

HINTS TO OUR BOYS



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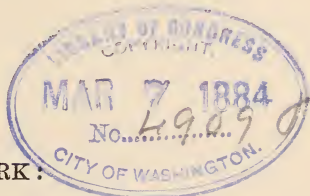
HINTS  
TO OUR BOYS.

BY

ANDREW JAMES SYMINGTON.

With an Introduction

By LYMAN ABBOTT, D.D.



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## INTRODUCTION.

BY LYMAN ABBOTT.

THE father is the boy's counsellor. No one can take his place. If he abdicates, the council chamber is empty. The best inheritance a father can bequeath to his son is an inheritance of experience. It is true that fathers cannot give every thing. They cannot confer character. Not the poet only, but every one, is born, not made. Advice can neither give powers which nature has denied, nor take away powers which nature has conferred. The hen, with all her clucking, cannot keep the duckling

from the water, nor the eaglet from the air. All that counsel can do is to teach the boy how to use the powers which he possesses, and how to develop and direct them. Every man must make his own path through the forest: the father cannot blaze a way for his son; but he can teach him where the bog is where he himself was mired, and where the scrub oaks are in which he lost much valuable time. He cannot furnish rules for every emergency, but he can inculcate principles to be applied when the emergency arises. As no two voyages across the North Atlantic are the same, so no two lives; but, though a ship's log cannot be furnished in advance, the mariner can learn general principles from others' experience. This leaves him to learn only

their application for his own. Such counsels are not idle, even when they seem to be disregarded. They will interpret the experience which emphasizes them; and the young man will get out of the bog the easier for recollecting that his father advised him not to get into it. Life is written in hieroglyphics: those who have learned the alphabet at home, read the page more easily when they get to it.

Such a book as this cannot take the place of a father's counsel. No printed page can do this. Love has no proxies. The boys that most need this book will be the least likely to read it. Our children gorge themselves on the cakes and candies of literature until they have no appetite for its plain bread. But such a book as this may be an invaluable aid

to the father. He cannot give his boy a book, and toss off the responsibility of his fatherhood on an unknown author ; but he can make the unknown author his own and his boys' friend, and so both widen and strengthen his counsel. He can read such a book as this aloud to his boys, and by his voice give to the page the life which personal sympathy imparts. He can gather counsel from it, and so be a wise counsellor himself. No one life teaches every thing. No one pupil in life's school learns every thing. If a father could teach his son every thing which he himself had learned, there would still be a great deal left untaught. Such a book as this, which gathers into small compass the apothegms which the experience of many lives has taught, widens

the father's horizon, and so teaches the teacher. The principles which this book inculcates are the simple indisputable principles of life. But it is by a disregard of the simple and indisputable principles of life that lives are generally shipwrecked. They go on the rocks in sight of land and in sight of lighthouse and buoy. The father who should succeed in thoroughly instilling the principles of this unpretending little volume into the mind and heart of his son would insure him against those perils which most frequently make wreck of men.

NEW YORK, February, 1884.



HINTS TO OUR BOYS.





I.

Introductory.



## INTRODUCTORY.



“JOHN,” said an old gentleman to his son, who was also a father, “have you got any boys who are in their *teens*? for, if you have, you will find that they think they know every thing far better than you do, and, in short, that the world is so much changed since your day, that your old notions about things in general have become quite antiquated and effete, and are now no longer applicable to them; while any particular bit of ad-

vice you may tender only confirms their private opinion that you know absolutely nothing at all, either about them or about the matter in hand."

John, who, as their shrewd grandfather very well knew, happened to have three boys between the ages of fourteen and eighteen, listened with much interest as his father went on to say, "By the time your lads have reached the *twenties*, it will probably then begin to dawn upon them, that perhaps, after all, you may chance to know a little about some few things, and that it may be worth their while, at least to *hear* what you have got to say, subject to the after-consider-

eration of their own superior judgment.

“But depend upon it, John, some time, sooner or later, before the *thirties* are reached, experience will have taught them the value of your advice: your counsel in every important move will then be eagerly sought after, and be confidently and gladly followed.”

Now, although you, our boy-readers, may smile and protest, there was no little truth in this old gentleman's way of putting the matter. We wish, therefore, here to say a few friendly words on habits and manners, with a view to aid you in the formation of character,—words that may be help-

ful to you, both now, when you are in your teens, and in after years, by putting you on the right track for getting along, and so becoming useful and happy members of society.

## II.

### On the Formation of Character.





## ON THE FORMATION OF CHARACTER.



TO begin at the beginning: "The fear of the Lord is the beginning of wisdom," and wisdom manifests itself in truth, reverence, and obedience. These three are the only sure foundations on which character can be built. Should any one of them be wanting, the superstructure will certainly crumble into dust. If you would be truly wise, often read and ponder the Proverbs of Solomon, so as to steep them in your memory. Thus in daily life

you will be better able, on occasion, to find needed help from their pithy and practical precepts.

TRUTH, Lord Bacon called “ the cement of society.” Sir Thomas Browne said, “ The liar is brave towards God, and a coward to men ; ” and the father of the chivalrous Sir Philip Sidney wrote to his son, “ Above all things, tell no untruth ; no, not in trifles : the custom of it is naughty. And let it not satisfy you, that for a time the hearers take it for a truth ; for after, it will be known as it is, to your shame : for there cannot be a greater reproach to a gentleman than to be accounted a liar. . . . Take heed that thou be not

found a liar ; for a lying spirit is hateful both to God and man. A liar is commonly a coward, for he dares not avow the truth. A liar is trusted of no man, he can have no credit either in public or private ; and, if there were no more arguments than this, know that our Lord, in St. John, saith that it is *a vice proper to Satan*, lying being opposite to the nature of God, which consisteth in truth ; and the gain of lying is nothing else, but not to be trusted of any, nor to be believed when we say the truth. It is said in the Proverbs that *God hateth false lips ; and he that speaketh lies shall perish.*”

Therefore be always truthful, straightforward, and manly.

Without REVERENCE for God and for that which is most noble and God-like in man, and a humble, teachable spirit, how can we assimilate any thing which is truly great, good, or wise, or make any real progress, either moral or intellectual?

Man is in duty bound to OBEY God; and, in accordance with the divine law of the universe, parents are commanded to train up and discipline a child in the way he should go. On the other hand, the Fifth Commandment requires the child to obey his parents; and it is a privilege as well

as a duty, — in fact, the pre-requisite condition of his own well-being, — that he should do so. This is the divinely appointed way, expressly so arranged for the right on-going of the world. Be it remembered, too, by the young, that a habit of strict and conscientious obedience is the surest way of acquiring the ability to command.

Throughout the Bible, truth, reverence, and obedience are everywhere inculcated, and exemplified in the best of men. Towards the formation of character, then, let every one, with God's help, earnestly strive to possess these high and indispensable qualities,

“Nor bate a jot  
Of heart or hope, but still bear up, and  
steer  
Right onward,”

ever, as Tennyson said of the late  
prince-consort,

“Wearing the white flower of a blameless  
life.”

It is the recorded experience of the good, that a blessing follows the observance of the Lord's Day, while the neglect of it is usually the first downward step taken by the criminal classes. The three nations that pay most regard to a rest-day are also the richest, — the Jewish, the British, and the American.

Sir Walter Raleigh says, "There is nothing more becoming any wise man than to make choice of friends, for by them thou shalt be judged what thou art. Let them, therefore, be wise and virtuous."

Wordsworth expressed a deep philosophical truth when he wrote, "The child is father of the man;" for the germ of character fostered and developed in youth largely influences manhood, and consequently the good or evil that vibrates on to a distant future from every man. Let this thought, then, be deeply lodged in every youthful mind, — that "now is the crisis of life; that every hour of time, every

habit of thought, feeling, or action, the book or paper you read, the words you hear, the companions with whom you associate, the purposes you cherish, — each makes its indelible mark ; and all combine and work together in forming you for future honor, usefulness, and happiness, or for shame, misery, and death.”

The Rev. George Everard, M.A., in an admirable book for young men, called “Strong and Free,” says, “A man is known by his friends. But more than this: a man is made or marred by his friends. Companionship is one of the great factors of life.

