The English wife : a manual of home duties / by the author of 'The English maiden ...' [i.e. Artemas Bowers Muzzey].

The English Wife

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THE ENGLISH WIFE.

THE ENGLISH WIFE

LONDON. 1842.

THE

ENGLISH WIFE:

A MANUAL OF HOME DUTIES.

BY THE AUTHOR OF
"THE ENGLISH MAIDEN, HER MORAL AND DOMESTIC DUTIES."

O WHAT A TREASURE IS A VIRTUOUS WIFE,
DISCREET AND LOVING! NOT ONE GIFT ON EARTH
MAKES A MAN'S LIFE SO NIGHLY BOUND TO HEAVEN.
SHE GIVES HIM DOUBLE GRACES, TO ENDURE
AND TO ENJOY, BY BEING ONE WITH HIM.

CHAPMAN.

LONDON:
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TO

ANN B. S.

This Volume

IS AFFECTIONATELY INSCRIBED.

ADVERTISEMENT.

THE success which attended the "ENGLISH MAIDEN," and the high terms in which that work has been recommended by the press, induced the Author to consider whether a similar work on the domestic duties and obligations of the English Matron would not also be acceptable to the public. He believed it would; and that some such work was imperatively called for.

In accordance with this conviction he has prepared the following sheets, in which subjects of no mean importance to us, as a nation, are treated of; and he now lays the results of his reading and observation before the public, in the fervent hope that they will be found conducive to the welfare and happiness of the homes of England.

In the following pages the Author has made the morality of the Bible his standard of excellence; and he trusts that every sentence will be found to breathe the genuine spirit of practical Christianity. He has

endeavoured to place important truths in an attractive form; and while seeking to instruct the head, he has never lost sight of that still more important object—an attempt to improve the heart.

In this work he has aimed more at utility than at elegance; and while he hopes to be excused for unintentional deficiencies, for the statements and principles he has sought to inculcate, he feels no apology to be necessary. If the work is in any degree productive of personal excellence, domestic comfort, and social enjoyment, the design contemplated will be answered.

H. G. C.

London, November 1842.

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THE ENGLISH WIFE.

CHAPTER I.

BRIDAL HOPES AND JOYS.

"Not a cloud her joys o'ershade,
Not a joy decay;
Holy is that gentle bride,
As the light of day.
Ne'er be it obscured by woe;
Let her days of comfort flow,
Like a forest river;
And let joy, with smiles serene,
Be as it hath ever been,
Her bright guide for ever!"

The day of marriage is a crisis in woman's history; it is the opening of a mystic roll; and thoughtless indeed must she be, who can be entirely indifferent as to what its contents may prove. This hallowed day is one, whose dawning is radiant with hope and joy. The scenes of girlhood, with all their trials and fascinations, exist only in remembrance; or in the establishment of the character which they have tended to form; and

happy indeed is she who, in the season of vernal freshness, has secured that inward adorning which will endure when the season of beauty has passed away; and that purity of religion, innate modesty, and sweetness of temper, which never fail to enhance the pleasures and to diminish the sorrows of our journey through time.

Every thing connected with a bridal, is calculated to excite in a mind rightly constituted, feelings of deep and lively interest. There, before the sacred altar of the Most High, stand two beings about to contract a union, which must constitute their chief source of happiness or misery through the whole of their future lives. "They that enter into a state of marriage," says Bishop Taylor, "cast a die of the greatest contingency, and of the greatest interest in the world, next to the last throw for eternity." We will suppose the minds of both to be under the direct influence of personal religion, and to have duly improved the means of culture placed within their reach, so as to have become tolerably conversant with the nature of the important duties which, in their new relationship, they will find themselves called upon to perform. We must also infer, that during the period of courtship and acquaintance, they have obtained a generally correct insight into the leading features of each other's character, so as to discover in what points they most agree, and where they essentially differ; for without some careful attention to these things, no marriage

union can be formed with even a remote prospect of happiness.

"Study," says an old author, "the duties of marriage, before you enter upon it. There are crosses to be borne, and manifold obligations to be discharged, as well as great felicity to be enjoyed. And should no provision be made? For want of this, result the frequent disappointment of that honorable estate. Hence that repentance, which is at once *too soon* and *too late*. The husband knows not how to rule, and the wife knows not how to obey. Both are ignorant, both conceited, and both miserable. 'In all thy ways acknowledge HIM, and he shall direct thy steps.'"

But even when all has been done that can be done, still there is ample room for hope, and numerous calls to seriousness, if not to anxiety and deep searchings of heart. Each has selected the other, as (to them) the most perfect of all they know, and thenceforth they must tread the path of life together, multiplying its fruits and flowers by continued care to increase the enjoyments of each, and disarming its thorns by mutual forbearance, assistance, and care. And when all this is duly thought of, we wonder not that the cheek of sensibility wears a heightened blush, or that the blood courses through the veins with increased rapidity, as the irrevocable vow is uttered, which binds the soul for ever, and forbids even a thought to stray from the hallowed precincts of home.

To both parties, this hour is one of solemn import.

To the female it is especially so. She is now to confide her dearest, her most important destinies to one who, though fondly loved, and believed to be all he has ever seemed, is yet untried. Hitherto he has been the careful, the assiduous lover; her will has been his law, and his highest happiness has consisted in anticipating her wishes, and gratifying her taste and propensities. But will the husband be what the lover has been? will he, amid the toils of business, the cares of a family, and the vexations of life, still retain his fondness for her, in whose smiles he has hitherto appeared to live? and will she appear as interesting to him, when youth and beauty have passed away, as she does now, when in all the loveliness of her virgin charms, she gives him "her hand with her heart in it," and vows to be eternally his, and his alone?

