

### Family Circle.

#### ERRORS IN THE DIET OF CHILDREN.

From Combe's Management of Infancy

In childhood, the nervous and vascular activity is already so predominant as to render the common use of wine, fermented liquors, tea, coffee, and other stimulants, decidedly injurious, and it is only in cases of low vitality (of which none but a professional man can judge) that any advantage is to be derived from their use. Many parents, however, are in the habit of having their children brought to the table at the end of their own dinner, and of giving them wine, fruit, or confection, when nothing but mischief can follow from the indulgence. This practice ought to be scrupulously avoided, and we ought never to bring a child into a place where we are partaking of any delicacy, unless we intend also to gratify its desires. The mere sight of food or drink is an infallible stimulus to the infant appetite, just as light is to the eye, or a suffering object to the feeling of compassion; and consequently, it is both harsh and unjust, first to introduce a child to the temptation, and then deny him the indulgence which he sees freely granted to all around him. In such circumstances, even the principle of imitation comes into play with peculiar force, and the child can see no good reason why it should be debarred from doing as others do, and becomes fretful and discontented when denied the gratification.

For these reasons, as well as for its directly injurious effects on the excitable constitution of the child, the common practice of bringing young children into the dining room and giving them wine even when they show a dislike for it, cannot be too much reprobated. The taste, too, for such stimulus is speedily acquired, and when encouraged, often goes far beyond the limits contemplated by the over-indulgent parent. Few children will, however, refuse wine, which they see prized by persons older than themselves; and, in proof that even the direct danger is not imaginary, I may mention that Golish, a celebrated physician of Vienna, relates, that he himself has witnessed three sudden deaths of infants in their mothers' arms from Malaga wine given for the purpose of strengthening them. In this country, it is certain that, among the poorer classes, many children fall victims to whiskey or gin administered with a similar view.

#### PARENTAL INFLUENCE.

From the New York Observer.

Worldly minded parents injure their children, through a desire to bring them forward in society. They have perhaps, a daughter, whose beauty and attractiveness, rapidly developing they would exhibit to the world. Her manners they would soften and render elegant, her taste they would school and refine; her mind they would direct and enlighten; her cheerfulness and youthful ambition they would excite. To this end they create around her a society of the young and gay. They take her to every party where taste and beauty are displayed. They encourage her to engage in the dance, and then drink in delight at the sight of her graceful movements. They take her often to the concert and the opera house, that her taste may be disciplined by hearing the best performances. They surround her, in short, with worldly influences, the most bewitching and dangerous. Yet these are Christian parents, who profess to be training that daughter for God.

Parents injure their children by setting before them an example most pernicious to all who feel its influence. Their families understand that while there is a religion for the Sabbath, and one which requires many Christian duties, yet there is none that can be carried down into this arena of worldly pleasures. They see professors of godliness among the ungodly; they see their own parents as fond of dangerous amusements as are the open votaries of pleasure; they often feel misgivings which they dare not utter; their hearts would fail them, when eternity comes in view in the dance or in the play house, but for the presence and countenance of pious parents, who profess to be training their children for God!

How now is it possible to reach the consciences of the children of such parents? How can we have a pure religion in the church, with such a religion in the family? How can we see souls saved, when Christ is thus wounded in the house of his friends. If such things are done by the fathers and mothers in the church, what will become of the lambs of the fold?

#### PARENTAL RESPONSIBILITY.

For some time after the child commences its being in this world, it must ordinarily be entirely dependent on the parent for protection and support. It is equally dependent at a later period, for the means of that necessary knowledge by which it is enabled to foresee many of the evils attendant on life, and to secure the means of its own subsistence. Parents are its first teachers. It devolves on them to consider, with anxious solicitude, what will secure to the child the greatest good, temporal and eternal. "It is," says an able writer, "an interesting and important era in the history of domestic life, when the husband and wife receive the names of father and mother, and become united

by the supplemental tie, which is furnished by the little helpless stranger, so lately introduced into the family. Who that has left them, can ever forget the emotions awakened by the first gaze upon the face of his child, by the first embrace of his babe. Little, however, do the bulk of mankind consider what a weight of obligation, what a degree of responsibility, that child has brought into the world with him for his parents. In the joyousness with which the mother lavishes her fond embraces on her boy, and in the paternal pride with which the father looks on this new object of affection, how rarely do either of them revolve, with deep seriousness, the future of this new idol of their hearts, or consider now nearly that destiny is connected with their own conduct! Parental obligations are indeed neither felt nor known by multitudes." But though not realized, the obligation and responsibility remain the same.—S. R. Hall.

