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From the Louisville Journal.

Boyhood's Years.

I'm dreaming of the years, Will,
When we were boys together,
When o'er life's soft and sunny skies,
There came no wintry weather;
For memory turns full often, Will,
To the joyous days of yore,
Those sunny days of peace and hope,
Which, alas! will come no more.

I mind me of the old oaks, Will,
In whose shade we used to play,
And the little attic chamber
Where we used to kneel and pray;
And then the clear, cool brook, Will,
That cast its feathery spray,
Whose limpid wave we used to seek,
From summer's noon-tide ray.

Remembrance brings the school room, Will,
Whose walls I've seen decay,
For its spirits once so gay and bright,
Have long since passed away:
With rank and noisome weeds, Will,
It's grounds are covered o'er,
For the little feet that shaped its paths,
Shall press the soil no more.

Ah! I mind me of those scenes, Will,
That checkered our young years,
And often cause, 'mid manhood's strife,
Some fond, regretful tears.
For though 'mid scenes of mirth, Will,
We've quaffed of fiercer joys,
We've known no bliss so unalloyed
As when we both were boys.

Yet 'twere needless to repine, Will,
That youthful days are o'er;
Hope whispers fair in fancy's ear,
Of pleasures yet in store.
Ah! but I often think me, Will,
Though with future raptures blessed,
Remembrance bright will still incline
To love our boyhood best.

LEXINGTON, Tenn., July 1, 1855

Advice to Boys.

You were made to be kind and generous. If there is a boy at school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign to him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him get his lessons. All the school will show by their countenances how much better it is to have a great soul, than a great fist.

☞ A friend from the country telling Foote of an expesive funeral of an attorney, the wit replied:

"Do you bury attorneys?"

"Oh to be sure we do—how else?"

"Yes we never do that in London."

"No!" said the other, much surprised, "how do you manage."

"When the patient happened to die, we lay him out in a room over night by himself, lock the door, throw open the sash, and in the morning he is entirely off.

"Indeed!" said the other, in amazement, "what becomes of him!"

"Why, that we cannot tell; all we know is, there's a strong smell of brimstone in the room the next morning."

The electric telegraph, says the Paris correspondent of the New York Times, is becoming more and more useful. A peasant received lately, by mail, a letter from his son Joseph, a Zouave before Sebastopol. The young man mentioned the fact that his legs were yet whole, but that his shoes were the worse for wear. The affectionate father having purchased a pair of nine-and-a-half, was perplexed as to the means of forwarding them. At last he thought of the telegraph—the line to Marseilles ran through his village. He put the address on the soles and slung the shoes over the wire. A pedlar, passing by, struck by the solidity of the workmanship, appropriated them, placing his used-up trampers in their place. The next morning the old daddy returned to the spot to see if the telegraph had executed his commission. He saw the substitution which had been effected. "I vow," he exclaimed, "if Joseph hasn't already sent back his old ones!"

The finest idea of a thunder storm extant is when Wiggins came home tight. Now Wiggins is a teacher, and had been to a temperance meeting and had eat too much lemonade, or something. He came into the room among his wife and daughters, and just then he tumbled over the cradle and fell whop on the floor. After a while he rose and said: "Wife, are you hurt?" "No." "Girls, are you hurt?" "No." "Terrible clap, wasn't it!"

Length of Human Life.

