

Fourth Department.

BOYS OUT AFTER NIGHTFALL.—I have been an observer, as I am a sympathizing lover of boys. I like to see them happy, cheerful, gleesome. I am not willing that they should be cheated out of the rightful heritage of youth. Indeed, I can hardly understand how a high-toned useful man can be the ripened fruit of a boy who had not enjoyed a full share of the glad privileges due to youth. But while I watch with a very jealous eye all rights and customs which entrench upon the proper rights of boys, I am equally apprehensive lest parents, who are not forthrightful, and who have not habituated themselves to close observation upon this subject, permit their sons indulgences which are almost certain to result in their demoralization, if not in their total ruin: and among the habits which I have observed as tending most surely to ruin, I know of none more prominent than that of parents permitting their sons to be in the streets after nightfall.

It is ruinous to their morals in all instances. They acquire under the cover of night, an unhealthy state of mind: bad, vulgar, immoral and profane language, obscene practices, criminal sentiments, a lawless and riotous bearing. Indeed it is in the street after nightfall that the boys principally acquire the education of the bad, and capacity for becoming rowdy, dissolute, criminal men. Parents should in this particular, have a rigid and inflexible rule, that will not permit a son, under any circumstances whatever, to go in the streets after nightfall with a view of engaging in out-of-door sports, or meet other boys for social or chance occupation. A rigid rule of this kind, invariably adhered to, will soon deaden the desire for such dangerous practices.

Boys should be taught to have pleasures around the family centre table, in reading, in conversation, and in quiet amusements. Boys, gentlemen's sons, are seen in the streets after nightfall, behaving in a manner entirely destructive of all good morals. Fathers and mothers, keep your children home at night, and see that you take pains to make your homes pleasant, attractive and profitable to them: and above all, with a view of their security from future destruction, let them not become, while forming their characters for life, so accustomed to disregard the moral sense of shame as to openly violate the Sabbath day in their pastimes during its day or evening hours.—*A Friend of the Boys.*

DULL CHILDREN.—No fact can be plainer than this: It is impossible to judge correctly of the genius or intellectual ability of the future man by the indications of childhood. Some of the most eminent men of all ages were remarkable only for dulness in their youth. Sir Isaac Newton in his boyhood was inattentive to his study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakspeare, Gibbon, Davy and Dryden do not appear to have exhibited in their childhood even the common elements of future success.

When Berzelius, the eminent Swedish chemist, left school for the university, the words, "indifferent in behavior and of doubtful hope," were scored against his name; and after he entered the university, he narrowly escaped being turned back. On one of his first visits to the laboratory, when nineteen years old, he was taunted with the inquiry whether he "understood the difference between a laboratory and a kitchen." Walter Scott had the credit of having "the thickest skull in the school," though Dr. Blair told the teacher that many bright rays of future genius shone through that same "thick skull."

Milton and Swift were justly celebrated for stupidity in childhood. The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising. Clavius, the great mathematician of his age, was so stupid in his boyhood, that his teacher could make nothing of him till they tried him in geometry. Carracci, the celebrated painter, was so inert in his youth, that his masters advised him to restrict his ambition to the grinding of colors.

"One of the most popular authoresses of the present day," says an English writer, "could not read when she was seven. Her mother was, rather uncomfortable about it. And, as everybody did learn, with opportunity, she supposed her child would do so at last.

By eighteen, the apparently slow genius paid the heavy but inevitable debts of her father from the profits of her first work, and, before thirty, had published thirty volumes." Dr. Scott, the commentator, could not compose a theme when twelve years old, and even at a later age, Dr. Adam Clark, after incredible effort, failed to commit to memory a poem of a few stanzas only. At nine years of age, one who afterwards became a Chief Justice in this country, was, during a whole winter, unable to commit to memory the little poem found in one of our school books.

Patience and patience are the wonder-workers of man—the wand by whose magic touch he changes dross into gold, deformity into beauty, the desert into a garden, and the ignorant child into the venerable sage. Let no youth be given up as an incorrigible dolt, a victim only to be laid upon the altar of stupidity, until labor and patience have struggled with him long enough to ascertain whether he is a "natural fool," or whether his mind is merely enclosed in a harder shell than common, requiring only a little outward aid to escape into vigorous and symmetrical life.—*Journal of Education.*

Selections.

RULES FOR THE GOVERNMENT OF THE TONGUE.—Physicians make a great judgment of the health or sickness of a man by looking at his tongue; so our words are certain signs for the quality of our souls. "By thy words," saith our Saviour, "shalt thou be justified, and by thy words thou shalt be condemned."

As bees manage nothing with their little mouths out of honey, so shall thy tongue be always sweetened with God, and shall find no greater pleasure than to send through thy lips the praises and blessings of His name.

Always speak of God as God, that is, reverently and devoutly.

Beware thou utter not an unseemly word; for although it proceeded not from thee with an ill intention, yet they that hear it, may interpret it otherwise.

An evil word falling into a weak heart, spreadeth itself like a drop of oil falling upon a piece of linen, and sometimes it so seizes upon the heart that it filleth it with a thousand unclean thoughts and unmodest temptations.

Whosoever taketh unjustly from his neighbour his good name, is bound to make reparation.

