

**How do you manage the young ones? / by Old Chatty Cheerful, F.H.H.S.
(Fellow of the Happy Home Society).**

Contributors

Old Chatty Cheerful.

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SCIENCE FOR THE
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HOUSEHOLD
TRACTS
FOR THE PEOPLE,

FOR

GIFTS OR LOAN,

OR TO BE USED AS

PUBLIC READINGS

IN

Lecture Halls, School Rooms,

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AIR, FOOD,
WATER, LIGHT,
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DOMESTIC LOVE,
PEACE, AND HARMONY.

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Ninth Edition. 46th Thousand.

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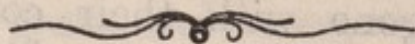
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HOW DO YOU MANAGE THE YOUNG ONES?



“OH, dear me, what a plague the boys are!” ejaculated a poor woman, standing at the window of a small tenement in one of the back streets of a large market town in the Eastern Counties. “I have no peace with them night or day. They care no more for what I say, than the ducks in the pond there; no, nor so much, for the ducks will come when I call them, and that is more than the boys will do; and they are always getting into some scrape or other. They will have their own way, do what you will, say what you will. If they are bent upon a thing, they will do it, let what will come of it. Sam and Jem are now off to the horsemanship, slipped out of the back door and over the wall. Slipped off while I was mending their stockings in the front parlour; and Sam (that boy is the slyest boy I ever knew) has gone off and sold his doe and six young ones, to get money to spend when he gets there. Oh dear, oh dear, these boys will be the death of me. I am sick and tired of being a mother; for what with these two, and the other lying sick in bed, through drinking water out of the boiling tea-kettle, and that tiresome monkey, Tim, who tied the two kittens’ tails together, the other day, till one was pulled half off—I am almost crazy—I wish to goodness all mine were like yours, Mrs. Brown—girls—and then—”

Mrs. Brown was sweeping before her front door, and hastily replied—

"Don't talk of the girls, Mrs. Smith, don't talk of the girls; pray do not talk of the girls. You *may* manage the boys, I will *defy* you to manage the girls, they are past all bearing; they w'ont hear reason a bit, and they w'ont stand a good beating, like the boys. There's our Celesta, (Celestina) and her sister Selina, gone with their cousin Catherine to see a pack of dancing horses. As to Celesta, she is beyond me altogether; she has smuggled away her Sunday bonnet, and that beautiful victorine, Mrs. Dowsing's lady's maid gave her for taking in her letters. And would you believe it, Mrs. Smith, her little sister, Patty, has positively made herself a mantilla—I think they call it—out of her dead aunt's old black silk scarf, and away she is gone too, all three of them to see the fair and the horsemanship; and so don't talk about the boys, Mrs. Smith; the girls are every bit as bad, and worse. But I will give it to them when they come home; they will think to make it up with me by halfpenny pincushions and gingerbread nuts, but they shan't, this time, depend upon it. As to Miss Celesta, I will tame her: she ought now at this very time, to be here, helping me to first these clothes, and to bring me hot water, and to get her father's dinner ready; and here it is now twelve o'clock, and he will be home by one, and he will have to eat his dinner cold, which he always grumbles at, and go without his potatoes, and I shall be abused all the time he is eating, and we shall have a quarrel, and then he will go off sulky, and instead of coming home when his work is done, he will go to the beershop and come home, perhaps in the middle of the night, as drunk as a lord—and that's how I suffer. Don't talk then of the boys, Mrs. Smith, I say, don't talk of the boys, the girls beat them to fits, in everything."

I do not know how long this interesting dialogue would have gone on, had not the speakers and myself been startled by the loud clang of a Chinese gong, and the call of a mountebank from an open space at the corner of the street, who announced the exhibition of a Royal Educational Establishment, in which, as he said, "cats, dogs, goats, and asses, were to be taught to act like christians." The singularity of this announcement induced me to look over the heads of the spectators upon the cleared circle in which the exhibition was to take place. In a few minutes the performances began, and truly wonderful they were. First I beheld, upon a small elevated stage, five monkeys dressed in lace suits and cocked hats, sitting round a table at their wine; the centre monkey or chairman stood up, and bowing to the other gentlemen, drank off his liquor with evident gusto, in which performance he was followed by his companions. The party then amused themselves by eating their dessert, and cracking their nuts and their jokes too, as one might have supposed by their queer grinnings. Again they pledged each other—nodded, and drank off their wine, till the curtain fell amid the loudest plaudits. In the next part of the entertainment, a steeple chase came off; hurdles and bars were set up round the area, and the monkeys appeared booted and spurred, with jockey caps on their heads, and mounted upon dogs. At the crack of the showman's whip, off they darted round the course, leaping again and again over the hurdles with the greatest delight. When this was over, which caused a great deal of merriment among the mob, four cats were introduced on the same stage, dressed up to imitate maiden ladies of the old school, and these went through the ceremony of taking tea together, sitting on chairs, with their tails

sticking out behind in the most ridiculous manner; after this came the tricks of the goats, which consisted in their bounding over very high bars, running along very thin ledges of deals, and mounting to the top of a very high pole, by means of small knobs inserted in its shaft. And last came the performance of that most despised yet patient and useful beast, the ass, who, after a number of the most extraordinary feats, such as dancing a hornpipe on his hind legs, between a double line of eggs, brought the performances to a close by climbing to the top of a ladder.

