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"Knowledge is Power."

[AFTER THREE MONTHS, ONE DOLLAR

VOLUME II.

BRIGHTON, CANADA WEST, OCTOBER 16, 1861.

NUMBER 3

Poetry.

ECHO RIVER IN THE MAM- MOPII CAVE.

—BY MARY BYNON REESE.

Shried in the cavern's silent halls—
Dark earth-embower'd river,
It broods along on its restless course,
Drinking the star-light never.

Shadow, and crag, and fearful depth,
O'erhanging, for bough and blossom,
Guard well its flow through gulf and gloom,
And home to earth's lonely bosom.

Never a wild bird tined of song,
Or startled hare from the mountain,
Or weary traveler rests at noon,
To drink of the sunless fountain.

No perfumed kiss of the summer air,
E'er makes the dark wavelets quiver,
To tell of the throeb of joy that stirs
The heart of the pulseless river,

Far down, beneath the heaven-lit streams,
Where softly the star-light dances—
Where quivering waters leap away,
From the moon's enquiring glances—

Fairer than all in its sheltered flow,
Like nuns, in their cloistered whiteness,
Hidden away, from the cares of earth,
Away from its transient brightness.

For fairy spirits along the shores,
The voice of song returning,
Will laugh and shout, or whisper low,
As the voyager's lamps are burning.

The echoes thrill to each raptur'd soul,
From rock and cliff resounding,
Melody, such as the angels give,
To hearts o'er dream land bounding!

HOW SHALL I GOVERN MY SCHOOL.

Who has not, upon first entering upon the duties of the teacher, asked himself this question? And yet how few are prepared to answer it! "I" says one, will have my pupils understand at first, that my word is the law; a non-compliance with which, will be followed by instant punishment. Thus, by keeping them in fear of me, it will be an easy matter to preserve order." Now teacher, if you wish—try this plan. But we fear instead of finding it "an easy matter to keep order," you will find it a very hard one! Doubtless you will very soon learn that your pupils, although they may fear you, will likewise dislike you; and consequently, adopt any measure in their power to thwart you in your plans. They will

profit by every opportunity of annoying you, and you will learn, but too late, that the scepter you so unhesitatingly grasped is, by its own weight, passing out of your hands.

But would it not be better, instead of paralyzing those young and tender minds by fear, to win the hearts by love? Remember, teachers, your work is not one which will pass away like a morning mist, but one which will endure a life time.—The impression you are now making, is not upon the body which exists a day, and then is not,—but upon the immortal mind. Oh! then how careful you should be, that those impressions are correct, and you influences for the right. But do this, teacher! Instead of impressing your pupils with an idea of your vast importance and superiority, make them feel that you are their friend, that their improvement is your whole aim; that nothing which will benefit them is a trouble to you.—Do this and I insure you their confidence and esteem; and this once gained how pleasant your mission. I could envy you your situation. For what is there so interesting as the human mind? To watch its development should be the delight of every teacher; for to him in a great measure, is the training of this precious plant committed. See it unfolding its tiny leaves, weak at first, but gaining strength daily. Leaf after leaf, and bud after bud is unfolded, displaying new beauties every day. Would that every teacher and patient might take greater delight in watching this development, and thereby detect and repair the many imperfections of the youthful mind. If such were the case, doubtless, a higher state of morality would exist in our community, and our State Prisons and Lunatic Asylums would have fewer inmates.

HOME AND MOTHER.

When we speak of home we do not mean merely the place, where we stay; the word has a holier signification. It is a term applicable to the dearest spot on earth; a place, rededicated sacred by the presence of mother, father, sisters, and brothers. The true home is a haven of rest which is ever open to receive us; a

fort in which we may seek shelter from every storm, that may meet us while sailing over the great ocean of life. It is here that we are taught to steer our bark aright, by that dear teacher—our mother.

How earnestly she strives to direct the minds of her little ones to the great "I Am," and how unwearied her exertions to guide their little feet in the path of rectitude and honor! To her we owe more than all the world besides, but few realize this. How few appreciate either home or mother while present, and, like other blessings, "brighten as they take their flight." The poets represent home as a fairy land. Then is not the mother the queen of that land?—Many, like the poets, have longed for this land, and yet are deprived of it. "No home!" "No mother!" What a chilling is produced in the heart by these words. Think of it, and pity. Oh! pity those who utter them. MATTIE GRANT.

ROMANCE OF THE NEEDLE.—What a wonderful thing is this matter of sewing! It began in Paradise, and was the earliest fruit of the fall. Amidst the odor of flowers, and by the side of meandering streams, and under the shade of the dark-green foliage, the cowering forms of the guilty progenitors of our race bowed in anguish and shame, as they took their first lessons in that art which has ever since been the mark of servitude and sorrow. And yet the curse has not been without its blessing.

The needle with the thimble has done more for man than the needle of the compass. The needlework of the Tabernacle is the most ancient record of the art.—Early used to adorn the vestments of the priests, it was honored by God himself, and became a type of beauty and holiness. "The king's daughter is all glorious within; her clothing is of wrought gold; she shall be brought unto the king in raiment of needle-work." The magnificence of kingly pomp, the imposing spectacles of religion or wealth, the tribute of honor to the great, the charm of dignified society, the refined attractions of beauty, are dependent upon the needle.—Christian Intelligencer.

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THE EDUCATIONALIST.

OCTOBER 16, 1861.

NOTICE TO POSTMASTERS.

Some of the readers of the EDUCATIONALIST are frequently making complaints to us that their Postmasters are charging them postage on the EDUCATIONALIST, which the Post Office Law forbids. This is a matter of injustice to us as well as to our readers, as we publish our paper as being free of postage, claiming the benefit of the Postmaster General's order, which was issued to the Postmasters in 1859. The Postmaster General has inspected our paper and has decided that it comes under the newspaper exemption law, which we trust will be sufficient authority. Those of our readers who are imposed upon by incompetent Postmasters will please point them to this note.

TEACHERS' CONVENTION.

September 28th, 1861.

