

Family Circle.

THE DOUBLE FAULT.

BY T. S. ARTHUR.

"Why Arthur!" exclaimed Mrs. Mason, on coming into the room where she had left her two boys playing, and finding one of them there with a bunch of flowers in his hand. "How came you to pull my flowers? Have you positively forbidden you to do so?"

"I did not do it, mother! I did not do it!"

"Where is John?"

"He is in the yard."

"Call him in," said Mrs. Mason.

While Arthur was at the window, calling to his brother, Mr. Mason, the father came into the room.

"John has been pulling my flowers. Isn't it too bad that a boy as large as he is, should have so little consideration? They were coming out into blossom beautifully."

Just then John entered, with a bunch of flowers also in his hand.

"John, how came you to pull my flowers?"

and Mrs. Mason. "You know it was wrong."

"I did not think, when I pulled off a rosebud and two or three larkspurs and a rosebud?"

"Why your hand is full of flowers?"

"Oh, but William Jones gave me all but the larkspurs and the rosebud. Indeed, mother, I didn't touch any more; and I am sorry I took them; but I forgot it was wrong when I did so."

"But Arthur says that you pulled that large bunch in his hand."

"Arthur knows I didn't. He knows he pulled them himself, and that I told him he'd better not do it; but he said he had as much right to the flowers as I had."

Mr. and Mrs. Mason looked at Arthur in surprise and displeasure. His countenance showed he had been guilty of wrongly accusing his brother.

"Is it true that you did pull the flowers, Arthur?" asked his mother.

"But Arthur was silent."

"Speak, sir!" said the father sternly, "did you pull the flowers?"

"Yes, sir."

"And then falsely accused your brother of the wrong you had done. That my boy should be guilty of an evil like this! I could not have believed it! It is a wicked thing to lie, to hide a fault, simply but falsely to accuse another of what we have ourselves done, is far more wicked still. Can it be possible that a son of mine has fallen so low. It grieves me to the heart."

Mr. Mason spoke as he felt. He was deeply grieved. Nothing had occurred for a long time so hurt him. He loved honesty and truth, and how opposite to both had been the conduct of his boy!

"Go to your chamber and stay there until I see you and send for you," said he; and Arthur retired in shame from the presence of his parents and the brother he so meekly attempted to injure. Of course he felt very unhappy.

"How could he do otherwise? The rebuking words of his father fell like heavy blows upon his heart, and the pain they occasioned was for a long time severely felt."

What punishment the parents thought it right to inflict upon Arthur we do not know. But, no doubt, he was punished in some way as he deserved. And besides he had the still severer punishment which follows that meanness of which anybody can be guilty—that of accusing another, and innocent person, of what we have ourselves done.

Bad as this fault is, it is, alas too common. But no innately honest, truthful boy, will be betrayed into it. To the better impulses of our young readers who have been so wicked as to fall into the sin, either from sudden impulses of deliberate purpose, we would earnestly appeal and beg of them to think more wisely and act more justly in the future. No cause is ever made better, but always worse, by a falsehood. Even where detection does not follow, suspicion is almost always created. For it is impossible for a boy to tell a lie without betraying it in the face or voice, and causing a doubt to pass through the minds of his parents, an act then to making inquiry into the truth or falsehood of what he has said.

Truth—the open, bold, honest truth, is always the best, always the wisest, always the safest for every one in any and all circumstances. Can we boy derive from it a line, even though we have been guilty of a fault. Better, a thousand times better, is it to own the wrong and keep a clear conscience.

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law. The well governed child easily and naturally yields to the restraints of social order, to the authority of the State, and, more than all, learns the principle of obedience to God as the highest duty of man. Children who have not been brought to submit to the mild and loving authority of a blessed home, can hardly be expected to yield readily to any other authority. All law to them, will prove like mine, and most of all the law of God. The habit of obedience, therefore, must be established, or nothing else can be accomplished. Let this point never be given up. Begin early; patiently, wisely and lovingly pursue it until it is gained. Then what comes after will be comparatively easy, and altogether pleasant.

The second point is daily religious instruction from God's word. The father is the patriarch of his household. The mother is the dispenser of heavenly mercy. Let both unite by precept and example in inculcating the great truth and in laying open the glorious influences and hopes of the gospel.