An article in the last number of Blackwood's Magazine, on the above subject, holds out the idea that the age of man should be one hundred years instead of three-score and ten. The author says:—"We do not simply die; we usually kill ourselves. Our habits, our anxieties of body and mind; these shorten our lives and prevent us from reaching the natural limit of human existence." Gluttony, he asserts destroys more lives than intemperate drinking and yet "it is the fashion to restrict the term sobriety to the moderate use of liquors." A sober life no doubt implies moderation in all things—in eating, drinking, and in the enjoyment of all the pleasures of life.—But although we have read and heard much of moderation in eating and drinking, the difficulty has always arisen in minds respecting the true standard of moderation. What is it? who will define it? The standard suitable for one is not for another. No—temperance in all things. But no man can or should set up his own standard for his neighbor. And yet it may truly be said, that general rules for temperance may be set down, which if followed, would be of immense benefit; such as not to eat so much as to unfit the mind for its usual exertions; or so much as will make the body heavy and torpid. Not to pass hastily from one extremity to another, but to change slowly and cautiously, to eat plain and wholesome food, and to proportion its quantity to the temperament, the age, and strength of the eater. Not to allow the appetite for food and drink to regulate the quantity to be taken, but experience, void of sensual desire. These rules, if followed, will tend to promote the health, and thus lead to a greater length of days and years in man's existence; still there is a natural period for man to exist, and neither food, drink, nor physician can place him beyond that. We find that each species of animal has its boundary of life, and so has man. He has his infancy, youth, middle age, old age, and then comes the winding sheet and the narrow house.

But how long does his existence last? how many years encircle his natural life? These are imprtant questions. We find that thirty years is considered to be a generation; that is the whole world is repeopled every thirty years with a new race, and a like number departs from it in that period. But no person considers thirty years the natural term of man's life—seventy years being generally set down as that limit. A book however, recently published in Paris, by M. Flourens, which has created no small sensation in that city, places old age at eighty-five years, and the complete natural life of a man about a century. He places first manhood from that of seventy, instead of old age at that period. We are inclined to accept his view of the question as the most correct one. Buffon, the naturalist, entertains such an opinion. The rule of life laid down by him is that animals live from six to seven times the number of years required to complete their growth, such as the horse, which completes its growth at four years, lives from twenty to twenty-four, and a man who takes eighteen years to reach his full growth, may live more than a hundred years.—There are but few men who live a hundred years, and just as few horses that live to twenty-four, but that affords no reason why many men, almost all men of a sound constitution may not live for a century. The table of M. Flourens, relating to life is as follows:

Man grows	20	years, and lives	90 or 100	
The camel,	8	"	"	40
The horse,	5	"	"	25
The ox,	4	"	"	15 or 20
The dog,	2	"	"	10 or 12

This is somewhat different from Buffon, but he sets it down as a fixed rule that all the large animals live about five times, longer than the time required for their full growth. The question is one of deep importance to the whole human family. It is one to which the ingenious Frenchman has brought a great amount of knowledge in investigation, and he holds up science, as presenting to all men of sobriety, a very extended fund of existence.—*Scientific American.*

Pretty Fair.—An Irishman, describing the trading powers of a genuine Yankee, said, "Bedad, if he was cast away on a desert island, he'd get up the next mornin' and go round sellin' maps to the inhabitants."

Conscience is a great ledger-book in which all our actions are written and registered.

"Cleanliness is next to godliness," appears to be the motto in Wisconsin. The Niles *Enquirer* records the good luck of a citizen of that village who, while bathing in the river, discovered after an industrious "scrub" of his person of about five minutes, a pair of drawers which he had lost two years before.

Suspicious tailor to suspected customer: "Make you a coat, sir! Oh, yes, sir, with the greatest pleasure. There just stand in that position, please, and look right upon that sign while I take your measure."

Sign reads "Terms Cash."

Served Him Right.—The gentleman who kissed a "lady's snowy brow," caught a severe cold, and has been laid up ever since.

Greek and Latin.

