

MISCELLANY.

From the New-York Mercantile Advertiser.

EDUCATION.

Since the introduction, we may say invention, of the Bell and Lancaster system, the people, the great body of people, both in England and this Country, have put a higher value on intellectual attainments than at any former period since the dark ages; and the spirit of enquiry and the thirst after knowledge is hourly acquiring a universality that a few years since the veriest dreamer on the capacities and tendencies of human mind would have routed as being beyond the limit of a tenable faith. In our country more especially, the persuasion that knowledge is not only power, but true happiness, pervades every walk and grade of life. The mechanic is not satisfied to toil on year after year, in the knowledge merely of the use of the implements of his craft, teaching his children their use, and leaving them little other inheritance than those implements and that knowledge; but he laments his own deficiencies, and seems to be roused to a great effort in behalf of his children and the public, seizing with avidity on all the highways to science, and endeavoring to avail himself of all the facilities which its lights afford, not only for the perfection of his handicraft, but for the increased knowledge of himself and his species. That this remark extends to all classes of our citizens is proved by the prodigious increase of literary publications of various kinds, which from being read hitherto but by few are now to be found in the hands of the lowest artisan and in the meanest hamlet of our western world. This is a truth that increases with the felicity of the running stream, and accordingly we find that nothing short of a draught from the fountain itself, is likely to quench or allay it. It is this thirst which now demands the establishment of a grand reservoir—a pool like that of Siloam, whence all may draw, in which all may live. Such a Reservoir will be in this city, the contemplated University, in which the sons of the poor as well as the opulent may cultivate the mind which aspires to a higher knowledge of itself and to increase its sum of human felicity. The basis of our political institutions is liberty, but what is liberty or its value? "The liberty of our country, says an able American writer, is of "value only as far as it favours the growth of men—what is liberty? The removal of restraint from human powers. Its benefit is, that it opens new fields for action, and a wider range for the mind. The only freedom worth possessing is that which gives enlargement to a people's energy, intellect and virtues. The savage makes his boat of freedom. But what is it worth? Free as he continues for ages in the same ignorance, leads the same comfortless life, sees the same untamed wilderness spread around him. He is indeed free from what he calls the yoke of civil institutions. But other and worse chains bind him. The very privation of civil government, is in effect a chain; for, by withholding protection from property it virtually shackles the arm of industry, and forbids exertion for the melioration of his lot. Progress, the growth of power is the end and boon of liberty and without this a people may have the name but want the substance and spirit of freedom."

How are a people's "energy, intellect, and virtues to be enlarged so that the freedom worth possessing" may be acquired or retained? There is but one answer, and that is now in the mouths of all from the highest to the lowest, "by Education, and that on a more extended and liberal and at the same time more economical scale than at present prevails. This we know can be accomplished.—The wealthy and they who are in moderate circumstances are in favor of the attempt and are disposed to be liberal, while they who are unable to contribute will in many cases be gratuitously educated. We have seldom known a project so popular. The fund required is not large while the ability to raise it even in our city is great, and the will ready. We hope the plan will be pursued.

A CURIOUS DISCOVERY RELATIVE TO THE FORMATION OF THE BRAIN.

PROFESSOR MALACHARME, of Paris, who has long employed himself on the comparative anatomy of the Brain, has found the corpus callosum and pineal gland in several birds. One discovery of import-

ance he has made: this relates to the structure of the Brain, and its intellectual faculties. The *laminae* of the Brain he has observed to vary in number from 600 to 780; but in the brain of an idiot, he discovered only 324; and in that of a dumb person, only 362. Hence he infers, that the extent of the intellectual faculties is proportionate to the number of *laminae* in the Brain. Mr. C. Bonnet of Geneva, whose correspondence with the Professor on this subject is published, admitting the premises, denies the conclusion; and supposes, that the number of *laminae* in the Brain is increased by the exercise of the intellectual faculties.—*Gruntwald Journ. de Med.*

PERSIAN ETHICS.

In the Morals of Nasir, a celebrated Persian system of Ethics, it is said that seven high qualities are necessary to give completion to the character of their kings: these are enumerated as follows:—1. Paternal kindness. 2. Magnanimity, including the moderation of anger, the abjuration of lust and the perfection of mental excellencies. 3. Firmness and consistency in counsel. 4. Resolution in the execution of designs. 5. Patience in adversity, and steady perseverance. 6. Clemency. 7. A disposition to encourage and render assistance to what is right.

Of the fourth quality, the following illustrative anecdote is related.—

The caliph Mamoon was seized on a certain occasion with an unnatural appetite for eating earth; which very soon produced some visibly pernicious effects in his constitution. On consulting his physicians, they readily furnished a variety of prescriptions, the whole of which were tried, without subduing his strange propensity. One day, when he and his physicians were consulting on what might further be done, an acquaintance of the caliph entered the room. No sooner had he discovered from their consultation of books, the affair which they had in hand than he addressed himself to his afflicted friend in the following words:—"Oh, leader of the faithful, where is that resolution which belongs to kings?" Mamoon, on hearing this, turned to his physicians, and said, "You need not take any further trouble, I shall soon get the better of my disease."