I could not help throwing down a penny to this indefatigable trainer, saying to myself as I did so—“Oh that people would take as much pains in training their children, as this poor man does in training cats, dogs, goats, monkeys, and asses. What, I continued, shall a lot of mischievous monkeys be trained to sit at table and take their wine like gentlemen? Shall a set of indocile, unsociable cats be taught to take tea together like ladies? Shall a stupid, stubborn, self-willed donkey be brought to mount a five-and-twenty round ladder, and balance himself on the top of it? and children be left in their rude, ungovernable, selfish, and sinful habits, their savage natures all unsubdued and dangerous. There are schools everywhere. There are, too, good clergymen and pious ministers on every side, striving and urging, and exerting themselves to the utmost. There must be something wrong somewhere—somebody must be to blame. PARENTS, IT MUST BE YOU. You do not take the pains with your children that you ought to take! you are not so fully alive as you ought to be, to the importance of early discipline; you do not *train your children*.

You know what training a tree is. You have seen a gardener training a young tree to the wall; he

wishes it to grow straight and regular; he puts back the irregular offsets; he nips off the *barren*, and brings forward the *bearing* shoots. He cuts out the canker spots before they have time to eat into the heart of the wood; and he gently leads the main branches along the wall. But all this care and trouble would be of no use, had he not performed upon the stock of the young tree, a most important operation during its early life; namely, that of grafting. He has grafted upon the *wild* stock, which but for this operation, would have brought forth only sour and uneatable fruit, a branch that will produce fruit of a superior kind, and which will amply repay him for all his care and labour when the right season shall arrive.

But boys and girls are not trees and bushes; nor are they cats, dogs, goats, or monkeys. No, but like all these, they possess wilful and wayward natures. Children, if left to run wild, like trees left to run wild, will bring forth but sad and sorry fruit; or, like savage beasts, they will show nothing more than their ferocious natures, scratching like cats, biting like monkeys, or kicking like asses; and be assured of this, my thoughtless parents, the first whom they try to scratch, bite, or kick, will be you.

Let's begin at the beginning. A little child comes into the world, far more helpless than a little chick comes out of the egg. The chick will pick up seeds almost immediately, and it speedily provides for itself; but not so with a little child, that requires a mother's breast to feed it, a mother's look of love to beget love in it, a mother's word of love to develop its speech; and above all, a mother's prayers to God to engraft upon its wild and sinful nature, that *spiritual germ* which shall bring forth in it "good fruit," and eternal life.

Before you begin, you ought, my friends, to know

something about a child's nature, and I do not think it quite out of place to tell you that a child or man is what is called a *physical being*, according to his body; an *intellectual being*, as regards his mind; and a *moral or spiritual being* in regard to his *soul*. A great deal might be said respecting the training of the physical and intellectual natures—that is, a child's body and his mind; but what I prefer to speak of to you now, is the moral and spiritual nature; that being of all things of the most importance, both to your children and yourselves.

I suppose you will be ready to admit that it would be well that your children should grow up affectionate, obedient, truthful, honest, upright, temperate, and happy. You would not like to see them run into any evil courses; and lie, and steal, and swear, and drink, and live a life of wretchedness: you would not like to see them turned over to prison discipline, the treadmill, the silent cell, to distant slavery, or to the public executioner; yet one or the other of these may be theirs, according to the use you make of your love, influence, and authority, as a parent. It is for you to keep a perpetual watch over your children from the earliest age, to check all their tendencies to evil; to shew them the right path to tread, not merely by pointing it out to them, but by *walking before them in it*, and treading down by your own feet of righteousness, the brambles and briars that lie in the way. You are not merely to tell them to *do as you say*, but to lead them to *do as you do*. Even our Lord and Saviour Jesus Christ, whose doctrines were eternal life, and whose word was light and truth, He made himself a great pattern as well as a great teacher, leaving us an *example* "that we should follow his steps."

The first great rule therefore in this weighty matter of moral training, is "Set an example to your

children;" an example is a pattern—of course you know that. Children, you must have seen, are great imitators, and cut their conduct according to the pattern set before them, with wonderful exactness. They observe that men ride on horses—they turn sticks into horses; they see butchers kill pigs—they play at killing pigs, and once did so to my knowledge, with fatal effect; they see funerals, and they have their little burials, and act clergyman, clerk, and gravedigger, with marvellous fidelity; they build houses, rig ships, play soldiers; in short, they imitate everything, more or less, that they hear or see, in tone and in manner as well as in action; and they feel a pleasure in doing so. Being such excellent copyists, they will of course *copy you*; cut themselves out according to your pattern, and follow your example in every particular. If you set a bad example, and cheat, and lie, and swear, and steal; you may be almost certain that your children will imitate you in some of these things. I know that God does, by his especial grace, snatch some children away from the force of bad example; but no thanks to you for this, *your* wickedness remains the same.

You say, when should you begin to train? Begin early. I have seen passionate children, of a month old, quarrel with the breast which nourishes them, and try to bite, with their little toothless gums, the font that fed them. Therefore you cannot begin too early.

How to begin? At least begin in the right way. Do not neglect little things; little faults are little seeds that grow into gigantic plants. The seed of the oak is a small thing, but a man of war comes out of it. The coral worm is but a little maggot, scarcely perceptible to the eye, but it makes reefs that wreck the most formidable armaments. The little crevice destroys the mine, the little leak the ship.