At one of the meetings of the Educational Association in New York, Mr. Fowle, one of the most experienced educators of youth in that State, made some remarks upon the study of Greek and Latin, which will be regarded as heterdox by many, but which are certainly worthy of attention. Greek and Latin enter largely into a classical education, and yet we venture to say that of one hundred students who pursue a college course, not more than half-a-dozen acquire a thorough knowledge of these studies, and of these, perhaps not more than two have the leisure or inclination to keep up their acquaintance therewith. The time spent in acquiring these branches, is, with the great majority of students, absolutely wasted, so far as the knowledge they thus acquire becomes of practical value, and had much better be devoted to the acquisition of French or German. Mr. Fowle said:

"What, he would ask, was the advantage to this community of a profound knowledge of the Greek and Latin languages? What advantage do we derive from it, save, perhaps, a knowledge of Greek participles, or something else equally unimportant for the ordinary uses of life? What benefit would this knowledge be to the mechanic or the agriculturist, unless, to ascertain how the pyramids were constructed, or, from the Georgics of Virgil, the art of keeping bees? How are learned professions, lawyers, physicians and clergymen benefited? With the exception of the latter, there is no necessity among any of them of any deep knowledge of the classics. Translations of all the works to which they are obliged to refer, are numerous and available, answer every purpose. He was decidedly in favor of devoting more time to the study of our own language, which stands a far better chance of immortality than any of the dead languages, and of which too much attention to the classical studies has caused a culpable neglect. The tendency of too assiduous a devotion to the classics was to divert the mind from the study of what is practical and necessary to what is useless, in a utilitarian age like the present.—He had even known instances of men whose knowledge of the classics (in *his* apprehension) was profound and accurate, but who were painfully deficient in even an ordinary knowledge of the English language."

Arab Oddities.

An Arab, entering a house, removes his shoes, but not his hat. He mounts his horse upon the right side, while his wife milks their cows upon the left side. With him the point of a pin is its head, while its head is made its heel. His head must be wrapped up warm, even in summer, while his feet may well enough go naked in winter. Every article of merchandise which is liquid he weighs, but measures wheat, barley, and a few other articles. He reads and writes from right to left, but figures are read from left, to right. He eats almost nothing at breakfast, about as much for dinner, but after the work of the day is done, he sits down to a hot meat swimming in oil, better yet, boiled butter. His sons eat with him, but the females of the house wait until his lordship is done. He rides his donkey when traveling, his wife walking behind. He laughs at the idea of walking in the street with his wife, or of ever vacating his seat for a woman. He knows no use for chairs, tables, knives, or even spoons, unless they are wooden ones. Bedsteads, bureaus, and fire-places may be put in the same category. If he be an artisan he does his work sitting, perhaps using his toes to hold what his hands are engaged upon. Drinks cold water like a sponge, but never bathes in it unless his home be on the sea-shore. He is rarely seen drunk—too seldom speaks the truth—is deficient in affection for his kindred—has little curiosity and no imitation—no wish to improve his mind—no desire to surround himself with the comforts of life.

An Injured Man.

A merchant in a town near Boston, had a customer more dreaded than desired, who was always ready to taste early fruit, without buying any, eat raisins by the handful, dip into the sugar-barrel for big lumps, and fill his snuff box from the jar on the counter, under pretence of taking a pinch. This game got to be insufferable. He had a barrel of choice apple-sauce in his store, a fact which our sponge discovered, who seated himself upon it, and when the storekeeper's eyes were turned he would dip into the barrel and scoop out a handful at a time and take it down at a gulp. The dealer had seen the whole by means of a looking-glass which reflected the store, and he resolved upon a plan to fix him.

"John," said he to his young man, giving him a wink, "why did'nt you throw that apple-sauce away!"

Without waiting for John's answer, the sponge broke in, with—

"Why, what's the matter with it? It's first rate, I think."

"*Yes*," said the storekeeper, "It *was*, but a cat and four kittens were drowned in it last night!"

The victim looked pale and moved to the door. He felt as if he was an injured man, and silently vowed not to patronise that store any more.

Educational.

In my last report I promised at some future time, to write more fully concerning the evils of irregular attendance at school. But as Charles Northend has written on the same subject, much more ably than I possibly could, I would request you to insert the following extract from his "Teacher and Parent." That there is need of awaking public mind on the subject is evident from the report.—During the month, one scholar who is *studying* Geometry, recited but nine lessons. Some others in other studies did worse. LEWIS D. VAIL.

