

"It is not the lie that passeth through the mind, but the lie that sinketh in it, and setteth in it, that doth the hurt."

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

"Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament is in discourse; and for ability, is in the judgment and disposition of business."

"The virtue of prosperity is temperance; the virtue of adversity is fortitude."

"Learning taketh away the wildness, barbarism, and fierceness of men's minds; though a little of it doth rather work a contrary effect."

"A man that hath no virtue in himself ever envieth virtue in others."

"There is no vice which does so cover a man with shame, as to be found false and perfidious; for a lie faces God and shrinks from man."

Cheerfulness.

Cheerfulness is a medium between levity and gloominess. Addison says he has always preferred cheerfulness to mirth; the latter he considers as an act; the former, as a habit of the mind. Mirth, he says, is short and transient; cheerfulness, fixed and permanent. By cheerfulness we do not mean coarse jokes, constant attempts at fun and wit, loud laughter or any of the other forms of so-called merriment, which pass under the classical name of "lots of fun."

Cheerfulness is a state of moderate joy, a perpetual buoyancy of spirits, a state of mind free from any stain of guilt and which characterizes the mind by a constant brightness and serenity. The value of cheerfulness may be viewed quite comprehensively under the following headings:—First: Its

value to ourselves. Second: Its value to those associated with us.

Persons who are characterized by cheerfulness are ever free in their minds and untroubled in their thoughts; as a consequence, they have perfect control of their powers, their imaginations and their judgments are clear, their temper ever unruffled, whether in society or in solitude; to them the troubles of life are less burdensome and the innumerable gifts of nature more readily appreciated. Under its magic charm, homeliness becomes graceful and winsome, health is promoted and a clearness and vigor imparted to the mind.

Of its influence on others we can judge by considering the pleasure which we ourselves experience in the society of those of our friends who are habitually cheerful. How much they cheer and brighten our lives, and what an influence their agreeable and obliging manners exert in promoting the good humor of those with whom they come in contact. Undoubtedly, some people are naturally of a more cheerful temperment than others, but its cultivation is to a great extent the privilege of all, and is surely a virtue worthy of some effort in order to its acquirement.

Compensation.

The first thing that suggests itself in the study of our subject is:—What do we understand compensation to mean, and what is its relation or to what does it apply? It means literally the giving weight for weight, that is simply paying for the work done or service rendered and no more; and in the second place it relates to everything in nature, and not only to everything in nature but to everyone of its parts.

Everything in nature is, as it were, divided into two parts, each thing being a half and suggesting another half to make it whole, as motion, rest; spirit, matter. And here the law of compensation applies; if a surplusage is given to one of the parts, it is paid out of a reduction from the other. What is gained in power is lost in time. This same division underlies the nature and

SILKS, SATINS and VELVETS, LARGEST STOCK—McILWRAITH & TREGENZA