

Only a Boy.

I am only a boy, with a heart light and free;
I am brimming with mischief and frolic and glee,
I dance with delight, and whistle and sing;
And you think such a boy never cares for a thing.

But boys have their troubles, tho' jolly they seem;
Their thoughts can go further than most people deem;
Their hearts are as open to sorrow as joy,
And each has his feelings, though only a boy.

Now, oft when I've worked hard at piling up wood,
Have done all my errands and tried to be good—
I think I might then have a rest or a play;
But how shall I manage? Can any one say?

If I start for a stroll, it is, "Keep off the street!"
If I go to the house, it is, "Mercy! what feet!"
If I take me a seat, 'tis, "Here! give me that chair!"

If I lounge by a window, 'tis, "Don't loiter there!"

If I ask a few questions, 'tis, "Don't bother me!"
Or else, "Such a torment I never did see!"
I am scolded or cuffed if I make the least noise,
Till I think in this wide world there's no place for boys.

At school they are shocked if I want a good play,
At home or in church I am so in the way;
And its hard, for I don't see that boys are to blame,
And most any boy, too, will say just the same.

Of course a boy can't know as much as a man;
But we try to do right just as hard as we can.
Have patience, dear people, though oft we annoy,
For the best man on earth once was only a boy.

Antiquity of Gloves.

As Xenophon, in his "Cyropaedia," mentions that on one occasion Cyrus went without his gloves, there are good grounds for believing that the ancient Persians were not ignorant of their use, and it is known that both Greeks and Romans sometimes wore them. The period when gloves were first used in England, however, is likely to be of more interest to our readers; and this could not have been much before the time of Ethelred II., when five pairs made a considerable part of the duty paid by some German merchants to that king for the protection of their trade. In the reign of Richard and John gloves were worn by the higher classes, sometimes short and sometimes to the elbow, jewelled on the backs and embroidered at the tops. Our ancestors closely connected gloves with chivalry, both in love and war; and the custom of throwing down the glove was equivalent to a challenge; the person defied signifying his acceptance of it by taking up opponent's glove and throwing down his own. Biting the gloves meant, on the border, a pledge of mortal revenge; and a story is told of a gentleman of Teviotdale who, after a hard drinking bout, observing in the morning that he had bitten his glove, inquired with whom he had quarrelled, and finding he had had words with one of his companions, insisted on satisfaction, saying that although he remembered nothing of the dispute, he would never have bitten his glove unless he had received unpardonable insult. He fell in the duel, which was fought near Selkirk. The following lines from "Marmion" show that the sending of a glove by a lady to her knight was a token of love, and a command to do her bidding:

For the fair Queen of France
Sent him a torquise ring and glove,
And charged him, as her knight and love,
For her to break a lance.

In these practical days of ours chivalry has quite died out, and gloves are now for the most part merely regarded as a covering for the hands. One important use made of them in modern society is in the form of bets between the two sexes on such occasions as the Oxford and Cambridge Boat Race, Royal Ascot, and other races. There is yet one old custom connected with gloves which has lived down to our time, but is seldom called into practice. I allude to "gloves in law." At an assize, when no prisoners are to be tried, the sheriff presents the judge with a pair of white gloves, and this custom is also observed in Scotland.

The manager of a theatre finding, on one occasion, but three persons in attendance, thus addressed the audience: "Ladies and gentlemen, as there is nobody in attendance I'll dismiss you all. The performance of this night will not be performed; but it will be repeated to-morrow evening."

Our Own.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind,
I said when I went away.
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
I may give you the kiss of peace,
Yet it might be
That never for me
The pain at the heart should cease!
How many go forth in the morning
That never come home at night?
And hearts have been broken,
By harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips, with curse impatient!
Ah! brow, with that look of scorn!
'Twere a cruel fate,
Were the night too late
To undo the work of the morn.

Holy Wells in Ireland.

For several miles our road was bounded by bog on one side and rocks on the other. There were no evidences of human habitation, yet here and there we passed a peasant—some crippled, all plunged in profound misery. I inquired the errand of these poor creatures, and was informed that it was St. Somebody's Day, and they were going to her well near by to be healed. "It's there beyond" said a trembling old woman, pointing her skinny finger to a clump of trees and a stone wall a few hundred yards distant. I alighted and walked down the valley to a small inclosure which surrounded a well and a withered tree. Near by was a rude stone altar, upon which were numerous offerings of toys, bits of broken ware, and shreds of many colored rags tied to sticks, and kneeling beside it was a group of cripples; some moved slowly round the circle on their knees, muttering prayers, some were telling their beads, others partook of the water, while a priest stood by the tree reading. This, then, was one of the holy wells so numerous in Ireland, to which visits are still frequently made, in some cases as works of penance, either voluntary or enjoined, but generally for obtaining health, under the auspices of the saint, by drinking the waters of the well. Of course the day of the patron saint of each well is the one chosen for these visits; and some years ago, and even now in many parts of the country, crowds were attracted, not only for religious motives, but for the love of gossip and meeting with distant friends. These wells have kept their reputation for centuries, the fame of some being coeval with Christianity, while that of others probably preceded it, the early Christian teachers having merely changed the object of worship, leaving the alters of idolatry undisturbed. — *Harper's Magazine.*

How to Grow.

