is sister's angel lingered near the en-
ce of the star, and said to the leader a-
ng those who had brought the people th-
r:
Is my brother come?"
nd he said "No."
he was turning hopefully away, when the
d stretched out his arms, and cried, "O,
er, I am here! Take me!" and then she
ned her beaming eyes upon him, and it
s night; and the star was shining into the
m, making long rays down towards him
e saw it through his tears.
From that hour forth, the child looked out
n the star as on the home he was to go to,
en his time should come; and he thought
t he did not belong to the earth alone, but
he star too, because of his sister's angel
e before.
There was a baby born to be a brother to
child; and while he was so little that he
ver yet had spoken a word, he stretched
tiny form out on his bed and died.
Again the child dreamed of the opened star,
f the company of angels, and the train of
ople, and the rows of angels, with their beam-
eyes all turned upon those people's faces.
Said his sister's angel to the leader:
"Is my brother come?"
And he said, "Not that one, but another."
And the child beheld his brother's angel in
r arms; he cried, "O, sister, I am here!
ke me!" and she turned and smiled upon
n, and the star was shining.
He grew to be a young man, and was busy
his books, when an old servant came to
n and said:
"Thy mother is no more. I bring her
ssing on her darling son!"
Again at night he saw the star, and all that
rmer company. Said his sister's angel to
e leader:
"Is my brother come?"
And he said, "Thy mother!"
A mighty cry of joy went forth through all
e star, because the mother was re-united to
r two children. And he stretched out his
ms and cried, "O, mother, sister, and broth-
, I am here! Take me!" And they answer-
him, "Not yet," and the star was shining.
He grew to be a man, whose hair was
ming grey, and he was sitting in his chair
the fire-side, heavy with grief, and with
s face bedewed with tears, when the star
ened once again.
Said his sister's angel to the leader, "Is
y brother come?"
And he said, "Nay, but his maiden
ughter."
And the man who had been the child saw
is daughter, newly lost to him, a celestial
eature among those three, and he said,
My daughter's head is on my sister's
som, and her arm is round my mother's
eck, and at her feet there is the baby of old
me, and I can bear the parting from her,
od be praised!"
And the star was shining.
Thus the child came to be an old man, and
s once smooth face was wrinkled, and his
eps were slow and feeble, and his back was
ent. And one night as he lay upon his bed,
is children standing round, he cried, as he
ad cried so long ago:
"I see the star."
They whispered one another, "He is dy-
ng."
And he said, "I am. My age is falling
om me like a garment, and I move towards
e star as a child. And O, my Father, now
thank thee that it has so often opened, to
eceive those dear ones who await me!"
And the star was shining; and it shines
pon his grave.—*Dickens' New Paper, Household Words.*

GENERAL MISCELLANY.

(From Dr. Fitch's Lecture to Gentlemen.)

dvantages of Shoulder Braces—Inhaling Tube—An Address on these Subjects.

By confining the shoulders firmly back, and ty-
ng them together, we cannot, by any possibility,
ring them forward, so that they will crush in the
ont of the chest, but they will constantly keep the
houlders behind the chest, and thus cause the
hole weight of the shoulders and arms to fall be-
ind it, and so contribute rapidly to expand, in-
tead of contracting it. Many persons use one
and, arm and shoulder, much more than the oth-
r. When this is done, it very often causes weak-
ess and pain in that shoulder, and a much greater
ense of fatigue is experienced in it than in the
ne less used. The shoulder thus used is very
ften dragged forward, out of its place, and fre-
uently drags the spine to that side, thus produc-
g spine disease between the shoulders. The pre-
entive of this is a well-adjusted pair of shoulder-
races. By thus tying the shoulders together, they
re made to bear each other's burdens; and thus
heir labours are equalized, so that no deformity
the shoulders, or disease of the spine can take

