

Poetry.

MY MOTHER'S BIBLE.

The book is all that's left me now!  
Tears will unbidden start—  
With faltering lip and throbbing brow,  
I press it to my heart.  
For many generations past,  
Here is our family tree;  
My mother's hands this Bible clasp'd:  
She, dying, gave it me.

Ah! well do I remember those  
Whose names the records bear;  
Who round the hearth-stone used to close  
After the evening prayer,  
And speak of what these pages said,  
In tones my heart would thrill!  
Though they are with the silent dead,  
Here are they living still!

My father read this holy book  
To sisters, brothers dear;  
How calm was my poor mother's look,  
Who leard God's word to hear,  
Her angel face—I see it yet!  
What thrilling memories come!  
Again that little group is met  
Within the halls of home!

Thou truest friend man ever knew,  
Thy constancy I've tried;  
Where all were false I found thee true,  
My counsellor and guide.  
The mines of earth no treasures give  
That could this volume buy;  
In teaching me the way to live,  
It taught me how to die.

The Family.

OTHER PEOPLE'S CHILDREN.

"And what have I to do with other people's children?" You will go on, my friend, to say that having enough to do in educating your own—or else because you have none of your own—those of other people do not concern you.

If you have children of your own, the power of sympathy must give you some kind of interest in the generation among which they are to grow up, to act, live, grow old, or die. If you have no children, you cannot after all escape standing in some kind of relation to the rising generation. You cannot stir without finding yourself among the little mortals, their heads thick around you, rising no higher than your elbow, or your knee perhaps; you cannot look about without perceiving bright, inquisitive little eyes scrutinizing your smiles and frowns, with an intuitive comprehension of much that your physiognomy betrays; you cannot speak without dropping ideas into open, eager ears. No, keep your own fireside as quietly childless as you can, set up an anti-nursery home where you will, unless you are that unlovely being of whom we used to read, (only half believing his existence,) a hermit, you cannot escape contact, occasionally, with the mighty race of children.

And if you come in contact with them at all, up spring duties under your feet. Don't feel as if I had announced that thorns were springing there; think rather of flowers. Oh! for a spirit to which all duties are flowers instead of thorns!

"Duties! of what sort? anything in the teaching way?" you ask disconsolate. "I have no gift for teaching—I hate it." Truly, children would be a tribe of unfortunates deserving profound commiseration, if every one who approached them were under obligation to teach them something. You are chiefly, I think, to beware of teaching. You do teach them in spite of yourself. I doubt if any grown person dies without having taught children a great deal unconsciously.

Circumspection is the great duty to be observed in the presence of children. Look about you, and see that they are there; and then take care what you say. Oh! the carelessness with which people utter all manner of crude, false, dangerous notions in the hearing of an intelligent boy! the recklessness with which they cut up character, till the young listener begins to doubt if anybody is good! the levity with which they speak of things which it will ruin him to despise!

And those who are not so bad as this, have an account to settle for "idle words" spoken where they will have a permanent effect.—Why does one man at your table talk in such a strain that the little fellow in the corner may well suppose money-making the only thing worth living for? Why does almost every

lady, who drops in for a little chat, say something which gives the little girl dressing her doll at the sofa, an impression that nothing is quite so desirable as beauty? Why does one speak harshly of Irish domestics, another of Sunday-school teachers, another go off in raptures about the opera and theatre, another sneer at anti-slavery principles, another uphold staying away from church, and another complain of dull preaching, all in the presence of listening children?

If people must have and utter their own ideas on all these subjects, we hold that their duty to "other people's children" requires them to be pretty sure that the expression of their opinions will do no harm; and as a long investigation may be requisite and a re-examination, they had better be circumspect and silent, save with those who are competent to deal with what they utter!

The way in which you speak to children is of importance. Visitors in a family have a decided influence on its juvenile members, without seeking it. He who treats them always courteously will help to make them courteous. He who tries to draw out their knowledge will increase their interest in knowledge. He who helps them out of little embarrassments, and strives to avert little impending quarrels, will help to make them amiable.

But later all, it is not so much the speaking to children, as the speaking in their presence, that involves frequent transgression, even among tolerably sensible and good people.—We know a certain person, whom a judicious mother never desires to see in her parlor till the children are gone to bed. It is a good-hearted person, as the mother has reason to know: but her wit runs into satire, and the wise parent loves not the effect on her own too lively and talkative children.

And supposing you are quite sure all that you would say is right and true, if you know it to be exactly opposed to the opinions of the parents, have you a right to advance such opinions hastily, I might say at all, before these young listeners? Is it not an unkind interference, to say the least? Is it observing the golden rule?