These are questions which the heart of sensibility must ask; whilst hope whispers in the affirmative, and anticipation ranges through fields of delight, and joy strikes the lyre of the heart, and all is ecstasy, constancy, and love. And all the fondest anticipations of hope may be realised, if right principles and a prudential line of conduct be adopted and pursued in the outset. We would not chill the fine affections of the heart; we would not for one moment, forbid its glorious outgushings in the bosom of the gentle bride. No, let her fully realise the picture drawn by one of the sweetest of our poets:—

"But thou, O Hope, with eyes so fair,
What was thy delightful measure?
Still it whisper'd promised pleasure,
And bid the lovely scenes at distance hail!
Still would her touch the strain prolong,
And from the rocks, the woods, the vales,
She call'd on Echo still thro' all the song;
And where her sweetest theme she chose,
A soft responsive voice was heard at every close,
And Hope enchanted, smiled, and waved her golden hair.

That these glowing prospects of her ardent soul may be realised, let the young bride consider well that she has entered upon a voyage, in which it would be the height of folly to anticipate all calm and sunshine. She is no longer moored in the safe anchorage of the paternal home. That home, endeared to her by so many tender recollections, is no longer hers. She has hitherto reposed upon a mother's love, and had the sweet enjoyment of, it may be, brotherly care and sisterly affection. But now the scene is changed; and though these sanctified relationships are not dissevered, yet she has contracted other ties of a still more binding character, and which may sometimes interfere with those she would wish to preserve inviolate. Let her then take prudence for her guide; let her lay down plans of future action, based on Christian principles, from which no temptation shall ever induce her to depart; and let her ever seek the holy influence from on High, which can alone secure her present peace and future happiness.

The only sure foundation which can be laid for

enduring happiness in the marriage state, is in the strict propriety of personal conduct. If this be wanting, everything else will fail in securing the desired object. And here we would especially guard our fair readers against a mistake which is often fallen into, and is productive of incalculable mischief. It is by some imagined that a different line of conduct should be adopted towards a husband, in the first period of wedded life, than in its more advanced stages. This idea is decidedly erroneous. Nothing which duty and affection call for, or sanction in the first month of the sacred union, can be improper in after years. Thus it is supposed that a considerable degree of attention and of tenderness is compatible with the early days of marriage, which would be out of place in after life. This is quite contrary to the dictates of sound sense, or of correct feeling. You would not by your conduct lead any one to suspect you of coldness or indifference, while the scenè at the altar was fresh in your remembrance; why then should coldness or indifference be manifested after you have trod the thorny path of life together for years? Tender and delicate attentions are always in place, and none will ever despise the proper exhibition of them, but the foolish or the dissipated. We know of no guardian of virtue so invulnerable as that which is furnished by a conviction that the flame of affection burns as steady and as bright as it did the first hour in which the holy spark was kindled. To secure the convenience

and pleasure of each other should always be the first object of a married couple; and this can be steadily kept in view, without the least departure from the rules of good manners towards others who may happen to be present. Let the young wife be ever ready to receive with the utmost kindness her husband's former friends, and let no weak-minded jealousy mar the pleasure which she should receive from seeing her nearest friend caress and shew polite attentions to those he deems highest in her esteem. One of the highest marks of respect either can shew to the other is to endeavour to make those happy who possess their esteem and confidence; and if, previous to marriage, either have had acquaintances whom they deem it improper the other should associate with, the proper course is to let all such intimacies cease, and keep on terms of familiarity with those only who possess claims to the confidence of both.

Another rule, which it is essential for the young married lady to attend to, is that in all her intercourse with her husband's relatives she should endeavour to impress them with a favourable opinion of the person he has introduced into the family circle. In many respects she will differ from her new relations; she may have habits and modes of thinking on a variety of subjects quite at variance with those entertained by the family of which she now forms a part. This is one of the trials of her new condition; and on the manner in which she passes through this ordeal, much

of the happiness or misery of her future life depends. Let her never suffer herself to be led into a dispute with her husband's friends: when she is visiting with them, in all things personal she can consult her own taste, and in their family arrangements, however she may disapprove, it is her duty not to interfere. If her advice be asked, let her reply with candour and sincerity; if her opinions are combated, let her above everything avoid contention; she can modestly state her convictions, and if she does so with sweetness of tone and kindliness of manner, she will at all events secure the approbation of her own heart, and most likely the love and esteem of those whom it must be an object of interest to conciliate and please.

The most severe portion of this trial is that which will occur in the arrangement of her own establishment. Here she is to rule, but her manner of ruling must be in accordance with her husband's taste and inclinations, and these may be in many respects different to her own. She feels attached to the practices she had learned in her native home; and her partner has also his peculiarities derived from a similar source. In this dilemma, much prudence will be necessary; but all will go on smoothly if a real wish to oblige and to be obliged be felt on both sides. Above all things avoid a quarrel. Rather let the wife give up a thousand previously formed habits, than hazard an unkind word. And next to this, let anything like an appeal to friends be studiously avoided. They cannot judge

for you, and in most cases, with the best intentions, they rarely fail in doing mischief. In any family arrangement, where the husband is obstinate, let the wife yield cheerfully and at once; she will thus secure another hold upon the affection of her partner, and her compliance will meet its due reward. "The good wife," says Fuller, "commandeth her husband in any equal matter, by constantly obeying him."

