

Ling's system of gymnastics. : Chapter 1-3.

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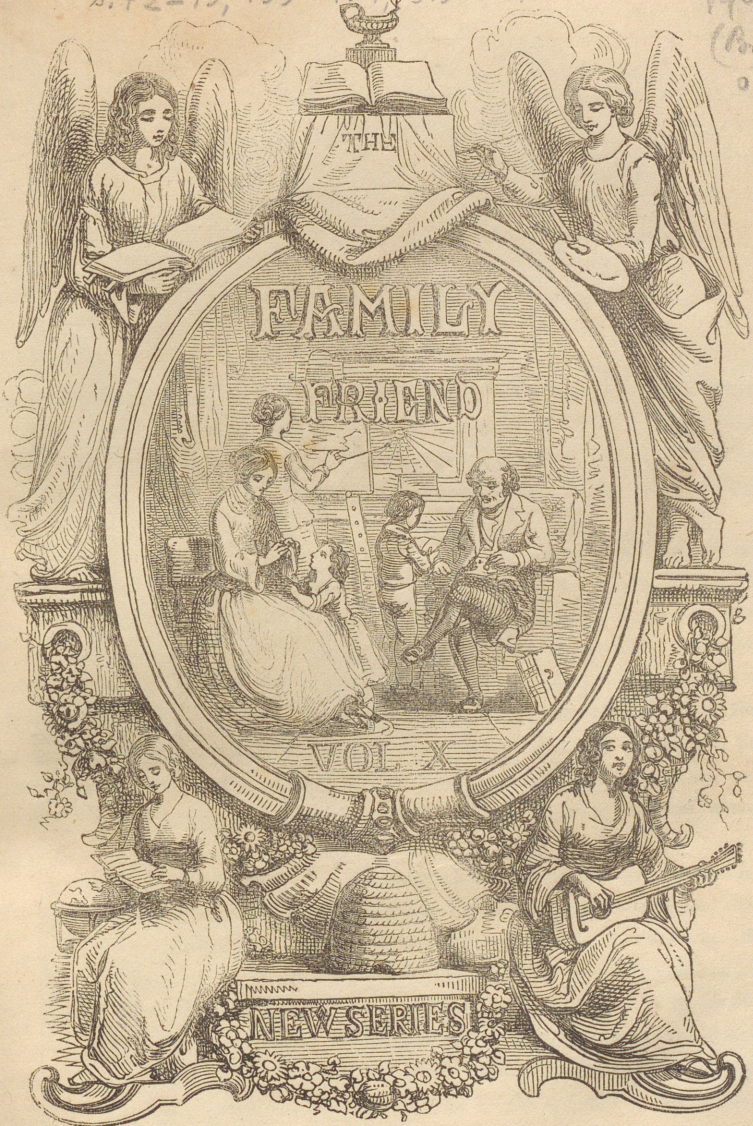
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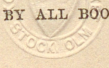


Ling's system of gymnastics
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WOMEN'S SUFFRAGE

PREFACE.

THE last grains of sand in the hour-glass have nearly run down. The Old Year is hastening away, and the New coming in; and in drawing our present volume to a close, we rest on our pen thoughtfully, hoping and trusting all that has been done to benefit and amuse our readers may have succeeded, and that our efforts for the welfare of our literary charge have not been in vain.

We would hope, that in the pages of the present volume may have been found something suitable for all ages and tastes; grave matter for those that are sobered by the responsibilities and realities of life; tales of an elevating and moral tendency, to encourage the young; receipts for the careful housewife; fancy work, with most of the best fashions from Berlin and Paris, for those fair readers who are desirous to add to the comfort and luxuries of home, by steady and well-directed industry. Nor have we altogether neglected our country friends, for the Botanical Sketches in the present volume will render many a hill or mountain-side ramble interesting, and furnish matter of thought and study as varied as the beautiful works of nature provide.

It is usual when closing one volume to make promises for the future; we will not follow in this beaten path, but leave THE FAMILY FRIEND to speak for itself, and show whether we deserve the public support that has hitherto encouraged our efforts. We feel the conviction that no father or mother of a family can carefully examine our pages, without acknowledging that there is much in them calculated to awaken interest in the young; while there is nothing that a conscientious parent would dread to place in their hands. This has been one of the chief aims of our literary labours, the desire to do good to the rising generation, and to add our mite to the abundant harvest from which each may hope to glean a store of happiness in after years.

Important events have taken place since the close of last year. When summing up

our labours, we saw nothing but the universal flag of peace extended over us. How many that we love or regard have been scattered since then! And it is in such moments of trial as these, when every energy of mind is brought into action, that the value of practical, useful, every-day knowledge is felt, and habits of methodic thought truly appreciated—to inculcate which has always been one of our chief objects.

Again we linger, pen in hand; for we feel that we would wish to add much to our readers that no preface can convey; but we cannot close without thanking them for the encouragement we have received in the path which is often a difficult, and always a responsible one, that of providing literary entertainment for so large a circle of friends. And to those who have kindly assisted us by their talents, or valuable suggestions, we would particularly offer our thanks, and the hope that we may long hold FAMILY COUNCIL together, and, by a mutual interchange of thought and good offices, insure lasting usefulness and prosperity to THE FAMILY FRIEND.

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THE POETICAL LANGUAGE OF
FLOWERS.

CHAPTER VIII.*

ASPEN—FEAR AND TREMBLING.—This well-known tree, the *Populus tremula* of botanists, has been made by Phillips the emblem of lamentation; but fear is the sentiment that we have ventured to attach to it, as being one which lovers especially must frequently have occasion to express—

“Why tremble so, broad aspen-tree,
Why shake thy leaves ne'er ceasing?”

asks L. E. L., who has woven into her beautiful poem the popular superstition respecting this trembling poplar—viz., that of its wood the cross of our Saviour was made; and hence its leaves, like a troubled conscience, can never rest. The peculiar rustling sound caused by this movement has been noticed by many poets. Clare likens it to the approach of a storm; Gisborne says—

“The rustling aspens shiver by the brook.”

Charlotte Smith has this poetical simile—

“The slender birch its paper rind
Seems offering to discarded love;
And shuddering even without a wind,
Aspens their paler foliage move,
As if some spirit of the air
Breathed a low sigh on passing there.”