“Choose for your friends the good



and upright, and moral. Throw in your lot with those who fear and love God, and they will strengthen your resolutions, and help you when weak and tempted. Give yourself up to the society of the ungodly, and you will fall into their ways, and share their misery. A bad companion is about the very worst enemy you can have, though a bad book may do you almost as much harm. Keep clear of both. Mind the paint. Don't touch pitch. Go the other side the road rather than shake hands with one who may draw you along with him in the path of evil."

In choosing companions, then, seek

to distinguish between appearances and realities.

In your studies be thorough, and master one chapter before you pass on to the next. Knowledge is only the raw material of wisdom, — a truth which is too often overlooked in the teaching of children and youths; for, unless food be assimilated, it cannot nourish the system. “How is it that you do not understand that simple thing?” said a teacher to a child. “I don’t know, teacher: I often wonder at it myself; and I sometimes think that I have so many things to *learn*, that I have no time to understand things.”

That child's remark wisely hits the truth, and we commend it to all who have practically to do with educational matters. In many schools the absurd and cruel forcing system commonly pursued is productive of incalculable evils, physical and mental; for the oppressive drudgery of so much lesson-preparation assuredly robs a child of its youth, injures the brain, and is of comparatively little use, either at the time or in after-life.

While admitting that the memory ought to be cultivated to a moderate extent, and a knowledge of facts and general information acquired, so as to form a basis on which to build and

reason, still the great object of all education surely ought to be the healthy development of the religious and moral nature and of the intellectual faculties : in short, heart first, then head ; for

“It is the heart, and not the brain,  
That to the highest doth attain.”

In this way there is far more hope of young people being taught to think and act rightly for themselves than when they are merely overtasked, slaved, and crammed with a transient, hazy, verbal smattering of the *ologies*.

An old German writer of the thirteenth century says, “He who directs his life well, understands the best sort

of grammar. To speak from the heart, and tell the truth, is very good dialectic, and it will serve very well for rhetoric also. He who runs up a long score of good actions succeeds well in arithmetic; and the man whose life is *starry* with virtues is a famous astronomer. This is the kind of education which all the people ought to have.”

At Aylesbury, after the passing of Mr. Forster's bill and the modification of the Education Act, under the pressure of the secularist supporters of the Government, Mr. Disraeli expressed his belief that it was but a measure of transition.

“It would,” said he, “put an end to some difficulties, and help on to some advantages; but he could not believe that the people of this country would in the long-run be entirely satisfied with the existing provision for education. They would require richer and more various elementary education: and, when they obtained that, they would require a religious education; because, as their intelligence expanded and was cultivated, they would require information as to the relations which exist between God and man, as the most interesting portion of the knowledge they would seek to acquire.”

As to what a boy's character should

be, a philosopher has well said, "First, be true, be genuine. No education is worth any thing that does not include this. A man had better not know how to read, he had better not learn a letter of the alphabet, and be true and genuine in intention and in action, rather than, being learned in all sciences and in all languages, to be at the same time false in heart, and counterfeit in life. Truth is more than riches, more than culture, more than earthly power or position. Second, be pure in thought, language, and life, pure in mind and in body. An impure man, young or old, poisoning the society where he moves with impure sto-

ries and bad example, is a moral ulcer, a plague-spot, a leper, who ought to be treated as were the lepers of old. Third, be unselfish. Care for the feelings and comfort of others. Be polite. Be just in all dealings with others. Be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred. Fourth, be self-reliant and self-helpful, even from early childhood. Be industrious always, and self-supporting at the earliest proper age. Remember that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful."

When a boy has learned these four



things, when he has made these ideas a part of his being, however young he may be, however poor, or however rich, next to the great saving truths of revealed religion itself, of which these traits are the outcome, he has learned some of the most important things he ought to know when he becomes a man.

Let boys also learn that success costs something; that they must determine, in spite of weariness and disappointment, to persevere; that they must learn submission to those who are over them, and cheerfully meet every requisition made upon them. Teach them to have nothing to do with idlers and

spendthrifts and fast fellows. Don't believe in any genius, or luck, or chance. It is *application* that pays, in the long-run. The essential specialties of a good business-man might be comprised in these three items, — good principles, good temper, and good sense. And be sure of this: if you are men, — true, faithful, upright, intelligent men, — the world will want you, and you will readily find your place.

“Who cares to subsist,” says Sir Thomas Browne in his “Hydriotaphia,” “like Hippocrates’ patients, or Achilles’ horses in Homer, under naked nominations, without deserts and

noble acts, which are the balsam of our memories, the *entelechia* and soul of our subsistences? To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief than Pilate?"

The way to gain a good reputation, according to Socrates, is to "endeavor to be what you desire to appear." Francis Quarles quaintly says, "Be wisely worldly, be not worldly wise." Good Bishop Hall calls "moderation" "the silken string running through the pearl chain of all virtues;" and the

German poet Novalis has defined character to be “a perfectly educated will.”

“No pleasure,” says Bacon, “is comparable to the standing upon the vantage-ground of truth.”

George Herbert writes, —

“Dare to be true ; nothing can need a lie :  
A fault which needs it most grows two  
thereby.”

Cowper affirms, —

“He is the freeman whom the truth sets  
free,  
And all are slaves besides.”

And Burns boldly declares, —

“An honest man’s the noblest work of  
God.”

### III.

On leaving School for a Profession or  
Business.



## ON LEAVING SCHOOL FOR A PROFESSION OR BUSINESS.



THE time for leaving school is generally looked forward to as an emancipation from the irksome and often far too heavy task of preparing lessons in the evenings; but, after school is left, boys as often regretfully look back from “dry drudgery at the desk’s dead wood” to “the days that are no more,” to the weekly Saturday holiday, and to the long vacation in the sweet summer-time. It is not an

uncommon thing to learn the value of privileges, for the first time, only when we are deprived of them. The future lures us on and on, even beyond the confines of time, to spirit-realms. Wordsworth truly and philosophically said, that man is always occupied with "something evermore about to be."

But as, in a certain sense, the present alone is ours, let us use it well; for it is ever becoming an irrevocable past, and, at the same time, potentially influencing the future.

Sir Arthur Help says that temperament is one of the great aids or hinderances to the success of a man, and that he deems a combination of the



desponding and the resolute best, or, rather, of "the apprehensive and the resolute;" so that they secretly rely upon nothing and upon nobody, and are prepared for all emergencies. "Such," says he, "is the temperament of great commanders."

In regard to the choosing of a profession, he advises that you "be not over-choice in looking out for what may exactly suit you, but rather be ready to adopt any opportunities that occur. Fortune does not stoop often to take any one up. Favorable opportunities will not happen precisely in the way that you have imagined: nothing does. Be not discouraged,

therefore, by a present detriment in any course which may lead to something good. Time is so precious here! Get, if you can, into one or other of the main grooves of human affairs."

"Luck," said Garfield, "is an *ignis fatuus*. You may follow it to ruin, but never to success. . . . Things don't turn up in this world until somebody turns them up."

"You do well, my dear sir," said Cowper the poet to a young man entering on a professional career, "to improve your opportunity; to speak in rural phrase, this is your sowing-time, and the sheaves you look for can never be yours unless you make that

use of it. The color of our whole life is generally such as the three or four first years in which we are our own masters make it. Then it is that we may be said to shape our own destiny, and to treasure up for ourselves a series of future successes or disappointments." And E. A. Hunter, an American author, addressing boys training for business, says, —

“The first year of a boy’s business life is a critical one. He comes, perhaps, from a country home, certainly from a school-life well hedged about and protected by careful parents and teachers. He has lived, heretofore, under conditions in which it was easier

to go right than wrong ; and it is indeed a change when he takes life into his own hands, and plunges into a great city's business current whose ramifications encircle the whole world, and becomes one little atom in its force. Then it is he gets his first practical experience of life, and gains his first real knowledge of men and things. Then, too, he begins to find out what mettle he himself is made of, and to shape his life's course; and, as he gives it an upward or a downward curve, so it is apt to continue.

“ A boy's first position in a commercial house is usually at the foot of the ladder : his duties are plain, his place

is insignificant, and his salary is small. He is expected to familiarize himself with the business ; and, as he becomes more intelligent in regard to it, he is advanced to a more responsible place. His first duty, then, is to his work. He must cultivate, day by day, habits of fidelity, accuracy, neatness, and despatch ; and these qualities will tell in his favor as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward.