Teachers' Convention met at Castleton, Dr. Gould in the Chair. Owing to the very severe state of the weather the members from a distance were prevented from attending; the number present was only about fifty.

Arithmetic was discussed by the Convention generally. Also the best method of securing the attention of a class under instruction, and of obtaining an early and regular attendance of the pupils at school,

in which Messrs. Scarlett, Gorman, McHale and Gillon expressed their views and illustrated their systems.

Writing was well illustrated by Messrs. Moore and Gorman with the merit of the different systems of teaching the angular and round hand styles.

Grammar, (Subject, *Stuff*), led by Mr. Scarlett, excited considerable discussion, and was well maintained by Messrs. Gorman, McHale, Gillon, &c.

The Association will hold its next meeting at Warkworth, on Saturday, 14th of December, when the following gentlemen will lecture on the subjects annexed to their names.

1st. Grammar—Messrs. Bell and O'Sullivan. Subject—*Stuff*, Lesson 21th, page 149, 4th Book.

2nd. Geography, Political and Physical—Messrs. McCoun and Gorman.

3rd. History—Messrs. John Massey, D. Perry and T. S. Gillon, (choice of subject.)

4th. Geometry—Mr. Scarlett.

5th. Essay by Dr. Gould on Perception.

Moved by T. S. Gillon, seconded by Mr. Gorman, that the thanks of this Association are hereby given to the inhabitants of Castleton for their liberal hospitality to the members during our visit to their handsome village.

Dr. Gould was then requested to publish in the *Educationalist* his admirable essay on "Mind and Matter."

T. S. GILLON,
Sec., pro tem.

MIND AND MATTER.

AN ESSAY READ BY DR. GOULD BEFORE THE TEACHERS' CONVENTION AT CASTLETON.

I intend, in the following brief essay, to make a few observations in regard to a medium that connects soul and body, commonly known as *spirit*.

That the organs of the senses communicate with the mind, through the mediation of certain mysterious filaments, or thread-like bodies, termed nerves, cannot be denied; but the manner in which this communication takes place—the process by which mind receives information from matter, and the subtle operations which enable matter to transfer impressions to mind, are points around which, as it appears to us, the great Author of our being has thrown an impenetrable veil.

It is true, that in consequence of certain discoveries relative to what the older writers termed "the nervous fluid," discoveries which almost go to prove that the "fluid" is of an electric or electro-

magnetic nature, a bold theory has been promulgated, namely, that these electromagnetic currents not only give an impress to the mind or soul, but are, in turn influenced by the agency of the immaterial principle, and that thus the communication between mind and matter is carried on; in fact that the link which unites body to mind is a mysterious agent which (Psycho or spirit) cannot be recognized as belonging to the material world.—Where revelation leaves a subject untouched, it is, we humbly think, allowable to theorize from facts which science has laid open, but let us remember that however we may incline to a theory which seems consonant to science, a knowledge of the limitation of our intellectual powers should lead us to cultivate a spirit of humility and candor. It is something to approximate towards truth; let us, then, be content to leave much for a future revelation, which science on this earth can never unfold before us.

In considering the connection between the mind and the body, it is of the highest importance always to remember that the mind, or rather the being which thinks and wills, is the active agent. The body, with all its beautiful and wondrous adaptation, only supplies the means of perception and of acting. Nerve-matter is the evident medium and instrument of the being that perceives and acts through it. Late investigations in the physiology of man teach us that the body of man is composed of passive materials, that not one of its fifteen chemical elements possesses the least motive, formative power; that it is a form—a fashioned structure capable of receiving an influx of Life, and also an influx of Mind; that all the phenomena of life and mind that it possesses are to be referred to the forces that play upon it, through it, and in it, that it may be compared to the air as a form of matter that receives the light and heat of the sun; in like manner it receives the life and the mind of the soul; that the body is a machine; that it has points in it for the contact and influence of propelling forces. That all the parts of the machine are related to these points of influence; that as soon as these points of influence are destroyed, so soon does the body die; that the body is nothing but a recipient of life and mind.

It has also been established that the substantial man—the real man is not an arrangement of oxygen, hydrogen, nitrogen, carbon, sulphur, and phosphorus, but is the *soul* of man. This is the living part, the mental part, and the everlasting part; that the soul of man bears the relation of cause towards the body; that the life of the body is not from itself, but from the soul; that the soul is an immortal organization from substances a discreet degree higher than matter; that it has an interior principle, Life, which is linked backward to the Infinite, which pervades the soul, and which by mediums enters and vitalizes the body, and renders it mental; that the life of the soul is the force which organizes, preserves, vitalizes,

moves the body; that the soul's existence does not depend upon its connection with the body, while that of the body *does* depend upon its connection with the soul; that the soul may exist without the body; that it is in itself a substantial organization, sufficiently so to give identity, mind, vitality, and immortality to man.

The body of man as a whole being one, and that an effect; the soul of man as a whole being one, and that a Cause; the body being a result and a recipient of the soul; the body dying and crumbling to pieces as soon as the soul leaves it, and the soul still living and conscious after it leaves the body, it follows that in the lifetime of the body there is a link which unites the body and soul.

The body is the machine, the soul is the force, and now it is desirable to know something of the medium that connects the force to the organic machine. One question, though, before the nature of the link is presented. What evidence has the psychologist that the soul and body are connected by a medium? By the aid of the physical senses perception informs the mind about the material world. It is limited to the cognizance of outer things, properties, and phenomena; consciousness has a different office. It is limited to the mental world. It has an altogether new theatre of action. It informs the intelligent being of what its own mind is doing now at the present time. Man's knowledge of his own mind comes through consciousness. Hence, in psychology we have no compass but consciousness. The facts of mind are obtained by her. With her, facts, judgment and reason obtain opinions and inferences. What is psychology but universal science concentrated! The study of consciousness is the study of humanity. If man sums up in himself the entire world as the entire world reflects God; if all the movements of the divine essence pass into the world and return into the consciousness of man, we may judge of the high rank of man in the creation.

