

THE SQUIRE'S PROPOSAL

"FIVE and fifty years," said Squire Dockworthy, meditatively, shaking the ashes out of his pipe, "five and fifty years. A man ain't likely to be married, I guess, when he has lived satisfied with a single lot all these days."

the other side of the door, the threatening sounds of footsteps passed by without any one entering. "Thank goodness for that," said Mr. Dockworthy to himself. "If that young rascal Freddy had happened in just then. But what have I done? Engaged myself to marry that old maid? I at five and fifty years of age! I'd better go into a lunatic asylum at once. What will Ferdinand say? I wonder if I couldn't go to China or California or Japan, or some of those faraway places! Or, perhaps it would be better to swear her to keep the peace, or—"

The Dutchman's Strike.

A German man, called Jacob, who had lately arrived in this country, got a situation in a planing-mill, at a salary of \$10 per week. Returning home one evening with one of the young hands of the mill (whom he called John), he told him that he got \$15 per week. "Vot?" cried Jake, "you was gotten fifteen toolars a week? Tunder and plitzen! I voses ot like you a couple of dimes, un I got me \$10. How dot vos?"

A Judicious Judge.

A case recently tried before the Cloumel (Irish) Assizes was brought to a singular and novel determination by the presiding Judge. The parties in the case were a young man and a young woman, both of them whom claimed possession of a rural property, one by virtue of an ancient lease, and the other under a will. They were in court for the purpose of giving testimony, when a bright idea occurred to the Judge, who interrupted the case to say: "It just strikes me that there is an easy and pleasant way to terminate this law suit. The plaintiff appears to be a respectable young man, and this is a very nice young woman. (Laughter.) They can both get married and live happy on this farm. If you go on with law proceedings it will all be frittered away between the lawyers, who, I am sure, are not ungalant enough to wish the marriage may not come off."

A Common Mistake.

There are a great many common mistakes which might as well be properly understood and avoided. One is to believe that the sun draws water. It does no such thing. The white rays radiating as it were from the sun, never occur but when the sun is intercepted by broken clouds. These rays are only the light of the sun penetrating the openings through the clouds, and made apparent by the dark back-ground of clouds above or beyond, just as the rainbow is always brought to view on a dark back-ground of heavy clouds. To obtain the same phenomenon on a small scale, go into a dark room that has a small aperture where the sun can shine in, and the delusion that the sun draws water will at once become apparent. Any one who ever helped to store hay or grain in a dark mow, will remember the rays of light that penetrated the roof, and in which could be seen the innumerable and magnified particles of dust floating in the air. The rays in the clouds and the rays in the mow or dark room are produced in the same way and are exactly of the nature—simply and only rays of light. Hence, these rays in the clouds are no sign of rain, as many ununiformed people believe.

SUNDAY READING.

What to Read. I believe very thoroughly in courses of reading, because I believe in having one book lead to another. But, after the beginning, these courses for different persons will vary much from each other. There are but few books which it is necessary for every intelligent boy and girl, man and woman, to have read. First is the Bible, of which not only is an intelligent knowledge necessary for your healthy growth in a religious life, but—which is of less consequence, judged—it is necessary for your tolerable understanding of the literature, or even science, of a world which for eighteen centuries has been under the influence of the Bible. Around the English version of it, as Mr. Marsh shows so well, the English language of the last three centuries has revolved, as the earth revolves around the sun. Second, every one ought to be quite well-informed as to the history of the country in which he lives. All of you should know the general history of the United States well. You should know the history of your own State in more detail, and of your town in the most detail of all. Third, an American needs to have a clear knowledge of the general features of the history of England.—Fourth, it is necessary that every intelligent American or Englishman should have read carefully most of Shakespeare's plays. Lastly, it is a disgrace to read even the newspaper, without knowing where the places are which are spoken of. You need, therefore, the very best atlas you can provide yourself with. Remember that what you want from books is the information in them, and the stimulus they give you, and the amusement for your recreation. You do not read for the poor pleasure of saying you have read them. You read for what is in the books, not that you may mark such a book off from a "course of reading," or say at the next meeting of the "Philogabian Society" that you have just been reading "Kent or Godwin." You must be guided, of course, in your reading, by the time you have, and by the opportunity for getting the books. You will read every day, and you will divide your reading into two departments—you will read for facts and you will read for fancy. Roots must have leaves, you know, and leaves must have roots. Bodies must have spirits, and, for this world, at least—spirits must have bodies. Fact must be lighted by fancy, and fancy must be balanced by fact.

How to Try Your Friends.

Let a man fail in business, what an effect it has upon his former creditors! Men who have taken him by the arm, laughed and chatted with him by the hour, shrug up their shoulders and pass with a cold "How do you do?" Every trifle of a bill is hunted up and presented, that would not have seen the light for months to come, but for the misfortunes of the debtor. If it is paid, well and good; if not, the scowl of the sheriff meets him at the corner. A man who never failed knows but little of human nature. In prosperity he sails along gently, wafted by favorite smiles and kind words from everybody. He prides himself on his name and spotless character, and makes his boasts that he has not an enemy in the world.—Alas! the great change! He looks at the world in a different light when reverses come upon him. He reads suspicion on every brow. He hardly knows how to move; or to do this thing or the other; there are spies about him, a writ is ready for his back.

To know what kind of stuff this world is made of, a person must be unfortunate, and stop paying once in his lifetime. If he has kind friends, then they are made manifest. A failure is a moral sieve; it brings out the wheat and shows the chaff.

A Proud Man's Bones.

Of all the vices which disgrace the human soul, not one is more foolish than pride. Its folly was practically illustrated by that surly old cynic, Diogenes, who, while examining a heap of bones, was accosted by Alexander the Great. "What are you looking for?" asked the proud monarch. "For the bones of your father, but I cannot distinguish them from those of his slaves," replied the philosopher. If the cynic was rude, he was also right. In the end the king and the slaves are alike. As both come alike naked into the world, so both leave it alike naked. Both come and go with nothing. How foolish then for one to lord it over the other during the brief interval between the cradle and the grave! The proudest man on earth is only dust. Why should he despise his fellows who are made of the same material, and are inheritors of the same destiny.—Consider this, O proud heart, and take lessons in the school of Christ, who was meek and lowly in heart.

The very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one half of His legacy, and you will have the other half; you know Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got it. The next clause is, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is yours also.

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