Therefore do not wink at little iniquities. We do not let weeds grow in our gardens till they suffocate the other plants, but pull them up before there is time for the roots to grow. You may think it a small sin, for a little child to hide a little fault, by a little lie; that it is a small thing for a child to steal a little pin, or to be a little deceitful, or a little idle, or a little vain; but these little matters, as you call them, grow up quickly, and take deep root where your eye comes not.

But the chief thing you have to do is to *pre-occupy the ground*, that is the great secret of early training; plant the soil with the virtues, and the vices will have no room to grow. What shall you plant? Not flowers for mere ornament, but rich fruit-bearing trees. First plant that beautiful ever-green *Truth*, which reflects the light of heaven in its leaves; and next plant that divine climber, *Love*, which will twine its tendrils everywhere, and embrace whatever it meets. Plant, strong as the oak tree and useful as its wood, *Honesty*, whose stem is uprightness, and whose limbs are straightforwardness—plant that; and above all things plant that everlasting shrub, *Religious principle*, in the child's heart. Fear not the growth of little weeds under the mighty branches of holy principles and right doing; they cannot exist under such shadows, but will fade away and pass out of the soil.

Begin therefore, early, my friends, and in this, which I fancy is the right way. But that you may begin and continue in the right way, it is necessary that you should endeavour to understand the nature of the task set before you: yours must be a *thinking love*; and as I before said, you will do well to study the nature, and watch the instincts, tempers, and dispositions of your children. You may judge by little matters. The sailor knows of the storm coming by the

little scud-clouds of the sky, and by the little howlings of the wind in the shrouds; a thousand little insects give tokens of rain; so do the little acts of little children in their every-day amusements, betoken what kind of children they are. Before you can act thoroughly upon their minds or affections, you must try to discover to what virtues and to what faults they are prone: some children are full of love and affection, others are full of malevolence; some are proud and haughty, others are meek and gentle; some are ingenuous and straightforward, others are given to lying and deceit; some are honest and trust-worthy, others are inclined to cheating and over-reaching; you must, therefore, study their characters, and when you know their tendencies, you may have some chance of repressing their bad qualities, and of bringing forward their good ones.

Children reason at a very early age, and soon learn to distinguish right from wrong, and in all things that you wish them to do or to refrain from, it will be well, if possible, to let them *know* the reason *why*. For instance, if you saw a child playing with fire, it would not be sufficient to say to the child, Go away from the fire, without you at the same time endeavoured to shew the evil consequences of playing with fire. Thus admonition or reproof should often be associated with "*reasoning*," so that the child may be brought to understand the nature of his error, and the probable misery to which any line of evil conduct will inevitably lead.

Notwithstanding what I have said, I would at the same time have you to understand, my friends, that children are also to be taught obedience to your commands. They are to be taught to obey your laws simply *because they are your laws*. The faith they have in you should have some influence over them,

as well as reason. Obedience should be sometimes insisted on, till obedience becomes a habit. Children are to be *governed*; they cannot be governed without they *obey* you. Obedience should be particularly enforced when they rebel. As they grow up, they will have to obey their teachers, to obey their masters, to obey the laws. Take care however that your commands are at all times honest and reasonable. If your children are suffered to disobey you with impunity, they will neither love nor honour you, but rather despise you for your weakness, and curse you when they grow up; for they will then see that your restraints would have saved them from much evil. Teach your children then to obey you in the easiest and most pleasant way you can—but shew them that obey they must; obedience is the first step in all moral training.

But children feel as well as reason. They have passions and affections, like your own. They are selfish, vain, deceitful, jealous, and revengeful; the principles of love, truth, and justice, are also enshrined in their innermost being. It is the duty of the parent to check the first, and to develop the latter; such indeed is the purpose of early training.

Some children are, by nature, very selfish; others never so happy as when they make their playmates sharers in their little joys and delights. The parent should watch for the appearance of selfishness; I have seen a little infant, not a twelvemonth old, struggling for an apple; one was given to it in one hand; then it struggled for a second, and another hand was filled; then it struggled for a third, and because it could not hold that, both its tiny hands being full, it kicked and screamed most lustily. I have seen a little child not three years old, collect all the playthings of other children in a corner, and sit down upon them to

keep its companion from touching them, or even looking at them, and then defend them as furiously as a dog would his master's coat (these are your Great Peters, and Grand Napoleons, on a small scale.) Covetousness of this kind is to be checked, because such leads to spoliation and robbery. In opposition to selfishness and self-love, stands self-sacrifice. A child, properly trained, will make the sacrifice of its own little enjoyments for the sake of others. There is not much merit in giving away that which we do not want, or in the performing of duties that are no trouble. Little children should be taught to give away that which they *do want*: the sacrifice of a favourite toy for the amusement of a sick playmate; of some little treat or holiday for the purpose of devoting themselves to the necessities of others. I once knew a little child who was trained to give up its half-holidays, and who had learned to devote the time, which might have been spent in frolic and play, to pulling up the weeds in the garden of a poor man, who had been temporarily deprived of sight. A child should never have money furnished it to give away. It is easy to be charitable at the expense of another's purse. A child trained to self-sacrifice in early life, has to a great extent conquered itself, and the selfish world through which it has to pass.