We speak here only as to things indifferent. In cases where conscience is concerned, divine aid is promised, and if sought in sincerity will be most certainly afforded. But few disputes about things of moment will occur, if due care has been taken during the period of engagement, to ascertain each other's views and sentiments; it is because in so many instances this is neglected, or studiously avoided, that so much unhappiness exists in the married state.

Frugality, economy, neatness and order, are essential to the comfort of the marriage state, and these virtues, combined with undeviating truth and sincerity, will never fail to shed a light over the domestic sanctuary, however fiercely the storms of adversity may beat against the dwelling. These virtues are the pillars upon which the house must rest, and they are those alone which can secure a husband's most unbounded confidence. We say that the wife ought to be on all occasions her husband's chosen counsellor, and if she be a prudent and a pious wife, she is the greatest boon which heaven can bestow. In the language of Bishop

Horne: "A well nurtured woman is man's best and truest friend. Her fidelity is inviolate as the covenant of the Most High, and her purity unsullied as the light of heaven. Absent as well as present, her husband relies upon her for the preservation of his possessions, and of herself the dearest and most precious of all. With such a steward at home, freed from care and anxiety, he goes forth to his own employment, whatever it may be." Let her then carefully prepare herself to act the part of a trustworthy and kind adviser in every emergency. There are many difficulties in all states, and nothing is so cheering to a husband's mind as the conviction that in the hurry and turmoil of the world, amid its heartless selfishness and devious windings, there is one bosom in which he can repose his every sorrow, and which will beat responsive to his every joy.

But the crown and glory of every female virtue, is modesty.

> "Virtue, though loveliest of all lovely things,
> From modesty apart, no more is fair;
> And when her graceful veil aside she flings,
> (Like ether opened to the intrusive air),
> Loses her sweetest charms, and stands a cipher there."

This lends a noble grace to every other charm. But in order to secure this, it must be real, and not assumed; springing from an innate perception of the becoming, the pure, and the beautiful. There is a spurious imitation of this virtue, which is as disgusting as it

is ridiculous. Real modesty, is ever combined with grace and elegance; and while with instinctive horror it shrinks from every moral impropriety, it can look upon nature or art without a blush, and invest all creation with the robe of its own unsullied loveliness and purity.

Let these considerations be deeply pondered, amid bridal joys and hopes; and let her who has just left the altar, resolve, in the strength of an Almighty arm, to use every exertion to bestow through life happiness upon him who has selected her from the rest of her sex, as the being in whose hands he could most undoubtingly repose his whole sum of earthly felicity and conjugal confidence.

And in order to perpetuate that felicity which each now enjoys, and ensure those blessings which marriage alone can give, it is necessary that "the husband should have, as the great object and rule of conduct, the happiness of the wife. Of that happiness the confidence in his affection is the chief element; and the proofs of this affection on his part, therefore, constitute his chief duty,—an affection that is not lavish of caresses only, as if these were the only demonstrations of love, but of that respect which distinguishes love as a principle, from that brief passion which assumes, and only assumes the name,—a respect which consults the judgment as well as the wishes of the object beloved; which considers her who is worthy of being taken to the heart, as worthy of being admitted to all the counsels

of the heart. If there are any delights, of which he feels the value essential to his own happiness, he will not consider it as a delight that belongs only to man, but will feel it more delightful, as there is now another soul that may share with him all the pleasure. To love the happiness of her whose happiness is in his affection, is of course to be conjugally faithful; but it is more than to be merely faithful; it is not to allow room for a doubt as to that fidelity. It is truly to love her best, but it is also to seem to feel that love which is truly felt.

As the happiness of the wife is the rule of conjugal duty to the husband, the happiness of the husband is in like manner the rule of conjugal duty to the wife. There is no human being whose affection is to be to her like his affection, as there is no happiness which is to be to her like the happiness which he enjoys. Though the gentle duties belong to both, it is to her province that they more especially belong, because she is at once best fitted by nature for the ministry of tender courtesies, and best exercised in the offices that inspire them. While man is occupied in other cares during the business of the day, the business of her day is but the continued discharge of many little duties that have a direct relation to wedlock, in the common household which it has formed. He must often forget her, or be useless to the world; she is most useful to the world by remembering him. From the tumultuous scenes which agitate many of his hours, he returns to

the calm scene where peace awaits him, and happiness is sure to await him, because she is there waiting, whose smile is peace, and whose presence is more than happiness to his heart.

Nor let either party forget, that if the union they have formed be a true marriage, that is, if it has been consummated from right motives and for right ends, it is a union begun in time to be perpetuated in eternity. This thought elevates marriage into a far more important position than that which is usually ascribed to it. In it, to a vast extent, are involved our immortal destinies, our most cherished hopes for the future. And it is from the wife that the most marked effects of a spiritual intercourse must flow. Man without woman, is like light without heat: it is the vitalizing flame of her pure and devoted affection that must impart the necessary warmth to his otherwise sterile and frozen nature; and it is therefore the more essential that her own affections should have become enkindled by a live coal from off the sacred altar of Divine benevolence. Let this be her noble aim, and then she will feel that whatever external circumstances may surround her, her bridal hopes and joys have been more than realized.

CHAPTER II.

FAMILY ARRANGEMENTS.

