

VANITY OF WORLDLY THINGS.

WHERE are now the famed potentates whose powers extended over almost the whole earth?—Who is it that made them descend from their lofty height, and despoiled them of all treasures?—Whither have gone those vaunted heroes whose achievements drew forth such expressions of admiration; those learned prodigies of acquirements, whose writings are spread to the remotest corner of the globe; those sublime orators who decided the decrees of Senates at their pleasure? Ask where are the proud, the rich, the voluptuous, the loungers? where those haughty nobles, those hard masters, who so rigorously required such implicit obedience? Ask the earth—she will show you the places where they lie. Interrogate the tomb—it will tell you the narrow space in which their bodies are compressed. Their bodies? Do they then still exist? Perhaps a handful of dust may remain of each.

But whilst all around us thus passes away, whilst everything escapes us, the kingdom which shall not pass away draws nigh. So many revolutions, such a continual flux and reflux of human things, these perpetually changing scenes of a fleeting world, all point the end towards which we are hastening our steps. It is the voice of the bridegroom who calls us to the marriage feast, and by his reiterated warnings, urges us to walk accordingly. You who are deaf to this voice, who remain buried in the mire of earthly things, go down yet lower, and what will you find? the grave which is waiting for you, and into which you must descend, whether you will or not. Already death stands at your side, ready to fall upon you and drag you into it, as he has done with those who have preceded you.—*Book of the Fathers.*

BUSINESS OF EDUCATION.—It was an observation of Dr. Johnson, that the business of education had long been as well understood as it ever could be.

Now we are disposed to think that the very reverse of this position would be something nearer the truth, and that there is, in fact no business in the world that has been so long carried on that is so ill understood, over which the experience of ages has done so little towards any improvement in our practice. In other things we know that we have advanced—in arts, in science, in learning, in war, in policy—but it is a proof that our education is wrong when it can be put as a question. Whether the moral progress of mankind has kept pace with their intellectual? The very question, we say, implies whenever it is asked, and however it may be answered, that our aim is a wrong one,—that we make the intellect rather than the heart the object of our care; and of a truth, is it not so?—*London University Magazine.*

TRUE VIRTUE.—Whatever tends to the perfection of the mind and that leads it to the felicity suitable to its nature, is truly virtue, and the law of philosophy; and all things that tend only to a certain human decency are only shadows of virtue that hunt after popular applause, and whose utmost care is to appear virtuous to the world.—*Microcles.*

Would it not be well for every young man to remember the truthful anecdote of the rich Quaker banker, when asked the secret of his success in life, answered "Civility, friend—civility!" How much does it cost a man, either old or young, to be truly civil in the intercourse of society? Rather, how much does it cost a young man to form his habits, which if formed, will sit upon him easily, gracefully, and profitably, so long as he lives? Far more often depends on this little, than any other single adventitious circumstance by which men rise and fall. We may look around us at any time, and see men high in place and power, who have not attained that elevation by force or individual character or great knowledge, but simply from the fact that the trifling graces of life have not been dispised. It is not a dancing master's grace that is here referred to, but that benevolence of manner that recognizes in little things the rights of others, and fully acknowledges such rights. The thousand ways in which this little courtesy does good, need hardly be mentioned. It may be said, however, that a courteous manner has reflective influence on the benevolent feelings. It is a source of gratification to the man who practices it. If it sits naturally upon a man, it is a passport to any place and any circle. It has smoothed many a rough path for men first starting in business, and has been one of the things that has often crowned efforts with success. The man of experience, looking on an ungracious manner in a young man just started into the world with nothing he can depend on but himself, is not angered, but rather pained, by what he sees; knowing as he does, that the want of that little something to please as we go along, will cause many a rough jog in the road, which otherwise might be as smooth as a summer stream. Wear a hinge in your neck young man, and keep it well oiled.

WOMAN'S GROWTH IN BEAUTY.—If a woman could only believe it, there is a wonderful beauty even in the growing old. The charm of expression arising from softened temper or ripened intellect, often amply atones for the loss of form and coloring; and, consequently, to those who never could boast of these latter years, give much more than they take away. A sensitive person often requires half a life to get used to this corporeal machine, to attain a wholesome indifference, both to its defects and perceptions, and to learn at last what nobody would acquire from any teacher but experience, that it is the mind alone which is of consequence; that with good temper, sincerity and a moderate stock of brains—or even the two former only—any sort of body can, in time, be made useful, respectable and agreeable, as a traveling dress for the soul. Many a one who was plain in youth thus grows pleasant and well looking in declining years. You will hardly ever find anybody net ugly in mind, who is repulsively ugly in person after middle life.

Estimating the amount of human blood in the human body at twenty four pounds; twelve pounds pass through the heart every minute.

EDUCATION MOULDS AND ELEVATES THE CHARACTER.—Those are truly well bred not only whose understanding and discerning faculties are improved and enlarged, but especially whose natural rudeness and stubbornness is broken, and wild and unruly passions tamed; whose affections and desires are made governable and orderly; who are become manageable and flexible, calm and tractable, willing to endure restraints, and to live according to the best rules. By good education we are, as it were, made over again, the roughness of our natural tempers is filed off, and all their defects supplied; and by prudent discipline, good example, and wise counsel, our manners are so formed, that by the benefit of a happy education, we come almost as much to excel other men, as they do the brute beasts that have no understanding.—*Dr. Calamy's Sermons.*

POW AND THEM.—Living was cheap enough in olden time. Socrates was supposed to have lived upon an income of seventy-five dollars; but he lived worse than a slave. His coat was shabby, and he wore the same garment both winter and summer; he went barefooted; his chief food was bread and water; and as he engaged in no business to mould his estate or income, it is not wonderful that his wife scolded. Demosthenes, his sister, and their mother, paid for their board \$105 a year, and provided the house into the bargain.

MATERIALS FOR THE MEMORY.—Orations, fables, and passages of poetry, are not materials for the memory; they injure instead of helping the power of invention; but every fact and circumstance which is to be known in the natural world, is a proper article for the memory; and reason or imagination may make use of it, according to the genius or purpose of the possessor.—*Williams on Education.*

The chief art of learning is to attempt but little at a time. The wisest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulating of single propositions.—*Locke.*

GOOD MANNERS.—Good manners are blessings of good sense, and, it may be added, of good feeling too; for if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

TRUE VIRTUE.—There is no virtue that adds so noble a charm to the first traits of beauty, as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

A clear stream reflects all objects that are upon its shore, but it is unscathed by them; so it should be with our hearts—they should show the effect of all objects, and yet remain unharmed by any.