"So long as man knows not himself," says Victor Cousin, "he knows nothing; for we can know nothing, only so far as we know that we exist. All knowledge whatever implies the knowledge of self; not, without doubt, a developed knowledge; but that knowledge which consists at least in knowing that we exist. So long as man knows not himself, he is as if he existed not; but from the moment that he knows himself, he knows himself only on condition of knowing every thing else in the same manner as he knows himself.—All is given in all; and man, in perceiving himself, perceives already all that he will afterwards reach by the closest inspection." One of the announcements which consciousness makes is, that each faculty of the mind possesses an agency. During any efficient, vigorous action of the mind, this faithful cognizer of mental action will reveal this agency. And as every effect has a cause, it depends upon an agent—a medium.

Again, the body is one, the soul is another; the former receives the latter; hence there must be a uniting medium.

Every machine has its points of influence for the force which moves it. The body is a machine; it has its points of

influence for the incoming of life and mind. They are in medical language called ganglia, or nervous centres of the nervous system. Every force that plays upon artificial machinery has a medium through which it reaches the machine. The water wheel is turned upon its axis by gravity. This force requires the aid of water—a factor—a medium to enable it to influence the machine. Caloric is the force that propels the steamboat, but does it through steam. So life,—the great sub-stratum of body and soul—reaches out and takes hold of the body through a medium—the spirit.

Machine and force are never one and the same thing, but are two, and distinct; consequently the force does not depend upon the machine, while the function of the machine does always depend upon the force.

Every science has its axioms, and one of the axioms in psychology is, that the soul is immortal. No sane human mind we believe ever judged otherwise, whether civilized or not, whether pagan or christian, whether lettered or unlettered, whether superstitious or philosophical; for it is contrary to the first acts of conception and judgment.

No theory of the soul can be true that antagonizes this intention. This axiom is sustained by a medium that links body and soul. It shows how the body may be separated from the soul, and it remain in the possession of all its consciousness, identity, intelligence, power of judgment, and free-agency.

The advocacy of spirit medium, that in this life unites soul and body, is in harmony with the teaching of the fathers of mental philosophy;—a fact that should recommend it to the favorable consideration of every lover of letters and philosophy. This theory of the connection of soul and body is in sweet concord with the Bible. It accords with the ideas there of this life, and the one that is to come. It, in a scientific manner, proves that the faith of all men has been correct; that this life is not the end of man; that a higher, better one is in reserve for the truthful and righteous.

Separating body and soul, and then uniting them by the spirit, enables the psychologist to scientifically explain physical life, physical death, the link that connects the dual organization, the incoming of mental phenomena and sleep, life to come, the immortality of the soul, the free agency of man, and many other equally interesting subjects.

According to the teaching of Dr. Carpenter and others, the periphery of the nervous system—that is, the papillary origin of the afferent and efferent nerves is in structural elements the same as the centres of the nervous system. In either are found cells, nervous fibres and blood vessels. They differ in number, arrangement, and quantity, but not in chemical composition, nor in anatomical appearance. Now, we find that the cells in the periphery receive the mediums outside of the body. The material world flows by the aids of air, odors, flavors, heat, and solid objects into these papillary cells. Nervous cells, then, connect the outer world to the body, through the agencies of mediums. Physiologists also tell us that the cere-

brum, cerebellum, spinal marrow and ganglia possess similar cells; and as the outer are played upon by a medium, the inner may be. The peripheral cells connect the body to the material outer world, while the central cells connect the body to the spiritual, and mental, and vital world—to the world of substance.

The body, as a whole, and each part, are proofs of a force, sui generis; one having not a feature in common with caloric, gravitation, cohesion, chemical affinity, electricity, magnetism, light, or any other known imponderable. The body never was the result of any one of these, or their associated action. Not a fact in the rich domain of anatomy and physiology that will justify the philosopher in the conclusion that the body is the fruit of any or all of the inanimate forces of nature. But they all with alacrity come to the aid of the vitalist in the rational conclusion that the physical organization of man is the handiwork of a great principle, known as life or spirit. Every perception, each act of consciousness, every feeling, every volition, each conception, every decision, each influence, and each recollection is a proof of mind. Not only does each of these acts prove the existence of a mind, but each act is peculiar, and so peculiar as to require a distinct faculty to produce it.

Again, each act proves the existence of a separate faculty for its production. For every effect must have a cause; and each of these effects are generically different.—Besides, consciousness—the highest possible authority—testifies to the same thing.

Mind, then, embraces nine elements or faculties, seven of which are nominative, are actors, produces and comprise the intellect. They are perception, consciousness, reason, judgment, conception, conscience and memory; one of which is royal—is chief; one of which presides over the others, and gives to man his free agency. This is Will—the great element of liberty when once properly awakened. And lastly one of the nine of objective—is dependent wholly for its action upon its associates. This is feeling—sometimes termed heart. It may be in a figurative sense. This gives to man his joy and his sorrow, his mirth and his grief, his misery and his ecstasy. From her all happiness flows, and from her all suffering springs. Consciousness and reason also show that the mind has an agency—an office that renders the edicts of will and the causative commands of life efficient. This is performed by a medium which we call the spirit, and constitutes the link which unites the soul to the body—which plays between them and renders the former the efficient cause and supporter of the latter. Through this intermediate inter-nuncio—passes streams of life into the organization; and also streams of thought, feeling and volition into the expressive of man. Thus we are able to note facts of life, of intellect, of will, of feeling, and of spirit.

In conclusion, let me say, it doth not appear what we shall be in the future, but let us invoke the assistance of Providence to guide and protect us in our mortal pilgrimage here below; so that we may at last enter the "spirit land"—the haven of eternal repose.

MASQUERADE OF THE
ELEMENTS

A LECTURE.

DELIVERED BY
PROFESSOR YOU MANS.

(Concluded.)

HYDROGEN.

