

Family Circle.

FEMALE EDUCATION.

Woman was destined by the Creator to be the companion of man; but how can she fulfil this, her high destiny, in this day of increasing light and knowledge, if not permitted to drink with him at the golden fount?

Many think that intellectual attainments render females conceited and overbearing, and unfit them for domestic duties. This may, in some instances, be the result of superficial knowledge of the ornamental branches and elementary sciences, and where moral instruction has been neglected; but never is it the result of a good substantial education, in which the moral powers have been cultivated in harmony with the intellectual.

But are such results confined to female education? Are there not many of the other sex, who, after spending a year or more at college, return home conceited, vain, and assuming airs little becoming the education at opportunities they have enjoyed?

Others assert, that the sphere in which females move, does not require much knowledge or mental vigor. Why not? Are their cares less numerous or burdensome? Are the duties they are called to perform less important to the well-being of society? Have they not immortal minds to be trained for eternity? If woman is to be annihilated, as some have supposed, still, as to her is entrusted the early training of those who are to live for ever, do not the interests of eternity, as well as of time, require that her mind should be expanded and strengthened by study, and stored with useful knowledge?

Why then should woman be educated? In what should her education consist? And to what extent should she be educated? Are three important interrogatives.

Woman should be educated, because she is an intelligent and accountable being, endowed with reason and judgment, and sustains the same relations to her Creator, to time, and eternity, as man. She should be educated, because she is herself an instructor—the first teacher of mankind. To her is committed, to a great extent, the destiny of deathless spirits. From her the mind receives its first impulse to good or evil. Who has not witnessed the happy influence of an enlightened and pious mother's instruction and admonitions?

Though mothers do not always live to see developed in their children the fruit of their instructions, yet how often has the remembrance of a mother's prayers, and a mother's early counsels, years after she has been slumbering in the dust, struck like a dart into the heart of the profligate, and become the first effectual warning from the brink of ruin.

If such is woman's influence, in the present imperfect and limited course of female education, what might we not expect, had she the same facilities for improvement that the other sex enjoy? Whatever may be the case, the education of the daughters of Canada has been almost entirely overlooked by our government and legislature. But, on the other hand, what has not been done for the intellectual training of her sons? In almost every town and city institutions are established for the cultivation of their minds, and the improvement of their characters.

How exceedingly blind and reckless to the interests of his family would that man be thought, who should introduce into his house, as tutor, one totally ignorant of his responsibilities, and whose education is radically deficient? And woman must sustain these responsibilities, and perform these duties, without the adequate means of preparation; as if she were thought to be intuitively and instinctively possessed of that, which man has to acquire by years of mental application!

In what should her education consist?—"Humph," says one, "that's a simple question! All I want my girls to know is, how to cook and keep house—and if they can read and write and know enough about cyphering to weigh butter, measure milk, &c., that is sufficient.—I don't believe in giving girls such a sight of learning—soon they will get married, and settle down and then it will be no use to them."

What a pity that knowledge is not merchantable commodity, so that woman could dispose of what she possessed for money, when she settles down in life!

Another says, "I am going to send my daughter to the boarding school of ———, who is a very fashionable lady. I want her to learn music, painting, and every accomplishment requisite for a fashionable lady." What a noble decision!

At a proper age she is sent away to a fashionable school, with strict commands not to devote too much time in filling her head with such things as grammar and geography, which are proper only for boys to learn. After an absence of a year, or more, she returns home—her friends hasten to bid her welcome, extending the cordial hand of friendship, but instead of the friendly grasp in return, they are repulsed with a cold fashionable bow. Her domestic duties are despised. Her former companions are treated with contempt. In vain do her parents look for that comfort and happiness, which should have been the result of their kindness.

There are those, however, who, take another view of the subject, are not contented to educate their daughters for kitchen maids alone, nor

yet for parlor furniture, but aim to have their minds invigorated and stored with varied and useful knowledge, which raises them above the follies of earth, and enables them to perform aright their duties to God, and their fellow creatures; and which will increase their comfort, and support them amid the changing scenes of life.

