

Keeping His Head Clean.

A noted operator in stocks declined an invitation to take a glass of wine. "Why," remarked his friend, "you used to drink." "I did when I was in the dry goods business," was the reply; "but since I have gone into Wall street, I find that I must keep my head clear, and I can't do it and drink."

The following story shows that another great operator has the same opinion, and puts tobacco among the things not to be used:

William H. Vanderbilt was a great smoker in his youth. One day in 1853, as the family were on their way to St. Petersburg, on board the steam-yacht Northern Star, the father and son were walking on deck. The latter was puffing away at his after dinner cigar.

"I wish you would give up that smoking habit of yours. I will give you ten thousand dollars if you do it," said the commodore, abruptly.

"You need not give me any money; your wish is quite sufficient," answered the son, throwing the cigar overboard. And he has never smoked since.

The command which Mr. Vanderbilt has always had over himself in matters of this kind is quite remarkable. He was, for example, like his father, very fond of a game of whist, and like him, considered himself to be one of the best of players.

When he had removed to New York and became connected with the Harlem railroad, he used to spend three or four evenings in a week at the Union Club. But he noticed that tobacco smoke and midnight hours interfered with the clearness of his head next morning, and he at once gave up both club and whist.

The same thing happened to wine. He likes a glass of champagne, but having discovered that his head felt it next day, he never touches wine now, not even at public banquets and dinner-parties at his own house. As to spirits, they were out of the question with him.

Mr. Whittier's Poetry.

It is not given to many poets to know what they do best, and few the who possess that knowledge are seldom content to be guided by it. The weakness of modern poets—or one of their weaknesses—is the desire to write long poems, as if poetry were measured by quantity and not quality. Another weakness is a studied avoidance of simple every day themes. Mr. Whittier has mistaken his powers as little as any American poet, but he has not cultivated them wisely, or he would have written ten narrative poems where he has written one. I use the word narrative in a large sense as covering a class of poems of which story-telling is the chief motive, and which directly appeals to the human sympathies of their readers. Such a poem (to draw an illustration from Mr. Whittier) is the touching ballad of "Cassandra Southwick." Another is "Barclay of Ury." Mr. Whittier is the first American poet, I believe, who is deeply impressed by the inspiration of subjects like these, and they have amply rewarded the poetic pains he has bestowed upon them. I am not sure, indeed, that his fame will not ultimately rest upon three or four of Say upon "Maud Muller," and "Telling the bees." They had no prototypes in American poetry, and if they have had successors, these successors have come from the pen of Mr. Whittier, who is ever so much himself as when writing narrative and legendary stories.

Mr. Whittier is one of the few American poets who have succeeded in obtaining the suffrages of the reading public and of the literary class. Men of letters respect his work for sincerity, and downright manliness, and average readers of poetry respect it because they can understand it. There

is not a grown man and woman in the land who does not readily enter into the aspiration and discontent of "Maud Muller," and into the glowing patriotism of "Barbara Frietchie." Whether the incident which is the inspiration of the latter ever occurred, is more than doubtful, nevertheless, the poem is one that the world will not willingly let die. The reputation of such poems is immediate and permanent, and beyond criticism, favorable or otherwise; the touch of nature in them is beyond art. I should never think of comparing "Barbara Frietchie" with Bryants "O Mother of a Mighty Race," but I am sure that it has a thousand readers where Bryant's poem has one. Bryant seldom reached the hearts of his countrymen, but his best poems appealed to what was loftiest in their intellects.—RICHARD HENRY GODDARD, in the Midsummer Holiday Scribner.

"Forgive Us Our Trespasses."

Wesay the words lightly oftentimes; but the other day something of their real meaning was brought home to me. I had written in an answer to a friend's letter—a friend who is suffering loss and bearing heavy burdens. I wanted to help and cheer her. But I utterly failed. I wrote her how I was trying to bear my own trials—how I felt the Father was helping me day by day, and I knew he would help her. I didn't mean to "set myself up" as an example. But it seems my friend thought I did. I knew my trials were not her trials, and that I could not measure my pains and ills by hers. But she thought I meant to, and so I utterly failed where I tried only to do good.

It humbled me. Maybe there was too much of self instead of grace. At first I was vexed, particularly where my friend hinted that my sufferings were imaginary. But, after all, I needed the lesson I got—though not the lesson my friend meant for me. "Forgive us our trespasses." O our Father, keep us from trespassing! Give us clear-sighted love that knows when to speak and when to keep silence. Help us to bear one another's burdens—in silence, if it is best.—Arthur's.

"It Hasn't Hurt Me Any."

I do not know to what the speaker alluded. I was standing at the door of the station waiting for the horse-car that would take me home. Two men, well-dressed, fine-looking, we should say, passed by, arm in arm.

"That was rather rough," said one, just as they were opposite me.

"Yes," said the other; "but in the end it hasn't hurt me any."

Now these were just the words to help me that day. I was feeling sore and hurt at heart, and the brave ring there was in the man's voice cheered me. God's messengers those two strangers were, though they knew it not. I know that because of the stranger's words, I am careful to remember that the "end" is not yet. And I am trying, too, to remember that oftentimes things hurt because we ourselves let them.—Ex.

The French nation will soon have a system of secular public schools in operation. The Roman clergy are frantic in their appeals to the people to resist, but they do not respond. They seem to like the proposed schools; they are desirous of a change from a system that has chained them for centuries. As one deputy expressed it, "Anything rather than the intellectual death fastened upon us by priest who believe ignorance is the mother of devotion."

The women in Kansas vote at the school elections. At a recent election in Osgo City one woman went up to vote, but before she got through telling the judges what a time her Willie had with the scarlet fever when he was only two years old, it was time to close the polls and she had forgotten to deposit her ballot.—Burlington Hawkeys.

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