

lessons got merely for the sake of getting them. The reason is as plain as the difference between a motive and no motive.

In no School or family where whipping is much practised, is there good order or strict obedience; much less a love of study or the warmth of affection. A child who is whipped one day commonly needs whipping the next, and frequently several times the same day; thus proving that repeated and long-continued punishment may harden, but cannot refrain.

The love of employment and the love of knowledge are sufficient inducements for nearly every child to acquire knowledge. Confining children upon benches, in looking at books which they cannot understand, prevents both employment and the acquisition of knowledge. Collecting, studying, arranging, describing, and above all, exchanging specimens of nature and art, aided by books of course, furnish both the employment and the knowledge, which animates and invigorates to renewed effort, and to extensive, elevated, and thorough improvement.

**SUBLIMITY OF THE MORAL VIRTUE.**—The laws of nature are sublime, but there is a moral sublimity before which the highest intelligences must kneel and adore. The laws by which the winds blow, and the tides of the ocean, like a vast clepsidra, measure, with inimitable exactness, the hours of ever-flowing time; the laws by which the planets roll, and the sun vivifies and paints; the laws which preside over the subtle combinations of chemistry, and the amazing velocities of electricity; the laws of germination and the production in the vegetable and animal worlds;—all these, radiant with eternal beauty as they are, and exalted above all the objects of sense, still wane and pale before the Moral Glories that apparel the universe in their celestial light. The heart can put no charms which no beauty of known things, nor imagination of the unknown, can aspire to emulate. Virtue shines in native colors, purer and brighter than pearl, or diamond, or prism, can reflect. Arabian gardens in their bloom can exile no such sweetness as charity diffuses. Beneficence is godlike, and he who does most good to his fellow man is the Master of Masters, and has learned the Art of Arts. Enrich and embellish the universe as you will, it is only a fit temple for the heart that loves truth with a supreme love. Inanimate vastness excites wonder; knowledge kindles admiration, but love enraptures the soul. Scientific truth is marvellous, but moral truth is divine; and whoever breathes its air and walks by its lights has found the lost paradise. For him a new heaven and a new earth have already been created. His home is the sanctuary of God, the Holy of Holies.—*Horace Mann's Thoughts for a Young Man.*

**SMALL MAJORITIES.**—Some of the most eventful changes in our constitution have been carried by feeble majorities. The great points of the national religion, under Elizabeth were carried by six votes. The great question on the danger of Popery, in Queen Anne's reign, was decided by a majority of 256 to 208. The Hanover succession was carried by a single vote! The Remonstrance, in Charles the First's time, by eleven.—The Union with Scotland and Ireland, by very small majorities. The Reform in Parliament in 1831, by one!—*Duncan's Essays.*

**THE AMERICAN PRESIDENTIAL VETO POWER** has been exercised 25 times since the organization of the government, viz.: by Washington 2, Madison 6, Monroe 1, Jackson 9, Tyler 4, Polk 3. Total number of vetoes, 25. The whole number of acts passed and approved since the origin of the government, is about 7,000, which will make 280 acts for one veto.

**ENGLISH vs. AMERICAN GIRLS.**—The English girl spends more than one-half of her waking hours in physical amusements which tend to develop and invigorate and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, sings, jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock—and all this without having it forever pressed on her mind that she is thereby wasting her time. She does this every day, until it becomes a habit which she will follow up through life. Her frame as a natural consequence, is larger, her muscular system better developed, her nervous system in better subordination, her strength more enduring, and the whole tone of

her mind healthier. She may not know as much at the age of seventeen as does the American girl; as a general thing she does not; but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later it will proportionally last longer. Eight hours each day of mental application, for girls between ten and nineteen years, or ten hours each day, as is sometimes required at school, with two hours for meals, one for religious duties, the remainder for physical exercises, are enough to break down the strongest constitution.

Slander may be compared to the mist that obscures the beauties of the landscape, and truth to the sun that dispels the mist, and restores the loveliness of the prospect.

Without slander, conversation would be exhausted where people are not refined; slander affords them amusement. This vice has become so common, that he must be ignorant not to observe it daily.—*Flecher.*

He who tells truth requires to use less argument than he who speaks falsely; the former has but one to convince—the person he addresses; the latter has two—his hearer and himself.

Is there a word in the English language that contains all the vowels? There is—*unquestionably*. There is another one which contains them, in the usual order—*facetiously*.

Sidney Smith said there were three things which every man fancied he could do—farm a small property, drive a gig, and write an article.

**"WE REAP AS WE HAVE SOWN."**—Men bear with them from this world, their habits of mind and stores of knowledge—their dispositions and affections and desires; and these become a part of our punishment, or of our reward according to their kind.—*Southey's Progress and Prospects of Society.*

**"A HAPPIER CONDITION OF SOCIETY"** is possible than that in which any nation is existing at this time, or has, at any time existed. The sum both of moral and physical evil cannot indeed be removed, unless the nature of man were changed; and that renovation is only to be effected in individuals, and in them, only by the special grace of God. Physical evil must always to a certain degree, be inseparable from mortality.—*Id.*

**EDUCATION OF THE SOUL.**—Nothing more clearly reveals the celestial origin of the human soul, than those emotions which have no reference to the preservation of animal life. These emotions, which none of the inferior animals experience, seem like an introduction to a more exalted state of existence.—*Madame de Saussure Necker's Progressive Education*, tome ii.—p. 155.

**THE INFLUENCE OF A MOTHER'S LOVE.**—Children notice a mother's love. They see her grief at her loss, or her watchfulness in sickness, or her sympathy for others, and their hearts are touched by such manifestations of feeling. Such things sink deep into their young spirits, and all the experiences of after life will not efface them. Was it not such a love that led Paul F. Richter to speak of his poor humble mother with such overflowing tenderness? "Unhappy is the man," said he, "for whom his own mother has not made all other mothers venerable!" And elsewhere he writes, "O thou that hast still a father and a mother, thank God for it in the day when thy soul is full of joyful tears, and needs a bosom wherein to shed them!"—*R. C. Waterson.*

**A PRACTICAL JOKE AND A SOPHISM.**—Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. I showed him my garden and told him it was my botanical garden. "How so," said he, "It is covered with weeds." "Oh!" I replied, "that is because it has not yet come to years of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—*Coleridge.*

**THE AFFECTIONS.**—Parental love is the purest of all human affections. Other ties time or distance may wear out, rivalry, jealousy, envy, or interest turn into hatred; but a parent's love can know none of these—it follows its object near or distant unabated, unwavering, through "good and evil report"—through "glory and shame."—*Montgomery.*