

or evil, should not these also come within its range. Much has been said and sung of mind—"mighty mind"—and yet its powers have not been over-rated, nor its beauty and sublimity too highly extolled. But it has been considered too much as an abstraction, as if forming the whole man; whereas, so far from this being the case, it is not even the ruling principle.—The intellect may be so enlightened as to see and approve the right, yet if the affections and will are bent in a contrary direction, the conduct will be wrong. It is well known that when the passions are strong, have been long used to command, and are abetted by early habits, they will not quietly yield the reins into the hands of reason; nor indeed will any agency bring them into submission, except the power of grace divine. Vainly do men talk and atheists rave of the Goddess Reason; the very people who boast most loudly of her potent influence are usually found to be under the control of prejudiced inclinations, while denominating their favorite notions by the name of their fancied deity. Again, man is very much under the dominion of habit; it is indeed a kind of second nature to regard objects and perform actions, as we have been long accustomed. Hence it requires more than ordinary force of character to break the spell of fixed habits, by pursuing another and contrary course. On this point no argument can be more conclusive than to look upon the world around and ask of our own hearts, whether, soon as the intellect perceives her error, in which we have been wont to indulge, our affections and habits at once coincide with reason to set the matter right. Is it thus? Is nothing necessary in order to the performance of all good, but a knowledge of it in contradistinction to evil? The answer all may supply—it is too plain to be mistaken. Then, as the affections, the desires of the heart, and the customs of early years hold such dominion over the soul, would it not be very desirable to pre-engage them on the side of virtue and truth?

Here let no one think that it is intended to intimate that education should, or could, take the place of religion—that in its best, most extended sense, it could "form a soul averse to sin;" but it would tend greatly to alleviate the miseries of mankind, as well as beautify and polish the christian character—to bring the passions, even from infancy, under the scrutiny, and as far as possible in subjection to reason—to form habits, which in after years will not be troublesome, nor forever at variance with moral light and christian principles.

It is also acknowledged that the feelings and propensities of the heart are earlier developed than the mental faculties; that often tempers and appetites, adverse to righteousness, have fixed themselves upon the soul, before the mind is to any considerable degree expanded or enlightened.

This view of the subject shows parents and teachers in a different light from that in which they are too commonly viewed. It represents them as having in their hands the power to mould the rising generation into men, who shall be not only wise, but upright and virtuous. It shows, too, the folly and mistake of supposing that children may grow up at random—may be placed at any school, amidst any associates—form what habits they please—come in contact with what evil companions or prejudices they may—and yet all these wrongs shall be righted by the influence of enlightened reason, or, in plain language, by giving them an opportunity of learning a few sciences. Oh, miserable delusion! and yet how many are even now suffering from its consequences!

With reference to women, it is particularly desirable that the heart be cultivated, that her warm affections be directed in the right channel, and that her tender sympathies be enlisted in behalf of worthy objects; which can be accomplished, not by blind chance, but only through the means of PROPER AND THOROUGH EDUCATION. IDA.

## MUSIC.

For the Calliopean.

In this age of Music and Musical mania, it is hardly safe for any one to say he has no taste for song; as he would certainly incur the risk of being regarded a fool, or madman. Indeed with such enthusiasm is the "divine art" hailed, that a musical amateur of

moderate pretensions, obtains ready access to any circle he may choose to enter. Whole families leave the domestic hearth and range the country, not for the purpose of imparting instruction in the science, but to make gain and get fame, in a way at once easy and popular. Numbers attach themselves to the travelling circus or theatre, thus strengthening the charm and increasing the infatuation which draw multitudes within their pernicious influence.

Young ladies are taught to consider their taste and attainments in music, as the measure of their education; in fact, that if they can perform well on the piano or harp, they are fitted for society, although their other qualifications are insignificant and the intellect entirely neglected. In conversing with a young friend on this subject, she became so enthusiastic as to tell me that if I did not appreciate music, she was sure I could never enjoy heaven, as, in her opinion, that blessed place will be one grand concert, or musical convention. Now, despite fashion and popular feeling, I dare profess I could be happy—could feel my nerves thrill with pleasure, although entirely deprived of music, in the common acceptance of the term. Far be it from me to depreciate the "power of song," when it lends "wings to devotion," or enters the domestic and social circle as a softening, refining influence. There let it be cultivated—there improved; but if to be fond of music, implies that one shall take no pleasure in any company, until somebody takes a seat at the instrument, and immediately lose all interest in any other topic when this is mentioned, then am I no fellow devotee, oh! ye enchanted sons and daughters of melody! Yet, think not because a spirit renders no homage to a duet on a piano, or song in a crowded saloon, that it hath never felt the soothing charm of harmony. There are times when a plaintive air or bold strain, moves me irresistably: but there is music of more subduing power, which comes into my heart—sweeps over its strings and vibrates on its chords, until my soul is lost, wrapped, mingled in its influence. It came in the wind that whispered through the opening leaves of Spring—it comes in the mournful, fitful breeze of Autumn, as it shakes my casement now, and I heard it when a lone school girl I stood by the side of rushing waters, rejoicing in their strength, and heeding not the vanity or pomp of man.—Yea, ten thousand times have I heard its voice, and passion was hushed to repose, while my spirit drank in "the mystic tone"—knew well the notes, and sent out from its inmost recesses a deep responsive chorus. Aye, and amid the stillness of the night, when the glorious heavens above seemed to exclaim, "Behold the workmanship of the great Jehovah!" and earth, smiling in beauty, to repeat, "Behold!" have I in breathless silence fancied that I heard the music of the spheres.

Oh! yes! there will be music in heaven! yet not the paltry sounds of which panegyrists rave; but music in which the lofty soul-expanding feelings of sublimity, love and adoration, shall, commingled, pour out themselves in one overwhelming burst of "Glory, honor, praise and power, unto Him that sitteth upon the throne, and to the Lamb, forever and ever." IDA.

## The Origin of Modern Lawyers. For the Calliopean.

It was not till after the darkness of the Middle Ages had commenced to disappear from the face of Europe, that the practice of Law began to be established. During the whole of this period, the Military profession was the only one to which the talented and great could resort for distinction and fame; and the genius of the age being thus turned into one channel, it is no wonder it should have been a time of unwonted chivalry and daring. Even the dignified ecclesiastics, unmindful of their high calling, burned only to distinguish themselves in the field of battle, and, despising the peaceful science of theology, thought only of studying the martial accomplishments of war. The circumstances which gave a different direction to the exercise of talent, were seemingly of little importance at first, and afford a singular example of the revolutions which are often effected by trifles. The profession of law, in modern times, seems to have taken its origin from the discovery of a single manuscript in Italy. It was in the year 1137, that a copy of Justinian's Pandects, or Code of Laws, was accidentally discovered in the