

Cheerfulness.
How good it is to gaze upon a cheerful countenance! It warms the beholder to the heart's core. How pleasing, after a dark, stormy day, to see the diligent subsoil burst through the evening clouds, flooding the wide landscape with golden glory! The foliage of the forest trees glitters in the radiant light; every flower and blade of grass lifts its head to receive the celestial benison, and all Nature is grateful for the sun's magnetic rays.

Thus it is with the face that is radiant with smiles—the sunlight of the soul. It makes the burdened heart to feel lighter; it causes the desponding to take fresh courage; it charms the beholder, and creates a sense of thankfulness for the light of life. It may be likened to a good fire in winter; diffusive and genial in its influence.

What oil is to machinery, cheerfulness is to the human system—it lubricates the wheels of life, and makes the mechanism run smoothly. As Shakespeare says:
"A merry heart goes all the day,
A sad one tires in a mile."

It is not difficult to divine why the physician who melancholyly sees the patient's expression of countenance is more successful in his practice than the one who approaches the patient's bedside with a face distressingly suggestive of bluntness and sternness; nor why the genial, smiling business man, who trades with the gruff and glutinous shopkeeper, whose visage is as sour as his vinegar; nor why the minister who cultivates a bright and cheerful disposition draws a larger congregation than the travelling mount of midnight melancholy. The Board of Ayer has told us that there are "sermons in stones," which is doubtless the case; and it is unquestionably as true that multitudes choose to accept the testimony of the rocks, rather than sit and shiver under the doleful preaching of those whose faces are as long as their sermons, and as rigid as the marble statue of the First Death! It is a source of satisfaction that there are many who understand that the uncheerful man exerts a more potent influence than when obscured by a thick, murky veil.

Care and trouble are the common lot and portion of the whole human family. But Nature intended for cheerfulness and social life, and not the lugubrious mourners of despairing joys. Cheerfulness should be a life inspiration, whether we are in the midst of adversity's torrid storm, or beneath the smiling sky of uniform success. If one is inclined to abandon himself to a settling condition of doubt and despondency, let him ask himself what is to be gained by appearing or feeling dejected.

A well-known writer aptly remarks: "If you are a young man, Nature designed you to be of good cheer; and should you find your road to fortune, fame or respectability, or any other boon to which your heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. Far better to spend a whole life in diligent, easy, cheerful and unremitting toil, though you never attain the pinnacle of your ambitious desires, than to run a rack at the first appearance of a prospect, and allow despair to unnerve your energies, or sour your naturally sweet and cheerful disposition."

One of the habits most promotive of cheerfulness is that of charity. He who has learned the "luxury of doing good," has in his own heart a never-failing source of unalloyed enjoyment.

"The primal duties shine aloft like stars, The charities that soothe, and heat, and bless Lie scattered at the feet of men, like flowers."

The best remedy for a fit of repining is a visit to the cheerless homes of abject poverty and wretchedness. The poor man who gives to the thirsty a cup of cold water, and the widow who deposits her mite in the treasury, verily they shall not lose their reward. If men were disposed to be charitable according to their ability, pinching want would be universally and forever prevented, pleasure would supplant pain in every breast, and "What is now but little understood, The god-like happiness of good, would become the source of that durable bliss which Pope characterizes as the 'soul's calm sunshine, and the heart's felt joy.' "A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness harvests love."

It is contrary to the laws of Nature for a wicked person to be really cheerful; and, by parity of reasoning, if the teachings of the unerring monitor within are regarded and followed, happiness is sure to be the consequence. This good nature alone that wins the heart. Those who study to promote the interest of their fellow-men, as far as lies within their power, neutralizing the effects of worldly tribulation, and the forestaste of heavenly felicity. Goodness begets cheerfulness; and the great French philosopher of the sixteenth century avers that "the most manifest sign of wisdom is continual cheerfulness."—*Chicago Com. Advertiser.*

Miss Emily Faithful, in a recent address on the extravagances of modern life, said that outward luxury was becoming a perfect passion among English men and women, who had lost the taste for simple pleasures, and in their pursuit of gold, were losing sight of higher characteristics.