. . . . .  
“ The boys who are growing up to take the places of those men who now direct our commerce and manufactures

should be noble-hearted, honorable, and intelligent men, not amassing wealth for its own sake, or for the selfish pleasure which it brings, but to bestow it in a wise philanthropy for the comfort, welfare, and advancement of their fellow-men."

Listen, also, to what the poets say on this subject; for they are admitted by the wise to be the most philosophical teachers of mankind.

Shakspeare, who "was not of an age, but for all time," asserts, —

"Men at some time are masters of their fates:

The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings."

He elsewhere says, —

“There is a tide in the affairs of men  
Which, taken at the flood, leads on to  
fortune ;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat ;  
And we must take the current when it  
serves,  
Or lose our ventures.”

Old George Chapman, the translator  
of Homer, thus quaintly expresses the  
same truth : —

“There is a deep nick in Time’s restless  
wheel  
For each man’s good, when which nick  
comes, it strikes.”

Milton says, —

“Accuse not Nature, she hath done her  
part;

Do thou but thine;”

and George Herbert writes, —

“Help thyself, and God will help thee.”

Shakspeare, however, frankly admits that —

“Fortune brings in some boats that are  
not steered.”

So let us follow Addison’s wise resolve, when he declares, —

“Tis not in mortals to command success;  
But we’ll do more, Sempronius: we’ll de-  
serve it.”



Sir Walter Scott, writing to a youth who had newly obtained a situation, gave him this excellent advice: —

“You must beware of stumbling over a propensity which easily besets you, from not having your time fully occupied. I mean what women very expressively call *dawdling*. Your motto must be, *Hoc age* (This do). Do instantly whatever is to be done, and take the hours of recreation after business, and never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily and without interruption. It is the same thing with business. If that which is

first in hand is not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion. Pray, remember this: this is a habit of mind which is very apt to beset men of intellect and talent, especially when their time is not regularly filled up, and is left at their own arrangement; but it is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion. I must love a man so well, to whom I offer such a word of advice, that I will not apologize for it, but expect to hear you are become as regular

as a Dutch clock, — hours, quarters, minutes, all marked and appropriated. This is a great cast in life, and it must be played with all skill and caution.”

The following excellent business maxims, by the late Bishop Middleton, are worthy of being committed to memory, in order that we may have friendly monitors at hand, always ready to inculcate sound principles when occasions arise on which they are needed: —

“Maintain dignity without the appearance of pride. Persevere against discouragement. Keep your temper. Be punctual and methodical in busi-

ness, and never procrastinate. Preserve self-possession, and do not be talked out of conviction. Never be in a hurry. Rise early, and be an economist of time. Practise strict temperance. Manner is something with everybody, and every thing with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. In all your transactions remember the final account."

During business hours, whatever your occupation, be it profession or

business, apply yourself to it *con amore*, and resolve thoroughly to master it, even to the minutest detail. Towards this, strict “attention, accuracy, method, punctuality, and despatch” are requisite. Neglect nothing; for little things that may seem very trifling to the uninitiated are often, in reality, all-important.

If you would be independent, you must be industrious. Do not be content to lean upon others and wait for help. The indolent and vacillating never succeed. Let a youth adopt the Roman maxim, “I will either find a way or make one.” If you can’t get the opportunity or position you want,

take the next best that is available. Don't be idle.

“Sloth, like rust, consumes faster than labor wears, while the used key is always bright.”

“He that riseth late must trot all day, and shall scarce overtake his business at night; while Laziness travels so slowly, that Poverty soon overtakes him.”

Activity is not always energy; for, in order to success, labor must be rightly directed, else it is wasted and worthless. Real energy is disciplined, steady, and persevering, till it compasses what it definitely aims at.

“There is nothing,” says Francis

Osborne, speaking of the greatness and corruption of the Court of Rome, “that idleness and peace make not worse; labor and exercise, better. The tree that stands in the weather roots best and deepest; the running water, and air that is agitated, are most wholesome and sweet. The cause of this may be deduced from God’s eternal decree, that nothing in nature should remain idle and without motion.”

“An idler is a watch that wants both hands,  
As useless if it goes, as if it stands.”<sup>1</sup>

Do your duty faithfully to the best of your ability, come what will. To a

<sup>1</sup> Cowper.

young midshipman Admiral Collingwood gave the following manly and sensible advice: "You may depend upon it, that it is more in your own power than in anybody else's to promote both your comfort and advancement. A strict and unwearied attention to your duty, and a complacent and respectful behavior not only to your superiors, but to everybody, will insure you their regard, and the reward will surely come; but, if it should not, I am convinced you have too much good sense to let disappointment sour you. Guard carefully against letting discontent appear in you. It will be sorrow to your friends, a triumph to



your competitors, and cannot be productive of any good. Conduct yourself so as to deserve the best that can come to you, and the consciousness of your own proper behavior will keep you in spirits if it should not come. Let it be your ambition to be foremost in all duty. Do not be a nice observer of turns, but ever present yourself ready for every thing; and, unless your officers are very inattentive men, they will not allow others to impose more duty on you than they should."

Garfield said, "In order to have any success in life, or any worthy success, you must resolve to carry into your work a fulness of knowledge, —

not merely a sufficiency, but more than a sufficiency. Be fit for more than the thing you are doing. If you are not too large for the place, you are too small for it."

Thomas Tegg, the publisher, attributed his success in life mainly to three things, — "punctuality as to time, self-reliance, and integrity in word and deed."

The late distinguished Sir Robert Lush, one of the lord-justices of her Majesty's court of appeal, was the son of a poor, industrious woman, who struggled to maintain herself by keeping a small shop for stationery. He rose to his high and honorable position

from being an errand-boy in a solicitor's office ; and, under the blessing of God, he owed his elevation to punctuality, an obliging disposition, diligence, thoroughness, steady perseverance, uprightness, and intelligence.

Have the courage to leave a convivial party at a proper hour for so doing, however great the sacrifice, and to stay away from one, upon any good grounds for objection, however great may be the temptation to go.

Scorn eye-service, for God always sees you. Be faithful and diligent, if you would succeed. According to a well-known German proverb, " Every man must either be a hammer or an

anvil. You can be either the one or the other: consider well which of the two you intend to be.

### THE BATTLE OF LIFE.

Go forth to the battle of life, my boy,  
Go while it is called to-day;  
For the years go out and the years come in,  
Regardless of those who may lose or win,  
Of those who may work or play.

And the troops march steadily on, my boy,  
To the army gone before;  
You may hear the sound of their falling  
feet  
Going down to the river where two worlds  
meet:  
They go, to return no more.

There's a place for you in the ranks, my  
boy,

And duty, too, assigned :

Step into the front with a cheerful face ;  
Be quick, or another may take your place,  
And you may be left behind.

There is work to be done by the way, my  
boy,

That you never can tread again, —

Work for the loftiest, lowliest men, —

Work for the plough, plane, spindle, and  
pen, —

Work for the hands and the brain.

The serpent will follow your steps, my boy,

To lay for your feet a snare ;

And Pleasure sits in her fairy bowers,

With garlands of poppies and lotus-flowers

Inwreathing her golden hair.

Temptations will wait by the way, my  
boy, —

Temptations without and within ;  
And spirits of evil, with robes as fair  
As those which the angels in heaven might  
wear,

Will lure you to deadly sin.

Then put on the armor of God, my boy,  
In the beautiful days of youth ;

Put on the helmet and breastplate and  
shield,

And the sword that the feeblest arm may  
wield

In the cause of right and truth.

And go to the battle of life, my boy,

With the peace of the gospel shod,

And before high Heaven do the best you  
can

For the great reward and the good of  
man,

For the kingdom and crown of God.





IV.

The Value of Time.



## THE VALUE OF TIME.



**M**AKE the most of your leisure hours. Time is, as Richter called it, "the chrysalis of eternity," and very precious. "Dost thou love life," said Franklin, "then do not squander time, for that is the stuff life is made of:" therefore husband and judiciously apportion it to study, recreation, and amusement. Sir Walter Scott, in a narrative of personal history, gives the following caution to youth: "If it should ever fall to the lot of youth to

peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that, through every part of my literary career, I have felt pinched and hampered by my own ignorance; and I would this moment give half the reputation that it has been my good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science."

