

Family Circle.

TWO WAYS OF CORRECTING A FAULT.

Mrs B was an energetic and thorough house-keeper. "A place for every thing, and every thing in its place," was the practical maxim upon which she acted in performing her domestic duties. But, unfortunately, her little daughter Mary seemed not to inherit her mother's love of order, and bade fair, to become a very untidy girl.

This fault of her daughter was a source of continual disquiet to Mrs. B. "To cure or endure," says one, should be the motto of life—by which no doubt, is meant, that all the evils of life may be divided into two classes—those which may and should be cured, and those which being incurable, should be patiently endured. But, although Mrs. B. certainly regarded Mary's careless habits as a serious evil, she never pursued any course calculated to effect a cure; neither did she adopt the latter alternative, and patiently endure. She never expended much thought upon the subject, except when some flagrant instance of her daughter's careless habits met her eye, or caused her inconvenience; on which occasion something like the following scene would take place:

"Mary, here are your bonnet and shawl lying in the chair, I never saw so careless a girl in all my life. You keep me running from morning till night to put things up after you. Here, come put them away this minute, and don't let me see them here again."

Mary, thus addressed, found certain discordant notes in the "harp of thousand strings" set in motion, and with sour looks and reluctant steps, proceed to obey her mother's commands. Will she do better next time? Who would expect such a result?

Were Mary sure of a scolding every time she transgressed perhaps the dread of it would have some effect. But there is no uniformity even here. The next time Mrs. B. finds the bonnet and shawl in the chair, she will probably put them away herself, either because Mary does not happen, at the moment, to be within hearing, or she may be in haste, and think it will consume less time, to do it herself, than to see that it is done by the proper person.

Mrs. S., another mother, possessing similar habits of neatness and order, sees with great regret that her little daughter Ellen is becoming very careless and untidy. She says to herself, I must adopt some systematic plan to cure my little daughter of this sad fault, but my engagements will be particularly numerous and pressing for a week or two to come, and it will be impossible for me to give the subject proper attention. I will therefore, for the present, patiently endure whatever inconveniences this fault may occasion me, bearing in mind to embrace the earliest opportunity for entering on my plan to effect a cure.

One day as they were sitting together sewing, Mrs. S. began the conversation by saying, "Ellen, your success in overcoming the habit of speaking so impatiently to your little brother, has given me great pleasure, for it has made you, I think, much more useful and happy, and that we may be useful and happy is the great end for which life is given." Ellen's eyes glistened with grateful pleasure as she listened to her mother's commendation. She did not forget how very hard it had sometimes been to repress the rising feeling of vexation, and speak kind when her little brother annoyed her, but she felt amply repaid by her mother's approbation. "I know, dear mother," said she, "it has made me more happy, but how has it made me more useful?" "In many ways, my dear; for instance it has made little Willie more fond of you, and you have in consequence been able to take more care of him, and thus relieve me of much anxiety and care. Every bad habit you overcome my dear child, will increase your happiness and usefulness."

"If I remember right, things did not go very smooth with you yesterday, and you did not enjoy the day much." "Yes, I remember," said Ellen, "that everything went wrong yesterday," it was what the girls at school would call an unlucky day. "Well, let us analyze some of the vexatious events of the day and see if there was any uncontrollable fate which involved you in trouble; for this I suppose, is what the girls at school mean by 'unlucky,' it indeed they ever stop to enquire in the meaning of the term. What was the first thing that went wrong?"

"My sewing, mother, don't you remember how everything did not go?" "I remember you could not find your thimble, because you did not leave it in its place, and you spent so much time in looking for it, that when you were finally seated to your work you felt in too great haste to do any thing properly. Thus, I think explains the secret of that part of your day's misfortunes. But what occurred next?" "Cousin Jane agreed to show me how to make an apron for my doll, but she had hardly commenced when she was called away, and I spoiled it in attempting to do it without her assistance." "But after she was ready, if you had not been obliged to look so long for the silk I gave you, for the purpose, and the other materials, she would have plenty of time to have given you all the necessary assistance before she was called away. Now you can see very plainly that all your troubles originated in the careless habit of not putting things in their place. If this

habit can occasion you so much inconvenience in one day, now you are a little girl, and have the care of but few things, what will it do when you are a woman grown up and have very many things committed to your care? Suppose you were in my place, and should leave everything you had to do with around the house in the same way, do you not think you should have a sorry looking dwelling?" "I think we should, mother. I never should be willing to be an untidy housekeeper and have my house look like Mrs. M's who cannot ask you to sit down till she has first cleared a chair."

