

## CONTRASTS.

No shadow could come were it not for the sun,  
And the night would be night no more,  
If the golden ray of the gladsome day  
Had not gladdened the earth before.  
Were it not for the winds and the piercing cold,  
The lambs would not value their sheltered fold,  
Nor the outcast his cheery blaze;  
So the gloomy clouds that enwrap the earth  
But give to enjoyment a brighter birth  
When it comes to the golden days.

There's a mission of sorrow and weary woe;  
For the life tides ever must come and go,  
As they break with a murmur of dull command  
On the shingled reach of the shining sand;  
And the calm, were it not for the rising gale,  
Would be dull as the sound of a twice told tale;  
While the echoes of sounding joy  
Acquire new sweetness from sorrow's song,  
And the notes that a mission of pain prolong  
To an anthem without alloy.

Then murmur not at the harsher lot  
That saddens the weary heart;  
For the sunbeams form a rainbow arch  
From the tears that often start,  
And the years may not forever fill  
A cup that is brimmed with seeming ill,  
Though its contents bitter blend:  
While the life that stretches far away  
Has sunset tints in its twilight gray,  
And flowers at its farther end.

## THE VALUE OF A GOOD CHARACTER.

Character is that assemblage of moral qualities that are inwrought into the very warp and woof of one's nature and life, while reputation is a garment that public opinion enrobes one in, whether he likes the style of it or not. Character is the product of our own agency. Reputation is the estimation in which we are held by those with whom we associate. Now, one of the chief advantages of a good character comes from the fact that a man's reputation largely reflects it. Men do not generally believe this. They think they can possess one kind of character and quite another kind of reputation. That they can hide, for instance, a foul, leprous heart under the garb of a polite and attractive manner; that they can be crooked and perverse in their intentions and yet pass for very good and proper people; that they can form a reputation for purity and virtue, when their imagination is "a sour mud swamp," as Carlyle would say, where all kinds of ugly, loathsome desires and reptile thoughts hatch, crawl, hiss and sting; that, in short, they can pass for fine-looking, solid trees, when they are decayed and hollow from the top to the bottom. Never was there a greater delusion. No such masquerading of character ever was long successfully played, nor ever can be. There never was a man that lived five years in a community that was not generally appraised at all he was worth. A bad character pass itself off as a good one! As well might a foul stench try and pass itself off as a grateful perfume. A bad character will stain through all rosewood amiabilities and mahogany manners, and show the vulgar wood. No one ever did or could "steal the livery of heaven to serve the devil in," but what it was soon discovered that the garment did not fit him or he did not know how to wear it naturally. Reputation then is the shadow of character, and the shadow cannot long impose upon anyone unless it is the reflection of real and substantial worthiness. And then, a good moral character is one that will always redeem a bad reputation. It will sometimes happen that men will get a bad reputation when they do not deserve it. There are few men who have driven their plans of business and ambition over the rough ways of the world and not got a little splashed with mud. One glance at the stage horses and the driver and you can tell the condition of the roads. So men will bear the marks of the hard struggles they have had to encounter

on their way to place and power. To some extent this is unavoidable. There is your stern, positive man, who possesses the pluck, and grit, and independence to hurl unpalatable facts and disagreeable truths through the subterfuges and duplicities of political platforms, the bigotry of the church and the unseemly shams of society. Think you he will have an easy time of it? Why, the whole kennel of pruderies, cheats and frauds will begin to bark and bite. Men will go deliberately to work to crush him under some dead-fall of destruction and lies. The reader is very lucky, who, in the world of labor, skill and invention has never met a rival that has tried to drive over him by main strength, and, failing in that, has sought to ruin him by placing some obstruction upon his track. Who has never felt the lash of a scurrilous tongue? Who has never had his best motives suspiciously scrutinized? But you may settle it as a rule that no man's reputation can ever be seriously hurt for a great length of time so long as his character is sound and good. A locomotive may run over it, but it will be as lithe and supple the next day as if nothing had happened. But if the character is bad the slightest jar may dash his reputation into a thousand atoms. A man who is enshrined in the conscious purity of his desires, the rectitude of his acts and intentions, can never be badly wounded. Keen-edged lies and calumnies may make the blood fly from his reputation, and people who do not know his worth may think he will soon bleed to death, and marvel to see how quickly the wound heals. His character is healthy. A good character never can be seriously hurt. No man was ever hopelessly wrecked on the social breakers but who deserved to be. A good character can swim the ocean in a storm, while a bad character, waterlogged and barnacled, would sink in the still waters of a harbor.—*Pacific States Watchman.*

