

## PRECEPTS INVITING AND IMPORANT.

*Much* has been written and sung and felt in admiration of the human frame, which, like a wondrous temple, enshrines the soul. Had poets only apostrophised the beautiful proportions and fair features of the speaking countenance, their theme had been deeply interesting, for the traces of ancestry, descended from immortal source, are seen in all its pencillings and outlines. The speaking eye, whose delicate mechanism expresses so powerfully the nicest shades of feeling—the mantling color that tints the cheek, painting to the beholder emotions of joy, or timidity, or shame—the mouth, whose lines flowing and graceful, or stern and decided, invite confidence, or warn triflers—the beautiful expression of the whole face, through which, even in the savage glimmers celestial light, might each occupy our attention with profit and pleasure. Painters have studied these beauties. Inspired by genius, they have pictured faces of angelic form, and the cold canvass has glowed with living truthfulness. We do not wonder that they have almost worshipped the Madonnas of their own creation. We can sympathise with their devotion to the art, though not to such an extent—a devotion which has led some of the greatest masters to sacrifice ease and luxury to it, knowing no other love, and feeling ever that mysterious forms of beauty surrounded them. Conceptions of transcendent loveliness fill the artist's mind. He thinks and studies hours, to give shape to the struggling idea, but hours lengthen into days, and days are lost in years, and still he sits at his easel—he cannot catch and bend the ethereal; at last the grand conception of beauty triumphs over every failure; his soul speaks, and dipping his brush in imperishable colors, he traces his own wreath of fame amid the flowing tresses of his spirit's bride. It is the presence of the God-like mind that invests the noble art with its fascination. Song, too, with its witchery of intonation, melodious, lofty, or mournful, claims "kindred with the skies," and poetry, consecrated by inspiration, has lent her aid to express the heart's aspirations, or strike chords of the deepest woe.

But it is the intellect, considered in its powers and capabilities, which we wish to present. The mind, complex and wonderful, expands in knowledge and enjoyment the more it turns within itself to examine its own origin and resources. Admire the beauty and adaptedness of the body as we may, after all it is the soul's minister—it is mortal. Mind, viewless as the wind, dwells with matter; we see its effects, and can study its phenomena. Intellectual philosophy is one of the most interesting and improving subjects which we can examine. It is calculated to delight us by leading our thoughts into a wide field, and spreading out before us pleasing views of the progressive nature of the mental powers, and their fitness for the enjoyment of all that is good and beautiful here, and all that we conceive of the refined and glorious happiness of heaven.

We wish to point out this subject as a *fine study* for all, especially recommending it to the young ladies who read the "Maple Leaf." Nature has done as much for the women of Canada as for those of any other country. Here eyes beam and faces glow with the eloquence of the soul—here intellect governs, and female beauty is doubly beautiful, and the plainest features light up with an interest which renders them fascinating. We may have a Hannah Moore, or an Agnes Strickland, or a Harriet Beecher Stowe, among us, but circumstances have not developed the powers which are yet to instruct and captivate our minds. Mental discipline is what our young women need. We speak of them as a class. The severer studies, such as a thorough mathematical course, or an acquaintance with the languages, would not be accessible to all. Those who have left school, and entered upon the activities of life, could not gain the time or retirement necessary to pursue them. We know it requires time to "read and inwardly digest" any book of merit. We do not wish our fair friends to neglect "the weightier matters,"—the home duties. We only urge them to systematize their time. Leave an hour each day solely for improvement, and let nothing but necessity infringe upon its sacredness. Procure a standard work on mental philosophy, and select a portion for investigation; for example, we will suppose the portion selected is the history of Intellectual Philosophy, under which head might be found some such divisions as the following: The present advanced state of knowledge on the subject as compared