A woman's greatest praise consists in the order and good government of her family; nor is this beneath the dignity of any female in the world. *Bennett.*

THERE can be no question that the orderly arrangement of families is the most necessary internal means for promoting family comfort, ease, and respectability. Happy indeed is she who, under the judicious care of an affectionate mother, has learned the real value of time, and the superior advantages of a systematic plan for the conduct of household affairs. The "homes of England" are proverbial for their comforts; but these can only be secured by a plan, which is laid down by prudence, and acted upon with decision and a proper degree of firmness.

In making the arrangements for the future management of the household, each lady must of course to a considerable extent be guided by her own judgment, and the particular circumstances in which she is placed.

We will however offer to our esteemed countrywomen, some general remarks, which are in a greater or less degree applicable to all; and which, if acted

upon, would go far to make home a paradise of the purest and most refined delight.

In the first place, early rising is indispensable to a well regulated household; and it is also as necessary for the heads of the family, as for the servants and dependents.

It is a universal law of physiology, that all living things flourish best in the light. Vegetables, in a dark cellar, grow pale and spindling; and children, brought up in mines, are wan and stunted. This universal law indicates the folly of turning day into night, thus losing the genial influence which the light of day produces on all animated creation.

Moreover, when the body is fatigued, it is much more liable to deleterious influences from noxious particles in the atmosphere, which may be absorbed by the skin or the lungs. In consequence of this, the last hours of daily labour are more likely to be those of risk, especially to delicate constitutions. This is a proper reason for retiring to the house and to slumber at an early hour, that the body may not be exposed to the most risk, when after the exertions of the day it is least able to bear it.

The observations of medical men, whose inquiries have been directed to this point, have decided, that from six to eight hours is the amount of sleep demanded by persons in health. Some constitutions require as much as eight, and others no more than six, hours of repose. In cases of extra physical exertions,

or the debility of disease or a decayed constitution, more than this is required. Let eight hours, then, be regarded as the ordinary period required for sleep. According to this, the practice of rising between four and five, and retiring between nine and ten, in summer, would secure most of the sunlight and least of the noxious period of the atmosphere. In winter, the proper rule would be, to rise as soon as we can see to dress, and retire so as to allow eight hours for sleep.

It thus appears that the laws of the natural world, and the constitution of our bodies, alike demand that we rise with the light of day to prosecute our employment, and that we retire within doors when this light is withdrawn.

At whatever hour the parents retire, children and domestics, wearied by play or labour, must retire early. Children usually awake with the dawn of light, to commence their play, and domestics generally prefer the freshness of morning for their labours. If, then, the parents rise at a late hour, they either induce a habit of protracting sleep in their children and domestics, or else the family is up and at their pursuits, while the master and mistress are in bed. If then by the early rising of parents every member of the family would be saved from the wear of constitution consequent on protracted sleep, and would secure an hour of useful industry, the parents are responsible to their consciences and to God for the whole loss.

The next point of importance is the formation of

regular habits of system and order, so that every thing may be in its proper place, and be done in its proper time. The want of attending to this at first has occasioned months and years of uneasiness to many a wife, who, in other respects, was an ornament to her sex. Should any of our readers find themselves in the situation before alluded to, and have commenced the government of a household without the advantage of previous practice, let her not despair, but set about seeking a remedy for her involuntary deficiencies as soon as possible. It is impossible for us to know what we can accomplish until we make the trial; and the veriest novice in the system of order will soon overcome every difficulty in her path, if she resolves to conquer, and sets before herself the noble end of promoting her husband's comfort, and finding time for the exercises of piety and benevolence, as the objects of her noble ambition in which to excel.

It is generally assumed, and almost as generally conceded, that women's business and cares are contracted and trivial; and that the proper discharge of her duties demands far less expansion of mind and vigour of intellect, than the pursuits of the other sex. This idea has prevailed, because women, as a mass, have never been educated with reference to their most important duties; while those portions of their employments which are of least value, have been regarded as the chief, if not the sole concern of a woman. This, however, is a great mistake. Let any man of

sense and discernment become the member of a large household, in which a well-educated and pious woman is endeavouring systematically to discharge her multiform duties; let him fully comprehend all her cares, difficulties, and perplexities; and it is more than probable he will coincide in the opinion, that no statesman, at the head of a nation's affairs, has more frequent calls for wisdom, firmness, tact, discrimination, prudence, and versatility of talent, than such a woman.

She has a husband, whose peculiar tastes and habits she must accommodate; she has children, whose health she must guard, whose physical constitutions she must study and develope, whose tempers and habits she must regulate, whose principles she must form, whose pursuits she must direct. She has constantly changing domestics, with all varieties of temper and habits, whom she must govern, instruct, and direct; she is required to regulate the finances of the domestic state, and constantly to adapt expenditures to the means and to the relative claims of each department. She has the claims of society to meet, calls to receive and return, and the duties of hospitality to sustain. She has the poor to relieve; benevolent societies to aid; and numerous other duties of essential importance to superintend or perform.

Surely it is a pernicious and mistaken idea, that the duties which tax a woman's mind are petty, trivial, or unworthy of the highest grade of intellect and

moral worth. Instead of allowing this feeling, every woman should imbibe, from early youth, the impression that she is training for the discharge of the most important, the most difficult, and the most sacred and interesting duties that can possibly employ an immortal mind. She ought to feel that her station and responsibilities, in the great drama of life, are second to none, either as viewed by her Maker, or in the estimation of all those whose judgment is most worthy of respect.

She who is the mother and mistress of a large family, is the sovereign of an empire demanding as varied cares, and involving duties as difficult as are really exacted of her who wears the crown, and regulates the interests of the greatest nation on earth. But it is sometimes the case, that women, who could and would carry forward a systematic plan of domestic economy, do not attempt it, simply from a want of knowledge of the various modes of introducing it. It is with reference to such, that the following methods of securing system and order, which we have known adopted, are pointed out.

