

Family Circle.

THE NAUGHTY PRINCE. A LESSON FOR LITTLE BOYS.

HER MAJESTY QUEEN VICTORIA has a little son who is called Prince of Wales, and if he outlives his Mother, he will one day be King of Great Britain and Ireland. This little Prince has just such a heart as all other boys, and the other day he showed his bad temper in a very naughty way; but Miss Hillyard, his governess, did her duty by correcting him, and his father very properly supported the authority of the governess. That lady, seeing the Prince of Wales inattentive to his studies, said, "Your Royal Highness is not minding your business. Will you be pleased to look at your book, and learn your lesson?" His Royal Highness replied that he should not. "Then," said the governess, "I shall put you in the corner." His Royal Highness again said that he should not learn his lesson, neither should he go into any corner, for he was the Prince of Wales; and, as if to show his authority, he kicked his little foot through a pane of glass. Surprised at this act of bold defiance, Miss Hillyard, rising from her seat said, "Sir, you must learn your lesson; and if you do not, though you are the Prince of Wales, I shall put you in the corner." However the threat was of no avail; the defiance was repeated, and that, too, in the same determined manner as before; his Royal Highness breaking another pane of glass. Miss Hillyard, seeing her authority thus set at naught, rang the bell, and requested that his Royal Highness Prince Albert might be sent for. Shortly the Prince arrived: having learnt the reason why his presence was required, addressing the Prince of Wales, and pointing to a footstool or ottoman, said, "You will sit there, sir." His Royal Highness then went to his own room, and, returning with a Bible in his hand, said to his Royal Highness the Prince of Wales, "Now, I want you to listen to what St. Paul says about people who are under tutors and governors;" and having read the passage to him, he added, "It is undoubtedly true that you are the Prince of Wales, and, if you conduct yourself with propriety, you may, some day, be a great man; you may be King, in the room of your mother; but now you are only a little boy; though you are Prince of Wales, you are only a child, under tutors and governors, who must be obeyed, and must have those placed under them to do as they are bid. Moreover," said his Royal Highness, "I must tell you what Solomon says;" and he read to him the declaration that he who loveth his son chasteneth him betimes; and then in order to show his love for his child, he chastised him and put him in a corner, saying, "Now, sir, you will stay there until you have learnt your lesson, and until Miss Hillyard gives you leave to come out, and remember that you are under tutors and governors, and that they must be obeyed."

TEMPER.

From the American Mother's Magazine.

Novelty, now-a-days is so much looked for, that it is no small difficulty to obtain for a trite subject the interest and attention which its own intrinsic merit demands. But though our subject be one often written upon, it has not become threadbare; nor is it now less deserving of notice and regard than it was centuries ago.—The relation of husband and wife, parents and children, has not changed. A mother now holds the same important and responsible position she ever did. Hers is the heaven-designed—the delightful task of giving the impress and formation of character to beings "but a little lower than angels."

Every child is engrafted, as it were to its parents, and particularly to the mother, by mysterious and indissoluble ties. And since we are all, from early infancy, creatures of imitation how exceedingly careful should a mother be, lest by action, word, or even look, she gives the tender scion an evil inclination.

I need not multiply words to prove that a child begins to notice and imitate long before it walks; that its mind is susceptible of good or evil impressions, before a year has passed over its head.

These are truths, to which the least observing will testify. It is often remarked, in behalf of children when petulant, that it was constitutional with them; that their evil tempers were handed down from their parents. And, what is worse, persons of ill temper are often wont to excuse themselves and their children from that censure which attaches to sudden outbursts of temper, upon the ground of having inherited their evil dispositions.

But what if our dispositions were all inherited; can they not be changed? Does it excuse parents from paying close attention to the formation of their children's character? Does it justify any in abating their efforts to remove evil habits and propensities, and of instilling in their place those that are virtuous and good? Certainly not. It enjoins still greater care and attention.

