

# The Watchman and Southron.

THE SUMTER WATCHMAN, Established April, 1850.

"Be Just and Fear not—Let all the Ends thou Aims't at, be thy Country's, thy God's and Truth's"

THE TRUE SOUTHERN, Established June, 1866

Consolidated Aug. 2, 1881.]

SUMTER, S. C., WEDNESDAY, JUNE 17, 1891.

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## The Watchman and Southron.

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SUMTER, S. C.

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## Literary Address Before the Sumter Institute.

BY REV. F. R. BEATTIE, D. D.

To the Members of the Sumter Institute.

My opening words are spoken in the way of congratulation. I congratulate the faculty of the Institute upon the successful conclusion of another year of care and instruction. I congratulate the students in that they have enjoyed the advantages of a year, careful oversight and tuition. But chiefly do I congratulate the members of this large and lovely senior class upon having successfully completed the extended course of study which entitles them to a diploma of graduation from the Institute, thereby introducing them to the mature and charming circle of the Alumnae of the Institution. I shall not say that I congratulate you on the choice that has been made of the person who is now to deliver the literary address on this interesting occasion. I shall, however, congratulate myself at the close, if I can stumble through an address which shall in some measure be suitable to the circumstances under which we meet, and at the same time be of some use to those for whom it is specially intended.

Now, it is proper that every address, such as this is intended to be, should have a subject, and so I have cast about for a suitable, and useful theme with which to engage your attention, and after a good deal of search, high and low, far and near, I finally settled on "Reading" as the subject of my address.

My first task is to define or explain the meaning of this simple term which denotes my subject, lest I find myself talking about one thing while you are thinking of another. Well, what do I mean by reading? By this term I do not mean the art of pronouncing or of learning to utter correctly the words of the English tongue, as children at school do when they are learning to say, "John threw a stone down the street," or "Mary had a little lamb and its fleece was white as snow." If this were my meaning, I am sure that my address would be useless, for I well know that the young ladies of the Institute are well taught in this important art of correct pronunciation.

Nor again, do I mean by reading, the art of rendering a passage in such a way that by proper accent, emphasis, tone and gesture, the exact meaning of the author may be brought out and the very spirit of the passage reproduced. If such were my meaning, then it would be proper for me to give a lecture on elocution, setting forth the principles, and stating the rules of the science, and giving illustrations of this useful and entertaining art, a task which I freely confess myself totally unable even to attempt.

Nor again, is reading taken to denote that thorough and systematic study of a subject which is known as academic or professional reading, as when a student at college is said to be reading science and mathematics as well as classics and history, or as in the legal or medical professions a man is said to be reading law or medicine when pursuing his regular curriculum of study. If this were the meaning of the term, Reading taken in this address, then some discussion of the laws of thought and of the best methods of study would be in place. But this is not the purpose of the present address.

So much for the meaning not taken. Now what is the meaning which gives us our theme to-night? The term Reading is used in its general popular sense as denoting an important means by which general information is acquired and common intelligence improved. I need scarcely define further to make my meaning plain. You all know what is meant when a person needs a book of travel or of history and learns something about other lands and other times. You all understand very well what is implied in reading a magazine or newspaper in order to get the news of the day, and to learn what is going on in the big busy world about us. Well: this is just the idea I wish to keep before your mind in this address. It is Reading in the sense of a means of acquiring useful knowledge, or obtaining valuable information of which I am to speak to-night. As such, Reading is a useful means to a noble end. It is the open highway which leads us into the heart of the vast domain of human knowledge. It is the broad navigable river which brings him who embarks thereon into contact with beauties and wonders ever new. We now invite you to embark on this river, broad and beautiful, and delight yourselves with the beauty and glory of the ever changing scenes which open out before you as you proceed.

It is Lord Bacon, I think, who says that "Reading serves for delight, for ornament and for utility. The crafty content it, the simple admire it, the wise use it. Reading makes a full man, conference a ready man, and writing an exact man. He that writes little needs a great memory, he that confers little, a present wit, and he that reads little, much cunning to seem to know that which he does not."

printing, the material for reading was limited, and its advantages were confined to a few, but the magic power of the printing press has placed the matter of reading within the reach of all, and at limited cost. Six centuries ago books cost 200 times as much as now, and fifty persons can read now for one that could then. Books, magazines and papers are now astonishingly cheap, and education is generally diffused among the people of all civilized lands.

