

grins of it; as all human situations have many; and be your aim not to quit it without doing all that it, at least, requires you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things; wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things, if such lie before them. With many good wishes and encouragements I remain yours sincerely.

THOMAS CARLYLE.

8. EARLY FORMATION OF HABITS.

Habit is a principle of action that requires no attention, deliberation, or will, to call it into the exercise of its power. It is a tendency of certain phenomena to recur, that tendency being acquired by frequent recurrence. The fact that the tendency to recur is acquired forms the distinguishing characteristic of a habit, when compared with an instinct. The child of but a few days or weeks old performs all its actions by instinct. It possesses no habits at this early stage of its existence, but as it grows older, these begin to be formed, and gradually acquire strength by frequent repetition, until they form no inconsiderable part of its nature.

In this article, an attempt will be made to show how the formation of habits is to be explained. It is a well known fact that the more frequent the various actions which make up any habit are repeated, the more easily is that habit performed. We acquire habits by controlling the train of suggestion, and causing it to remove repeatedly in a certain course. This, however, is not the way in which all our habits are formed; for some of them are begun, nourished and brought to the height of their power, not by our controlling the train of suggestions, but by our allowing the mental states to take their own course. This freedom allowed to thoughts, is, owing to the predominance of evil over good in man's nature, generally productive of habits of an inferior order, which exert a pernicious influence on society, and accumulate misery in the world. Confining our attention, however, to those habits which are actively formed, we observe, that in the first stages of these we control the train of suggestion, by performing deliberately and slowly the separate actions of that habit. We cannot perform a habit, or at least the series of actions that make it up, in any other way; for if we attempt to pass rapidly over the individual actions of the series we shall find that we are losing control of our suggestive powers. But after we have performed these actions a number of times, the deliberation, difficulty and slowness, which attended the first attempts, give way to ease, rapidity and unconsciousness of each separate act. This is well illustrated by a child learning to walk, or speak or read, or by a person learning to play on a musical instrument, all of which instances are too familiar to require any explanation. Suffice it to say that although the person in each of these cases, is conscious at first of every separate action, yet after he has repeated them frequently, each single action suggests the following one so instantaneously, that he cannot distinguish them in his knowledge, but is conscious of them only as one comprehensive whole. This is to be explained by several laws of suggestion, and in the first place, by the law of frequency of recurrence. The different actions of a habit are frequently associated with one another, and are therefore more likely to be suggested by one another than actions or things that have not been so frequently associated with them. Again, these actions are uniformly associated with one another, and the requirements of the law of uniformity of association fulfilled, so that suggestion takes place in obedience to this law also. Then after the habit has been repeated a number of times, and the various actions of the habit have been invariably associated with one another, they come to suggest one another irresistibly and instantaneously. When the first action is known, the next is at once brought to the mind, and as soon as this last is known, the next flashes upon the consciousness and so on throughout the whole series of actions that make up the habit. There is no perceptible distinction between them, and therefore the mind is not conscious of them separately, but is conscious only of the result of their union.—*College Journal*.

4. HOW TO GET RICH.

The way to get credit is to be punctual. The way to preserve it is not to use it too much. Settle often; have short accounts. Owe no man. Fear God.

Trust no man's appearances—they are deceptive—perhaps assumed for the purpose of obtaining credit. Beware of gaudy exteriors. Rogues usually dress well. The rich men are plain men. Trust him, if any one who carries but little on his back. Never trust him who flies into a passion on being dunned; make him pay quickly if there be any virtue in the law.

Be well satisfied before you give a credit that those to whom you give it are safe men to be trusted. Sell your goods at a small advance, and never misrepresent them; for those whom you once deceive will beware of you the second time. Deal uprightly with all men, and they will repose confidence in you and soon become permanent customers.

Trust no stranger. Your goods are better than doubtful strangers. What is character worth if you make it cheap by crediting all alike? Agree beforehand with every man about to do a job; and if large, put it into writing. If any decline this quit or be cheated.

Though you want a job ever so much make all sure at the outset, and in a case at all doubtful make sure of a guarantee. Be not afraid to ask it—it is the best test of responsibility; for if offence be taken you have escaped a loss.

5. RESPECT THE BODY.

Respect the body, dear men and women! Speak of it reverently, as it deserves. Don't take it into an unworthy place; give it sunshine, pure air and exercise. Be conscientious as to what you put down its throat. Remember what is fun to the cook and confectioner may be death to it. Give it good, wholesome food; let it be good terms with friction and soap and water; and especially don't render it ridiculous by your way of dressing it.

Recognize the dignity of your body; hold it erect when you are awake, and let it out straight when you are asleep. Don't let it go through the world with little mincing steps or great gawky strides; don't swing its arms too much, and don't let them grow limp from inactivity. Resolve to respect its shoulders, its back and its fair proportions, generally and straightway shall "stoops," and "wiggles," and "Grecian bends," be unknown forever.

Respect the body—give it what it requires and no more. Don't pierce its ears, strain its eyes, or pinch its feet; don't roast it by a hot fire all day, and smother it under a heavy bed covering all night; don't put it in a cold draught on slight occasions, and don't nurse or pet it to death; don't dose it with doctor's stuffs; and above all don't turn it into a wine cask or chimney. Let it be "warranted not to smoke" from the time your manhood takes possession.

Respect the body; don't over-rest or over-love it, and never debase it, but be able to lay it down when you are done with it, a well-worn but not misused thing. Meantime, treat it at least as well as you would your pet horse or hound, and my word for it, though it will not jump to China at a bound, you'll find it a most excellent thing to have, especially in the country.—*Hearth and Home*.

WHEN character is lost, when honour dies, there is nothing left. Many have started in life with fair prospects at every turn; prosperity met them; but having no chart or character to guide, they have finally sunk, and ruin marks the spot where once dignity, energy, skill, nobility, reigned royally, triumphantly.

FOR the sake of your success and your manhood, young man, lay broad the foundations of education; don't be afraid of learning too much, or of preparing thoroughly for your life's career. And, whatever that career is to be, remember that you cannot safely be ignorant of the great facts of science and its applications in human industry. This knowledge will be ranked henceforward among the necessary elements of a liberal education.

CHILDREN expect the truth, and if they find themselves deceived, it not only shakes their confidence in others, but they, being very apt scholars, will soon learn to lie and deceive too.

STREET EDUCATION.—A city missionary visited an unhappy man in jail, awaiting his trial for a State prison crime. "Sir," said the prisoner, the tears fast running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house, and go off with the boys in the street; in the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the streets the devil lurks to work the ruin of the young!"

IX. Biographical Sketches.

1. ROBERT M. ROY, ESQ.

Mr. Roy came to Belleville about thirty years ago, and after a few years' residence here was appointed a Returning Officer, at our municipal elections, which office he held up to the time of his death, being then the oldest Returning Officer in the Province. In 1849 he was appointed Town Clerk, which position he resigned a few weeks ago, after nearly 25 years of faithful and efficient service. Mr. Roy