A bad temper is one of the greatest sources of discord in the family circle. Often are the dearest and tenderest ties broken, and the hearthstone made desolate, indeed, by ungoverned temper. And it will not answer for any one to offer as an excuse for fits of bad temper, that "they were provoked"—that their trials were

very many and perplexing, that they could not help being crusty at times, and hence do or say things objectionable—that they were always sorry when their ill humor was over." No this will not answer; else many a criminal would have never heard the grating of a prison door, or the murderer have felt the hangman's rope. Ah, no; 'tis a very poor way of excusing one's self, and of quieting the conscience, when having pained to the heart's core an affectionate companion, or made unhappy a whole family circle, by an outburst of temper, to say, "I am sorry." No doubt persons are often sorry for rash expressions and imprudent conduct. But often their sorrowing comes too late. The seeds of discord and discontent once sown, are not easily uprooted. They take root ere we are aware, spring up, and bring forth fruit which poisons the cup of pleasure, and corrodes the affections of the heart.

How great is the contrast between families, as regards their dispositions! One will resemble the surface of a placid lake—calm and serene—the other, the troubled ocean, lashed by the angry winds of heaven.

Let us enter, in imagination, the dwelling of one of these families. 'Tis an hour past twilight; all is still without, with the exception of an occasional bay of a hound on a distant hill, or the soft murmuring of a gurgling brook near by. The stars with an unusual brightness bestud the heavens, keeping the constant vigils over the peaceful sleep of nature. And within the house we now enter, a corresponding calm and harmony prevades. We feel, the moment almost we enter the threshold, that domestic happiness reigns here without interruption; that jarings and discord are seldom if ever heard under this roof. We take a quiet and retired place, where we spend an hour or two, wholly unobserved. With an attentive listening, we do not hear one angry or exceptionable word, nor even see a clouded brow. Like the clear deep, crystal waters of some majestic stream, this family moves smoothly and quietly along toward the Pacific ocean of eternity—reflecting the image of their divine Master, and setting an example for others, worthy indeed of imitation. Love, in its highest sense, unites them all, and makes them one. Its opposite—anger—is never provoked; and if it be seen to rise from trying and perplexed circumstances, it is never suffered to assume a prerogative over reason and judgment. In regard to it the mandate, "thus far shalt thou go, and no farther" has been early and invariably enforced. In a word, the heads of this family have learned to subdue and control their own tempers, and no fretful or peevish example has been set their children. And now all they have to correct in them is the evil tendency of depraved natures. This resolute but mild words, accompanied with a countenance beaming with sincerity and love, is sure to effect. Such a family as this make all glad in their midst, and are themselves the recipients of peculiar blessings. I need not say that they are actuated by the true principles of the Christian religion; taking as the man of their counsel and guide of their ways the Scriptures of eternal truth. Let us now pass on to the next dwelling. The circumstances of this family, in a worldly point of view, are not dissimilar to those of the one we have just left. Here, however, it is evident something goes wrong, which gives an unfavorable impression even to a stranger. Yes, temper, when suffered to be uncontrolled, soon stamps itself in broad lines upon the countenance, which makes its concealment a difficult matter. See these children, amusing themselves with their playthings in yonder corner. But hark! there is a little disagreement—a hasty, angry remark. How is it regarded by the parents? It may be, at times, it will be unobserved, and they be suffered to go on disputing, till their little circle is broken up in tears. But now 'tis not unnoticed. Hear the mother's remark!—"Hush, children, or I'll whip you; you are always quarrelling." But their little troubles not being smoothed or allayed by so unkind and unbecoming a remark, the father says something which draws them about him; and perchance he is trying to settle difficulties, when (how often is it the case!) the mother interrupts accusing him of always taking their part when she corrects them—"that there is no use of trying to control children who have such a father." And he in return makes a provoking remark, and in a few moments there is a jarring between husband and wife, and in the presence of their children! Alas! how often, too, between parents who are the professed followers of the meek and lowly Jesus! Oh, it is a distressing thing where jarring and discord occur in the family circle; and had we not reason to believe there was far, too much of it, even among professed Christians, these remarks would not have been made.

THE WORST STARVATION OF CHILDREN.—The man who would deprive his child of a proper allowance of food or of necessary clothing, when he has abundant means to provide both, would do him an essential wrong, and would not fail to receive the public indignation. But the man who, from cupidity, or to suit his own convenience, debars his children from education and starves their souls, thereby producing effects which they must bitterly feel through life, does a greater injury than the other; and yet public sentiment, in many places, brands him not as

an evil doer. We conceive that this apathy on the part of parents is the principal reason why our schools do no more good, and why so many children go out from them starvings in mind, prepared to take a low stand as intellectual beings, and ready to inflict the same injuries upon others that were inflicted upon themselves, and thus to perpetuate the evil.—*Massachusetts School Report.*

Geographic and Historic.