The extent to which women should be educated, must, of course, depend upon a great variety of circumstances, such as operate in deciding the same question, relative to the education of the other sex. Considering the question in the abstract, however, we see no reason why females should not be educated as extensively in those branches, whose chief object is to develop and strengthen the mental powers, as the other sex.

If the statement so often made, that "women are the educators of the people," is true, is it not important, that those who are to mould the public mind should themselves be extensively and thoroughly taught?

It has been said by an eminent writer, that "the progress of a nation in intellectual and moral greatness, may be measured by the virtue and intelligence of its women." May we not regard the increasing interest manifested by parents, in the education of their daughters, as one of the most favorable indications of the growing prosperity of our country?

There are many prejudices yet to be overcome but we have reason to hope that the day is not far distant, when the intelligence of the daughters of Canada shall not be so greatly disproportioned to that of her sons.

A MOTHER'S TREASURE.

How often do we meet with mothers who are exceedingly anxious about the things of time and the perishing body, while they forget that their children are immortal, and that all the actions of their lives will ere long be reviewed, as a ground of approbation or of condemnation, at the bar of a holy God! Is it not a solemn thought, mother, that the infant in your arms, if it live but a few years, will not only be himself forming a character for eternity, but will be exercising an influence that will tell on the destinies of other minds through the whole period of their existence? What think you of that mother who watches carefully the first developments of intellect in her child, with a view to begin its education for this life alone; who if she believes its immortality, does not think it necessary to communicate to it so gloomy a truth as she deems it: in all respects, as if it were the creature of a day? Madness is in the heart of that mother who ventures upon such a course, and she has nothing to expect but that the blood of the souls of her children will testify against her at the day of judgment! The mother may forget it, but the fact still remains, that her child is born for immortality. If you fulfil the duty of a Christian mother, your maternal labours, from the very beginning, will have a bearing upon eternity. As soon as your child can comprehend the thought, you will communicate to him the amazing fact, that his spirit is to exist as long as God exists, that death is only an incident in his existence, not the termination of it; and that on earth his character is formed with reference to a future unchanging scene of retribution. You will bear in mind that he has a corrupt nature, and that as his faculties unfold, his sinful propensities will inevitably develop themselves; and that, unless that nature be renewed by the Spirit of God, your child can never inherit the kingdom of heaven. And then, too, you must remember that that very course which will really most subserve his eternal interests, will also most promote his temporal interests; for godliness has the promise of this life as well as the life to come. Educate them on any other principle, and you neither secure their happiness here nor hereafter. Educate them to a view of this life only, and they are not fit to act their part well even here; for they must be governed by loftier motives than this world can furnish. But, if you train them for eternity, you make the best provision for both worlds they will have occasion to bless you for your labors.

How often are a mother's words and prayers remembered when her persuasive tongue and warm heart are silent and cold in the grave! We are continually meeting with instances of this kind: and, although it often happens that she does not see the blessings come down while a pilgrim below, she finds her children among the redeemed at last.—*British Mother's Mag*

PATERNAL CARE.

Let the father of a growing family remember, pressing as his business may be, that very much depends upon his devoting systematically some portion of his time to that instruction of his family which no money can procure. Let him by no means plead ignorance, if he begins in time he can grow with his children in their attainments. He should remember that in a course of years a large family, brought up on sound and conscientious principles, will cost less than one child of expensive and dissipated habits. He should remember also that his children have eternal interests, for which he is bound to consult. And when is the child to meet the parent in this search for geodly pearls if the one is wholly occupied in school through the day, and the other in business through the evening.

Geographic and Historic.

OLD BRIGIDA.

The following fact is related in a recent work on Italy, by Mrs. Col. S. S. S. S.