HERCULANEUM.

Since the commencement of 1828, the Government of Naples have caused excavations to be made in the ruins of Herculaneum, and the following are the principal results of the researches up to the middle of the present year. They have discovered the most splendid private house of the ancients that has ever been seen by modern eyes. The house has a suite of chambers, with a court in the centre. There is a separate part of the mansion allotted to the females a garden surrounded by arcades and columns, and also a grand saloon, which probably served for the meeting of the whole family. Another house also discovered was very remarkable from the quantity and nature of the provisions in it, none of which have been disturbed for eighteen centuries, for the doors remained fastened in the same state as they were at the period of the catastrophe which buried Herculaneum. The family which occupied this mansion was in all likelihood when the disaster took place, laying in provisions for the winter. The provisions found in the stove-rooms consist of dates, chestnuts, large walnuts, dried figs, almonds, prunes, corn, oil, peas, lentils, pies, and hams. The internal arrangement of the house, the manner in which it was ornamented all, in fact, announced that it had belonged to a very rich family, and to admirers of the arts; for there were discovered many pictures, representing Polyphemus and Galatea, Hercules and the three Hesperides, Cupid and a Bacchante, Mercury and Io, Perseus killing Medusa; there were also in the same house vases, articles in glass, bronze, and terra cotta, as well as medallions in silver, representing, in relief, Apollo and Diana. The persons who direct the excavations have caused them to be continued in the same street, and they will, in regular order, search the shops and houses which border on each side, and also the lanes which branch off from it.—*French paper.*

FEMALE CHARACTER.—I know not which is most lovely, a female, born to affluence, and accustomed to all the luxuries, the attentions and the gratifications which wealth and affluence can control, who still preserves a courtesy, and even a modesty in her intercourse with those in lower circumstances; or

one, who, in the depths, of poverty and obscurity, maintains a dignity, a propriety of deportment, tempered with a submissive sweetness of disposition, which commands the respect of all who can appreciate true nobility.

Such characters are not wholly ideal. I have seen instances of refinement in low life, and of modesty and humility joined with riches. But alas! the union is rare. The opulent are too often haughty, and the indigent, envious.—*N. England Review.*

"It were in vain to seek to escape from the condition of our place in the dominions of God. A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may at some moments almost breathe the wish that we had been a different order of beings, in another dwelling place than this, and appointed on a different service to the Almighty. In vain! Here still we are, to pass the first part of our existence in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it. Amidst the darkness that veils from us the state of the universe, we would willingly be persuaded that this our world may be the only region (except that of penal justice,) where the cause of evil is permitted to maintain a contest. Here, perhaps may be almost its last encampment, where its prolonged power of hostility may be suffered, in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast, on a ground so awfully pre-occupied; a calamitous distinction! but yet a sublime one, if thus we may render to the eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render him: and if thus we may be trained, thro' devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what he has promised, in so many illustrious forms, to him that overcometh. We shall soon leave the region where so much is in rebellion against our God. But we shall go where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—*Foster.*

SINGULAR FESTIVAL.

Festival Marangon, celebrated on the Coast of Malabar.

According to an account of this festival, published by Mr. Hamilton in 1727, it was celebrated every twelfth year. He gives us to understand, that, when the ceremonies by which this season is distinguished drew to a close, it was customary for four men, who were willing to risk their lives in so daring an attempt, to attack the chief while surrounded with all his guards, who were armed, and prepared for his defence. In this attack, the death of these victims of heroic enthusiasm and folly, was almost inevitable. Their only hope of reward depended upon their actually reaching and killing the chief, in which case his vacant throne became their recompense.

It appears from more recent accounts, that this bloody sport is still kept alive; but that the practice is less frequent than it was formerly; and to this, perhaps the following incident may in some degree have contributed. About half a century since, a Zamorin who held the crown, was exposed to the most imminent danger, from the unexampled valour and prowess of a Nair chief, who daringly risked his life in the unequal conflict. Proceeding with invincible strength, resolution, and courage, he cut down, with incredible fury, every one who attempted to thwart his progress. In this career of bloody glory, he had ascended some steps of Zamorin's throne, when a Mapilla priest threw himself in his way, to give the king an opportunity of saving himself by flight.

WHAT IS IDLENESS.

"Here," said I to my class of Sunday scholars, as I held a little book in my hand, "this is for the child who can give me the best answer to this question—What is idleness?" "I can, teacher," answered one; "if you say we are to learn our lessons, and we come to you, and don't know any thing of them, and have nothing to prevent our learning—that is idleness." "I can teacher," continued another; "you tell us to come clean and neat and tidy; and if, instead of that, our tippets and frocks are torn, though we have had time to mend them—that