And this matter of reading is becoming an immense power in the world. By its means, knowledge is acquired, and information diffused, and, as one has said, "knowledge is power." Yes, it is power for good, or for evil, according as it is well or ill used. Just as a horse, if properly restrained and well directed, is of use in drawing loads or bearing burdens, but if unrestrained or unguided he may run away and do much damage, so reading may serve great good or do much harm. Or, just as the water in a large reservoir, if conducted by trenches or utilized by a mill is of great use to irrigate the soil or drive machinery, but if it rudely bursts its banks it carries all before it in ruin and becomes a curse instead of a blessing. So of that power which reading and its material are now putting into men's hands. It needs to be carefully used, wisely directed. If used for evil it arms men with power for terrible harm; but if used for good it endows with potency for abounding good. The educated man is the best of all honest men. In view of the importance of this subject practically, three questions arise, and each will claim some notice at our hands:

1. What to read?
2. How to read?
3. When to read?

1. What to read: This is our first question.

The range of literature even in our own tongue is so vast that no one can compass it all. Nor is it desirable to make the attempt. As in some countries there are morasses which we cannot cross without getting daubed with mire, so there is much reading matter so bad that it should never be read, and some that is not really bad, but so poor that it is not worth reading. But even when all deductions are made, the mass of good and useful literature is so great that no one can hope even by constant reading to peruse half of it. Lord Macaulay, who literally devoured books, was not able to read all that he considered good literature, and he was so fastidious in his taste that he had no patience with any common-place author.

As then, we ask the question what shall we read? The field that lies before us is immense. As you look out upon it you see the landscape ever widening to your view, and you are filled with wonder and delight, as when climbing a high mountain the prospect expands till whole provinces lie at your feet. Here you see hundreds of thousands of books from the cunning little duodecimo, inviting perusal. Here, also, are the magazines—quarterly, monthly, fortnightly, and weekly, pressing on our attention. And here, too, are the newspapers in endless array—weekly, tri-weekly, bi-weekly, daily and bi-daily, all calling for notice and inviting to be read.

What a field is this over which to roam? What an empire is this in which to make conquests? Here is poetry to please the fancy, soothe the heart or inspire devotion. Here is history to tell of the doings and disasters of nations, and of the rise and fall of empires. Here is biography to set before us the virtues and vices, the fortunes and misfortunes, the joys and sufferings of individuals. Here is romance to lead us into the shadows of the ideal, and to thrill us with new fancy pictures. Here is science ready to reveal to us the wonders of earth and the glories of the heavens. Here is philosophy to explain the causes of things, and to unfold the first principles which underlie all the sciences. Here is law to unfold the principles of jurisprudence, the statutes of the land, and the court practice of the day. Here is political economy to acquaint us with the laws according to which value, price, rent, interest and wages should be regulated, and to tell us how we may create capital, and become truly prosperous. And here is fully that philosophy can be the nature, and attributes of God, as well as to give us in systematic form the teaching of Holy Scripture concerning God and man. Sin and salvation, and duty and destiny. Here, too, are the magazines to tell us something about almost everything in the universe; and lastly comes the newspaper whose contents no tongue can tell, ready to give us the news and politics of the day, together with the inevitable continued story, which some readers like most of all.

As books, magazines and papers, by reading, become real companions, great care should be taken in the choice of what we read. This point I wish to emphasize, my young friends, as you leave this Institute to enter on the duties of life. As a man is known by the company he keeps, and soon becomes like his company, so you will be known by the books you read and will become in time like those books. If you read a

bad book or story you will surely be injured by its degrading power. If you read a good book you will be elevated by its virtuous and ennobling influence. John Angel James tells us that he once read a bad book, and that only for a few moments on the street, yet writing long after he says that the poison took effect, the sin left its mark. I cannot, he says, erase the sad effects which in one quarter of an hour that vile book lodged in my mind. I pray for grace to conquer it, but it is still a thorn in the flesh, and causes me great bitterness." These are solemn words, and they are as true as they are solemn, and they warn us to shun all sorts of bad or doubtful reading. It is a terrible mistake to think that virtue can be fostered and character strengthened by having experience of the evil as well as the good. Evil is sufficiently and best known in the experience and enjoyment of the good. If we know the evil in itself, we may too soon forget to think it evil, and ere long be ready to clasp to our bosoms a serpent whose deadly fangs will inflict a death wound on our souls.