"I will, mother, begin at once. You will remind me of it, will you not, when I leave things out of place?" "I will give you what assist me I can in becoming a neat little girl, but you know I have often told you that it requires a great deal of patience and perseverance to overcome a bad habit."

A few days after, Ellen's bonnet and shawl were thrown into a chair as she came in. Her mother said to her, "Ellen, my dear, do you know where you left your bonnet and shawl?" Ellen slightly blushed as she hastened to put them away; but no feelings were excited toward her mother except those of gratitude for assisting her to put her good resolutions in practice. "I am afraid," said her mother to her, as she saw her leave her thimble upon the table, after she had finished her work, "you will have another day of misfortune if that thimble is not put in its place." Thus, by constant watchfulness, and by encouraging a thorough effort to overcome the habit, a love of order was instilled into the mind of Ellen, and habits of neatness and order were rapidly formed.

TRAINING THE FACULTIES.

From Combe's Management of Infancy

The grand principle, then, to be borne in mind in the moral and intellectual treatment of even the earliest period of infancy, is, that the objects which are specially related to each individual faculty from the natural stimulants of that faculty. Danger is thus the object or natural stimulant of fear, and suffering that of the feeling of compassion, just as sound is of the ear, or light of the eye. The child has no choice of the matter. If the natural stimulant of any feeling be presented, that feeling will start into activity precisely as a vision does when the eye is penetrated by rays of light—We cannot by an effort of the will cease to see or hear so long as light and sound reach the eye and ear; and neither can we prevent the internal feeling from arising when its object is presented.

From the principal already laid down, that each faculty is constituted with a distinct relation to objects or qualities as peculiar to itself as light is to the eye or sound to the ear, it follows that when we wish to exercise or strengthen any of them, we must directly excite them to activity by the presentment of, and directing the attention to, their own stimulus; and, when we wish to keep in abeyance a faculty which is already too strong, the only effectual way is to withdraw its objects and leave it to repose—in short, "to lead it not into temptation." Except for the ready response of the faculty to the stimulus of its objects, temptation would be a word devoid of meaning.

It is astonishing, indeed, from what an early age a family will respond to its stimulus, whether that stimulus be direct or only from sympathy. Madame Necker de Saussure gives an affecting example of this fact, which she witnessed in a child of nine months old. "The child was gaily playing on its mother's knees when a woman, whose physiognomy expressed deep but calm sadness, entered the room. From that moment the child's attention was wholly fixed on the person, whom it knew, but for whom it had no particular affection. By degrees its features became discomposed: its playthings dropt from its hands; and at length it threw itself sobbing violently upon its mother's bosom. It felt neither fear or pity; it knew not why it suffered, but it sought for relief in tears" (vol. 1. p. 179). Facts like these show how careful we should be in daily regulating the moral as well as physical influences by which infancy is surrounded.

FRATERNAL LOVE.

A principal reason why we do not oftener see brothers and sisters deeply interested in and attached to each other, is, that suitable endeavors to that end are not put forth. Young men and women take great pains to awaken an interest in their behalf in the minds of mere acquaintances, while they leave home affections to grow spontaneously, and take care of themselves—If those who study all the minutiae of dress, manners, speech, and appearance, to win the favorable regard of those whom they meet in company, would take half the trouble to make themselves agreeable, useful and lovely to their brothers, sisters, and parents—if they would as carefully watch over their manners at home as abroad—if they would study as hard to please relatives as they do to please strangers—there would soon be a beautiful and blessed change in hundreds of families whose members heretofore have seen but little in each other to love.—*Mother's Magazine.*

Geographic and Historic.

SKETCHES OF SYRIA.

From Recollection of Eastern Travel, by R. Fergusson.