A month ago Mrs. Denhart, of Noyon, France, killed her two children, then herself. Her husband was abroad, but on his return, two weeks later, he sought out the grave where the three were buried, and, lying down upon it, hied out his brains.

There is a man living at Varnell Station, Ga., who churms his butter, rocks the baby, and keeps the flies from his dining table by water power. This is later than the phenograph.

Dudley Selph, the Louisiana marksman, has just won a valuable prize in a shooting match near New Orleans, scoring with his rifle 210 points at 800, 900, and 1,000 yards.

"DIVIDING TIME."

The New Slavery of Free Speech in South Carolina.

No man, more audacious outrage on free speech has ever been attempted than the assumption that the republicans must let intensive democratic speakers have had the opportunity at their expense. This is worse than slavery itself, for slavery was only domestic tyranny secured by statute. Here, however, is public tyranny secured by public opinion. In the face of the amendments to the constitution, the plan of "dividing the negroes' time." It is nothing but an ignorant and brutal emanation of that former policy which assumed to divide the negro's rights in his family, confiscate his wife and attach his daughter.

Particularly is it the first step towards the defeat of the democratic candidate for president in 1880. The Mississippi plan could not save him in 1876; the South Carolina plan will drown him in 1880! To get the sense of an extreme measure I said to Woolley, of Cincinnati, "Do you defend the idea that whites in South Carolina have any right to half the time at the republican mass meetings?" "I do not," he said, "and I will not hear anybody defend it."

Such a scheme in the first place pre-supposes a waste of knowledge and spirit of civil liberty. The right of meeting is one of the greatest and one of the oldest of Anglo-Saxon rights. The right citizens have to meet, under their own forms of order and unopposed, was declared by eminent citizens of Virginia and written in the constitution. Any attempt in the North to divide the time would be as instantly resented as a proposition to divide the family or divide the attention of a public school, or divide the argument in a church.

Freedom and citizenship were not idle concessions to black men. They were sternly meant. They will be carried out to the letter, and if over a second suppression of South Carolina, then a second suppression. We do not mean in this powerful and purposeful north to be governed by a congress or a president elected on the principle of "dividing the time." The only place where Wade Hampton, or General Gary, or Mr. Dawson can divide the time with anybody will be in jail. Time and tide wait for no man, and in South Carolina time is the tide; all freedom is afloat on the flood. All slavery must go down!—"Gath" in *New York Graphic.*

Literary Resemblances.

"One of the most elegant literary recreations," says Disraeli, "is that of tracing poetical or prose imitations or similarities, for assuredly similarity is not imitation." But even if it were what then? All the best literary works that the world has ever seen are little more than imitations, or imitations of imitations. The Romans imitated the Greeks, and the moderns have imitated both. Virgil imitated Homer and Ennius; Terence, Meander, Moliere's Amphitryon is an imitation of Plautus, who imitated it from the Greeks, who imitated it from India. Pity that the work of Aretades on Coincidences, quoted by Eusebius in his Evangelical Prolegomena, is lost! We might learn of it more things about the Ancients than we ever dreamed of in our philosophy. We might learn that even those supposed most original were as much indebted to their predecessors as Bolleau and Dante, Mariani and Milton. Besides, the ultimate work, imitated by art, is in itself, but an imitation of nature. Literary imitation is, then, not only a matter of right but a matter of necessity. Him who does not imitate the ancients, says Bolleau, none will imitate. What is the result of a man trying to stand on his own bottom in the minor circumstances of expression. He becomes a Gongora, or a Mariani, or a Cleveland, or a Lohenstein. One can say nothing that has not already been said as well in the old time which was before him. We live to too young a Bruyere, to produce anything new. Alford de Musset, when accused by some amateur or professional literary detective of imitating the author of *Childe Harold*, that troubled imaginary being, showed him the available apostle of misanthropy had himself imitated Pulef and many more of the Italian poets.—*Cornhill Magazine.*

Talk with the Boys.

