

fell a victim to the assassin's dagger. Columbus, for a while after his discovery was indeed crowned with honors; yet through the very popular applause which crowned him, died in poverty and neglect. Examples of this kind might be cited almost without number.

But there are other reasons why we should avoid the false criterion—Public Opinion. The human mind is so constituted, that it can pursue to successful completion but one thing at a time. Whether the object be pure and ennobling, or unholy and degrading, still by the very laws of our nature, to this alone we are held.

Now as the steady pursuit of an object will awaken a self-dependence for good or evil; on the other hand a constant vacillation must engender a feeling of condemnation, and contempt for self, which shows that the creature is far below the lofty ideal to which the Creator meant he should aspire. Since, being created in the form and image of the Maker, it cannot be that He meant that His noblest work should live continually under the reproach of self-abasement. And since no two human minds will alike conceive of the same thing, it must be that to place dependence upon the mass, would be like leaning upon a broken staff, or building upon a foundation of sand. Our own experience and the wisdom of the past declare that "Truth is mighty and must prevail." We then may depend upon it, that if we take as our guiding principle, that which we believe to be true and right, disregarding alike all public censure or approval, we at least will stand as worthy of imitation.

Let the world say what it may, all must rely upon their own might, deviating not from the plain path of duty, pressing forward with a fixed aim, disregarding alike the smiles or frowns, the approval or disapproval, the applause or censure of friends or foes. In so doing can be found the cheering encouragement which can inspire to deeds worthy a man, and a being who expects to be judged by that adjudi-

cator of all right and wrong—the opinion of posterity. STUDENT.

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### NECKWEAR.

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Phrenologists read a man's character with tolerable accuracy from his facial expressions or cranial protuberances, but there are other ways of determining disposition aside from those of the head. The dress, and the manner of adjusting the same, demonstrates largely the habits of the wearer, and as the head-gear and neck-wear are the most auspicious part of man's habiliment, they are generally accurate therefore in showing his tastes. Of these, the collar is the most reliable article from which to judge, but its varying fashion prevents an analyzation sufficient to form a science. If it did, might it be styled Collarology or Collarethics?

Every being on this globe has individual features, to which dress, in order to be tasteful, must conform, and although marked features of race and family similarity lessen the differences, yet they are so multitudinous in their diversity, that it requires an unlimited variety of styles in dress to suit each one's body. And yet, we may ask, how many are there who wear collars which are at all suitable to the shape of the head, or which set them off to an advantage? Is it because they cannot find the suitable pattern? Possibly, for even from among the thousand different shapes which manufacturers have given their linen and paper collars, one of becoming cut is not easily discovered. A shopkeeper dislikes to have his collars tried on before purchasing, for their mused appearance, if found unsuitable, prevents ready sale; and so the collar-seeker judges his purchase without a trial, from the starchiness and general make-up. In nine cases out of ten, if the wearer be particular, the collar does not suit. It is either too high, too large, or too small. Many collars, too, though of different name, are exactly alike in outline, for makers choose a