place, whilst a sense of weariness or fatigue will be felt in one more than in the other. I have recommended shoulder-braces to almost every class of persons, and almost every occupation, and uniformly with benefit, where they are needed and judiciously employed. I have recommended them, with advantage, to clergymen, lawyers, physicians, lecturers, professors in colleges, teachers, students, watch-makers, machinists, workers in cotton-mills, stone-masons, carpenters, brick-layers, draymen, teamsters, stage-drivers, and in fact, almost every profession, trade, and occupation. I have had plain labouring people declare to me, over and over again, that the use of shoulder-braces took off one half the fatigue of their labour. One of the early effects of shoulder-braces is to remove pain between the shoulders, and about the neck, and in the spine of the neck, removing it from about the top of the chest, and in the chest, and very often taking away all pain and weakness from the small of the back. They are a most valuable article for delicate boys going to school, and for students in colleges, and delicate lads and young men who are employed in stores, counting-houses, hotels, &c. Sometimes the shoulder-braces are drawn too tightly at first, so as to make them irksome to the wearer. This should never be done, but time should be taken to habituate ourselves to their use, so that in a moderately short time they will become exceedingly pleasant and agreeable. I have known the chest enlarged around its base, five inches in circumference, in six months, by no other means than wearing shoulder-braces. To persons who have delicate chests, and who in any way apprehend consumption, I would most particularly recommend, in addition to shoulder-braces, the use of the inhaling tube. Many persons have remarked to me, that it might be very easy to enlarge the chest, and restore the shoulders to their places, in young persons;—but, say they, can this be done with persons later in life? I answer that I have most satisfactorily accomplished the enlargement of the chest at the age of fifty-six years. I am fully of the opinion, that a contracted chest, can be enlarged and restored to symmetry, in persons of every age up to sixty-five years. In November, 1843, I was consulted by a very respectable man at Manchester, in New Hampshire. He was fifty-six years of age, had a bad cough, and considerable pain about his chest. His breast-bone was very much depressed, so as to form a very deep depression and hollow in the bottom of the chest. By the use of shoulder-braces, &c., in a few months his chest was restored to perfect symmetry. The breast-bone was raised up entirely to its place, and the depression entirely obliterated. The pain in his chest and cough were soon cured. In fine, I must say that no man under sixty-five years need despair of having a fine, healthy, and perfect chest, in a moderately short time, by the use of the means I have indicated, especially wearing shoulder-braces, and using the inhaling tube; by which means nearly every case of chest disease may be cured or prevented.

It always gives me great pleasure to address intelligent men on these subjects, and especially mechanics, and persons practically acquainted with mechanical laws. That man in his formation is intended to stand and move in a perfectly upright position; the head, neck and other parts of the spine, standing perfectly perpendicular to the hips, whilst the spine at the small of the back, in place of bending outward and backward, as occurs in crooked persons, naturally bends inwards and forward. That this is our natural position is proven in the forms of all our children under three years of age, or who have not yet had their persons deformed by attending school, or by manual labour. The same fact is noticed in all savage nations with whom we are acquainted: the Indians of America, the native Africans, and the inhabitants of the South Sea Islands. All travellers are everywhere struck with the fine figures of these people. An exception to this is found only in those savages, who, from necessity, or indolence reside in caves or very low tents, where they cannot stand or sit erect. Among these are the Hottentots of South Africa, and some others. These only form solitary exceptions. So that man, in his person, when standing or sitting, represents a strait, upright column. Allow me to ask you, who are mechanics, how much more weight a stooping column can bear than a strait one, and how much longer will a stooping post, supposing it made of perishable materials, than if it stood upright. There can be but one answer, and that is immeasurably in favour of the upright column. Whilst the upright column will support almost any weight, a trifling pressure crushes the stooping one to the earth. Now, we will suppose a man carries his head, neck and shoulders perfectly upright, and in this situation, he suffers no fatigue in this position, and experiences no wear and tear of his system, however long continued. In fact, this position is constantly consolidating the frame of the system, harmonizes with every part of it, and confers upon it the greatest firmness and durability. So perfectly does this accord with universal experience, that upon beholding a strait symmetrical man, we at once and almost involuntarily associate with him the idea of long life. On the contrary, take a man who throws his head and neck forward, and observe to what a mechanical disadvantage it is supported. It becomes at once an absolute burden, and, although habit makes us quite unconscious of it, yet its bad effects are shown by the far greater fatigue, and far less power of endurance, that such a person suffers over one who carries his head and neck strait. It is a source of constant wear and tear to the system.

Now extend the case still farther, and in addition to the head and neck, bend forward the shoulders and spine, and the evils are still more increased, just in proportion to the deformity, so that a crooked man, especially if young, and even at any period of life, at once gives us the impression of disease, weakness, and debility, and especially of age; the young man looks much older than he is, and the older man quite anticipates his years.

The Dew.