But further, there is much literature not specially bad which is yet decidedly objectionable. There is much now written for young people which must stand condemned. I need not speak to you of the abominable dime novel, and many other wretched stories which are offered on every hand. The tendency of such reading is to make the reader like the hero or heroine. Many sad cases of this are on record. A youth, as a milkman in Derbyshire, England, without any apparent reason attempted to murder an old housekeeper. In the trial it came out that the lad had been led to make the attempt under the influence of a long course of stories about the adventures of Dick Turpin and Jack Sheppard. I remember reading some years ago in the daily papers of two boys about 14 years of age in a certain part of Canada, who ran away from home, stealing some money and other things, and intending, as they said, to become robbers and pirates. On inquiry made after the lads were captured by the police, it came out that these boys had been indulging largely in reading dime novels, and under this influence had been led to do as they did. Comment on these and scores of similar facts is entirely needless.

Further, in the same line there is a feature in our current newspapers which I am sure exerts a baneful influence on the youthful reader especially. That feature to which I refer is this: Every conceivable item of news, and sometimes that never really happened, is gathered up and presented in its most attractive forms. Every murder, suicide, burglary and execution is elaborately described, and details of crimes we dare not mention are given with careful minuteness. We often find a column to a prize fight, and an inch to some charitable or religious meeting, and this some of the metropolitan dailies in our great cities. I know that I am on delicate ground here, and wish to speak calmly and fairly upon this subject, for there is no good done by wholesale denunciation. The newspaper press is a great means of diffusing knowledge among all classes of the community. Much can be said in favor of publishing full accounts of many things in the papers. Thereby some may be warned against evils, and crimes have been discovered. Yet there is, after all grave dangers involved in reading the minute details of glaring crimes. I am sure no one can read these details without becoming harder-hearted, or without having the finer sensibilities first shocked, then blunted.

As to where, or upon whom the blame is to be laid it may not be easy to say. Probably the blame is to be divided pretty evenly between the Editor and the reader, though perhaps, at last, the most of the blame rests upon the reader. The editor's share of the blame consists in giving undue prominence to what we call objectionable things, by setting them forth with such flaming head lines as these—"Another atrocious murder, a woman's head almost chopped off." "A deliberate suicide, a man hangs himself in his own stable." A horrible tragedy—a man shoots his wife—then himself—Both will die." But I need not enlarge; you all know what I mean. If it be a horror, a tragedy, a scandal or a prize fight, the big head lines meet the eye, and this specially is the editor's share of the blame.

The Reader, however, has his share of the blame, and this consists in reading with such eagerness these reports, and so making a demand upon the newspaper to pander to this depraved taste on the Readers part. Is it not true that as a rule most newspaper readers seize upon these reports first of all, and the newspaper man finds that there is money in it. Even the newsboys understand this very well. You have heard them pushing their sales crying—"Morning Papers"—"All about the murder last night." This is an evil which all should seek to remedy. Let the Editor not pander to this morbid taste, and it will not be fed; and let the reader not make this demand upon the Editor for such sensational things. The Reader, let me repeat, cannot read these revolting

details without suffering sore injury. I am persuaded that more than one with suicidal tendencies have been taught how to take his own life by reading the graphic newspaper accounts of the way in which others hanged, shot, drowned or poisoned themselves. I am sure that not a few have been shown how to break house and steal by reading how others did such things. I advise you, however hard it may be, to refrain from reading these sensational accounts of crime. Familiarity with crime, blunts sensibility to it, just as breathing a poisoned atmosphere breeds disease.

Then again not only avoid all literature of evil tendencies, but give close attention to what is good, pure, truthful and elevating. The influence of one good book, when character is forming, may be of incalculable value. Benjamin Franklin tells us that when a boy a book entitled, "Essays to be put into the hands of the young," was tattered and torn, and several leaves were gone, but the remainder, he says gave me such a turn of thinking, as to have an influence on my conduct all through life; for, he adds, I have always set a greater value on the character of a doer of good than any other kind of reputation; and if I have been a useful citizen the public owe it all to that little book. Perhaps Franklin speaks strongly here, still those who know what his influence for good was in his day and still is in ours, will see how much our little book, tattered and torn, may do. Robinson Crusoe and Sinbad the Sailor or have sent more boys to sea than the press-gang. Most of the so-called novels come from Sir W. Scott's early reading of old traditions and legends, and the most of what is called pastoral fiction comes from Addison's sketches of Sir Roger de Coverly in the Spectator. These and scores of instances which might be added show how great the influence of what we read, and how important it is to read good books and shun bad ones.

