

power as if it had been that of a basilisk; the Baronet spoke not, moved not, and his reprover (such he had virtually installed himself) went on:

"Of the second part of your story, I do not believe one word, nor would any sane man—that two little girls would be trained by their own father to such acts of cruelty is contrary to all reason, and that after his death they would continue to be not only your jailors, but your tormentors, is contrary to reason and also to nature. I see in the whole affair some deep laid scheme of villainy, and if I knew who the husband of your granddaughter is, I would by this night's post write to him every word which has passed your lips."

Sir Richard half rose from his chair, manifesting impatience to be gone, but the editor stopped him with hand and eye.

"I have not yet done with you, Sir Richard Cuninghame."

His own name recalled him to the danger he incurred in leaving the anger of the man who knew too much of his affairs to be trifled with, and he resumed his seat.

"You see those trees, whose varied foliage you admire so much on coming into this room; down in the valley hidden by them is one of the stately mansions in broad Scotland, the residence of a peer of the realm, it contains paintings and other objects of virtue worth hundreds of thousands; its lands, cultivated like a garden lie broad and wide, its shootings are the best in the county, its river, a salmon and trout stream for miles and miles; yet if you could make me the man who owns all that, giving me his wealth and power, his ancient lineage, his high place in the great senate of the land, I would not work your hellish work."

As Mr. Duncan finished speaking he walked to the room door and opening it said to Sir Richard:

"You may go."

Speaking to one of his clerks, two of whom having returned from dinner now sat in the outer office he said:

"Open the door, and shut it after this man goes out."

Sir Richard was spell bound, he neither spoke nor looked at the man who thus expelled him from his premises; yet he felt to his heart's core every bitter word which had been said, every contemptuous look that had flashed from the angry eye of the honest man under whose rebuke he was speechless.

He walked slowly down the quiet, old street, noted the unique way in which it was made—round stones on each side projecting from the surface as if to help the people in going down its steep declivity and prevent them from falling—a pump midway down, about which a group of young girls were collected, chatting and laughing as each waited her turn to fill the pails she had by her side; the iron handle of the pump, the grotesque animal face from which the clear sparkling water rushed out, a pretty fair haired girl who seemed to talk and laugh more than the others, were each and all the objects of close observation and habitually fixed on his memory.

He tried to forget the newspaper editor, his cutting words, his insolent eye, his cold rebuking voice; but he could not, strive as he would they all came back, each bitter word, each taunting contemptuous glance even to his life's end, fresh as yesterday; sometimes causing him to stamp and rave and curse his own folly and cowardice, because he did not strike his rebuker to the earth, if it should have cost him a thousand pounds; and when years passed on, and by his means, his implacable hatred, Mr. Duncan was obliged to take his wife and his children and seek bread in another quarter of the globe, and Sir Richard had become feeble and old, the memory of this man with his eagle eye and his great soul, would come like the biting east wind scolding chill and trembling to the very marrow in his bones—and the printer's office—the man himself and his reproaches, never came without the quaint old street, its round stone paving its rock-built wall, and the fair haired girl.

On his arrival at the Hotel where two hours previous he had ordered dinner and taken rooms for several days, he found the mail coach carrying passengers about to start, and hastily arranging with the landlord of the Peterstone Arms, he took his place inside the stage.

In a few minutes the coach had its complement of passengers, and they were rolling along leisurely enough, to enjoy the bold sea view on the one side, and the tree clad mountains on the other.

Sir Richard sat in moody silence trying to banish the sights and sounds of the past two hours from his mind, if possible for ever.

"That low, insolent fellow," he would mentally exclaim, "such as he are the pests of society. I must not be so silly as to think of such a crawling man. A man in my rank of society should completely ignore such hewers of wood and drawers of water, upstairs who draw their very means of subsistence from us."

His last words, although unexpressed, led to a train of thought which quieted his nerves, and ere the year followed its brothers into the past, resulted in the establishment of the *Peterstone Free Press*, a rival newspaper to the *Journal*, conducted by a clever man from London, who was told to push the paper regardless of expense. It was, therefore, sold for half the price of its competitor, it soon had a large circulation, and killed the *Journal*, although while it lasted it was a bill of expense to its ostensible owner, N. C. Cutchum, Esquire.

Sir Richard's insensible feelings having been a little soothed down, he became a flatterer to the conversation carried on by the other passengers inside the coach. It was election time, and as they all happened to entertain the same views in politics, they seemed to enjoy each other's society to the full. They talked of the opinion of the various newspapers, and all joined in denouncing one, as being unworthy of being read by honest men, yet as doing much harm.