A Teacher's appeal to the Parents of his Pupils.

Respected Friends:—The intimate relation which subsists between us, as parents and teacher, induces me to address you in relation to some of our mutual duties,—upon the proper appreciation and due performance of which depend, in a great degree, the future success and welfare of your children. I feel that we are mutually engaged in a great work; a work which demands our most serious consideration, and one which loudly calls for the exercise of our united wisdom and hearty co-operation. This work is the training and disciplining the objects of your dearest affections, so that they may become virtuous and happy citizens, and "act well their parts" on the stage of life; alike an honor to themselves, to you, to me, to the community, and to their Creator.

As, therefore, we are engaged in a work at once so important and so interesting in its results, it seems to me extremely desirable that a good understanding should exist between us, and that we should co-operate in every suitable manner, and on every proper occasion. In sending your children to my school, you have placed them under my care, and expect them to spend many precious hours of their youth under my immediate instruction and influence. You, doubtless, expect much of me; and, if you faithfully perform your duties, you have a right to expect much.

I feel, I trust, to some extent, the immense responsibility of my situation, and will seek to labor "with all diligence" in the discharge of my arduous duties; and I hope I shall be enabled to answer every reasonable expectation on your part. But, that I may labor more successfully, as well as more cheerfully, will you allow me, in a plain, familiar manner, to call your attention to a few particulars in which your cordial co-operation is most earnestly and affectionately solicited? I will endeavor, on my part, not to ask for anything which will not tend to the greatest advancement of your children, and to the promotion of their welfare.

I. *I respectfully invite you to aid me in securing the constant and seasonable attendance of your children.*

I have reason to believe that some parents have not given merited attention to these points. Do you not think that children are often kept from school, or sent late, without any sufficient reason? Perhaps you have never fully considered the evils incident to inconstant or unseasonable attendance; and, if so, allow me to call your attention to one or two of them, and others will readily suggest themselves to your minds. Let us, then, notice the tendency, or some of the consequences, of frequent absences.

1. If children are allowed to be absent, for insufficient reason, they are virtually, taught to look upon their school and its duties as of quite secondary importance. If the doing of some trifling errand, the making or receiving visits, or the participating in some pleasure excursion, is allowed to interfere with school exercises or obligations, your children will, most assuredly, consider the engrossing object, or objects, as of paramount value. Of course, their interest will be diminished, and their progress retarded, in a degree proportionate to the extent and frequency of the infringement upon the claims of the school. If you wished for a lad to assist you on your farm, in your shop, or counting-room, you would insist upon having his undivided time and attention. This would be requisite for *his* good, as well as for *yours*.

If you had in your employ an apprentice, who should frequently absent himself, and allow unimportant engagements or amusements to absorb the time and attention which should be devoted to gaining a knowledge of his trade, you would, at once, conclude that he would never become a proficient in it. And will it not be the same in school affairs? Are not your children apprentices in the school of knowledge, which is designed to prepare them for the work of life? And have you ever considered that only the prompt and faithful discharge of the duties of apprenticeship can qualify them for workmen, that need not be ashamed of their work, when they shall have served out their time, and taken their stand with the free actors on the stage of life? If you have not, let me beseech you, as you prize the good of your children, and wish their greatest advancement, to pause and reflect.

2. If children are often absent, they will fall behind their classmates in their studies, and, consequently, lose much of their interest in them, and perhaps acquire an actual dislike for school, and all its exercises. Of necessity, most of the instruction, in large schools, must be given to whole classes, and not to individual scholars. Your children receive their school-knowledge in this way. It is very essential, for the progress of a class, and its individual members, that no scholar be absent from a single recitation; for, frequently, the loss of a single lesson may affect a scholar's interest and advancement for a whole term. Let me take an instance to illustrate this. I have a class in Arithmetic, and it is often necessary for me to explain some principles, the clear understanding of which, by the pupil, will serve as a key to subsequent lessons. To-day I occupy some time in explaining some principles, to a class of twenty, of which your child is a member, but, unfortunately, an absent one. To-morrow he comes to school, but is unable to comprehend and perform the exercises of the day. What, therefore, must be done? Certainly one of two things. I must either devote time and strength, which belong to the whole school (and which the school needs), and repeat the explanations given in his absence, or I must leave him to grope along in the dark, as best he can, and, probably, to become disgusted with his school and its studies. He will not only droop himself, but will exert a withering and disheartening influence upon the other scholars.

