# divgh Sthaul (xnumal. 

REPOSITORY OF REFINED LItERATURE, AND JOURNAL OF EDUCATION

 Soft hour! The dividing line be
tween the sunny day and sable night The blessed hour which tells the weary laborer that he may lay aside
his care until the morrow; that he may wend his way toward home, where happy children await his coming, and the frugal house-wife prepares the
evening meal. See them seated around the board ; as the father turns his eyes toward heaven, invoking Gods bless twilight seems but the shadow of angels' w
ble cot.
Twilight brings to mother's breas the tired little head. And who know but the remembrance of this hour, e'er
the heart had learned to know aught but innocence; when mother's lullaby was the only opiate needed to close the
eyes and send the happy spirit to dream-land, - has more than on checked the Tempter's power, and At this hour, the dusty pilgrim pauses to bow at the way-side shrine, thank ful that he wished for journe neare the long wished for heaven of rest.
Now silence sits enthroned upon the hills, broken only by the hashed mur muring of the myriads of insects which
fill the air. The happy trilling notes of some restless song-bird strangely contrasts with the sad cooing of th lonely dove, hidden amid the dark shadows of the forest. Twilight i aature's chosen time to weep over the the day; the broken vows of sin stained mortals; the erring, yet peni tont, brother, whom the stranger fail Slowly the shades deepen. The evening st
heavens.
Dies like the ...The parting day
bues
With new color, as it gasps away
The contention between day and ight is ended. Nature restores order Night, robed in her deep dyed purpl holds undisputed sway.

## Eighth Grade.

"AS THE TWIG IS BENT, TH TREE INCLINES

## Prize Esony Read nt Brownell Commm by Miss Alice L. Rogers.

Actual experience reveals to us most plainly the effect of good and evil
habits. When we "fall into the habit," as we say, of doing certain things, whether they are for our well being or otherwise, it becomes part of our nature, and closely united within us, as to be almost ineradicable. Intemperance very plainly illustrates this. For insance : a man may be so inclined as to take one glass of liquor ; presently he takes a little more, and then a little more; until he finds that terrible habit has grown upon him, that to break it would seem impossible. Shakespea
says: "Refrain to-night,
And that ghall lend a kind of easiness For use almost can change the stamp of

And either curb the devil or throw him out
Indolence can be said to be one the worst habits of women. It, like all other habits, has a very small and enerally innocent beginning. nowth of habit is slow, it comes
 degraded mortal on earth. Not unlike the lily, should be the purity of our slowly, that its growth can not be per-
ceived, and it increases in size and beauty, until it is at last perfect-a pure, beautiful and lovely emblem of purity. We must bear in mind that
our mission is to try to make our lives perfect, whether we succeed, or not,
and the way to be most successful is, to straighten the small, tender twigs,
when we find that they have a tendency to turn the wrong way, and thus incline the strong and powerful ree in the way in which it should go
aring the future years. The Poet during
says:
"

> We can make our lives sublime,
And departing leave behind us Footsprints on the sands of time Footprints that, perchance another,
Sailing o'er life's troubled main, Sailing o'er life's troubled main,
arlorn shis Seeing, shall take hope again."

THE SOURCES OF A
$\square$
A nation's wealth depends upon the industry and intelligence of its inhabi tants, its agriculture and manufactures ment, its numerous possessions, and the extent of its territory. In regard o commerce, what will a nation take
umbrage at sooner than an interference with its foreign trade? Why did the United States declare war in 1812? For no other reason than England rights. Then, the interest if England o war with Russia, was that of Rus Mediterranean seas, it would seriousl nterfere with England's intercours with the East and the passage of her so we see from the readiness with which countries prepare to protect reat importance. Then we have gov ernment. To the American charactor,
$\qquad$ orm of government, a monarchy, that manner of governing is the best, b to me anything would be preferable
to the lawless rulings of the mob, which desolated France and now threatens Germany. Take England in the time of the Feudal system, when each Baron was a petty king, and
in the time when her monarchs had absolute power, when lives were sacrificed for mere trifles, or to satisf condition of the affairs of the nation. England is a grand, powerful country