There is no religious instruction which can be substituted for that of home. The catechism of children, the Sabbath school, and the Bible class, are important aids; but the parents may not resign their personal responsibilities, and their own proper offices to any other hands whatever. Their power is greater, because it can be constantly exercised—it is a daily, hourly influence. Besides, who can feel such interest, who can be so tender and patient and thorough, who can so get into a child's heart, as father and mother? These humble parents are in your fold—you must guard them; they are to feed in your pastures—you must nourish them. They are your charge for the world that now is, and in the preparation for eternity. No one can take your place. Behold! you have a double motive for personal godliness—you are to save not only your own souls, but the souls of your children also.

With these instructions must be mingled prayer for them, prayer with them, and the teaching of them to pray. The early habit of prayer—O, who can estimate its power and value! The simple hymns and prayers which we learn in childhood at our mother's knee, are never forgotten. John Quincy Adams remarked near the close of his life, that he had never omitted repeating before he went to sleep, the prayer which his mother taught him when a little child,

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

And the Lord's prayer, that prayer fitted to all ages and conditions, is made, too, for little children. "Our Father who art in heaven," is a childlike language. It makes us feel that God is our Father. And this is the feeling we must aim to produce in the hearts of our children. That God is their Father, to whom they must look for protection, blessing, salvation, happiness, before all others. It is by daily, habitual prayer, that this feeling will be cultivated. Thus the little child forms its dearest and most comforting intimacy with the most glorious of all beings, and comes to live in the clear atmosphere of God's love.

In childhood, if ever, the bad passions must be weeded out, just as they begin to appear. The weeds are easily removed from a garden before they have taken deep root.

And here, first of all, let every tendency to prevarication and lying be checked. Truthfulness is the foundation of character.

Let the manifoldness, the moral dignity, and the imperative duty of always speaking the truth, be inculcated. Let the meanness, the turpitude and guilt of lying and prevarication be equally inculcated. Every sentiment of honour, and the whole moral sense should be arrayed against lying, under every form and degree. Speak the truth in all things, on all occasions, under the strongest temptations not to speak it, in the face of shame and suffering speak it, speak it if you die for it; for there is no gain or advantage to be put in the balance against speaking the truth. This ought we to teach our children from the earliest dawn of moral apprehension.

These three things once gained, viz: the habit of implicit obedience, the habit of prayer, and undeviating truthfulness, and then the way is open for every gracious influence, and every form of holy nurture. You have now with drawn your child from the circle of worldly snares and unholy powers, and brought him to the place where heavenly order reigns, where merited alms are kindled, and where angels pay their visits.—N. Y. Evangelist.

ANTQUITY OF SNOZING IN IRELAND.—The custom of smoking is of much greater antiquity in Ireland than the introduction of tobacco into Europe. Smoking pipes made of bronze are frequently found in our Irish mounds, or prehistoric mounds, of the most remote antiquity, and similar pipes of baked clay are discovered daily in all parts of the Island. A curious instance of the pathos in scripture, which also illustrates the antiquity of this custom, occurs in the monument of Donogh O'Brien, King of Thomond, who was killed in the County of Cluire, of which his family were the founders. He is represented in the usual recumbent posture, with the short pipe or *duff* of the Irish in his mouth.—*Irish Paper*.

Geographic and Historic.

HOSTILE MOVEMENTS IN GERMANY.

(From the Western Times.)

