most of us; that fact we must accept, however much we should like to think otherwise; and if we honestly search our experience and our memories, we shall realize how much we are liable to be influenced by things which appear insignificant, we shall recall how slight an incident has sometimes produced an unfavorable impression that is never wholly erased. I remember an instance of this which struck me very vividly. A septuagenarian of dignity and position, Sir X. Y., happened to meet at a public gathering Mr. Z., another magnate of his own standing, full of years and of worth. Mr. Z. was anxious to enlist Sir X. Y.'s interest in a certain scheme, and to obtain his co-operation and pecuniary support. And he would doubtless have succeeded, for Sir X. Y., an urbane old man, albeit with a clear consciousness of his own deserts, was entirely well disposed, and advanced with outstretched hand to greet Mr. Z. with cordiality. But, alas! at that moment Mr. Z. happened to see some one else by whom his attention was suddenly diverted, and, all unwitting of his crime, he shook hands with Sir X. Y. without looking at him, thereby losing in that one moment of thoughtlessness the good will of his interlocutor, his kindly interest and his possible help. Mr. Z. had almost certainly been taught in his youth always to give his right hand instead of his left when shaking hands with people, and he had probably learnt it so thoroughly that it would never have occurred to him to do anything else. But he has apparently not been taught also to look his interlocutor in the face at the same time, as if it gave him pleasure to meet him. And yet this supplementary ordinance might have been just as easily and thoroughly taught as the first rule, if it had occurred to any one that it was neces-