The dew, celebrated through all time and in every tongue for its sweet influence, presents the most beautiful, and almost striking illustration of divine agency in the economy of nature, and exhibits one of those wise and bountiful adaptations by which the whole system of things animate is fitted and bound together. All bodies on the surface of the earth radiate and throw out some rays of heat, in straight lines—every warmer body to every colder; and the entire surface of the earth is continually sending rays upward through the clear air into free space. Thus, on earth's surface, all bodies strive, as it were, after an equal temperature (an equilibrium of heat) while the surface, as a whole, tends generally towards a cooler state. But, while these conditions, this cooling will not take place; for the earth then receives, in general, more heat than it gives out; and if the clear sky be shut out by a canopy of clouds, these will arrest and again will throw back a portion of the heat, and prevent it from being so speedily dissipated. At night, then, when the sun is absent, the earth will cool the moisture; on clear nights, also, more than when it is cloudy; and when clouds only partially obscure the sky, those parts will become coolest towards the clearest portions of the heavens. Now, when the surface cools, the air in contact must cool also; and, like the warm current on the mountain side, must forsake a portion of the watery vapor it has hitherto retained. This water, like the heathen emit on the hill's descends in particles almost infinitely minute. These particles collect on every leaflet, and suspend themselves from every blade of grass in the drops of "pearly dew." And mark here a beautiful adaptation: Different substances are endowed with the property of radiating their heat, and thus becoming cool with different degrees of rapidity; and those substances which, in the air, become cool first, also attract first and most abundantly the particles of falling dew. Thus, in the cool of summer's evening, the grass plot is wet while the gravel walk is dry; and the thirsty pasture, and every green leaf, are [illegible] ing the descending moisture, while the [illegible] land and the barren highway are still unconscious of their fall.—*Farmer and Mechanic.*

The Secret of Success.

The secret of success—what is it? In this country among people who are equally protected and encouraged, it lies in the steady pursuit of intelligence, temperance, and frugality. So as outward comfort and competence constitute wealth, there is but a fraction of society, who may not possess it, if each turn his hand and brain to the vocation for which his instinct and capacity most fit him. If the great fortunes which do dazzle the misjudging poor be analyzed, they will be found, in nearly ninety-nine out of the hundred cases, to have sprung and matured from calm, patient, and simple toil—toil which had an endurance and faith behind, and an object and hope before it. So it is with success in whatever man seeks to accomplish. A clown may stumble upon a splendid discovery in art or science, but a fixed general law provides that high achievements shall require profound and ceaseless labour. [illegible] price of success, except in isolated cases, is the devotion of one's life. He is a fool who [illegible] to [illegible] dream for possession and advancement, unless he connects with it the prudent exercise of his own energy and judgment. The little spring in the mountain rock becomes a brook, [illegible] wide rolling river, and [illegible] ocean. [illegible]

The Power of Example.

The power of example is incalculable. From every one of us in our passage through life an influence diffuses itself over a circle more or less extended; nor can any doubt be entertained, that not only the character of our fellow-immortals in this world, but even to a large extent, their condition in eternity itself, is connected with the influential teaching for good or evil of example. The influence of example does not wholly end, when he who diffused it has ceased to move among his living associates. If a stone be thrown into the water, the spot where it struck is made the centre from which motion radiates; but long after the stone which was the origin of the impulse lies still at the bottom of the lake, the agitation on the upper surface continues, and each circle is absorbing progressively in a wide and yet wider circle. The good men of a past generation, the Howards, the Benthams, the Wilberforces, still live in the influences of their benevolent life; others seemed to repeat the influence which they first gave; and no bounds can be fixed to the pervasion of their philanthropic principles enforced by their own active efforts; it may effect more or less remote ages. How incumbent is it then upon the great men of our own times, who have the welfare of the present and of future generations at heart to lend to the cause of temperance the persuasiveness of their example! May we not trust that men of kindred spirits with those named above, will yet be found to check the chief agency so effectual in vitiating our poor at the present day?—*Prize Essay on Juvenile Depravity.*

EDUCATION.

Godless Education in Leeds, England.

Extracts from the Letter of Edward Baines, Esq. of the *Leeds Mercury.*

No man questions the right of the friends of Secular Education to have schools in accordance with their own views. Religion ought not to be enforced, and cannot be enforced, by Governments. To attempt it is an outrage on conscience and on liberty. But it is surely a still greater outrage on conscience and on liberty *forcibly to exclude religion, where men conscientiously think it ought to be introduced, and to make those who think so pay for the system of which they disapprove.* Yet Mr. Fox's bill does this. It proposes to tax the people for a description of schools which religious persons of every sect in Britain conscientiously believe to be wrong, because wanting an element that they think essential to education. Some men differ from them. They have a right to differ. But they have not a right to compel others to act upon their views. * * * * * * *

Mr. Fox's measure, by *excluding religion* from the new public schools, would *outrage the conscientious convictions of all the religious bodies in England* that have taken part in education.