The tribunals, the people, and the army of Hesse-Cassel, by a constitutional, yet passive and peaceable nature, overcame their sovereign Elector, and reduced him to the necessity of submitting to the laws he had acknowledged, to dismiss his obnoxious ministry, and to us to his capital, and resume his legitimate authority; or, setting at naught justice, honour, and humanity, to appeal to strangers for an arm-trovement, to crush, or even to destroy his subjects; and this just for the sake of sending him to his grave covered with shame, and weighed down with guilt, after wasting a remainder of life in swaying despotic rule over a prostrate state. The latter alternative he has chosen. The great despot of Europe sat down in deliberation over his complaints at Bregenz, and resolved to inundate the Electorate with a force that would be irresistible. Austria would provide 150,000 men; Wurtemberg, 20,000; Bavaria, 30,000. The devoted people were then dismissed, the angry prince sent a proclamation to announce the approach of the Bavarian and Austrian vanguard, and addressing to his faithful subjects a word of confidence, assured them of the benevolence of his heart and the purity of his conscience; "We should be acting in default to the sovereign powers held from God, should we allow the arbitrary opinions expressed by our public servants to determine the course of our Government." Parliamentary representation and legal vetoes are thus classed with "arbitrary opinions, and legislators are "servitors" of the prince and nothing more. The people tore to shreds his proclamation, but active resistance was impossible. The foreign soldiers entered the Electorate, vast masses of invaders entered in the rear, ready for instant action, and their commander, Prince Thurn and Taxis, leads his men bravely well, but noted in his official diary, that their sword was thrown into the balance to decide the unity of Germany; or, in other words, the absorption of Germany by Austria—the humiliation or extinction of the house of Hohenzollern, and the vassalage of the lesser States to an hereditary empire, and Absolutist administration. Wurtemberg has refused supplies for the proposed armament; the King, therefore, has dissolved the Parliament, virtually annihilated the Constitution, and taken the entire government of all things into his hands. The Wurtemberg Parliament appointed, before separating, a permanent commission, but the King declares he will put it down by force; so that both the States of Hesse-Cassel and Wurtemberg are at this moment in passive resistance to the most tyrant and uninvited despotism of their sovereigns. Yet Austria, Bavaria, and Russia in reserve, have marched out armies to raise to the dust Constitutional Government in Germany. The little duchy of Hesse-Cassel to begin with, perhaps also Wurtemberg to follow, and all Germany to be involved. The motive, if we can believe it, that actuates the men—no other ground right, is *conscience*. But, on the other hand, Prussia is in arms. The vast army of that kingdom is called into active service, and warlike counsels are ascendant in the Cabinet. Detachments have been marched to the Electorate, in order to watch the movements of the republicanists, and are solemnly welcomed by authorities and people; and although correspondence has not yet ceased between the Courts of Berlin and Vienna, it cannot possibly continue in its present course. Either the Absolutist or the Constitutional must give way. The former is not likely to relinquish the ground it has recovered; and some unexpected interpolation of Providence could alone prevent the latter from committing itself to the event of war. The princes are combining for the ascendancy of their respective dynasties—for the object of Prussia is political, certainly not philanthropic—and the people are struggling after freedom against power. This, as far as we can read it, is the present position of affairs in Germany.

England may stand aloof, but no corner of Europe can be unaffected by the issue of this controversy—or, as we fear, this war—between Austria and the Southern, and Prussia with the Northern States. The balance vibrates: the issue is most doubtful. But the efforts of Russia, Austria, Bavaria, Wurtemberg, and Rome are simultaneous. The mad efforts in France answers perfectly to the inspiration of despotism at head quarters; and this mad movement, whatever changes may happily be brought to pass to-morrow, a European war threatens to succeed to the system of reactionary Administration, just as that succeeded to the revolutions of 1848.

THE FUTURE OF GERMANY.

Germany is irreligious. Its Protestant population is infidel, its Popish is sunk in the depths of superstition. In neither is it *Christian*. Individuals may still *profess*, in the once famous land of protestantism; but the volumes with which Germany is now inundating the world are hostile to every principle of the Gospel. Germany must return to the Bible before her monarchs can sit safely in their places. The offer of constitutions to their people is only the offer of wine to the intoxicated. It is the abuse of a noble gift, and the conversion of a source