EXAMPLES OF ANIMAL INSTINCT AND SAGACITY.

From Mr. Couch's recent work on Natural History.

The Journal of a naturalist relates the following instance of affectionate attention in the thrush:—We observe this summer two common thrushes frequenting the shrubs on the green in our garden. From the slenderness of their forms and freshness of their plumage, we pronounced them to be birds of the preceding summer. There was an association and friendship between them that called our attention to their actions. One of them seemed ailing or feeble from some bodily accident; for though it hopped about, yet it appeared unable to obtain sufficiency of food. Its companion, an active sprightly bird, would frequently bring it worms or bruised snails, when they mutually partook of the banquet; and the ailing bird would wait patiently, understand the actions, expect the assistance of the other, and advance from his asylum upon its reproach. This procedure was continued for some days; but after a time we missed the fostered bird, which probably died, or by reason of its weakness met with some fatal accident.

Pliny relates a somewhat similar instance of affectionate care of the aged in the rat, and it is so ordinary a portion of the character of the stork, as to have given origin to its name. This feeling sometimes characterises a race. Thus, though living usually apart, jackdaws are fond of associating with rooks, and sometimes venture to place their nests in the rookery, although the latter bird appears to tolerate, rather than encourage the intimacy. Starlings, also, when assembled in flocks in the winter, will often court the friendship of rooks; and on this account permit the neighborhood of men, whom otherwise they would have carefully avoided.—This habit of affectionate association is the more remarkable, as contrasted with the antipathy which some creatures manifest to each other. The crow is always ready to buffet the buzzard and kestrel; and the annoyance inflicted by the smaller birds on the owl, and sometimes on the cuckoo, has often been described. It cannot be for food that the sword-fish (*Xiphias gladius*) attacks the whale; and yet its approach towards any of the tribes of the latter creature causes them to fly with terror. The love of the human race so powerfully shown by the dog is the more surprising, as man is the only creature in whose favor it is displayed, for two individuals of its own kind its savage propensities are never wholly extinguished.

In animals, as in the human race, this affection is also sometimes attended with the feeling of jealousy: "A wood dealer, residing near Quai St Michel, Paris, had a fine English bull dog, which was a great favorite of his wife, who used to caress the animal. On the 10th of August last she was sitting not far from the kennel caressing her child, which was five years old; the dog became jealous of it, and at last so furious, that he burst his chain, rushed at the child, worried it, and did not quit his hold until he was killed with a knife. The child was so severely hurt that his life was despaired of."

The cunning of the fox has indeed been ever proverbial; and even so long since as the days of *Æsop*, he figures as chief personifier of that quality. But in many of the instances which have been related, we cannot refuse it the higher appellation of wisdom, as possessing the excellency implied in the definition of its being "the means best adapted to the ends most conducive to its own well being." The following instance is illustrative of the remark of Pliny, that no degree of taming will entirely divest this animal of the habits of ancestry. A fox had been partially tamed, and was kept fastened by a chain to a post in a court yard, where he was chiefly fed with boiled potatoes. But the animal seems to have thought that a desirable addition might be made to his fare from the numerous fowls that strutted around him, but whose caution kept them beyond the reach of so formidable an enemy. His measures were soon taken; and having bruised and scattered the boiled potatoes which he had received for his dinner at the extremity of the space that the length of his chain enabled him to command, he retired, in an opposite direction, to the full extent of his chain, and assumed the appearance of utter regardlessness of all that was passing around him. The stratagem succeeded; and when some of the fowls had been thrown so much off their guard as to intrude within the circle of danger, the fox sprang from his lurking-place, and seized his prey.

The habits of cautiousness displayed by this animal are also significant of conclusions drawn by observation from experience; for, when followed by dogs, it will not run through the gate—although this is obviously the most ready passage, nor in crossing a hedge will it prefer a smooth and even part—but the roughest, where

thorns and briars abound, and when it mounts an eminence it proceeds obliquely and not straight forward. And whether we suppose these actions to proceed from a desire to avoid those places where traps may probably have been laid, or from knowing that his pursuers will exactly follow his footsteps, and he has resolved to lead them through as many obstacles as possible, in either case an estimation of causes and consequences is to be discerned.

