

depth of his goodness as these may yet be seen in every object in nature, when a more perfect science shall unfold its hidden mysteries. God is infinite and his work is perfect. He has made everything to point to him, that we might learn to love, and adore him, and if we would but lift our thoughts occasionally off from this sensual world, and behold the God in nature we should be better men and women than we are. We should think less of gold and silver and popularity, and get more like rational creatures exercising the higher faculties of our being, and restraining and controlling the carnal and sensual.

The advantages to be derived from the study of Nature as disclosed by science are many. We can only speak of two or three. It is to lead to lesson our love for the things of time and sense, to subdue our carnal and sensual natures, and to exalt our higher intellectual and spiritual being. The mind is eye-active. It will think continually about something, in spite of all our exertions to prevent it. It more inclines to think of self and sense than anything else, because we are selfish and sensual beings. Now if we would control the sensual part of our nature and elevate the intellectual and moral, we must fill our minds with such noble thoughts and subjects for contemplation, as will feed, amuse and delight our souls, and thus keep them from continually dwelling upon low and grovelling pursuits. The study of nature tends to cultivate observation and mental tastes. It furnishes the mind with subjects for thought and contemplation which are innocent, pure and ennobling, tending to lift the mind and feelings upward towards the God of Nature.

These are many persons who cannot see the reason or use of giving children an education. "Teach them to read, write and cipher, and to do business," they say, "and that is sufficient; for if you do more, you will make them indolent and spoil them for work!" But it is a question, whether we are to spend all our time in working to lay up money. Are we brutes, or intellectual creatures destined to immortality? If the latter, then upon which part of our nature should we bestow the most time, attention and labor; the sensual, or the intellectual and spiritual? The object of educating young persons should be to make noble men and women of them; not to gratify and flatter. There are many young persons, it must be acknowledged, who have been to school terms after term, and year after year. (Not ever educated, either at home or elsewhere) and in consequence have turned out to be idle, shiftless, good for nothing drones and slugs. This however, was not the effect of education, but rather the want of it. If parents do not train their children to right habits, and teach them the inestimable value of time, cultivate in their minds a desire for learning, and give them high and exalted views of life, its aims, its importance, its responsibilities, and excite their ambitions to noble deeds; it is quite possible, if not highly probable, that the more schooling they receive, the worse it will be for them; and if they grow up to be anything better than drones, dandies and flirts, they may think themselves fortunate in having escaped the terrible evils of an unwise and injudicious early management. Education does not consist wholly in filling the mind with information, or with a knowledge of facts and principles, but, as the word signifies, it is the educating or leading the mind out, developing and strengthening its powers, and instilling into it right habits and principles. Education in its primary significance, has the same relation to, or connection with true manhood and nobility, that the foundation of a house has with the superstructure. It is the most essential and important part. It is that upon which the whole rests, and without which the superstructure is like a cobhouse that tumbles down before it is completed. Many a young person blasts the hopes of fond parents and becomes vicious and profligate even before he completes his academic course, and because he was not rightly educated. Their home education was neglected; they attempted to build without laying the foundation, and those who thus do, are destined sooner or later to ultimate failure and disgrace.

Nor does education consist solely, as some seem to suppose, in the study of politeness and in the cultivation of good manners. There are some parents whose chief aim, with respect to their children, seems to be, to teach them how to behave before folks, or how to act their part well in fashionable society; and to accomplish this they send them to the dancing-school to learn the latest and most approved airs of gait and fashion—how to walk straight, how to act gracefully, how to laugh and talk prettily, in short, to acquire the so-called graceful and winning manners. They are sent—young ladies especially—to the academy to study music, painting, drawing and French, while at home they are instructed in various kinds of fancy work, embroidery, imitations in wax, the making of artificial flowers, and the like. They are sent to parties of pleasure to learn how to act in company, how to dress, and how to act lady-like, that they may be able to receive, and to entertain company in the most fashionable style. Such is the kind of education which many parents give their daughters, and if they never rise to honor or to usefulness, or distinguish themselves for anything truly noble, virtuous or good, is it anything to excite our wonder? While we would not speak lightly of, nor underrate the value of those things that belong to a truly polite education, which may include music, painting, French and many other useful branches, yet these accomplishments are relatively the smallest and most