Miss Twamley hears in the low rustle articulate sounds like spirit utterances—

“The trembling leaves of the aspen-tree
With their ceaseless murmuring tone,
Seem every one endowed to me
With a sweet voice of its own.”

ASPHODEL—REGRET FOR THE DEAD.—The Yellow Asphodel (*Asphodelus luteus*), is a plant about a foot and a-half high, which puts forth its golden blossoms in our gardens in May and June; it is a native of Sicily, and has been celebrated by several of the ancient poets, according to whose fables, on the further side of Acheron, wander the shades of the deceased in a wide field of asphodels, drinking the waters of Lethe. Hence these flowers were planted near tombs; thus their significance in the modern poetical language.

Orpheus, in Pope's “Ode on St. Cecilia's Day,” conjures the infernal deities—

“By the streams that ever flow,
By the fragrant winds that blow,
O'er the Elysian flowers;
By those happy souls who dwell
In yellow meads of asphodel,
Or amarantal bowers.”

According to Milton, when Adam and Eve lay down to slumber in Paradise,

“Flowers were the couch,
Pansies and violets, and asphodel.”

This reminds us of the lines of Theocritus:—

“High in my arms the flowery couch shall
swell,
Of fleabane, parsley, and sweet asphodel.”

Rapin, in his poem on gardens, speaks of the plant as an article of food:—

“And savory asphodel forsakes her bed,
On whose sweet root our rustic fathers
fed.”

ASTER, CHINA—VARIETY.—This plant, called in modern floricultural language *Callistephus*, is a well-known and much-esteemed ornament of our gardens. The great diversity of colour observable in the aster family, renders any member thereof a fitting emblem of variety; their colours are mostly remarkably brilliant and vivid. It is to a Jesuit missionary that Europe is indebted for the introduction of the Chinese species, he having, in the year 1730, sent some seeds to the Royal Gardens at Paris. The French name, *La Reine Marguerite*, given to the China-aster, has been wrongly translated, Queen Margaret; it should rather be the Queen Daisy, *Marguerite* meaning daisy in the language of *la belle France*. The asters, or starworts, are a numerous family of plants; several of them grow wild in our fields and hedges, others adorn our pastures. This Chinese member of the family has been fancifully compared to after-thought, because it begins to blow when other flowers are scarce—“It is like an after-thought of Flora's, who smiles at leaving us;” but this would be equally applicable to the Michaelmas Daisy (*Aster Tradescanti*), to which we have given the sentiment. Looking upon a bed of these beautiful asters, whether they be China or German, we may well say with Milton,—

“All sorts are here that all the earth doth yield,
Variety without end.”

* Continued from page 390, Vol. IX.

AURICULA—PAINTING.—The old names for this beautiful member of the primrose family were mountain primrose, French cowslip, and oricolo; botanists used to call it *Auricula ursæ*, or bear's ear; *Primula auricula* is now the scientific term. It is properly an Alpine plant, being a native of the mountains of Switzerland, Savoy, Piedmont, &c. In its wild state, however, it would scarcely justify the application of Thomson's description of

"Auriculas enriched

With shining meal o'er all their velvet leaves," being a very plain flower, compared to that whose splendid varieties are among the greatest triumphs of modern floriculture.

"In comes auricula; arrayed she comes
In splendour, and in loveliest beauty
blooms;
Scarce can the crystal lustre of her eye
With her rich garment's glossy satin vie,"

says an anonymous poet of "Time's Telescope."

But Thomson's term, velvet, is the more appropriate one for these petals, so richly coloured, and delicately lined and marked, as by the pencil of a skilful artist, and powdered over with fine down, or meal, which in some lights sparkles like gold dust. This flower, it must be acknowledged, is a most appropriate emblem of painting, although some authors have made it symbolical of pride. Kleist, in his lines on spring, makes even the peacock jealous of its brilliant hues:—

"See how the peacock stalks yon beds
beside,
Where, rayed in sparkling dust and velvet
pride,
Like brilliant stars arranged in splendid
row,
The proud auriculas their lustre show:
The jealous bird now shows his swelling
breast,
His many-coloured neck and lofty crest;
Then all at once his dazling tail displays,
On whose broad circles thousand rainbows
blaze."

AZALEA—TEMPERANCE.—The name of this plant is derived from the Greek, and signifies dry; hence it has been made the emblem of temperance. Miller says it was so named because it grows in a dry soil; but we find that the species which have been brought under cultivation require a considerable deal of moisture. These are mostly low shrubby

plants with us, although in their native country, which is America, they reach the height of fourteen or fifteen feet. One species, the white and red, the blossoms of which appear before the leaves, is found wild in the woods of New Jersey, and is called there the Mayflower, a wild and upright honeysuckle; we sometimes call it the American honeysuckle. There is a white-flowered species which also comes from the New World. The *Pontic azalea* has yellow flowers, and the Indian a profusion of beautiful bright red blossoms; either of these may be used as emblematical of

"Temperance, that virtue without pride,
That fortune without envy, which doth
give
Rest to the body and tranquillity
Unto the mind; the guardian best of youth,
And of old age the best support."

LING'S SYSTEM OF GYMNASTICS.

CHAPTER I.

OUR attention has been called to the poet Ling, a member of the Swedish Royal Academy, a Knight of the Polar Star, and author of an entirely new system of scientific gymnastics, by a few sheet-tables, prepared and placed in the Educational Exhibition by Dr. Roth, of Old Cavendish Street, to illustrate some exercises belonging to Ling's system.

Ling's principles of gymnastics appear to us so interesting in various respects, that we have prepared for our readers a series of papers, which may induce them to pay more attention to a subject hitherto little known in this country, and the utility of which is acknowledged by all who examine into it. It is, however, still neglected by the majority of parents, tutors, principals of educational institutions, artists, military and medical men, although it is calculated to be of the greatest value to all, as we hope to prove in the following papers. We consider it, however, our duty, before entering into details, to give a brief notice of the man whose great ideas and merits will be more appreciated as they become more known.