Against the impure impulses of selfishness, then, set the purer ones of sympathy, and encourage in children before all things that divine sympathy which teaches them to "Love one another." It is well that they should often make little presents to their playmates, out of the superfluities of their playthings, their books, or their gardens. This will call forth corresponding acts of a like benevolence. They should also be trained to give their mites to any objects of good, whether private or public. Let them observe you rendering small

kind services to your neighbours, for which there are so many occasions. Teach them to watch for opportunities of doing good. Such opportunities are as numerous as flowers in a meadow, and smell twice as sweet. Not a day passes but some good may be done. There is a sick child to be visited, and the best of the strawberries may be picked out for it to allay its feverish thirst—there is an old half-starved dog, for whom it would be charity to save a bone; such little deeds as these should be performed by the aid of self-sacrifice and self-denial.

The sympathies of children may also be excited by teaching them kindness to animals. The parent should be especially careful that the child gives no unnecessary pain to any living thing. It should never be allowed to assist in the putting of anything to death, not even troublesome insects. This lesson should always be kept before the child—"God hateth nothing that He has made;" even the most loathsome of His creatures, although they may excite feelings of antipathy, ought not to excite feelings of enmity. The child should be taught that every creature is a fellow-creature, having the same Almighty Parent. That not even a sparrow can fall to the ground without His knowledge. That His "tender mercies are over all His works," and that He is careful of the meanest thing, and is very angry with those who ill-treat the creatures He has made.

Children are subjects of envy, hatred, malice, and jealousy at a very early age. The mark of the old serpent appears betimes. Depend upon it, children are not all born angels, pure, innocent, and holy, as some pretend; you will soon see evils of various kinds springing up in them, and among these jealousy is the most common; they envy each other's dress, and hate each other according to whim and fancy, and will some-

times be very spiteful when the fit is on them. But in dealing with these passions, we ought to be very careful that we ascertain the true motives which give them birth, and that we ourselves do not favour their development. I once knew a little boy only a year and a half old, who had the mishap to have his "nose put out," as the saying is, by the birth of a little sister. When he saw the little infant lying by its mother's side, and found he was put into a cot by himself, he manifested great grief and peevishness; at first he attempted to pull the poor infant out of bed—he then bit her little finger, for which he had a taste of the rod. The next time he exhibited this spiteful feeling, his mother banished him from the bed-room. When again permitted to return, he seemed more exasperated than ever on finding the infant in his mother's arms; and upon observing everybody who came into the room kissing it, with a strange expression of countenance he went behind his mother's chair, and began to spit upon her dress, and then he put his hand out and tried to scratch her. What was to be done? More rod?—more banishment? No! The mother had the good sense to observe that her child loved her so much that he was jealous of his little sister. She immediately resigned the infant to the nurse, and took her little boy into her arms with a kiss and expression of love, saying, "Mother loves Harry, dearly; Harry will love mother." The poor child hid his little head under his mother's arms, his heaving chest, his smothered emotion, and his tears evinced his delight to find that he was not to be cast off for the baby, but was still to be loved by his mother. After a little more comforting, the child went off into a sound sleep, and when he awoke, the first thing he said was, "Dear mother! pretty baby! Harry kiss baby."

Such is the effect of judicious management and

sympathy ; how much more powerful than any triumph of the rod ! The mother rightly interpreted her child's feelings, and the result was she turned the natural tide of affection into its right channel.

Sometimes children get credit for wicked and malicious tricks, without deserving it. A little boy, not more than four years of age, had been severely chidden and beaten for upsetting the tea things. The next day the little fellow got upon a new chintz sofa, and with a large pair of scissors cut and hacked away in fine style. Observing his mother's angry looks, he hid himself under the table. What to do with a child of such wicked depravity the mother knew not, so she gave the little boy a pretty sharp flogging, under the idea that it was malicious revenge that had prompted him. The servant girl thought the child "possessed," and said he was the wickedest little fellow she ever knew. The fact was, he was merely very ambitious and imitative ; he had seen the man who came to stuff the sofa flourish about the shears, and cut in at this place and out at that, and he thought he could do the same thing, and so he hacked away with the big scissors and sharp knife, to shew that he could be a sofa-man.

Before, therefore, we censure or punish children, we should *study their motives*. Envy may in the first instance arise from a good motive, the desire the child feels for some perfection it observes in another. In such a case, the right object is clearly to endeavour to bring the child's moral desires to its ideal standard. If it should be personal accomplishments the child envies, show the superiority of the charms of kindness and affection to all personal matters ; and so with regard to other objects of envy, endeavour to exhibit the superiority of the *moral* and *mental* endowments over every other mortal thing *Envy, hatred, and*

malice can never be repressed by the penalties of punishment; the only way to check and subdue these passions is to set up in their place *love* and *sympathy*, and a desire to grow in excellence. If you do not do this, but suffer envy to grow up in the youthful breast, this perversion of the heart will become so baneful and so expansive, that it will disturb human peace like a pestilence. In almost every town and village, envy, like some poisonous toad, throws its slime about in the form of slander or detraction, and neighbourhoods are set together by the ears, and all social harmony is destroyed. It is to envy we may attribute much of the discontent with which the less wealthy look upon the rich, the coarse and vulgar upon the refined, the ignorant upon the learned, and the evil upon the good. Therefore you must endeavour to repress this wickedness in the minds of your children, if you wish them to be happy in themselves, and to diffuse happiness around them, or if you wish to have peace in your family, neighbourhoods, and connections.

