

mitted to choose our own parents brothers and sisters, we can choose our outside associates, and live either with the refined, the intellectual and the moral, or with boors and villains. And remember, too, that the social atmosphere you breathe will taint you. Your companions will make you more and more like themselves—good or bad. You may withstand their influences when thrown among them if you hold yourself aloof from them; but if you meet them familiarly, never. You will be influenced. Secondly: We may place ourselves under the influences of churches, clubs, societies, of any and every class, and thus meet men and women actuated by the same motives which move us, and possessed of the same aspirations which we possess. And this stimulus aids greatly in exalting us nearer to our ideals. Thirdly. We have choice of books. In any good library we may find admittance to the demesnes of the greatest philosophers, theologians, poets, novelists, essayists, historians and scientists. Everything that can warm us to newer and better lives, inform the intellect, and develop the imagination, is there. A library is a thesaurus of the world's choicest spirits, and is open to possession by every one who will deny himself a few of the useless luxuries (?) of life. Here the principle of association still holds. As the book is, so the reader, for the time being; and books are the best of companions. Of course, we all stand at the parting of the ways. We can find good and evil and indifferent everywhere—in companions, in clubs and societies, and in books, and we may choose. But, as we choose, so will we be educated.

In regard to the relative importance of the two grand classes of provocations, as we have termed the forces of education, there can be but one opinion, for the kind of ideals, and the kind of choice in regard to associates, clubs and books, all largely depend on the disposition of the chooser, and this disposition is largely

made by the parental influences in early childhood.

To complete the view of education, the intellect should be treated; but it follows the general law of development by use, and we could only point out what studies were conducive to development in each of the faculties and when they should be pursued, and indicate what kinds of knowledge are most required to meet the various duties of life and when best acquired. These are tolerably well understood, being treated at large by numerous authors, and brought prominently before the people through the common school system; and, too, we wish to emphasize the importance of educating the feelings, since six times as much brain is appropriated to them as to intellect.

JOHN WILLIAM SHULL.

SONNET.

“One more unfortunate.”

Pale Love lay pining where the roses slept
Under green leaves, by murmuring waterfall,
And heard the hyacinthe to lily call:—
And in the clover cup the wild bee kept
His golden thighs; and spotted fishes leapt
From amber tinted stream, beneath the tall
Green willows that his quivering fins enthral,
For sure gay Love had here a harvest reaped;
But, underneath a porch, o'ergrown and
damp,
Where the grim burdock and saintly rue,
And deadly hellebore usurped the gate
Oh! why should poor Love come and trim his
lamp!
Seeking heart homage, deep and fond and
true—
Oh, why should Love at such poor portal
wait?

ELIZABETH OAKES SMITH.

NOTHING so cements and holds together in union all the parts of a society, as faith or credit; which can never be kept up, unless men are under some force or necessity of honestly paying what they owe to one another.—*Cicero*.