Next, nitrogen, an ungainly element; apparently unsocial and indifferent to the claims of society, and declining all advance to conversation. But, beware! that is scarcely what she means. She is a dangerous and wicked coquette; she pretends to fly that she may be pursued; but woe to the successful wooer, and alas for the house into which she enters. There is treachery behind that serene placidity. Trust not that quick lukewarm manner, that peaceful look; there is temper, fierce implacable temper there, and she is fickle as the wind. Persuaded to enter, she leaves the structure a heap of ruins; where dissolution is, there is she most active. She is a certain destroyer, and as the fabric goes down in death, she leaps forth to a new and resurrected life.—She is omnipresent in all explosive fulminates and in gunpowder; and the spark of fire is the key that opens her dungeon. Her carnival is the field of slaughter, and her motto is, *inconstant forever*.

OXYGEN.

Last of the sisterhood, oxygen comes—widest distributed of all elements.—Commissioned by the Creator far back in the beginning as ruler, viceroy of chaos, she is appointed to universal command of the elementary forces, with power to treat with and rectify from the chaotic to the orderly the condition of the world. She holds the goblet in her embrace, pursuing evermore, her destiny is to seize upon and conquer all things to herself. Everywhere she is at work, active in every change, hastening one race to decay, so another may spring into life—the genius of every conflagration, ever warring and subduing, her motto is, *conquest forever*. These three elements or gases exist in almost all the twenty-eight or thirty gases known; most of which abandon their forms and change, but these never. They have been subjected to tremendous tests—experiments; many thousand pounds of pressure to the square inch have failed to make them yield. Yet, in the vegetable leaf, these three pure, invisible essences are joined to a fourth—a hard, opaque and refractory solid; that is carbon, a fixed base. It is the foundation of living

structures, a solid nucleus, around which these ethereal airs are gathered and condensed in graceful life

CARBON.

And is this the only base upon which the highest living substances are built up? Is this chemical harmony, to which I have alluded, produced on so few notes, without either flats or sharps? Certainly not. The foundations of life's changes, they are widened and made pliable by the principle of allotropism. This very carbon, which is the very hardest element known, has yet a variety of allotropic disguises, and plays quite a round of characters in the chemical drama. Thus, we have charcoal, plumbago, anthracite and lamp-black; these are all distinct and marked forms of carbon, separated further from each other than many metals, and varying in their electricity, chemical and molecular forces. But are these sooty physiognomies, these Ethiopisms, to be exhibited ever? By no means; as the poor, despised colored family may yet emerge transformed into angels of light, so our shrouded and muffled friend King Coal, or whoever he may be, drops his ebony features and bursts upon us the prince of gems, the brilliant, incomparable diamond—another of the forms of carbon! What different relations to light! While the dull charcoal covers up and almost excludes every ray of light, the flashing diamond is brilliant with light. And their relations to heat are also different; the diamond is incombustible, while charcoal burns easily, and lamp-black, another form of carbon, is so combustible that it may take fire spontaneously in the open air.

Now, we are not for a moment permitted to doubt that the elements carry their properties into the living organism. This mysterious allotropic elasticity is so formed upon them for real purposes, and we cannot explain the facts of the living system without taking it into account. Oxygen is carried into all parts of the body, and throughout its textures; and while some parts are abandoned to its action, others are saved; that which is ready is seized, but that which is not ready, remains unacted upon—the selective power is exercised; some particles are taken, and others left. We may not explain how this is, but we remember that carbon has five or six phases of action, vibrating from the combustible lamp-black to the incombustible diamond.

Oxygen itself has its double; the passive or peaceful state may instantly be exalted into extraordinary intensity of effect:—

Carbon may enter the system in one way as lamp-black, and perhaps in another as anthracite, and perhaps still another as a diamond—and the power contained in various substances exalts common oxygen into ozone; and there is no reason to doubt that the conditions by which this change is effected may constantly occur within the vital domain.

AN EXPERIMENT.

But the train of thoughts we have started carries us to still larger and higher speculations. The universe, though boundless, is a rational and well-conducted scheme, and in an ordinary range of thought we regard our earth as an independent theatre of being, a world of itself, containing its own springs of action and sources of power. When the astronomical fireworks are displayed at night, they may indeed be very pretty appendages, but hardly of any practical account, and rather a foreign affair. This is all a mistake. The fountain of terrestrial force, the base of the life organization of the earth, is the sun. The sunbeam is the finger of God, working across the universe and combining the materials from which living things are formed. Not only is the sun our master-chemist, but he seems to have control of this curious allotropic phenomena—some portion of his rays appear, directly, changing the elements to a different form. Another curious and startling action is afforded by a recent experiment of Prof. Draper, of this city. Those of you who may have dabbled some in chemistry, or you who have read upon the subject, will remember that nitric acid, or aqua fortis, is an extremely powerful corrosive, oxydizing agent, and is capable of dissolving most metals. Gold it does not dissolve or affect; and because gold is not thus tarnished by the air or acted upon by oxygen, and seems to be exempt from the conditions of the vulgar reaction here, it is called a royal metal—a noble metal. Silver, on the other hand, is dissolved by nitric acid—the acid combines with it, forming a compound known as nitrate of silver, part metallic, but the silver disappears, and the solution is as clear and transparent as water. By a proper method of transmutation, the silver may be separated and recovered; but it is considered a fixed property of silver always to dissolve in nitric acid.