Never discover thy neighbour's secret sins, or aggravate those that are manifest; never make evil interpretation of his work; never deny the goodness thou knowest to be in him, nor diminish it by word, for in all this thou shalt highly offend God.

Say not such an one is a drunkard, although thou hast seen him drunk, nor that he is an adulterer, though he has been taken in that sin, for one only act giveth not the name to a thing. Noah was once drunk, yet was he not a drunkard, nor St. Peter a blood-shedder, although he once shed blood, nor a blasphemer, although he once blasphemed.

Now although we must be extremely wary not to speak ill of our neighbour, yet must we take heed of a habit into which some do fall, who, to avoid slander, commend and speak well of vice.

When thou hearest any detraction, make the accusation doubtful if thou canst do it justly: if not, excuse the intention of the party censured; if that cannot be done, shew compassion towards his frailty, divert the discourse, remembering, and putting thy hearers in mind, that they who offend not, owe all the thanks of it to God; recal the detractor to himself by some mild way, and speak some good of the party slandered, if thou knowest any.

Never accustom thyself to lie willingly, neither by way of excuse nor otherwise, remembering always that God is the God of truth.

If thou speak a falsehood unawares, correct it at the instant, either by some explication or reparation; a sorry excuse hath much more force and grace than a lie.

MAXIMS OF PHILIP HENRY, FATHER OF THE COMMENTATOR.—Every creature is that to us, and only that, which God makes it to be.

That is always best for us, which is best for our souls.

Duties are ours, events are God's.

The devil cozens us of all our time, by cozening us of the present time.

* Several of these have been ascribed to later writers; but all may be found in print in *The Life of Philip Henry* by his Son.

If the end of one mercy were not the beginning of another, we were undone.

New mercies call for new returns of praise: and these new returns will fetch in new mercies.

Thanksgiving is good, but thanksgiving is better.

Four things I would not have against me for all the world: the word of God, my own conscience, the prayers of the poor, and the account of godly ministers.

I am too much a catholic, to be a Roman catholic.

Like Israel, all our removes in this world are but from one wilderness to another.

All grace grows, as love to God's word grows.

The temple was built on a shining floor, a place of labor.

A good letter may do more good than a sermon. In religion, as in study, the worst is first.

The more we do, the more we may do in religion.

I have been young, and now am old, but I never saw it in vain to seek God, and to hope in Him.

When Christ borrowed Peter's boat to preach a sermon out of it, he presently repaid him for the same, with a great draught of fishes.—*Luke v. vi. 4.*

SUNDAY AMONG THE ROMANISTS.—The Romish system like every other system, must be judged of, by its fruits. When accounts are published from time to time, of the deplorable desecration of the Lord's day, in foreign countries, where the religion of the Romanists is the Religion of the land, many good people seem to imagine, that this open disregard of the fourth commandment, is to be traced to some local cause, to the habits or education of the people, or to traditional influences, which have connected the holy rest of the Sabbath, with the recreations of a holiday. But a careful examination of facts will show, that in whatever country, or among whatever people, the Romish Church has a controlling influence, there one of the developments of its teaching and tendencies is seen and felt in the open violation of the sanctity of the Christian Sabbath.

We find an illustration of the truth of this statement, in the manner of keeping Sunday in the city of New Orleans, where the Papists are in the ascendancy.

The following is from a New Orleans correspondent of the N. Y. Tribune, and will afford our readers some idea of what we shall see throughout the land should the Roman Catholic religion ever universally prevail in what is at present a land of religious liberty:—

"The fine weather has brought everybody out doors to-day. The churches are no doubt well filled by those who feel disposed to attend. The Louisiana Grays are having a fine parade through our principal streets, accompanied by Jordan's celebrated band of music. The battalion of Artillery, under command of Gen. Gallo, have turned out to the number of one hundred muskets, and have just passed up St. Charles street in procession, with two fine bands of music. They make a beautiful display; the uniforms are all decorated with flowers.

"After parading through the principal streets, they are to have a splendid dinner, in honor of their patron Saint, Barbe, the inventor of gunpowder, whose anniversary they celebrate. The day was ushered in by a grand National salute, and will be closed with a salute of one hundred guns, fire-works, &c. The Company, as usual, attended High Mass this morning at the Cathedral, and took up a collection for the poor Orphans. Our streets look so lovely, that a stranger would think we were celebrating the Fourth of July instead of Sunday. The band at the Museum is discoursing music for the amusement of the million; one o'clock there is a horse race—and at night the Museum, Dan Rice's Circus, and the Theatres will be crowded with visitors."

THE INFIDEL RECLAIMED.—The following remarks were assigned by a reclaimed infidel for reasons of Deism and embracing Christianity:—

1. That I never saw, heard, or read of any man, woman, or child, that was reformed, either whole or part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands of persons, who have been reformed by embracing Christianity.

3. That I have known industrious and sober men who by imbibing the principles of Deism almost instantly became desperately wicked, and in many stances, dangerous members of civil society.

4. That I have known some Deists, and many sects at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, universal philanthropy.

5. That I do not recollect ever hearing but Deists profess really to believe in a future state of rewards and punishments.