Work when you work, and play when you play. Be in earnest with whatever you are about. Determine to navigate, and never be content merely to drift.

Of our leisure hours, the Rev. Henry Martyn Grout, D.D., at the centennial of the "Concord Social Circle," on March 21, 1882, wisely said, "There is hardly a surer means of determining the grade of a man's culture, his intellectual quality, his moral proclivities, and his religious character, than by observing where he goes and what he does when the day's work is over. Teach a people to spend their evenings and holidays and Sundays wisely, and you have made them prosperous, virtuous, and happy. You have beforehand settled all the questions which so perplex social reformers. Nothing, of course, can rightly or really displace

the restful and uplifting delights of home. This may be taken for granted. Any thing which robs the home is no blessing: it is a curse."

The main business of school was to furnish you with tools, and teach you how to use them in the subsequent work of self-culture, which, after all, is the highest kind of education.

In carrying it out, let your home really be home to you, and spend most of your time there. Some boys altogether reverse this the natural order of things, and, instead of settling indoors to furnish their minds, go out a-visiting, or idling about, almost every evening; or remain in, to devour sen-

sational novels from the circulating library. Such baneful habits too often lead to the formation of unworthy companionships ; temptation is tampered with, then yielded to ; conscience gets seared ; and the end of sin is death.

Every one with whom we come into close contact influences us for good or for ill, and so makes us better or worse, whether at the time we are conscious of it or not : hence the vital importance of choosing the right kind of associates, — those who are wise and good, and from whose example we can learn what is helpful for us in the onward and upward path. “ Words,” says Thomas Hobbes, “ are wise men’s

counters, they do but reckon by them ; but they are the money of fools." The proverb truly says, " Show me your friends, and I will tell you what you are." Better no companions than bad ones. In the Book of books it is written, " He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed," — a truth which has been amply confirmed by the experience of all the centuries.

Your leisure hours are, in a certain sense, the only hours you can call your own, and are therefore far too precious to be wasted, or entirely frittered away. Time lost is lost forever : gone to the past, it can never be recalled. " What



we call time enough always proves little enough."

Strive hard, then, to improve and make the most of it. Use as aids what Dryden calls "the spectacles of books." "A few books," says Francis Osborne, "well studied and thoroughly digested, nourish the understanding more than hundreds but gargled in the mouth, as ordinary students use." The field of study is wide: choose such branches of history, geography, literature, science, art, music, or language, as you feel most inclined for. Natural tastes and aptitudes will determine which.

How much the pleasure of a country walk is enhanced by a knowledge of

geology, botany, natural history, or by an artistic eye for the beauty of the landscape under ever-varying atmospheric effects! This subject has been well illustrated in the story of "Eyes and No Eyes," in "Evenings at Home."

Charles Lamb speaks of "books which are no books." In your reading, of whatever kind, always keep by the very best books which are to be had on the subject in hand. These take no more time to read — often less — than second or third rate works, while the result is much more satisfactory. Nowadays you have facilities, both for ascertaining the names of the best books and for procuring them

from libraries, such as the richest or most learned people in olden days did not possess.

“Were I to pray for a taste,” said Sir John Herschel, “which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me during life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. Give a man this taste, and the means of gratifying it, and you can hardly fail of making him a happy man — unless, indeed, you put into his hands a most perverse selection of books. You place him in

contact with the best society in every period of history, — with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him.”

Coleridge, speaking of the different kinds of readers, says, —

“Some readers are like the hour-glass (their reading is as the sand: it runs in and runs out, but leaves not a vestige behind); some like a sponge, which imbibes every thing, and returns it in the same state, only a little dirtier; some like a jelly-bag, which

allows all that is good to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting away all that is worthless, preserves only the pure gems."

What Fuller, the church historian, says of travellers may also be fitly applied to readers: —

"Labor to distil and unite into thyself the scattered perfections of several nations. But (as it was said of one, who, with more industry than judgment, frequented a college-library, and commonly made use of the worst notes he met with in any authors, that 'he weeded the library') many weed for-

eign countries, — bringing home Dutch drunkenness, Spanish pride, French wantonness, and Italian atheism. As for the good herbs, Dutch industry, Spanish loyalty, French courtesy, and Italian frugality, — these they leave behind them. Others bring home just nothing, and, because they singled not themselves from their countrymen, though some years beyond the sea, were never out of England.

“ A man’s reading is usually a fair index of his character. Observe, in almost every house you visit, the books which lie customarily on the parlor table, or note what are brought home for perusal from the library, and you

may form a pretty accurate idea, not only of the intellectual tastes and the general intelligence of the members of the family, but also, and what is of deeper moment, of the moral attainments and spiritual advancement of the household. 'A man is known,' it is said, 'by the company he keeps.' It is equally true that a man's character may be, to a great extent, ascertained by knowing what books he reads. A bad book cannot be read without leaving a baneful influence behind it; and it is almost impossible to peruse a good book without feeling better for it. Bad books are like ardent spirits: both intoxicate,—one the

mind, the other the body,—and the thirst for each increases by being indulged, and is never satisfied; both ruin,—one the intellect, the other the health, and both the soul. Precious, on the other hand, and priceless, are the blessings that good books scatter on our daily path. They bring us into the society of the good, noblest, and truest men of all ages and countries, and carry us into the purest regions of earth, at our own free will.”

Garfield beautifully says, “ All along the dim centuries, are gleaming lamps which mind has lighted; and these are revealing to the historian the path which humanity has trod.”



What a high privilege it is to have free access to the "words that wise Bacon or brave Raleigh spoke," and to have opportunities of "beholding the bright countenance of truth in the quiet and still air of delightful studies," so that, if inclined, we can at least attempt, as Tennyson finely puts it, —

"To follow knowledge like a sinking star,  
Beyond the utmost bound of human  
thought."

Milton, in his "Tractate of Education," says, "A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." And he also speaks of

those who are “inflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.”

“They are never alone,” says Sir Philip Sidney, “that are accompanied with noble thoughts . . . high erected thoughts seated in the heart of courtesy.”

However much reading of a miscellaneous kind you contrive to overtake, it will become far more serviceable by being sorted, and bound in sheaves. Lay down a main trunk-line, from which other branch lines may diverge,

and you will find the great advantage of method in courses of systematic reading. Even a little knowledge acquired every day soon mounts up to a considerable aggregate.

Edmund Stone replied to the Duke of Argyll, in answer to the inquiry how he, a poor gardener's boy, had contrived to be able to read "Newton's Principia" in Latin, "One needs only to know the twenty-four letters of the alphabet in order to learn every thing that one wishes."

Lord Brougham, in giving advice to a young student, said, "Try to know something about every thing, and every thing about something."

Two kinds of knowledge are useful; viz., to know a subject ourselves, or to know where we can find information about it when required. Knowledge in the first instance is raw material, and only becomes power of the right kind when it is converted into wisdom.

Thus a man, as Milton says, may be —

“Deep versed in books, and shallow in himself;”

and, on the other hand, the wisest men, like Sir Isaac Newton, at length come to regard themselves merely “as children gathering pebbles on the shore

of the great ocean of truth, which lies all undiscovered before them.”

A mind well stored with what is good has less room to spare for that which is bad. Gradually, too, the taste, by such conduct, becomes refined; first ceasing to crave for, and ultimately rejecting, what is inferior in matter and manner. The attraction of that which is loud and sensational palls; and in its place, with the approach of mental maturity, at length comes the healthy desire and keen relish for what is wholesome and nutritious, with due appreciation of calm, reflective, condensed wisdom drawn from the divinely arranged harmonies

of the outward universe, which correspond with the inner and purest depths of the human heart. There is hope, for example, of a youth, when he begins to manifest a real appreciation of the noble teaching of Wordsworth.

Longfellow, in his poem entitled "The Builders," aptly says, —

All are architects of Fate,  
Working in these walls of time, —  
Some with massive deeds, and great,  
Some with ornaments of rhyme.

Nothing useless is, or low ;  
Each thing in its place is best ;  
And what seems but idle show  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled :  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these ;  
Leave no yawning gaps between :  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of art,  
Builders wrought with greatest care  
Each minute and unseen part ;  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen ;  
Make the house where gods may dwell  
Beautiful, entire, and clean :

Else our lives are incomplete,  
    Standing in these walls of time,—  
Broken stairways, where the feet  
    Stumble as they seek to climb.