Peter Henry Ling was born on the 15th November, 1766, at Junga, in Sweden, and was but two years old when he lost his father, the pastor of the little place. Soon afterwards, his mother, who had married the



PORTRAIT OF LING, FROM A BUST IN THE POSSESSION OF DR. ROTH.

successor of her late husband in the parsonage, died, and the boy was sent to the school at Wexiö, where he was soon distinguished by his great talents and devotion to study, and also by a resolute and inflexible disposition. He was expelled the school because he refused to betray the originators of a mutiny which broke out in the establishment. When Ling left the academy, he found himself exposed to great vicissitudes, and reduced at times to absolute poverty and extreme want. He resided at Lund, Upsala, Stockholm, Berlin, and Copenhagen, remaining at Upsala for six years, and passing his theological examination at the university of that town.

Afterwards Ling became tutor in several families. In 1800, he studied in Copen-

hagen, and the following year took part in the sea-fight against Nelson, as a volunteer in a Danish ship. He afterwards returned to Germany, and went to France and England, whence he returned to Copenhagen, with a perfect knowledge of the languages of these different countries.

It is said that during his travels he was frequently reduced to the most trying circumstances, and had to endure the pangs of hunger. All these privations, however, did not depress him, for with scanty means, the desire of continuing his travels, of developing and improving his mind, buoyed him up, and enabled him at length to surmount all difficulties.

The same impulsive energy which previously induced him to take part in a sea fight, deter-

mined him to study the art of fencing, during his second sojourn at Stockholm. His reflections upon this art, and his own experience—having recovered by fencing the use of his arm after an attack of rheumatism and paralysis—taught him to appreciate the wholesome effect which may be produced on the body, as well as the mind, by movements based on rational principles; a circumstance that suggested to him a new and elevated idea, the full development of which could not be effected by fencing only.

He thought that an harmonious organic development of the body, and of its powers and capabilities by exercises, considered in relation to the bodily and intellectual faculties, ought to constitute an essential part in the general education of a people.

Versed in several modern languages, and a thorough master of fencing, Ling began to teach them both, and being proud of all that concerned his fatherland, he lectured with enthusiasm at Lund in 1805, on the old Scandinavian poetry, history, and mythology.

His wish to put gymnastics in harmony with nature induced him in 1805 to study anatomy, physiology, and other valuable sciences, which opened a new field for physical investigation, hitherto almost unknown, even to the most learned physicians and naturalists. He did not acknowledge a new movement to be a good one, until he was able to render to himself an exact account of its effects. His intention was to make gymnastics not only a branch of education for healthy persons, but to demonstrate them to be a remedy for disease.

It is stated that Ling himself had a continual motive urging him to the discovery of a curative power, which might be efficacious against pulmonary disease, of which his mother had died, and to which he himself at an early period of his life had been expected to fall a victim.

During his stay at Stockholm, he became the director of the Central Institution, founded at his own instigation. He projected such an establishment at Lund, and addressed himself, in 1812, to the Minister, Count von Engeström, to obtain the support of the Government. He received the following answer—"There are plenty of jugglers and rope-dancers without any support from the public treasury." This did not at all diminish his energy; active and indefatigable, Ling continued to carry out his great ideas

with scanty means, and pursued his object with a disinterestedness and self-denial which can be attributed only to his enthusiasm, patriotism, and humanity, until the public were compelled to acknowledge the merits of the teacher, and the importance of the science he taught.

Ling's gymnastics were introduced many years ago, not only into all the military academies of Sweden, but into all town schools, colleges, and universities, even into the orphan institutions, and all country schools. In the rooms of the central establishment at Stockholm, persons of every condition and age, the healthy as well as the sick, executed the prescribed movements. The number of those who adopted the use of the curative movements, increased every year; and among them were even physicians who had, at first, been the most opposed to Ling.

In the central institution clever teachers are educated; and no one obtains a diploma, or any authorization to the pedagogical practice of the movements, without having finished the course, and passed an examination in anatomy, physiology, and the bodily movements, which have become in Sweden a popular and necessary part of education.

Thirty years ago the Swedish authoress, Mrs. Ehrenström, said—"Sweden will never be able to acknowledge all it owes to the great art of Ling." She might have said this of the world at large.

We have mentioned that Ling, during his stay at Lund, lectured on the Norse mythology and poetry, and inspired great interest for both; being a true patriot, he wished to influence the moral education, as well as the physical development of his countrymen. In the year 1812, he composed his poem, "The Gylfe," in fifteen cantos, which he re-wrote on a larger scale, in thirty songs, under the title of "Asame," and published between 1816 and 1833. Another poem, the "Tir-fing," and a series of dramatic poetry, the subjects for which he took from the history of his country, with the intention of continuing it to the epoch of Charles XII., and some smaller lyric poems, were collected at a later period.

In his last years he suffered from severe bodily pains, which he endured with fortitude, and humble confidence in God. Up to this period he seldom omitted paying a visit every day to the institution at Stockholm, either to deliver lectures or to see his patients. The

last visit he paid to the Artillery Academy, at Marienberg, has been thus described by an eye-witness:—"Ling was carried in from the sledge to the lecture-hall, and there divested of cloaks, coats, shawls, scarfs, fur-lined shoes, and other Swedish winter habiliments. Not a word, not a sound, was audible; nothing save a low, hollow cough, with which he was much troubled. Such an introduction was certainly not very promising; but after being led to his place, and taking breath for a minute or two, he commenced. His voice gradually became animated, his face brightened, and, excepting a certain harshness of tone, his delivery acquired a considerable warmth and life, to the astonishment of his hearers. Two of the young officers present (Gripenstedt and Tunelius), who were taking notes together, made at the time some loud observations, with occasional smiles; and Ling, who was somewhat susceptible and irritable, and perhaps suspected a want of attention, felt offended. Gripenstedt was summoned to come forward as a model, and in reply to Ling's stern question, 'What is your name?' curtly answered, 'Gripenstedt.' Ironically, and somewhat sharply, Ling replied, 'I have also been a grip (broad sword) in my youth.' Gripenstedt was then requested to put himself into several different gymnastic postures referred to in the previous lecture; and, last of all, was ordered to take a foil. As the carriage of Gripenstedt, in consequence of his 'free and easy' manner, appeared somewhat negligent, Ling is said to have considered it as a kind of defiance, and he took up in anger a foil, exclaiming, "Guard, lieutenant." With quick eye, vigorous arm, steady foot, the suppleness of practice, and an erect and fine attitude, there stood old Ling, opposite his young antagonist, and in the twinkling of an eye, the weapon flew out of the hand of Gripenstedt with such force, that it rolled along the floor. But at the same moment the strength of the victorious gray-beard was exhausted, his own blade was dropped, and he had to be led to a chair to rest."