"Amongst the followers of the house of Stuart, there was a faithful adherent of the name of Hadfield. The father, having no better return to make him for years of service, established him in a hotel on the Arno, at Florence, near the "Quattro-nations" to which the partisans of the royal exiles in consequence restored. Mr Hadfield had recently married, the birth of a son soon completed his domestic happiness.—There could not be a finer, healthier boy. After a few months the child fell asleep one day, and awoke no more—his death was in no way to be accounted for. The grief and disappointment of his parents only gave way to the birth of another infant the following year: it was also a boy, blooming and full of life. He also slept the sleep of death, to wake no more! A third was born, and the same mysterious fate awaited him. The horror of the heart-stricken parents can only be imagined: "The shaft flew thrice, and thrice their peace was slain." The following year the olive branch was again held forth in mercy. A fourth child was vouchsafed—it was a girl. The parents watched and prayed, but trembled. Only a few weeks had passed over when the nurse, to whom the infant had been entrusted, ran to them one day, her countenance full of horror, but she could not articulate—she held out the babe to its mother. In a few moments the poor creature recovered sufficiently to tell, that having left the nursery for a minute or two, while the child slept, and without her shoes, for fear of waking her, she was amazed on her return with noiseless step, to find old Brigida, the laundress of the hotel leaning over the cradle, with a vial in her hand. The crone unconscious of her presence, was talking to herself. The nurse could distinctly hear words to this effect: "I must snatch another heretic from hell! Drink, my child, and join your brothers: they are angles in a Paradise—the blessed virgin waits for you." The wretch was in the act of applying the bottle to the infant's lips, when the nurse rushed forward, snatched up the child and fled! Old Brigida fled too, but it was to a convent—a sanctuary where her guilt was deemed meritorious, and her redemption secure—she died soon after, in the odor of sanctity."

A NEW CITY AND PEOPLE.

The *Courier des Etatsunis* contains an announcement that the government of Chiopas has sent an expedition to explore the Pimenta, a part of the mountain chain of the Cordilleras, with a view to set at rest the question as to whether there exists, in that locality, a city and people with whom no communication has as yet been established. It will not be uninteresting to give here an account of all that is yet known of this wonderful city and its people.—Mr Stephens, the finest of modern travellers, during his journey in Central America, relates that the padre of Santa Cruz del Niche told him something which increased his excitement to the highest pitch, viz, that four days on the road to Mexico on the other side of the Great Sierra was a living city, large and populous occupied by Indians, precisely in the same state as before the discovery of America. He (the padre) has heard of it many years before, at the village of Chagul, and was told by the villagers that from the topmost ridge of the Sierra this city was distinctly visible. He was then young, and with much labor climbed to the naked summit of the Sierra and from which at a height of 10,000 to 12,000 feet he looked over an immense plain extending to Yucatan and the Gulf of Mexico and saw at a distance a large city spread over a great space, and with turrets white and glittering in the sun. The traditional account of the Indians of Chagul is, that no white man has ever reached this city—that the inhabitants speak the Maya language—are aware that a race of strangers has conquered the whole country around, and murder any white man who attempts to enter their territory. They have no coin or circulating medium; no horses, cattle, mules, or other domestic animals, except fowls.

A BLACK MONARCH'S LEVEE.

A discordant din of drums and rude instruments of reeds, &c, announced very shortly the approach of his Majesty. A door was suddenly opened at the further end of the court, whence he was borne into a large cushion, by eight stalwart slaves—the difficulty with which he was carried testifying to his size and weight. The noise of the population outside was deafening. Having deposited the Attah on his throne a screen was suspended before him a few minutes, to conceal some further arrangement of his toilet, on this being withdrawn, the sovereign of Iddah received the strangers in a composed and dignified manner. He is a person of immense size, the skin jet black and shining, the eyes large but sluggish. He wore an ample robe of red velvet, and a pair of loose scarlet trousers, with a helmet-shaped cap of divers colors, ornamented with beads and coral: a protusion of this latter hung around his neck.—His feet which were inclosed in very large red

