

to the language of children, and to the attainment of a correctness and purity of expression. Cicero informs us that the *Græchi*, the sons of Cornelia, were educated, *non tam in grammo quam in sermone matris: in the speech more than in the bosom of their mother.* That urbanity which characterized the Roman citizens showed itself particularly in their speech and gesture.

The attention to the language of the youth had another source. It was by eloquence, more than by any other talent, that the young Roman could rise to the highest offices and dignities of the state. The *studia forensia* (*forensic studies*) were, therefore a principal object of the Roman education. Plutarch informs us, that among the sports of the children at Rome, one was plauding causes before a mock tribuna, and accusing and defending a criminal in the usual forms of judicial procedure.

The exercises of the body were likewise particularly attended to; whatever might harden the temperament, and confer strength and agility. These exercises were daily practised by the youth under the eye of their elders, in the Campus Martius.

At seventeen the youth assumed the manly robe. He was assigned to the care of a master of rhetoric, whom he attended constantly to the forum, or to the courts of justice; for, to be an accomplished gentleman, it was necessary for a Roman to be an accomplished orator. The pains bestowed on the attainment of this character, and the best instructions for its acquisition, we learn from the writings of Cicero, Quintilian, and the younger Pliny.

## Agriculture.

### Professions.

What a mistaken estimate of the true nobility of profession that man makes who abandons the culture of the soil for the pursuit of trade, or for any of the "learned professions." All honest toil is honorable and dignified, just, in proportion as it answers the necessity of man, and adds to human comfort and independence. The tiller of the soil, therefore, ranks first—he is the king of laborers—for the soil provides for the first and greatest necessities, food and raiment. The farmer, standing in his furrow, is more substantially a king, than he who sits on a regal throne, and depends on his daily bread on the tiller of the soil. The first is independent, he creates for himself; the latter is dependent for all he eats, drinks or wears.

Next to the cultivator of the soil in essential nobility, are the mechanic and artisan—the men whose brown hands build houses and ships, and furnish the endless appliances of everyday life. Who does most to bless mankind? The shoemaker, who keeps our feet from the damp and cold, the man who covers our heads and fashions our garments; or he, who, without creating for us a single comfort, calls himself a king and is a tyrant—consumer of the sweat and blood of nations? Does it need arguing to answer this simple question. Surely not. We can see at once that he is most noble in his pursuit who most relieves the necessities and advances the comforts of mankind. What man on the broad earth so imperial as the possessor of acres from which his own toil can draw a supply of every need. He is not forced to do homage to any being less than God, nor to depend on any chances for livelihood.

The young man who leaves the farmfield for the merchant's desk or the lawyer's or doctor's office, thinking to dignify or ennoble his toil, makes a sad mistake. He passes by that step from independence to vassalage. He barter's a natural for an artificial pursuit, and he must be a slave of the caprice of custom, ers and chicane of trade, either to support himself or to acquire a fortune. The more artificial a man's pursuit, the more debasing it is morally and physically. To test it, contrast the merchant's clerk to the ploughboy. The former may have the most exterior polish, but the latter under his rough outside, possesses the truer stamina. He is the freer, franker, happier and nobler man. Would that young men might judge of the dignity of labor by its usefulness and manliness, rather than by the superficial glosses it wears. Therefore we never see a man's nobility in his kid gloves and toilet adornments, but in that sawney arm, whose outlines browned by the sun, betoken a hardy, honest toiler, under whose farmer's or mechanic's vest a knightly heart may beat.—*New Yorker.*

### How to Break Animals of Bad Tricks.

In breaking or managing a horse, however intractable or stubborn his temper may be, preserve your own. Almost every fault of the brute arises from ignorance.—Be patient with him—teach and coax him and success is certain. There are tricks, which are results of confirmed habits of viciousness, and these sometimes require a different treatment. A horse accustomed to starting and running away, may be effectually cured by putting him to the top of his speed, and running him till pretty thoroughly exhausted.

A horse that had a trick of pulling at his bridle, and breaking it, was at last reduced to better habits, by tying him to a stake in the bank of a deep stream, with his tail pointing to the water. He commenced pulling at the halter, which suddenly parted; over the bank he tumbled, and after a somersault or two, and floundering a while in the water, he was satisfied to remain at his post in future, and break no more bridle.

A ram had been cured of butting at every thing and everybody, by placing an unresisting effigy in a similar position, when the sudden assault on a windy day resulted in tumbling the ram into a cold bath, which his improved manners took good care to avoid in future.

A sheep-killing dog has been made too much ashamed ever to look a sheep in the face, by tying his hind legs to a stout ram, on the brow of a hill, while the flock were quietly feeding at the bottom. On being set free, and somewhat startled in his haste to rejoin his friends, he tumbled and thumped master Tray so sadly over the stones and gulches that he was quite satisfied to confine himself to cooked mutton thereafter. Man's reason was given him to control the beasts of the field and the fowls of the air, by other means than brute force. If he will bring this into play he will have no difficulty in meeting and overcoming every emergency of perverse instinct or bad habit in the dumb things, by his superior cunning.—*American Agriculturist.*

### Harvesting Roots.

It is a great error to suppose that roots such as beets, turnips, carrots, &c., when intended for feeding, should be housed early. It is, on the contrary, much better to let them remain out till the weather becomes quite severe. A heavy frost does not injure the turnip, if it is in the soil. I have known the ground to freeze quite hard before their removal, and no injurious consequences resulted from the circumstance. And beside, the growth of the turnip, after the weather becomes cold, is much more rapid than during the milder season. Cabbages, like turnips, are also very essentially benefitted by remaining out, even till snow falls. Some indeed allow them to remain out all winter; but this is a pernicious practice, for although they are liable to become diseased, and rot, if they are too early removed to the cellar, yet it is always well to have them under cover in order that they may be available when wanted for use.—*Germania Telegraph.*

PRUNING STONE FRUIT TREES.—It has been but a few years since the cultivators of fruit have been in the habit of pruning peach trees at the extremities of the branches, instead of cutting off limbs at the trunk. This system of shortening-in as it is called, is gaining ground, and is a great improvement. The reasons for this mode of pruning are evident on examination. Most kinds of stone fruit grow rapidly, and bear the greater part of that fruit on new wood, which is, of course, nearest the ends of the limbs. In this way a tree spreads over much land, and has naked branches near the trunk, and pruning at the trunk causes the gum to ooze out, which sometimes endangers the health of the tree.

On the contrary, by pruning at the ends of the branches, the tree is confined to a small space, the wounds have no unfavorable effect, or only affect the twigs, and not the trunk, and much new wood is produced for the production of fruit.—*New England Farmer.*

THE WAY DOMESTIC ANIMALS COLLECT THEIR FOOD.—The horse, when feeding on natural herbage, grasps the blade with his lips, by which it is conducted between the incisors, or front teeth. These he employs for the double purpose of holding and detaching the grass, the latter action being assisted by a swatch of the head. The ox uses the tongue to collect his food. That organ being so directed as to encircle a small bundle of grass,