

tal work. And I am of the opinion that six hours spent in close application to study and recitation is enough for a day's work. If one attempts to do more than this he will in time become tired out and must from necessity take a vacation to recruit lost strength. One can for a few days be unsparing of mental strength, just as he can of physical, but it is impossible to overwork for a whole term of twelve or fourteen weeks without having exhausted nature cry so loudly for rest that its imperative demand must at length be yielded to. Men who do a vast amount of mental labor are not, as a rule, those who spend the most time in work. Our most eminent writers do not labor ten or fifteen hours a day, but spend only a few hours in close, intense mental application. In this way time and strength are economized, good work is done, and the mind is kept clear and active. Not so much work is done in a few days, but at the end of months a far greater amount is accomplished.

If students would habituate themselves to spend only a few hours of close mental application upon their studies, aim to do excellent work so far as they might go, and spend more time in recreation, or in some business foreign to their studies, they would in the long run accomplish more. Our best students pursue this method. They have not time to lounge when it is their hour for work, but they have time to recreate, time to write, time to spend in preparation for any literary work they may be required to do, and time to spend in social chat and in cultivating their social powers. Set that person down as an inferior scholar, who has time for nothing else than his books. From overwork, his mental faculties become clouded, his powers of conception become dulled, and more than all, he becomes unfitted to mingle with men, and to deal with the practical things of life.

URIEL.

THE ROOT OF MANNERS.

"Thou shalt love thy neighbor as thyself" is the first law of good manners, and success depends more upon good manners than upon good sense. A man may have the finest intellect and the strongest will, yet without good manners will comparatively fail. There may be a few persons capable of seeing beyond a gruff exterior and harsh manner into the true worth and goodness of a person; but the number is not large enough to warrant us in assuming such a manner.

It may be complained that it is not right for us to have so much regard for trifles as manners require. But the way in which these trifles are observed shows the condition of the heart. A person may guard his actions in regard to momentous questions, but the every-day actions which go to make up manners are involuntary, and are prompted by no diplomacy or shrewdness.

Special attention should be paid to manners particularly in business relations. Many men owe their success in this direction almost entirely to their suavity of manner. It has been said of Lundlay Foote that "his 'thank you, my dear, please call again,' made him a millionaire." A man of a gruff and harsh bearing is less likely to succeed in business than in anything else. For a person of intellect may, by the exercise of will power, carve success in the face of the opposition and dislike caused by his manners; but it is at the expense of power, and no one can deny that his accomplishments would have been all the more brilliant had he not created this opposition and dislike.

The manner of doing a thing, it has been truly said, is "that which marks the degree and force of our internal impressions; it emanates most directly from our immediate or habitual feelings; it is that which stamps its life and character on any action." And as the manner in which