A wise economy is nowhere more conspicuous than in the right *apportionment of time* to different pursuits. There are duties of a religious, intellectual, social, and domestic nature, each having different relative claims on attention. Unless a person has some general plan of apportioning these claims, some will entrench on others, and some, it is probable, will be entirely

excluded. Thus, some find religious, social, and domestic duties so numerous, that no time is given to intellectual improvement. Others find either social or benevolent, or religious interests excluded by the extent and variety of other engagements.

It is wise, therefore, for all persons to devise a general plan, which they will at least keep in view, and aim to accomplish, and by which, a proper proportion of time shall be secured for all the duties of life.

As a general principle, our intellectual and social interests are to be preferred to the mere gratification of taste or appetite. A portion of time, therefore, must be devoted to the cultivation of the intellect and the social affections.

Another general principle is, that the mere gratification of appetite is to be placed *last* in our estimate, so that, when a question arises as to which shall be sacrificed, some intellectual, moral, or social advantage, or some gratification of sense, we should invariably sacrifice the latter.

The last thing we will name as a general principle is, that as health is indispensable to the discharge of every duty, nothing that sacrifices that blessing is to be allowed, in order to gain any other advantage or enjoyment. There are emergencies, when it is right to risk health and life, to save ourselves and others from greater evils; but these are exceptions which do not vacate the general rule. Many persons imagine

that, if they violate the laws of health in performing religious or domestic duties, they are guiltless before God. But such greatly mistake. We as directly violate the law "thou shalt not kill," when we do that which tends to risk or shorten our own life, except at the clear call of duty, as if we should intentionally take away the life of another. The life and happiness of all His creatures are dear to our Creator; and He is as much displeased when we injure our own interests, as when we injure others. So that the idea that we are excusable if we harm no one but ourselves, is most false and pernicious. These, then, are the general principles, to guide a wife in systematizing her duties and pursuits.

The Creator of all things is a Being of perfect system and order; and to aid us in our duty, in this respect, he has divided our time, by a regularly returning day of rest from worldly business. In following this example, the intervening six days may be subdivided to secure similar benefits. In doing this, a certain portion of time must be given to procure the means of livelihood, and for preparing our food, raiment, and habitations. To these objects, some must devote more, and others, less attention. The remainder of time not necessarily thus employed might be divided somewhat in this manner:—the leisure of two afternoons and evenings could be devoted to religious and benevolent objects, such as religious meetings, charitable associations, Sunday-school visiting, and atten-

tion to the sick and poor. The leisure of two other days might be devoted to intellectual improvement, and the pursuits of taste. The leisure of another day might be devoted to social enjoyments, in making or receiving visits; and that of another to miscellaneous domestic pursuits, not included in the other particulars.

It is probable that few persons could carry out such an arrangement very strictly; but every one can make out a systematic arrangement of time, and at least *aim* at accomplishing it; and they can also compare the time which they actually devote to these different objects, with such a general outline, for the purpose of modifying any mistaken proportions.

Instead of attempting some such systematic employment of time, and carrying it out so far as they can control circumstances, most women are rather driven along by the daily occurrences of life, so that in place of being the intelligent regulators of their own time, they are the mere sport of circumstances. There is nothing which so distinctly marks the difference between weak and strong minds, as the fact, whether they control circumstances, or circumstances control them.

In regard to the minutiæ of domestic arrangements, we have known the following methods adopted. *Monday*, with some of the best housekeepers, is devoted to preparing for the labours of the week. Any extra cooking, the purchasing of articles to be used during the week, and the assorting of clothes for

the wash, and mending such as would be injured without,—these and similar items belong to this day. *Tuesday* is devoted to washing, and *Wednesday* to ironing. On *Thursday*, the ironing is finished off, the clothes folded and put away, and all articles which need mending put in the mending basket, and attended to. *Friday* is devoted to sweeping and house cleaning. On *Saturday*, and especially the last Saturday of every month, every department is put in order; the castors and table furniture are regulated; the pantry and cellar inspected; the trunks, drawers, and closets arranged; and every thing about the house put in order for *Sunday*. All the cooking needed for Sunday is also prepared. By this regular recurrence of a particular time for inspecting every thing, nothing is forgotten. But it has this drawback, that it leaves us as it found us, slaves to a material existence. "Let us eat and drink, for to-morrow we die."

Another method relates to providing requisite supplies of conveniences, and proper places in which to keep them. Thus, some ladies keep a large closet, in which are placed the tubs, pails, dippers, soap-dishes, starch, indigo, clothes-lines, clothes-pins, and every other article used in washing; and in the same or another place are kept every convenience for ironing. In the sewing department, a trunk, with suitable partitions is provided, in which are placed, each in its proper place, white thread of all sizes, coloured thread, yarns for mending, coloured and black sewing-silks and

twist, tapes and bobbins of all sizes, white and coloured welting-cords, silk braids and cords, needles of all sizes, papers of pins, remnants of linen and coloured cambric, a supply of all kinds of buttons used in the family, black and white, hooks and eyes, a yard measure, and all the patterns used in cutting and fitting. These are done up in separate parcels and labeled. In another trunk, are kept all pieces used in mending, arranged in order, so that any article can be found without loss of time.