Purchase of a sword in the East—Among the Orientals the purchase of a sword is an affair of no ordinary importance, and the process of bargaining frequently occupies many weeks. An Englishman, were he to take a fancy to a sword in the possession of his friend, would not be long in expressing his wish in some such form as this—"I say, old fellow, what will you take for that sword of yours?" But a Turk would consider such a course of proceeding highly indelicate, not to say injudicious. In fact, a Turk buys a sword as an Englishman takes a wife, and, I may add, takes a wife as an Englishman buys a sword. When he wants a wife, he sends to the market and buys one, and there's an end on't; but a sword is a very different affair, and by no means to be so lightly disposed of. The first symptoms of his having fallen in love are manifested by frequent visits to the house of the sword's owner. They smoke their pipes and drink their coffee together; and, though never a word is said about the sword, yet its owner is perfectly aware that it is not for his own sake that all this attention is paid him. Presently the sword is introduced: its admirer feasts his eyes upon its beauty, and (as in the parallel case) makes experiments upon its temper. It now becomes generally understood in the neighborhood that such person is paying his addresses to such a sword, and possibly it may be the case that a rival may make his appearance in the field. In the course of time hints are thrown out, which gradually develop into an offer, and, if the course of love run smooth, in due time the delicate negotiation is concluded, and the successful suitor carries off his prize.

Jews in Jerusalem—The number of Jews in Palestine appears to be nearly stationary, or at least to progress by very slow degrees, notwithstanding the extensive immigration which is continually going on. This is to be accounted for by several concurring causes, one of the most obvious of which is, that in a great number of instances they come up to Jerusalem, not to live, but only to die there. A Jew perhaps in some foreign land, finds himself approaching the end of the time allotted to man. He has fulfilled the purposes of life, has seen his children settled in the world, and has set his house in order around him. Then he bids farewell to the scene where he has struggled and suffered, and returns home to die and be buried with his fathers in the Valley of Jehosaphat. But it is not always thus; sometimes he goes forth in the prime of life, to linger out a lazy existence in Jerusalem, Hebron, Safet, or Tiberias, the four holy cities of the Talmud. But the children that are born to him there are sickly and degenerate, because the climate does not suit them; and morally inferior, because their powers are not called into exercise by occupation. The climate of Palestine does not agree with an English, Russian, or German Jew, for precisely the same reason that it would not agree with an Englishman, a German, or a Russian—Their constitution has become, if I may be allowed to coin a word, "horenalized" in the course of generations, and it would require generations to restore it again. Another cause is the want of occupation or means of obtaining a livelihood. The prospects of the country are, as Warburton observes, altogether agricultural; and for the development of its resources, the Jew, as at present we find him, is consequently of all men the least adapted. And partly for this very reason, that the hope being always before him of one day returning to his native land, he has neglected or refused to become a cultivator of the soil in the places where his lot has been cast. Thus, even in countries of which the wealth is purely agricultural, as Poland, the Jew is found to take no part nor interest in the cultivation of the land; whereas, with regard to commerce, the whole trade of the country is in his hands. In Palestine, of course, he would not have the same objection to agriculture; but there he is not allowed to become a proprietor of the land, and, if he were, the insecure state of the country would render the successful prosecution of agriculture impossible. But there can be no doubt that if the country were once firmly established under the administration of some strong power, say of England, and if security and toleration were fully maintained, the Jews would immediately flock thither in multitudes; that they would then turn their attention to agriculture, probably with the same perseverance and the same success as has attended their operations in commerce.

WONDERS OF A FUNGUS.

One of the most familiar examples of the fungal tribe is the common mouldiness which appears on decaying substances. When a minute portion of this delicate substance is placed on the field of the microscope, a curious spectacle presents itself. A vast array of little drumsticks seems paraded before the eye. These are the simply formed heads and filaments of the "mould." Looking at them more closely, they are found to consist of little articulated filaments, placed end to end, surmounted by minute round spherule which contain the spores. The cellule which encloses these microscopic spores generally bursts, and the spores are scattered abroad to the winds to seek a suitable place of develop-