"For four days I have only taken a little bread and butter," Ling said, as though amazed at his want of strength. Wrapped up in the same heap of over-clothes, he was afterwards carried down to the sledge. This was Ling's last lecture at Marienberg; and upon the military officers present the spectacle made a deep impression.

He died on May 3rd, 1839. The clergy-

man officiating at his funeral said of him that few names were more entitled to a grateful remembrance than his. It was difficult to appreciate all he had done for humanity and science, the happy consequences of which remained for future ages.

Ling was a man of high moral principles, pious, sincere, honest in all his dealings with his fellow men. His intellectual powers were of a very high order; he loved, with the same energy with which he worked, the objects of his home affections, his friends, the poor, his country, and mankind. His life is another proof to be added to many illustrious examples, that learning, science, and genius shine most when associated with moral worth, generous affections, and piety.

No man could be more careless or so uniformly indifferent to honours and royal favours than Ling. The dignity of professor and the order of the Polar Star were several times offered to him before he could be induced to accept them; nor was it until his diploma was sent by the Crown Prince that he would receive it. On occasions when custom demanded that he should wear his decoration, it was his practice to carry it in his waistcoat-pocket, and produce it only when required. On one of his visits to the court, when questioned by the present King, then Crown Prince, why he remained in the background, he replied, pointing to the stove—"My Prince, I prefer to be like this, to spread heat and warmth without being observed." But compliments of a much more gratifying kind were not wanting. After a course of lectures on Norse mythology at Stockholm, Ling was agreeably surprised by being presented in 1821, in a large assembly of his pupils and admirers, with a medal struck in his honour, having his likeness on one side, and on the other the harp of Brage, with other suitable emblems, and an inscription in Runic characters. "I happened," says Atterbom,* "to be one of those present among whom there were none he had not either trained into suppleness or endowed with manliness and strength, or whom he had not delivered from bodily infirmity or organic decay; none whom he had not charmed with his words or delighted with his lays."

* Inaugural speech in the Swedish Academy.

THE SKIPPER'S STORY.

"WELL, what's the news below?" asked the Doctor of his housekeeper, as she came home from a gossiping visit to the landing one afternoon. "What new piece of scandal is afloat now?"

"Nothing, except what concerns yourself," answered Widow Watson, tartly. "Mrs. Nugent says that you've been to see her neighbour Wait's girl—she that's sick with the measles—half-a-dozen times, and never so much as left a spoonful of medicine; and she should like to know what a doctor's good for without physic. Besides, she says Lieutenant Brown's wife would have got well if you'd minded her, and let her have plenty of thorough wort tea, and put a split fowl in her mouth."

"A split tongue would be the best thing for her!" said the Doctor, with a wicked grimace. "Let her look out for herself the next time she gets the rheumatism; I'll blister her from head to heel. But what else is going?"

"The schooner 'Polly Pike' is at the landing."

"What! from Labrador? The one Tom Osborne went in?"

"I suppose so. I met Tom in the street."

"Good!" said the Doctor, with emphasis. "Poor Widow Osborne's prayers are answered, and she will see her son before she dies."

"And little good will it do her," said the housekeeper. "There's not a more drunken, swearing, rake-shame in town than Tom Osborne."

"It's too true," responded the Doctor; "but he's her only son, and you know, Mrs. Watson, the heart of a mother."

The widow's hard face softened—a tender shadow passed over it—the memory of some old bereavement melted her; and as she passed into the house, I saw her put her checked apron to her eyes.

By this time, Skipper Evans, who had been slowly working his way up the street for some minutes, had reached the gate.

"Look here," said he, "here's a letter that I've got by the 'Polly Pike,' from one of your old patients, that you gave over for a dead man long ago."

"From the other world, of course," said the Doctor.

"No, not exactly, though its from Labra-

dor, which is about the last place in this world, I reckon."

"What, from Dick Wilson?"

"Sartain," said the Skipper.

"And how is he?"

"Alive and kicking! I tell you what, Doctor, physicking and blistering are all well enough, may be; but if you want to set a fellow up when he's run down, there's nothing like a fishing trip to Labrador, specially if he's been bothering himself with studying, and writing, and such like. There's nothing like fish-chowders, hard bunks, and sea fog, to take that nonsense out of him. Now this chap," the Skipper here gave me a poke in the ribs, by way of designation, "if I could have him down with me beyond sunset, for two or three months, would come back as hearty as a Bay o' Fundy porpoise."

Assuring him that I should like to try the experiment, with him as skipper, I begged to know the history of the case he had spoken of.

The old fisherman smiled complacently, hitched up his pantaloons, took a seat beside us, and, after extracting a jack-knife from one pocket, and a piece of tobacco from the other, and deliberately supplying himself with a fresh quid, he mentioned, apologetically, that he supposed the Doctor had heard it all before.

"Yes, twenty times," said the Doctor; "but, never mind, it's a good story yet. Go ahead, Skipper."

"Well, you see," said the Skipper, "this young Wilson comes down here fresh from College, in the spring, as lean as a shad in dog-days. He had studied himself half-blind, and all his blood had got into brains. So the Doctor tried to help him with his potecary stuff, and Mrs. Nugent with her herbs, but all did no good. At last, somebody advised him to try a fishing cruise down East, and so he persuaded me to take him aboard my schooner. I knew he'd be right in the way, and poor company at the best, for all his Greek and Latin; for, as a general thing, I've noticed that your college chaps swap away their common sense for their learning, and make a mighty poor bargain of it. Well, he brought his books with him, and stuck to them so close that I was afraid we should have to slide him off the plank before we got half-way to Labrador. So I just told him plainly that it wouldn't do, and that if he'd a mind to kill himself

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The old servant did not give up his distrust, any more than he lost sight of his favourite; and although he did not discover anything which justified his suspicions, yet he remained watchful, and always on his guard. He loved Ulric so sincerely, that he expected danger for him when, according to appearances, he was in perfect safety.