You will no doubt have observed that all along I have refrained from going into any details in the way of giving you lists of books which you should or should not read. I have done so intentionally, deeming it of more value to impress right general principles upon your mind, as to what you should read; and if possible generate a taste for the good and distaste for the bad or doubtful. But I must mention another reason which has prevented me giving a list of prohibited books is this: I have suspected that if I ventured to give such a list I might be annoyed to find that I had only advertised them on the ground that prohibition often tempts to transgression.

There are certain things with which any person who desires to lay claim to a fair degree of intelligence, should by reading seek to be acquainted. Lord Cecil once said that I have a shelf in my library for my tried authors, one in my mind for my tried principles, and one in my heart for my tried friends. If you would make good use of your mind to a good degree of intelligence you must have a little shelf with books of which you are familiar. Become as familiar as possible with history, first general history and then with the history of your own country. Cultivate a taste for poetry, and become familiar with the great masterpieces in this department.

Give some attention to biography and travels, selecting the very best and avoiding the trashy books with paper covers. Dip a little also into philosophy, science and theology, if for no other reason to become familiar with certain terms every well educated person should understand. A good family magazine, with something else than fashion plates in it, may be regularly read with profit. Then, too, you should not neglect the newspapers, nor be content till you have read more than the continued story. Studiously avoid the mongrel English of Artemus Ward, Mark Twain, and similar writers. Shun all "slangy" books and have a profound reverence for the English written.

Then comes fiction—the novel. What shall I say about it? This is difficult and delicate ground. Novel reading should be indulged in only as a mental recreation, and should never become a sort of mental idleness. A bad novel should never be opened, and many novels are bad. In them the reader is made familiar with horrid plots, where deceit is palmed off as cleverness. Falsehood is often clothed in white and impurity made to wear a modest face. God's name and sacred things are often used irreverently, and such things touched with far too rare a hand. I would not, however, condemn all novel reading as in itself injurious. It all depends on the nature of the book, and of its influence for good or evil upon the reader. Some may read without any hurt what would do others positive harm. If one is mentally weary a chapter or two in Pickwick papers may give relief. Be sure, however, that you carry off the novel and do not let it run away with you. I think, moreover, that fiction should be among the last of our reading. The mind should be nurtured and well informed before it is indulged in. If novels are much read as the mind is developing and the habits of thought forming, it will be almost sure to hinder the formation of a taste for good solid reading. The mind to be good solid reading it will be almost sure to be hindered and well informed before it is indulged in. If novels are much read as the mind is developing and the habits of thought forming, it will be almost sure to hinder the formation of a taste for good solid reading. The mind to be good solid reading it will be almost sure to be hindered and well informed before it is indulged in.

the most bitter temper—than to enter an atmosphere where you are in danger of catching a deadly moral plague. Many a one from a few hours reading of a French novel has gone away with a fever for life.

In closing this head, I shall only add, that by reading one should become well informed concerning one's own country. The history and geography of the land in which we live should be mastered, so that we may be saved from stupid blunders, as the man who in Scotland some years ago asked me if the St. Lawrence River rose in the Rocky Mountains.

Our second question is, How to Read? Dr. Johnson once said that what is worth doing at all is worth doing well. This is especially true regarding reading. A good book which is really worth reading should be well masticated, digested and assimilated, not swallowed whole. If a man bolts his dinner he spoils his digestion; so careless, superficial reading, of even a good book, will have a bad effect upon the mental powers. The old Great Sophist had a proverb to this effect: Beware of the man of one book, meaning thereby that in disputation the man who had thoroughly mastered one book was a more dangerous antagonist than he who had merely skimmed over many. In like manner the Germans say: "Better have a garden well tilled than a field running wild." The Latins say *non multa sed multum*—not many but much, intimating that it is not so much the quantity as the quality of our reading that produces results.

