

on war, which is everywhere and in all cases against the principles and consciences of the friends, who but themselves would vote to pay them back their taxes? No man but a friend would hesitate to use for war purposes the portions of duties paid by friends, their conscience to the contrary notwithstanding. The set of friends must leave the country to escape the oppression; the Jew, has only to take his children from school, and submit to the loss of his amount of the taxes. The friend's conscience is still wounded, if the war, or even military armaments go on, and his money goes to support them: the sectarian saves his conscience by saving his children from the contamination of the school, since certainly his conscience cannot be hurt by others having and improving such a school as their own consciences and principles demand.

Again, our Legislatures, State and National, sometimes have preaching, and almost always open every morning session with prayer. Why do not all the objectors to the recognition of any religion by the State, object to this? Why not object to the Yearly Sermon before our General Court, and the morning prayers of the chaplains in each House of the Legislature? Why not object to the opening of our Civil Courts with prayer? All this is certainly public recognition of religion, and even of Christianity. It is intended and avowed to be so. Why not be thorough-going, and claim that the State shall wholly ignore God and all religion, rather than only ask that our children shall not be nursed in the faith of the Bible and the fear of God within the walls of our public schools?

Again, and lastly, what reason can be given why there should be religious services, and religious instruction for a college on week days, which does not equally apply to any and every school?—*Mass. Teacher.*

The Hon. Edward Everett, has given the following statistical facts for the consideration of the thoughtful and benevolent with reference to what the drinking system has done in ten years, in and for the United States of America:—1. It has cost the nation a direct expense of six hundred million of dollars. 2. It has cost the nation an indirect expense of six hundred million of dollars. 3. It has destroyed three hundred thousand lives. 4. It has sent one hundred thousand children to the poor house. 5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiaries. 6. It has made one thousand maniacs. 7. It has instigated to the commission of one thousand five hundred murders. 8. It has caused two thousand persons to commit suicide. 9. It has burnt or otherwise destroyed property to the amount of ten million of dollars. 10. It has made two hundred thousand widows, and one million orphan children.

### BOOKS.

God be thanked for books? They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, or Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing.*

### SINGULAR CONTRAST.

It is worthy of notice, that only a few years before George the Second founded Columbia (then Kings') College, he had established a similar institution, in another part of his dominions. In the little town of Göttingen in Hanover, a German province of scanty resources, without commerce, almost without a city, and often scourged by war, he planted a seat of learning, that came into life the competitor of his twin-brother in the Western World. In 1825, less than one hundred years from its birth, it had 89 professors, 1545 students, and a library of three hundred thousand volumes, and it stands proudly aloft, among the great beacon lights of the intellectual world. The catalogue of Columbia College, in this the hundredth year of its existence, shows one hundred and forty students, and six professors.—*Duty of Columbia College: by a Trustee, p. 11.*

### PRUSSIA AND HER UNIVERSITY.

In the moral and intellectual history of modern times, there is no event more striking and instructive than the majestic stand made by Prussia, after its disastrous overthrow, by Napoleon at Jena. The monarchy was all but ruined,—on the very brink of dismemberment,—when the sagacious statesmanship and far-seeing wisdom of Stein

and his noble associates, established the University of Berlin,—for the expressly avowed purpose of elevating the character of the people, and thereby enabling the nation to throw off the yoke of France. The tree thus planted, within ten years yielded fruits. The spirit of the community was revived and rekindled. Prussia was disenthralled,—and the University stands, with its one hundred and fifty professors and four thousand students, a monument of the wisdom of its founders, and will stand while letters endure.—*Ibid p. 16.*

MAKE YOUR PUPILS LOVE YOU.—“After exploring the ground, the first thing to be done, as a preparation for reforming individual character in school, is to secure the personal attachment of the individuals to be reformed. This must not be attempted by professions and affected smiles, and still less by that sort of obsequiousness common in such cases, which produces no effect but to make the bad boy suppose that his teacher is afraid of him; which, by-the-way, is, in fact, in such cases, usually true.

“A most effectual way to secure the good will of a scholar is to ask him to assist you. The Creator has so formed the human heart, that doing good must be a source of pleasure, and he who tastes this pleasure once will almost always wish to taste it again. To do good to any individual, creates or increases the desire to do it.”

“Another means of securing the personal attachment of boys is to notice them; to take an interest in their pursuits, and the qualities and powers which they value in one another. It is astonishing what an influence is exerted by such little circumstances as stopping at a playground a moment, to notice with interest, though perhaps without saying a word, speed of running or exactness of aim; the force with which a ball is struck, or the dexterity with which it is caught or thrown.”

MAN LIKENED TO A BOOK.—Man is, as it were, a book; his birth the title-page; his baptism, the epistle dedicatory; his groans and crying, the epistle to the reader; his infancy and childhood, the argument or contents of the whole of the ensuing treatise; his life and actions, the subjects; his crimes and errors, the faults escaped, his repentance the connection. Now there are some large volumes, in folio, some little ones in sixteens, some are fairer bound, some plainer; some in strong vellum, some in thin paper; some whose subject is piety and godliness, some (and too many such) pamphlets of wantonness and folly; but in the last page of every one there stands a word which is *finis*, and this is the last word in every book. Such is the life of man; some longer, some shorter, some stronger, some weaker, and some fairer, some coarser, some holy, some profane; but death comes in like *finis* at the last, to close up the whole; for that is the end of all men.—*Fitz. Geo. ffry.* 1620.

A FRAGMENT.—When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who desposed them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates on mankind; when I read the several dates of tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

THE AGE TO BEGIN SCHOOL.—Children are generally sent to school too young. This is the testimony of all experienced teachers. Children sent to school at four years of age, and those sent at seven will be, in almost all cases, equally advanced at nine, with the advantages for future progress all in favour of the latter. Thousands of young minds are stunted and permanently dwarfed, by too early application to study, and thousands of young hearts receive an ineradicable taint of moral corruption by too early exposure to the evil influence unavoidably found in a promiscuous gathering of older children.—*Michigan Journal of Education.*

THE DIRECTION OF THE YOUTHFUL MIND.—How greatly do parents and preceptors err in mistaking for mischief or wanton idleness, all the little manœuvres of young persons, which are frequently practical inquiries to confirm or refute doubts passing in their minds. When the aunt of James Watt reproved the boy for his idleness, and desired him to take a book, or to employ himself to some purpose usefully, and not to be taking off the lid of the kettle and putting it on again, and holding now a cup and now a silver spoon over the steam, how little was she aware that he was investigating a problem which was to lead to the greatest of human inventions!