It seemed, in fact, as if Martin had altogether misunderstood Mr. Schleicher; for, instead of vexing and annoying Ulric, which, as his principal, he had a thousand opportunities of doing, he favoured him before all the other young men in his employment, so that Ulric became an object of envy to them. He made over to him the most difficult transactions, manifested the most unbounded confidence, gave him presents, and was always friendly and kind towards him. Sometimes, indeed, he reprimanded him gently, because he exerted himself too much, and allowed himself no relaxation; and, that even after the office was closed, he took no recreation. In fact, Ulric was accustomed, when business was over, only to take a short walk, and then to return to his room, where he occupied himself with his books till late at night, learning foreign languages, which Mr. Breitenbach had strongly recommended him to do. And Ulric tried to satisfy Mr. Schleicher also respecting these habits, but this justification did not seem to have weight with the latter.

LING'S SYSTEM OF GYMNASTICS.

CHAPTER II.

We have mentioned the importance of rational gymnastics to parents, tutors, heads of educational institutions, artists, and the military and medical professions; we may also add that its moral and physical influence affects all classes.

What is learning to a man if he cannot make use of his limbs? intellectual, should not exclude physical education; on the contrary, the more demands we make upon the mind the more need there is of bodily exercises; and these should not merely be permitted, but

obligatory, that the balance between mind and body may be preserved. The necessity for this has been acknowledged, and partially acted upon, but the manner of doing it has not been at all in accordance with the requirements of the present state of natural science.

Imperfect Gymnastics.—At present the majority of teachers, principals of educational establishments, medical, and even military men, are generally unacquainted with rational gymnastics, or the art of simultaneous and harmonious development of body and mind, and the few who do think about physical education at all, separate mind from body, and believe that climbing poles, ascending ropes, leaping, flinging the body round and round a bar, and other *tours-de-force*, as practised in the majority of the so-called gymnasia, constitute gymnastics. They forget that "it is a soul, not a body, which we must educate. The influence of the former should act upon the latter. We should not train the one without the other, but must guide and lead them like a pair of horses harnessed to one shaft.

The consequence of this erroneous idea of gymnastics is, that drill-serjeants, teachers of calisthenic *movements* and the common gymnastics, and dancing and fencing-masters, are intrusted with the management of what is called physical education. Apparatus of various kinds—masts, poles, bars, ropes, vaulting horses, &c., are provided, on which the pupils may hang, climb, swing, or make any other exercise at their option, and thus all rational instruction in this branch is neglected, and, indeed, impossible, because the teachers themselves have not been taught the elements of anatomy and physiology, so indispensable in this branch of education. Their aim is only to produce brute muscular strength, so that a being endowed with reason is worse trained than even the lower animals. It is singular that while we would not confide the care and training of a valuable horse to a man who had not some knowledge of the animal's anatomy and physiology, the person who is intrusted with the development of the human body is not expected to possess any knowledge whatever of such sciences.

We have cattle-shows, exhibitions of poultry, distributions of prizes, and medals to the trainers of beasts for improving them. There are, humane societies, philanthropic enough to reward a man who has saved another from drowning or fire; but what is there

to reward those whose life is devoted to the mental and bodily improvement of our fellowmen? Would it not be desirable to encourage the zeal of educators by offering prizes to the man, who, by his moral and physical training, has brought up the greatest number of healthy and well-educated pupils? How is it that blind, dumb, and deaf children, idiots, and other unfortunates, are taken care of, while we allow so many, originally healthy and able-bodied children, to become crippled in body and mind by the ignorance of their parents respecting the most necessary and simple means of preserving health? How many more lives might be saved, and human beings preserved from disease, poverty, and crime? How many might be made capable of developing the faculties so pre-eminently bestowed on man by the Creator? How many dormant talents might be awakened, and their possessors become benefactors of their own and future generations, if only the spark were applied to kindle the flame. Agility and vigour are understood to be important to military men; and thus boys destined for the army have the advantage of being trained bodily, though not rationally so. "It is not yet discovered," says Horace Mann, "that activity and energy are necessary in any occupation save that of killing our fellow man."

Yet nothing is more certain than that health, energy, vigour, agility, are not only desirable, but necessary, for every class of society; consequently we advocate rational, mental, and bodily development, which preserves health, gives strength, produces vigour, and prevents many diseases, especially scrofulous, rickety, and consumptive affections, that swell the ranks of the ailing and infirm, who, instead of increasing the commonwealth by their labour, become a burden to themselves and the community.

The human organism, if not overtaken, contains in itself an inexhaustible power of exciting and receiving the influence necessary to give the suitable directions to the various organs. Those organs constitute a most wonderful combination of tools and machines for fulfilling the various purposes for which man is created; and in the same way as a workman must know well the nature and use of his tools and machines, their purposes and objects, and how to keep them in the best working condition, so should a man be acquainted with the nature and structure of his various organs, and the functions to which

they are appropriated, and be skilled in the mode of bringing them into their most efficient state, thus fitting him not merely for a limited range of action, but for every reasonable demand made upon him by the present state of society. The science which teaches this is called rational gymnastics, and its object is to educate man as man, to enable him to make use of his organism to the best advantage in the various circumstances of life.

The Greeks knew the value of rational gymnastic training. We are informed that Solon said to the Scythian Anacharsis—"To us Greeks it is not enough to have a man as nature created him, but we train him by gymnastics, that we may make that much better which nature has done well, and improve what is inferior."

"But not every training is such as to perfect the man morally and physically, and produce a being abounding in the strength and gladness of his nature, and radiant with the nobleness and pride of an independent spirit. There is but one training that can effect this, and that is rational gymnastics."
—Jäger.

