

pain as designed malevolence. Near the close of the reign of George the Second of England a beautiful countess was one day conversing with the King upon the subject of shows, and thoughtlessly remarked that the show which she most wished to see was a coronation. The remark, though inadvertently made, struck the King in a tender spot. I am indebted to a writer on etiquette for the above illustration, and the same authority (I have forgotten his name if, indeed, I ever knew it) tells a story of a nearly similar character which aptly illustrates this habit that some people have of unmeaningly wounding the feelings of those with whom they may be conversing. A certain Bishop Burnett of England was one day dining with Prince Eugene of France. Upon being asked by the Prince how long it had been since he had left France, the Bishop replied that he had last been in France in the same year that the Countess of Soissons was imprisoned for poisoning a person. The Countess was, as the Bishop very well knew if he had taken a moment for reflection, the Prince's mother. How many times do we feel like rebuking people of this sort in words similar to those of Gertrude to her son in the play of Hamlet. "Oh Hamlet thou hast cleft my heart in twain!" Words, even carelessly said, may cut to the quick of one's feelings.

Egotism should be avoided in conversation. How many persons do we meet every day who can talk upon on other subject than their own particular hobbies, or their own clever-doings, like that conceited old Antiquary in the novel of the same name. Remember that it is egotism and conceitedness in any degree in society, that

—————"Fatigues the ring,

Flaunts, and goes down an unregarded thing."

If a person has done a deed worthy of being trumpeted abroad, others will take the trouble to do the trumpeting for him. If he has not done anything that others would care to make public, it will not in

the least rid down to his honor if he attempt to make it public himself. That ancient poet who used to say to nearly every one whom he met after he had written any new poem, "Now I will go and put chains along all the bridges in town to keep my brother poets from drowning themselves," is only an exaggerated example of the egotism which we quite frequently meet with in our conversations with others.

Conversation heads the list as a means of pleasure and education. "In conversation we eat each other up," says E. P. Whipple in rather a homely figure, "and this intellectual cannibalism results, if the conversation be good, in an increase of mental substance to all." It is conversation that most widely disseminates knowledge and vital thought, and tends most to the intellectual development of mankind. If we were all Alexander Selkirks, and had nothing more intellectual with which to converse than our goats and cats, we would very soon all be fools. It is intelligent conversation that keeps us mentally alive, and furnishes us with our most refined pleasure; so let us improve upon the art and make it one of the loftiest standards of culture. URIEL.

WAIT FOR THE FRUIT.

There seems to be, on the part of man, a wonderful longing for speedy returns. The man who is willing to wait for the fruit of his labors to ripen seems to be an exception to the general rule. At best, we are but short-sighted creatures; and were we willing to let time have its course, and to await the development of that which we were unable to explain, then could we with reason look for the spoils, for the victory would be won, and the enemy vanquished. Yes, he who has learned the lesson of contentment is he who lives the happy life. Neither would we discountenance ambition. At first sight it may seem that contentment and ambition are somewhat conflicting in their nature. But when rightly blended and as