

strings. The chest also will be more freely developed, and the whole system consequently benefited. With moderate caution on the part of the attendant, there is nothing to fear in thus indulging the infant, for it is even amusing to see how careful it generally is about its own safety when left to itself. When a mother takes entire charge of the exercise of an infant, and judges of its risks by her own excited feelings, she is sure to err. But remove all external sources of injury, and leave the child to its own direction, and it will very rarely hurt itself by its procedure. It will crawl till its bones become firm enough to bear the weight of the body, and its muscles powerful enough to move them. It is the swaddling, bandaging, stays, and artificial exercise of modern civilization, and not the natural action of the body, which give rise to curvature of the spine and deformity of the limbs; and hence such deviations are never met with among the Indians. "They do not swaddle their infants," says an old author in a tone of regret, when speaking of the Caribs, "but leave them to tumble about at liberty in their little hammocks, or on beds of leaves spread on the earth in a corner of their huts; and, nevertheless, their limbs do not become crooked, and their whole body is perfectly well made."—"Although the little creatures are left to roll about on the ground in a state of nudity, they, nevertheless, grow MARVELLOUSLY WELL, and most of them become so robust as to be able to walk without support at six months old." This quotation shews, in a very striking manner, the superiority of the Creator's ways over those of man, and how implicitly we may rely on a successful result when we adapt our conduct to the law of God, instead of capriciously chalking out a course of our own not sanctioned by Him.—*Combe on the Management of Infancy.*

## CHILDREN AND YOUTH'S DEPARTMENT.

### The Traveller and the Children at Elm Grove.

#### *Intentions connected with Existence and Safety.*

*Traveller.*—As it is my object to impart to you that information which is most likely to enlarge your minds, and enable you to form a more correct estimate of the things around you, than you otherwise would do, I wish to make a remark before I enter on a description of the inventions which have so much contributed to our comfort, convenience, and happiness. In an advanced state of society, we are too apt to look upon the advantages around us as matters of course, as though they naturally belonged to our existence, without considering that they are the product of necessity, of ingenuity, of labour, of disappointment, and of perseverance. In savage life, human beings know nothing of our most common comforts. To procure food and raiment form their principal object; and they go on, from day to day, from year to year, and from generation to generation, without improvement. It is necessary that the mainspring of the mind should be affected, to put human energies in motion, so as to produce the most useful and important results. When we sit down to a meal, the chair that supports us, the table before us, the carpet on which we tread, the cup from which we drink, the plate, the knife and fork, the spoon, and every article near us, has been the result of a thousand trials before it assumed its present perfection. If this thought were more present to us than it is, and if we applied it generally, we should value more highly our advantages, and acknowledge more gratefully His almighty goodness, who gave us the faculties we possess, and who can add to the unnumbered benefits of this world, the illimitable blessedness of the eternal world.

*Leonard.*—I shall look at the carpet, and the chairs and tables, and the knives and forks, when you are gone, and think of what you have said.

*Traveller.*—The first of our natural wants is food, the next clothing, the third is a habitation to dwell in. After these are supplied, a thousand others, springing from a thousand different causes and circumstances, arise; some of these are necessary to our comfort, and others contribute to our enjoyments. He who is upright and active, and can see clearly, neither wants crutches to enable him to walk, nor spectacles to enable him to see; but the lame and the weak-sighted require the aid of both, and thus we perceive how much infirmity is lessened, and comfort increased by crutches and spectacles.

*Gilbert.*—That is very clear. I like this kind of information much.

*Traveller.*—He who is at sea, has different wants to those

of another who is on land. The inhabitant of a hot climate requires many things, which would be useless to him who dwells in a cold one; and thus almost every change in a man's situation and circumstances occasions a variation in the things necessary to his comfort. A little reflection on these points will do you more good, and afford you more real information, than a careless and thoughtless perusal of a folio volume of the ideas of others. But now I will speak a little of some of the most important inventions of mankind. As we are mainly dependent on the produce of the earth for our support, so the cultivation of the ground must be one of the most important occupations of man. Before the seed can be sown with a fair prospect of advantage, the ground must be prepared to receive it; we could not tear up the soil with our fingers, some implement is necessary to effect this; the spade, to dig up the softer parts of the earth, and the mattock, to pick up the harder portions of the soil, were invented; but the plough was a great improvement on these implements where land had to be cultivated on a wider scale, and consequently the plough has been the grand implement of agriculture among civilized nations.

*Gilbert.*—I shall examine a plough more attentively to-morrow.

*Traveller.*—Before the plough, or even the spade could be formed, man must have procured iron from the bowels of the earth; but, as mining is so extensive a subject, I purpose to speak of it more at length at another opportunity. The more the soil is broken, the more productive it is: therefore, if all land was dug over with the spade, it would bear better crops than when ploughed; but it would be quite impossible to cultivate with the spade the millions of acres which are ploughed over. The principal parts of the plough are the coulter, the share, the breast, and the handles. The coulter is a rude kind of knife, which goes before the share to cut through the part of the ground which is to be turned over. The share and breast consist of a broad smooth surface of iron, having a taper point, which, entering the earth like a wedge, turns it over on the right side. The handles are held to steady and guide the machine; wheels have also been added to the plough that it may be drawn more easily. Some ploughs also have double shares, but these require more horses to drag them. The harrow is also a very important implement in husbandry. It consists, as you know, of a strong and heavy frame of wood, having a number of strong iron spikes underneath, which break the clods and rake over the surface of the ground. The use of the harrow is to cut, to crumble, and to level the ground, as well as to cover over the seed. The roller is a ponderous log of wood, shaped like a cylinder, to break the clods in pieces, and to press the soil to the seed. Living in the country, you are in the habit of seeing these different implements: but as you may not have reflected much on their use so I describe them to you as though you were strangers to them.

*Gilbert.*—I shall think more of them now than ever I did before.

*Traveller.*—Perhaps the little which I have said will lead you to examine also the other various implements of husbandry and gardening, some of them highly important, and all of which are well worthy of observation, bearing in mind, that after man has done all that he can do with their assistance, to render the ground fruitful, and to produce a good crop, it remains with God to bless his labours. Man may plough, harrow, and sow; he may plant and water; but God only can give the increase.

*Gilbert.*—You said that the next thing to food was clothing, now, perhaps, you will tell us about clothing.

*Traveller.*—Animals are provided with a natural coat, or covering, to protect them from the inclemency of the seasons; but man is compelled to provide clothing for himself, probably to call into exercise the higher endowments with which he has been provided. We read in the Holy Scriptures, that our first parents clothed themselves with fig-leaves sewed together; and after that they were devoted to the use of the skins of animals, which no doubt principally supplied mankind with raiment for a long period. The shepherd wore his sheep or goat skin, and the hunter the skin of the wild animal which he had slain for food. The Tartars clothe themselves with horse-hides; some of the inhabitants of America with the skins of buffaloes. In some parts of Europe, the skin of the sheep forms a winter, or a summer garment, as it is worn with the wool inwards or outwards; and some of the natives of the South Sea islands cover themselves with mats made of reeds, or vegetable fibre, or the sifted bark of trees.