of natural vigor into the nutriment of a habit, and vice. Prussia has now a great vocation. Whatever share of natural liberty exists in Germany, is to be sought for at her hands. She possesses the most enlightened intellect, the most vigorous learning, and the most inquiring spirit in Germany. Every man who wishes well to the progress of the continent, must give his aspirations to the progress of Prussia. But her superior advantages will only insure the keener suffering, unless guided by superior virtue. Her late interference in the war of the Northern Duchies was suspicious; and the passion for naval power, and the hope of acquiring the protectorate of Northern and Central Germany, may have betrayed her into encroachments on her neighbors. But these dreams seem to be past; and must depend wholly on herself whether she shall disappoint a noble experiment, or shall establish an imperishable name; whether her emblem shall be the scallop or the altar; whether she shall be the great magazine of political combustion, or the great armory of political defence to Europe; whether the shade of the royal tree shall shelter the fugitive principles of rational freedom, or direct the lightnings upon them. There can be no question that we live in times of vast political peril, the peelings of the tempest have scarcely sunk behind our inch, when clouds gather on it before. New expedients are required to revive the preservative power of great principles. Religion is on its trial among ourselves; but here it will not see its catastrophe. The continent will be the scene of the great conflict; and Prussia, more probably than any other portion of the continent, will witness the severity of the struggle. It may be decided even within the lapse of a few years, and by the exercise of her own wisdom, whether her throne shall stand forth on the barren centre of German revolution, or a magnificent creation of power, a central temple, to which the nations of the continent shall come for the sacred fire, appointed to administer virtue to the living generation, and illustrate posterity.—*Alison's Rise, Power, and Politics of Prussia*.—Blackwood's for Nov.

THE RAILWAYS OF THE WORLD.

One of the most surprising circumstances attending the creation of railways, is the amount of capital which, within a limited period, has been expended in their construction and equipment. According to the calculations supplied in the work before us, there were in operation at the commencement of 1849, in different parts of the globe, a total length of 18,655 miles of railway, on which a capital of £268,567,000 had been actually expended. Besides this, it is estimated that were at the same epoch, in progress of construction, a further extent of 7820 miles, the cost of which when completed, would be £146,750,000! Thus when these latter lines shall have been brought into operation, the population of Europe and the United States, (for it is there only that railways have made any progress) will have completed, within the period of less than a quarter of a century, 29,475 miles of railway; that is to say a greater length than would completely surround the globe, at a cost of about five hundred millions sterling! To accomplish this stupendous work, human industry must have appropriated out of its annual savings twenty millions sterling for twenty-five successive years! Of this prodigious investment, the small spot of the globe which we inhabit has had a share, which will form not the least striking fact in her history. Of the total length of railways in actual operation, in all parts of the globe, twenty-seven miles in every hundred are in the United Kingdom! But the proportion of the entire amount of railway capital contributed by British industry is even more remarkable. It appears that, of the entire amount of capital expended on the railways of the world, fifty-four pounds in every hundred; and of the capital to be expended on those in progress, sixty-eight pounds in every hundred, are appropriated to British railways!—*Dublin University Magazine*.

NEW MODE OF FLY-CATCHING.

Flies, stingless though they be, may fairly take the lead as the principal of Egypt's plagues; and at the bare recollection of past suffering one cannot help being animated with a feeling of vengeance. Their name is legion. You can neither eat nor drink without the risk of swallowing them, or draw without a constant trial of temper from their incessant trailing over your eyes, and nostrils. The natives being used to it, contrive to drop off into an easy slumber; but for a new comer this is a hopeless attempt. You sit all day with a fly-wick in your hand; and though a dozen times you rise in murderous mood, and clear

the walls of the cabin with wholesale slaughter, a few moments afterwards they blacken its panels as before, and you piteously invoke the breeze which would perhaps disperse the buzzing swarm of your mad-born tormentors, or peradventure, wait you beyond their reach. In the fit slime of the Delta, they are particularly numerous and active. I was told by a friend who one evening pitched his tent in this rich level; that, in addition to these plagues, he was visited by a numerous company of loads, which he kicked out of his tent without much ceremony.—*The Nile Boat*.

HOW SHALL WE BRING UP CHILDREN FOR HEAVEN?

First of all, we must aim to secure habits of implicit obedience. The years of childhood are absolutely committed to the parents. The child is only beginning to gain knowledge and experience, and must therefore of necessity, be subject to an authority which is already possessed of both. Reckless, wild and ungovernable tempers will soon appear, if obedience be not early formed into habit. This once gained, and then the growing soul easily under the plastic hand of parental love.

Herein, too, is laid the fundamental element of social and civil life, and of religion; for herein is established the great principle of subjection to