Sir Richard was interested, asked and was told the name of the paper and editor both.

"They say, both man and paper, equally infamous," said a man opposite. "The man himself could be bought to do anything; he has rattled half a dozen times; an honest man should be ashamed to notice such an one; and yet, since those ten pound electors got the country into their hands, this man, who is absolutely below contempt, is sought and feasted by our county gentlemen, because he is clever and unscrupulous, can make a stunning speech to the mob on the hustings, and cares not a fig, if he fills his pockets, whether the country is ruined or not."

When the stage stopped for dinner, Sir Richard hired a conveyance and drove in the other direction, towards the abode of the Editor, whom he had heard denounced as a rogue by the stout gentleman inside the mail coach.

(To be continued.)

THE HUMAN WEED.

What particular east or balance of brain it is which enables a man to steer safely through the quicksands of life we know not, but certain it is that some men seem by nature to have an inclination to virtue, while others gravitate as surely towards vice as the moth flies to flame. In short, some men are born more weeds; they have none of the sterling qualities which one expects to find in a vigorous plant. They grow and develop in rank luxuriance, and cannot but prove failures in the end. You expect fruit from them, and they give you Dead Sea apples; you hope that they are heart of oak at the core, but you find them nothing but worthless saw. They are failures; and, do what you will with them, they will be failures to the end of the chapter.

A lad with all the indications of a weedy growth starts in life, backed, perhaps, by all the advantages which could be desired. He is placed in a good position. He has excellent friends to teach and advise him. Mercantile industry and agriculture must in this scene him a competence, and some social position of honour in the world. He has but to be steady, and to do his daily share of duty assiduously, and these results may be secure. But, unfortunately, he has no talent for the plodding labour of business; he hates work, or he believes that with his abilities and education, he ought at one jump to reach the top of the ladder of life. He becomes careless and insolent, and, perhaps, is compelled to resign; or he leaves his place in a huff, because his feelings have been wounded, or he has not been treated with sufficient deference by his master. He is yet young, and his friends have, perhaps, influence enough to get him another post, where he begins life anew, and, of course, at the bottom. He sees the same difficulties and trials before him, and the prospect of plodding for years before he can hope for anything like what he considers an adequate salary. Perhaps he learns to be prudent, and manages to keep his situation, performing his duties in a slovenly fashion, quite careless of the approbation or displeasure of his superior. He is quite as good as his employer; he knows that, and, of course, it is a mere chance that he is a servant at all. He ought to have been an independent gentleman; and, if his rich uncle had a grain of compassion, he would never permit his nephew to be a merchant's clerk.

It is always thus with the human weed. He always believes that he is made of fine materials, while the rest of mankind are but of coarse and common texture.

SELF-DEPENDENCE.

No alliance with others can ever diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun, as many others, obeys its own law of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communication and intercourse with others, and surrounded by similar influences, must be himself, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon co-operation for security from evil, and too little reliance upon personal waterfulness and exertion. There are some who seem to feel in great measure released from obligation if they do not receive such aid, and some will plead the short comings of others as an excuse for their own.

We would not by any means paralyze the effect of influence, or discourage in the slightest the generous assistance which we all owe to our neighbor, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred, and while we gladly welcome whatever is good from all sources, it can only be its food which must be digested before it can truly nourish us. Material benefits may be conferred by simple gifts, but mental and moral activities can only be sustained by their own exertion. Thoughts may be exchanged, but no thought-power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to furnish the individual strength. To aid the physically destitute most effectively, food, fuel and clothing are not nearly so valuable as steady remunerative employment. To educate a child, it is not half so important to instill large amounts of information as to set his mind to work, to bring out his mental powers, to stimulate his thoughts and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, each man inclines to lean upon each other, the best lesson to be taught is, that virtue, to exist at all, must be strictly individual. That which cannot stand alone, but depends on props and supports, which needs the constant spur of fear, and the bribe of reward to ensure its activity, is but the semblance of virtue, and will crumble before temptation. A well-developed body never excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.—*Philadelphia Ledger*.