Once I read of a lively, fun-loving little fellow, who was found standing in the garden, with his feet buried in the soil and his hand clasping a tall sunflower. His face was aglow with delight; and when his mother said, "Willie, dear, what pleases you so much?" he replied, "Mamma, I'm going to be a man; I've planted myself to grow."

Willie seemed to think he was as a plant and could draw food for growth from the soil. In this he was mistaken, as you know. Boys grow into men by means of food taken into the mouth; but to be real, noble men, they must eat something more than mere bread and meat. They must eat facts.

"Oh! how can we do that?" exclaims some wee Willie.

"By thinking of them, my dear boy. Reading is the spoon with which you get the facts into your head. By thinking you get to know what the facts really signify. Now, just as the bread, meat, vegetables and fruit you put into your mouth make the body grow, so the facts you think about make your mind grow. Be a reader and a thinker."

Words for the Young.

Young friends, education is to you what polish and refinement is to the rude diamond. In its rude state, the diamond resembles a stone, or piece of charcoal; but when cut and manufactured, it comes out a bright and beautiful diamond, and is sold at a great price. So it is with you. Education calls forth the hidden treasures and latent brilliancies of your minds, which previously lie dormant and inactive, or, in other words, asleep. It cultivates and develops your understandings, and fits and prepares you for the duties and responsibilities of coming years, which, we trust will be years of usefulness—useful to yourselves to your associates, and society, at large. If so you must never misspend your time or opportunities. Endeavour to learn something new and useful every day. Add to your little store of knowledge day by day, and you will, in a few years, have a great bank of your own, on which you may draw in every emergency.

Remember that every little step is to that great elevation called science; and the more you study, the more you learn, and the wiser you grow, the greater will be your desire for knowledge.

Let me say to you, as one who is deeply interested in your common welfare, one who earnestly desires to see you become honoured, useful, and happy—improve your minds by acquiring a good store of useful knowledge. Bear in mind, my young friends, that you are fast surmounting the busy stage of life; that the time is approaching when circumstances will call you forth into a busy and bustling world. You will then have to contend with the dangers and perils that such a world affords; you will have many obstacles and many pernicious influences to strive against; and unless your minds are well stored with useful knowledge, you will be unable to overcome those difficulties successfully.

A promise should be given with caution and kept with care. A promise should be made with the heart, and remembered by the head. A promise is the offspring of the intention, and should be purged by recollection. A promise and its performance should, like a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

A young man from the country went to have a tooth plugged. The dentist advised him to have the tooth out, and assured him that he would feel no pain if he inhaled laughing gas. "But what is the effect of the gas?" asked the youth. "It simply makes you totally insensible," answered the dentist; you don't know anything that takes place." The rustic assented, but just previous to the gas being administered he put his hand into his pocket and pulled out his money. "Oh, do not trouble about that now," said the dentist, thinking he was going to be paid his fee. "Not at all," remarked the patient, "I was simply going to see how much I had before the gas took effect."

A minister who, after a hard day's labor, was enjoying a "tea dinner," kept incessantly praising the ham, and saying that "Mrs. Dunlop at home was as fond o' ham as he was," when the mistress kindly offered to send her the present of one. "It's unco kin' o' ye, unco kin', but I'll na put ye to the trouble o' sending it, I'll just tak' it hame on the horse afore me." When, on leaving, he mounted, and the ham was put into a sack, some difficulty was experienced in getting it to lie properly. His inventive genius soon cut the Gordian knot. "I think, mistress, a cheese in the ither end wad make a grand balance." The hint was immediately acted on, and, like John Gilpin, he moved away with his "balance true."

When a young gentleman kisses a young lady, she very naturally says, "Oh, Dick; the idea!" And he, also naturally, replies, "No, love; not the eye, dear; but the cheek, dear."

"Who was the first man?" asked a Sunday-school teacher of her prodigy. "Adam." "And who was the first woman?" He hesitated but a moment, and then shouted, "Madam!"

"What comes after T?" asked a teacher of a little abecedarian. "You do—to see cousin 'Liza," was the embarrassing reply.

A little five-year-old, after shopping with her mother at leading dry-goods shops, remarked: "Seems to me there are a good many boys named Cash."