Children of a very tender age are often given to falsehood; at first, this vice is apt to manifest itself in the attempt to conceal some fault, or in the commission of some act which it is intended should be secret. Watch for a lie, therefore, as you would watch for some destructive viper, and endeavour by your abhorrence and detestation of it, when you do find it, to make the child feel a perfect horror of it, as he would of some loathsome reptile. If once the habit of lying is thoroughly acquired, it will take the labour of a life to eradicate it; it will then twist and twine itself among the roots, leaves, and branches of the character, and eat through the bark, down to the very wood and pith of every action. But you cannot stay this active plague by

setting forth the *inconvenience* of the thing: you can only do so by showing its pre-eminent sinfulness in the sight of God. God has declared that "Lying lips are an abomination to him." It will be by no means difficult to show that truth must triumph over falsehood eventually; but your great aim should be to embody *truth in example*. Truth digested, and made into character, constitutes one of the charms of the christian. Let your own conversation be sincere, your acts plain and straightforward, and at the same time encourage plainness of speech and straightforwardness and sincerity in your children's acts, by checking any tendency of a contrary nature that is displayed. Give no ear to tale-bearing; none whatever to defamation; listen not, except for the purposes of reproof, to evil speaking among your neighbours, and set your face determinately against excuses and evasions of every kind. Truthfulness, like a tree planted by the water of life, flourishes for ever in verdant beauty, and its fruit is gathered in the world to come.

Lying in children is often occasioned by fear; the child having committed some fault, and knowing by experience that punishment will follow, finds it easy to evade the punishment by a lie: but if tenderness, and discretion be used, and a study of the motives be made, the child will readily learn to believe that a lie is a greater offence than all the other faults to which it is liable; it will no longer lean upon a lie for its safety, but upon candour and sincerity.

God has implanted in the human soul, among other high principles, that which has been named the conscience; this points out moral *good* from moral *evil*, teaches *right* from *wrong*, and indicates the difference between *innocence* and *guilt*. The divine faculty is often obscured, sometimes perverted, sometimes seared

and nearly obliterated; but yet it is never entirely destroyed. In infancy and childhood we may watch it, rising like a little star in the world of error and darkness. It is a star of hope, and it is the parent's duty to look for its coming, and to aid it in its rising. Therefore let it be an early effort with you to teach your child to make its beams his ever-present guide. By setting the wrong and right of their actions continually before them, in reference to the law of God, the conscience of children is *quicken*ed; by paying no regard to the right and wrong of their conduct, the conscience is *dead*ened. Hence an appeal should frequently be made to a child's internal conviction, such for instance, as, "You knew that when you disobeyed my commands on such and such an occasion, you were doing wrong; you knew when you did or said so and so, you were sinning against the law of God." The conscience thus appealed to, from time to time, is kept green and sensitive, and the more sensitive the conscience becomes, the more hope there is of moral progress. It is in that deep sanctuary of the heart, that the Holy Spirit breathes the breath of life, and man becomes a living soul. Oh, think of this, parents, who love your offspring, and would have them children of the living God.

Do not think the work of training the conscience, or of training the soul to righteousness a difficult thing. Little children, above all other beings, are most susceptible of religious impressions, if we begin early with them. They like to hear and talk about God and his holy angels, of death and immortality, of heaven and its joys; and many children, scarcely beyond the age of babyhood, have died deeply imbued with vital holiness. Most touching are their enquiries after spiritual things their yearnings after

spiritual gifts, and most wonderful their appreciation of spiritual truth. Well was it said by the Holy One, "Take heed that ye despise not one of these little ones, for their angels are ever before the face of my Father who is in heaven." They are often gentle beings, a very little lower than the angels, whom they so much resemble; and in talking to them of holy things, the idea of the Great and Good God should not be clothed in the thunders and quakings of Sinai, nor be conveyed in the storm and the whirlwind of denunciation; but be given in the still small voice of love and peace. To them, doctrine should distil as the dew, and as the small rain on the tender grass. God should be presented to them as an object worthy of affection; and be set before a child in all His moral glory. His wisdom and mercy should be pointed out in the perfection of the outward world, in the bright sunshine, the glowing stars, the singing birds, the blooming flowers, the soft rains, the growing corn, the ripening fruits. The book of nature is God's book, as well as the book of revelation, for both proceed from the same Divine Author, but it is, upon the *Book of Revelation*, that our chief hopes of religious training must rest; it is there that God is seen in Christ, and in the full perfection of His attributes. Let your children, therefore, be deeply penetrated with the holy words, and holy acts, sufferings, sacrifice, and death of Christ the Redeemer; and let them be taught that God in him is ever present; that *he* is their solace in trouble, that *he* hears them in prayer, that *he* comforts them in sorrow, that *he* delivers them in temptation, that *he* sustains them on the bed of sickness, and in the chamber of death. In all this, religion need not be made a gloomy, dismal teaching; but a holy, happy, cheerful thing, belonging to the

bright and beautiful in the heavens, the fair and the lovely upon earth, and associated with love and gratitude, faith, and hope, with noble devotion, self-sacrifice, and active duty.