The first requisite is to have or to acquire a task for thoroughgoing methods of reading. Some are almost born with this taste, but most persons must acquire it. For such the first effort must be to acquire this taste. And I do believe that next to a sincere desire for the religion of Jesus Christ a strong, healthy taste for instructive reading is not to be desired. If you have not this taste and find such reading a burden or a bore, persevere, and in due time you will succeed and rejoice in no empty victory. Do not allow the natural inherent laziness of our nature to rob us of this taste, and leave us to catch our opinions from others or remain in ignorance. Do not while away in idle frivolity hours which if devoted to reading would do so much to inform and adorn your minds. Do not spend so much time degrading the body that no time is left for adorning the mind. The empty headed dandy who dashes on the street or at the party will pronounce all books a bore, and the man of display will furnish his library as he does his apparel, like the shoddy merchant who became rich on the profits of shoddy cloth, and who in furnishing a fine new house went to a bookseller and ordered \$200 worth of books, adding as he gave the order: Send as large ones as you can for the money, for I want to fill a large shelf. First, then acquire a taste for reading.

Next acquire a good method of reading. By a good method is meant such a habit of reading as will enable you to understand what you read. Your studies in the Institute will have done much to form this habit, and I would only say keep this up after you leave your class rooms. Coleridge divides readers into four classes. The first class he compares to an hour glass, their reading being like the sand; it runs in and then runs out and leaves not a vestige behind. The second class resembles a sponge which imbibes anything, and returns it in nearly the same state only a little dirtier. The third class, he says, is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class he likens to the diamond digger of Golconda, who casts all the worthless pebbles aside, and retains only the pure gems. The last, of course, represents the best class of readers, and illustrates the proper method of reading: Read with judgment and discrimination; distinguish between the gems and the dross. Let your judgment be not dormant, but be in constant exercise, selecting, arranging, approving or condemning what you read. As Sprague says have a peg in your mind for everything, hang it there, and you will know where to find it when you want it.

Then, again, read slowly, very slowly. Most readers make a great mistake just here and read too fast. A few good books, slowly read, thoroughly mastered and carefully thought over, will do you more good than a score carelessly skimmed over. I am sure that careless, superficial reading, such as so many indulge in at the present day tends to weaken rather than strengthen the mental powers. It destroys habits of close attention, and careful disquisitions, and like other bad habits in the course of time becomes a sort of necessity. It serves as an excuse for the mind to run through a clear stream over unproductive gravel on which not even mosses will grow. Read slowly and thoughtfully and never pass on till you have mastered what you have already gone over. Robertson, of Brighton, says that it will take him six months to read a small octavo in chemistry. Miss Martineau, one of the best German scholars of the day, says that she often reads only a page an hour, and so with many others whose habit might be quoted.

The next step to remember what you read. The cultivation of the memory is a very important matter in good reading. By remembering what we read our reading will become of permanent value to us, and memory can be trained and strengthened to a wonderful degree and the effort of the reader should be to train the memory. Memory when well treated will be like angel within the word, but if ill treated it will be like a word black shadow. Aristotle calls it the sieve of the soul, and speaks of its wonderful power. Thomas Vincent had all the N. T. and R. by heart as we say. Bishop Sewel, after writing a sermon, could repeat it in ad libitum. Scibintz could repeat the whole of Virgil's Aeneid. Themistocles could call by name each one of the 20,000 citizens of Athens. Horatius, after Cicero, the greatest orator of Rome, after sitting a whole day

at a public sale, repeated from memory all the things sold, their prices, and the names of the buyers. This wonderful faculty, capable of such improvement, should be carefully cultivated by diligent effort made to remember what is read.