insignificant part of a right education. Good manners and a graceful carriage are pleasing, and more than that, they are useful and important, yet the mind is worth more than the body. It is better to adorn and cultivate the mind, and to direct it in the pursuit of ennobling objects, than to spend our whole time in learning the fashionable follies of the age. "The object of training the mind," we repeat, "should be to enable the soul to fulfil her duties well here, and to stand on high vantage-ground when she leaves this cradle of her being for an eternal existence beyond the grave." An education which does not aim ultimately at these results is a perversion of right education, and tends to evil rather than good. It is not true therefore, that education spoils children, but on the contrary, it is the want of education and training that ruins thousands, while there probably has never been one who was rightly trained and rightly educated that ever came to ruin. Parents cannot bestow a greater blessing upon their children than by giving them, in addition to a judicious training, a thorough education. If they have wealth, they may bequeath it to their children, but they should first give them an education that they may know how to use their wealth for their highest intellectual and spiritual good; for an education is worth ten thousand times more than wealth. To possess wealth, we would say, give your children an education to the extent of your ability. If you have not the means, and cannot do it, then cultivate in them a taste for knowledge, and they will educate themselves.

The effect of intellectual discipline and the right development of the mind is to subdue pride, and to depress and restrain the carnal and selfish nature, and to exalt the intellectual and spiritual; in other words, to give to the reason and the understanding their rightful supremacy and control. To educate the mind is to direct it in the pursuit of the highest and noblest objects; and, to cultivate in the minds of the young a love for the works of nature, is to link the most sure and effectual means of exciting in them the desire for knowledge, which is so needful to stimulate them in its acquirement. It is the love of fame and distinction that rouses the ambition and impels the will of the general to daring exploits and heroic deeds, and in like manner, it is the mysteries, the wonders, and the hidden depths of knowledge which lie beneath the surface of natural objects, that fire the soul of the lover of nature and educate and develop the philosopher. Cultivate in the young a love for nature, and you connect the cause with the effect, which cause, if unperverted and unbiased, will most likely result in good, perhaps in greatness and true nobility. For God is seen in nature, and his divine attributes are stamped upon every object, and he who studies natural science for its own sake, cannot but see the proofs of his wisdom, power and goodness, and if he will, he may hold near and intimate communion through His works with the great Author of nature.

2d. Another advantage to be derived from the study of nature is—it furnishes us a fruitful source of innocent, pure, ennobling and soul-enriching enjoyment. Some men find almost their sole enjoyment in hoarding up money. But he whose life and happiness are found in the gratification of his pride and avarice, is like the prodigal son who would fain have filled himself with the husks the swine did eat, while his father's table was laden with the choicest luxuries his palate could crave. Some men live in the gratification of their self-love. Some live on vanity. They feed on human breath. The praise of men, and the favorable opinion of society respecting them, constitute the aliment of their souls. (Poor food for immortal spirits!) The farmer does not feed his ox which he is fitting for the market on water-gruel; and if we would fit our souls for immortality—if we would expand, round out, and develop our powers and enlarge our capacities for enjoyment, we must live on something more substantial than the praise of men. Some men, a very few—according to Dr. Dick, one in four hundred—live in the upper story of their being, in their higher intellectual and spiritual natures; while all the rest live in the basement, or very near it in their lower animal natures. Eating, drinking, sleeping, talking and laughing, acting and idling, seeing and being seen constitute the sum of life and enjoyment of many, if not the most of men. The pleasures of to-day are the same as those of yesterday, changed only as to their order and succession, and those of to-morrow will be the same as those of to-day with a slight variation. But he who has been rightly educated, in whom there is a refined taste to appreciate the beauties and wonders of nature, and a sincere desire for knowledge, has a never failing source of the highest kind of intellectual pleasures; and if he be a Christian, and have learned to commune with the God of nature, as well as with his works, he is a true man, a noble man, possessing the image of his Maker, and worthy to be called his Maker's noblest work. To him God has not displayed his wisdom and skill in the visible creation for nought, but it is to him a well-spring of the truest pleasure and enjoyment, through which, and in which, he sees, by reason and by faith, Him who is in visible to the eye of sense, dwelling in light which no man can approach unto, to whom belong honor and power everlasting.

