

the water during the succeeding winter or spring. The object of the dam seems to be to regulate the height of water at their houses, where they have two or three berths at different heights, where they sleep high and dry, but with their tails in the water, thus being warned of any change in the rise and fall of water. Some houses stand six feet at least above the surface of the meadow, covered with mud, in the form of a round coal pit, but intersected with sticks of wood, so as to be strong, and the weight of three or four men makes no impression upon it.

A "full family," as hunters call them, consists of the parental pair and the males of the next generation, with their mates. When the tribe gets larger than this they colonize. Some time in the fall all single ones of both sexes congregate from considerable distances at the deepest lake in the vicinity, where they choose their mates; how ceremonious the nuptials we cannot say; they all go home, the female following her mate, and all go to work, first putting the house and dam in order for winter, then laying in their stock of wood, the bark of which is their winter food. They go up stream some three miles for their wood, and run it down to their houses, and then in some mysterious way make it lie in a pile at the bottom of the pond, outside of the house, where they may take it in any time in the winter for use. It is said that no human hands can disturb that wood with its rising and remaining afloat till the beaver has the handling of it again. But we do not feel quite sure what is fact and is conjecture respecting the beaver, whose works are so much in the night, and deep under water. The fall of the year is a busy time with them, and it interesting to see the new dams in process of building, as we sometimes find them across large boating streams, and not unfrequently boatmen and river drivers tear away their dams and get a good head of water for their use. They usually build at the outlet of natural ponds, and sometimes they flow large lakes and pieces of dead water, but are always moving and reconstructing. How they keep their teeth in order for so much eating, when the best steel would wear out, is a mystery. They cut logs sometimes a foot through, and every stroke of the tooth tells toward the job, and never does a tooth get dull as we can see. Two winters ago, near Ashland, some lumbermen encamped near one of their ponds. One afternoon they felled a tree across the lumber road, and before morning it was handsomely cut up and piled out of the road. —*Brookstok (Maine) Pioneer.*

THE LARK AND HER YOUNG ONES.—A lark, who had a brood of young ones in a field of corn which was almost ripe, was very much concerned lest the reapers should come before the little ones were able to fly. So, whenever she went abroad to seek food, she told the young larks to be sure and listen to all the news. One day, while she was absent, the master of the field, and

his son came to look at the crop. "This corn," said the father, "is quite ready for the sickle; to-morrow go and ask our neighbours and friends to come and help us to reap it." When the old lark came home, the young ones, in a great fright, told her what they had heard, and begged her to remove them at once. The mother said "There is no cause for fear; for if he trust to his neighbours and friends for help, I am certain that the corn will not be reaped to-morrow." The next day the lark went abroad as usual, giving them the same directions as before. The farmer came to the field, and waited hour after hour for the expected help; but, finding the day passing away and the corn getting more ripe, and no one coming to his assistance, he said, "We must not, I find, depend upon our neighbours; so to-morrow go and ask our relations—our cousins and uncles—to come and help us." In still greater fear, the young larks told their mother what they had heard. "There is no occasion to hurry away yet," coolly answered the lark, "for I know that their cousins and uncles have work enough of their own." The lark again went abroad, and the farmer coming to the field, found his corn spoiling through over-ripeness. He waited for some time to see whether his relations appeared to help him; but finding that they did not come any more than his neighbours, he said, "My son, let us lose no more time; to-morrow we will cut down the corn ourselves." When this was reported to the old lark, she said, "Now, my young ones, the sooner we get away the better; for when a man determines to do his own work, you may be sure that he is in earnest." *What the lark said is quite true.*

PRESERVATION OF STONE.—At a late meeting of the Institute of British Architects, Sir Henry Rawlinson stated that the old Assyrians were acquainted with modes of preserving stone from decay. In Mesopotamia he had seen a huge rock the whole face of which was covered with inscriptions, coated over with some kind of varnish which he supposed was the silicate of lime. These inscriptions were executed 900 years before Christ were in a perfect state of preservation, and the varnish was harder than the limestone rock beneath it.

"FLOWING A MAN IN."—The Herts (England) Advertiser gives the following interesting example of the carrying out of an old English custom—a custom which we had referred to as still not unfrequently acted upon, in Scotland as well as England: The development of one of these good old friendly country customs took place on Wednesday, Nov. 6, in consequence of the recent entry or occupation of Mr. John Ransome, on Weathamsted Bury farm, which extends 450 acres. Although Mr. Ransome only came into this part of this country a few years since, a perfect stranger, he has, by his practical intelligence, perseverance, urbanity, and honorable conduct, gained the esteem and regard of