Influence of Rational Gymnastics on Elementary Education.—The power of imitation in infants and children is so great, that by its help rational gymnastics may become the means of instructing young people in the elements of education, by showing them practically the different lines, angles, and circles produced by the various movements and positions of the human body: thus the raising of the stretched arm to the level of the shoulder, conveys the idea of a horizontal line, and of a right angle formed by the arm with the erect body, which represents a vertical line. The rotatory movement of single limbs will give the representation of a circle, and in this way the human frame may be made, under an intelligent teacher, a mnemonic table of the elements of geometry, while the single fingers become signs to recollect numbers.

Drawing and writing are but the material traces of regulated bodily movements; consequently, two other equally important elements of education can be easily gained. When the child has thus obtained an initiation into geometry, arithmetic, drawing, and writing, then reading will be much easier, as it consists but of the articulated movements of the voice-producing muscles, causing

sounds which correspond to certain combinations of letters.

In this manner the mental faculties are roused, because the children begin involuntarily to compare the movements of the different parts; they become aware of their diversity and correctness; their eye is accustomed to symmetry and right proportion; they observe the difference of time; order and precision are inculcated. "The brain becomes educated, and gets spontaneous action. The moral and intellectual faculties are prevented from being blunt and dull, and the mind becomes interested in all that influence the senses."

The external senses become sharper, and a natural sense for correct movement is developed. By making the human body the principal book from which the infant and child are taught, you will make your pupil grateful to the benevolent Creator, who has bestowed upon us, in his infinite kindness, the immense variety of organs, the most perfect tools and instruments for performing the various actions to which man is destined. Gratitude for this kindness will lead them to acknowledge gradually, in proportion to the greater development of their mental faculties, all the other attributes which we associate with the idea of the Supreme Being.

These are some hints as to the manner in which the body and mind may be harmoniously developed in the most elementary education, which would thus become more interesting to the child and less tedious to the teacher; the benefit to mind and body would certainly be greater than under the system of *abedearianism* at present practised: "where the child who stands most like a post is most approved; nay, he is rebuked if he does not stand like a post. A head that does not turn to the right or left, an eye that lies moveless in its socket, hands hanging motionless at the side, and feet immovable as those of a statue, are the points of excellence while the child is echoing the senseless table of A B C."

Should rational gymnastic exercises, that is, such as are limited by the laws of human organism, and executed in defined times and direction, become an element of general education, they will prepare the mind for the study of the structure and functions of the organs, and such popular, anatomical, and physiological science, will lead naturally to a knowledge of the means which contribute to

preserve health, and to an acquaintance with those influences which are to be avoided on account of their evil effects. The diffusion of such hygienic knowledge would diminish in no small degree the general mortality, and increase the average of life. It would then be easy, though at present too difficult, to impress the adult labouring classes with the necessity of avoiding and removing all those nuisances, the consequences of which are evident in the shape of malignant and epidemic diseases, increased poverty, and shattered health, as we have lately had an opportunity of witnessing in London, as well as at so many other places.

Advantages to Work-people.—Another advantage would be, that the working classes, instead of visiting gin-palaces and similar degrading places of recreation, would prefer becoming members, at a small expense, of gymnastic clubs; institutions established on such principles would afford them the opportunity of enjoying bodily exercise and mental recreation, especially as the present literary and mechanic institutions, do not afford sufficient attractions to the industrious classes, which they might be if provided with teachers of rational gymnastic exercises.

The practical result of a combination of rational gymnastic exercises with the present mechanics' institutions would be the neutralising of the injurious effects produced by the different trades and occupations, which impose on those employed in them the necessity of keeping up certain bodily postures, or of continuing constantly the same movements, thus disturbing the harmony of the organism. The unhappy state of needlewomen and others, who are compelled to sit for twelve or fifteen hours daily at their work, is sufficiently known; but we think that the societies interested in the improvement of the condition of such persons would attain their benevolent objects more readily by giving these unfortunate an opportunity of meeting two or three evenings a week, to counteract by the practice of rational gymnastics the mischief arising from the want of regular exercise.

THE EPIGRAM.

AN Epigram should be, if right,
Short, simple, pointed, keen, and bright,
A lively little thing!
Like wasp, with taper body bound
By lines—not many—neat and round,
All ending in a sting.—W. A. W.

OUR FAMILY COUNCIL.

ADOLPHUS.—Unless you possess the most unwearied patience and assiduity, we should not advise you to adopt literature as a profession. A mind must be peculiarly adapted for such pursuits, or it will encounter nothing but vexation and disappointment. As to the pecuniary advantages of literary labour, these will depend upon circumstances. Those who are dependent upon the pen for support, are not generally favoured by fortune. In illustration of this, an amusing story is told of Balzac, the French author, who, when lying awake one night in bed, saw a man enter his room cautiously, and attempt to pick the lock of his writing-desk. The rogue was somewhat disconcerted at hearing a loud laugh from the occupant of the apartment, whom he supposed asleep. "Why do you laugh, sir?" asked the thief. "I am laughing, my dear fellow," replied Balzac, "to think what pains you are taking, and what a risk you run, in the hope of finding money by night in a desk where the lawful owner can never find any by day."

MARIA G.—We have received a long essay from our fair correspondent, who urges that housekeeping should form an important branch of female education. The paper is far too long for insertion, but we cordially agree with many of the sentiments it conveys. Home, perhaps, is the best school for a young girl to be initiated into duties, the importance of which she may have to feel at a future time. It is to be regretted that more attention is not given by mothers to this subject. Formerly it was not the case—

"Each mother taught her red-check'd son
and daughter
To bake and brew, and draw a pail of
water;
No damsel shunn'd the wash-tub, broom,
or pail,
To keep unsullied a long-grown finger
· nail;
They sought no gandy dress, no wasp-like
form,
But ate to live, and worked to keep them
warm.
No idle youth, no tight-laced, mincing fair
Became a living corpse for want of air."

H. W. M.—Modern usage must, in a great measure, determine the proper meaning and

pronunciation of many words, for which there can be no fixed rule. Your observations are just with regard to the changes in our language. What a multitude of words originally harmless, have assumed a contrast as their secondary meaning; how many words, they have acquired an unworthy; thus "knave" meant once no more than a lad; "villain," than peasant; a "boor" was only a farmer; a "churl" but a strong fellow. "Time-server" was used two hundred years ago quite as often for one in an honourable as in a dishonourable sense—"serving the time." There was a time when conceits had nothing conceded in them; "officious" had reference to offices of kindness, not of busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied. "Demure" (which is *des mœurs*, of good manners) conveyed no hint, as it does now, of an over-doing of the outward demonstrations of modesty; in "crafty" and "cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honourable use, a man's craft being his skill, and then the trade in which he is well skilled.