Children should be brought up to habits of industry, and such habits should be commenced at a very early period. Children, as soon as they can run alone, may be taught to do something. I once saw a clever mother teaching her little children, mere infants, a variety of little labors; at one time she would teach them to stick pins in a pincushion in regular order; at another she would bring them a bag of odd things, such as buttons, beads, bugles, shells, garden seeds, peas, beans, &c. These she would turn out on the floor and direct her little ones to *sort them*. This you see *employed* the children, and at the same time taught them the principle of classification. As her children grew older, she took care that their leisure hours (leaving of course a proper time for romps and sports) should be occupied in something useful; they were taught to make sticks for the garden flowers, and to engage in snail and caterpillar hunts. As they grew up the girls had their sewing, and knitting, and darning, and patchwork, and the boys their little bits of garden, their tools, and their workshop, their little jobs of carpentry,—the making and mending of the palings, the fences, and such things; so that this good woman's little family was always doing something, and of course was always happy. The great thing is to let your children feel that *time is precious*, and is not *to be wasted*; that every hour has its *work*, every day its *duty*. Especially, my friends, train your children to feel that idleness is a curse, and do not forget yourselves, that while Satan may tempt busy men, idle men tempt Satan; recollect too too what I have said before, that children are imitative

beings; if they see every one busy around them, they will be busy too.

There are not only many ways of training children, but also a great many ways of spoiling them. None of these, however, is more sure to produce the effect than a want of agreement between father and mother, in their methods of government. Unity is strength. When people really wish to do a thing, they soon find the necessity of all *pulling one way*; and nothing is more needful in family *government*, than that father and mother should understand this. But it is too commonly the case, that the father and mother *pull contrary ways* and the consequence is, the children learn to obey neither. A child has committed some fault during the absence of its father; the mother, who understands the whole bearings of the case, has imposed upon the child the necessary punishment—it is forbidden to take its evening amusement with the other children; the father comes in—"What is the matter with Edward?" he enquires; the mother perhaps not thinking it necessary to repeat the whole of the grievance, answers simply, "Edward has misbehaved himself, and is forbidden to play any more to night." Edward, cunningly wishing to excite the sympathy of his father, squeezes out a few tears, and begins to whine and whimper: the father, who wishes for a quiet home, and has perhaps, a little too much affection for the child, hastily replies, "I suppose the offence isn't very dreadful—I don't see what is the good of keeping children from air and exercise—if they want punishment, give them a slap and have done with it." The mother retorts sharply to the father; the father replies more sharply to the mother; at last the child is a subject of contention between father and mother; and the father, to show his authority, opens the door

and sends the boy out to play, in spite of all remonstrances to the contrary. Now this is one sure way, my friends, of *spoiling children*.

Or, again—a child asks its mother for some article of food. It has finished its dinner, and solicits a tart, perhaps. The mother knowing the request to be not prompted by hunger, but only by the desire of gratifying the palate, properly forbids. “No, my dear, you are not hungry; you cannot have that now.” The child having perhaps learned by experience the value of importunity, and how it can succeed by tiring the mother out, replies, “But I am hungry, mamma.” The dialogue is continued, the child by no means disposed to give up its point; till at last it exclaims, “When may I have some, mother?” and “Do give me some, mother.” The father, who is perhaps busy at a book, or disposed to be quiet, or otherwise engaged, feels annoyed. He knows just enough of what has passed to understand that the child is asking for food, and that he is unnecessarily disturbed by its importunities. Without reflecting upon the consequence, and seeking only to end the discussion in the shortest way, he pettishly interferes. “Do give the child something to eat, my dear; it quite disturbs me.” The effect of this interference on the part of the father is fatal to the child’s obedience to its mother. It learns to appeal to the authority of the father against that of the mother, who will henceforth be regarded in the light of a vanquished person. Her authority and wisdom, after two or three such scenes, cease to be regarded; and the child, having occasionally perhaps reversed the scene, and vanquished the father by the interference of the mother, will in the end obtain its own way, and become one of the “spoiled ones.”

Another method of bad management is very common. A mother, who from want of thought and

experience, has not learned the art of governing her children, finds it difficult to manage little Willy, a headstrong, self-willed, tiresome child, who is a great deal too much for her. Willy is determined to have his own way; he will make as much noise as he likes, he will put papers into the fire, he will pull the kitten round the room by the tail, he will poke his fingers into the fresh pie-crust. His mother gives him first a scold, now a shake, then a slap, but all to no purpose; she then threatens him that his *father shall know all when he comes home*; thus evidently admitting her own incapacity, and making a bugbear of the father. The father, if he comes home in an ill temper, severely punishes the child without exactly knowing the reason, and the child gets to hate father and mother too.

It can scarcely be expected that children will not have their little quarrels. Charles has thoughtlessly got possession of George's top, and is winding the string round it for a good peg; George sees Charley with his top, and cries out, "Give me my top—give me my top." Charley goes on winding the string round so much the quicker, determined to have a good spin anyhow; George cries out at the highest key of his voice, "Give me my top," and makes a snatch at it without effect; he now bawls out more lustily than before. The mother hearing the uproar, and without duly considering the circumstances of the case, says, "Charley, give George his top." The child refuses; she says again, with increased impatience, "Give George his top, or I will whip you." Charles still refuses; when the mother, hot with wrath, strikes the child a severe blow, saying, "There, you naughty boy, give your brother his top, and learn to mind what I say to you." Now a judicious mother, instead of proceeding in this way, would have made enquiry about the taking of the top, and she would have soon

found a mode of reconciling the boys, by bringing their better feelings into play. She might have convinced Charles that he ought not to have taken George's top without leave; and she might have shown George how kind and loving it would have been for him to have allowed his brother the use of his playthings.