And lastly: The study and contemplation of nature's works tends to raise our thoughts up to God in praise and adoration. God made us for his worship.

He made us spiritual beings that we might love, adore and enjoy him. He made all things beautiful to reflect his glory and to raise our thoughts above that which is base and sinful. How many things there are in this world which speak of God, had we the ear to listen to the still small voice. His wisdom, his power, his goodness and benevolence are plainly impressed upon all his works. The Bible tells us about him, but his works show him to us. Hence the advantage of studying the works of nature. It tends to associate natural objects with his divine attributes. When we would cherish the memory of a departed friend, we turn up his picture, or some present he made, and that this keeps us ever continually reminded of him. And would you my friend, learn to love, and to praise the Author of your being, and have him continually do your thoughts? Then learn to associate his attributes with his works. As the Christian philosopher, this is a wisdom of daily study and discipline. To the leaf of the tree with its nice arrangement of veins, tissues, air-cells and stomata, thro which it breathes the vital air, he sees the wisdom and the skill of the Creator. The crystal dug out of the earth, with angles mathematically perfect, more perfect than any instrument or art or man could make them; the frost work on the window pane, and the crystalline snow flake, all illustrate the skill and perfection of His workmanship. In the combination of the elements, in the thunder and in the storm, he witnesses a grander and sublimer exhibition of the majesty, the greatness and the power of the Almighty, which makes him tremble before Him. To the Christian philosopher Nature, rude and untouched by human pride and avarice, possesses beauty and charms which no human productions are equal. To him the landscape is beautiful, cheering, exhilarating; the mountain, awe-inspiring, whose lofty summit sends up mute praise to him who laid its foundation; the forests are vocal with spirit voices in whispered tones, chanting sylvan lays to their Maker. The summer cloud, huge, massive, informal, like mountain piled on mountain, towering one above another in inimitable grandeur, fills his soul with emotions which find expression in praise and adoration of him whose glory and fulfillment he faintly portrays. And in the gorgeous sunset with its expanse of yellow stripes, crimson patches, shapless masses with spangled edges, and turrets tipped with gold, he sees he can see a faint outline of the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Such thoughts as these, which he is enabled to obtain from viewing nature's works, tends to humble his pride, and to make him look with contempt upon the vanities and follies, and sinful pursuits of sensual beings. They fill his soul, at times with emotions of thanksgiving, praise and worship, which no tongue or language is adequate to express. They lead him to think more of himself as an intellectual and spiritual being, destined to an immortal being. "God has made everything beautiful in his time." But the beauty he has exhibited to us in this world is not to be compared with that which adorns the mansion he hath prepared for his sanctified ones. Let us then cultivate our tastes for the beautiful, the pure, the noble and the good in this world, that we may possess the necessary qualifications to enable us to appreciate, and to enjoy the richness and splendor of the glory, and the greatness and profundity of the love which surround and dwell in his sanctuary above.

She stated that she had not seen him since last June, about six months ago, and that they had been separated with the exception of a few days for nearly two years. They had never corresponded, and she had always felt a deep interest in the case in which he was engaged.

I learn from Capt. Avis, the jailer, that the interview between the prisoner and his wife was characteristic of the man, and the direction given for the management and distribution of his property embraced all the minor details of his last will and testament.

Gen. Talfierro was also present, and Capt. Brown stated that this wife had allowed to remain with him all night, following the General refused to consent, allowing them but four hours of conversation in the night; they kissed and affectionately embraced, and Mrs. Brown shed a few tears, but immediately checked her feelings. They stood embraced, and she sobbing, for nearly five minutes, and she was apparently unable to speak. The prisoner only gave way for a few moments, and was soon calm and collected, and remained firm throughout the interview. At this stage, they shook hands, but did not embrace, and as they parted, he said, "God bless you and the children." Mrs. Brown replied, "God have mercy on you," and continued calm until she left the room, when she remained in tears a few moments, and then prepared to depart. The interview took place in the parlor of Captain Avis, and the prisoner was free from manacles of any kind.

