

praning from their huge tushes. But Plato and Shakespeare they cannot overleap. The greatest of them gorge at these restaurants of the mind. A sentence from the latter is the text for a new philosophy. They cannot be too deep for it. And the current is swift too. Like Cassius'

"Tide in the affairs of men,

Which, taken at the flood, leads on to fortune;" But they must be careful of the undertows. They can analyze, but they must be careful to guide the analysis, not be guided by it. Else they will be led into a discussion upon merits similar to those of the common one, "Is art or nature superior?"

We like his analysis of the character of the Prince, in Hamlet. And then his picture of Ophelia is beyond our ideas of beauty and decorum. I could wish to transplant in this article his conversation concerning Hamlet; but when we read his talk with Aurelia concerning Ophelia, there is a sweetness that breathes like a sun-tinted day in Indian summer, suddenly flavored by the gentleness of a mellow, southern breeze, rippling the nut-brown leaves listlessly. "Decorum, like the thin crape upon her bosom, cannot conceal the motions of her heart, but, on the contrary, it betrays them." "Decorum, like the crape upon her bosom," conveys a delicacy of manner that the mildness of the moon could not soften. And it is in one of these confidential chats that she tells him what he really is.

"When we hear you expounding Shakespeare you appear to have come amongst us from the council chamber of the gods, where you have attended their deliberations about the formation of mankind. But when we see your conduct with your fellow-creatures, I could suppose you to be the very earliest child of creation gazing with strange astonishment and edifying good humor upon the lions and the asses, the sheep and the elephants around you, and addressing them confidently as your equals, merely because they were present and were moving like yourself."

This was a true likeness of him up to that time. He was conscious of it, though: as he says, "I have been accustomed from my youth to direct the eyes of my soul rather to interior than to exterior objects." This is simply the universal experience of all true culture. We must stand aside, as it were, while the deer and the hounds and horsemen in chase pass us by, leaving us oblivious as before to the enchantment and excitement that spurs them on. We travel through a landscape of mortality, full mine against custom, try at odds with literature, and at the end find our hands empty; but with a great commissary at our beck, that sharpens its own officers, and replenishes its own cupboard. Facts are laid away, much as the women put away preserves, and are taken out as occasion calls on them; only we do it in a less conscious manner. Oblivious to the necessity, or at least only able to see the future use indistinctly, we gather, and gather, and seem useless, but are actually gathering ourselves up, strengthening ourselves. His last conversation with Jarno, and subsequent anger and contempt at his worldliness, show plainly that he was bound in and in by the sentiments. Affection was to him more than fame. "An agreeable, mild and natural manner does wonders, and such a person possesses a thousand resources for retaining the attachments which he has once formed," is the key to all of his present conduct. He would make and keep friendship for his own; would make it the keystone to the

arch of his nobility. Gives no offence when censuring. And it is this mildness of manner that puts upon him the confidence of all the women. They all dote on him. He doubtless possessed a fine figure; and that with his goodness of heart, leads the sex captive so far as friendship is concerned.

When sick in the clergyman's house, to return to the robbing accident, the fair amazon kept intruding herself upon him. During his inactivity in the sick chamber, his fancies found free play. Fantasy would mount above pain, were it not so frail; and even as it was, at intervals it grapples with and knuckles over it. It was in those intervals that Wilhelm's imagination floated flag-free into the ether of the *to-morrow*. And we think a shadow of a plot can here be discerned, in his sentimental allusions to the fair amazon. "In youth and in sleep, may not the image of coming destiny hover round us, and become mysteriously visible to our unimpeded sight? * * may it not be possible for us to enjoy a foretaste of the fruits which we one day hope to gather?" This sentence contains more grandeur of application, and a broader significance than that of a mere sentiment of a love-sick youth; but we must nevertheless allow that it bears on his future with more pressure than the first reading of it will allow. It is only in the fins of the book that we can see an immediate application of it. He has time too for reflection upon his actions in regard to the company. He now impatiently perceives that he had done wrong in bearing the whole burden of the company. But he could not yet see that the cause lay in "Self-love portraying our virtues and vices in exaggerated forms;" and that in the height of our youthful, celtic-like enthusiasm and pomposity, we assume loads that we do not altogether bear, and that the failure of anything depresses our spirits, because the reverse appears all our own fault. KARUS.

(to be continued.)

A Reputation.

In youth our imagination is more active and our fancy pictures more brightly than in middle or old age, because we have not yet experienced the ungenerous rebuff or the cold sneer from disappointment. For this reason the ideal of our future is more imperfect in youth than in after life. A worthy reputation, to the young man, is as a changing mirage. It ever flees before him yet also pursues him. He looks back and sees what he might have enjoyed, he looks forward and sees what he may enjoy, and what embarrasses him more than anything else is that his illusions are rarely verified and that good fortunes are as seldom met with as oases upon the desert.

In consideration of these things we are too apt to think that it would be better if man could form a correct ideal of his future. But such has wisely been placed beyond his reach, since if it were otherwise, he would lose all pleasures in the imagination which is the mainstay of the mind. Although his horizon is undefined, still he does not act as one completely blinded; for his dim vision can gather enough light to make him restive. His restlessness in connection with his selfishness causes him to lead a life of ease and pleasure and if possible to rise above his fellows, while his love and respect for mankind compels him, in a manner, to study their happiness and welfare. The

nature of our success in life then is, that all have a work to perform. The result of this work always depends upon the skill of the author and the character of his surroundings.

