

For the purpose of defraying the expenses of his many journeys, and to be able to give to the suffering and the poor, Howard limited his personal expenses to the procuring the bare necessities of life. He ate no meat, but bread, butter, and potatoes only, and drank no wine. His greatest indulgence was to regale himself upon ripe fruits when occasionally presented him by a friend. His charity extended even to beasts. The so common fate of horses, which are well fed whilst young and vigorous, but when old and enfeebled by hard service, are without pity delivered over to the slaughter excited his compassion. He appropriated to these poor beasts a large pasture, in which they might feed and repose.

A prince once asked him why he was never found at parties, of an evening. "Because," said he, "I have many duties, the discharging of which, affords me more satisfaction than the pleasure of the world."

It was proposed to erect a statue to him; but he refused the honor, and requested that the money contributed for the object, should be appropriated to the relief of prisoners and the poor.

He was ministering to those dying of the plague, when his own death occurred, in Turkey, on the 20th January, 1790. He will ever have the glorious appellation of the *friend to the unfortunate*.—*Emancipator*.

Short Chapter on Giving.

"Let your light shine before men," doubtless refers to such graces as faith, love, humility, long-suffering, gentleness, hospitality, Temperance, &c., but there is one which is specially excepted, and distinctly directed to be done in secret, namely—Alms-giving; yet strange as it may seem, there is oftentimes more ostentation about this one than all the rest put together. It is registered in Subscription Lists, paraded in Newspapers, shouted out at Public Meetings, and trumpeted in so many ways, that even Pharisees themselves, were they to revisit the earth, would almost be put to the blush. They who give to be seen of men do not lose their reward, but that reward, we are told, is an earthly one, and they have none from their Heavenly Father. Is it to be wondered at then, that a great part of the money raised for religious and benevolent purposes is so little blessed, either to givers or receivers.

Are Christians content to continue to give their money and see their reward besides? If not, let them give in secret.

MOTHER'S DEPARTMENT.

On the Moral Education of the Young.

From Dr. A. Combes "Management of Infancy."

In exercising the different powers of the mind, we require to attend to the degree in which they are respectively developed at the different stages of infancy, and to adapt our measures to their relative maturity. Every one is familiar with the fact that the external senses are not all equally developed at the same time, but sometimes appear in succession. The same thing holds with the internal faculties. They also are developed in succession, and arrive at maturity at different ages. This fact, however, is too much overlooked in practical education, and it may therefore be necessary to enforce attention to it by a few illustrations.

In the case of the external senses, the power of perception is observed to be directly proportioned to the degree of maturity of their respective organs. Such animals as both see and hear perfectly at birth, do so simply because the respective organs are already fully developed. Others remain blind for several days, and acquire the power of distinguishing objects only by slow degrees. In man, also, the like phenomena are observed. The infant feels before he sees or hears, and both sees and hears before he shows any power of discriminating smells. These results are always in perfect harmony with the state of the respective organs. The nerves of feeling are well developed before the eye or ear is matured; and the eye and ear are already well organized while the nose remains flat and small, and the nostrils limited in extent.

From this relation between the senses and the organs of which they are the functions, it follows that the power of the sense increases in proportion as the organization advances. In accordance with this, we observe that the infant at first merely shrinks from whatever gives pain. By degrees, its eyes begin to follow the light; by-and-by, they are attracted by bright and shining objects; afterwards, by those which are strongly coloured, and lastly, the infant ends by perceiving the existence, size, and form of objects, from the slightest shades of colour and of light. The sense of hearing goes through nearly similar stages. At first, the infant is merely startled by a sudden noise. By degrees, it seems to listen, but without observing the source or direction of the sound; by-and-by its attention is more distinctly arrested by the quality of sounds, and it takes pleasure in their sweetness and harmony, and also in making a noise around it.

The cause of this remarkable progression, then, is not merely an increase of attention on the part of the child, but a positive advance in the state of the organization. Without this advance, the child would remain as incapable of distinguishing colours at three years of age as at three weeks. But, on the other hand, if light were to be shut out from the eyes, and the senses were never to be exercised, the development of their organs would be greatly retarded, and their vigour considerably impaired. Hence, both conditions must be taken into account in our educational proceedings, and the exercise of the senses always bear a relation to the condition of its organ.

On observing the operation of the internal faculties of the mind, we find that, like the external senses, they also are developed in succession, and that some of them arrive at maturity sooner than others. The child observes long before it reasons and compares. It feels and appreciates affection and kindness before it experiences the sense of justice, the love of praise, or the desire of gain; and it is not till puberty that the sexual feeling begins to be felt. From a very early period, however, the infant shows an irresistible tendency to imitation, or to do as those around it do; and if this be not rightly directed, it becomes as active an instrument in the formation of bad habits as it may be made one of good.

Pleasure always accompanies the legitimate exercise of a faculty, and hence the natural way to procure healthy enjoyment for a child is, to allow the different faculties to work upon their appropriate objects. Not aware of the real constitution of the human mind, many parents act in direct opposition to this principle, and seek to amuse the infant at one time by tickling its external senses, at another by dandling, at a third by some vivid appeal to its wonder. Generally speaking, parents are not sufficiently alive to the value of *self-action* and *self-regulation* as the grand desiderata in the formation of infant character. They are either too officious and anxious, or too careless. They do too much or too little, and cannot make up their minds to leave nature to do anything. "I believe that we often agitate infants too much," remarks, most justly, Madame Necker de Saumure: "we ought not to let them weary, it is true; but we are in a lethargy of the soul; but what constantly brings on this malady is, the very excess of distractions with which we think it right to overwhelm the new-born child. The contrasts are reproduced by each other; and the less excited state is the only one which can be indefinitely prolonged. The more serenity an infant has enjoyed, the more will he afterwards have. That disposition may be rendered permanent, but it is far otherwise with excited gaiety. Even with the children who are fondest of it, gaiety is but a fleeting visitor. It ought always to be welcomed, and sometimes gently invited; but once present, it ought not to be stimulated to excess. Immoderate, it is followed by tears, and shakes the delicate fibres which soon oscillate in the opposite direction."

I have often observed the injury inflicted by the restless over-anxiety of parents to excite and amuse very young children, and am convinced that, in many instances it lays the foundation of that nervous susceptibility which forms a prominent feature of the constitution for the remainder of life, and ultimately becomes the source of great suffering of both mind and body. Morally, also, it inflicts an injury, by the real, though unintentional, cultivation of the selfish feelings of our nature. When a child finds itself unceasingly the object of the exclusive attention of those around it, it comes, in time, to rely wholly upon them for its comfort and entertainment, and to regard them as present for no other purpose than to gratify its desires and devote themselves to its caprices. Its self-esteem, thus early and adroitly fostered, becomes daily more vigorous and exacting; and, in proportion as the infant feels its power, it shows the tendency to abuse it, and becomes a tyrant in its own petty sphere. The parent who, in the mean time,