Build to-day, then, strong and sure,  
    With a firm and ample base ;  
And ascending and secure  
    Shall to-morrow find its place.

Thus alone can we attain  
    To those turrets where the eye  
Sees the world as one vast plain,  
    And one boundless reach of sky.

Here we would warn the young  
against cards, billiards, or any games  
of chance that would lead them to play



for money; as that pernicious habit, once formed, invariably leads to disastrous results.

The poet Cowper, speaking of social converse, fireside enjoyments, home-born happiness, and the comforts of undisturbed retirement on the long winter evenings, with refined and sincere joy, exclaims, —

“Cards were superfluous here, with all the  
tricks

That idleness has ever yet contrived  
To fill the void of an unfurnished brain,  
To palliate dulness, and give time a  
shove.

Time, as he passes us, has a dove's  
wing,

Unsoiled and swift, and of a silken  
sound ;

But the world's time is time in mas-  
querade.

Theirs, should I paint him, has his pin-  
ions fledged,

With motley plumes, and, where the  
peacock shows

His azure eyes, is tinctured black and  
red,

With spots quadrangular, of diamond  
form,

Ensanguined hearts, clubs typical of  
strife,

And spades, the emblem of untimely  
graves."

Playing cards for "pastime," or as  
an "innocent amusement," soon be-

comes a passion ; and, when once fixed, a man will forego home, family, business, and pleasure, and suffer the loss of his all for the exciting scenes of the card-table.

The late Dr. Holland, the accomplished editor of "Scribner's Monthly Magazine," said, "I have all my days had a card-playing community open to my observation ; and I am yet unable to believe that that which is the universal resort of the starved soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful, associations, the tendency of which is to unduly absorb the attention from more weighty matters, can recommend

itself to the favor of Christ's disciples. The presence of culture and genius embellish, but can never dignify it.

“I have this moment,” said he, “ringing in my ears, the dying injunction of my father's early friend, ‘Keep your son from cards. Over them I have murdered time, and lost heaven.’” Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayer for the conversion of her son, whom she allowed to remain at home playing cards for “pastime”?

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the

“gambler, who, rather than not to gratify his passion for play, would stake the throne of eternity upon the cast of a die; who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children of his love, continues to indulge his hated passion, until the infatuated reprobate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell.”

“Betting and gambling,” says Everard, “in every form and shape is injurious, and ought to be avoided. Whether it be at the billiard-table, or in a rubber of whist, on the race-course, or

elsewhere, nothing good will ever come of it. . . . It is an evil which takes such a firm grip of a young man. Like the cobra, it coils round him, and he cannot get free. If he wins, it urges him on to win more. If he loses, he will often borrow, beg, or steal, in the hope of making up for what he has lost. . . . Plain business duties, which are the surest road to an honest livelihood, are neglected or slurred over: . . . so every thing soon goes to rack and ruin, whilst a man is off to some race, or discussing some coming event with sporting companions. . . . Betting is founded on selfishness: and the consequence is, that men who live by

betting are, and cannot help being, the most selfish of men, and, I should think, the most unhappy and pitiable; for if a man who is given up to selfishness, distrust, and cunning; who is tempted every hour to treachery and falsehood, without the possibility of one noble or purifying feeling, or the consciousness that he has done the slightest good to a human being, — if that man is not a pitiable object, I know not what is.” One whom such a course brought to a felon’s doom remorsefully exclaimed, ‘Would that I had died before I had meddled with sin! Oh that I could recall the bitter past! *Drink and billiards have led me to this.*”

In regard to time rightly apportioned for play, we do not purpose here to treat of the various in-door or out-of-door games for amusement, relaxation, or recreation. However, in a word, we would say that moderate exercise in the open air is healthful and good, but that excessive athletic training is always attended by very serious dangers, and certainly should be avoided; that, for the preservation of health, the body ought to be sponged rapidly with cold water every morning, when a plunge bath is not taken, and afterwards well rubbed with a rough towel; and every one, for the same reason, as well as for the manly look of it, ought



to learn to *walk* like a soldier, with head erect, and with chest well thrown forward, so that the lungs may have free play, and plenty of room to expand.

We close these remarks on the value of time — whether during professional, business, or lesson hours — by quoting the following lines from Lord Houghton:—

“So should we live that every hour  
May die as dies the natural flower,  
A self-reviving thing of power;

“That every thought and every deed  
May hold within itself the seed  
Of future good and future need;

“Esteeming sorrow, whose employ  
Is to develop, not destroy,  
Far better than a barren joy.”

V.

Economical Habits.



## ECONOMICAL HABITS.



WE must be just before we can be generous: therefore, in order to be able to help others, we ought first to be self-sustaining. To attain this end, remember that not only is knowledge power, but *money* is power,— money can purchase commodities; and be it remembered that the basis of all value assuredly is labor.

Economy largely consists in looking after many *little things*, so as to avoid

waste on the one hand, and unnecessary expenditure on the other.

Small beginnings lead to great results: we must take the first step on the ladder, if we would reach the top. Many of the richest men began life with small means. Pence saved soon become shillings, and shillings pounds; hundreds become thousands, and thousands millions. If these men had said, "What is the use of these few coppers? they are not of much value, and we will just spend them, and enjoy ourselves as we go," they would never have risen to wealth. If a boy, by self-denial, contrives honestly to gain and save a *few* pounds, *more* will easily follow.

“Little strokes fell great oaks.”

Benjamin Franklin shrewdly says, “Beware of little expenses: a small leak will sink a great ship.”

Lay it down as a standing rule, to *waste nothing*.

For example: never send away a rough plate from table, as is too often done, even where there are no animals to save such food from being washed out and utterly lost. We have actually heard people tell their children not to make their plates clean, as if a dog had licked them, and as if they themselves were starved.

On the other hand, our own excellent mother used to say that “all the

wisest men in the world could not make one grain of corn: therefore let nothing whatever be lost that is good for food." "Waste not, want not." Her teaching was right; the other decidedly wrong.

As William Penn truly observed, —

"He that is taught to live upon little owes more to his father's wisdom than he that has a great deal left him does to his father's care."

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much you may admire it.



Have the courage to wear your old garments till you can afford to pay for new ones.

In matters of dress, don't throw aside half-worn clothes — hats, neckties, gloves, boots, etc. — whenever you get others “for best:” first obtain money's value, in wear, out of them; and when, at length, they come to be legitimately cast off for good, — the time for doing so being determined by what you can reasonably afford, — let them be at once judiciously bestowed where they can have yet another lease of usefulness.

Before determining to make any purchase, consider well whether you

cannot get along without it. Some people make themselves poor because they can't resist the temptation of buying bargains.

As Ben Jonson pithily puts it, —

“Learn to be wise, and practise how to  
thrive, —

That would I have you do; and not to  
spend

Your coin on every bawble that you  
fancy,

Or every foolish brain that humors you.”

Truly they are the richest whose wants are the fewest. Should an article be really necessary, then get it of good quality, in the best and cheapest market; and always purchase with

ready money. Never wear clothing that is not already paid for: make this a standing rule, and avoid debt as you would the deadly coils of a boa-constrictor.

Douglas Jerrold wrote, "Of what a hideous progeny of ill is debt the father! What lies, what meanness, what invasions of self-respect, what cares, what double-dealing! How in due season it will carve the frank, open face into wrinkles! How, like a knife, it will stab the honest heart!"

"Never buy," says Francis Osborne, "but with *ready money*; and be drawn rather to fix where you find things cheap and good, than for friendship or

acquaintance, who are apt to take it unkindly if you will not be cheated: for, if you get nothing else by going from one shop to another, you shall gain experience."

Franklin calls it madness to run in debt for superfluities. "We are offered," says he, "by the terms of this sale, six months' credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run into debt: you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you

will be in fear when you speak to him ; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying : for the second vice is lying ; the first is running in debt. . . . And again, to the same purpose : lying rides upon debt's back. . . . Though I had at first determined to buy stuff for a new coat, I went away resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine."

