

THE LOVE OF TRUTH.

Education is constantly and almost universally eulogized. But why? Not as an end, but as an instrument. Not for itself, but because knowledge is power,—it is respectable,—it is an important means of success in the world.

Such views, although by no means without their use, are, nevertheless, of themselves, utterly inadequate. They can never result in that symmetrical and harmonious development of the whole nature of man, which is implied in the word Education. The foundation is too narrow for the superstructure. Something else is needed. The need is the love of truth in the mind of the person to be educated. Implant in the mind of any youth a sincere and ardent love of truth—a love of truth for the truth's sake,—a love of which will lead him to seek for truth wherever it may be found, and to follow it wherever it may lead, and you have done more for the education of that mind than can possibly be done by the communication of any amount of mere information. Such a mind will be educated. It may have more or fewer facilities and advantages, but where there is a will, there is a way; and where there is a living, acting, love of truth, there will be an educated mind.

The influence of this principle may be seen in brothers or sisters of the same family, in scholars of the same class, in school, or in college. Of those whose natural abilities are equally good, you will see some making rapid progress,—growing up into the fullness of the statute of perfect manhood, while others grow in nothing but that which is corrupt. The same thing is also seen in those sudden transformations which sometimes occur in intellectual character, by which persons who have hitherto been considered dull and stupid, become fired with zeal for knowledge, and ever after go on to make great attainments.

It is said that the celebrated Dr Barrows was so very dull when a youth at school, that his father used to say, that if it should be the pleasure of Providence to deprive him of any one of his nine children, he hoped it would be Isaac. Yet Isaac was the only one of the nine of whom anything is now known. Becoming possessed of this new motive to study,—the love of truth,—he has made attainments in learning and command over language, which have been rarely, if ever, surpassed. So great were these attainments, that Lord Chatham, as a means of perfecting himself in oratory, copied with his own hand, eight times, his published works. Nothing can prevent the progress of a mind possessed of this principle. It matters little who or where its possessor may be. It is awake and open to those impressions of truth which are ever coming to such a mind from the whole range of existence.

A WORD TO FATHERS.

We have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to that father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear him, and respect him, and even love him some, for children cannot help loving some everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan father's are to blame. Children should not be held off. Let them come near.—Let them be as intimate with the father as with the mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little one's hearts. Father's do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and distrusts which many a child does not outgrow in his lifetime. Open your hearts and your arms, fathers, be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and they will not need a mediator between themselves and you.—*Valley Farmer.*

FEMALE ACCOMPLISHMENTS.

Every school for young ladies rejoices in its teacher of drawing, painting, &c., as well as its teacher of music; and, under the hands of those individuals, the whole school, as a general thing, is desired to pass by teachers and parents. French is studied as an accomplishment. The result usually is, that when a young lady is "finished off" she can play six tunes on the piano; has executed three pieces of drawing or painting, which papa buys frames for, and hangs up in a parlor for exhibition to visitors; has done a little portfolio of water colors, in which the teacher's hand is frequently visible; has learned to dance; and has achieved a free run of nineteen French phrases, which she could not pronounce correctly to save her life. So far, there is nothing but show. Principles have not been comprehended, and she has in her hands nothing, not even the instruments for winning the accomplishments which she and her friends imagine she possesses.—How many misses can sketch from nature? How many, who return home "accomplished," can sketch even the old domicile in which they were reared? How many can paint the tiger lily that occupies a

corner in the garden? How many can take a simple piece of music, and play or sing it at sight? How many go on from the foothold they have achieved and become mistresses of the delightful art, soothing the husband when weary and alone, or entertaining his friends when they call upon him? How many read a French book after leaving school? We suppose not one in fifty. Their accomplishments are a gilded chest. The money spent to obtain them is a dead loss, and the time which they have occupied should have been devoted to more solid studies, in which three-fourths are deficient, from the simple fact that their time has been unprofitably occupied.

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