Dr. Draper took a glass flask, two inches in diameter, containing nitric acid, diluted with its own bulk of water—the water was put in not to diminish, but increase, the strength of the acid. Into

the flask he then poured alternately small quantities of nitrate of silver and hydrochloric acid. This acid decomposes the nitrate of silver forming an insoluble chloride of silver, which diffuses in minute particles through the flask as a milky precipitate. The conditions are now favorable for bringing the sunbeam into action upon it. Having got the silver into a shape to be acted upon, that is combined with the chlorine and diffused through the flask, Dr. Draper arranged his twelve-inch burning lens so as to throw the centre of its brilliant light into the flask. The chemical action immediately commenced, the compound was decomposed, and the chlorine set free and the metal separated. He continued the exposure from eleven till one o'clock, which is equivalent to seventy-two hours; that is, by his concentrating glass he got seventy-two hours' action inside of two hours.— In this way he got the metal free; but what was it? It went in chloride of silver; he got it free; but it could not be silver—at least not ordinary silver—for it was liberated in the midst of nitric acid, and it did not dissolve. That which refuses to dissolve in nitric acid, whatever it may be, is not common silver; and, whatever it may be, it exhibits one of the properties of gold. Again; he burnished it in an agate mortar, when, lo! it did not give the true silver reflection and color; it had a yellowish cast—another one of the symptoms of gold. But, fortunately or unfortunately, the metal did not remain in this condition; but it serves as an illustration of the power of the sun in effecting allotropic transmutation. Thus it would seem that the fabled powers ascribed of old to the philosopher's stone we finally realize as a property of the celestial radiations.

PHOSPHORUS.

Let me now introduce a different agent. About two hundred years ago, an alchemist, while experimenting upon the properties of the human body, discovered a new and most remarkable substance. It possessed the marvelous property of shining by itself in the dark, and was hence named phosphorus, or the bearer of light. It took fire and burned furiously, exhaling a dense white cloud, which gathered like snow, but, unlike snow, hissing like red hot iron, and when brought into contact with the body, it blistered like fire. The alchemists were transfixed with wonder. It was kept in glass vials filled with water, and in this way precious little bits of it

were circulated about among the initiated. The devout alchemist was often startled in his laboratory at night by the lambent flame of this singular substance. But "what was this terrible fiery thing?" "A demon?" "It was produced from the human body!" Strange thoughts were then abroad. "Had the cunning alchemist at last seized upon the incarnate principle of evil?" "Was it indeed the true diabolic element, and could more of it be extracted from a sinful man than from a holy one?" Perhaps not, they hardly dared to hope that they had caught and caged the devil himself, but that they had captured one of the family was beyond doubt—and so that mysterious thing passed among the adepts under the name of the "Son of Satan."

A thing of the most fiery temper, nimble and crazy, it was an ugly imp, breathing fire and flame as air, and could only be controlled and disciplined by perpetual strangling and suffocation in water; and even yet, with all our knowledge, skill, and care, it is the terror of the laboratory, and there is scarcely a chemist who has not been, in some degree a martyr to its fires. It has the most potent chemical affinities, and when exposed to the air it has a double action, one portion uniting with the oxygen, and forming phosphoric acid, and another portion entering the air and transforming it to ozone. It is a rapid poison, and many cases have been known where children have been poisoned by nibbling the ends of matches, and the workers in match manufactories are liable to have the bones of their jaws rotted away by the corrosive phosphoric vapor. Yet this element is an essential and constant ingredient of the living body. This might puzzle us, but we remember the masquerade of the elements, and the difficulty disappears.

Phosphorus illustrates this allotropic law; it has a six-fold mutation; six disguises which it may assume as circumstances may require; six suits which it may put on. We will confine our attention to two of these. First, is what is commonly seen, and what is called vitreous phosphorus. Then there is a red variety, which is a condition altogether opposite to the common glass-like sticks. So different is this red modification of phosphorus, but though it has been in the chemist's hands for nearly a century, it was only recently recognized as phosphorus. This phosphorus is a placid and peaceful state, a wick-

ed demon converted to a saint; a slashing soldier suddenly become a peace man of the most Quaker like and placid demeanor. It varies from the common kind in that it does not shine in the dark, nor melt in boiling water. It exhales no vapor, and it does not change oxygen into ozone. It is chemically different from the other, it may be handled with impunity, and is not poisonous when administered in doses a hundred times greater than would be fatal with the common form. It is dormant, in a state of slumber, but still it is but the sleep of death. Try the virtue of fire upon it, and as it reaches the heat of five hundred degrees, the slumberer is aroused, and leaps up in a raging passion, and it is now necessary for the intruder to beware. And where is the sorcerer who can bind this furious creature? Again it is the sun. A thin layer of phosphorus is seized upon and exposed to the rays of the solar spectrum; in the violet region the active phosphorus is changed to a passive state again.

PHOSPHORUS IN THE HUMAN SYSTEM.

The crucible of the sun is the green vegetable leaf, the thousand rootlets of the plant gather up the chemical particles from the soil to be worked up in the factory above, and among others is the compound phosphorus. These are carried up the leaf by the sap, and decomposed by the sunbeam, and the phosphorus set free, turned into a passive state, and then laid up for the nutritive substances, destined for the food of man. Now, when in certain oily compounds it is introduced into the system, yet the arterial blood is not acted upon by it—it is neutral and inert.

Among the parts of the living organism the nervous system is the highest in the scale of importance, and that is the destination of this passive allotropic phosphorus. The ultimate nerve filaments are only half the thickness of the finest fibre spun by the silk worm; five thousand of them may be laid side by side in the breadth of an inch, and yet these wondrously thin threads constitute the telegraphic system of the body, and transmits the news in all directions, and in reality these little tubes or pipes are filled with this phosphorus. In the oily, pulpy part of the brains also, this phosphorus abounds, stored away in large proportion. There is one ounce to fifty ounces of brain; the average brain of a man weighs forty-five ounces, so there is nearly one ounce distributed throughout the cerebral region. I said the four organic elements were ele-

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DURATION OF LIFE.

