

to make every body happy. Instead of thinking all the time of myself, I will ask every minute what I can do for somebody else. Papa has often told me that this is the best way to be happy myself, and I am determined to try.—*Amer. can Messenger.*

THE PRESS—Jeremy Bentham, speaking of the old superstitious rites by which it was intended to exorcise evil spirits, says, "In our days and in our country, the same object is obtained, and beyond comparison more effectually, by so cheap an instrument as a common newspaper. Before this talisman, ghouls, vampires, witches, and all their kindred tribes are driven from the land, never to return again! The touch of 'holy water' is not so intolerable to them as the bare smell of printer's ink!"

Formerly it was a maxim, that a young woman should never be married till she had spun herself a full set of linen. Hence, all unmarried women have been called spinsters; an appellation they still retain in certain deeds and law proceedings; though many are not entitled to it.

PRESENCE OF CHILDREN.—Never utter an improper expression in the presence of a child who is capable of conversation. Remember that a profane or obscene word thus spoken, will make an impression on the mind of the child which it will not be in human power to erase, and which will grow up with him, and prove in some degree a curse to him during life. Break glasses, burn papers, or destroy furniture, sooner than soil the tender mind of a child.

A LESSON.

We will not say that any who have the scolding propensity are absolutely incurable but we know some very obstinate cases. We also know some persons who have such a happy mental organization, that they never indulge a petulant spirit. An anecdote will illustrate these cases.

Two thriving farmers, A. and B., lived near neighbors, whose wives were patterns of energy, industry, and frugality, neatness, &c. Each had been married about 15 years; and the wife of A. proved to be a termagant, while that of B. had not spoken petulantly since their marriage. These men were one day in the midst of an interesting conversation, when the dinner horn from the house of Mr. A. was sounded, and he said to B. "I must go at once, or my wife will give me such a lecture." "I really wish," replied B., "I could hear my wife scold as yours does, for five minutes, just to hear how it would sound for she never uttered a crooked word since our marriage." "O!" said A., "get your wife a load of crooked wood, and you will hear it, I warrant you; for nothing makes a wife rave equal to that. Farmer B. kept his counsel; and when he went to the forest to prepare his year's supply of wood, he was careful to cut each crooked stick on each side of the curve so as to preserve it entire, and to throw all such sticks in a separate pile, subject to his order. When his old stock of wood was consumed, he collected an entire load of these crooked sticks and deposited them at his door, and said nothing. When he came to dinner next day he expected the verification of the prophecy; but the meal as usual was well cooked, and in good time, and his wife came to the board with her usual beneficent smile, and said nothing relative to the wood. As the wood wasted away, his curiosity and anxiety increased till his wife said one day to him. "Husband, our wood is nearly exhausted, and if you have any more like the last you brought me, I wish you would get it: for it is the best that I ever had, it fits round the pots and kettles so nicely.

THE GOOD WIFE.—The power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom and courage, and strength and endurance. A bad one is confusion, weakness, discomfiture and despair. No condition is hopeless when the wife possesses firmness, decision and economy. There is no outward prosperity which can counteract indolence, extravagance and folly at home.

No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action; but to sustain him he

needs a tranquil mind and a whole heart. He expands his whole moral force in the conflicts of the world. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort, and his soul renews its strength again and goes forth with fresh vigor to encounter the labor and troubles of the world. But if at home he finds no rest, and is there met with bad temper, sultriness or gloom, or is assailed by discontent, or complaint or reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks in despair.

Agricultural.



RECIPE FOR MAKING BUCKWHEAT CAKES.

Do, dear Jane, mix up the cakes.
Just one quart of meal it takes,
Pour the water in the pot,
Be careful that its not too hot;
Sift the meal well through your hand;
Thicken well—don't let it stand;
Stir it quick—clash—clatter—
Oh! what light delicious batter.
Now listen to the next command:
On the dresser let it stand
Just three quarters of an hour,
To feel the gentle rising power
Of powders melted into yeast,
To lighten well this precious feast.
See, now it rises to the brim—
Quick—take the ladle, dip it in;
So let it rest until the fire
The griddle heats as you desire.
Be careful that the coals are glowing,
No smoke around its white curls throwing.
Apply the suet softly, lightly—
The griddle's face shines more brightly.
Now pour the batter on—delicious!
(Don't, dear Jane, think me officious,)
But lift the tender edges slightly—
Now turn it over quickly, sprightly.
'Tis done—now on the white plate lay it.
Smoking hot, with butter spread,
'Tis quite enough to turn our head.
Now I have eaten—thank the farmer
That grows this luscious mealy charmer—
Yes, thanks to all—the cook that makes
These light, delicious buckwheat cakes

—*Genesee Farmer.*

TWO CROPS AT ONCE—HIGHLY IMPORTANT TO FARMERS.