We quote the following anecdote from the "Zoologist," vol. ii. p. 790.—"While an old man was wandering by the side of one of the largest tributaries of Almond he observed a badger moving leisurely along the ledge of a rock on the opposite bank. In a little time a fox came up, and after walking for some time close in the rear of the poor badger, he leaped into the water. Immediately afterwards came a pack of hounds, at full speed, in pursuit of the fox, who by this time was far enough off, floating down the stream; but the luckless badger was instantly torn to pieces by the dogs. An instance of still greater sagacity in the fox occurred a few years ago, in this neighborhood.—As a farm-servant was preparing a small piece of land for the reception of wheat, near Pumberston Mains, he was not a little surprised on seeing a fox slowly running in the furrow immediately before the plough. While wondering why the sly creature was so confident, he heard behind him the cry of the dogs, and turning round, he saw the whole at a dead stand near the other end of the field at the very spot where reynard had entered the newly closed trench.—The idea struck him that the fox had taken this ingenious way of eluding pursuit; and through deference to the sagacity of the animal, he allowed it to escape. Derham quotes Olaus, in his account of Norway, as having himself witnessed the fact of a fox dropping the end of its tail among the rocks on the seashore to catch the crabs below, and hauling up and devouring such as laid hold of it. On our own sea-coast rats also have been known to add a new dish to their dietary by taking crabs, though it is not easy to imagine how the capture is effected, and certainly it is not by angling with the same pensile organ. On the credit of several persons, however it is known that rats have skillfully employed their tails in drawing oil through the narrow neck of a jar, when unable to reach it any other manner.—Mr Murray observed a dormouse to dip its tail into a dish of milk, and then carry it smeared with the fluid to its mouth: and similar ingenuity has been witnessed in its conveyance of water, when the little creatures could not otherwise obtain a supply.

The modes employed by dogs of different races in capturing and devouring the crab, and especially that pugnacious species, the velvet crab (*Portunus puper*) will illustrate the experience which has become propagated in the breed, over the ignorance of the uninitiated. On the first discovery of the prey, a terrier runs in to seize it and is immediately and severely bitten on the nose. But a sedate Newfoundland dog of my acquaintance proceeds more soberly in his work. He lays his paw on it to arrest it in its escape; then tumbling it over he bares his teeth, and, seizing it with his mouth, throws the crab aloft; it falls upon the stones; the shell is cracked beyond redemption; and then the dainty dish is devoured at his leisure.

THE RIVER NILE.

A very interesting journey has been undertaken by the Rev. Dr. Bialloblotsky, under the joint management of himself and Dr C. T. Beke. The object of the journey is to trace the true sources and branches of the River Nile in reference to which scientific gentlemen have differed much. The map of Ptolemy is said to vary greatly with the proper bearings of the river.—Another object is to ascertain the state of slavery and the trade on the African coast. The expense of this expedition is defrayed by subscriptions from scientific and other gentlemen interested, but we believe the list of subscribers is not too numerous. The East India company have granted a free passage in their steamer.

THE CITY OF POMPEII.

Pompeii was anciently a walled city, of about two miles circumference originally washed by the sea, though it is now a mile distant. It is six or seven miles from the Mount Vesuvius, and little farther from Mount Somma, which in the year '79 of our era, poured upon Pompeii ashes, hot water, and Punice stones, and upon Herculaneum solid lava, burying both for seventeen centuries. I walked the streets of Pompeii which was not even discovered until 1750 and which now stands disinterred in melancholy grandeur, the city of the resurrection. I saw her disinterred temples theatres, vias, prisons and tombs. I saw yet stand the abode of their Deities, or rather of the craft of the priesthood of Pompeii. The splendid house of Diomed, the spacious and sumptuous city baths, and the richly ornamented fountains are here. The Pavement is deeply worn by the wheels of carriages showing the great antiquity of Pompeii. The sleep of seventeen centuries is broken, but the life of light dawns now again on this ancient city.