

# Literary.

(ORIGINAL AND SELECTED.)

## LOSSES.

Upon the white sea-sand  
There sat a pilgrim band,  
Telling the losses that their lives had known,  
While evening passed away,  
From breezy cliff and bay,  
And the strong tide went out with weary moan.  
One spoke with quivering lip  
Of a fair freighted ship,  
With all his household to the deep gone down;  
But one had wilder woe  
For a fair face long ago  
Lost in the darker depths of some great town.  
There were that mourned their youth  
With a most loving truth,  
For its brave hopes and memories ever green;  
And one upon the West  
Turned an eye that could not rest  
For far-off hills whereon its joys had been.  
Some talked of vanished gold,  
Some of proud honors told,  
Some spake of friends that were their trust no  
more:  
And one of a green grave  
Beside a foreign wave,  
That made him sit so lonely on the shore.  
But when their tales were done,  
There spake among them one,  
A stranger, coming from all sorrow free;  
"Sad losses have ye met,  
But mine is heavier yet,  
For a believing heart is gone from me."  
"Alas!" these pilgrims said,  
"For the living and the dead,  
For Fortune's cruelty, for Love's sore cross,  
For the wrecks of land and sea,  
But howe'er it came to thee,  
Thine, stranger, is life's last and heaviest loss!"

A feast is more fatal to love than a fast.  
The only way to have a friend is to be  
one.

We are at best but stewards of what  
we falsely call our own.

Death is only a bend in the river of  
life, setting the current heavenward.

Those who do not succeed in building  
avenge themselves in demolishing.

When scepticism has become the fash-  
ion, it does not imply penetration of  
mind.

No man ever did any thing well to  
which he did not apply the whole bent  
of his mind.

The moment a man is satisfied with  
himself, everybody else is dissatisfied  
with him.

Repentance without amendment is  
like continually pumping without stop-  
ping the leak.

Our evil genius, like the junior mem-  
ber of a deliberative body, always gives  
its views first.

That virtue that needs anchoring,  
makes its professor like a ship moored  
among breakers.

The good things which belong to pros-  
perity are to be wished, but the good  
that belongs to adversity are to be ad-  
mired.

Whatever upholds a man's self-respect  
inclines him to self-improvement, and  
to appreciate fully his good points goes a  
long way in helping him to cure his  
faults.

Passionate expression and vehement  
assertion are no arguments, unless it be  
of the weakness of the cause that is de-  
fended by them, or of the man that de-  
fends it.

More than talent, more than beauty,  
more than wealth, sometimes more than  
wisdom, good manners are the best let-  
ters of introduction and the firmest ce-  
ment of friendship.

A man should have before him either  
great men or great objects; otherwise he  
loses his powers like the magnet when  
it has been turned for a long period to-  
wards the right point of the compass.

The growing good of the world is part-  
ly dependent on historic acts; and that  
things are not so ill with us as they  
might have been, is half owing to the  
number who lived faithfully a hidden  
life, and rest in unvisited tombs.

Every young man is now a sower of  
seed on the field of life. The bright  
days of youth are the seed time. Every  
thought of your intellect, every motion  
of your heart, every word of your tongue,  
every principle you adopt, every act you  
perform, is a seed whose good or evil  
fruit will prove bliss or bane of your af-  
ter-life.—*Drain Echo.*

Pond lilies are all the sweeter for hav-  
ing come up from the filth. The mud  
and mire are life to them, and through  
them are transformed into the most ex-  
quisite loveliness. So a pure, brave,  
hopeful heart may gather from unwel-  
come and even repulsive surroundings,  
sustenance for a higher life.

There is no wealth but life. Life, in-  
cluding all its power of love, of joy and  
admiration. That country is the richest  
which nourishes the greatest number of  
noble and happy human beings; that  
man is richest who having perfected the  
functions of his own life to the utmost,  
has also the widest helpful influence,  
both personal and by means of his pos-  
sessions, over the lives of others.

He who overlooks a small occasion  
will have lost his eyesight when a great  
one comes. Never wait for a great  
chance to do good—never seek for some  
great thing, but improve each small op-  
portunity as it comes to you, and some  
day you will be surprised to find that  
the truly great occasion of your life had  
been overlooked had you not been keep-  
ing track of the small things.

No matter what we say or how we say  
it, our presence, our conduct, our un-  
studied demeanor, showing us as we are,  
will speak so much louder than our  
words that the latter will hardly be  
heard. Do as I say, but not as I do, is a  
futile piece of advice; for it is what we  
do, think, feel, wish for, that will con-  
stitute our influence, and if what we say  
is different from this, it will fall useless  
to the ground.

Equality of rank there can never be;  
equality of wealth there can never be;  
equality of intellect there can never be;  
equality of influence there can never be.  
Such is the ordinance of God's providence.  
In the will of a man, as in the  
world of nature, there must always be  
the molehills as well as the mountains,  
and the thistles as well as the forest  
trees. But equality of hopes, equality  
of aims, equality of essential happiness,  
equality of pure and true thoughts,  
there may be; and equality of common  
destiny there is:

We ought not to fear to speak of our  
love at home. We should get all the  
tenderness possible in the daily house-  
hold life. We should make the morn-  
ing good-byes as we part at the break-  
fast table, kindly enough for final fare-  
wells. Many go out in the morning who  
never come home at night; therefore,  
we should part, even for a few hours,  
with kind words, with a lingering pres-  
sure of the hand, lest we may never  
again look into each other's eyes. Ten-  
derness at home is not a childish weak-  
ness; it is one that should be indulged  
in and cultivated, for it will bring the  
sweetest returns.

We are so constituted that obedience  
to the law of veracity is absolutely nec-  
essary to our happiness. Were we to  
lose either our feeling of obligation to  
tell the truth, or our disposition to re-  
ceive as truth whatever is told to us,  
there would at once be an end to all sci-  
ence and all knowledge, beyond that  
which every man had obtained by his  
own personal observation and experi-  
ence. No man could profit by the dis-  
coveries of his contemporaries, much  
less by the discoveries of those men who  
have gone before him. Language would  
be useless, and we should be but little  
removed from the brutes. Every one  
must be aware, upon the slightest re-  
flection, that a community of entire  
liars could not exist in a state of society.

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