

Pausing at each downy bird's nest,
And the rocks beside the mill.

Merry shout and songs and laughter,
Fall united on the ear,
Sweet enough to rouse the languid,
And the drooping spirit cheer.

They are weaving childish fancies,
Seeing through the golden light,
Every day, as it advances
Bringing something pure and bright.

Life with them is sport and pastime,
Earth a paradise of flowers,
And they revel 'mid its beauties,
Dreaming not of wintry hours.

Tell me not of their delusion,
Nor recite some woeful tale,
Better list to their rejoicings
Than to hear them sigh and wail.

Soon enough they'll share the anguish,
Soon enough will join the strife,
Bear the burdens and the crosses,
Know indeed what's meant by life.

2. PRACTICAL ABILITY IN ITS APPLICATION.

In the management of great and complicated negotiations, and also in those of lesser concern, where there are various interfering interests, requiring mutual adjustment and accommodation, often with little time to devise expedients, the man nowise substantially deficient in talents, who can only think or act according to a regular process, is completely outstripped by the ready use of those powers by which men conceive, judge and determine as by intuition. Many persons can make a set speech for a public assembly, if they have time for preparation, who are altogether thrown out if anything unexpected occur to derange their prepared train of thought, and their connected chain of reasoning; but how different is this slow and cumbersome process, from the facility and dexterity with which the accomplished orator draws his materials, in the instant, from the most remote sources of his knowledge, or from the readiness with which the man of science supplies himself with appropriate arguments and lucid illustrations, to confirm his theory or his hypothesis!

Any system of education, therefore, which promotes the development of those intellectual energies, which tends to create presence of mind, a ready command of the faculties, a fertility of expedients, spirit in the attempt, and celerity in the execution, must prove of incalculable benefit. These important processes of mind are apt to be impeded, rather than improved, by the common discipline and the ordinary routine of our systems of public instruction. Many, indeed, have doubted how far these high intellectual energies are at all within the reach of education. But no fair trial has yet been made. Why should not the attempt be hazarded, instead of dreaming on for ever, and slavishly following the beaten track, without any effort at improvement?—*Jardine's Philosophical Education.*

3. A CORRECT EYE.—ITS EDUCATION.

Speaking from my own experience of working men, I am satisfied that could we only pay more attention to educating the eye and bringing forth the often latent faculty of comparison, a most important benefit would result, not only to the workmen, but to the perfection of the manufactures of the country. Nine-tenths of all the bad work and botches that occur in our own business of engineers and machine-makers results from the want of that mere power of comparison and "correct eye" which is so rare amongst such classes of workmen; not that the faculty is absent—it is only dormant, having never been cultivated or educated as it ought to be; for it is of all faculties the most useful to a working man. The annoyance I meet with, and the vexation and loss I encounter from the simple matter of crooked work to be drilled into true is beyond all conception to those who are not practically conversant with the very limited power of workmen in general in this respect. When a workman has a correct eye, his work is not only executed with far greater despatch, by reason of not having incessantly to stop working and occupy his time in looking if he is working correct or not; but when such work results from a mechanic with a correct eye brought into action, by reason of all the parts being in true and accurate relation to one another, all goes off smooth at once, and is durable in proportion; and I am satisfied that the faculty of com-

parison is latent in all, and in most, capable of being developed by suitable teaching in youth; and knowing as I do its vast commercial value, I would most earnestly advise in all our schools, especially in those for the education of the working classes, that much time and careful attention be devoted to the cultivation of this almost invaluable, but at present totally neglected faculty.—*James Nasmyth, inventor of the Steam-Hammer.*

4. WHAT A TRUE GENTLEMAN IS.

A gentleman is not merely a person acquainted with certain forms and etiquettes of life, easy and self-possessed in society, able to speak and act and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something much beyond this; that which lies at the root of all his ease and refinement, and tact and power of pleasing, is the same spirit which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance to others as he would that others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others for the mere sense of pleasing, but how he can show respect for others—how he may avoid hurting their feelings. When he is in society, he scrupulously ascertains the position and relation of every one with whom he is brought into contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation upon any subject which may needlessly hurt their feelings—how he may abstain from any allusion which may call up a disagreeable or offensive association. A gentleman never alludes to, never even appears conscious of, any personal defect, bodily deformity, inferiority of talent, of rank, of reputation, in the persons in whose society he is placed. He never assumes any superiority to himself—never ridicules, never swears, never boasts, never makes a display of his own power or rank or advantages—such as is implied in ridicule or sarcasm or abuse—as he never indulges in habits or tricks or inclinations which may be offensive to others. He feels, as a mere member of society, that he has no right to trespass upon others, to wound or annoy them. And he feels, as a Christian, that they are his brothers—that, as his brothers, they are children, like himself, of God—members, like himself, of Christ—heirs, like himself, of the kingdom of heaven.—*Quarterly Review.*

5. THE HABIT OF PROFANE SWEARING.

Profane swearing is an evil habit, degrading to the person who indulges in it, and injuring the public moral tone. Men who practise it cannot but feel humiliated, whenever circumstances may lead them to reflect upon their conduct. If individuals will use profane language, it should be at such times and places, that none but their Maker will hear—and thus avoid publicly perpetrating so great a moral crime against society,

We often tremble for the man who, in presence of others, and it may be within hearing of youth, or, worse still, in communication with his family, uses language that shocks the moral sense, and lead others, *perhaps* imperceptibly, to become as oblivious as himself to the proprieties of respectable society, and the duties he owes to his fellows.

The practice is often indulged in because it is considered *manly* to do so. No greater mistake can be made. The writer is now considerably past middle age, and does not remember ever but once having used a profane oath, and that was in boyhood, and in imitation of others; and that *once* is still painfully impressed on the memory; and he cannot now hear any man use profane language without losing all respect for that person—and this is no doubt the feeling prevailing in the minds of almost all respectable members of Society. Swearing and lying are *both* mean practices, which intelligent minds should avoid.

A profane oath by the party using it is often considered as giving force to arguments used—it does not do so. A man's word should always be doubted, so soon as he endeavours to establish it by a profane oath; for if he will thus dare his Maker, he will not hesitate to lie to his fellow man.

Our Volunteers! Our noble Volunteers! brave men for their country? how unseemly has it appeared to hear them indulging in oaths and cursing when going forth to meet their enemies—for aught they knew their great enemy, death. How sad that intelligent minds should be so obscured by this disreputable practice.

Our object in writing, however, is, more especially, to draw attention to this evil practice as it exists in our workshops, amongst our artizans—the bone and sinew of our town populations. Having spent at least twenty-five years at the *bench*, we feel and write as one of them; and, if asked as a father what we most fear for our sons, who intend learning some mechanical business, we answer—the contamination of *profanity* in the *workshop*. Why should this