S. S.—No other plants excepting Ferns and *Lycopodiums* will live for any time in a Wardian case. They will live and flower, if already in bud, for a few weeks, but then they invariably damp off, even with plenty of air on favourable occasions. The soil you should use is the siftings of heath-mould or peat, with a small admixture of very turfy, fibrous loam, and a small portion of silver-sand mixed through the whole. It is advisable to have a thin layer of broken crocks spread over the bottom of the box for drainage.

ONEDA.—The belief in lucky and unlucky days has prevailed from the earliest ages. Ancient calenders designate two days in each month as unfortunate, namely, of January, the first and seventh; February, the third and fourth; March the first and fourth; April, the tenth and eleventh; May, the third and seventh; June, the tenth and fifteenth; July, the tenth and thirteenth; August, the first and second; September, the third and tenth; October, the third and tenth; November, the third and fifth; December, the seventh and tenth. Each of these days was devoted to some peculiar

LING'S SYSTEM OF GYMNASTICS.*
CHAPTER III.

For the purpose of showing the practical working of the educational part of Ling's system, which has especially in view the preservation of health, and the prevention of many diseases, we have, with the author's permission, selected from the works of Dr. Roth the following illustrations and descriptions. It is a great feature in Ling's system, that it contains a part, consisting only of such gymnastic exercises as require no technical apparatus or machines; these exercises are called *free*, and are sufficient to produce the harmonious development of body and mind.

There is a class of *free* exercises in which a support is necessary; but then it is not that of any mechanical contrivance, but a living one, effected by a mutual apposition of the hands, arms, legs, &c., of the individual performing the exercises. The highly celebrated Greek gymnastics consisted, with but few exceptions, of similar free exercises; and the results which were produced by them on the population of Greece, are a sufficient proof of their efficiency.

The free exercises are divided into five classes:—*1st*, movements of the limbs on the spot, and without reciprocal support. *2ndly*, movements from the spot, and without support. *3rdly*, movements with support. *4thly*, wrestling exercises; and, *5thly*, æsthetic exercises.

Before we proceed to our practical illustrations of these various parts, we wish to impress the reader with the idea of a *gymnastic* movement.

Gymnastic movements differ from movements in general in this—that though the latter require space and time, they do not require a determinate space, and determinate period of time, and degree of force. It is this settled and definite amount of space and time in which the movement is to be done, as well as the determinate degree of force with which it is done, that enables us to influence the whole or a single part of the body in the manner necessary for the special purpose.

To raise the arms from a hanging position in a loose random way, without thinking, and

to stretch them in the air, can have little corporeal effect, and certainly no mental one; but to stretch the arms in a manner and direction, and with velocity and force, all previously determined and exactly prescribed, and then to move the different parts (upper and fore arm, hand, and fingers) precisely as determined and commanded—this is a *gymnastic* movement.

To learn to leap very far, or very high, it is not necessary to have special gymnastic instructions; but to leap gymnastically—that is, in a certain way, with the least possible expenditure of power, with great certainty and precision, with graceful ease, with nice regard to distance, &c.—this is a matter calling for skilful and systematic instruction; and such a system constitutes rational gymnastics.

Every gymnastic movement has

1st. *A commencing position*, in which it begins, and from which the preceding movement originates.

2nd. *Intermediate positions*, through which the whole or part of the body passes, and which lie in the direction of the movement from its commencement to its end, which forms

3rd. *The final position*, in which the moved body, or part of the body, returns to a state of relative rest, and where the movement ceases.

The engraving (Fig. 1) illustrates a movement where the arm is to be bent at the elbow, and which is called *fore-arm flexion*. The

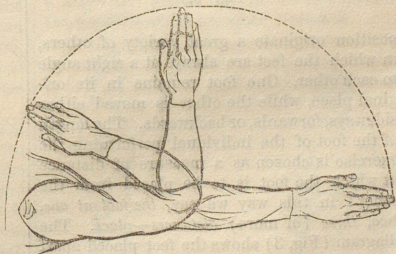


Fig. 1.

stretched arm represents the *commencing position*. The fore-arm, bent at a right angle with the upper, is one of the *intermediate positions*; and the fore-arm forming an acute angle is the *final position*. When the fore-arm is to be stretched, the previous final position is the commencing position, and the previous commencing position is the final

* See pages 72 and 155, present volume.

one, the intermediate positions remaining the same in both. The arm is drawn from above, in order to show more distinctly the three positions. We have been obliged to enter into these details, that the reader may the better understand the exercises which follow.

The free exercises are usually done only by healthy persons, and in a standing position. We will suppose that the feet are placed in the *fundamental position*—that is, at a right angle to each other (Fig. 2). From this



Fig. 2.

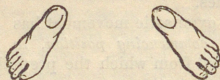


Fig. 3.

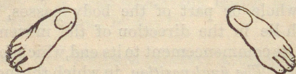


Fig. 4.

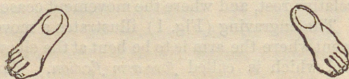


Fig. 5.

position originate a great variety of others, in which the feet are always at a right angle to each other. One foot remains in its original place, while the other is moved either sideways, forwards, or backwards. The length of the foot of the individual performing the exercise is chosen as a measure of distance at which the foot is to be placed from the other; in this way we say, *the foot at one, two, three (or more) distances—place*. The diagram (Fig. 3) shows the feet placed apart at one distance, Fig. 4 at two distances, and Fig. 5 at three distances.

