

soul of the gazer, was filled to faintness with unutterable perceptions of beauty.

"Behold, O Taric!" said the voice of the Genius, "in the Creator of these scenes, the Being whom thou hast sought. Thy cold philosophy has taught thee only to be thankful that the earth is abundant in pleasant fruit to nourish existence. Might not the comely grain bear its rich tribute without the flower? the summer showers descend without yon bow painted in living light on the walls of the sky? and the stars traverse their destined courses without making night glorious? Return! exhaust the fountains of thy love upon Him who has not only satisfied the wants of his children, but in his infinite kindness has spread out so much of his transcendent glory to delight and exalt their souls."

The sage awoke. He was yet reclining at the door of his tent, and no trace of his vision could be seen. But Taric Al'Aliba no longer sighed over sealed fountains of human affection.—L. S. M., jr.

## Editorial Department.

The following extracts, from a lecture by Horace Mann, Secretary of the Massachusetts Board of Education, present in a clear and forcible manner the tremendous responsibility of parents and teachers, in connection with the early training of youth. The cause of the soul-destroying apathy, on the subject of education, so lamentably prevalent, is referred to the fact, that, in the moral and intellectual culture of children, effects are separated from their causes by long intervals of time:—

"If," says the writer, "you show me a handful of perfect seeds, I know, that, with appropriate culture, those seeds will produce a growth after their kind; whether it be of pulse, which is ripened for use in a month, or of oaks, whose lifetime is centuries. So, in some of the actions of men, consequences follow conduct with a lock-step; in others, the consequences of youthful actions first burst forth as from a subterranean current, in advanced life. Now it is in this class of cases, where there are long intervals lying between our conduct and its consequences; where one generation sows and another generation reaps;—it is in this class of cases, that the greatest and most sorrowful of human errors originate. Yet, even for these, a benevolent Creator has supplied us with an antidote. He has given us the faculty of reason, whose especial office and function it is, to discover the connection between causes and effects; and thereby to enable us so to regulate the causes of to-day, as to preclude the effects of to-morrow. In the eye of reason, causes and effects exist in proximity. They lie side by side, whatever length of time or distance of space comes in between them. If I am guilty of an act or a neglect, to-day, which will certainly cause the infliction of a wrong, it matters not whether that wrong happens on the other side of the globe, or in the next century. Wherever, or wherever it happens, it is mine; it belongs to me; my conscience owns it, and no sophistry can give me absolution. Who would think of acquitting an incendiary, because the train which he had laid and lighted, first circled the globe, before it reached and consumed his neighbor's dwelling? From the nature of the case, in education, the effects are widely separated from their causes. They happen so long afterwards, that the reason of the community loses sight of the connection between them. It does not bring the cause and effect together, and look at them side by side. If, instead of twenty years, the course of nature allowed but twenty days, to rear an infant to the full stature of manhood, and to sow in his bosom the seeds of unbounded happiness, or of unspeakable misery,—I suppose, in that case, the merchant would abandon his bargains, and the farmer would leave the ingathering of his harvest, and that twenty days would be spent without much sleep, and with many prayers. And yet, it cannot be denied, that the consequences of a vicious education, inflicted upon a child, are how precisely the same as they would be, if, at the end of twenty days after an infant's birth, his tongue were already roughened with oaths and blasphemy; or if, though he were already expiating his offences in the bondage and infamy of a prison. And the consequences of a virtuous education, at the end of twenty years, are now, precisely the same as they would be, at the end of twenty days after his birth, the infant had risen from his cradle into the majestic form of manhood, and were possessed of all those qualities and attributes, which a being created in the image of God ought to have,—with nerves of sympathy reaching out from his own heart and twining around the heart of society, so that the great social wants of man should be a part of his consciousness.

It ought to be understood, that none of these consequences become any the less certain because they are more remote."

The influence of early training and associations upon the individual character and habits, as developed during every subsequent period of life, even at an advanced age, cannot be exaggerated.

The foregoing extract contains the elements of so much important reflection

and meditation, that we hope the attention of our readers, especially those who are parents, may be arrested by it.

From childhood, we have been wont to repeat, and hear repeated,— "Just as the twig is bent, the tree's inclined." We recognize the truth figuratively presented in this line; we know and acknowledge, that, as the bent and twisted sapling will, in the gnarled and crooked oak, tell of early violence for centuries to come; so influences brought to bear upon the mind in childhood, "work out more and more broadly into beauty or deformity, in after life;" yet, how little care and anxiety does the acknowledgment of this momentous truth produce in the minds of those to whom is entrusted the education of youth.

"It ought to be universally understood and intimately felt," says Horace Mann, "that, in regard to children, all precept and example, all kindness and harshness; all rebuke and commendation; all forms, indeed, of direct and indirect education affect mental growth, just as dew, and sun, and shower, or untimely frost, affect vegetable growth. Their influences are interwoven and made one with the soul. They enter into spiritual combination with it, never afterwards to be wholly decomposed. They are like the daily food eaten by wild game—so pungent and asporific in its nature, that it flavors every fibre of their flesh, and colors every bone in their body. Indeed, so pervading and enduring is the effect of education upon the youthful soul, that it may well be compared to a certain species of writing, whose color, at first, is scarcely perceptible, but which penetrates deeper, and grows blacker by age, until, if you consume the scroll over a coal fire, the characters will still be legible in the cinders."

We have heard parents speak of sending their children from home, "not to be educated," but to learn a particular branch, for the acquisition of which some schools afford peculiar facilities; as if they could at pleasure stop the education of their children, or so completely isolate their minds for a definite period, that, of all surrounding influences, only one should be permitted to act upon them. The fallacy of such a position is clearly exposed in the above extract, which indeed is a faithful delineation of universal experience. If a "sentence has formed a character, and a character subdued a kingdom;" if "a picture has ruined souls, or raised them to commerce with the skies," how vastly important that all the circumstances and influences, and associations which surround, and come in contact with, the youthful germ of immortality, and which, of necessity, carry forward its education, infusing upon it their own indelible impressions, should be of an invigorating and life-giving character. Let the instructors of youth remember, that "trifles, lighter than straws, are levers in the building up of character." Let the tender mind be imbued with the sacred influences of virtue, and they will forever constitute a part of its moral being; they will abide with it, and tend to uphold and purify, wherever it may be cast by fortune in the arena of life. A spirit so softened and penetrated, will be

"Like the vase in which roses have once been distilled;  
You may break, you may ruin the vase, if you will,  
But the scent of the roses will hang round it still."

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D. C. VAN NORMAN, A. M.,  
Principal.

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