##  <br> inhabi ing fa tities

 tities of grain which is bought an thing depending. To the making of men, and virtuous, refined women, and he two brought together belp to often the harshness of one and makfirm the weakness of the other, and on the whole make stronger and purer
the morals of our community. We
thus see how much the good condition
of a country depends upon the intel-
ligence, sense and industry of its peo-
ple. The poet says :
And when our children turn the page,
To ask what triumphs marked our age-
What we acciieeved to challenge praise
Through the long line of future days-
This let them read, and hence instruction
draw:
"Here were the many bless'd,
Here found the virtuous rest,
Faith linked with Love, and Liberty with

THE FEAR OF APPEARING Ensay of Mises Sarrah
school Class of ${ }^{7}$. 8 .

## Few people are willing to take the trouble of following a system of priniples obtained from their own ideas

 of right. In most cases they do likehe flock conducted by the sheep and bell, implicitly tread in the footsteps
of some distinguished leader. With nany, it is too much trouble to con-
ult judgment. They seem to think he plan pursued by others good
enough. The world has adopted itwhy should not we? But some of those who do take the trouble to judge
for themselves, and find that others are wrong, are kept from carrying out
their own ideas simply by the dread of appearing singular. So every indi-
vidual follows in the steps of those before him, and the well-worn roa Were the leader always in the right here could be no great objection this is seldom the case. The one most likely to attract public notice ar those who possess much vanity and boldness, though these are generall rnaments. Thus it happens that th ashionable ways of thinking and act
ing, when closely inquired into, are ing, when closely inquired into, are
found wanting. When once the lawgivers of fashion have control ove
he hearts and minds of the people there is nothing that they do that i not excused. If any one else had bee
the first to do the same thing, peopl would have thonght it ridiculou sidered vice, having been done by then stance these actions, however faulty,

| for the simple reason that they have been done by those who take the lead in such matters. <br> Persons who thus closely imitate others are truly slaves, though of their own choice. They are completely under the power of their rulers, and all true happiness, such as is enjoyed through the consciousness If doing right only, is denied them. If they would consider how much they lose, they might be induced to revolt, and claim their own right to judge for themselves. <br> I do not mean to convey the idea that nothing should be imitated. One of the best methods of accomplishing one's purpose is to select some living model, and thus see not only what is to be done, but how. The imitation, however, must not be servile. One must not follow the model without, at any time or under any circumstances, asking the reason of it. He should try to find out if it tallies with his ideas of right, before accepting it, even when assured that to it another owed his success. The question is, will the plan pursued by some hero of the past, be equally successful now? Times change, circumstances vary. The course of action which brought success then, in our time, and under the circumstances by which we are surrounded, may bring vastly different results. All these things should be considered, and only when nothing is found wanting in our hero, should we implicitly follow his example. Should we find anything in conflict with our ideas of right, let us follow our own principles every time. <br> One's own happiness is here concerned, not that of his predecessor. The society in which he moves may think differently, and even laugh at his notions, but if convinced that he is right let him persevere, and only do such things as are consistent with those duties which belong to every human being, and he may be sure he will not be unhappy. We have had many noted examples of persons who followed their own judgment, and considered their own welfare rather than the opinion of the public. Take, for instance, Peter the Great, one of the greatest czars of Russia, and called by the Russians the father of his country. When he discovered that his country owed her weakness to the absence of any available seaboard, he immediately set about to form a large fleet. His first act was to learn the art of shipbuilding, and acquire such a knowledge as he deemed necessary to carry out his undertaking. At Daardam, in Holland, he worked as a common ship-builder, receiving his pay every Saturday night, and cooking his own dinner every day. <br> Another example of this we find in George Sand, the French novelist, who cared nothing for petty things, but only for great ideas. In order to reduce her expenses, and visit public galleries, libraries and theatres, she assumed the dress of a male student She could not otherwise do these things with the income she had; so, withou any fear of appearing singular, she |
| :---: |