Many parents are anxious to keep their children as long as possible from all knowledge of the evil that is in the world. Who can wonder at or blame this desire to preserve spotless the beautiful purity of a child's mind? Beware lest you carelessly convey the first idea of the fraud and iniquity, revealing like invisible demons about them, to these unconscious, guarded ones. If you are yourself childless, you know not how you may thwart the secret precautions taken by the holiest instincts, if you do but excite a curiosity which sacred parental affection shrinks from gratifying.

Many a mother could tell of the perplexing questions put to her by intelligent children after the departure of careless visitors, and many a judicious, high-principled parent might almost be detected among strangers, simply by his never forgetting the presence, the claims, the dangers of "other people's children."—*Christian Register*.

The Farm.

Cleaning Harness.

There should be two pair of girths in use with the saddle, when the horse has much work to do, to allow each pair to be thoroughly cleaned and dried before being again used.—The best way to clean girth is first to scrape off the mud with a knife, and then to wash them in cold water, and hang them up so as to dry quickly. Warm water makes them shrink rapidly, and so does long exposure to wet. If there is time, they should be washed in the same day they have been dirtied; but, if not, on being scraped, at night, they should be washed on the following morning, and hung up in the air to dry, or, if the air is damp, let them be hung before the kitchen fire. Girths allowed to dry with mud on become rotten and unsafe. The stirrup leathers should be taken off and sponged clean of the mud, and dried with a cloth. The stirrup-irons and bit should be first washed in water, and then rubbed dry with a cloth, immediately after being used.—Fine sand and water, on a thick woolen rag, clean these irons well, and a dry rub afterwards with a cloth makes them bright. Some smear them with oil on setting them past to prevent rust, but oil on evaporation leaves a resinous residuum to which dust readily adheres, and is not easily taken off afterward.—The curb-chain is best cleaned by washing in clean water, and then rubbed dry and bright by friction between the palms of both hands.

The saddle flaps should be sponged clean of mud, and the seat sponged with a wrung sponge, and rubbed dry with a cloth. Carriage harness should be sponged clean of mud, kept soft and pliable with fine oil, and, when not japanned, blackened with the best shoe-black. There should be no plating or brass on a farmer's harness: plain iron japanned, or iron covered with leather, forming the neatest, most easily kept, and serviceable mounting. Bright metallic mountings of every kind soon assume the garb of the shabby genteel in the hands of an ordinary rustic groom.—*Stephen's Book of the Farm*.

Wood—Green and Dry.

Water forms no inconsiderable part of the weight of all vegetable substances. Nearly half of the weight of a growing oak tree, according to Count Rumford, consists of sap.—Ordinary dry wood contains about one quarter of its weight in water. It is estimated by Rumford, that an average cord of green wood contains more than two hogsheads of water, and the waste of heat in evaporating this quantity of water, would raise thirteen and a half hogsheads of water to a boiling point. The buyer of wood may learn from these facts the advantage of dry wood over green, as an article of fuel; and the seller, who has the wood to draw, may learn how to economize labor, by drying his wood, and thus disposing of about one quarter part of the weight of a cord of wood in water, which he would otherwise be compelled to draw to market.

The following table will show the weight of a cord of different kinds of dry wood, and the comparative amount of charcoal, or real combustible matter, found in each, taking 100 as the standard:

A cord of	Weight, lbs.	Carbon, 100 lbs.
Hickory	479	54
Maple	2663	48
White Birch	2359	48
Beech	3236	65
Ash	3150	77
Pitch Pine	19	43
White Pine	18	42
Lombardy Poplar	1774	40
White Oak	3821	31
Yellow Oak	2919	69
Red Oak	3254	64

Care of Stock.

Mr. W. G. B., of Newark, N. J., recommends that pigs have a warm place and a clean dry bed. "A pig," he says, "does not love dirt for dirt's sake, and will thrive much better if kept clean." He further says "A dirty hide will waste a cow's flesh faster than food will add to it. \* \* \* Curry cows every day and keep them perfectly clean, for filth and thrift are ever opposed."—*American Agriculturist*.

Profits of Apple Orchards.

The *American Agriculturist* says, that a gentleman having less than seven acres of orchard, realizes from \$500 to \$750 worth of apples annually. In another exchange paper it is said, an old orchard of four or five acres, that had not been ploughed for 30 years, and was said to be worthless, was ploughed and manured, and the third year thereafter produced 280 barrels.

Save the Chips.

The Old Tea-Kettle.