The full supply of all conveniences in the kitchen and cellar, and a place appointed for each article, very much facilitates domestic labour. For want of this, much vexation and loss of time is occasioned, while seeking vessels in use, or in cleansing those used by different persons for various purposes. It would be far better for a lady to give up some expensive article in the parlour, and apply the money thus saved, for kitchen conveniences, than to have a stinted supply where the most labour is to be performed.

We have heard of one mode of systematizing the aid of the elder children in a family, which, in some cases of very large families, it may be well to imitate. In the case referred to, when the eldest daughter was eight or nine years old, an infant sister was given to her as her special charge. She tended it, made and mended its clothes, taught it to read, and was its nurse and guardian through all its childhood. Another infant was given to the next daughter, and thus the

children were all paired in this interesting relation. In addition to the relief thus afforded to the mother, the elder children were thus qualified for their future domestic relations, and both older and younger bound to each other by peculiar ties of tenderness and gratitude.

In offering these examples of various modes of systematizing, one suggestion may be worthy of attention. It is not unfrequently the case, that ladies, who find themselves cumbered with oppressive cares, after reading remarks on the benefits of system, immediately commence the task of arranging their pursuits with great vigour and hope. The only way for such persons is to begin with a little at a time. Let them select some three or four things, and resolutely attempt to conquer at these points. In time, a habit will be formed of doing a few things at regular periods, and in a systematic way. Then it will be easy to add a few more; and thus, by a gradual process, the object can be secured, which it would be vain to attempt by a more summary course.

Nearly connected with system and order is economy, both of time and expense. Economy is a cardinal virtue, as without it nothing can be done well. If a lady was blest with the most ample fortune, she would be always in distress if she failed to practise a rigid and systematic apportionment, both of time and money, to the purposes for which both talents were given her; to the end she might improve them, both for her own advantage and that of others.

ON ECONOMY OF TIME.

The value of time and our obligation to spend every hour for some useful end are what few minds properly realize. And those who have the highest sense of their obligations in this respect, sometimes greatly misjudge in their estimate of what are useful and proper modes of employing time. This arises from limited views of the importance of some pursuits, which they would deem frivolous and useless, but which are, in reality, necessary to preserve the health of body and mind, and those social affections which it is very important to cherish. Christianity teaches that, for all the time afforded us, we must give account to God; and that we have no right to waste a single hour. But time which is spent in rest or amusement, is often as usefully employed as if it were devoted to labour or devotion. In employing our time we are to make suitable allowance for sleep, for preparing and taking food, for securing the means of a livelihood, for intellectual improvement, for exercise and amusement, for social enjoyments, and for benevolent and religious duties. And it is the *right apportionment* of time to these various duties which constitutes its true economy.

In deciding respecting the rectitude of our pursuits, we are bound to aim at some practical good as the ultimate object. With every duty of this life our benevolent Creator has connected some species of enjoyment, to draw us to perform it. Thus the palate

is gratified by performing the duty of nourishing our bodies; the principle of curiosity, in pursuing useful knowledge; the desire of approbation, when we perform benevolent and social duties; and every other duty has an alluring enjoyment connected with it. But the great mistake of mankind consists in seeking the pleasures connected with these duties, as the sole aim, without reference to the main end that should be held in view, and to which the enjoyment should be made subservient. Thus, men seek to gratify the palate without reference to the question whether the body is properly nourished; and follow after knowledge, without inquiring whether it ministers to good or evil.

We are bound then to do all in our power to redeem the time; and it would be astonishing to one who had never tried the experiment, how much can be accomplished by a little planning and forethought, in finding employment for odd intervals, which are but too often neglected as things of no value.

But, besides economizing our own time, we are bound to use our influence and example to promote the discharge of the same duty by others. A woman is under obligations so to arrange the hours and pursuits of her family as to promote systematic and habitual industry; and if, by late breakfasts, irregular hours for meals, and other hinderances of this kind, she interferes with, or refrains from promoting regular industry in others, she is accountable to God for all

the waste of time consequent on her negligence. The mere example of a systematic and industrious housekeeper has a wonderful influence in promoting the same virtuous habit in others.

ON ECONOMY IN EXPENSES.

It is impossible for a wife to practise a wise economy in expenditure, unless she is taught how to do it, either by a course of experiments, or by the instruction of those who have had experience; and yet this is a point of the most essential importance, since upon it depends the means without which several of our social and Christian duties would be impossible to be performed. The claims of benevolence, indigence, and destitution, should never be made in vain; and the wife is clearly the proper channel through which these claims should be acknowledged. But if no note is taken of expenditure; if money is disbursed not in accordance with the dictates of reason, religion, and necessity, but only at the dictum of selfish gratification or of thoughtless vanity; it is impossible that the meed of approbation should be secured, which our blessed Saviour pronounced in reference to one of his female followers, "She hath done what she could."

A great deal of uneasiness and discomfort is caused to both husband and wife, in many cases, by an entire want of system and forethought in arranging expenses. Both keep buying what they think they need, without any calculation as to how matters are coming out, and

with a sort of dread of running in debt all the time harassing them. Such never know the comfort of independence. But if a man or woman will only calculate what the income is, and then plan so as to know that all the time they live within it, they secure one of the greatest comforts which wealth ever bestows, and what many of the rich, who live in a loose and careless way, never enjoy. It is not so much the amount of income, as the regular and correct apportionment of expenses, that makes a family truly comfortable.

