

# Literary.

(ORIGINAL AND SELECTED.)

It is far easier to be happy than to appear so.

Like the greatest virtue the greatest hatred is quiet.

To be trusted is more of a compliment than to be loved.

He knows not his own strength that hath not met adversity.

Wise men have but few confidants and cunning ones none.

Never value any thing that compels thee to lose thy self respect.

The greatest perpetual battle of life is the warfare waged against self.

There is no enmity so hard and fierce that kindness cannot melt it.

To make friends, accept small favors; to keep them, decline great ones.

Every man has two educations—that which is given him and that which he gives to himself.

He who betrays that he is the keeper of a secret, has already betrayed half of the secret itself.

A noble thought or a noble feeling amounts to nothing unless crowned with a noble action.

He who would command among his fellows must excel them more in energy of will than power of intellect.

To do well is to be well. Persevere in the thought "I shall be better to-morrow," and it will help you to become so.

No experience makes one grow old so fast as struggling to keep down the voice of conscience. No one can do this without wasting the strength of his life.

Death, like school examinations, is only to be dreaded by those who have spent their time in idleness and folly. The faithful student has nothing to fear.

Talking is like playing on a harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.

It is better to meet danger than to wait for it. He that is on a lee shore, and foresees a hurricane, stands out to sea, and encounters a storm to avoid a shipwreck.

When we feel the narrowness of these lives of ours, each in its own small circle, we are consoled by knowing that every star must move within its limits, though space be around it.

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving.

Acquired merely for its own sake, knowledge may lie a heavy and undigested mass in the mind of the owner, begging his activities, and feeding only his vanity; but, as a means of some beneficent and well defined end, its presence can never be over-estimated. Brought into practical operation for the benefit of mankind, it will bless a thousandfold him who gains it and the world through him. It will preserve health, promote civilization, and lift up all life

to a higher level. Simply storing it up in the memory will not do this. It must be used intelligently, scattered liberally, and transmuted into the very life of the nation itself. Much of the knowledge of the present day will doubtless fade, pass away and be outgrown, as much of the knowledge of the past has done; yet, if it has been used aright its effects will remain.

There is uncommon power in the commonplace. Nothing is more commonplace than the infinite blue of the sky, yet one never tires of turning to its quiet and abiding majesty from the vain pomps and changing spectacles of men. Truth, virtue, faithfulness,—these are the sky of the soul, and all brilliant wickedness and all worldly wisdom pass away as vain shadows before the everlasting glory of these simple goodnesses.

There are innumerable ways of being useful in the world, and each man has his peculiar gifts and qualifications. Each man will walk in the path best adapted to him; but there is no reason why every path should not lead toward the benefiting of men in general. Good principles are just as good for the artist as for the artisan, for the poet as for the plowman, for the man of business as for the clergyman. It makes no difference what you do, so long as it is just, and you are honest and diligent in the doing of it.

The process of growth as one sees in the trees and plants is very interesting, but the same process as illustrated in one's own experience is often painfully lacking in entertainment. Many people note with unflagging zeal the signs of development of plant or animal life, but submit very unwillingly to the conditions of the same kind of development in themselves. Growth is one thing to a spectator and quite another to its subject. The first sees all the signs of movement, the second feels all the birth-pains into a larger life; for growth is a kind of continued birth, the passage out of smaller into greater things, and it carries with it a certain kind of pain. There are few things so difficult for most men to bear as the waiting involved in the process of growth. To put forth effort of any kind is easy, but to patiently abide development within one is a great test of character. Struggle is often defied as something inherently noble, but struggle is of very little importance unless it results in growth. There are a great many barren struggles in the world because no permanent moral results are achieved by them, as there is a great deal of wasted energy because nothing permanent is accomplished by giving it out. Life would be easy if we could secure its end in a few months or a few years. What makes it difficult is the necessity laid upon us of remaining patient and acquiescent while the hand of the potter holds us under its steady pressure. There are many times when nothing but heroic fortitude keeps us cheerful, and these times of passivity, so far as definite action is concerned, are often the most fruitful and progressive periods in our lives; for growth, not action, is the real measure of life, and often grows as much in enforced passivity as in the most intense activity.

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