While nature has done so much to favour the cultivation of flax seed, and while the demand for it is unlimited in all our markets at fair prices, it is surprising to me that you have not turned your attention to its production. In Ohio the farmer depends upon it for a large portion of his yearly receipts. The reason, I think, must be because the thing has not been introduced, nor any pains taken by any body to bring it before the farmers, and this is sufficient reason for this article from the writer, who has been a practical western farmer.

Oats and flax I have grown together, and had full crop of each. In raising flax seed no attention should be paid to the fibre, the farmer should

start out with this distinct principle, that to make the crop profitable, he must count the straw nothing, and look to the seed for profit. It is a very common notion with farmers that Flax is very exhausting upon land, and that more than one crop cannot be raised upon the same ground in five years; the correctness of this is unquestionable where the crop is raised for the fibre, but in raising it for the seed exclusively it is not correct. My course was this:—On a field I wish to stalk down I commence operations in the spring, say 1851, prepare the ground as early as possible, harrow well before sowing, it will take the seed more evenly, sow oats first, do not scrimp the seed, harrow well and then mix the flax and clover, or flax, clover, and timothy seeds together, not more than eight quarts of flax seed to the acre, and harrow or brush it well, and then apply the roller and the ground is well faced for mowing. The oats and flax will ripen together and can be cradled; they should be cut a little green to guard against shelling. The oats and flax can be thrashed with a machine, and separated with a fine screen or sieve at the time, the barn floor must be perfectly tight as it will sift like powder. The same ground will give good feed for cows in the fall; from the clover seed, in 1852 it will be a meadow; in 1853 mow early, take off the hay and keep every thing out and there will be a good crop of rowan or seed, plough it under about the 10th or 15th of September and sow wheat. The land is again stalked down and in good heart for the wheat crop. It should be well rolled to prepare it for the scythe.—*ONE WHO HAS TRIED IT.—*
Correspondence of the Norfolk Messenger.

A CHAPTER ABOUT THE INDIA RUBBER TREE.

The following account of the mode in which the very useful and increasingly important article of commerce, named caoutchouc, is obtained, will, we doubt not, prove interesting to our readers. We are indebted for the statement to the Brazilian correspondent of an American paper:—

"The caoutchouc tree grows, in general, to the height of forty or fifty feet without branches, then branching, runs up fifteen feet higher. The leaf is about six inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots, or bunches, made by tapping; and a singular fact is, that, like a cow, when most tapped, they give most milk or sap. As the time of operating is early day, before sunrise we were ready. The blacks are first sent through the forest, armed with a quantity of soft clay, and a small pick-axe. On coming to one of the trees, a portion of the soft clay is formed into a cup and stuck to the trunk. The black then striking his pick over the cup, the sap oozes out slowly, a tree giving daily about a gill. The tapper continues in this way, tapping perhaps fifty trees, when he returns, and with a jar passing over the same ground; empties his cups. So by seven o'clock the blacks come in with their jars ready for working. The sap at this stage resembles milk in appearance, and somewhat in taste. It is also frequently drank with perfect safety. If left standing now, it will curdle like milk, disengaging a watery substance like whey.

"Shoemakers now arrange themselves to form the gum. Seated in the shade, with a pan of milk on one side, and on the other a filagon, in which is burned a nut peculiar to this country, emitting a dense smoke, the operator having his last, or form, held by a long stick or handle, previously besmeared with soft clay, (in order to slip off the shoe when finished,) holds it over the pan, and pouring on the milk until it is covered, sets the coating in the smoke, then giving it a second coat, repeats the smoking, and so on with the third and fourth, until the shoe is of the required thick-