And here we would remark in passing, that it is very important that young ladies should learn systematic economy in expenses. It would be a great benefit if every young girl were to begin, at twelve or thirteen, to make her own purchases, under the guidance of her mother or some other friend. And if parents would ascertain the actual expense of a daughter's clothing for a year, and give the sum to her in quarterly payments, requiring a regular account, it would be of great benefit in preparing her for future duties. How else are young ladies to learn properly to make purchases, and to be systematical and economical? The art of system and economy can no more come by intuition, than the art of watch-making or book-keeping: and how strange it appears, that so many young persons take charge of a husband's establishment, without having had either instruction or experience in the leading duty of their station.

A general principle of economy is, that in appor-

tioning an income among various objects, the most important should receive the largest supply, and that all retrenchments be made in matters of less importance.

In regard to dress and furniture, much want of judgment and good taste is often seen, in purchasing some expensive article, which is not at all in keeping with the other articles connected with it. It is not at all uncommon to find very showy and expensive articles in that part of the house visible to strangers, when the children's rooms, kitchen, and other back portions, are on an entirely different scale.

So, in regard to dress, a lady will sometimes purchase an elegant and expensive article, which, instead of attracting admiration from the eye of taste, will merely serve as a decoy to the painful contrast of all other parts of the dress. A woman of real good taste and discretion will strive to maintain a relative consistency between all departments; and not, in one quarter, live on a scale fitted only to the rich, and in another, on one appropriate only to the poor.

Another mistake in economy is often made by some of the best-educated and most intelligent of mothers. Such will often be found spending day after day at the needle, when, with a comparatively small sum, this labour could be obtained of those who need such earnings. Meantime, the daughters of the family, whom the mother is qualified to educate, or so nearly that she could readily keep in advance of her children, are sent to expensive boarding-schools,

where their delicate frames, their plastic minds, and their moral and religious interests, are relinquished to the hands of strangers. And the expense, thus incurred, would serve to pay the hire of every thing the mother can do in sewing, four or five times over.

Another species of poor economy is manifested in neglecting to acquire and apply mechanical skill, which, in consequence, has to be hired from others. Thus, all the plain sewing will be done by the mother and daughters, while all that requires skill will be hired. Instead of this, others take pains to have their daughters instructed in mantua-making, and the simpler parts of millinery, so that the plain work is given to the poor, who need it, and the more expensive and tasteful operations are performed in the family.

Some persons make miscalculations in economy, by habitually looking-up cheap articles, while others go to the opposite extreme, and always buy the best of every thing. Those ladies, who are considered the best economists, do not adopt either method. In regard to cheap goods, the fading colours, the damages discovered in use, the poorness of material, and the extra sewing demanded to replace articles, lost by such causes, usually render such bargains very dear in the end. On the other hand, though some articles of the most expensive kind wear longest and best, yet, as a general rule, articles at medium prices do the best service. This is true of table and bed linens,

broadcloths, shirtings, and the like; though, in these cases, it is often found that the coarsest and cheapest last the longest.

There is one mode of economizing, which, it is hoped, will every year grow more rare; and that is making penurious savings by getting the poor to work as cheap as possible. Many amiable and benevolent women have done this, on principle, without reflecting on the want of Christian charity thus displayed. Let every woman, in making bargains with the poor, conceive herself placed in the same circumstances, toiling hour after hour, and day after day, for a small sum, and then deal with others as she would be dealt by in such a situation. *Liberal prices* and *prompt payment* should be an unfailing maxim in dealing with the poor.

Another general principle of economy is, that all articles should be so used and taken care of, as to secure the longest service with the least waste. Many seem to suppose that those who are wealthy have a right to be lavish and negligent in the care of expenses. But this, surely, is a great mistake. Property is a talent, given by God, to spend for the welfare of mankind; and the needless waste of it is as wrong in the rich, as it is in the poor. The rich are under obligations to apportion their income to the various objects demanding attention, by the same rule as all others; and if this will allow them to spend more for superfluities than those of smaller means, it never

makes it right to misuse or waste any of the bounties of Providence. Whatever is no longer wanted for their own enjoyment should be carefully saved, to add to the enjoyment of others.

There are not a few who seem to imagine that it is a mark of gentility to be careless of expenses. But this notion is owing to a want of knowledge of the world. As a general fact, it will be found that persons of rank and wealth are much more likely to be systematic and economical, than persons of inferior standing, in these respects. Even the most frivolous, among the rich and great, are often found practising a rigid economy in certain respects, in order to secure gratifications in another direction. And it will be found so common among persons of vulgar minds, and little education, and less sense, to make a display of profusion and indifference to expense, as a mark of their claims to gentility, that the really genteel look upon it rather as a mark of low breeding. So that the sort of feeling which some persons cherish, as if it were mean to be careful of small sums, and to be attentive to relative prices in making purchases, is founded on mistaken notions of gentility and propriety.

But one caution is needful, in regard to another extreme. When a lady of wealth is seen roaming about in search of cheaper articles, or trying to beat down a shopkeeper, or making a close bargain with those she employs, the impropriety is glaring to all minds. A person of wealth has no occasion to spend

time in looking for very cheap articles, her time could be more profitably employed in distributing to the wants of others. And the practice of beating down tradespeople is vulgar and degrading in any one. A woman, after a little inquiry, can ascertain what is the fair and common price of things; and if she is charged an exorbitant sum, she can decline taking the article. If the price be a fair one, it is inappropriate to search for another article which is below the regular charge. If a woman finds that she is in a shop where they charge high prices, expecting to be beat down, she can simply mention that she wishes to know the lowest price, as it is contrary to her principles to beat down charges.