Remember, the bill positively *forbids* any kind or degree of religious teaching in the schools. The education is to be "*secular only.*" Now all the educational societies that have been formed since Joseph Lancaster began his labours, have provided for a religious basis to the teaching. If the general opinion on any point can be regarded as established by fact and long experience, it is this. It is so completely admitted by government, that they make the teaching of religion an indispensable condition of grants to [illegible] Mr. F[illegible] [illegible] schools which it would be [illegible] to teach religion [illegible] course, there would be no inducement to have schoolmasters of a religious character; but, on the contrary, any great religious decision or earnestness would mark a man out to a parish committee as not suited for the office. The subject of religion must likewise be excluded from the school-books: all the school-literature of England must be purged of that obnoxious element!

The objection to all this is twofold, viz., 1st, that the exclusion of religion is *wrong in itself* and therefore *a great injury to the children who are to be trained*; and, 2nd, that it is *wrong in the opinions of the English people,* and therefore an *outrage on the public mind and will.*

The great object which State Educationists profess to seek in education, is, that it should operate as a check to vice and crime. This is a moral end, and it is only to be attained by moral means that is [illegible] based on its only sound and authoritative foundation, the principles of religion. The mere elements of secular knowledge—reading, writing, and arithmetic—have little or no influence on moral character. It is the pure and [illegible] lessons of the Word of [illegible] its truths [illegible] expressly [illegible] Take [illegible] ani- [illegible] ection, [illegible] for the purpose, is to defeat the very object for which national education was recommended, as well as to offend all the religious communities in the kingdom.

(From the Toronto Christian Guardian.)

The Godless College.

As time rolls on it seems to be the fate of the Godless College Act to call out stronger and stronger expressions of disapprobation. The Trustees of Queen's College have come out *officially* and distinctly on the question. The tone of the document put forth by them is not less determined and clear than that officially put forth by the Episcopalians and Roman Catholics. We give the principal part of the document; and may remark, *en passant,* that the document embraces many of the arguments we have presented to our readers in several editorials upon this topic. The following is the document of the Board of Trustees referred to:

The trustees of the University of Queen's College, having resolved to carry on the Institution, in conformity with its Royal charter, irrespective of the University Act passed last session of the Provincial Parliament, think it proper to present to the people of this country the reasons which induced them to come to this resolution.

It must be premised that the act lately passed is not only entirely different from, but in all essential respects, quite opposite to the measure brought forward some years ago, by the Government of this province. The one recognized religion as the proper foundation and attendant of education; the other aims at their total separation. The one provided for the incorporation of the several colleges as integral parts of the University, and for a participation by the Queen's College, in the public endowment; the other gives but a mere shadow of representation to the several colleges that may agree to the measure, and no share whatever of the endowment.

Although the Trustees of Queen's College, anxious to propose a peaceable settlement of the question, would have agreed to the plan of union proposed some years ago, notwithstanding several serious objections to which such a plan is liable, yet, from the entirely different character of the new measure—the apparent impossibility of procuring a union of colleges on Christian or equitable principles, and the rapid increase of the population of the country calling for additional seats of learning, they have, on mature consideration of the subject, come to the conclusion to maintain Queen's College, not only for instruction in Theology, but for all the purposes for which it was established.

The objections to the new University Act, and the reasons for maintaining Queen's College according to its Royal Charter, may be comprised under the following heads:

1.—The irreligious character of the act referred to. Not only is the teaching of Theology prohibited in the University of Toronto, but all forms of Divine Worship, all public prayer, everything that can remind either professors or students of God and the duties we owe to Him—of our responsibility and obligations, is rigidly and peremptorily excluded. And as no test whatever is required of the professors, not even a belief in the existence of God, there is nothing in the act to prevent infidels, atheists, or persons holding the most dangerous and pernicious principles from being entrusted with the instruction of youth at that time of life when evil impressions are likely to be made on their minds.

* * * * * *

3.—To confine to one particular place the means of a higher education, appears no less injudicious and impolitic, than unjust. A country of such immense extent, and increasing so rapidly in population, most assuredly requires more than one University. To require all the youth of the Province to travel to Toronto to obtain education, is, in fact, to pass sentence of exclusion against the greater part of them. Even in countries of far less extent, it is found indispensable to establish Universities in different localities; as, for example, in Scotland, where four Universities have long existed, and are fully attended. Already the population of this country is equal to that of Scotland when her four Universities were established, and we cannot doubt that Canada will, at no very distant day, number a population far exceeding that which Scotland even now contains. * * *

2.—The manner in which the new measure has been received by the country, gives no hopes of its ultimate success. All the most influential denominations have declared themselves most decidedly opposed to its principle.—The adherents of the Church of Scotland, especially, look upon it with suspicion and dislike. Indeed, a measure so directly opposed to Christianity, and so [illegible] to the feelings and practice of Presbyterians could