

between them cannot be doubted, if we grant that the best manners are those which come straight from a man's heart, in his endeavour to please his fellow men or save them from pain to communicate to them whatever joy or happiness he may possess; and, in his own sorrow, to abstain from adding even by a passing sigh to the great total of the world's unhappiness. How many an act of intended kindness is spoiled by tactless manners, converting it, sometimes, even into an offence! How often a refusal can be softened by the considerate manner in which a request is denied! What tragedies occur from the inability, or, from false shame, the unwillingness of people of kindly and loving dispositions to express the love which they feel for their nearest and dearest who, perhaps for years, have longed for words of affection!

How different the manners of the heart from the superficial tricks of the body and tongue that are sometimes mistaken for good manners! Like garish ornaments on an ill-planned and badly-constructed building, which try to conceal the viciousness of the architecture, such manners often try to hide an unworthy and insincere character. Good manners ought not to be the monopoly of any class. They are within everyone's reach, for they are the natural concomitant of a beautiful disposition.

Let us, therefore, see to it that our plans are drawn with the view not only to the *acts* which morality and virtue require of us, but also to the *manner* in which we are to perform these acts.

Let us see to it that in our speech we use words and *tones* calculated not only for the purpose of avoiding offence to our brethren, but also of conveying to them pleasure and happiness.