

Prejudice.

The power of education appears stronger with the majority of mankind, than the appetites of nature. Most of those who publish their sentiments, have passed their lives rather in turning over volumes, than in tracing accurately the shifting scene, and deliberately considering the written page with a design to enrich them elves with original ideas; rather in rapid reading than in correct thinking. On the other hand, the majority of those who are most eager after the pursuit of books, are directed by tutors to read a certain set, on the faith and credit of which their future maxims, opinions, and behavior are to be formed. Thus both writers and readers go in leading-strings. The one prints what has been printed with some alteration; the other considering as incontestable, those tenets which they have found in their favorite authors, or heard from the lips of friends and masters, who are probably under the dominion of equally strong prejudices.

There are, indeed, certain self evident propositions, the truth of which, like the sun in its meridian, strike unobstructed light upon the mind. To cavil or conjecture against these, would be to war with demonstration and combat Heaven. There are, also a variety of opinions, rendered awful by the general belief of men, which have been adopted as maxims out of the reach of confutation. On this account, if at any time a man has dared to oppose a notion, handed down from father to son, with the same care as the rent-rolls of a family estate; which was put into our mouths with the milk of our mothers, and pinned upon our understandings as early as the bibs on our bosoms; what is the consequence? He is condemned as a dangerous innovator; as one who would upset the established system of things, a system which antiquity has rendered venerable and decisive. Strange bigotry! 'tis a dependency beneath the natural freedom of the mind. An intellectual obligation is more servile than a pecuniary one. One would not indeed, like Madeville, oppose everything from the obstinate tenacity of founding a new system upon the ruins of the old; since that were as absurd as setting fire to one's house, because some flaws and errors were perceptible through the building; but it would be an act of wisdom to do the best to repair them.

It is likely, I may advance opinions, not wholly correspondent to the general imitation of thinking:—for, I am sorry to say, that our usual ideas are derived from a very silly as well as a very servile imitation; the most sensible people are frequently parroted; they think as they are bid to think, and talk the dull dialect of their teachers, from the cradle to the coffin. A man of original contemplation, is therefore a prodigy; and, like a prodigy, the eyes of everybody are upon him the moment he appears; even the few that are pleased with his fortitude, admit the very conviction they feel, with some reluctance; we part from nothing we have for any length of time been accustomed to revere, without pain. Hence, many who have talents for speculation, check the generous impulse, through a dislike of being thought particular. On this account genius rusts in inactivity, and men content themselves with going on, in the old road, to avoid the charge of singularity, and the smile of derision: not considering that a smile much oftener betrays ignorance, than it discovers sagacity.

"To err is human; to forgive, divine," is a good old adage, but we notice that it is never quoted to us when we make a mistake. We have to do the quoting for ourselves.

The Boy and the Walnut Tree.

A grandson of the Governor of Virginia, a child of some four or five summers, was on a visit to his maternal grandfather, who is a wealthy landholder in Ohio. One day, after making his first visit to Sunday School, with the religious instruction of which he seemed duly impressed, he accompanied his grandfather to gather the fruit of a large walnut tree. On the way the little fellow said:

"Grandpa, who do all these woods and fields belong to?"

"Why," said the matter-of-fact gentleman, "to me."

"No, sir," emphatically responded the child; "they belong to God."

The grandfather said nothing till they reached the richly-laden tree, when he asked:

"Well, my boy, whom does this tree belong to?"

This was a poser, and for a moment the boy hesitated but casting a longing look upon the nuts, he replied:

"Well, grandfather, the tree belongs to God, but the walnuts are ours."

Hints to Gentlemen.

Don't neglect the morning bath; don't fail to be cleanly in all details.

Don't wear soiled linen. Be scrupulously particular on this point.

Don't be untidy in anything. Neatness is one of the most important of the minor morals.

Don't wear apparel with decided colors or with pronounced patterns. Don't—we address here the male reader, for whom this brochure is mainly designed—wear anything that is pretty. What have men to do with pretty things? Select quiet colors and unobtrusive patterns, and adopt no style of cutting that belittles the figure. It is right enough that men's apparel should so becoming, that it should lend dignity to the figure; but it should never be ornamental, fanciful, grotesque, odd, capricious, nor pretty.

Don't wear fancy-colored shirts or embroidered shirt-fronts. White, plain linen is always in the best taste.

Don't wear your hat cocked over your eye, nor thrust back upon your head. One method is rowdyish, the other rustic.

Don't go with your boots unpolished; but don't have the polishing done in the public highway. A gentleman perched on a high curbstone chair, within view of all passers-by, while he is having executed this finishing touch of his toilet, presents a picture more unique than dignified.

Don't wear trinkets, shirt-pins, finger-rings, or anything that is solely ornamental. One may wear shirt-studs, a scarf-pin, a watch chain and seal, because these articles are useful; but the plainest they are the better.

Don't wear dressing-gown and slippers anywhere out of your bedroom. To appear at the table or in any company in this garb is the very soul of vulgarity. It is equally vulgar to sit at table or appear in company in one's shirt-sleeves.

Don't walk with a slouching slovenly gait. Walk erectly and firmly, not stiffly; walk with ease, but still with dignity. Don't bend out the knees, nor walk in-toed, nor drag your feet along; walk in a large, easy, simple manner, without affectation, but not negligently.

Don't carry your hands in your pockets. Don't thrust your thumbs into the arm-holes of your waistcoat.

Don't cleanse your ears, or your nose, or trim and clean your finger-nails in public. Cleanliness and neatness in all things pertaining to the person are indispensable, but toilet offices are proper in the privacy of one's apartment only.

Don't chew or nurse your toothpick in public—or anywhere else.—*Don't, a Manual of Conduct and Speech.*