

our early days. It is generally thought indeed that the influence which is exerted upon the mind during the first eight or ten years of existence in a great degree guides the destinies of that mind for time and eternity.

It has been said with much truth, that "the boy is the father of the man;" for it is not more contrary to nature to expect the fruit of a tree to be of a different kind from the seed, or the young of animals to be of a different species from their parents, than to expect that the ill-disposed boy will become a well disposed man, or the boy who has contracted habits of irregularity, and consequently of idleness and inattention to his duties while at school, will, in after life attend punctually either to his duties as a man of business, or to his higher duties as an immortal being. It is not meant to be denied that changes take place on the character after the season of boyhood has passed away; and least of all is it denied, that the Spirit of God often worketh effectually to counteract as well the bad habits as the bad principles of depraved humanity. But these things are not in the ordinary course of nature, and even when they do occur, the existence of those early formed and deeply rooted habits to which we are alluding, often costs their possessor a long and painful conflict, and greatly diminishes the amount of present happiness, if not of his future attainments. It may be stated, however, as a general rule, that we have no more reason to expect to find the idle boy become an industrious man, than to expect to gather grapes from thorns, or figs from thistles. A miracle may indeed realise either of these unnatural phenomena; and assuredly the power is not less, which will suffice to set aside and reverse one of the most powerful laws of man's moral nature—the law of habit, than that power which might annul the law of vegetable reproduction.

If then parents would have their children duly fitted for the duties of more active life, by being trained to habits of obedience and docility, perseverance and self-control; if they would have them duly qualified for any employment that requires continued attention (and they must be aware that few of the duties of active life can be discharged aright by him who applies to them only by fits and starts;) if they have any ambition that they should spend happy days and useful lives in the world; that they should be ever ready to respond to every call of duty, (and what parent does not wish this?) then it becomes them to take care that they enlist the strong principle of habit on the side of good; instead of harassing and distressing the mind of the teacher by withholding them for days and sometimes even for weeks at a time for some frivolous reason, or perhaps for no assignable reason whatever. It were surely better to avoid as much as possible all such irregularities, having so direct a tendency to impress their youthful and susceptible minds with a false estimate of the value of education, by making duty give way when it comes in contact with pleasure or amusement.—*Scottish Educational Journal.*

THE PEOPLE'S COLLEGES.

EDUCATION is by no means indissolubly connected with any particular form of government. It may flourish alike under a limited Monarchy or a Republic; but it is requisite for the full development of either. And if we see the Tree of Knowledge exhibiting a brighter hue, or a more vigorous growth in the western world, the system of the western gardener demands our attention. If we find here, unprecedented results of mind upon matter, we may well ask, what has aroused the mind to action? What has given the impulse and direction to its movements? And what is to be their effect and result?

A deep-seated respect for learning is evinced in the constitution and laws adopted in succession by every state in the union.—To defray the expenses of preliminary education no specified tax is imposed, and it remains optional with every town, to raise the amount which may be deemed necessary; but the desire to extend education is evinced by the fact that, as the legislature specifies at least one dollar and a half as the *minimum* amount which should be raised, for every child, male or female, within the educational ages, of five and fifteen, so the amount raised by voluntary subscription, is nearly three-fold the amount required by the statute.

But the duty of preparing children for the business of life, does not, or at least, should not, end with attendance on the primary schools. This has long been admitted in reference to the learned professions properly so called; and accordingly we have universities and seminaries in which the hearts and sciences, as they are separately presented, are well and elaborately taught. But this teaching is after all, limited in its application. It produces the physician and the divine, the architect, the chemist, and the lawyer; but it does not teach, or attempt to teach, all the various branches of the business of life. This omission is now about to be supplied in the state of New York, by the establishment of PEOPLE'S COLLEGES, when the machinist, est, who now wields but little knowledge of the principles of their construction, the steam engine and other motive powers, by which such wonders have been wrought in our own day, may acquire an accurate and scientific acquaintance with the power he directs, and the forces he attempts to keep within well defined limits of safety.