#### A LEAF OF A MOTHER'S MEMORANDUM BOOK

From the British Mother's Magazine

1. Resolved—1 To make my first great business among my children to be, their conversion to God
- 2 That all pursuits and designs shall be made subservient to this great purpose
- 3 That I will not counteract this good design, by allowing my children to read improper books, or to form improper associates
4. That I will, with God's blessing, exhibit a pattern of practical Christianity as faultless as I possibly can.
- 5 I shall not allow myself to get angry, or if I do, I will endeavor to repress the feeling, or go alone till it subsides
- 6 I shall take heed not to speak truth only, and to banish from my lips and house all white lies
- 7 I shall take heed not to foster pride in their hearts by expensive display
8. My children shall not hear me speak in a censorious style about ministers of the gospel, or private Christians
9. They shall not hear me guilty of idle gossip about other people, and I will discourage it to the utmost of my power.
10. That I will inculcate the reading of God's word and prayer, and practice it myself, allowing no engagement to interfere with it
- 11 That I will afford my children a pattern of neatness, in my person, and attire, and observe punctuality in domestic arrangements.
12. That I will discourage whatever has a tendency to incite warlike passions, or awaken a fondness for military glory."

#### COUNSEL TO MOTHERS.

Mothers if you would train up your children to be useful members of society, keep them from running about the streets. The great school of vice is the street. There the urchin learns the vulgar oath or the putrid obscenity. For one lesson at the fireside he has a dozen in the kennel. Thus are scattered the seeds of falsehood, gambling, theft, and violence. Mothers! as you love your own flesh and blood, make your children cling to the hearth stone. Love home yourselves, sink the roots deep among your domestic treasures, set an example in this, as in all things, which your offspring may follow. It is a great error, that children may be left to run wild in every sort of street temptation for several years, and that it will then be time enough to break them in. This horrid mistake makes half our spendthrifts gamblers, thieves, and drunkards. No man would ever raise a colt or an ox on such a principle; no man would suffer the weeds to grow in his garden for any length of time, saying he could eradicate them afterwards. Look at this matter, parents! see, more especially, that your children are not out at night, loitering about some coffee-house or theatre. Mothers! make your children love home, and by all means encourage them to love you better than all human beings.

#### HOW TO TEACH CHILDREN.

In all your instructions, most carefully avoid all tedious prolixity. Nothing more disgusts a child's spirit than long and tedious discourses. Make up the shortness of your discourse by frequency—a little now, and a little then, not all at once—drop by drop, as you pour liquor into narrow-mouthed bottles. As you do when you first begin to feed their bodies with a spoon, so must you do when you first begin to feed their souls with instruction. Long speeches burden their small memories too much, and, through men's imprudence, may unhappily occasion them to loathe the spiritual manna. As physicians, therefore, in their dietetic precepts prescribe to children, "Little and often," so must we.—Young plants may quickly be even over-gilted with rich manuring, and rotted with too much watering. Weak eyes, newly opened from sleep, at the first can hardly bear the glare of a candle. "Line upon line," therefore, and precept upon precept, here a little and there a little.—Isa. xxviii. 10. You must drive the little ones towards heaven, as Jacob did his towards Canaan, very gently.—Gen. xxxiii. 13. Fair and soft goes far.—Samuel Lee.

#### POWER OF MOTHERS.

On one occasion, out of one hundred and twenty candidates for the ministry, gathered together under one roof, more than one hundred

had been carried away by a mother's prayers, and directed by a mother's counsels to the Saviour. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless, but, in the education of children, experience tells us, that "whatsoever a man sows, that shall he also reap." The holy impressions made in childhood are seldom erased in manhood.

