

THE OLD, OLD HOME.

When I long for faded memories, Like angel troops they come, If I fold my arms to ponder On the old, old home.

Literature.

THE CURLING MATCH.

CHAPTER I.

A SCOTTISH BORDER TALE.

To a stranger, who for the first time witnesses a band of curlers engaged in the Scottish national game of curling, the impression would be, that the players were all stark mad.

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slowly along, mounted on a brown gelding. The farmer gazed for a second as if at a loss to recognize the party addressing him, grasped the hand of the person who had saluted him, and exclaimed—

forester; a fine, civil fellow as ever lived—kind to everybody! He's just been three months on the estate; he came here just after the auto marquis died. But, as ye say, I think I had kent him a hantle langer; and where I had seen him; I canna tell.

like teeth, showed that she enjoyed the scene around her; while, with heart and good will, the honest farmers paid their rude yet generous homage to her rank and her beauty.

THE SCIENCE OF LONG LIFE. Life, of any sort, in the very highest or in the lowest form, is a standing miracle. From the lowest polyp, hardly to be distinguished from a plant, or the vegetable hardly to be separated from a stone, the same miracle is there, acting in higher or in lower degrees.

use our time as we should, there is little doubt but that, as we have shown, we should be able not only to render human life more worthy of its all-wise Creator, but also to extend the sum of our existence very materially. And who will deny but that life in any state or class is a blessing which we may all legitimately desire to prolong!

CAMEOS; AND HOW THEY ARE CUT.—Rome is now the chief seat of the art of Cameo cutting; two kinds of which are produced—those cut in hard stone and those cut in shell. The stones most valuable for this purpose are the oriental onyx and the sardonyx, provided that they have at least two different colors in parallel layers.

TEACHINGS OF ARITHMETIC.

When the pupil does not understand the question or proposition, he should be allowed to reason upon it in his own way, and agreeably to his associations. Whether his way is best or not, on the whole, it is the best way for him at first, and he ought by no means to be interrupted in it, or forced out of it.

(To be Continued.)