

the antiquated manner of spelling the name, and gather a few of the blossoms, that they may, after becoming withered, emit their delightful fragrance. Let this be done, and three children out of four will remember the flower, call to mind its perfume and, on the next opportunity, will seek to call it, and to bring it home.

If we, in our intercourse with children, be content to communicate knowledge on one subject only at one time, and to make that clear, distinct, and intelligible, much will be gradually and insensibly acquired, and each little walk will become the medium of instruction, imparted without labour, and imbibed without irksomeness. Of the good effects of such rambles, I may venture to speak from my own experience. My children at times asked permission to bring with them some of their little playfellows; and thus it has often happened, that a very useful assemblage of interrogators bore me company on the sea shore, or in the little glens of a country excursion. Their questions I was often unable to answer, but, still, enough was imparted to make all desirous of another ramble, with the sharp look-out for specimens, the merry talk, and ever-varying incidents.

But the good effects of such teaching are not to be measured by the knowledge of actual facts so acquired. When once an interest is excited about the structure or habits of any animal or plant, the imagination is roused, and the child regards it with thoughts that are essentially poetic, though they may never find utterance in words. Thus if the lapwing assume the movements of a wounded bird, to draw the intruder away from her nest; if the young ant cast off her transparent wings before entering on her domestic duties; if fragile gelatinous creatures light up the depths of ocean with phosphoric splendour, the mind does not rest on the simple fact, but traces out a thousand fanciful analogies. The bright things of earth, and the rich creations of fancy, are associated, and under their refining and elevating influence, the world can never appear "a pestilent congregation of vapours." In order to show that I do not over-estimate the value of this kind of teaching, I may quote the opinion of Mr. Wyse: "All that can still nourish the heart in the midst of this barrenness; which can still keep the fresh fountains of youth in our withering existence: which can bring even a portion of its life into our life; and not permit the world, worldly as it is, to be wholly desecrated to our sense; whatever can do this is a great and good gift to any human being, and at no time, and in few countries, greater or better than in our own."

The course of instruction here advocated should not only excite the imagination, it should penetrate the heart. The pleasure with which we contemplate the animal and vegetable world prompts us not wantonly to destroy or to injure that which we admire. A child tends and feeds a caterpillar, watches with amazement its transformations, and naturally feels reluctant to de-

stroy a creature so wonderful. The same feeling is at work with regard to other tribes, and thus practically enforces the duty of—humanity to animals.

From habitually beholding the wonders of animal and vegetable life, from having them associated with pure and glowing thoughts, and with feelings of humanity towards all the inferior creatures, the mind is easily led to contemplate them with reference to their Divine Original. "The lilies of the field" become in this way vested with new beauties, and even a child can understand how true it is "that Solomon in all his glory was not arrayed like one of these." While he lisps the simple prayer, "Give us this day our daily bread," it is not difficult to make the child comprehend that the same beneficence which he addresses provides, by His good providence, the food of every creature that has life. The child thus instructed can enter in some degree into the spirit of the passage, "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."—*Article: Natural History in Home Education.*

**THE TALLOW TREE IN CHINA.**—The tall tree, called by the Chinese, *Choo Ricou*, is of great height and appearance of a pear tree, with twisted branches and a large round head. The trunk is short and thick, and the bark smooth. The leaves are alternate and resemble those of the black poplar. The blossom is yellow but the most singular part of the tree is its fruit, which is enclosed in a husk like that of the chestnut. As the fruit opens the husk opens itself, showing three white grains about the bigness of a filbert. These grains contain beautiful vegetable tallow so useful to the Chinese. The fruit of the tallow tree goes through nearly the same process as the seed of the oil-plant.

The machine by which it is bruised consists of a wheel moved backward and forward in the trunk of a tree, which is shaped like a cam, lined with iron, and fixed in the ground. The axis of the wheel is attached to a long pole which is laden with a heavy weight and suspended from a horizontal beam. The berries thus bruised and divided are exposed for a considerable time to the action of steam, when they become very soft, when they are quite thrown into layers of straw, covered up again with other layers of straw, and spread about equally as possible. Men do this with their feet; and as the berries are very hot, and, of course, warily trodden upon, the operation bears a striking resemblance to dancing. The appearance of a number of men gravely performing carefully evolutions on their toes, has been described as irresistibly ludicrous—particularly as it is unaccompanied by music; by this process large cakes are formed of the mingled grains and straw. The cakes thus formed afterwards pressed.