

mutual good and happiness, no common bond or interest between the governed and those who govern. It contains no sense of freedom or choice, so strong and inherent in human nature, but arbitrarily commands without the persuasives of reason and motive. Such a system of government is sure to excite the contraries of our nature, while it has no sympathy with our better feelings and affections. An important element in any system of government is that which excites in the governed a strong feeling of self-respect. This not only makes obedience agreeable to them, but leads them to feel that they possess an interest and share in the government. Any form of government is light and easy on those who feel an interest in its advantages, or that its provisions are judiciously adapted to their wants and circumstances. All these principles are founded in the original nature of man, and their influences cannot be extinguished by any forms of government or condition, however severe or arbitrary. Whoever, therefore, would govern their children well, and gain their affections, must understand these innate elements of human nature, and the impossibility of extinguishing their natural influences in the sentiments and conduct of men, live where they may, or under whatever form of government. The proper development and culture of the better principles of our nature should be the great and legitimate objects of all good government, whether domestic or general. Guarding too strictly the natural and youthful ebullitions and volatile feelings of our nature, would be as unwise as to rest too much confidence in the wisdom and correct conduct of our children at all times and under all circumstances. The first would be likely to excite in the heart feelings of dislike and opposition to all proper obedience and wholesome restraint, while the other could not fail to relax too much these restrictions and that parental care and solicitude which are indispensable to the proper guidance and conduct of the kindest and best-disciplined children. A judicious and happy system of family government then should unfold its reasons, and advantages, and kind intentions to the governed, and share largely in their sympathies, confidences, and constant desire for its continuation and salutary influences. This would make it as pleasant to obey as to command, and preserve that sweet domestic harmony which renders the family circle so happy, so delightful, and so productive of all those tender sympathies and emotions which can be felt and enjoyed only in such pure and sacred relations.—G. W. LUCAS, in *British Mothers' Journal*.

THE FAMILY ALTAR AND ITS INFLUENCE.

A correspondent of the *British Mothers' Journal* thus illustrates the influence of domestic worship over his future life:

The residence of my father was inland, and remote from facilities for acquiring a commercial education. After mature reflection, my parents consented that I should follow the bent of my own inclination, and seek such advantages in a distant city.

The history of my first year was similar to that of many other ambitious youths. I was acquiring a knowledge of men and manners, but the narration *how* is not material.

About this time a fit of sickness rendered it necessary for me to seek maternal care, under whose blessed influences health soon returned. The day before I again left home, to plunge more extensively than I had hitherto done into the whirl of business, I was sitting by my mother, and pouring into her willing ear some account of my cares and annoyances. She heard me patiently, and when I had concluded my story, put her arm around my neck, and, kissing my forehead, said, "My son, my dear son, never think yourself forgotten by us. *Your father mentions your name night and morning.*"

I understood this perfectly. From my earliest infancy I had heard fervent petitions offered at such times, for the temporarily absent one, and now, as I was going out into the world—perhaps never to return—the remembrance of this circumstance was a comfort to me. I knew the paths of youth were slippery, for I had seen sufficient of the world, even in a year, to be well aware of the fact, and in some degree realized the privilege of being so remembered.

Years rolled on—business nearly engrossing the whole of my secular time—but I never forgot my mother's impressive speech. Occasionally, anxiety would prevent me from offering more than the merest form of prayer myself—then would I think of my father's earnest petition, offered for me that morning, and in strength granted, in answer to it, rise beside the trial, if not immediately victorious over it! Sometimes pleasure would lure, by her siren voice, to a participation in unholy amusements, but the charm was powerless when I thought of my father's prayer.

I have been young, and now am old, yet those words still ring in my ears, and influence my conduct. The lips which then supplicated for me have exchanged supplications for everlasting praises; yet, in times of sorrow or perplexity, I feel my mother's lips on my fevered brow, and her words are cordial to my heart. In times of joy and prosperity I remember them, and they act as a moderating agency to the sanguine restlessness of ambition.

Parents! throw around the hearts of your children a similar in-

structible chain. At the family altar teach them, by suitable petitions, that you sympathize with them in their feeble attempts to do right; there let confession be made for family sins, and grateful praise returned for family mercies; then may you hope for a re-union of your dispersed families in a better country, even a heavenly.

THE OCCUPATIONS OF ETERNITY.

We are told that in a future and a higher state of existence, the chief occupation of the blessed is that of praising and worshipping the Almighty. But is not the contemplation of the words of the Creator, and the study of the ordinances of the Great Lawgiver of the Universe, in itself an act of praise and adoration? And, if so, may not one at least of the sources of happiness which we are promised in a future state of existence,—one of the rewards for a single-minded and reverential pursuit after truth in our present state of trial,—consist in a development of our faculties, and in the power of comprehending those laws and provisions of Nature with which our finite reason does not enable us at present to become cognizant? Such are a few of the reflexions which the study of physical science, cultivated in a right spirit, naturally suggests; and I ask you, whether they are not more calculated to inspire humility than to induce conceit,—to render us more deeply conscious how much of the vast field of knowledge must ever lie concealed from our view, how small a portion of the veil of Isis it is given us to lift up,—and therefore to dispose us to accept with a more unhesitating faith, the knowledge vouchsafed from on high on subjects which our own unassisted reason is incapable of fathoming.—*Dr. Daubeny's Address at the Cheltenham meeting of the British Association for the advancement of Science.*

BRIGHT HOURS AND GLOOMY.

Ah, this beautiful world! I know not what to think of it. Sometimes it is all gladness and sunshine and heaven itself lies not far off, and then it suddenly changes and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours, when the fire will not burn on our hearths and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.

Longfellow.

RESPECT FOR AGE.

In Circassia, the decision of an aged man settles all minor controversy; when he speaks in the council ring, the most loquacious keep silence; if in anger he strike a blow even, it is not returned; wherever he moves the crowd makes way for him; in Winter his is the warmest corner by the fireside; in Summer the young girls spread his mat on the varandah and fan his slumbers; it is an honor to light his chibouque; when he wishes to ride, every one is ready to saddle his steed, and a dozen lads run to help him down on his return. "Doubly accursed," says the Circassian proverb, "is the man that draweth down upon himself the malediction of the aged."

Educational Intelligence.

CANADA.

UNIVERSITY OF TORONTO.

His Excellency the Governor General has been pleased to appoint the Hon. Robert Easton Burns, one of the Judges of the Court of Queen's Bench, to be Chancellor of the University of Toronto, in the room of the Hon. William Hume Blake, resigned.

An Association has lately been formed in this University, "for the promotion of University education in the Province, and of the interests of the University of Toronto in particular—especially by the revival of its Convocation." Meetings of the Association are to be held on the first Wednesday in each Law Term of the Superior Courts of Upper Canada, and an Annual Meeting on the day of the University Commencement. The Officers constitute the Executive Committee, and are elected from among the graduates, some resident and others non-resident in the Hon. The following is the result of the first election: *President*—The Hon. James Patton, B. C. L., Barrie. *Vice Presidents*—Adam Crooks, M. A., Larratt W. Smith, D. C. L., and W. C. Chewett, M. D., of Toronto; W. G. Draper, M. A., Kingston; T. A. McLean, M. A. and S. S. Macdonnell, M. A., Windsor. *Secretary*—Thomas Hodgins, B. A., Toronto. *Treasurer*—C. E. English, B. A., Toronto. *Council*—D. E. Blake, B. A., William Wedd, M. A., W. B. Nicol, M. D., J. H. Morris, M. A., Rev. Arthur Wickson, M. A. and Alister M. Clark, M. A., of Toronto; J. D. Armour, B. A.,