

two terms are synonymous, must protect themselves by not calling that a dollar which is not a dollar, and by making every dollar worth every other dollar, including the gold dollars. * * *

MANNERS AND BRAINS.

The scorn for manners and conventionalities manifested by a large contingent among our intellectual men and women is one of the unfortunate features of society as it is now constituted.

"I know that is the way they do it, but what do I care? I'm not going to put myself out!" angrily exclaimed a distinguished author when he was urged to adopt a certain style of dress for an evening entertainment. He carried out his threat and was consequently a conspicuous and ridiculed figure—ridiculed by stupid, well-dressed nonentities, who were as inferior to him, in all that goes to make a man, as an ape is to a scholar. He almost illustrated Emerson's saying, "Dress should reveal the spirit." There are men who are so brutally wilful and indifferent to civilization that they remind one of the veldt, the dhow, and the kraal. They ought to go about, with their faces smeared with woad, in skins of wild animals, with a bone club on their shoulders, and a sword of shark tooth, beating drums of fish-skin."

Some writer has remarked "that there is nothing more painful than the sight of a gifted man under obligations to a fool." It is almost as painful to see a gifted man wantonly and needlessly making himself sport for a group of idle, silly society moths.

In all our higher institutions of learning more attention than there used to be is paid to the formation of easy manners among the pupils. No student of history can undervalue the power of fine manners. From the earliest dawn of civilization, the ruling caste has been the well-mannered caste. They were well-mannered, largely because they ruled also, but the fact remains that they have been well-mannered. The proud old kings and barons of feudal times, though they despised

learning, and considered it fit only for "louts," as one of their most famous representatives once said, still taught their children the courtly customs of the day; to bow gracefully; to enter a room with dignity, to practice the forms of address to be used in approaching all classes whom they are likely to meet, and the primitive table-etiquette of the forkless castle. "The gentle manners" of the great have always been the outward sign and symbol of their greatness. Monarchs of "ye olden time" had little enough of respect for any sort of an unseen power, like learning and saintliness, and comprehended not the value of men who could not bear themselves according to the standards of the courts. Manners and address, on the other hand, as now, floated the veriest knaves. As Emerson says again, "No man can resist their influence. Manners make the fortune of the ambitious youth; for the most part, his manners marry him and he marries manners."

Possibly this astute thinker has defined, as well as one may, the essentials of good manners. They are, first, self-reliance or self-possession; second the absence of haste.

It is only in leisure that manners can be brought to the pitch of art; but in any well-ordered home, however humble, much may be accomplished in this direction by constant insistence upon the observance of the best known rules for outward conduct and by dwelling upon the importance of cultured manners when the morals and the mind are under training. Every opportunity should be seized for imparting to children ease and naturalness of bearing in company. The conductors of all kinds of institutions of learning should see to it that a certain ceremony is scrupulously kept up during all of their receptions and parties. It is possible always to tell how much the intellect or the heart is profiting by instruction. Progress made in the culture of the manners, on the other hand, can be gauged by the commonest observer. It is true that the very finest kind of manners cannot exist without the highest development of the