I think I hear you enquire concerning *reproof and punishment*. It is right you should visit your children with admonition, reproof, and punishment; but these may be so applied as to be worse than useless. Nothing is more destructive to all family peace, or more fatal to the attainment of the end proposed, than the habit of scolding children for every fault they commit; a word in season is good, but many words, whether in season or out of season, are detrimental, and do harm instead of good.

Punishment to be effective should be rare. I have serious doubts about the efficacy of whipping, and similar punishments. Penalties ought as much as possible to be made to spring from the faults themselves, and children should be made thoroughly to see the connexion between the penalty and the offence. They cannot, however, always do this. For example, suppose you give a child leave to play in a garden, on condition that he damages nothing, and he, notwithstanding, wilfully pulls up or tramples down the plants or flowers. The natural consequence of this act is the loss of the flowers and the fruit in due season; but this is no punishment to the child; yet punishment is due, for the offence is a serious one. This, however, would be a better course than flogging or scolding. The child has broken the condition upon which he was admitted to certain privileges, therefore let his punishment be rigorous exclusion from those privileges till he exhibits a sincere contrition for the

offence committed, and vouches for his future good conduct by ready obedience, and better behaviour in other matters.

You send your children to school, and hope much will be done by this means. No doubt much will be so done, for a goodly, pains-taking teacher, is the best helpmate an anxious parent can find, and the two ought to be united in the strongest bonds of friendship. Teachers, whether male or female, can have no other object in view than the training of the children placed under their charge, into worthy, intelligent, and useful men and women; they therefore should be supported in their "good work" by every means in the parent's power. Parents should have sympathy for the teachers in the many difficulties and trials arising from the unruly tempers and perverse dispositions with which they have to deal; kindly allowances should be made for them if they appear to be too strict or exact; for this strictness may prove to be conducive to the well-being of the child, and necessary for its more perfect control and management, and proper progress in its learning.

The parents' duty in regard to school matters may be reduced to a few short rules.

First—Be careful to send your children to school regularly, and at the appointed time; irregularity of attendance is opposed to a child's progress, for what he learns in one day, if not kept up, may be forgotten the next. Let nothing short of sickness induce you to keep your child away from school; although you may find little advantages to yourself by making use of him for odd jobs at home, recollect that in doing so you would be depriving him of *his time*—the only time he may ever have for being under wholesome discipline and religious training and teaching. Recollect that what your child *now loses*, after-years cannot

restore to him : many things can only be acquired in youth, and the age will soon arrive, when he will be forced to work for his daily bread. Now, therefore, is the *child's time* ; do not rob him of it, it is sinful to do so ; you had better suffer any inconvenience and even loss, than rob your child of that only period in which his mind and soul may be cultivated for time and for eternity.

Second—Take care that your children return home when the school hours are over. Why ? Because if they stop to play, they may take up with bad company, learn bad language and bad habits, and get into mischief. All that the school teacher may do for them, in the way of moral training, by a morning's labor, may be overthrown by a very short ramble with bad companions. In every town or village there are numbers of loose boys ; the roughs and blackguards of the place, prowling about to tempt others to idleness and wickedness. If you suffer your children to have the greater part of the time between school hours to themselves, the probability is, that all your efforts at home, as well as those of the teacher at school, will prove useless, and that they will grow up swearers, liars, and thieves. " Evil communications corrupt good manners," " Whoso meddleth with pitch shall surely be defiled," says the proverb. One bad companion is sufficient to ruin any child, even the best ; for as I told you before, children are great copyists—they fall into vice as they do into virtue, by imitation. What folly it must be in a parent, to think that his children can play with the profane, the idle, the passionate, and the impious lads in the streets, without defilement. No my friends, if you value your own peace or your children's happiness, you must resolutely keep them from the streets, and from the society of improper characters. If you do not do this, expect to

spend your old age in mourning over the ruin of their bodies and souls, with the bitter reflection that the fault is yours.

Third—Never give heed to any complaint made by your children against the teachers, till you have had an opportunity of making a proper enquiry. Nothing is more common than for children to come home and make complaints against their teachers, and the better the discipline of the school, the more prone troublesome children are to do so; they dislike correction, they do not like tasks or control, and they frequently come home with gross misrepresentations, tending to excite the ire of their parents. In all cases of complaint, therefore, *go* to the schoolmaster or schoolmistress, speak in a mild and friendly manner, and let him or her fully understand that you do not come there to find fault, but to enquire. At the same time shew your readiness to support them in their duties, if you think they are properly performed. If you do this, the teacher will listen to anything you have to say, and you will co-operate together cordially and happily for the benefit both of your children and yourselves.

Fourth—Make a point of holding communication with the school-teachers from time to time. Let them see that you are anxious for your children's improvement—shew your readiness to assist them in their labours to the best of your power—ascertain from them not only the intellectual progress your children are making, but their moral behaviour also—don't conceal their faults from them, but ask their assistance in correction. Do not interfere with the school-teachers in their duties—often undertaken, be it remembered, from the purest motives, and carried on with the warmest zeal, under the prospect of a very

inadequate reward; the school teacher, as I have already told you, is one of your best friends.

