

family is peculiarly adapted to supply. For as, if the supply be received from a proper source, the influences borne on by this current will tend to feed and perpetuate sound moral growth, so, if you vitiate the fountain, there will be borne down through the whole human fabric the elements both of material and moral ruin. Impressions made on the human intellect, and especially in its primary stages, are as lasting as the mind itself; hence the importance of inculcating into it truths which in their potency and breadth of meaning shall be somewhat commensurable with the length of time they are to exist. There is spread out before the mind of every man, on his entering the world, a broad realm of truth, to the mere margin of which human investigation has as yet only attained. Yet, as soon as he begins to think, he may glean on the margin many of those so-called minor truths, which, nevertheless, are important integral parts of the great unbroken mass of truth, which is as broad and deep as the universe and absolute as the mind of Deity. With such a field of pure soul-elevating thought stretching out on every hand, *why*, we are led to ask, should the mind, which is the image of Divinity in man, be content to feed upon the husks of a misguided appetite, or the fabrications of a distorted imagination? Here the benefit of the home institution is evident, not indeed that it must necessarily be qualified to give instruction to the mind in all the highest truth, but as it is the main object of the marksman to give direction to the arrow, so the most important object in the development of the youthful intellect is to give it the right inclination at a time when it is most susceptible of impressions.

The human intellect in its natural and unprejudiced state tends to what is true rather than what is fictitious. As a general thing a man will tell what is true rather than what is false, and accept what he hears as true rather than otherwise. So we believe that, by giving the proper bent to the mind in the early stages of its investigation, it will from an innate affinity become as constant

in its search after truth as the needle to the pole.

At the present time although great and thorough investigations are being carried on, in many departments of knowledge, yet error and sophism still abound and are dressed up in the most attractive colors; what then is more important than to cultivate a love for truth for its own sake and in its unadorned beauty?

Another and scarcely less important feature in this connection is that the home is a school for genteel training. To a great many this may seem unimportant, as there is associated with the name of etiquette a sort of contempt, which we will confess is not wholly unprovoked.

It seems to be the custom that, as, when the moral training of an individual has been neglected at home, it becomes necessary to send him to a reform school, so when the genteel training of a youth has been neglected in the proper place and time, the resort is to send him or her to some of those modern institutions, wrongly named educational, where they shall occupy their time in the unworthy employment of acting out manners learned by rule.

But when we consider that the groundwork of true etiquette is nothing more nor less than a proper understanding of, and respect for, the rights of our fellow men in every department of life, it is truly a noble acquisition.

We always respect the man who is gentlemanly in his dealings with others, who is unwilling to infringe on their rights or wound their feelings; while the man who will wilfully trample on the sacred rights of his fellow, whether in the social or business relations of life, is held to be even more contemptible than the fawning devotee of fashion.

Let a man once become a gentleman from principle, and his outward demeanor, being a counterpart of that principle, will correspond to it; at least it will have the one essential quality, viz., that of being natural. In the family this can be learned better than