No words of counsel and cheer pay better than those spoken to boys better than those spoken to the street, or at your home, or in our place of business. Boys like to be recognized by those older than themselves. And boys are a great deal more thoughtful, and a great deal more impressive than they commonly have credit for being. If you see a boy do some foolish thing, or some wrong thing—puffing a cigar that is a little shorter than he is, reading a dime novel or a flash newspaper, making sport of some poor unfortunate, or quarrelling with a companion, don't pass him with a sneer, wondering what boys will be so silly or so vicious, but stop and say a wise and a kindly word to him. Tell him how he can do better, and why it is worth his while to try it. He never had such a word as that from you—possibly from no one else. A word of that sort just now may shape his course for life. Or if you see a boy doing a manly or gentlemanly act, interfering to protect some weaker one, rising to give a seat to some one older than himself, or showing himself attentive to his mother, say a word of hearty commendation to him. Let him see that his well-doing is noticed and approved. There are sure returns for such work as this. We are so apt to forget that the boy now before us is a new boy; that he did not hear the warning or the approval which we spoke to that other boy last week or yesterday? It seems to us that he ought to know what we think on these points since we have so often expressed ourselves to somebody. But all this may be as fresh to him as if it were utterly new to us. The first time that a

boy is fairly impressed on a single point by the wise words of one whom he has any respect for, he is impressed for life. In this view of the case, what better work is there than speaking timely words to the boys? "It may be a small matter to you," says Mr. Gough, "to say the one word to a youth which shall change his course for eternity, but it is everything to him."—*Sunday School Times.*

The Western Rural.

The *Western Rural* comes to our table from week to week complete in all its departments. In matters relating to the farm, orchard and arden, it is unsurpassed, and yet it does not ignore the family circle. It is a fresher companion, much enjoyed by the women folks and the children, each having a department full of interest to them. The *Rural* is increasing in circulation and influence, and deserves the patronage of all interested in the cultivation of the soil, or in increased intelligence among the sons of toil.

Artificial blackberries, wild strawberries, elderberries and cherries are used for bonnets and hats, or for dress trimmings, but other fruits have gone out of fashion.

Biddy (to her husband)—"What makes your nose so red, Pat?" Pat—"It's the heat, ma dearin'!" Biddy—"Yes, heat of cold water."

Harvest never comes to such a sow not.

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Siberian Crab, in variety, 3 yrs., 4 to 6 ft., per 100, \$3.00
Cherries—Early and late Richmond, 4 ft., Iowa grown, per 100, \$4.50
Plums—Mimo and Wild Goose, 4 ft., per 100, \$3.00
Concord Grapes, first-class, 2 year, per 100, \$5.00
Raspberries—Kittatinny and Snyder, 2 year, per 100, \$5.00
Blackberry—Doolittle, Mammoth, Cluster and Philadelphia Red per 100, \$4.00

Gooseberry—Houghton, 2 years, per 100, \$5.00
Currants—Victoria, Cherry and White Grape, 2 years, per 100, \$5.00
Wineberry—Wilson, Monarch of the West, per 100, \$5.00
Plum Plant—Strawberry Mammoth, (extra) per 100, \$5.00
Kilnaneek Weeping Willow, well formed heads, 8 feet, per 100, \$1.50
White Pine and Norway Spruce, per foot, per 100, \$1.00
Snowball, Flowering Almond, Lilac, purple and white, 2 ft., per 100, \$2.00
Roses, Moss, June and climbing, in variety, 2 years, per 100, \$2.00
Trumpet, Vine, Honeysuckle, Wistaria and Virginia Chamber, per 100, \$2.00
Paeonies, Tulips, Tube Roses and other bulbs, 10 to 25, per 100, \$2.00

This Nursery was established one year ago, and I have a good assortment of small fruit growing here, and have made arrangements with neighboring nurseries so that I can furnish anything in the above price-list. Parties engaged in fruit growing will find it to their interest to give me a call before buying of traveling agents. I am permanently located here, and expect to do a home business. Satisfaction guaranteed. Correspondence solicited.

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