Our schools cannot accomplish the highest amount of good, unless the children are regular and constant in their attendance. How often is it, that scholars of good natural abilities are connected with a good school, month after month, and year after year, and yet make but little, if any, progress! They retain seats in school, and, when perfectly convenient, and consistent with other arrangements, they occupy them,—and do little else.—They are neither prepared to enter a regular class, (as they should be,) nor are they willing to drop their own, if allowed to join. They feel no interest in the school, nor in the studies thereof; and often, by their habits of idleness and inattention, they become a positive injury to the whole school. Teachers *are incompetent* to impart any new light to such comet-like pupils as some are;—comet-like in some respects, but most unlike in others,—they appear and disappear, but when and how they will re-appear, no mortal can predict, with the slightest degree of certainty. A desirable interest and fair improvement cannot be exhibited by children, who are allowed to be frequently absent. If the making or receiving of visits, the performance of some unimportant errand, or an engagement for some momentary pleasure or gratification, is allowed to tresspass upon school-duties, children will be taught, in the most unequivocal manner, to look upon their school as of trifling importance. It is a duty the most imperative, on the part of parents, to train up their sons and daughters to regard their school and its exercises, for the time being, as *paramount* to all things else. By being allowed to absent themselves, at first by permission of parents, for some inconsiderable purpose, they will soon be tempted to let some favorite amusement draw them from the school-room, and that, too, without the consent or knowledge of their parents or guardians,—as truants. Could parents but realize the dangers that cluster around the truant's path, with what care and watchfulness would they labor to secure the regular attendance of their children! How earnestly and perseveringly would they endeavor to instil into their minds a *love* for school, and its wholesome regulations!

Let us, for one moment, consider the truant's downward course. Think of him as, for the first time, disgusted with lessons which his frequent absences have rendered him unable to comprehend or commit, with a trembling and faltering heart he so far stifles the voice of conscience, as to disobey parents and teacher, and spend the hours of school in idle pleasure or wanton mischief. See him as he goes on, from step to step, until he totally disregards the kind monitions and advice of his best friends, and becomes the associates of kindred and more depraved spirits, and, with them, becomes an outcast from respectable society. He hates his school and his teacher; disregards, and even abuses his parents; forsakes the house of worship and the Sunday-school; violates the Sabbath, and becomes a *seven days' truant!* Is not his case a lamentable one? But the worst and darkest of the picture is yet in prospect. From disobedience and truantism, he goes on to dissipation and crime. He disregards truth, becomes profane and dishonest, and plunges into the very vortex of revelry and vice,—becoming the vilest of the vile, and basest of the base. Behold him, after the lapse of a few short years; his mind corrupted and enervated, his talents prostrated, and his physical constitution a mere wreck of what it should have been, and might have been! His associates and partners in degradation have abandoned him. In view of his wretchedness and loneliness, he becomes the desperate author of some crime, which brings upon his ruin-devoted head the just vengeance of an outraged community and violated laws. His confinement as a base criminal recalls, in some degree, his long-lost senses, and arouses him to a state of consciousness and remorse. He reflects on the past; thinks of his once happy home,—of his beloved though much-abused parents, brothers, sisters, and friends. He thinks, too, with bitter anguish, of the district school, whose slighted privleges constituted the first step in his downward career. Then, from what *was*, and what *might have been*, he ponders the reality, and his future prospects. He views himself as a *ruined, wretched, forsaken, miserable*, outcast.—His guilty conscience, whose voice has for so long stifled or unheeded, now haunts and goads him, deepening his misery and anguish, until, at length, in a fit of desperation, he seizes the suicidal steel, and, in a moment, it pierces his throbbing and aching heart, and his disembodied spirit goes *unbidden* to Him who gave it! Call this no fancy-sketch, for it has often been made a reality by many who have been more than lost to society and friends. And, methinks, if you will visit yonder prison-house, now crowded with wretched and doomed victims of crime, and, as you call upon them in their gloomy and lonely cells, ask them where commenced their downward career. The answer from many would be, "*We were truant boys*, and from that we trace our present condition of guilt and degradation." And, if such is *ever* the case,—and who can doubt it!—with what diligence should parents watch, to counteract every influence which may have the least tendency to teach their children that their school is unimportant, and may file made secondary to amusements, or trifling engagements of any kind!