## did what she conside carry out her desires. <br> carry out her desires. Independence of other people's opin-

 ion must not be carried too far. Weshould not do things that are perfectly ridiculous, simply for the sake of appearing singular. This extreme would
be just as bad, if not worse, than to follow some other person's plan with out exercising any judgment of our
own. There are many errors into
which persons have fallen on account which persons have fallen on account
of not wishing to appear singular.
A young man just entered into society A young man just entered into society
is naturally very desirous of gaining is naturally very desirous of gaining
the favor of those with whom he as doing this, he has learned, is to do
as they do. If they indulge in drinkof hais companions, but his health is
either greatly injured, or totally deeither greatly injured, or totally de-
stroyed. Moreover, his character, his reputation, his position in society-
all are injured thereby. He has lost that favor for which he was so anxious
by the very weans that he thought lower and lower, his friends who
tempted him now desert him, and he tempted him now desert him, and he
is left alone to suffer the result of his
folly. If he had stopped to consider whether he ought to be so afraid o appearing singular as to endanger that
which can seldom be entirely regained, which can seldom be entirely regained,
and without which nothing can be enand without which nothing can be en-
$\qquad$ whom he is thrown for a while of so
much importance that he must sacrifice everything that is precious to him
for it? No, rather produce an unfavorable impression, if a favorable
one can only be obtained through thes
means.
The fear of appearing singular will in many cases, account for the accum-
mulation of debt. No matter what mistortune comes, or how finance may
have declined, those who have followed the fashion thus far, cannot live at
less expense. They think it is necesless expense. They think it is neces-
sary to act as their equals act, to dress,
$\qquad$ who could bear to be odd and associ-
ate with those who are distinguished for plainness? ravagance are not altogether practised for the pleasure they affor, but also Would that the horror of bankruptey,
of imprisonment or suicide, had halt the influence! When health, fortune and peace are lost, because people are
afraid to follow their own convictions, no further argument is necessary.
The only real enjoyment we experience is that which comes from the consciousness that we are doing right.
We may be pleased with the good
opinion of others, but can never feel so entirely satisfied with them, as with our own. Those who follow their own
convictions, however strange they may be, are always sure of the best reward,
a conscience void of offence toward God and man.
$\qquad$

In the ever changing scenes of the vorld's drama pub It is a firure which mportant part. It is a figure which ments and acts so differently each time we see it upon the stage that we can
scarcely regognize it as the same. Public opinion we would define as the entiments of a community. We see
its influence in every event. When any act is made public it is expected
that it will receive some expression of approval or disapproval. It is expectuch an expression has been made upon everything which has come before the public. It makes no difference what nay be, it will call forth some opin any one's presence, and he does silence will be construed one way o nother. Indeed, this cannot be help d. We have ideas, and we must ex
ress them, whether we will or no nd that expression brings to some on Whauragement or discouragement.
What is the public but a collection
findividalats? So what is puble pinion but a collective term used to epresent the aggregate of a number of
ndividual opinions? Every senti-
ment expressed does a part toward making public sentiment, so whatever influences private opinions influences
public opinion. Our feelings very spen give color to our opinions, and
specilly to the expression of them. nake a favorable estimate of anything:
verything "goes wrong " an ng is, and " that wrongne" as the say-
elf in all we say. When, ther hand, our spirit is unruffled, gen we are apt to praise everything, xpression of what we feel, and our representations indicate the state of the the judgment. If public opinion de-
pended solely uron feeling, it would
ue an unreliable criterion. But it does not so depend, for many of those who
compose the puiblic do not suffer emor
ions to guide conduct. The eredibil-
ity of public sentiment varies also as ity of public sentiment varies also as
the class of persons who constitute the
community. For instance, what relince would we put in a story which Fame, which among the Romans was
public opinion defied, that she was as enacious of falsehood and fiction as he was of truth. Such is what the practice necessary to make themselves depts in the art of telling tales, or perhaps their great poet, writing in a
own similar to those we now find,
would have said that fame was three or four times as tenacious of falsehood
as she was of truth. This poet, in lescribing the character of that same ong the ground and scarcely dares o breathe, but gradualiy she takes
courage, and finally lifts her head to the clouds. How truly this portrays
the growth of a story! But all communities are not made up of gossips,
nor ruled by them, and the opinions of public composed of men of sound The making of popular sentiment
is unlike voting, each voter has not an equal voice. Often the sentiments of
the minority overrule those of the majority. Indeed, it is not uncommon constitute the views of the public.
Charles Dickens for instance was whole public in himself. Through his influence some popular customs were
entirely changed, and of those absurd manners which the English had received from their ancestors and had by his satire, brought into disrepute.
As in his case, so in many others, the voice of the people is moulded by one
man. The child and the man, the young. and the old, each phase of hu-
man society has its public and its public opinion. From youth to age,
the first thought, when any action is contemplated, is, will my playmate or
my associate approve, or will he laugh?
How many How many tears do children shed over
the taunts of their schoolmates!
How many little ones there are who can do nothing without thinking of
the effect upon their childish friends, or enemies ! The opinion of their
public has as much weight with them as that of a public, composed of perbers of greater age, has with its mem-
bowever, all children are not
alike in this matter. Some are more ndependent than others, and this difthey grow older. In this respect, as in others, men are but children
rrown. Independence of character,
ike all other trengthened by use, and weakened by disuse. This one power of being able against it, elevates and ennobles a man and its want makes a man despicable Trausient fricnds, alone, are made by
those who do not allow themselves to act or think, save with the public
Lasting popularity is never gained by those who, to court it, do violence to
their sense of right. Doubtless one thing which makes the French so easy
in society, is their power of holding views peculiarly their own.
On the other hand, (as the English