They sat side by side on a sofa, and after discussing family matters, proceeded to business. He stated that he desired his property to pass entirely into her possession, and appeared to place full confidence in her ability to manage it properly for the benefit of his younger children. He requested her to remain at North Elba, N. Y., on her farm, where she had resided, and which belongs to her. He desired that his younger children should be educated, and if she could not obtain facilities for their education at home, to have them sent to a boarding-school. He then gave directions and dictated to Sheriff Campbell a will, which directed that all his property should go to his wife, with the exception of a few presents and bequests which he made. To one of his sons he gave a double spyglass and to another a watch, while another was directed to take a tomb, or monument, that marks the grave of his father at North Elba, and have his name, age, and the manner of his death, together with the cause for which he had suffered, inscribed thereon. He directed that it should remain at North Elba as long as his family continues to reside there. To each of his children he bequeathed the sum of \$50, and to each of his daughters a Bible, to cost \$5, to be purchased out of money coming to him from his father's estate. Also, he directed that a Bible, to cost \$3, shall be presented to each of his grandchildren; and that \$50 each be paid to three individuals named; if they can be found, and if not, to their legal representatives.

During the course of conversation, Mrs. Brown asked him if he had heard that Gerrit Smith had become insane, and had been sent to the Asylum at Utica. He replied that he had read of it in the papers, and was sorry to hear it, but immediately changed the subject.

The subject of the death of his two sons was spoken of, and Mrs. Brown remarked that she had made some efforts while at Harper's Ferry for the recovery of their bodies, to which end, she said, Col. Barbour had kindly consented to give his assistance. Capt. Brown remarked that he would also like the remains of the two Thompsons removed if they could be found, but suggested that it would be best to take his body with the bodies of his four sons, and get a pile of pine logs and burn them all together; that it would be much better and less expensive to thus gather up all their ashes together, and take them to their final resting-place. Sheriff Campbell told him that this would not be permitted within the State, and Mrs. Brown objected to the proposition altogether.

The prisoner said that he contemplated his death with composure and calmness; it would undoubtedly be pleasant to live longer, but as it was the will of God he should submit to his lot, and he was content. It was doubtless best that he should be thus legally murdered for the good of the cause; and he was prepared to submit to his fate without a murmur. Mrs. Brown becoming depressed at these remarks, he bade her cheer up, telling her that his spirit would soon be with her again, and that they would be reunited in Heaven.

With regard to his execution, he said that he desired no religious ceremonies, either in the jail or on the scaffold, from ministers who consent or approve of the enslavement of their fellow-creatures; that he would prefer rather to be accompanied to the scaffold by a dozen or so children and a good old slave mother, and their appeal to God for blessings on his soul, than all the eloquence of the whole clergy of the Commonwealth combined.

During the past week several letters containing checks and drafts had been forwarded to him by his friends in different sections of the country. These he indorsed, and made payable to his wife Mary A. Brown (one of them was for \$100 and one for \$50) and handed them to her.

Sheriff Campbell bid the prisoner farewell in his cell, the latter returning thanks for the Sheriff's kindness, and speaking of Capt. Pat as a brave man.

As visits to his own relatives, the prisoner was then taken to the cell of Capt. Pat and Green; he told them to stand up like men, and not betray their friends; he

then handed them a quarter each, saying he had no more use for money, and bade them adieu. He then visited Cook and Coppie, who were chained together, and remarked to Cook: "You have made false statements; Cook asked: 'What is your name?' Brown answered: 'Why, I am the man I sent you to Harper's Ferry.' 'Did you not tell me in Pittsburg to come to Harper's Ferry and see if I could have any disclosures?' 'Brown: 'No, sir; you knew I protested against your coming.' Cook replied, 'Capt. Brown, we remember differently,' at the same time dropping his head.

Brown then turned to Coppie and said, 'Coppie, you also made false statements, but I am glad to hear you have contradicted them. Stand up like a man; he also handed him a quarter. He shook both by the hand, and they parted.

The prisoner was then taken to Stevens' cell, and they kindly interchanged greetings. Stevens: 'Good bye, Captain; I know you are going to a better land.' Brown replied, 'I know I am.' Brown told him to bear up, and not betray his friends, giving him a quarter.

He did not visit Hazlett, as he has always persisted in denying any knowledge of him.