Let me now in a sentence or two illustrate the method of reading a book so as to master it, whether it be poetry, history, science or fiction. First, read the preface, and look very carefully over the table of contents so as to master the purpose and plan of the book. Then begin the treatise proper, and as you go on fix all the powers of your mind on the exercise. Note the punctuation and grammatical structure of each sentence and paragraph, and keep hold of the thread of the narrative or train of thought, and never let it go. Keep your dictionary at your elbow, and never pass a word whose meaning you are not sure of. Get the substance of a section or chapter clearly before your mind before you pass on. Mark striking passages, and do not think time taken to commit fine passages to memory time lost. Then after you have gone through a section or chapter take a piece of paper and write out in your own words the substance of what you have read, making at the same time any comments of your own which occur to you. By adopting some such method as this you will soon be amazed at the progress you will make, and be filled with delight with the results of the exercise. Your thirst for knowledge will grow, your mental powers will expand, and your general intelligence will soon surprise yourself. Just as the water lily opens its leaves and expands its petals at the first pattering of the shower, and rejoices with a quicker sympathy than the parched shrub in the sandy desert, so your mind will quickly expand under the exercise of methodical and careful reading till you will scarcely seem your former self. Sir Edward Sgaden, the great English jurist, on his being asked the secret of his success, replied: I resolved when beginning to read law to make everything I acquired perfectly my own, and never to go on to a second till I had perfectly mastered the first. Many of my competitors, he added, read as much in a day as I did in a week, but at the end of twelve months my knowledge was as fresh as the day it was acquired, whilst theirs had glided away from their recollection. Make your reading thorough, therefore.

I have a hint to give here in regard to how to read fiction—novels. This hint I have no doubt will make you smile, but let me ask you to think it over and see whether it is so very absurd. This hint is this: The safest and best way to read a novel is to begin at or near the end, and read backward chapter by chapter for a while till you discover the plot, and see how the story turns out. Then turn to the beginning, and slowly pursue your way reading with the eyes of the critic rather than with that foolish sentimentality which is so exciting as to produce genuine mental dissipation. By following this plan you may depend on it your novel reading will be far more critical, and infinitely safer for you. I may add that this suggestion is made for somewhat the same reason that a certain rider gave for appearing at the hunt with his face to the horses' tail, i. e., sitting backwards in the saddle. When asked why he appeared in this reverse attitude, he said that he liked that way best, because he could not see the danger till it was all over.

The third question is, When to Read? In this busy age this is some-what the most important practical question. In the midst of the rush when can time be had for reading? To those whose occupation may engage them for the most of the day, I would say that you should in some way make time to do some good, solid, instructive reading. You are heir to a vast wealth of literature, and it is your duty to yourself, and to your country to preserve and perpetuate it. Thirty years hence the community will depend on you and others of your age for its character, intelligence, and stability. What will you make it? Be in earnest in everything. Be ever sensible of your responsibility to yourself, your age and your God. Cultivate the powers your Creator has given you, and improve the opportunities before you.

Read good books, and conquer every difficulty which seems to prevent you improving your mind, and adorning your character. Where there is a will there is a way in this as in most matters. So, go bravely on, master every difficulty which seems to be in your way, and success and rich reward is yours.

I venture to say that scarcely one of you will ever be so situated that you cannot find an hour a day for solid, systematic reading in addition to newspaper reading. The amount of time often wasted is amazing. In sleeping, in dressing, in idle gossip, in services, in castle building, in complaining and fault-finding in some line, would, if turned to better purpose, make a fortune. Be active, therefore, economize and arrange your time. Seek to get an hour a day for solid reading, which will feed your mind with healthful food. An hour a day. See what that amounts to—six hours a week; twenty-six hours a month. Sabbath reading, which should be largely devotional, excepted—312 hours a year. Now suppose you read only ten pages an hour, you will read more of some books and less of others. Ten pages an hour will give you 3,120 pages a year, and that is ten volumes of over 300 pages or twenty volumes of over 150 pages a year. Now suppose you are spared to continue this work for thirty years, see what a library you will have mastered. 300 volumes of over 200 pages, or 600 volumes of over 100 pages. Who would believe it, with only one hour a day of good, faithful reading. Begin at once when you leave this Institute, and keep at it with all the earnestness you can command. Keep at it, and not only will your intelligence de-

velop; but you will get more joy out of life in the exercise of this mental pursuit, and your character will grow stronger by the diligent effort to carry out your plans. A man once said to Socrates that he would fain go to Olympus, but feared that he was not sufficient for the journey. Socrates replied: "Thou walkest every day little or much. Continue thy walk for the way, and you will soon reach Olympus." So again of your reading. Read carefully and systematically an hour a day of good literature, and you will soon reach what is far better than Olympus.