leather boots, were made to walk on the floor, dangled carelessly over the side of the throne. A large crimson umbrella was held over him.—There were several fan-bearers in the suite, who observed a certain regularity of motion in keeping the air freely circulating. On the left stood the "King's Mouth," or prime minister, having in his hand a small horn partly covered with red cloth. Under the throne sat the judges (Mallams) and a host of others, all eager to hear the "white man's palaver." Johnson the interpreter, was then desired to say, "that the party came by order of the captain of the ships, who with three other gentlemen, were commissioners to the Attah from the Queen of England, conveying her Majesty's desire to make a friend of the Attah, as also of all good black men. That the commissioners hoped the Attah was in good health, and they would be very glad if he would come on board, and receive the Queen's message from their lips.—That the interpreter himself had been once a slave, taken when a boy from this very place; but, through the power of the Queen, he was made a free man; and such her Majesty wished all men on earth to be." A small present sent by the commissioners was then shown the Attah; on which he asked through his "mouth" or prime minister, "if they had said all, and if they had done," and being informed that they had for the present; the Attah, through his "mouth," replied:—"I am glad, and I first thank God to see you near me. If your countrymen are glad to see me, they must believe what I say. The late king wished white men to come to his dominions, but he did not care to see them. I am now the Attah, or king, and white people have come to visit me and it gives me great pleasure. If they intend to be true friends they must not be in a hurry; for I like my friends to eat and drink with me several days. If a stranger comes to me, I cannot let him depart without a fair and proper understanding. I did not like to come out in the rain; but the white men were resolved to see me, and I imagined from that they could stop it; but it rains as much as ever. The river belongs to me, a long way up and down on both sides, and I am king. The queen of white men has sent a friend to see me. I have also now seen a present, which is not worthy to be offered to me—it is only fit for a servant, God made me after his image; I am all the same as God; and He appointed me a king."—*Captain Trotter's Niger Expedition.*

CONVERTING AN AFRICAN KING.

After the treaty was signed by the Commissioners, and marked by Obi, Captain Trotter requested the Rev. Mr. Miller, chaplain to the Commissioners, to ask a blessing of Almighty God on this successful consummation of our labors. The nature of the ceremony we were about to perform having been explained to Obi, with an intimation that he might remain or return, he signified his wish to join us, and imitated our example in kneeling to the Christian's God—to him an unknown and inappreciable Being. In that solemn moment, when the stillness was unbroken, save by the reverential voice of the clergyman, and all were devoutly engaged, Obi became violently agitated. On the conclusion of the ceremony he started up, and uttering a sudden fearful exclamation, called aloud for his Juju man to bring his protecting "Artist," or idol, being evidently under the impression that we had performed some incantation to his prejudice, the adverse tendency of which it would be necessary to counteract by a sacrifice on his part. He stood trembling with fear and agitation; the perspiration streamed down his face and neck, showing how great was the agony of mind he endured. The priest had heard the cry of his sovereign, and rushed into the cabin with the idol—a piece of blackened wood, enveloped in cloth—which the king placed between his feet, was about to offer the customary libation of palm-wine, &c., when Captain Trotter, also much disconcerted at the idea of heathen ceremony being performed in our presence, and in opposition to the rites of our holy religion, interrupted him, and called for Captain Bird Allen, who had just left the cabin. It was an interval of breathless anxiety, the king became every moment more alarmed, and desirous to continue his sacrifice, till it was explained to him that we had asked the Great God, who was Father of us all, to bestow his blessing alike on the black people and on us. This immediately pacified him; he desisted from the operations, and his good humour was quickly returned. The remainder of the visit was spent very much to his gratification, in pouring down his own throat the palm-wine intended for Juju.—as well as that of good Spanish growth, which was placed before him—and afterwards in visiting every part of the vessel.—*Captain Trotter's Niger Expedition.*

THE RUINS OF NINEVAH.—The difficulties which Captain Layard has to contend with owing to the limited pecuniary resources at his disposal, excites fear that the French antiquarian agent recently despatched will, with his larger funds (30,000*l.* it is stated,) materially encroach on the harvest of antiquities which would fall to the lot of the English nation were Captain Layard's exertions backed by more ample means.