Shakspeare gives the following admirable piece of advice on this matter, which, though well known, can bear repeating : —

“Neither a borrower nor a lender be ;  
For loan oft loses both itself and friend,  
And borrowing dulls the edge of hus-  
bandry.  
This, above all: to thine own self be  
true,  
And it must follow, as the night the day,  
Thou canst not then be false to any  
man.”

Sir Thomas Browne, in a letter dated  
Dec. 27, 1680, thus wrote to his son  
Edward : —

God send you wisdome and providence,  
to make a prudent use of the moneys you  
have from mee, besides what you gett  
and otherwise. Lest repentance come  
too late upon you, consider that acci-

dental charges may be alwayes coming upon you, and the folly of depending or hoping to much upon time turnes yet to come; since yeares will creepe on, and impotent age accuse you for not thincking early upon it. . . . Therefore consider well that you are not likely to playe in this world, or in old age, and be wise while you are able to gett, and save somewhat against a bad winter, and uncertaintie of times. God blesse you all.

Your loving father,

THOMAS BROWNE.

Give no quarter to intoxicating liquors, but shun them, from the mildest of ales to the fieriest of spirits. Used as beverages, these drinks not only do

no good to the human frame, but they do positive and permanent harm both to person and pocket.

Rev. C. H. Spurgeon says to boys, "Water is the strongest drink. It drives mills; it's the drink of lions and horses; and Samson never drank any thing else. Let young men be teetotalers, if only for economy's sake. The beer-money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, work-houses would never be built. The man who spends his money with the



publican, and thinks the landlord's bow, and 'How do you do, my good fellow?' means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good: if they do, they miss their aim. Why, then, should people drink 'for the good of the host'? If I spend money for the good of any house, let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all, and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by

the hour together, is ignorant, very ignorant. Why, red lions, and tigers, and eagles, and vultures, are all creatures of prey; and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm-tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish."

As Lord Derby lately pointed out, every glass of beer that is swallowed

represents the average value of a square yard of land.

Tobacco, in all its forms of nastiness, whether meerschaum, cigar, cutty-pipe, or poisonous cigarette, snuff, or quid, injures and lowers the nervous tone, injures digestion, induces special forms of disease, and in various ways most assuredly shortens life. While these are more or less its effects upon all, — opinion being divided only as to the extent of its operation, — the first medical authorities are all agreed that its use is in every case especially *hurtful to the young*; because it arrests or retards growth, and produces functional derangement.

Money wasted on drink or tobacco may therefore well be saved. Apart from the greater injury done to health, the money aspect of the question is surely worthy of consideration.

“Without economy,” says Dr. Johnson, “none can be rich, and with it few can be poor.” He also adds, “Economy is the parent of integrity, of liberty, and of ease, and the beautiful sister of temperance, of cheerfulness, and health; and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with ‘irons that enter into their souls.’”

“The most trifling actions,” says

Benjamin Franklin, “that affect a man’s credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day, — demands it before he can receive it in a lump.

“Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account, for some time, both of your expenses and your income. If you take the

pains at first to mention particulars, it will have this good effect,—you will discover how wonderfully small, trifling expenses mount up to large sums, and will discern what might have been and may for the future be saved without occasioning any great inconvenience.

“ In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, ‘industry’ and ‘frugality;’ that is, waste neither *time* nor *money*, but make the best use of both. Without industry and frugality, nothing will do, and with them, every thing.

“ Remember that time is money. He

that can earn ten shillings a day by his labor, and goes abroad, or sits idle one-half of that day, though he spend but sixpence during his diversion or idleness, ought not to reckon that the only expense: he has really spent, or rather thrown away, five shillings besides.

“Remember that six pounds a year is but a groat a day. For this little sum (which may be daily wasted in either time or expense unperceived) a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage. . . . Waste

neither time nor money, but make the best use of both. . . . He that gets all he can honestly, and saves all he gets (necessary expenses excepted), will certainly become *rich* — if that Being who governs the world, to whom all should look for a blessing on their honest endeavors, doth not in his wise providence otherwise determine.”

The depositing of very small sums, frequently added to, and allowed to lie at compound interest, accumulates and mounts up in shorter time and to a far larger sum than many ordinary people — to say nothing of the careless or spendthrifts — imagine to be possible. “Take care of the ‘pence, and the



pounds will take care of themselves.” Never despise beginnings, however small. Little drops of rain begin mighty rivers; and at the source, if on the watershed, even a pebble may determine whether the tiny stream is to flow north, south, east, or west. Drops at once begin to make channels for themselves; and so with habits: a little money once saved, or a little knowledge acquired, more will naturally and easily follow.

Be industrious and frugal; and, whatever your income be, live within it.

“The injury of prodigality,” says Confucius, “leads to this, that he who

will not economize will have to agonize." Or, as Dickens puts it, "Annual income, £20 ; annual expenditure, £19 19s. 6d. : result, happiness. Annual income £20 ; annual expenditure, £20 0s. 6d. : result, misery."

Many are needlessly led into difficulties through a lavish and spurious hospitality. Shakspeare says, —

“Those friends thou hast, and their adoption tried,  
Grapple them to thy soul with hoops of steel ;  
But do not dull thy palm with entertainment  
Of each new-hatched, unfledged comrade.”

The power of a penny is something marvellous, if people would only realize it, and think of the vast number of things it can do. When saving habits are once fairly formed, the foundations of fortune are already securely laid. Without economy and the squaring of expenditure to income, the richest man will soon become poor; and as for peace of mind, why, it is not to be looked for where people require to rack their wits in vain attempts to make the two ends meet.

“The privilege,” said Garfield, “of being a young man, is a great privilege; and the privilege of growing up to be an independent man in middle life is a greater.”

“The Bible,” observes Major M. H. Bright, “always inculcates economy, not for the sake of hoarding, but for the sake of owing no man any thing, and for the sake of having something with which to relieve the poor and sick, while contributing, also, to send the gospel throughout the earth.” Be wise, and follow the Scripture injunction, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your

treasure is, there will your heart be also.”

And, should earthly riches be acquired, let it ever be remembered that those possessing them are only stewards of God's mercies, and that talents, be they few or many, are not given, but only lent, and committed to our care, to be used for the Master in heaven.

### HOW MUCH OW'ST THOU?

(Luke xvi. 1-12.)

“How much ow'st thou?”

Is said to each by the great Lord of earth  
and heaven ;

For all of good we have is only lent, not  
given.

“How much ow’st thou?”

The children of this world are prudent in  
their day,

And gather wealth, from which they soon  
must pass away.

“How much ow’st thou?”

Shouldst thou, with hopes beyond the  
grave, a child of light,

Less eager strive than they whose only  
goal is night?

“How much ow’st thou?”

Be here a good and faithful steward, just  
and wise,

So shalt thou lay up lasting treasure in  
the skies.

“How much ow’st thou?”

Though poor thy earthly lot, yet seek  
thou, in His sight,

The blessing of the “inasmuch,” or wid-  
ow’s mite.

“How much ow’st thou?”

The Master’s time is not thine own to  
waste or spend.

Work while ’tis called to-day: the longest  
day must end.

“How much ow’st thou?”

The influence He gives thee, be it great  
or small,

In thy good Master’s service, seek to use  
it all.

“How much ow’st thou?”

Each talent — genius, intellect, or gift —  
of thine,

If consecrated, star-like, will the brighter  
shine.

“How much ow’st thou?”

O’er all thou hast and art, a faithful stew-  
ard be,

That, when the Lord appears, “Well  
done” may welcome thee.

“How much ow’st thou?”

Some trench on sleep and health to gain  
an earthly goal:

As earnest be to lay up treasure for thy  
soul.



“How much ow'st thou?”

So live, that, when clay dwellings fall, the  
soul may rise,  
And soar to everlasting mansions in the  
skies.

“How much ow'st thou?”

The Lord from heaven, who spake this  
parable, is He  
Who “shall appear” as Judge, who gave  
his life for thee.



VI.

Manners.



## MANNERS.



**B**E courteous, frank, obliging, always  
“in honor preferring one another.”

Nothing is lost, but almost every  
thing is to be gained, by the observ-  
ance of what Milton finely character-  
izes as —

— “Those graceful acts,  
Those thousand decencies, that daily flow”  
from our “words and actions.”