|  |  |  |  | PERSONAL． Misses Anna Burley and Liz |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
| 2 max |  |  |  | 为 |  |
| 2ax | and | 边 |  | mismen |  |
| To oneerrises |  |  | ， |  |  |
|  | 边 |  |  |  | \％ |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | ymin |  |
|  |  |  | ，mmat | besmene |  |
|  |  | mome | Nomaty | Nieme xatu wa |  |
|  |  |  |  |  |  |
| maxamam |  | 边 | \％omem | 边 | 边 |
|  | andeme |  | mome | our form worn | m |
|  | mammen minmen |  |  |  |  |
|  | \％ham fiex hat | 边 |  | dion pany bir | biscrimit |
| comem |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  | come | 边 |  |  |
| and |  |  | 边 |  |  |
|  | mommut mix | and |  |  | \％ |
|  |  |  |  |  | 边 |
| min |  |  |  |  |  |
| Smber | 20me |  | 为 |  | 为 |
|  | Munem |  | \％． | ， |  |
|  |  |  | － |  |  |
|  | comem | dememe | m |  |  |
|  |  | mile |  |  |  |
|  | －rater dikital |  |  |  |  |
| and | meame | and | ， |  | Sest in intymology， |
| mammina | ame | mos |  | consolinurs． | Lill |
| 边 | mix | mix | mon min | mim |  |
| ，in mitaremmemem mind |  | 为 |  | 边 |  |
|  | 为 | 边 |  |  | \％ |
|  | 为 |  | and |  | asiex |
| States or mearen | 边 | 隹 |  |  | $x^{2}=$ |
|  |  | mmin in inion | 边 |  |  |
|  | mill |  |  | 边 | $2 \mathrm{x}=2$ |
|  |  |  |  |  |  |
|  |  |  | tuf alunan irgeritox |  | ＋2maraw |
|  |  |  | 边 | and | ＂ |
|  | 边 | nrowxil commemen | min | romor cors | $=$ |
|  |  |  |  |  |  |
|  | and |  |  | max |  |
| main | men scooot commex． | Tnatam | Sommentinem icime | urens bolut dowx． | GET THE BETT |
| 边 |  |  |  | arem |  |
|  |  | and |  |  |  |
|  |  | mand |  |  | fire |
|  |  | man |  |  |  |
|  |  |  |  |  |  |
|  |  | mix inm |  |  |  |
| hinominiont |  | arime |  |  |  |
|  | 为 |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| momem may | cemem | 边 |  |  |  |
|  |  |  |  | atam |  |
|  |  | den |  |  |  |
|  | 为 | Anemen | and |  |  |
|  |  |  |  |  | oferan wister |
|  |  |  |  |  |  |