Some one has thus "summed up" the unfavorable results of unnecessary absence:

1. If a boy learns to feel that he may leave his duties as a scholar for trivial causes, for causes equally trivial he will forsake his business when a man.

2. The time of the teacher and the whole school is wasted, while this absence is being recorded.

3. The teacher's time is wasted, in reading and recording the delinquent's excuse, when he returns to the school.

4. He interrupts the exercises of the teacher, or some part of the school, in finding the places at which his various lessons commence.

5. He has lost the lesson recited yesterday, and does not understand that portion of to-day's lesson which depends upon that of yesterday; and such dependence usually exists.

6. The teacher's time and patience are taxed in repeating to him the instructions of yesterday; which, however, for want of study, he does not clearly appreciate.

7. The rest of the class are deprived of the instruction of their teacher, while he is teaching the delinquent.

8. The progress of the rest of the class is checked, and their ambition curbed, by waiting for the tardy delinquent.

9. The pride of the class is wounded, and their interest in their studies abated, by the conduct of the absentee.

10. The reputations both of teacher and school suffer, upon days of public examination, by failures, which are chargeable to the absence, and not to the instruction.

11. The means generously provided for the education of the delinquent are wrongfully wasted.

12. He sets a pernicious example for the rest of the school, and usually does some actual mischief while absent.

DEFERRED ARTICLES.

Cincinnati Chivalry.

The Cincinnati Times gives a glowing account of an "affair of honor" between two rich young gentlemen of that City, about a lady. They met with friends and surgeons about sunrise on last Tuesday morning, both calm and thoroughly chivalric in their deportment; took their positions; received the word; fired once, twice, thrice—without any effect. They were poor marksmen indeed; but they might have been wasting power and lead to this hour, had not one of the "seconds," to arrange the matter, declared he himself was engaged to marry the lady about whom they were fighting. This was a dreadful revelation, as may be supposed; but it had the effect to bring about an understanding immediately. The combatants shook hands; rode back to the Newport ferry; crossed the beautiful river, repaired to the "Saint Charles," and grew particularly happy over Heidsieck.

Post Office Affairs.

It has been officially announced that it is a penal offence to deposit in any post office, to be conveyed in the mail, an envelope or packet containing letters addressed to different persons. The thirteenth section of the act approved on the 3d of March, 1847, says that every person offending in the manner indicated above "shall forfeit the sum of ten dollars, to be received by action *qui tam*, one half for the use of the informer, and one-half for the use of the Post Office Department." There is one exception, however, and that is in the case of letters addressed to foreign countries. Post Office laws and regulations have become so complicated, that by-and-by we shall be compelled to consult a lawyer before we dare deposit a letter.

As Dan Rice's Circus was going from Milford N. J. to Easton on Friday, before daylight, one of the teams was precipitated down an embankment of fifty feet, killing the driver and two of his horses.

It is rumored that the Greensborough Bank, Queen Anne county, Md., has exploded. It is nothing but a Wall street paper machine.