The beauty of a statue requires that there shall be good material, suitable instruments and correct application. The tools must vary from the heavy sledge used in the quarry, to the delicate chisel employed in giving expression to the lip. Each must be wrought to its purpose. The artist must know how to round every curve precisely to its required fullness, and he must be careful lest he bedim the intelligence of the eye. The task of every man is similar, only men are his instruments and his reputation is his statue. He who would make it most beautiful must educate, to a certain extent, all around him. He must grade and temper his implements until they are adapted to his designs. The grounding thought, then, for every one who rises in the estimation of the populace, is that he must return some suitable reward to those whose good opinion he enjoys. May no one be so deceived as to suppose that he can acquire a reputation without returning an equivalent. For this is truly a bartering age. Reputations are bought and sold as well as every thing else; yet they are not always to be obtained for money. We may be obliged to part with some thing far more valuable. Each one may choose such a reputation as he desires, for they are as common and as various even as the articles at the shop of the pawn broker. The article sought may be a penknife, a finger ring, or it may be a princely diamond. The choice is with the purchaser alone. It may cost him a trifle, it may cost him a life of bondage. Is it necessary then to indicate the importance attending the due consideration of this choice? We need only to ask, not now much are we able to pay, but how much will we pay? How many there are of good ability who have been willing to proffer only a paltry sum! How many there are, though they have yielded to the vile and contemptible necessity of pawning all their jewels for an insignificant amount, they are ever unable to redeem them! From these two classes of misfortunes we have the field from which the truly ambitious can select. But with the idea of selection is also connected the idea of approval from others. Consequently in the very adoption of a certain course we solicit the masses to sanction our preference. The policy, then, is manifest that we should pursue such a line of conduct as will command the support of the multitude. But in order to gain that encouragement our work must fully merit it. Because men are naturally selfish, and a result of this selfishness is prejudice. This prejudice warps their reason and prevents their adopting that which is equitable and just. Men despise to see one whom they have been wont to consider an inferior, or at most an equal, take a sudden start and rise above them. It burns them to the quick. And he who strives for promotion must, in the very act, tighten the cords of bias and discontent by which he is bound to every heart in the throng. From this very cause, many a pen lies idle, while the hand that should guide it is tied hard and lifeless to the plow. Many a mind, like a cool fountain, shaded with delightful foliage which should gladden the heart and moisten the tongue of many a traveler, is trampled and polluted by the common

herd. From this very cause also, in our later day of boasted advancement, a man finds it exceedingly difficult, not only to be elected to certain positions, but even to receive the nomination upon some petty ticket, unless he is preeminently qualified for the position, unless he is vastly superior to the charge, or unless he is willing to take upon himself a multitude of brands, which, like ancient sores upon the back of a dog, irritated and bleeding by fond expression of his own restlessness, feed upon his very vitals till he dies. This prejudice against many things worthy to guide men is a characteristic of a low and enfeebled mind that scarcely ever rises above the circle of its own prepossession. In order that our minds may have the greatest growth, they must be unbiased towards others, others must be unprejudiced towards us. A foot that is pressed into a wooden shoe for a considerable length of time, can never acquire that symmetry of form or that strength it otherwise would. A man who is afflicted with some contagious disease would best not attempt to heal the sick, lest he spread the contagion wider and wider. But let him first cure himself, then he may more easily grapple with the distressing plague. So if a man wishes to receive the praise of others, let him first learn to perceive the praiseworthy deeds of others, and by this he will learn to do those things which will also be worthy of praise.

But from the trifling jealousies and the contumacious bickerings, so much connected with the progress of every one, there are still happier means of escape. During the great siege of Paris the invested citizens found communication with the army for some time entirely cut off. The telegraph was stripped of its current by the sword of the uncompromising Prussian. The ingenuity of the Frenchman was thoroughly tried, yet found equal to the work. He quietly constructs his balloon, at mid day rises far above the suffering city and sails away with impunity. The German batteries were not calculated nor were they accustomed to shoot so high. So may every one ascend who has the skill to plan or the intrepidity to arise. Such, however, is the flight of genius only. He who must be content to take slower means of advancement and less hazardous ascent, must fit himself for warding well directed blows.

Although he may well be prepared for receiving an attack, yet he must not expect to fight his way through the world. A man is not liable to engage with banditti, unless he passes through the places they inhabit. Men, it is true, are naturally selfish, and it is well that it is so, but they are also moved by worthier motives. As there is something of evil in every man, so there are noble feelings in every breast. Many a man has been forced to surrender his purse. It has often been returned because of the small sum it contained or at least divided with the pitiful traveler. He who cannot appreciate the good in others is not worthy, nor can he obtain their applause. And he who is continually being stirred by some unpleasing circumstance which he attributes to the cursedness of his race, is not entitled to a place in the midst of his kind. On the contrary he who gains an influence must be magnanimous in every sense of the term. He must not only be liberal with his means, but also with his opinions. He must expect to attract the good will of those around him. He must be the center of attraction in the circle in which he moves