

Nor harbor thou! Thy proud and lordly streams—  
Tigris, Euphrates—now disdain to move  
Through thy forsaken streets, but turn aside,  
And stand in stagnant pools—a deep morass—  
O'er all the plain of "Shinar."

How hath the oppressor ceased.

The glory of earth's kingdoms, and the pride  
Of the Chaldean's beauty, now are laid,  
As when *Almighty God*, in vengeance poured  
His wrath on guilty *Sodom*.  
Nor e'er again, down to the end of time,  
Shall any dare to dwell where heaven has left  
Such marks of indignation; nor Arab's tent;  
Nor shepherd's fold, shall there be found. But there,  
Where luxury once reigned, sea monsters yell;  
The owl stands continual; on the fallen towers  
The spider weaves her veil, and dragons dwell—  
And Satyr's dance, and desert beasts do howl  
Through all the dismal solitude of night,  
Which gathers round thy fallen palaces,  
Now laid in fearful ruin.

#### Effect of Different Colored Lights upon Plants.

THE warmth of the sun has comparatively little to do with the specific action of his rays on the chemical functions of the plant, which is illustrated by the experiments of Mr. Hunt of the Royal Agricultural Society of England, on the effect of the rays of light of different colors on the growing plant. He sowed cress seed, and exposed different portions of the soil in which the seeds were germinating to the action of the red, yellow, green and blue rays, which were transmitted by equal thicknesses of solutions of these different colors. "After ten days there was, under the blue fluid, a crop of cress of as bright a green as any which grew in full light, and far more abundant. The crop was scanty under the green fluid, and of a pale green, unhealthy color. Under the yellow solution only two or three plants appeared, but less pale than those under the green; while beneath the red a few more plants came up than under the yellow, though they were also of an unhealthy color. The red and blue colors being now mutually transferred, the crop formerly beneath the blue in a few days appeared blighted, while on the patch previously exposed to the red, some additional plants sprung up."

Besides the rays of heat and light, the sunbeam contains what have been called chemical rays, not distinguishable to our senses, but capable of being recognized by the chemical effects they produce. These rays appear to differ in kind, as the rays of different colored lights do. It is to the action of these chemical rays on the leaf, associated with the blue light of the solar beam, that the chemical influence of the sun on the growth of the plant is to be ascribed, by the decomposition of the carbonic acid absorbed from the air by the leaf of the plant on the interior of the leaf, the retention of the carbon, and the rejection or emission of the oxygen contained in the carbonic acid of the plant, which is returned to the atmosphere, while carbon retained uniting with the elements of water (hydrogen or oxygen,) absorbed at the same time by the roots, gives rise to, and furnishes the elements for the formation of woody, cellular fibre, &c., and for which cause it is that "that if light be excluded, vegetation never produces a leaf or a stock."

The decomposition of the carbonic acid contained in the atmosphere, and the emission of oxygen gas from plants, is determined by the solar light, pure oxygen gas is, therefore, separated by the action of light, and the operation is stronger as the light is more vivid. By this continued emission of vital air, the Almighty thus incessantly purifies the air, and repairs the loss of oxygen occasioned by respiration, combustion, fermentation, putrefaction, and numerous other processes which have a tendency to contaminate this fluid, so essential to the vigor and comfort of animal life; so that, in this way, by the agency of light, a due equilibrium is always maintained between the constituent parts of the atmosphere.

From Wright's Paper.

#### Importance of Uniting the Moral with the Intellectual Culture of the Mind.

MAN has received from the hand of his Creator certain innate moral powers, and these are, without education, not more perfect than his physical and intellectual powers. Now, as the five senses and the perceptive and reflective faculties require the special attention of those entrusted with the formation of the human constitution and human character, certainly the moral affections and feelings, simply as an essential ingredient in man, as one of the gifts and endowments bestowed on him by his Creator, are deserving of improvement. But the argument is not yet set forth in all its strength, for it is agreed that the moral powers, because of the peculiar and over-changing character of the objects on which they are to be employed, and of the actions to which they impel, are more imperfect by nature, or, what is the same thing differently expressed, naturally more unfit for discrimination and guidance, than are our physical and intellectual powers; therefore their cultivation is the more necessary.

The paramount necessity of moral culture is argued from higher considerations than can be offered in favor of the development and proper training of our physical and intellectual powers. It is argued from the fact that moral nature is superior to intellectual and to animal nature, as the means are superior to the end. For, in man, animal organization and intellect itself are but the means to moral endowment. A proof of that is experienced by all the cultivated, in the fact, the animal pleasure is but a positive degree; intellectual pleasure a comparative; while moral pleasure is the superlative of human bliss; just as man's animal organization is the positive, his intellectual the comparative, and his moral the superlative of his excellence and glory, graduated on the scale of all earthly existence. True, indeed, we cannot view these as simple elements, and compare them as so many ingredients in the human constitution, still we have no difficulty in forming a comparative estimate of their respective value in human nature and in human character.

It is a misfortune that parents (not a few) often speak in the presence of their children as if they would rather see them great than good, talented than moral, cunning than candid, selfish than generous, knavish than honorable. They would seem as if at pains to cherish in their infant bosoms contempt for the poor, pride, arrogance, deceit, ambition, selfishness, rather than have them admire goodness for its own sake, whether associated with wealth or poverty, beauty or deformity. And yet they are sometimes heard to complain that their children are what they have taught them to be; and are not what they have never inculcated by precept or example!

Were it not a matter of fact, forcing itself upon our daily observation, that there is a possibility of intellectual, without moral culture, one might be induced, from speculative feelings, to conclude that in cultivating the mind he was cultivating the morals of youth. To the philosophic christian it is impossible to study nature without seeing God in every law, in every arrangement of nature. The christian philosopher will, therefore, be apt to conclude that the knowledge of nature and the knowledge of God are not only intimately, but, in some degree, inseparably connected. Yet society, as it now exists, presents to him the phenomenon of an avowed atheistic philosopher; of one who not only studies nature without seeing God, the Supreme Architect and Lawgiver of nature, but of one who, while he boasts of the knowledge of nature, denies the existence of the God of nature. This being possible, it must not be thought incredible that we may have a system of intellectual culture without any moral influence; or that the intellectual powers of youth may be, in some degree and in some sense, highly cultivated, while the moral powers are in no degree improved.

True, indeed, philosophically and religiously considered, every man is uncultivated, uneducated, and impolitic, who is immoral or profane. With the man of true science every person is uneducated who cannot, or who does not discern moral excellence; who cannot, or does not, appreciate it. And, if we except pure mathematics, we find it difficult to conceive how a person can understand any one science, without discerning and appreciating the nature and value of moral and religious truth. For vapors