

Mental Philosophy.

THE following synopsis of the benefits resulting from a thorough and practical knowledge of this science is from "The Youth's Book on the Mind, by Cyril Pearl." The more thoroughly this science is understood by instructors, the more successful and happy will be the results upon the instructed.

The study of the Human Mind is one of the most extensive and important that can be pursued. Man is the noblest work of God with which we are acquainted; and the mind of man is of more value than his body.

It is the mind that raises man above the brute, that allies him to angels, and brings him near to God.

It is in the mind, and not in the body, that we are to search for the image of God.

Next to the study of the DIVINE MIND—the character, government and will of God—we should hold in estimation, the study of the human mind. Of angels, or other created beings superior to man, we know but little; and the study of their nature and employments, must be reserved for another state of being. But the study of the human soul is now within our reach; and it is fitted to awaken the deepest interest.

"The proper study of mankind, is man."

The benefits of this study are numerous.

1. It serves to strengthen, expand and elevate the mind, and prepare it for the pursuit of all knowledge. Knowledge is gained by mental effort, and this effort is constantly fitting the mind for still higher attainments. No other study can do this more successfully than that of mind itself.

2. Mental Philosophy is the basis of self knowledge. It is the study of our nature, necessities, and capacities. It makes us acquainted with ourselves; for it is the study of our thoughts, feelings, and conduct in the various relations we sustain.

3. We thus learn to discipline our minds, and to direct them into right courses, and to useful ends. In all efforts for self-improvement we have occasion for just views of the philosophy of mind. We must necessarily be acting upon principles, either of true or false philosophy, at every step, in self-education.

4. Our knowledge of others will be in proportion to our skill in Mental Philosophy; which is but another name for a knowledge of human nature.

This knowledge is sometimes gained by the study of men, in the intercourse of life; but there is need of instruction in this, as in every other science. It is a profound science; and books, teachers, and direct efforts are as necessary in this, as in any science which claims our attention.

5. This knowledge is of vast importance to the teacher. He has need of the most thorough acquaintance with mind, both in teaching and governing the young. This is true of the teacher in every department; whether it be in the family circle, the common school, the academy or high school, the college, or professional seminary, or the sanctuary. All, who in any relation or station attempt to teach and influence others, need a knowledge of mind.

6. Equally important is a knowledge of the mind in conversation, writing for the press, in public speaking, in the practice of the law and medicine; in mercantile and commercial pursuits; in the study of history and languages; in framing and administering human governments, in all efforts for reforming the manners or morals of men; in political action and political economy. It is useful in painting and sculpture, and in all the efforts of genius, and the creations of imagination in every art.

7. The study of the human mind is peculiarly fitted to lead us to the study of the DIVINE MIND. The more we know of ourselves, the more shall we feel our need of the knowledge of God; and no other created object can give us higher ideas of wisdom, power, and benevolence than the human mind. Its faithful study, in connection with the truths of the Bible, is needed to qualify us for his presence and service, and for the intercourse of all holy and intelligent beings.

POLITENESS is not always a sign of wisdom; but the want of it always leaves room for a suspicion of folly, if folly and imprudence are the same. To offend any person is the next foolish thing to being offended.

The Best way to Teach.

It was once said by the French philosopher Diderot, "that the best way to educate a child is to let it tell stories to you." There is so much true philosophy in this remark, we will extend it a little.

There is a school-room education; the one is obtained out of the book on the bench; the other from walking among, and talking of things. And we believe that this out-door instruction has been too much neglected; education having been conducted on the principle of looking out of the window at things, instead of visiting objects, and learning their properties and uses.

The student, for example, looking out of his college window at the horse, can give five or six names to the animal: one in Latin, one in Greek, another in German, and then the French name, &c. The stable-boy can give but one name; yet which knows the most of the properties, nature, disposition, and uses of the horse?

Education consists too much in merely naming things, when it should relate more to their properties and uses. It should connect words with ideas, and ideas, as much as the nature of the subject will allow of, with objects.

If we instruct children orally while visiting nature, words, ideas and objects will naturally be more in connection with each other than the school-room lesson can make them. And the teacher should take occasion to instruct in the fields, in ship-yards, in the crowded streets, and in the pathway of canals and railroads.

He should talk on all these subjects, and elicit from the children their own impressions, inquiries and reflections. He should talk and walk, and let the children talk and walk more, in the process of education, than has been the practice with the majority of instructors.

HAPPINESS.

True happiness results from the action of a well governed mind, under the influence of religious principles. It is a rare attainment, and one which but seldom prevails in the human breast for any considerable length of time, without being ruffled by the elements of passion or feeling, which frequently disturb the most peaceful and happy. There is nothing that presents itself so often to the mind, and appears with such a winning aspect, as what men generally term happiness; yet nothing can be more fleeting or deceptive.

"We grasp the phantom, and we find it air."

Happiness is the first and the most beautiful object that attracts us in the outset of life, and there are none who do not promise themselves to enjoy it in all its fullness, at some time or other before they die. Its image is constantly flitting before our eyes in its most fascinating array, with inviting smiles, and beckoning us to draw near and realize all our bright imaginings. Attracted by its loveliness, we wait for no calculations; we rush forward with precipitancy, and pursue the phantom through the dizzy dance of pleasure, and already fancy ourselves revelling in full possession of its boasted charms, till cruel disappointment crosses our path and every thing around becomes more dreary than before. Something like happiness is enjoyed by the youthful tyro, whose aspiring soul dilates with ambitious longings; he who trends on air and rears his proud castles high in clouds, and supposes that fortune's smiles are permanent, soon falls back to earth again. The baseless fabric of his visionary hours vanishes into airy nothing, and he is doomed by disappointment to plod his pilgrim way alone through time's dreary waste. There is, too, in the first entrance on the stage of busy life in the society of those to whom we have plighted the vows of earthly love, a sweet satisfaction, nearly amounting to happiness. The soul flutters around these new and enchanting scenes. The tender endearments of connubial joy that cluster before the family hearth, attract; and, for a brief space, at least, we pause, admiring the novelty and fitness of such a life to quiet the elements that have raved within. Here, says the weary one, I shall find rest. The proud waves of anxious expectancy, the tumultuous throbblings of desire are here stayed. I have now found a home, and like the dove would stay in this ark, no more