

American transactions, and two volumes of essays, with his life prefixed, written by himself, 2 vols. 12mo.

#### ORDER IS HEAVEN'S FIRST LAW.

"And man's first duty," said our teacher. And I never forgot it. More than any thing he ever said, I have remembered it every hour and every day in the week. Months are made of weeks, and years of months.

In one of those walks of instruction that we loved so well and enjoyed so often, we requested him to give us a short lecture on the subject of order.

"It must be short," he said, "for in fifteen minutes our study bell will ring. If we should be tardy, we should break the order of the school. If we begin to break order in one thing, it will soon go on to another, and another, and another.

"The great chain would then be broken and useless, until mended. A little disorder is like the speck of an apple, it affects the whole to the core. It grows into a brighter yellow as it decays. Its value is gone before it ripens. Nothing is good but its appearance.

"Order must begin with our thoughts. These may form the plan. That plan must divide the work as we form squares or beds in a garden. One part must follow another, till the little squares are so laid out as to fill the great plot exactly. Then no ground will be left to grow up into weeds. The parts so laid out in order—planted and sowed in order—and weeded and watered in order, will make up one beautiful whole.

"When you have a plan of what is to be done, the order of place, time, means, and manner, are next to be considered.

"The place where they be in several different and separate situations. These are to be taken in a row, or a circle, as much as may be.

"The time when. Some things may be done at any time. Any time is generally no time. Things are seldom done at all, for the same reason that they can be done at any time. Boys will find this true when they become men. Some things can be done well at one time only.—Then or never. Hence the propriety and wisdom of the proverb: Take time by the foretop. It has no locks behind. The when of doing things means also how long. To take too little time, or too much, is alike out of order.

"The order of manner or the how of things to be done.—This is an important link in the bright chain of order. In many undertakings, manner is every thing, and all the rest, nothing. Time and expense are often lost by neglecting it.

"Our next inquiry in every undertaking, must be, whether we have the means of accomplishing our plan. Head power must calculate—deliberately—the cost of the undertaking, in time, diligence, patience,

money, the aid of friends, &c. One man builds a shop, and furnishes it with tools to follow his trade; but fails in diligence,—grows impatient of confinement at his labors. Keep the shop, and thy shop will keep thee. Yet if he keeps not in his shop, diligent to do his work well and in season, his shop will not keep him in money, or clothing, board or credit—perhaps not keep him out of confinement.

"But our fifteen minutes are up. When teaching the rules of order, we must not violate them. When we have another lecture upon order, you may bring forward the character and conduct of a youth of order; and also state the effects on his manhood and the advantages gained by planning and pursuing diligently, an orderly course of thought and conduct."

#### OCCUPATION.

If I were asked, What tends most to mitigate earthly sorrow, with the exception of the comfort derived from divine things? I should unhesitatingly reply, Occupation.

Yes! occupation cures one half of life's troubles, and mitigates the remainder. It matters not of what kind they may happen to be; troubles always appear great, and our own cares are invariably greater than those of our neighbours; but whether we are afflicted in mind, body, or estate, occupation is the best prescription we can take,

Suppose you have had a loss, say it is five silver shillings, or as many golden sovereigns; nay, let it be, if you like, a hundred pounds, or a thousand, for it is not the amount of our losses that weigh down our spirits, but our real or fancied incapability of bearing them—suppose you have had a loss, I say, why all the sighing and the sorrowing, the moaning and repining in the world, will not bring back a single sixpence of your money again, though it may disqualify you for making an attempt to recover your loss. You may get friends to condole with you, and make your loss greater by losing your time in brooding over it, but occupation is the only thing to relieve you. It is the most likely of any thing to make up your money again, and if it do not that, it will engage your mind as well as your fingers, and keep you from despondency.

Suppose your body is afflicted; will sitting or lying down doing nothing, with your dejected eyes fixed on the wall—will this, I say, pull out a thorn from your finger, or assuage the pain of an aching tooth, or cure a fit of the gout? Not a bit of it. So long as pain does not deprive you of the power of occupying yourself, occupation will be for you the best thing in the world. Let it be suited to your condition, and persevered in with prudence. A weak body cannot lift a heavy burden, nor a confused head think clearly; but do something, whether it be much or little, hard or easy, so long as you can write a letter, wind a ball of cotton, read a

book, or listen while another reads it to you, so long as you can do any of these things, you will be mitigating your affliction.

In like manner, if your mind be wounded, apply the same remedy. If your enemy has injured, or your friend deceived you; if your brightest hopes have been clouded, or your reputation blackened, pray for your enemies, and then, up and be doing! Better gather field-flowers, plait rushes, weed the garden, or black your own shoes, than be idle. Occupation will raise your spirit, whilst idleness will bring it down to the dust. Occupation will blunt the edge of the sharpest grief, keep the body in health, and preserve the mind in comparative peace.

Time flies rapidly with those who have more to do in the day than they can accomplish; and drags along as heavily with all who have no employment to occupy their hours. Occupation is the great secret of cheerful days and tranquil nights; for he that is well employed while the sun is in the skies, will most likely sleep soundly when the stars are shining above him.

Thousands, who know how much comfort occupation gives, do not know how much distress and uneasiness it keeps away. Show me two men, who have equal advantages,—one of them idle, and the other fully occupied, and I will venture to pronounce the latter ten times happier than the former. Care is a sad disease, despondency a sadder, and discontent perhaps the saddest of them all; but, if you wish to be cured of all these together, next to seeking Divine support, my prescription is—OCCUPATION.

#### THE DIFFERENCE IN PEOPLE.

Passing along the street the other day, I met a careless, gazing, clownish person, and guessing my man, I took care to give him the whole of the sidewalk. The fellow, after all, ran against me, and went off, threatening me in the most profane language, because I did not get out of his way. But I minded my business and went on, having no wish to stop, and let him pick a quarrel with me.

Presently I met a very inoffensive looking man, and as the walk was narrow just at that place, I accidentally jostled him a little. "I beg your pardon, Sir," said he, just as I was about to crase his; for truly it was I, who was the offender.

So different are mankind in their temper and dispositions.

DEAF AND DUMB ASYLUMS.—The number of establishments for the education of the deaf and dumb in the different states of Europe and the United States of America are as follows:—There are fifteen in France, one in Spain, one in Portugal, four in Italy, three in Switzerland, twenty-four in Germany, four in the Netherlands, two in Denmark, one in Sweden, eight in England, one in Russia, and seven in the United States of America.