Perfect sympathy is the key to cour-  
tesy. Be courteous to all. Do good  
to all men. Speak evil of no one.

Hear before judging. Hold an angry tongue. Think before speaking. Be kind to the distressed. Ask pardon for all wrongs. Be patient toward everybody. Disbelieve most ill reports.

Ever show marked respect to those who are older, and who may therefore be supposed to know more than yourselves. It is a step gained, to know your ignorance. Many youths who fancy themselves to be regular bricks are only half-baked clay. Be willing to learn. Avoid rash assertions regarding things on which your information is defective or partial; for, as Shakspeare says, "Modest doubt is the beacon of the wise." Humility is

inseparable from all true progress. "As you grow in your art," said Gounod to a young poet, "you will judge the great masters of the past as I now judge the great musicians of former times. At your age I used to say 'I;' at twenty-five I said 'I and Mozart;' at forty, 'Mozart and I.' Now I say 'Mozart.'"

When you have occasion to differ from any one, whether he be your superior, inferior, or equal, do not flatly contradict him; but, while clearly and modestly stating your own opinion, always be careful to maintain respect and courtesy in your communications with others, making no claim to infallibility.

In this way you will not only avoid making many erroneous statements, but, being open to correction, you will thereby gain much accurate information and serviceable knowledge.

Never interrupt others who are speaking, even when tempted to try to get in a word edgeways. Avoid loud talking, and all rude awkward gestures.

Habit becomes almost a second nature: therefore too great importance cannot be attached to the formation of habits. It is more difficult to eradicate the bad than to form the good. Ovid says, —



“Ill habits gather by unseen degrees ;  
As brooks make rivers, rivers run to seas ;”

and Shakspeare, “How use doth breed  
a habit in a man !” while elsewhere he  
observes, —

“A little fire is quickly trodden out,  
Which, being suffered, rivers cannot  
quench.”

Countless little things that boys do  
or don't do, very plainly tell what their  
upbringing has been.

“Not mighty deeds make up the sum  
Of happiness below,  
But little acts of kindness,  
Which any child may show.”

Always be kind and considerate to the aged, the infirm, and the helpless, whether young or old; also befriend, and, whenever you can, protect, the lower animals from cruelty of any kind. They are God's creatures: he hears their cry; and "not a sparrow can fall to the ground" without our Father. It is also written, "Not one of them is forgotten before God." "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel."

It is always pleasing to see kindness and other marks of good-breeding; while traits of rudeness, ignorance, and vulgarity, grate harshly on those who

love refinement, and are painful to all. Therefore avoid any approach to rough horse-play. If you respect yourself, you will be respectful to others. Cowper writes, —

“The man that hails you Tom or Jack,  
And proves, by thumping on your back,  
His sense of your great merit,  
Is such a friend, that one had need  
Be very much his friend indeed,  
To pardon or to bear it.”

“Know thou,” said St. Francis of Assisi, “that courtesy is one of God’s own properties, who sendeth his rain and his sunshine upon the just and the unjust out of his great courtesy. And

verily, courtesy is the sister of charity, who banishes hatred, and cherishes love.”

Many of the little things which mark such differences in behavior are apparently so very trivial that even to name them in print seems giving them an undue importance ; and yet, in reality, it is scarcely possible to do so : for, next to integrity, ability, and industry, a young man's success in life very largely depends upon pleasing manners and a good address. In fact, as Sydney Smith observed, “Manners are the shadows of virtues.” And Dean Swift shrewdly said, “A man is known by his company, and his company by his manners.”

We therefore venture to note a few things which boys should avoid, if they wish not only to progress, but to get smoothly and pleasantly along in the world.

Cleanliness is said to be next to godliness, and, in point of fact, it generally accompanies it; whereas ignorance, superstition, and dirt go together: therefore never come to table with dirty hands or uncombed hair. Keep your nails scrupulously clean, and on no account let them exhibit a black-edged border, as if they were in mourning for departed soap.

Do not plant your elbow on the tablecloth, and sit like a pyramid over

your plate. In eating food, do not make the knife do duty for the fork : on no account raise it to your lips ; always hold it by the handle ; and when at breakfast, lunch, or tea, never use it for helping yourself to butter — the butter-knife is there for that purpose.

Do not aim at securing the tid-bits and best morsels for yourself. Keep your eyes about you, and your wits alive, so as quietly and gracefully to anticipate the wants of others seated at the same table. Never allow any thing, such as a fish-bone, a plum-stone, or even a bit of too hot potato, to drop from your mouth on to your plate, but,

if need be, remove it with spoon or fork, and quietly lay it down. Don't throw things on the floor, or litter it with crumbs. Learn to eat noiselessly, and without opening your mouth wide, like a frog, at every bite you masticate. Keep your fingers out of your mouth, and don't pick your teeth at table: pick and cleanse them thoroughly after every meal, in the lavatory or bedroom. When stirring tea, don't keep grinding the spoon on the bottom of the cup, or use it for lifting, ladling, and pouring back the liquid. Lift your cup by the handle, and don't pour out tea or coffee into the saucer to cool it, and risk staining the tablecloth or

your clothes : such habits, besides being very unseemly, go far to spoil the beverage itself, by allowing its delicate aroma to escape ; for no more effectual plan than such stirring or pouring out could be devised for rendering tea insipid.

When you enter a room, don't appropriate the best seat. Never put on or take off your boots in a public sitting-room, nor be there in your stocking-soles. Have one fixed place for your slippers, so that you yourself can find them when wanted. On putting them off, don't kick them about, and leave them lying anywhere, but always return them to their own place. If you are



practising music, always close the piano or harmonium after using it, in order to keep out the dust

When God's word has been read at prayers, do not suddenly shut the book, slamming its sacred pages together with a loud noise, and then irreverently pitch it down on the table, as if it were something you were glad to be quit of and done with. Outward decorum is seemly ; but it ought to proceed from inward reverence, and to be the sincere outcome of the heart.

Some one says that in life it is a great mistake " to worry ourselves and others with what cannot be remedied, not to alleviate all that needs allevia-

tion as far as lies in our power, not to make allowances for the infirmities of others, to consider every thing impossible that we cannot perform, to believe only what our finite minds can grasp, to expect to be able to understand every thing. The greatest of mistakes is to live only for time, when any moment may launch us into eternity.”

Be pure in thought, word, and deed. “It is a good thing to be ‘strong and free’ physically: it is still better to be so morally. . . . Speak truly, live truly, act truly. Be strong to resist whatever is of evil. . . . Be able to say ‘No,’ to mean it, and to stick to it,

though the wary tempter have a tongue as smooth as oil, and as musical as a siren's note. Avoid the very first step in evil. Don't break the fence with the idea that you can soon make up the breach. Don't go a little way in the wrong direction, imagining that you can easily make up what is lost."

Wasps attack the finest fruit: don't be put down by ridicule.

"The prices of martyrs' ashes," says Fuller, "rise and fall in Smithfield market. However, their real worth floats not with people's fancies, no more than a rock in the sea rises and falls with the tide. St. Paul is still St. Paul, though the Lycaonians now

would sacrifice to him, and presently after would sacrifice him."

Remember the words, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Not only avoid using oaths, or any approach to an oath, but give no quarter to improper words and slang phrases. These are not only wrong in themselves, but are vulgar in the extreme, whether uttered by high or low.

While it is praiseworthy to be scrupulously clean and tidy, shun overdress, extreme fashions, and all fopperies; such as effeminately parting your hair

in the middle so as to show “a little white lane down the front of your head,” or the wearing of conspicuous jewelry, either sham or real. In all people, but more especially amongst the young, such tendencies arise from a love of display, which always savors of vulgarity. Be quiet and unobtrusive in mind, manner, and dress; and for your adornment seek rather “the ornament of a meek and quiet spirit.”

Be sincerely what you seem, and never be ashamed to say “I do not know” when you are ignorant of any thing; or to say, either in regard to time or money, “I cannot afford it,” when you know that you can’t.

Consider well *before* you say “ Yes,” and be able, on right occasions, decidedly and firmly to say “ No.”

In all that you do be *thorough*, and ever strive bravely and manfully to do your duty, both to God and man; for, as Wordsworth finely puts it, —

“The primal duties shine aloft like stars;  
The charities that soothe and heal and  
    bless  
Are scattered at the feet of man like  
    flowers.”