#### Geographic and Historic.

##### THE BREAD-FRUIT.

This curious tree grows in the South Sea Islands. The bread is shaped like an egg, and measures about 22 inches around one way, and about 55 inches the other. The rind is smooth green and marked with six sided specks beneath lies the pulp that is eaten, and within a fibrous core containing the seeds. The trees are always verdant and bear four crops in the year. The fruit is a delicate and wholesome substitute for bread, being of a sweet and pleasant flavor, and very nutritious. It is never eaten without being cooked, and the natives have various modes of dressing it. The skin being pared away, the pulp is most generally split and roasted, or rather baked in earthen ovens or under hot stones; and it is thus often cooked with some kind of animal food. It is soft and maly, and when taken out, as we learn from the missionary voyagers Messrs Pyerman and Bennet, greatly resembles in color and taste fine sponge biscuits. The natives frequently beat or squeeze it in their hands, and dip the pieces in salt water, when they eat it. This fruit is, in fact, the chief support of the people, who seldom make a meal without a large proportion of it.

According to the travellers just mentioned, to whom we are indebted for these particulars, there are about thirty varieties of this tree, which come at the same time, or in close succession, each bringing four crops in the year; yet there are more than three months out of the twelve when the fruits either not to be obtained or very scarce. The natives, therefore, preserve great quantities of that which is ripe in pits carefully lined with grass, and then with the leaves of a particular plant, which gives an agreeable flavor to the fruit. The latter being cleared of the green coating and split, is thrown together in a heap, and covered with leaves for a time. After being made to go through fermentation, it is in the state of sour paste, and it is dressed in various ways; however, in this form, difficult of digestion, and by no means wholesome.

##### THE CACAO OF BRAZIL.

We were now in the great cacao region, which, for an extent of several hundred square miles borders the river. The cacao trees are low not rising above fifteen or twenty feet, and are distinguishable from a distance by the yellowish green of their leaves, so different from aught else around them. They are planted at intervals of about twelve feet, and, at first, are protected from the sun's fierceness by banana palms, which, with the broad leaves, form a complete shelter. Three years after planting, the trees yield, and therefore require little attention; or rather receive not any. From an idea that the sun is injurious to the berry, the tree tops are suffered to mat together until the whole becomes dense as thatch-work. The trunk of the tree grows irregular, without beauty, although by careful training it might be made as graceful as an apple tree. The leaf is thin, much resembling our peach, excepting that it is smooth-edged. The flower is very small, and the berry grows directly from the trunk or branches. It is eight inches in length five in diameter, and shaped much like a rounded double cone. When ripe, it turns from light green to a deep yellow and at that time ornaments the tree finely. Within the berry is a white and pulp, and embedded in this are from thirty to forty seeds, an inch in length, narrow and flat. These are the cacao of commerce. When the berries are ripe, they are collected in great piles near the house, are cut open with a tresado, and the seeds squeezed carelessly from the pulp, are spread upon mats to dry in the sun. Before being half dried they are loaded into canoes in bulk, and transmitted to Para. Some of these vessels will carry four thousand arrobas, of thirty-two pounds weight each, and, as if such a bulk of damp produce would not sufficiently spoil itself by its own steaming during a twenty days' voyage, the captains are in the habit of throwing upon it great quantities of water, to prevent its loss of weight. As might be expected, when they arrive at Para it is little more than a heap of mould, and it is then little wonder that Para cacao is considered the most inferior in foreign markets. Cacao is very little drunk through out the province, and in the city we never saw it except in the cafes. It is a delicious drink when properly prepared, and one soon loses relish for that nasty compound known in the States as chocolate, ingredients are damaged rice and soap fat. The cacao trees yield two crops annually and, excepting in harvest time the proprietors have nothing to do but lounge in their hammocks. Most of these people are in debt to traders in Santarain who trust them to an unlimited extent, taking a lien upon their crops. Sometimes the plantations are of vast extent, and one can walk for miles along the

river, from one to another, as freely as through an orchard. No doubt a scientific cultivator might make the raising of cacao very profitable, and elevate its quality to that of Guayaquil. —Edward's Voyage up the River Amazon