ment. By this means mould extends with the utmost rapidity. The rupture of the cellule and dispersion of the spores, forms a most interesting sight on the stage of a good microscope. These germs are exceedingly minute, and being very light they float with every passing air.—Their number is amazing, it is not to be adequately expressed by figures, or conceived by the imagination. "The sporules," says Fries, "are so numerous, in a single individual I have reckoned above 10,000,000, so subtle they are scarcely visible to the naked eye, and often resemble thin smoke, so light, raised perhaps by evaporation into the atmosphere, and are dispersed in so many ways, by the attraction of the sun, insects, winds, electricity, adhesion, &c., that it is difficult to conceive a place from which they can be excluded." For aught we know, then, the vital air we breathe may carry on its wings such messengers of life with every breath; or they may be upborne in myriads on the mimic ocean of a thimble of water. Whether this be so or not, it is truly wonderful to observe the ubiquity of the fungal principle. How often in dismay does the house-keeper carefully open her long bottled up fruit, half suspecting the result, and find a forest of fungi pressing up against the cork! In short, no place is secure against their invasion. The larder and the cellar, the drawing room and the kitchen, are free to them. Yes, and the loftiest attic and the deepest well are all the same to them; they luxuriate upon our dainty food, or they revel upon our damp and dusty papers, or even swim in islands of the most delicate pale blue, upon the black seas of our ink bottles. Wherever the wild wind penetrates, there they are.—*Sharp's London Magazine for May.*

CHINESE IDEAS OF BEAUTY.

Women of the higher orders, when they go abroad to visit their friends, are carried in sedan chairs, or boats, where water communication is available; but those whose means will not allow the command of these conveyances, are carried on the backs of men, or of women who are blessed with feet to the natural size. The whole female character of countenance appears to be completely changed by the barbarous practice in question; for the expression of face appertaining to a Chinese beauty (mark ye, none are beauties that have not deformed feet) is that of languor and pain, completely devoid of animation, and indicative of the suffering which the ligatured feet may produce, while the faces of uncrippled females are full of life and vivacity. Chinese notions of a beautiful face and well proportioned form are as dissimilar to yours as their idea of a pretty foot: a China woman to be considered handsome, must have a long, thin flat face, high cheek bones, a circular mouth, thin lips, a very small, long eye, arched eyebrows, remarkably thin, low forehead, and a countenance void of expression, she must be rather tall, her figure nearly fleshless, and development of hips of bosom would completely mar all her pretensions to beauty, the complexion must be without a vestige of health's roseate hue, and the skin of a pale yellow tint. A Chinese belle bedaubed her face and hands with a white stone, ground to powder, used as a cosmetic, until her complexion is an agreeable mixture of dirty white and saffron. No nation in the world rely so much on foreign aid as the Chinese women do, for they are literally one mass of paints, false hair, oils, and pork fat. Notwithstanding all these adventitious aids, we have occasionally seen in China some very good-looking well grown women; although their complexions were rather yellow, still their features were pleasing, and their countenances animated, but they belonged to the lower classes, so, possibly, were not made up; for, assuredly, according to Chinese ideas, they were not beauties, as their forms were those of nature's most beautiful handwork, woman, and not of two lathes placed together.—*China and the Chinese.*

INDIA.

The following scene in India is taken from the journal of the Rev. Mr. Freeman.

We passed an enclosure which was bounded on the four sides by pagodas, or little heathen temples. On the four sides were one hundred and eight of the buildings. They were built by a Rajah as a monument of his zeal, and to perpetuate his name. I went into the village and preached from the platform of one of the temples. One man said, that man's heart became pure of itself. All did not assent to this, and I appealed to the fact that they spent much time and money in order to get a pure heart, and then failed. Some said this was true, and pointing to an enclosure rapidly crumbling to dust, said, This was one of our gods, but he has been taken away. It appears that the owner of the temple died, and his two sons came into possession. They quarrelled about the god, (undoubtedly about the profit resulting from his worship,) and at length one succeeded in taking it to some other village. This gave me a fine opportunity to show forth the uselessness of their worship—its want of power upon the hearts of its worshippers; and especially to show them that gods were but wood and stone, not able to save themselves, nor to protect their worshippers. There is a power in truth which they seemed to feel, and then I expressed my fervent wish that all heathen temples might speedily fall to the ground, and that temples of the living God might abound in the land.