

PRACTICAL PAPERS.

SOCIAL CULTURE.

It is in general fondly believed that if hearts and heads are right, manners will be right also. And yet sometimes, owing to forgetfulness, unfortunate examples, or other minor causes, persons' manners are less pleasing than their hearts are true and kindly. Permit, then, a few words on social culture, in two or three rules which will serve equally well both at home and abroad. First, *Be sincere*. It is not needful to good manners that we use as current conversation those common fictions which many deem essential to maintaining a place in good society. We should not say the thing we do not think, always remembering that we are not called upon to say *all* that we think. Why seem to be very fond of Miss Jenkins, whom we like the least of all our acquaintances? Why tell Mrs. Jones that we shall be charmed to visit her, when we really do not mean to go? Why urge Miss Smith to come, when we wish her to keep away? That kindly smile which is due to the human tie, that placid grace which is due to yourself, will make you polite to these without resigning sincerity. And here be sure you do not indulge a hard nature by saying hard things and calling it honesty! We are bound by the Golden Rule to be both sincere and gracious. This is the first rule in good manners,

"To seek that august face of Truth
Where to are given
The age of heaven,
The beauty of immortal youth."

The second thing is *Be sympathetic*. At home and abroad, no quality will make one so beautiful and so beloved as sympathy. If we cultivate sympathy, we shall be reverential to age and tender to childhood. Sympathy is more often the product of a strong than a weak nature; people who are half educated and imperfectly cultured make the ignorant, the timid, and the sensitive feel wretched in their presence, and enjoy making them feel so; while the accomplished scholar, the well-balanced heart, throws over such theegis of his strong protection, and first of all succeeds in making them feel comfortable.

Now this sympathy is akin to another fine social quality, which I cannot too highly commend, and that is, *self-forgetfulness*. We cannot be truly sympathetic to others while we are absorbed in ourselves. We cannot even be self-absorbed and be sincere, for self-centering makes us dishonest to ourselves. Be self-forgetful. "Seek," says the Apostle, in that best book on etiquette that has ever been written—the Bible, "not every man his own, but every man another's good." There is nothing so graceful as this self-forgetfulness. Egotism is always awkward; it blunders, or is stiff, or nervous, or affected. Only in self-forgetting can one be interested either in other people or in their subjects of conversation; and if we are not good listeners, we fail in one very important way of making ourselves agreeable. This self-forgetting is a good quality, which improves with age. Whittier paints such a spirit:

"Who lonely, homeless, none the less
Found peace in love's unselfishness,
And welcome wheresoe'er she went,
A calm and gracious element,
Whose presence seemed the sweet income
And womanly atmosphere of home."

Being self-forgetful, let us also be thoughtful. Of all things, let us not be of those who rattle on without thinking or knowing what they are saying. This thoughtlessness is most dangerous in society; it spreads false reports, tells a club-footed man that mental and physical deformities accompany each other, and a Frenchman that it hates all things French, and then placidly remarks that "it didn't think." Not think! One thing is certain, social culture demands thought. And this opens another point—that of cultivating thought, if we wish to be agreeable and useful at home or abroad. We must be able to talk as well as listen. "It is a fine day, Miss Belinda," says Simpkins. "Ah," smiles Belinda, "I think so." Dear Belinda, you have been thinking the weather is fine these ten years. It is time that from thinking you came to *know something*. It is time by study and wide reading to make ourselves powers in society. Cultivate conversational talent. Language has been called the vehicle of thought but there are all kinds of vehicles, from a Lord Mayor's coach to a wheelbarrow. But don't think brilliant conversation

means a rush of sarcasm. Sarcasm is generally the weapon of the keen against the weak. Notice those who use it; they sink below the level of duelists into that of assassins! Don't indulge in ungenial words or acts and trust to your friends to shield you with "It is his way." You are bound to have a good way that does not need excusing. What, am I talking of very little things? Social culture is a sum of little things. I trust I did not mislead you in saying that the manners might be worse than the heart. Incurably bad manners—manners insincere, unsympathetic, thoughtless, or bitter—are the outcome of a bad heart. Therefore, we may put all exhortations on social culture into one precept, and say *Be Christian*, and in proportion as the gracious mind of the Master abides in you, His disciple, then, true and gentle, thoughtful of others, forgetful of self, improving every talent to its utmost, you will always exhibit the very best of good manners. *Sunday School Times*.

SALT NECESSARY TO ANIMALS.

A correspondent of "The Cultivator and Country Gentleman" writes. "The true value of salt for feeding to animals is neither as well understood nor appreciated as it should be by a large class of farmers, and the best mode of feeding is too frequently ignored, even when its importance is fully admitted. That it is actually required by animals, is shown by the amount of salt contained in the blood of the human species, it being fully one-half of one per cent., and fifty-seven and a half per cent. of the ashes of blood. Investigation has proved that where salt is supplied with the food, this proportion is invariable, and where not supplied, other parts of the system must supply the deficiency, to their injury. What is true of the human species is equally true of our farm stock and animals, which suffer the same troubles when deprived of salt. When the equilibrium of any part is disturbed, the whole system is weakened, and the animal becomes liable to disease, and the system succumbs when attacked.