So in mining, which has also come in our day, to acquire an activity and importance second to no other pursuit, and requiring the most profound scientific attainments. In the absence of such direction, how much money and time, and labour has been expended in opening veins that were certain never to prove remunerative in the production of ore; or in searching for coal, where no coal could possibly be found. How much better would it have been, that the money thus buried in the earth should have been expended in forming institutes to expel the ignorance which led to its profitless employment. When the geologist Murchison, sitting in his Laboratory in London, predicated from specimens of minerals sent him by Leichardt and Strelecki, and from maps and charts of the country, that certain ranges of mountains traversing the whole breadth of Australia, were rich in the auriferous ores, *because* the formations were identical with the gold producing Ural Mountains of Russia, he merely brought the theoretical knowledge he possessed, to bear on practical conclusions. How many hundred young men are there, on this wide continent, who in anticipation of profitable and respectable engagements would gladly devote some months to a thoroughly practical course of instruction in chemistry, geology, mining, and metallurgy, if the college with the requisite apparatus and specimens were within their reach?

We might go on from every day observation, to multiply instances of the value of such knowledge, but the facts are self-evident. It has been well observed, that the future contests of nations will not be confined to war-like encounters. The nations will have to meet in the field of Science and the Arts, and that nation will attain to the highest distinction, who shall excel all others in the arts of peace. To do this we must cultivate the human intellect. We must appreciate the value of the disciplined mind of educated labor. The American Citizen considers himself the foster-father of the orphan, and the protector of the offspring of the poor, the natural guardian of those whom heaven has entrusted to him, and under moral obligations to educate his wards. Let him see that this self imposed duty is properly fulfilled.

There has grown up of late, in this, far more than in any other land a practice of communicating knowledge by popular lectures. Every subject susceptible of being so treated and illustrated, is dealt with in turn. Anatomy, architecture, agricultural chemistry, general chemistry, geology, mineralogy, botany, electricity, galvanism, and Natural Philosophy have all, and many more, their itinerant teachers. But these lectures are no longer confined to cities and towns. They have spread into villages and thinly peopled districts, and the demand for public teachers, qualified to unfold the truths of natural science, is growing, and must of necessity grow, with the growth of population. The People's Colleges would go far to supply this increasing and important demand, and the trustees of the proposed institutions, have rightly argued that much advantage may arise to manufactures and the mechanical arts, by the diffusion of so much useful knowledge.

We give then, our most cordial assent and approval to the objects of this movement, in which the projectors seek to afford instruction to thousands, as readily as it is now afforded to tens, or to hundreds—where the agriculturist, the artisan and the mechanic, as well as the lawyer, the physician and the divine, may send his son with a perfect confidence that he will be qualified therein to earn his livelihood, more readily and more efficiently, than he would otherwise have been enabled to do.

There is another feature in the proposed institution, which seems to us of the deepest value and importance: It is that of uniting labor with study—science with industry,—to make the student, after a brief season of mental labor and instruction, competent to defray a large portion and ultimately the whole of his necessary expenses by the labor of his own hands. The immunity thus secured from dependence on others, and the knowledge that his studies may thus be prolonged for successive years, must be precious to every independent and high-minded student. Under other and less happy circumstances, labor is made to pay for the cost of living, why not in this, when equality and fraternity are ensured by the effort between the rich and the poor members of the same class? Let it be borne in mind too, as the projectors justly tell us, that the People's College does not propose to educate men out of the sphere of labor, but into it; that is to greater efficiency in, and truer appreciation of industry.

International Journal.

THE SOUL.—I take it to be true of the intellectual, as of the natural creation, that it profits not a man if he gain the whole world and lose his own soul. Let not, therefore, philosophy take up our life, so as not to leave us leisure to prepare for death. We may visit Athens, but we must dwell at Jerusalem; we may take some turns on Parnassus, but should more frequent Mount Calvary—and we must never so busy ourselves about the "many things," as to forget the "one thing needful"—the good part which shall not be taken away from us.—*Hon. Robert Boyle.*

He that knows not how to spend his time hath more business, care, grief, and anguish of mind, than he who is most busy in the world.—*Thoughts for the People.*