Don't throw that old tea-kettle away, I say, said Aunt Patty Parly. It is one of the most useful articles in the pot-closet. When you have a cracked tea-kettle, then you have the best thing in the world for cooking potatoes. Wash them, cut off the end where the eyes are thick, and then put them in the tea-kettle without any water, and hang it over a moderate fire, and in half an hour or so, you will have your potatoes baked, dried and mealy, and just every thing for a good dinner. The nose of the tea-kettle allows all the moisture of the vegetable to escape, and is essential to good eating.

Sausage Meat.

Take the piece of pork designed for sausages, and chop it up, and, if it is too fat, add a little lean beef; season with sage or summer savory, salt and pepper; then fry a small piece to see if it is seasoned right. If you prefer not to stuff them into skins, you may take pieces of cotton cloth, eight or nine inches wide, and two or three feet long, and sew the sides together, and one end; then wet it, stuff your meat in as solid as you can, and hang them up in a cool dry place. It will keep as well, or better than in skins; when used, peel the cloth down no farther than you slice off.

New Dish.

It is not perhaps generally known that common beets, roasted in embers or baked in a stove, in the same manner you would cook potatoes, are much sweeter and dryer than when prepared for the table in the ordinary way by boiling. Such, nevertheless, is the fact.—When they are perfectly done, peel and serve them in the ordinary way. It is better when beets are required for this purpose, to select such as are of medium size, smooth, and perfectly round, as large roots do not cook so readily or so well, on account of their size.

CAMPHOR is perhaps the best preservative from the ravages of the moth, of any thing known, and it will frighten red ants from cupboards and pantries.—*Scientific American*.

To Varnish Drawings.

Boil some clear parchment cuttings in water, in a glazed earthen vessel, till they produce a very clear size; strain it and keep it till wanted, then give the work two coats of the size, passing the brush quickly over the work, so as not to disturb the colors.

Or, mix one ounce of Canada balsam and two ounces of spirits of turpentine together, then size the print or drawing with a solution of isinglass in water, and when dry apply the varnish with a camel's hair brush.

Cleansing Feather Beds.

If feather beds smell badly, or become heavy from improper preservation of the feathers or from old age, empty them, and wash the feathers thoroughly in a tub of suds; spread them in your garret to dry, and they will be as light and as good as new.

Earthen Ware.

It is a good plan to put new earthen ware into cold water, and let it heat gradually until it boils,—then cool again. Broken earthen ware in particular may be toughened in this way. A handful of rye or wheat bran, thrown in while it is boiling, will preserve the glazing so that it will not be destroyed by acid or salt.

BRITANNIA WARE.—Britannia ware should be first rubbed gently with a woolen cloth and sweet oil, then washed in warm suds, and rubbed with soft leather and writing. Thus treated it will retain its beauty to the last.

KETTLES.—New iron should be gradually heated at first. After it has been heated to the heat it is not as likely to crack.

Clean a brass kettle before using it for cooking, with salt and vinegar.

GLUE FOR CEMENTING PAPER, SILK AND LEATHER.—Take of Isinglass and parchment size each one ounce; of sugar candy and gum tragacanth each two drachms. Add to them an ounce of water, and boil the whole together till the mixture appears (when cold) of the consistence of glue. Then form it into any figure that fancy may dictate. If this glue be wet with the tongue and rubbed on the edges of paper, silk or fine leather that are to be cemented, they will do being laid together, pressed lightly and suffered to dry, be as firmly united as other parts of the substance.

Manufacture of Tar.

The machinery of the world could scarcely go without tar; yet we seldom think of inquiring how it is made. It is from fir trees which are stunted, or, from situation, not adapted for the saw-mill, the bark is peeled off a fathom or two up the stem. This is done by degrees, so that the trees should not decay and dry up at once, but five or six years should remain in a vegetating state alive but not growing. The sap thus checked makes the wood richer in tar, and at the end of six years the tree is cut down, and is found converted almost entirely into the substance from which tar is distilled. The roots, rotten stabs, and scorched trunks of the trees felled for clearing land are all used for making tar. In burning or distilling, the state of the weather, rain or wind, in packing the kiln, will make a difference of 15 or 20 per cent in the produce of tar. The labour of transporting the tar out of the forest to the river side is very great. The barrels containing tar are always very thick and strong, because on their way to market they have often to be committed to the stream to be carried down the rapids and waterfalls.—*Larig's Tour in Sweden*.

RELICS OF PAST AGES.—The famous traveller Layard, has sent twenty tons of antiquities from Nineveh, to London. Layard is now on his way to the east, intending to visit Mount Ararat. If there is a vestige of Noah's ark left he will find it.