The Registrar-General ventures to set down 100 as the natural term of human life in these latitudes. And not without reason. At least two men (Parr and Jenkins) have lived half as long again. In Lord Bacon's time, at a village in Herefordshire, on a May day, there was performed a morris dance by eight old men, whose ages made up 800. In 1851 there were living in the British Isles upwards of 390 people more than a century old. Twenty-seven lived in London; 18 were out-door laborers, plowmen, shepherds, or gardeners; 20 were annuitants, and 40 were paupers. There seems, then, to be no physical law restricting our lives to the brief term of forty or forty-five—a term too brief for the enjoyment of those successive pleasures for which we are so plainly fitted as they are abundantly provided. The youth who never knew father or mother, brother or sister, and who is cut down at his mistress's feet, is only more hardly dealt with than the father who is not spared to see his children (we speak of course after the manner of men with men—not looking through natural law to a divine law maker, nor reckoning of eternal compensations for the losses of time.) The youth is hardly dealt with, in that his filial and paternal love was as a frostbitten bud—his love of woman, a cup of ineffable, life-long felicity, dashed from the lip. The man dying in his prime may justly complain that he has not lived out half his days—that he shall never know the luxurious softness of the pillow smoothed by a daughter's hand, or the pride of a father in a noble son; perhaps the only guiltless pride a man may know. It has often seemed to us, in truth, that not death, but untimely death, is the essence of the curse we inherit with a thousand blessings. In the light of Christian hope, we do not fear

"To die and go we know not where
To lie in cold obstruction, and to rot;
This sensible and self-obliving
A kneaded clod."

But there is nothing that we read of in the Christian religion to requite us lightly to the loss of our autumnal season, with

"That which should accompany old age,
As honor, love, obedience, troops of friends."

On the contrary, "long life," "fullness of years," "a good old age," are conspicuous among the blessings that rewarded the virtue of Hebrew saints, and are promised in consummated glory by the prophets of the Messianic age.—*Zal's Mag.*

IMPROVING THE OBSERVATION AND MEMORY.

The history of the celebrated conjuror, Robert Houdin, furnishes a remarkable example of the power acquired by practice. He and his brother, while yet boys invented a game which they played in this wise:—They would pass a shop window, glance into it as they passed without stopping, and then at the next corner compare notes and see who could recollect the greatest number of things in the window, including their relative positions. Having tested the accuracy of their

observations by returning to the window, they would go and repeat the experiment elsewhere. By this means they acquired such incredible powers of rapid observation and memory, that after running past a shop window once, and glancing in as they passed, they could enumerate every article displayed in it. When Houdin became a professional conjuror, this—for, observe, it was an acquisition within every child's reach, not an endowment—enabled him to achieve feats apparently miraculous, far more so than of the spirit-rapping wonders we hear now-a-days. It is told of him that visiting a gentleman once, in a friend's house, where he had never been before, he caught a glimpse of a bookcase as he passed the half-opened library door. In the course of the evening, when some of the company expressed their anxiety to witness some specimen of the powers, he said to his host, "Well, sir, I shall tell you, without stirring from this, what books you have in your library." "Come, come," said the host incredulously, "that is too good." "We shall see," replied Houdin, quietly; "let some of the company go into the library and look, and I shall call out the names from this." They did so and Houdin began:—"top shelf, left hand, two volumes in red morocco, 'Gibbon's Decline and Fall,' next to these, four volumes in half calf, 'Boswell's Johnson; 'Rasselas' in cloth; 'Hume's History of England,' in calf, twelve volumes, but second one wanting;" and so on, shelf after shelf, to the unspeakable wonder and admiration of the whole company. More than once a gentleman stole into the drawing room, certain that he would catch Houdin reading a catalogue, but there sat the conjuror with his hands in his pockets looking into the fire.

EDUCATING THE HEART.

It is the vice of the age to substitute learning for wisdom—to educate the head, and to forget that there is a more important lesson necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it, and the child is solicited to reflection, when he is only sensible of sensation and emotion. In infancy the attention and memory are only excited strongly by things which impress the senses and move the heart; and a father will instill more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt; than a month spent in study where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children in fifty cases for one, are much worse for the discipline they have undergone. The mind seems to have been strained, and the foundations of insanity are laid.

When the studies of maturer years are stuffed into the child's head, people do not reflect on the anatomical fact that the brain of an infant is not the brain of a man. The first eight or ten years of life should be devoted mainly to the heart—to the formation of principles rather than to the acquirement of knowledge.

Nature itself points out such a course, for the emotions are, then the liveliest and

most easily molded, being as yet unalloyed by passion. It is from this source that we are hereafter to draw their sum of happiness or misery. The actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should not think profoundly.

AGRICULTURAL SCHOOLS.

The subjoined account of what some of the friends of agricultural education and improvement abroad have been lately engaged in, may provoke to some similar movements among ourselves. We take it from *The North British Agriculturist of July 5th.*

Our attention has been called to a very satisfactory report which has been issued by a Committee of the General Assembly of the Church of Scotland, on agricultural schools. It appears that Mr. Ross, one of junior masters in the Normal school, had been sent to the Agricultural Institution at Glasnevin near Dublin, for the purpose of making himself acquainted with the system there adopted. On his return to Scotland last year, he opened a class in the Edinburgh Normal School, which was attended by 10 students, all of whom made a very creditable appearance at the public examination. During the autumn vacation Mr. Ross, on the invitation of proprietors visited several parts of Scotland, in connection with the establishment of agricultural instruction in the existing schools. The report especially refers to the Assembly School *Camiscross*, Skye, where buildings, and nearly six acres of ground are provided by Lord Macdonald; to Fettercairn parish school, which he visited on the invitation of Sir J. S. Forbes, and into which agricultural instruction has been introduced since his visit; to Eyemouth parish school, the Assembly school, Sabiston, a school at Elgin, &c. It also appears that during the current session, eleven young men are being instructed by Mr. Ross in the principles of agriculture. We may mention that, with the characteristic generosity of Professor Low, these students have the privilege of attending his lectures in the University. Such efforts are important in themselves, and doubly important, as they tend to imbue the public mind with the importance of agricultural education, which, however will only be secured by a national system, worthy of the high agricultural position of our country.

STUDY THE BIBLE.—Do you wish to be eminently successful in winning souls to Christ? Study THE BOOK. This is the two-edged sword that pierces to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart. Machinery has been invented, which, worked by skillful hands, can furnish to order a greater number of nominal converts, manufactured in a given period; but "the truth" alone makes children of God and heirs of immortality.—*McClelland.*

METHODS OF TEACHING.

