

noun would that agriculture win for himself who should first in a patent, portable, double acting, &c. rocking cradle for sucking calves; what an advantage to the bovine race!

When by pure air, and its natural nourishment, [the pure milk of a cow, or a goat, is far better than that of a feeble, passionate, or drunken nurse, when the mother cannot nurse her offspring.] the child has become old enough to creep about, down on the floor with it, and let it go; give it a ball or something to creep after, and rest fully content that when tired, the child will cease its play.

Don't hurry the little one to walk; do not encourage it to stand alone, lest bow-legs and weak ankles be the penalty of your too assiduous care, of your selfish desire to see your child walk before nature has decreed it. When the proper time arrives the little hands will seek the tops of chair-seats, the little body will sway to and fro, erect for the first time; soon the first step is taken, and then all is plain.

Keep away your books, your illuminated alphabet, your intellectual blocks and your abortions of toys—caricatures upon nature—toys which it is no harm to fall down and worship, since the like thereof exists neither in heaven above, nor in earth beneath, nor in the water which is under the earth. Let the child play one, two, three; what, says some one—four years! and not know a letter! Yea, my good madam, even until it reacheth the age of seven years, would we have the little mind free and unpuzzled; at liberty to observe, to desire, to construct, to play, to make out its own individuality. This is the great attribute of man—play; this divides him from the brute creation; man alone can laugh. Remember that the longer the period of youth, the period of formation, the better, the more healthful, enduring, and longer-lived the man. Of all created beings man is the most helpless at infancy.

#### A WORD TO YOUNG TEACHERS.

Repeated observation has proved conclusively, that *too much ardor* is a common fault with young teachers, more particularly, perhaps with lady teachers. The young lady has looked forward through many years, to the era when she may be prepared to take charge of a school. The happy time has come, and her dearest wish is to be a *good* teacher,—to gain a *high* place. She engages in her duties eagerly—laying many fine plans, without even dreaming that she may not with resolution make them effectual. She must be a first class teacher—nothing less will satisfy her ambition, and in her innocence, she deems that all is pending on her "first school;" that will decide her reputation. So she commences, ardent and hopeful, and if the improvement of her pupils were proportionate to her ardor, in one short term they would pass almost from the alphabet to fluxions, or through what it has taken her many years to acquire. But very soon ardor becomes impatience because her scholars do not learn. She is anxious to see their improvement from day to day, and as she cannot, she tires of her employment, and

perhaps abandons it after one or two terms, though she may have possessed all the elements of a good teacher, save patience and perseverance. Now to such teachers we would say—let your ardor be well-tempered with patience, and perseverance be united with energy, remembering that it is steady, persevering effort that will insure success. Look for the improvement of your pupils back through weeks, in some instances through months of time, if you would have it perceptible. The All-wise has so ordered that education enters the mind slowly, very slowly it seems to our short-sighted vision; but it is good that it should be thus. And oh! teach patiently, constantly, and the reward will certainly come. The improvement will be evident after many days.

Learn a lesson from the rain of heaven. The soil of the earth is dry and parched, but the sun's rays are now absorbed, and the darkening clouds promise rain. But comes it down violently—at once? Oh, no. The shrouding mist first comes, then very small drops, so finely and gently that you can scarcely see that the dusty soil is even dampened; but look again after some hours—the surface is so thoroughly impregnated with moisture, that it will absorb large quantities of water—then heavy rains fall. So with the youthful mind. After much gently falling instruction it is prepared for deep draughts of knowledge.

Let your leading motive be, then, a sincere desire to benefit your scholars.—Seek for them the gentlest, plainest, pleasantest pathway up the rugged hill; and be assured your reputation will not suffer in consequence. And be not discouraged though you may repeat the same to a school for forty-nine times; at the fiftieth hearing it may be indelibly impressed. Will you then have labored in vain?

Trim well your lamp of patience from day to day, and, by its true and constant light, you may effect a world of good, and win a desirable place in many hearts.

Do good for good's own sake—so that thou shalt have a better praise, and reap a richer harvest of reward.—*Elmira Gazette*.

#### FRESHNESS OF THE BIBLE.

The learned Le Clerc tells us, that while he was compiling his *Harmony*, he was so struck with admiration of the excellent discourse of Jesus, and so inflamed with the love of his most holy doctrine, that he thought he had then but just begun to be acquainted with what he had scarcely ever laid out of his hands from his infancy.

Queen Elizabeth, who spent much of her time in reading the best writings of her own and former ages, has left on record the following:—"I walk many times in the pleasant fields of the Holy Scriptures, where I pluck the goodliest herbs of sentences by pruning, eat them by reading; digest them by musing, and lay them up at length in the high seat of memory by gathering them together, so that, having tasted their sweetness, I may less perceive the bitterness of life." During the time that Dr. Keunicott

was employed on his Polyglott Bible, it was the constant office of his wife, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after his great work was completed, upon her asking him what book she should take. "O," said he, "let us begin the Bible."—*Primitive Church Magazine*.

The French photographers have succeeded in effecting an important amelioration in the art of obtaining facsimiles of old manuscripts, recent improvements in the photographic art enabling them to produce perfectly distinct and legible copies of the palest and most illegible manuscripts. On old parchments the ink, under the influence of time, assumes a yellowish tint, which often becomes undistinguishable from that of the parchment, so that it cannot be read without the greatest difficulty. Now, during the photographic process the brilliant and polished parts of the parchment reflect light better than those where the ink has been deposited. However colorless it may appear, the ink has not lost its anti-phlogogenic qualities, exposed to the phlogogenic ones of the parchment; and thanks to this opposition, black characters may be obtained on the sensitive surface, in return for much paler ones on the original. Photographers are also able to obtain, at pleasure, enlarged or diminished copies of manuscripts, statues, and other works of art. Many recent photographs, examined with the aid of a microscope, reveal particles invisible to the naked eye; several of the lunar impressions taken during the late eclipse, and some of the solar ones, are cited as belonging to this category.—*Scientific American*.

#### ETIQUETTE AND NATURE.

The teachings of modern etiquette, dating from Lord Chesterfield, all have but one tendency—to substitute passive, mechanical art, for active, living nature. The masters of etiquette are merely those who have, by long and painful self-discipline, gained complete control over their exterior forms, and who never exhibit any emotions by the customary signs, such as smiling, weeping, trembling, blushing, etc. These outlets, which Heaven has given us, through which to relieve our souls of their pent-up passions of joy or sorrow, are voted vulgar, and only fit for the "lower classes." Let us be of the lower classes, then, as long as we live! We have no desire to emulate the example of those useless and frivolous people who expend enough time and effort in becoming machines, to benefit the whole world by some labor of utility and charity.—We have no ambition to subvert our outward man at infinite expense, in order to be like him who, while on his death-bed, seeing standing, rallied his falling breath to say: "Give Dayrolles a chain!" Our last words, we hope, may be of more importance than these.

DISCIPLINE not one faculty exclusively for thou hast many. If thou canst not see, the optic glass in the dark, take the ear trumpet—by day reverse them.—*John Paul*.