When we place the right foot at one, two, three distances forward, we have the various positions marked 1, 2, 3, in the sixth diagram. When we choose the close position, in which the feet are placed closely together in their whole length (Fig. 7), as our commencing position, then the placing of the feet apart in one, two, or three distances, is

quite different, as illustrated by Figs. 8, 9, and 10; and the placing of the right foot forwards in the various distances is shown by the

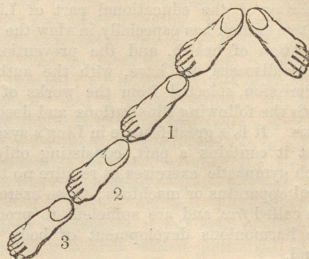


Fig. 6.

diagram (Fig. 11), where the right foot is placed forward in a straight line with the



Fig. 7.



Fig. 8.

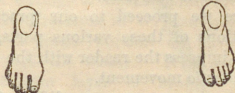


Fig. 9.

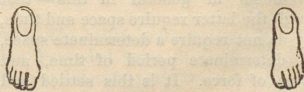


Fig. 10.

left at the distances indicated by 1, 2, 3. By these instances, the reader will understand the importance of the commencing position; because, if this is not taken into consideration, and two persons are to perform, for instance, the movement expressed by the word of command, *feet apart in two distances—place!* the one who chooses Fig. 7 as his commencing position, will place his feet in the position

Fig. 9; while the second, having chosen Fig. 2 as his commencing position, will be in the position of Fig. 4.

THE WORD OF COMMAND.—We have mentioned the word of command; this is the order given by the teacher, or person directing the movements, according to which all must move simultaneously. The word of command, or the order, consists of two parts—the first is the announcing order, the second the execution order. The *announcing order* describes generally the limb which is to be moved, and the direction of the movement; the *execution order* describes shortly the mode of movement or action. In the command "*feet apart in two distances—place!*" the five first words are the announcing order, at which every individual prepares himself for action, but does not move till the word

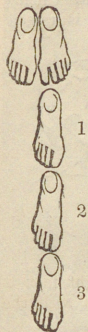


Fig. 11.

"*place,*" the execution order, is given, when the pupils instantly make the movement. In the order "*right knee upwards—bend!*" the first three words are the announcing order, the word "*bend,*" the execution. We advise our readers to place themselves in the various positions described, to keep the head and body upright, the arms either stretched downwards, or placed on the hips when "*hips—hold!*" is the command. By changing the feet at the order "*foot forward—place!*" you have twenty positions, which, if well executed, will increase the strength of the legs, and of some parts of the spine; and this contributes to the better department of the body.

Having now a clear idea of the fundamental or rectangular position (Fig. 2), and the close position (Fig. 7), if you wish to change the rectangular into a close one, the command is "*feet—close!*" and the movement is done at first slowly, and in three motions, thus:—The feet being placed heel to heel, with the toes at a right angle, the toes are a little lifted from the ground (first motion), then brought slowly inwards, till the inner edges of the feet touch each other (second motion), and, finally, the toes again touch the ground (third motion). After some practice, these three motions are done so quickly as to form only one. At the order "*feet—open,*" the same motions are done in the reverse order—viz., 1st, you raise the

toes; 2ndly, the toes are brought outwards to form the right angle; and 3rdly, they again touch the ground.

The two movements are practised as often as the order "*feet—close!*" or "*feet—open!*" is given. The position in which the body is when about to execute a certain movement, is the "*commencing position;*" and there is an infinite variety of such positions. When the feet are placed apart sideways, so that there is at least one distance between the feet, the position is called *stride position* (Fig. 12).

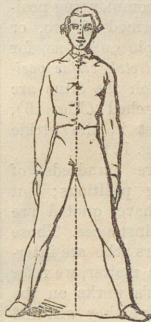


Fig. 12.



Fig. 13.

The walk position (Fig. 13) is assumed by setting one foot forward as if going to take a step—the dotted line in the figure shows the position of the leg when stretched.



Fig. 14.



Fig. 15.

Half standing position (Fig. 14). For this position one foot is placed with the sole on the ground, while the other leg, perfectly

stretched at the knee, is slightly raised, and thrown a little forward, in such a way that it does not touch the floor.

Curtsey standing position (Fig. 15). The legs are kept together at the heels, the knees a little bent, and directed outwards as far as possible, the legs forming, consequently, a regular rhombus.

Stretch standing position (Fig. 16) has the arms parallel to each other, stretched vertically upwards, with the palms of the hands directed towards each other. Compound commencing positions are formed of two, or several simple ones; as, for instance: *stretch stride position*, in which the arms are in the stretched (Fig. 16), and the feet in the stride position (Fig. 12).

There are hundreds of commencing positions; but those we have quoted are sufficient as instances. Those of our readers who are interested in this matter, we refer to Dr. Roth's works on the subject, where they will find full descriptions and illustrations of a great variety of positions.

The following movements belong to the first class of free exercises—viz., to those done without the assistance of another person, the body remaining on the same spot. We begin with the movements of the head, which it is imperative should always be done in slow



Fig. 17.



Fig. 18.

time. The following are the words of command applicable to such movements:—

Head forwards—bend—stretch! (Fig. 17). The head is held straight, without any twisting of the neck, and must be bent forwards until the chin *slightly* touches the chest (Fig. 17). The upper part of the body, and especially the shoulders, must be kept firm. At the order "*stretch*," the head is raised into the fundamental position. Both the movements are done steadily, and not by jerks.

Head backwards—bend—stretch! (Fig. 18). The head is slowly bent backwards, but without twisting, and at the command "*stretch*," is raised into the previous position. The head must not remain too long in the bent position.

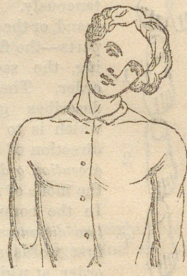


Fig. 19.

Head right, sideways—bend—stretch!

Head left, sideways—bend—stretch! (Fig. 19). The head is exactly bent to the designated side; no twisting of face or shoulders, and no raising of the opposite shoulder, or sinking down of the shoulder on the same side, is permitted.



Fig. 20.

Head right, turn—forwards—turn (Fig. 20).

Head left, turn—forwards—turn—

The head is turned horizontally to the side designated, without the least flexion, if possible so far that the chin shall be over the shoulder. The shoulders must be kept square in the front line.

HOURS.

Now! it is gone.—Our brief hours travel post,
Each with its thought or deed, its Why or
How:

But know, each parting hour gives up a ghost
To dwell within thee—an eternal Now!

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