To rightly develop an immortal being is a stupendous work! It requires the purest heart, the brightest intellect and the most unwearying toil. Humanity has been immeasurably the loser by leaving this work to inferior men. While first rate men desecrate their God-like talents to peddle pills, or to quarrel about nine and thine, second or third rate men have generally been thought to be well suited for preaching "the unsearchable riches of Christ," or for training those powers which are to shine when the sun shall have been blotted out of the Heavens.

We trust the time is not far distant, when the order will be reversed. That bright day is already dawning. Teaching is admitted to be one of the learned professions. It opens a field of exertion sufficient for the loftiest powers; and it is beginning to promise an approximate remuneration.

Still, how little has been done! Scarcely one teacher out of twenty claims to be qualified for the work. Still, five dollars less on the month will, usually, secure the employment of an unqualified teacher! But there are noble exceptions, "let us have a good teacher or none." Another encouraging feature is, that teachers are everywhere associating themselves together for mutual improvement. Every county is establishing its *Teachers' Institute*, and every State, its *Teachers' Association*.—Educational Journals, also, are being widely circulated among Teachers and friends of education, carrying with them the spirit of progress.

In all these efforts, the leading object is to develop and reduce to practice the best method of teaching. The infinite importance of being educated, *all admit*. *How shall it best be done?* is a practical question, too seldom asked. But this is just the question that demands the attention of every philanthropist. After every external has been provided,—house, furniture and apparatus,—the method of teaching makes the difference between a good and a poor one.

It is proposed to discuss, in a series of articles, the different methods of Teaching. A critical investigation of the subject is demanded. If aught of error is presented in these articles, let it be exposed, and the better way pointed out.—*Truth is the end sought.*

OURSELVES.

Of how little importance are we to the great world around us; and yet, how much importance we attach to our humble selves. A moderate amount of self-esteem is very proper, for our daily experience clearly demonstrates, that if we do not sufficiently estimate ourselves, our friends will often fail to appreciate us; and thus, appropriately we can sing the old song of "Take care for thyself, and beware for thyself, for nobody cares for thee."

Every body unites with every body, in allowing that every body has some influence, though at times we may be puzzled to know where it lies, but whether or no, we know where it is exerted, we are all pleased to believe the theory, for no one likes to feel that he is but a bubble on the ocean of life. But yet it is nearly so; for we

admire the bubbles whilst gazing upon them for their beauty and brightness.—But they burst as soon as rounded; and in gazing upon succeeding ones we forget the attractions of those which have previously interested us.

Thus a few friends to whom we are knit by kindred ties may retain us in their memory after we have taken our flight to that mysterious bourne. A few sincere friends may shed bitter and heart felt tears on our cold grave, and all who follow us to our long home may sigh mournfully. But they soon enter the battle of life again, and in its conflicts they soon forget the tears they shed on our grave, and the earth will still perform its accustomed revolutions, the planets will still shine, and the laws of nature still be observed; and every thing will pass on as gaily and briskly as though we had never existed, and thus to our own humiliation we learn that we are born, and few will rejoice, and die, and few will mourn.

"The gay will laugh
When thou art gone; the solemn brood of care
Plod on; and each one as before, will choose
His favorite phantom."

ELECTA.

OXYGEN DECOMPOSED.

When repeated charges of electricity are passed through a jar filled with atmospheric air or with pure oxygen gas, the oxygen acquires new properties. It emits peculiar order, it produces extraordinary bleaching powers, and has its infirmities, or power of combining with other substances, very largely increased. Schonbein, who first discovered this fact, supposed that he had found a new substance, and he gave it the name of ozone, from the Greek, *ozo*, odor; its most striking peculiarity being the odor which it emitted.—

It has since been ascertained that ozone may be produced by passing oxygen through moist phosphorus, and in other ways, the various phenomena connected with it have led chemists generally to the opinion that ozone is oxygen electrified, or in some allitroped condition.

Natural electric discharges produce ozone in the atmosphere, and as oxygen in this condition is more energetic in its action on the blood, as well as in all its other actions, this may account for the peculiarly exhilarating properties of the air after a thunder-storm. On the other hand, sulphuretted hydrogen and other gasses arising from cess-pools absorb ozone, and this may be the cause of the bad effect on health produced by the vicinity of these pools. It may also be the true nature of malaria.

We find in *La Repertoire du Chimie* an account of some recent investigations which have revived the first idea of Schonbein, that ozone is not oxygen, but a separate element. Messrs. Andrews and Tait, after a long series of observations, regard the conclusion as probable that oxygen is a compound substance, and ozone is one of its elements.—*Scientific American.*

INNOCENCE.—What a power there is in innocence—whose very helplessness is its safeguard; in whose presence even Passion himself stands abashed, and stands worshipping at the very altar he came to despoil.

FEMALE EDUCATION.

Let the education of the young woman be commensurate with her influence. Is it true that, in the completion of social life, she is the mistress of that which decides its hues? Then let her be trained to wield this fearful power with skill, with principle, and for the salvation of a wretched man. Does she sometimes bear the sceptre of a nation's well-being in her hand? Cato said of his countrymen, "The Romans govern the world, but it is the women that govern the Romans."

The discovery of this very contingent testifies to the political influence of women. Who favored the bold genius of Columbus? Do you say Ferdinand of Spain? I answer Isabella, prompting her partner to the patronage he so reluctantly bestowed. Her influence unexercised, the Genoese mariner had never worn the laurel that now graces his brow. Will you now leave this all-potent being illiterate, to rear sons debased by ignorance, and become dupes of the demagogue?

Look at the domestic circle! Not more surely does the expenses of night illuminate and beautify the whole canopy of heavy, than does woman, if educated aright, irradiate, and give her fairest tints to her own fireside. To leave her uncultivated, a victim of ignorance, prejudice, and the vices they entail, is to take home to our bosoms a brood that will inflict pangs sharper than death. For the love and honor of our homes, let us encourage the most liberal culture of the female mind.—*Young Maiden.*

A NEW ARTICLE MADE FROM OLD SHOES.