In speaking of the dangers to children arising from bad companions, I ought to have said something concerning books, for books like men, are good or bad, according to the spirit that is within them. There are idle books, and foolish books, and stupid books, and wicked books, and lying books; just as there are idle, stupid, foolish, wicked, and lying men. A foolish or bad book may do as much harm to your children as a foolish or wicked acquaintance, therefore, look well to the books with which your children become acquainted. Let them beware of books of idle and foolish stories—books of silly songs—books which relate the exploits of bad men, such as pirates, thieves, freebooters and the like—books containing religious disputes; and infidel books, which are above all to be avoided. But there are good books as well as bad books, and I need not say that the Best of Books is the WORD OF GOD, and that this best of books should be read, marked, learned, and inwardly digested. But the reading and study of the word of God are not to be lightly undertaken. The Bible must not be tossed from child to child with thoughtless familiarity, or read for mere *form's sake*. Children should never be allowed the use of it, but when their minds have been in some degree prepared to receive such of its Holy Truths as are adapted to their tender years and childish sympathies. The Holy Bible should never be made a mere story book, nor a task book. It is not a book for amusement or for punishment, but a book of high and holy instruction, and should be solemnly perused, and prayerfully studied.

With regard to other books, the best are those that relate to the lives of holy, benevolent, honest, truthful, and worthy men and women; and which afford in-

stances of faithfulness, disinterestedness, integrity, gentleness, meekness, and humility; also those which teach of industry, contentment, family union, and other homely virtues; voyages and travels, containing narratives of enterprise, courage, and perseverance, are also suitable for the young; books of natural history, that reveal the wonders of creation, and illustrate the wisdom, power, and goodness of God; and books of science, which explain the laws by which the works of God are governed, and the application of these by man to the arts and comforts of life; these are all excellent for instruction.

Careful parents will not be simply content with giving their children such books to read; but they will sometimes talk with them upon what they have read, with the view of impressing it upon their minds. If such an interest be taken in the subjects of their reading, it will be found that the children will be more fond of the occupation, and less prone to idle and loose habits.

I am now, my friends, drawing this most important subject to a conclusion. I have endeavoured to tell you something of the nature, and something of the advantages, of the proper management and training of your children. You have heard what can be accomplished by those who give their attention to the training of animals. Are your children less docile, or less worthy of your study, care, patience, and perseverance? Certainly not! Should you not wish them to be a credit to you as well as to themselves, through their fulfilment of the duties of their station? But more than this, your children have immortal souls—souls which are the heirs of eternal life, but which may perish everlastingly. God says to every parent, as the Egyptian princess said to the mother of the infant Moses—“Take this child and nurse it for me,

and I will pay thee thy wages;" and be assured, that the wages which God proffers, will be duly paid. Be active, therefore, enduring, patient, and untiring. Did you never hear of the celebrated painter, who being reproached for the great labour and time he spent upon his pictures, replied, "I labour for eternity." So you labour for eternity. Every holy principle implanted in the minds of your children, is as eternal as their souls are eternal, and as God is eternal. Labour then earnestly in your work of love—labour in the spirit of meekness and gentleness, yet not without authority and power, in earnest prayer, in faithful trusting, in holy confidence, and in heavenly hope; and your children, grafted in Christ, will thrive and grow, and like well-trained plants, will give forth their fruit in due season. But if (as we sometimes in sorrow behold) in spite of all your thought and care, fond admonitions, and unfailing love, your offspring yet turn out badly, even then you will be rewarded, for you will have the satisfactory reflection that *you* have done *your duty*, both by *precept* and *example*; should your children then with base ingratitude neglect you in your old age, you will be assured that God will be your comfort, your stay, and your everlasting help. Let us not, however, confine our glance to the dark cloud of despondency, but rather look upon the bright bow of hope that shines above it. Have faith in your merciful Father's unbounded goodness, and He will not be deaf to your earnest prayers. Have faith in Him, who took up little children in his arms and blessed them. Have faith in the Sanctifier of hearts—and if there be any truth in the gracious promises of God's Holy Word, or any surety in the abundant proofs of His providence, or in the power of His might, recorded through all ages, as having been exercised towards those who walk in His ways of

righteousness—you may proceed in your task with the fullest confidence. "Train up a child in the way he should go, and when he is old he will not depart from it," is a divine assurance in which you may place your trust. Lay that up in your hearts, set it forth by example, work it out in deeds, and your Heavenly Father will be ever with you to sanctify with the sunshine of His favor, and to sustain by the dew-drops of His blessing, the tender plants He has committed to your charge. You will find difficulty, but God is ever ready to help us in our difficulties and trials, and to make the "rough places smooth." Trust in the Lord with all thy heart, and lean not merely to thine own understanding, and he shall direct thy paths, and the paths of the little ones. Labour on, therefore, in earnest prayer. You may often feel discouraged and be ready to faint, but remember you may tell even your least trouble to your Heavenly Father; He will not think it too little for him to help you in it. He bids you cast all your cares upon Him. Jesus, pointing to the little sparrows flying overhead, and to the lilies of the field, said, Your Father cares for them, and he will much more care for you.

