

Youth's Department.

THE BIRDS.—I will tell you a pretty story which I have read in a French book, and which I hope you will like and understand.

Two men were neighbours; they were wood-cutters, and went every day to the forest to make up faggots. They were both blessed with children, and were willing to work hard to supply their daily food, but one man was of a cheerful, hopeful disposition, while the other was gloomy and desponding. The latter was constantly bewailing his poverty, and fearing lest some accident should overtake him, and thus deprive his young family of their means of support. "Oh, oh," murmured he, "how hard, to be so poor, so dependent! If I fall sick what will become of my wife and little children?"

"Despond not," said his neighbour; "the good God will provide."

As they went one day to the forest, they observed in a high tree two birds' nests, and discovered that the parent birds were sitting on their eggs. The men watched their nests with much interest, day after day until they heard the young birds "peep." Each morning they observed as they went through this part of the forest that the mother birds were busy feeding their young, and they longed for the time when the little ones should grow strong enough to leave the nest.

One morning the gloomy man passing by the spot, saw a mother bird approaching her nest with food in her bill. At the same moment he perceived a hawk rush fiercely down and seizing on the poor victim, bear her in his talons away.

"Oh, oh," cried the wood-cutter, "oh pitiless fate, now surely the young birds will die since they are deprived of their mother. Even so will it happen with my poor babes, should anything befall me."

So sad was he all day dwelling on this morning's scene, that he had no courage to pass that way again on his return home. The next morning, however, he said, I will go and look into the nest and bury the poor little starved and frozen birds. So he went on slowly, and was about to ascend the tree, when he observed that the other mother was approaching the nest of the bereaved birds, their little heads were up, their mouths open, and the kind parent was feeding them, as she did her own. He watched her for some time, as she went and returned, caring alike for both nests. Just then passed by his cheerful neighbour, and the astonished man related all that had happened.

"Ah," exclaimed he who trusted in God. "Said I not well? If God so takes care of the birds shall he not also care for us? Despair not. If you are taken sick I will care for your little ones and wife, even as this mother bird for the orphan nestlings. If I fall sick you will do the same for mine. If we both fail, God will take care of us and ours."

EDUCATION OF THE HEART.—It is the vice of the age to substitute learning for wisdom, to educate the head, and forget there is a more important education for the heart. The reason is cultivated at an age when nature does not furnish the element necessary to a successful cultivation of it, and the child is solicited to reflection when it is only capable of sensation and emotion. In infancy, the attention and memory are excited strongly by the senses, and move the heart. The father may instil more solid and available instruction in an hour spent in the fields, where the wisdom and goodness of God are exemplified, seen, and felt, than in a month spent in study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, fifty years of age, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundation for insanity is laid.

When the studies of mature years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed and can bear exertion, and the other is growing and requires repose; that to force the attention to abstract facts, to load the memory with chronological and historical or scientific details, in short to expect a child's brain to bear with impunity the exertions of a man's, is as irrational as it would be to hazard the same sort of experiments on its muscles.

The first eight or ten years of life should be devoted to the education of the heart, to the formation of principles, rather than to the acquirement of what is usually termed knowledge. Nature herself points out this course, for the emotions are the liveliest and most easily moulded, being as yet unalloyed by passion. It is from this source the mass of men are hereafter to show

their aim 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 a happiness that we should feel rightly; very few instances occur where it is necessary that we should think profoundly.

Up to the seventh year of life very great changes are going on in the structure of the brain, and demand therefore the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period that is necessary to its health.—*Quar. Review.*

A WORD TO LITTLE BOYS.—Who is respected? It is the boy who conducts himself well, who is honest, diligent and obedient in all things. It is the boy who is making an effort continually to respect his father and to obey him in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day; who is busy and active in endeavouring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who always has a friendly disposition to do good towards others, and if he is not respected and beloved by every body, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and will grow up and become useful men.

Selections.

HOW TO BE HEALTHY.—It is well said, by one who had thoroughly studied the subject, that the highest ambition of an ancient Greek was to be healthy, beautiful and rich. We cannot help thinking, says the Philadelphia Bulletin, that the old Athenians, in this respect, were wiser than ourselves. Much as we boast of our wonderful intelligence, we have not yet practically attained to a method of life so comprehensive as that pursued, not only by philosophers but by the men of fashion about town in Africa and the Peloponnesus. They placed health first, and money-making last, while we invert this order. Yet they were Pagans, and we Christians. Surely we should cry "Shame" to ourselves.

In reality, the two principal objects sought by the ancient Greek, health and beauty, were but one and the same. For beauty cannot exist without health. The man who is constantly confined at the counting-desk soon acquires an habitual stoop, the one who devotes his whole soul to money-making becomes wrinkled before his time. On the contrary, he who indulges in proper exercise and recreation, as, for example, a well-to-do farmer in healthy districts, carries an erect frame to the verge of seventy, and has a ruddy cheek even when an octogenarian. The first, by neglecting the laws of nature, not only destroys his own manly bearing, but transmits a puny form and weakly constitution to his children. The last perpetuates a race of hardy sons and majestic daughters.