**THEORY OF LIFE.**—The late Prof. Faraday, adopted the theory that the natural age of man is 100 years. The duration of life he believed to be measured by the time of growth. In the camel the union takes place at eight, the horse at five, in the lion at four, in the dog at two, in the rabbit at one. The natural termination is five removes from these several points. Man being 20 years in growing lives 5 times 20 years—that is, 100; the camel is eight years in growing, and lives 40 years; and so with other animals. The man who does not die of sickness lives everywhere from 80 to 100 years. The professor divides life into equal halves—growth and decline—and these into infancy, youth, virility and age. Infancy extends to the twentieth year, youth to the fiftieth, because it is in this period the tissues become firm, virility from 50 to 75, during which the organism remains complete, and at 75 old age commences to last a longer or shorter time as the diminution of reserved forces is hastened or retarded.

**THE USE OF THE RIGHT HAND.**—The superior training of the right hand in the affairs of life is the heritage of ages. There are many operations which require the use of but one hand; and it seems but natural that in process of time that one should have taken the lead in their performance, and the tendency has been transmitted. Children generally show a disposition to use the right hand more than the left. We agree with you that we should be able to use both hands with equal facility. Some men do appear to be ambidexterous. There are anatomists who claim that the left hemisphere of the brain has a controlling influence in mental life, and for that reason the right side of the body is more exercised than the left. It is true that one hemisphere is more exercised than the other, and it is usually the left which dominates, but both are essential to completeness and harmony of mental operations.

**A VICTIM OF DOMESTIC INFELICITY,** who is in the habit of dreaming, should never go to sleep in church. A congregation near Quincy was somewhat startled last Sabbath when a venerable member excitedly yelled: "Here, now! drop that skillet, old woman!"

## MONEY FOR CHILDREN.

It is right that children should have their own pocket money—a certain allowance over which they should have complete control; but if they can earn what they spend by some employment brought forward for the purpose, so much the better. It is the misfortune of children brought up by rich parents that they have no sort of conception of the value of money. Its want does not teach them foresight, sagacity, forbearance, self-denial. The child has a piece of money, and his only idea is to spend it promptly, but if he had earned that money he would not be in such a hurry to rid himself of it. There is no difficulty, with the exercise of a little thought in finding employment for children; a bed in the garden, cleaning shoes, carrying the mail to the postoffice, taking care of a younger brother or sister, going over the books in the library, cleaning them and putting them back in order. Any thoughtful mother will easily invent a stock of things which may be kept for the children to do to earn trifles, without unduly compelling them to make attempts beyond the reach of inadequate perseverance; for children are not naturally long-winded, and find it hard to carry on a consecutive purpose the whole week. The practice would save a world of trouble in the house. Nervous, active children, dying for want of something to do, are tumultuous, break the furniture, and get whipped or not, as the case may be, merely because they have such a fund of vital force which is left undirected. Then the possession of money gives the boy a certain independence which he values from the first. If he wishes to go to a picnic, the means are within his grasp. A child should also have enough money to buy the toys required by the change of games at the various seasons. There are no absolute rules to determine either amount or method; the principle is: Teach the child to learn by experience the value of money. Make it cost him something.—*Waverly Magazine.*

**DR. HOLMES AND THE PRESS.**—No one understands the great value of newspapers more thoroughly than the thinking man. The newspaper is a necessity. No man can afford to raise his children without a good paper to serve as a reference, and to give information as to current events. Dr. Oliver Wendell Holmes reads the papers religiously. He said, a long time ago: "We must have something to eat and the papers to read. Everything else we can give up. If we are rich, we can lay down our carriages, stay away from Newport or Saratoga, and adjourn the trip to Europe *sine die*. If we live in a small way, there are at least new dresses and bonnets and everyday luxuries that we can dispense with. Only bread and the newspaper we must have, whatever else we do without. The time may come when even the cheap public print shall be a burden our means cannot support, and we can only listen in the square, that was once the market-place, to the voices of those who proclaim defeat or victory (this was written during the war). Then there will be only our daily food left. When we have nothing to read and nothing to eat, it will be a favorable moment to offer a compromise. At the present we have all that nature absolutely demands—we can live on bread and the newspaper."

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.—*Arthur Helps.*

"WHY am I made a sandwich?" said young Snobson plaintively, as a lady sat down either side of him in the horse car. "Because we are better bred than you are," said one of the damsels sweetly.