THE GERMAN EMPIRE.—The German Empire is inhabited by forty-one millions of people, with an occupation of about 1,300,000 of Poles in Eastern Prussia, 100,000 Danes in Northern Schleswig, and about 200,000 French in Alsace and Lorraine, the population considerably exceeding that of the United States in Prussia, which has a population of 24,000,000; next comes Bavaria with 4,500,000, Saxony with 4,400,000, and Wurtemberg with 1,800,000. The aggregate population of the other twenty states is about 5,000,000. The population of Alsace and Lorraine, according to the French Census of 1886, is nearly 1,000,000. The German Empire has 92,616 geographical square miles; its area is consequently considerably smaller than that of European Russia, which has 100,385 square miles, and it is also smaller than the Austrian Empire, which embraces 10,780 square miles, and it is only a little larger than France (5,588 square miles), but considerably larger than Great Britain and Ireland (5,732 square miles), and Italy and Rome (5,776 square miles). With regard to population, European Russia, with nearly 10,000,000 of people, exceeds the German Empire; but the latter outranks all the other European states with regard to the number of inhabitants.

GRMS OF THOUGHT.

PLEASURE is precarious, but virtue is immortal.

THINK is no real life but cheerful life.

The road of ambition is too narrow for friendship.

A LITTLE dog may have courage before his master's door.

He pulls with a long rope that waits for another's death.

A HARVEST of good life is better than a bushel of learning.

A FASHIONATE man scourgeth himself with his own scorpions.

KNOWLEDGE of our duties is the most useful part of philosophy.

Good company and good conversation are the signs of virtue.

You should forgive many things in others, but nothing in yourself.

While the gift of conversation proves a clever man, the want of it is no proof of a dull one.

He is the philosopher who is happy, it is because he is the man from whom fortune can take the least.

RECKENING without amendment is like continual pumping in a ship, without stopping the leaks.

Be always at leisure to do good; never make business an excuse to decline the offices of humanity.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.

In the long run, a tried character for truth, honor, and honesty is the best capital, and gives the largest interest.

ANGER is the most impotent passion that accompanies the mind of man; it effects nothing it does not wish to effect, and it is more than any other against whom it is directed.

CONSCIENCE bids us practise self-denial from the first dawn of reason, until we lie down in the grave. The worth of our character depends simply on the degree in which self-denial or self-indulgence predominate.

When we have practised good actions while they become easy; and when they are easy, we begin to take pleasure in them; and when they please us, we do them frequently; and by frequency of acts they grow into a habit.

TATTLING.—Never repeat a story unless you are certain it is correct, and not even then unless some thing is to be gained, either of interest to yourself, or for the good of the person concerned. Tattling is a mean and wicked practice, and he who indulges in it is not more fond of it in proportion as he is successful.

ONE pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through an eternity. Though done in a hot fit, and from the brightest and most glorious spur of life.

To judge for one's self is the privilege of but few; authority and example lead the rest. They see with others' eyes, and hear with others' ears. Hence, it is better to work as all the world is doing, than to think as all the world will think thirty years hence is not everybody's business.

It is the dizziness of our hearts that causes so many slips in our lives. Conscience cannot be a sword with forgotten truth; but keep it in the heart, and it will be a lance and a spear.

"The law of his God is in his heart; none of his steps shall slide." Or, if they do, the world will recover the straying heart man; "Peter remembered that he was wet, and went out and washed his feet."

We never lose our hearts till they have first lost the delicious and powerful expressions of the world.

IMMORTALITY.—Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and that we are so fond of them, and so fond of their faded loveliness? Why is it that the stars which hold their nightly festivals around the midnight throne, are placed above the reach of our limited intellect, and that we are so fond of them, and so fond of their ever-mocking us with their unapproachable beauty? As the light of the rainbow, and the light of the stars are presented to our view, and then taken from us, leaving the thousand streams of affliction to flow back in Alpine torrents upon our heads? We are so fond of them, and so fond of them, that there is a realm where the rainbow never fades, where the stars will be set, but before us like islands in the blue ether of the ocean, and where the benighted intellect of man is like a meteor will stay in our presence for ever.

KIND WORDS.—"A soft answer turneth away wrath." Kind words will do more to soften and subdue an obstinate and rebellious spirit than the most abundant supply of iron and ammunition. If both parents and teachers of children would remember this, and act upon the principle in the management and control of those for whose disposition and character they are largely responsible, there would be fewer juvenile misdemeanors, and less occasion for punishment or correction. Nothing more completely tends to break down the spirit, or lower the respect of children than harsh words or unkind remonstrances. The softest and kindest words, such as "I love you," and "I am proud of you," and such like, tend to break down the most obstinate and unmanageable. Children are not insensible to reproof, but they are insensible to kindness. 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