Salt is a great aid to digestion, and the natural instinct of animals prompts them to its use, as is evinced by their resorting to salt licks and other natural sources, previous to and during the early settlement of our country, and by what may be still witnessed at the present day on the pampas of South America and other wilds, where herds of horses and other cattle travel miles to obtain from natural sources a much needed supply. It is an undoubted fact that where animals have unrestrained access to salt at all times, many of the diseases to which they are liable are warded off and prevented by keeping the system regular. We find that when salt is regularly given them only good results follow, as is evidenced in their exemption from disease. Where free access is had to salt, stock will take only what is needful, but where the supply is inconstant, a surfeit is often taken which frequently operates injuriously.

The invariable presence of salt in quantities in tissues of the body shows conclusively the important influence which it exerts in the production of flesh and fat in animals. Salt assists digestion by increasing the flow of saliva, aiding also farther by promoting thirst, and a constant flow of fluids, to assist in dissolving much of the food which otherwise might be only imperfectly digested. Actual experiments, carefully conducted, have demonstrated that where two hogs were fattened, one fed salt in its food, and the other with salt excluded, the one fed salt food fattened very much faster, and in several weeks less time. It exceeded in weight by a considerable proportion the one fed without salt in its food. It is an unquestioned fact that all our food products contain a greater or less proportion of salt in their structure, but that the animal economy requires an additional quantity, is equally true. Farm animals, when kept at grass, or on green succulent feed, naturally take more salt than when kept on dry fodder; at least such has been my observation."

THE EARTH NOT A TRUE GLOBE.

Our planet is not a true globe, because of its former plastic condition before the formation and cooling of the surface. When the globe was soft it was more or less yielding, and then the rotation of the earth to which I have reference tending to drive off, as it were, the matter in the equatorial regions; so that the distance through the centre of the earth between the two surfaces as far as possible removed from the poles of

rotation, or those parts of the earth which the imaginary axis comes through, is rather greater than the distance between the two points where the axis comes to the surface. The reason of that fact, and that it must have been so, has been beautifully established by several experiments. That the earth was once hotter than it is now is therefore proved, both by the irregularities of its surface, and by its shape as a whole. We must not imagine, however, that there has been but one change. The minor irregularities are as gradually changing by inner energies and the action of air and water, and it may be that even the largest ones are young compared with the age of the planet's surface. Nor does the change end here, the equatorial protuberance itself may now but after all mark a point in a great cycle of change, which has compelled the earth to rotate about one axis and now about another. Mathematicians consider it highly probable that the axis of the earth may have been in ancient times very differently situated to what it is at the present, and, indeed, that "it might have gradually shifted through 10, 20, 30, 40, or more degrees, without at any time any perceptible sudden disturbance of either land or water." Thus it appears that nature prevents catastrophes by the very hugeness of the scale on which she works. *Norman Lockyear, in Good Words*.

SELF-CONFIDENCE.

Have confidence in yourself. It is the grand stepping-stone to success. Don't cast your burdens on other people's shoulders. They have enough of their own to carry. Do the hard things yourself, and not call upon your friends to help you. Never say "I can't," unless you are asked to do wrong, and then say "I won't," and say it in a voice of thunder, too, if you like. When anything right and necessary is to be done, the man who shirks the responsibility with a weak "I can't," is a coward. No matter though he may have "marched up to the cannon's mouth" and have been the hero of a hundred battles! He who does not feel within himself the power to conquer fate, is not a man in the true sense of the word. He is a puny apology for God's noblest work, and his mother would have been better employed in "making shirts for a shilling," than in rearing him. Of course it is a misfortune for him, since he can never be any benefit to himself or to anybody else. Heaven help the woman who marries him!

Somebody says, "Oh, I don't like these self-conceited folks." My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the self-conceited man may not be the most agreeable of companions, we infinitely prefer him to the creeping, cringing, craven-spirited fellow who is never ready for an emergency, and who, like Uriah Heep, spends his life in trying to be "umble." The man who says "I will do it," who says it from his heart and means it, too—who bends his whole energy to the work, almost always accomplishes it; and then people call him "lucky," and "successful," and all that sort of thing, when, in fact, his "luck" has been brought about by his own persevering efforts, and by his confidence in himself. Fortune, fickle jade though she be, detests laziness and cowardice; and the man who sits down with his hands in his pockets, and "I can't" standing out in big letters from every angle of his body, will never share her favors, unless some rich old aunt dies and leaves him a legacy, and in nine cases out of ten the old lady will endow some other nephew who is a true man.

Young men, have confidence in yourselves, and in the capacities Providence has given you. Don't wait for your father, or your uncle, to give you a start in the world—start for yourselves! Depend on nobody! The tree which leans against its neighbor cannot withstand the blasts which leave the lone pine on the bleak hill-top unscathed.

Never be discouraged at failures. Stick to your object. If obstacles arise, trample them down; you will be the stronger for it. Be brave always to do right. Never mind what people say, and keep peace between yourself and your conscience.

It is they who glorify Him who shall enjoy Him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who bear the cross who shall wear the crown; they who seek to bless others who shall be blessed.—*Dr. Guthrie*.