The prisoner then told the Sheriff he was ready. He was brought out of jail at eleven o'clock. His arms were pinioned, and with a black shawl hat on, and the same clothes he wore during the trial, he proceeded to the door, apparently calm and cheerful.

As he came out the six companies of infantry and one troop of horse, with Gen. Talfierro and his entire staff, were deployed in front of the jail, while an open wagon with a pine box in which was a flag on a coffin, was waiting for him.

He looked around and spoke to several persons he recognized, and walking down the steps he took a seat on the coffin-box, along with the Jailer, Avis. He looked on with interest on the fine military display, but made no remark. The wagon moved off, flanked by two files of riflemen, in close order. On his way to the scaffold, Mr. Sadler, an undertaker, who was in the wagon with him, remarked, 'Capt. Brown, you are a game man.' He answered, 'Yes, I was so trained up it was one of the lessons of my mother; but it is hard to part from friends, though newly made.' He then remarked, 'This is a beautiful country, I never had the pleasure of seeing it before.'

On reaching the field where the gallows was erected, the prisoner said, 'Why are none but military allowed in the enclosure? I am sorry citizens have been kept out.' On reaching the gallows, he observed Mr. Hunter and Mayor Gregg standing near, to whom he said, 'Gentlemen, good-by,' his voice not faltering. The prisoner walked up the steps firmly, and was the first man on the gallows. Avis and Sheriff Campbell stood by his side, and after shaking hands and bidding an affectionate adieu, he thanked them for their kindness, when the cap was put over his face and the rope around his neck. Avis asked him to step forward on the trap. He replied, 'You must lead me; I cannot see.' The rope was adjusted, and the military order given, 'Not ready yet.' The soldiers marched, countermarched, and took position as if an enemy were in sight, and were thus occupied for nearly ten minutes. The prisoner, standing all the time, Avis inquired if he was not tired. Brown said, 'No, not tired; but don't keep me waiting longer than is necessary. He was swung off at fifteen minutes past 11. A slight grasping of the hands and stretching of the muscles were seen, and then all was quiet.

The body was several times examined and the pulse did not cease until thirty-five minutes had passed. The body was then cut down, placed in the coffin, and conveyed under military escort, to the depot, when it was put in a car, to be carried to the Ferry by a special train at 4 o'clock.

All the arrangements were carried out with a precision and military strictness that was most annoying.

This morning Brown executed an instrument empowering Sheriff Campbell, to administer on all property of his in the State, with directions to pay over the proceeds of the weapons, if recovered, to his widow and children.

Sympathy Meeting in Coudersport.
Coudersport, Pa.,
Hall of S. of T. Dec. 2, 1859.
Pursuant to public call, those of our citizens who sympathize with the family and friends of John Brown, this day have been hung by the authorities of Virginia, at Charlestown, for participation in an attempt to free slaves at Harper's Ferry, met at the Hall of the S. of T.

On motion, H. J. Olmsted, Esq., was called to the Chair, and T. S. Chase appointed Secretary.

The Chairman stated the object of the meeting, as above, and the meeting was opened by a fervent and solemn prayer by the Rev. M. H. Rice, in which the audience seemed fully to sympathize.

At the conclusion of the prayer, the Chair gave a brief history of the circumstances which have led to the sad event of this day.

John S. Mann, Esq., followed with a more explicit statement of details in respect to the plans, intentions, and sentiments of Mr. Brown, as stated in his public letters and speeches. Mr. Mann concluded by calling for the reading of the statement made by Mr. Brown before the Court, just before he was sentenced. This statement was read by Rev. J. Hendrick, as follows:

I have, may it please the Court, a few words to say. In the first place, I deny everything but what I have all along admitted—the design of my part to free the slaves. I intended to free the slaves, and I intended to free the slaves, as I did last winter, when I went to Harper's Ferry and sent the slaves without the assistance of a gun on either side, north through the country, and finally to them in Canada. I designed to have done something again, on a larger scale, than was all I intended. I never did intend to murder or treason, or to destroy property, or to excite the slaves to rebellion, and to make an insurrection.