To those who may have duties to attend to early in the morning, the evening may be the best time for such persons to do their reading. But for all who can possibly spend a morning hour it is better, I think, for you will then have something fresh and stimulating on your mind to think about during the day, so that you will never be lonely. When you work, work; when you play, play, and when you read, read. Get your surroundings so arranged that you will be disturbed as little as possible during your reading hour. Never think of reading when you should be attending to other proper duties. It looks bad to see a little girl reading an idle story book when she should be tying her shoes or combing her hair. It is far worse to see a young lady dreaming the forenoon away over some trashy novel, and her mother left to look after the whole household. Be industrious and studious and you will be intelligent and happy, having resources of your own upon which to draw. And you will possess what the ancients considered the greatest treasure, "A sound mind in a healthy body."

But I must soon close, for I fear I have wearied you. I shall feel fully rewarded if I have been able to give you, young ladies, any stimulus to begin at once to explore more fully the vast field of literature which lies within the reach of most of you. Do not leave behind the habits of study which you have formed during these years in the Institute. Your education is just begun, not completed. We have given you the tools with which to work. Use these tools, keeping them ever in tin for efficient work in diligent reading year by year.

But I cannot resume my seat without asking you to be sure to read one book, the Book of Books, the Bible. Whatever you read or do not read be sure you do not neglect the Bible. Make it or books on it, the bulk of your Sabbath reading. Do not read novels or newspapers on the Sabbath day. As a work of literature the Bible surpasses all other books, and is the most stimulating of all books. It gives us the history of races and ages of which we would have known nothing were it not for this book. There is more reliable ethnology in the 10th Chap. of Genesis than in any other single book. Then the biography of the Bible is of surpassing excellence. A character stands out doors of years ago, and being photographed by a radiance from heaven remains fixed forever. Then the poetry of the Bible is so sublimely grand. Job, Psalms and the other poetical parts of the Bible, are the grandest and loftiest of all poetry. The very thoughts ring changes which the rhyme of words can never equal. Then, its exhibition of God's law is most impressive. This law is written on its pages as with the lightning of the sky. Before its threatenings the mountains quake, and the splendor of its promises glides the very skies. Here, too, in this book are the very best proverbs in the world—thousands of them—each laden with a rich store of practical wisdom. In the writings of Paul there is an argument which the logical acumen of Aristotle or Hamilton does not excel. The parables and beauty of our Lord's sayings, place them far above anything of the kind in any language. As literature, therefore, it ranks above all other books—as such read it and re-read it.

But more than this the Bible is the only book which tells of everlasting life. It teaches us how to live and how to die, as no other book does. It opens up to us the future, and lifts the veil which hides the land beyond the grave. It speaks of time and eternity, of life here and life hereafter. It tells of the love of God and the redemption of the cross. It tells of human duty and man's salvation; it brings life and immortality to light by the gospel, and presents the tree of life whose leaves are for the healing of the nations. With all your getting, get understanding, and with all your reading read the Bible. Read it often, read it with prayer. It will guide you through the gloom and shadow of earth, to the light and glory of Heaven. Read the Bible as my last word.

**A Little Girl's Experience in A Light.**  
Mr. and Mrs. Loren P. Smith are fathers of the little girl, four years old, who is the subject of this interesting story. She was born with a dreadful cough and trouble to a fever. Doctors at home and at Detroit failed, but in vain she grew worse rapidly, until she was a mere "bundle of bones." Then she tried Dr. King's New Discovery and after one of two and a half bottles, was completely cured. They say Dr. King's New Discovery is worth its weight in gold, yet you may get a trial bottle free of F. W. DeLoach, Druggist.

**Buckley's Arnica Salve.**  
The Best Salve in the world for cuts, Bruises, Swabs, Burns, Itch, Pains, Frost, Tetter, Chaps on the Cheeks, Chills, Cuts, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price according to grade. For sale by F. W. DeLoach.

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Mrs. Winslow's Soothing Syrup has been used for children teaching. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

**BRONCHITIS BITTERS.**  
It is pleasant to take, cures Croup, Influenza, Whooping Cough and Liver Complaint.

**NEW LUMBER YARD.**  
I WISH TO INFORM MY FRIENDS AND the public generally that I have now in my residence, in N. E. R. R., just back of my place, is now in full operation, and I am prepared to furnish all grades of Yellow Pine Lumber from unbleached timber, at prices according to grade, and in quantities to suit. Yard accessible on North side of residence. J. B. ROACH, Feb 18.