There is but one way to preserve the health, and that is to live moderately, take proper exercise, and be in fresh air as much as possible. The man who is always shut up in a close room, whether the apartment be a minister's study, a lawyer's office, a professor's laboratory, or merchant's gas-light store, is defying nature, and must sooner or later pay the penalty. If his avocation renders such confinement necessary during a portion of the year, he can avoid a premature breaking down of the constitution, only by taking due exercise during the long vacations of the summer and winter months. The waste of stamina must be restored by frequent and full draughts of mountain and sea-breeze air, by the pursuits of the sportsman, by travel, or other similar means. Every man who has felt the recuperative effects of a month or two of relaxation knows from his own experience how genial its influence is; how it sends him back to business with a new flow of spirits; how it almost recreates him, so to speak. Between the fall brought up to physical exercises in the invigorating open air, and one kept continually at school, or in the factory, there is an abyss of difference, which becomes more perceptible every year, as manhood approaches; the one expanding into stalwart, full-chested health, while the other is never more than a half-completed man.

The advantages of exercise are as great in females also. All that we have said about preserving health in the man is as true of the opposite sex. But this is not the whole. The true foundation of beauty in woman is exercise in fresh air. No cosmetics are equal to

these. The famous Diana of Poitiers, who maintained her loveliness until she was near sixty, owed this extraordinary result, in her own opinion, to her daily bath, early rising, and her exercise in the saddle. English ladies of rank are celebrated, the whole world over, for their splendid persons and brilliant complexions, and they are proverbial for their attention to walking and riding, and the hours spent daily out of doors. The fallow cheeks, stooping figures, susceptibility to cold, and almost constant ill-health which prevail among the American wives and daughters generally, are to be attributed almost entirely to their excessive sedentary life, and to the infirmity caused by the same life on the part of their parents.

A woman can no more become beautiful, in the true sense of the term, or remain so, without healthful exercise in the open air, than a plant can thrive without light. If we put the latter into a cellar, it either dies outright, or refuses to bloom. Shall we will our sisters, wives, or daughters by a similar deprivation of what is as necessary to their harmonious development?

In another aspect, the care of health is a more important thing than is usually supposed. There is no doubt that, as between city and country, the population of the former suffers most from want of exercise and fresh air, and that consequently the stamina, so to speak, of a city population is inferior to that of a rural one. It is even said that in some cities, Paris, for instance, few strictly town-bred families last over a century, and that, if the population was not continually recruited from the country, it would die out. It is an equally striking fact, and one that lies within the observation of all of us, that the most energetic merchants generally, in New York, Boston, and Philadelphia, have been originally bred from the rural towns or counties, whose well-balanced health has not only produced well balanced, vigorous, enterprising minds, but enabled them to endure an amount of fatigue which the average of their city-bred competitors could not rival.

The public weal, therefore, as well as the happiness of the individual, is concerned in this question of health. Yet we Americans almost ignore it, and practically neglect it entirely. The old Greeks had their gymnasiums for physical exercise, which were as much state institutions as common schools are now. Were not the Greeks wiser, after all, than we are, at least in this particular?—*S. C. Advertiser.*

From a late New York date the following article is given to the acting Editor of the Freeman Newspaper, who recently at Brooklyn killed his child, and attempted to destroy his wife, and had just been arrested for the fearful act. It will be seen that he has himself been directly or indirectly the victim of a fearful foe—*Intemperance*: that from time to time he has bravely grappled with the fiend, but has at last yielded, and thus become a lost and ruined man.

We find the following in the *Daily Freeman* of last evening, of which paper Tucker was the editor at the time of the commission of the crime.

The shocking case which appears in our columns to-day of J. N. T. Tucker and his unfortunate family, is to us at once afflictive, astounding and embarrassing. Some weeks since, Mr. Tucker made our acquaintance, and through the commendations of men of character, we engaged him temporarily in the capacity of Editor of the *Freeman*. Of his spirit, enterprise and activity we were soon convinced, and hoped that our relation to him might be continued, and be useful to ourselves and others. There were times, however, when his appearance alarmed our suspicions in respect to his abstinence, of which we frankly informed him, and received from him solemn pledges of sobriety.

Mr. Tucker was altogether a stranger to us, but since the dreadful occurrence of last evening, we are briefly informed of his history. He and his unhappy family are the wretched victims of the rum trade. Some fifteen or twenty years ago he commenced life as Baptist Minister—a man of good heart, powerful impulses, and excellent abilities. The Temperance and Anti-Slavery excitement met him at the outset. He engaged in them with all his strength, and was not a little distinguished among the active agents of those enterprises. Some ten years since, we are informed he connected himself with an Anti-Slavery newspaper at Syracuse, as its Editor. Soon thereafter, his friends discovered occasional evidences of his use of liquor—nevertheless, from his talents and address, he maintained the confidence of very many of his friends—continued to preach, though independent of the Baptist connection, and was appointed Clerk of the Society, which office, we believe, he held two or three years.