A patent has lately been taken out in England by T. Gee, of Nottingham, for manufacturing a new article to be used for belting, the upper of shoes, and various other purposes for which pure leather has been hitherto employed. He first takes old boots and shoes, old harness, belts, &c., cuts them in small pieces, washes them thoroughly in water and reduces them to a soft pulpy condition by soaking. After this he rolls them out between rollers, dries and mixes them with minute quantities of hemp or flax fiber. They are now intimately united together with a strong solution of glue or gutta serena, then rolled out into bands for belts, or pressed into molds for the uppers of shoes, or other articles designed to be manufactured from it. This is designed to be the conversion of what has been considered waste substances to useful purposes.

We have seen wrapping paper and several other articles manufactured out of waste leather, but they all lacked strength. The mixing of flax fiber with the leather pulp may impart to it sufficient tenacity to render it strong and durable.

THE POST OF DUTY.—You have your work to do for Christ *where you are*. Are you on a sick bed? Still you have work to do for Christ there, as much as the highest servant of Christ in the world.—The smallest twinkling star is as much a servant of God as the mid day sun. Only live for Christ where you are.

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vated to high honor, but in this elementary hierarchy, phosphorus seems to have attained a still loftier distinction. It seems to be the last and most intimate link which connects the worlds of matter and of mind. It aids to carry forward our feeling, willing, and thinking operations. In the passive condition it waits to perform its grand functions at a proper signal, and in the twinkling of an eye, it drops its impressive mask and rushes forth impulsive, that words may breathe and thoughts burn.

THE HUMAN BRAIN.

Thus we find the light-bearer of the old alchemist is transmuted and transformed in the very laboratory of the soul. How fitting that it should shine in the dark.—It is the symbol of its physiological destiny, and its peaceful state, and it is proper that phosphorus, upon which the human mind impresses itself, should owe its birth to the sun, and be rocked to sleep by the flowers. How mind and matter are joined we don't know; or, indeed, the ultimate how, or the essential laws—we are confounded in the presence of a falling stone, or a burning candle. We may learn the conditions of the fall of the stone; we may elucidate the facts of the burning candle in its reference to the laws of combustion; but the underlying essences and occult causes, transcends the grasp of our faculties. So with mind and its instruments, how they are associated we do not know; we judge of their condition, and we may understand that they are proper matters of inquiry; but this has been found that no intellectual operation can take place except it be attended with the oxydisation of phosphorus. I do not say that mental operations arise and originate in the changes of the brain; but that in the action of the mind on the external world, these essential chemical changes do intervene. Yet it is the consideration of these singular properties of matter that the mind unfolds to us the most august powers of contemplation that can engage the human thought. For what is so awful as those thoughts which concern the alliances of the spiritual with the material? What part of the creation of God is to be approached with such awe and such solemn interest as the human brain? It is the crown of the universe; an institution of the almighty for the management of the affairs of the world.—In this narrow chamber, what grand events transpire? Thoughts that have revolu-

tionized the world originated here. Every achievement which shoots the world forward upon the line of progress originated here. Nay, did not all inventions and discoveries of arts and sciences, of literature and civilization, come into existence first in the human brain?

It is customary to point to the heavens as the sublimest object that can engage human attention, and certainly the contemplation of its magnificent scenery must ever awaken the profoundest wonder.—Those orbs sweeping out into the unknown and yet return regularly through long celestial circuits; those gorgeous galaxies of stars swinging so deep in the abysses of space as not to be descried except by a telescope—what are they but types of the Infinite, fit and fearful emblems of eternity? Yet I point you to an object grander far than all these, and which may kindle within your soul a more exalted order of emotions. It is the little organ in which that magnificent scheme is registered and in miniature reproduced. The cerebral matter receives the minute representation of that majestic universe. Those everlasting heavens, with all their magnificent distances, harmonies, and splendors, are duplicated in the brain of the astronomer—a faithful transcript is daguerrotyped on the tablets of his brain. We are told of the glory of the primitive creation, but what shall we know of it, if it were not for this evidence of reality, and were it not recorded in this living alembic of thought? This human brain—it is, indeed, a laboratory of wonders—the masterpiece of the Most High!

It is this fact in science which sheds a glory over the neglected atom, and connects the commonest subject to a mosaic of wonders. Objects the most remote and diverse are brought into beautiful relation; the planetary movements, the growth of plants, and the thinking of a man, are indissolubly connected; as we go on by faith progressively, we are connected with the new heavens and the new earth.

NECESSITY OF HOME INSTRUCTION.

It is the nature of a child to imitate what is around it. The influence of example is as certain as the action of the air upon the body. Influences educate the child long before it is large enough to be sent from home to school. It is in the unwritten, unspoken teachings of home in our tenderest years that our destiny has its beginnings. Every word, tone, look,

frown, smile and tear, witnessed in childhood, performs its part in training the infant for eternity. Instruction should begin early, but let it be oral, and consist chiefly of a few moral precepts, Bible stories, and chaste fables. A great error in our times is the pressing of the infantile mind, cramming the memory with what the child does not understand, and at the same time, so compressing and cramping it as to prevent the proper development, and impair the reasoning faculties.

Another of the alarming evils in our day is the circulation of demoralizing publications. Earnest warning entreaties on this subject have often fallen from the pulpits. But the warning cannot be too often repeated. The influence of immoral prints and books is calculated more than anything else to corrupt the morals, and enfeeble the intellects of the juvenile portion of our country. To circulate such publications is a serious offence against God and man; and yet I fear greatly it is a growing evil; nor do I see any corrective so available, so potential and so practical, as family government and instruction. Let the home be for amusement, pleasure, knowledge and religion, as attractive as possible.—*Dr. Scott.*

FUN AT HOME.

Don't be afraid of a little fun at home, good people! Don't shut up your houses lest the sun should fade your carpets, and your hearts lest a hearty laugh should shake down some musty old cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and wretched degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be found at other less profitable places. Therefore let the fire burn brightly at night, and make the house-nest delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment around the lamp and fire-light at home, bolts out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright domestic sanctum.—*The Gen.*