##### THE BAMBINO IN ROME.

The great ceremonies of Rome, and their objectionable features, at least in the eyes of Protestants, have been too often described to need repetition. On the Bambino, which may be less familiarly known, we shall touch briefly. The Bambino is a wooden doll, said to have been carved by a Franciscan monk in Jerusalem from a wood cut on the Mount of Olives as a representation of the infant Jesus. Having no paint to colour the image, he had recourse to prayer, and having spent all night in devotion, he found in the morning that the little image had miraculously become the color of flesh. This effigy is exposed for adoration, in a presepio prepared for it in the convent of the Ara Cœli, from the feast of the Nativity to that of the Epiphany. It is, besides, a sovereign preservative against all dangers of childhood, and its presence determines the issue of every doubtful disease—"It is a common saying," observes Mr Seymour in his "Pilgrimage to Rome," "among the people of Rome, that the Bambino receives more and better fees from the sick than all the medical men combined. It is certain, at least, that it is brought to visit its patients in a grand style for a state coach is kept for it,—a coach quite as fine in its way as those of the cardinals or pope. In this the Bambino is deposited, accompanied by some priests in full canonicals; and onward they move, stately and slow, as a rapid movement is thought inconsistent with the dignity of the image, and then as it passes every head is uncovered, and every knee is bent in the street in which it moves.—The Pope may pass and be saluted as he passes, the image of the Virgin Mary may pass, and many a head is bowed before it; the consecrated host may pass and some may kneel and some may salute, but if the Bambino passes, every head is uncovered, and all the lower classes, let the weather be ever so wet and dirty, are prostrated in worship before it." But this is not all. On the feast of the Epiphany, the Bambino is brought out to give "its holy benediction," to the multitude assembled around the Ara Cœli. It is taken in solemn procession from the sanctuary of the steps of the church just at the summit of the Capitol, commanding a wide view of the ascending slope and the adjacent streets. Then, at a signal given by a crash of military music, it is raised above the head of the officiating high priest, while every knee is bent, and every head uncovered before it.—Athenæum.

##### EGYPTIAN SLAVE BAZAARS.

At Aswan we saw two slave bazaars. One was an inclosure on the rising ground above our boat. The slaves here were only about five or six, and all children under sixteen years of age. They were intelligent and cheerful looking; and I recognised at the first glance the likeness to old Egyptian countenance and costume. The girls had their faces uncovered, and their hair in the Ethiopian fashion—precisely that which we see in the old sculptures and paintings. One little girl was preparing the pottage for their supper, very cleverly and earnestly. She was said to be 15, and £15 was the sum asked for her. The other bazaar was on the outskirts of the town, and near our boat. It contained, when we saw it on our return, a dozen boys, and about 15 girls. Most of the girls were grinding millet between two stones, or kneading and baking cakes. They were freshly oiled, in good plight, and very intelligent looking, for the most part. Some of them were really pretty in their way—in the old Egyptian way. They appeared cheerful, and at home in their business, and there can scarcely be a stronger contrast than between this slave market and those I have seen in the United States. The contrast is as strong as between the serfdom of the Egyptian, and the freedom of the American inhabitants of the respective countries, and of course the first aspect of slavery is infinitely less repulsive in Egypt than in America. What I learned, and may have to tell, of the life of the modern Egyptian proves; however that the institution is no more defensible here than elsewhere.—Miss Martineau's Eastern Life.

##### THE LION.

The habits of the king of beasts are not of that noble order which naturalists formerly ascribed to him. In the day time he will almost invariably fly from man, unless attacked, when his courage is that of mingled rage and despair. I have seen the lion, suddenly roused from his lair, run off as timidly as a buck. It is said that even at night they do not like to seize a man from a party, especially if the persons exercise their voices, and that the carcass of a telope, or other game, may be preserved untouched by hanging some stirrups on a brand near, so that the irons may clash together when blown by the wind. A white handkerchief at the end of a ram-rod is another receipt for effecting the same object. The lion is a stealthy cunning brute, never attacking unless he has the advantage, and relying on his vast strength sure of the victory. The natives tell of credible stories of his sagacity, which would almost make him a reasoning animal.