I have another objection, and that is, I am unjust that I should suffer such a penalty. Had I interfered in the manner which I have been fairly proven for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case, had I interfered in behalf of the rich and powerful, the intelligent, the so-called good men of that State, either father or mother, brother, sister, wife or child, or any of that class, and suffered for anything I have in this interference, it would have been all right. Every man in this Court would have deemed it not worthy of reward, than punishment. This Court acknowledges as I suppose, the validity of the law of the free book-kissed West, which I suppose any of the Bible, or at least the New Testament, that teaches me that all things whatsoever would that men should do to me I should even so to them. It teaches me further, even so to them, that are in bonds as I am with them. I endeavor to get up to the instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done, in behalf of this despised poor, was no wrong but right. Now, if it is deemed necessary, I should forfeit my life for the furtherance of the ends of justice, and mingle my blood with the blood of my children, and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel and unjust enactments, I admit, so let it be done. Let me say one word further. I am entirely satisfied with the treatment I have received on my trial. Considering the circumstances it has been more generous than expected, but I feel no consciousness of guilt. I have sinned from the first, what was my intention and what was not. I never had a design against the life of any person, nor a disposition to commit treason, or excite slaves to rebel, or make any general insurrection. I never supposed any man to do but always discouraged any idea of that kind. Let me say also in regard to the statements made by some of those connected with me, I have induced them to join me, but the contrary is true. I do not say this to injure them, as regretting their weakness. Not a word of theirs was said, and never had a word of conversation with, till the day they came here; and that was for the purpose I have stated. Now I have done.

John S. Mann, Esq., offered and read a series of resolutions.

After Mr. Mann had read the resolutions, he explained that the word "support" concluding the third resolution, referred to the fact, that their desire to aid John Brown's family, could be done by purchasing, from Thaddeus Hyatt, New York, photographs of John Brown now offered for \$1. each—the balance over the cost of them, (twenty cents) he devoted to the aid of the family of John Brown.

Rev. J. Hendrick moved the adoption of the resolutions, which motion was seconded, when Mr. H. urged their adoption in some earnest remarks.

Rev. M. H. Rice followed in some excellent remarks.

By suggestion from the Chair, the resolutions were again read, when they were unanimously adopted, as follows:

Resolved, That the patriotism which has led the attempt to murder the Hon. Giles Sumner in his seat in the Senate Chamber of Virginia spoken in debate, but is only with a slight variation at the execution of John Brown, attempting to secure to the down-trodden slaves of Virginia their inalienable rights, would be rejoiced at the overthrow of Washington at the execution of John Adams for Treason to the British Government.

Resolved, That those persons here and elsewhere who were tranquil, and resigned with the slave-holders of Missouri took the town of Ossawatimie by surprise and destroyed it, by an excited with rage and vindictiveness with the chief sufferer of the Ossawatimie merely took possession of the town of Harper's Ferry, that he might thereby act up to the scripture which required him to remember them that are in bonds as bound with them, prove themselves to be the servile allies of slavery. The condemnation of such persons is more welcome than their approbation.

Resolved, That we honor John Brown as a Christian hero, whose noble bearing during his trial and imprisonment should induce good men to look with charity on whatever error he may have committed; and whose disinterested self-sacrifice should secure to his afflicted family the sympathy and support of all true friends of freedom.

Resolved, That the execution of John Brown because he tried to free the Golden Rule of doing to others as he would desire them to do to him, should inspire every freeman with a purpose to use every constitutional and lawful means for the overthrow of slavery.

On motion, the meeting adjourned after benediction by Rev. M. H. Rice.

T. S. CHASE, Secretary.

The Ladies Literary Society meets at the house of J. S. Mann, to-morrow (Friday) evening, when the monthly contributions will be read.

The weather here is so mean that we are ashamed to tell people how bad it is. The creeks and rivers are all very high—so much so that we got no mail last night, and now has arrived up to time of going to press this morning.

The Cosmopolitan Art Journal for December has been sent to us by the Association, and is an excellent number. It contains an engraving entitled "This Little Pig Went to Market," which is a gem of art, illustrative of the nursery. The list of premiums for the sixth annual drawing of this Association are given.

We would call the attention of our readers to the prospectus of the British Reviews in another column. Next week we will avail ourselves of the pleasure of presenting our readers with a brief editorial review of the excellence of the *Review and Blackwood*.