VII.

Conclusion.





## CONCLUSION.



Life is real, life is earnest;  
And the grave is not its goal:  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act that each to-morrow  
Finds us farther than to-day.

. . . . .

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

*Longfellow.*

**M**ANY of these matters to which we have alluded, perhaps, may to some of you seem very trivial, and scarcely worth saying so much about; but we can assure you that the neglect of them may, in all likelihood, prove a very serious bar to your advancement in life.

The following little summary, inculcating on boys high thought, amiable words, courtliness, “love of truth, and all that makes a man,” may be helpful to you:—

“Hold on to your tongue when you are ready to swear, lie, or speak harshly. Hold on to your hand when you are about to punch, scratch, steal, or do an improper act. Hold on to your foot

when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime. Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you. Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games, and revelry. Hold on to your good name at all times; for it is of more value than gold, high places, or fashionable attire. Hold on to the truth; for it will serve you well, and do you good throughout eternity. Hold on to virtue: it is above all price to you at all times and places. Hold on to your good character; for it is, and ever will be, your best wealth."

Boys, and even “children of a larger growth,” are always looking forward and busily occupying themselves with —

“Something evermore about to be.”

The boy eagerly anticipates coming manhood; but old age seems so very far away, scarcely within measurable distance, that it does not immediately concern him, if at all. But youth is the time to lay the foundations for happy manhood and a green old age; and, if the many good advices given are followed, the following experience, given by the late Dr. Guthrie, will also be yours: —

“They say I am growing old because

my hair is silvered, and there are crow's-feet on my forehead, and my step is not so firm and elastic as of yore; but they are mistaken. That is not I. The brow is wrinkled, but the brow is not I. This is the house in which I live. But I am young, younger than ever I was before."

This way of putting it is true in the highest sense: for —

"We live in deeds, not years; in thoughts,  
not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest, acts  
the best."

It has been remarked, that “gentility is neither in birth, wealth, manner, nor fashion, but in mind.” A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy and politeness towards those with whom we have dealings, are the essential characteristics of a gentleman.

We would call attention to an admirable passage in a letter written by Dr. Guthrie to one of his sons in 1858. The worthy doctor mingled in society of all kinds, from the highest court circles down to the humblest crofters, and was familiar with the shady side of life in the lowest wynds, closes, and

back slums of our great cities. Possessing sharp insight into character, and a shrewd knowledge of the world, in his own personal manner he exemplified all that was most graceful and becoming in a Christian and a gentleman. His words, therefore, carry weight, and are entitled to respectful consideration.

“Amenity of manners,” says he, “is one of the most important things that you can cultivate. I have been propounding it for years, as the result of a long and large observation on mankind, that a man’s success in life, in almost every profession, depends more on his agreeable, pleasant, polite, kind, and

complaisant manners than on any thing else. I don't want you to profess any thing that is not true ; but you cannot be too studious of saying and doing things that will please others, and saying and doing nothing unnecessarily, which will in the slightest degree hurt them, or grate on their self-complacency. When you have to differ from them, do it with all possible reluctance and modesty ; and, when duty requires you to refuse any request, do it with the utmost politeness and tenderness."

It is said that Baron Rothschild had the following alphabetical list of maxims framed on his bank walls : —



Attend carefully to details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right, fear to do wrong.

Endure trials patiently.

Fight life's battle bravely, manfully.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation nor business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not, intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

'Xtend to every one a kindly salutation.

Yield not to discouragement.

Zealously labor for the right.

And success is certain.

Wealth, when acquired and rightly used, is a great power for good. It can be used not only for one's own comfort and that of one's family, but also to promote the welfare of others. It secures the blessedness of giving, the

sweet indulgence of alleviating human suffering. “It furnishes the means of encouraging and promoting art, science, literature, morality, and religion. It secures rest from turmoil and anxiety at the close of life, and leisure to look forward to eternity.”

“God, for his service, needeth not proud  
work of human skill :

They please him best who labor most to  
do in peace his will.

So let us strive to live, and to our spirits  
will be given .

Such wings as, when the Saviour calls,  
shall bear us up to heaven.”<sup>1</sup>

<sup>1</sup> Wordsworth.

St. Clement truly and shrewdly says, "Wealth is like a viper, which is harmless if a man knows how to take hold of it, but, if he does not, it will twine round his hand and bite him."

Whether we have little or much, if God add his blessing thereto, with a contented spirit, we shall have enough; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Thomas Brookes, the old Puritan divine, says, "If you only have candle-light, bless God for it, and he will give you starlight; when you have got starlight, praise God for it, and he will give you moonlight; when you have got moon-

light, rejoice in it, and he will give you sunlight ; and, when you have got sunlight, praise him still more, and he will make the light of your sun as the light of seven days, for the Lord himself shall be the light of your spirit.”

Then, as James Montgomery writes,

“ Onward, onward, may we press,  
Through the path of duty :  
Virtue is true happiness ;  
Excellence, true beauty.  
Minds are of celestial birth :  
Make we, then, a heaven of earth.

“ Closer, closer, let us knit  
Hearts and hands together,  
Where our fireside comforts sit  
In the wildest weather.

Oh! they wander wide who roam  
For the joys of life from home."

"Now," says Francis Osborne, "if it be your fortune to leave your native country, take these directions from a father, wearied (and therefore possibly made wiser) by experience.

"Let not the irreligion of any place breed in you a neglect of *divine duties*, remembering that God heard the prayers of Daniel in Babylon with the same attention he gave to David in Sion."

The accomplished Sir Walter Raleigh, who himself was the very pink of courtesy and chivalry, in his admirable

“Instructions to his Son,” recommends him to choose only virtuous persons for his friends; warns him against flatterers; recommends him to avoid private quarrels; instructs him how to preserve his estate by looking well after it, by never spending any thing before he has it,—for borrowing, he says, is “the canker and death of prosperity,”—and by avoiding suretyship; counsels him regarding the choice of servants; warns him against gay, costly garments—for, says he, “these will soon wear out of fashion, but money in thy purse will ever be in fashion, and no man is esteemed for gay garments but by fools and women; tells him that riches are

never to be sought by evil means; warningly points out the many evils, inconveniences, beastliness, and ruin to body, mind, and estate, that follow from drinking-habits. Sir Walter Raleigh then winds up his valuable treatise with the following paragraphs, which, as a fitting conclusion to this paper, on parting, we earnestly commend to our boys.

“Let God,” says he, “be thy protector and director in all thy actions.

“Now, for the world, I know it too well to persuade thee to dive into the politics thereof: rather stand upon thine own guard against all that tempt thee thereunto, or may practise upon



thee in thy conscience, thy reputation, or thy purse; resolve that no man is wise or safe but he that is honest.

“Serve God: let him be the author of all thy actions; commend all thy endeavors to him, that must either wither or prosper them; please him with prayer, lest, if he frown, he confound all thy fortunes and labors like the drops of rain on the sandy ground; let my experienced advice and fatherly instruction sink deep into thy heart. So God direct thee in all his ways, and fill thy heart with his grace.”

## SWEET HOME.

Returning to die, o'er the north sea-foam,  
From a genial clime or a torrid zone,  
The Icelanders sing of his jökul-home  
As the fairest land that the sun shines on.  
And so with the child of the tropic sun,  
Or the mountain-dweller, the Swiss, or  
Scot,  
The land of his birth is to every one  
Still the fairest clime and the dearest  
spot  
On the earth, and ne'er forgot.

For there the fireside of our childhood's  
home,  
With its flickering glamor and crimson  
glow

Shed o'er life's waves while we weary  
    roam,

Keeps a lane of light to the long ago, —  
To father and mother's unselfish care,  
    To our sisters dear, and our brothers  
    too ;

Fond memory, magnet-like, trembles  
    there ;

To the one loved point it is ever true  
    When the heart would joy renew.

One after another our dear ones leave,  
    And by earthly homes they are no more  
    known :

By this would our Father have men per-  
    ceive

That the heaven's more home-like be-  
    cause they've gone

To "mansions prepared," from of old, for  
all

The redeemed who answer with joy his  
"Come!"

For his voice is divinely musical,

And the light of his eyes worth all the  
gloom

Of the path that leads us HOME.





1641

BJ ~~1671~~

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