

The Duty and Reward of Original Thinking.

BY PROFESSOR G. W. EATON.

THE principle by which mind acts on mind is mysterious and inexplicable. The fact is obvious, that the world is ruled by mental power. There are intellectual as well as physical forces. A strong mind when encountering a weaker, will as naturally move it, as a strong force in the material world will overcome a weaker. It is an old adage, passed into an unquestioned axiom, that "knowledge is power." This is but a partial and imperfect expression of a great truth. Knowledge is not power, unless wielded by an intelligent agent, who knows how to use and apply it. A man may have stuffed into his head all the contents of the Bodleian library, and his memory may be the treasure-house of all the facts in science; and yet comparatively a weak man, who may pass through the world and die without permanently influencing or changing the course of any individual. A mere acquaintance with facts, however extensive, does not give power. It is the comprehension of principles, and the ability to apply them in the varied circumstances in which he may be placed, which makes a strong man intellectually. Now a principle cannot be apprehended, much less can it be comprehended without thought. We may confidently assert then, that mental power is generated by hard thinking only; and he alone possesses it who has been accustomed to bring the powers of his understanding to bear with such intensity of heat upon the subjects submitted to their action, as either to dissipate them in thin air, if they are intrinsically worthless, or to fuse them and remould them into forms better suited to his purpose. Such a man will be strong in himself, his power over others irresistible. *Sibi ipsi stat.* While resisting or modifying all influences however mighty and sweeping, coming in upon him from abroad, he sends out a strong and modifying influence over the excited elements raging around him. He is himself an original source of influence. He stands firmly fixed upon the adamantine rock of his own clear convictions, against which the turbulent waves of human opinion dash harmlessly, and break, and foam, and retire. But from this immovable stand he utters a voice which the elements hear and obey. Such a man, with respect to other men, is neither planetary nor reflective, but fixed and self-luminous. He pours a light abroad from the living fountains of his own intelligence. Who does not envy power like this? It is truly the only power worth desiring or possessing. What true dignity and sublimity encircles the brow of the mighty ruler of mind! Olympian Jove, shaking the material heavens and earth with his nod, and hurling his thunders upon the aghast and discomfited giants, does not "with half that kindly majesty dilate our strong conception," as a simple man, with no outward ensigns of authority swaying to and fro a vast multitude of intelligent minds by the breath of his lofty eloquence, and demolishing the citadels of error by the might of his irresistible logic.

For the Calliopean.

A Geographical Enigma.

BY ANDER.

I am composed of thirteen letters :

- My 12 2 5 is a Lake in British America.
- My 7 4 11 is a Cape in the United States.
- My 1 2 6 5 is a Lake in Buenos Ayres.
- My 3 12 7 is a Town in Peru.
- My 8 13 5 5 13 9 is a Lake in Sweden.
- My 6 13 4 2 is a river in Siberia.
- My 7 7 9 is a Town in Scotland.
- My 5 2 9 4 2 is a Town in Sweden.
- My 1 7 11 2 is a Town in Arabia.
- My 11 3 6 10 is a River in Africa.
- My 8 2 17 is a Town in Finland.
- My 5 3 13 5 10 is a River in the south of Brazil.
- My 6 2 11 7 is a part of the Chinese Empire.
- My whole is a River in North America.

Answer to the Enigma in our last—ERATHERINOSLA W.

Education,—What is it?

WE stated in a former number of this journal, that a right education of the young is the most effectual instrument of a thorough and permanent reform in society. But let no one take too limited a view of what is meant by the phrase, "a right education." By the expression we do not mean simply that instruction and discipline which children receive at school. We do not mean a knowledge merely of the arts and sciences, the instructions to be derived from the study of books. To educate a child is to draw out, to develop, and to direct his faculties. A right education is the right development, and the right direction of his powers. But the child's powers are various and manifold. He has appetites and passions pertaining to the body; faculties and capacities which we call intellectual; he has also moral and religious susceptibilities and powers. Thus complex is human nature. The body, the mind, the soul, these constitute the man. The body must be so trained as to secure its full growth, and the vigorous and healthy action of all its parts and functions. The powers of the mind must be cultivated in a way to secure their fullest development and their noblest action. The moral sentiments and the religious susceptibilities must have that culture which christianity prescribes. The inferior part of man's nature must be under the control of his superior powers,—his reason and his conscience—and his whole nature, body, mind, heart, must be in subjection to the will and laws of his Maker. This is in brief, general terms what we understand by a right education; and this is to be secured, not simply by the schools which our children attend, but by every means which a benevolent Father has provided for the purpose.

Be kind to the Old.

O, BE kind to those who are in the autumn of life, for thou knowest not what sufferings they may have endured, how much it may still be their portion to bear. Are they querulous and unreasonable? Allow not thine anger to kindle against them—rebuke them not, for, doubtless, many and severe have been the crosses and trials of earlier years, and, perchance, their dispositions, while in the "spring time of life," were more gentle and flexible than thine own. Do they require aid of thee? then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others that now thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thine hand; lest, when age has set its seal upon thy brow, and filled thy limbs with trembling, there may be found those who will wait upon thee unwillingly, and who will feel relieved when the coffin lid has covered thy face forever.

The old must soon pass from this to another world. Is it a world of bliss? Then, though they have much to cheer them through the remnant of their earthly existence, be kind, very kind, to them, for they have many sorrows to endure, before they seek the abodes of happiness; they have yet to pass through "the valley of the shadow of death." Is it a world of wo to which they are hastening? have they no hope of Heaven? then be doubly cautious how thou addest a single drop to a cup already full; for surely they have enough to bear, if their prospects for both time and eternity are shrouded in gloom.

GENIUS.

HE is not the greatest man, who, with a giant intellect, can startle the multitude as with sudden thunder. The impression left behind is not agreeable and lasting. He who would stir up the soul, must have a calm, sympathising heart. It is this which vibrates through the human heart, leaps in the warm pulses, and urges us to deeds of mercy. The man whose sympathies are with common humanity—whose heart is moved by pure benevolence—breathes thoughts that will never die. Like the silent dews, they descend in the bosom to cheer, to bless and to save. The breath of true life is thus felt in the heart. Such a writer blends genius with humanity, and is destined to sway the multitude and urge them on to deeds of mercy and unending glory.