

LABOR.

Toil swings the axo, the forests bow
The seeds break out in radiant bloom;
Rich harvests smile bebind the plow,
And cities cluster round the loom
Where tottering domes and tapering spires,
Adorn the vales and crown the hill,
Stout labor lights its beacon fires,
And plumes with smoke the forgo and mill.

The monarch oak, the woodland's pride,
Whose trunk is scamed with lightning scars,
Toil launches on the restless tide,
And there unrolls the flag of stars;
The engine with its lungs of flame,
And ribs of brass and joints of steel,
From labor's plastic fingers came,
With sobbing valve and whirling wheel.

'Tis labor works the magic press,
And turns the crank in hives of toil,
And beckons angels down to bless
Industrious hands on sea and soil.
Here sunbrowned Toil with shining spade,
Links lake to lake with silver ties,
Strung thick with palaces of trade,
And temples towering to the skies.

EDUCATION MOULDS AND ELE-
VATES THE CHARACTER.

Those are truly well bred, not only whose understandings and discerning faculties are improved and enlarged, but especially whose natural rudeness and stubbornness is broken, and wild and unruly passions tamed; whose affections and desires are made governable and orderly; who are become manageable and flexible, calm and tractable, willing to endure restraints, and to live according to the best rules. By good education we are, as it were, *made over again*, the roughness of our natural tempers is filed off, and all their defects supplied; and by prudent discipline, good example, and wise counsel, our manners are so formed, that, by the benefit of a happy education, we come almost as much to excel other men as they do the brute beasts that have no understanding.—*Dr. Calkin's Sermons.*

BUSINESS OF EDUCATION.

It was an observation of Dr. Johnson, that the business of education had long been as well understood as ever it could be.

Now, we are disposed to think that the very reverse of this position would be something nearer the truth, and that there is, in fact no business in the world that has been carried on so long that is so ill understood; over which the experience of ages has done so little towards any improvement in our practice. In other things we know that we have advanced—in arts, in science, in learning, in war, in policy—but it is a proof that our education is wrong when it can be put as a question. Whether the moral progress of mankind has kept pace with their intellectual? The very question, we say, implies whenever it is asked, and however it may be answered, that our aim is a wrong one,—that we make the intellect rather than the heart the object of our care; and of a truth, is it not so?—*London University Magazine.*

PERSEVERANCE.

He who would accomplish anything in this world must not stand gazing idly upon the sea of circumstances, with the vain hope of adjusting nice chances, but with *resolute energy*, and the most *indomitable perseverance*, press boldly onward.

This is an age in which the sluggard need not think of coping with him who is active and wide awake, much less to aspire to arrive at eminence and fame.—How many men have started in life with the most flattering prospects of success, and because of a few dark clouds of opposing elements floating ominously across the horizon of their career, have sunk down faint-hearted into a grave of hopeless obscurity! Many an aspiring youth has had his brightest anticipations shivered, because the bark of his hopes sprung a leak on the out-jutting rocks of opposition; whereas, if he had repaired the breach and sailed perseveringly onward, he would soon have left all obstacles behind, his course would have been unimpeded by the fierce blasts of envy, and he might have succeeded in the effort of inscribing his name on the scroll of fame, and have left a better memorial of his existence behind than the simple slab which marks his grave.

Let *perseverance*, then, be the watchword of every true progressionist, and like the heroes of the past—like the Patriots of the American Revolution, *never cease to persevere until the end sought is gained.*

ON EDUCATION.

I think we may assert that in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy, have consequences very important, and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn, by different canals, in quite opposite courses, so that from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.—*Locke.*

TRUE VIRTUE.

Whatever tends to the perfection of the mind and that leads it to the felicity suitable to its nature, is truly virtue, and the law of philosophy, and all things that tend only to a certain human decency are only shadows of virtue that hunt after popular applause, and whose utmost care is to appear virtuous to the world.—*Mitrods.*

There are 30 newspapers published in the empire of Brazil, some of them of large circulation.

Few persons are aware how much a habit of thought creates a power of thought.

MATERIALS FOR THE MEMORY.

Orations, fables, and passages of poetry, are not materials for the memory; they injure instead of helping the power of invention, but every fact and circumstance which is to be known in the natural world, is a proper article for the memory, and reason or imagination may make use of it, according to the genius or purpose of the possessor.—*Williams, on Education.*

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