This attention to system, order, and economy, is of prime importance in a well-regulated family, but there are some other things to which every lady at the head of an establishment should attend. System and order may be carried to such an extent as to destroy that very comfort to which they are especially designed to minister; and economy, if not combined with an open and generous spirit, is certain to degenerate into the most pernicious and disgusting habits. Let it ever be borne in mind that frugality is not meanness.

Nothing is perhaps so essential to the comforts of home as a well-furnished table. Here there should be plenty without profusion; and care should be taken that the viands should be such as will conduce to health, rather than those which serve only to stimulate

the palate. It should ever be the aim of a lady to furnish her table with such food as may at once present a grateful variety, without an invitation to the allurements of luxury.

Punctuality is also a virtue which should ever be found in connexion with an English wife. Punctuality is the best guarantee for the due discharge of every personal and social duty; and the wife who disregards it, is likely to find herself continually placed in circumstances from which a little attention to doing things in their proper times and places would have saved her. Let no one deem want of punctuality a trivial matter; it is one of vast importance, and frequently entails inconveniences upon those connected with us which we would not wilfully have compelled them to suffer. Let us therefore be careful to adhere to our engagements as closely as possible; and when from any cause we are tempted to negligence, let us check ourselves by the thought that we have no right to waste the time of others, however reckless we may chance to be in reference to our own.

But, amid all her family arrangements, let the young wife take care that time shall be provided for the due attention to religious duties and exercises. Without a conscientious regard to the Author of her being she cannot expect that happiness will wave its pinions over her path. But by setting God always before her, making his word her rule, and his glory her end, she may rest assured that his never-failing

protection will be extended unto her, that he "will hold up her goings in his paths that her footsteps slip not;" and that a life of practical piety will render every cross endurable, and give to every blessing a more exquisite charm. Let the word of God be daily perused, not only in the closet, but in the family, and solemn prayer and sincere thanksgivings rise continually from the domestic altar. Let her ever bear in mind that "Family religion is of unspeakable importance. And its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of the household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them; fine language will shoot above them; formality of connexion or composition they will not comprehend; gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles; let them be met as for the most delightful service in which they can be engaged; let them find it short, savoury, simple, plain, tender, heavenly. Worship thus conducted may be used as an engine of vast power in a family. It diffuses a sympathy through the members; it calls off the mind from the deadening effect of worldly affairs; it arrests every member with a morning and evening sermon in the midst of all the hurries and cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to

come!' It fixes the idea of responsibility in the mind; it furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient; it enables him to relieve the weight with which subordination or service often sits on the minds of inferiors. Let the Sabbath be, indeed, a day of rest; not of cheerless gloom or of enthusiastic fanaticism, but of active exertions for the physical, mental, and spiritual nourishment of all who constitute the household." And while the externals of piety are thus constantly performed, and the temple never, except in cases of the most urgent necessity, neglected, let the practical fruits appear in all the lovely graces of the Christian character, until all feel that their home on earth is indeed an antepast of heaven.

Let no wife say that it is her husband's place to be the priest of the family. It is so generally; but from a vast variety of circumstances he may be often prevented from thus publicly calling his household together, and in all such cases it is the duty and privilege of the wife to supply his task of service. Let this be done conscientiously and undeviatingly, and in that family "Jehovah will command the blessing of life for evermore."

CHAPTER III.

DOMESTIC AND SOCIAL DUTIES.

On a woman devolves the management of a family, the regulation of servants, the education of children; and in her hands is deposited the comfort, and often the morality and good conduct of her husband. *Mrs. King.*

After a judicious arrangement of what may be called the groundwork of family comforts, the truly English Wife will find her best attention and her untiring energies demanded by the daily or regular routine of her domestic and social duties. Woman ought never to approach the altar with the idea that she is approaching a state in which she may become listless or inattentive to the common occurrences of life. No mistake can be more fatal than this. She is entering upon a state in which, if her heart be in its right place, and her choice of a partner has been directed by piety and prudence, she may anticipate much of happiness, and a rich foretaste of heaven. But she must remember that it is also a condition in which she will meet with various trials, and in which the roses will be mingled with many a thorn. She may not find him, to whom she has dedicated her virgin love, to be quite the faultless being her fond affections had

induced her to imagine; she may also display to him peculiarities of character for which he was not prepared by his intercourse with her during the season of courtship; and under these and a thousand other circumstances, she may find herself disappointed in some of her most cherished hopes, and make the discovery by painful experience, that perfection is not to be found on earth.

Many of the trials of the marriage state may be avoided by a careful and conscientious discharge of fireside duties, and inattention to these can be compensated by nothing else. Wit, beauty, and accomplishments, will offer their charms in vain, if the sanctuary of domestic and social love be neglected; and its hallowed fires suffered to wane, or to become extinct. But let the due attention which reason and Christianity demand, be paid to the important items of cleanliness, clothing, the interests of domestics, the care of the sick, the claims of the destitute, &c.: and, above all things, the preservation of a good temper in the head of the establishment; and the wife will find that distracting care and social disorder are, to an almost entire extent, strangers to her household. On these several points we wish to offer a few remarks to our fair readers, and at the same time to assure them, that if they would secure their own peace, and the love of those they most esteem, a deep and ceaseless attention to these matters is a subject of the utmost moment and importance.

The lungs, bowels, kidneys and skin, are the organs employed in throwing off those waste and noxious parts of the food not employed in nourishing the body. Of these, the skin has the largest duty to perform; throwing off, at least, twenty ounces every twenty-four hours, by means of insensible perspiration. When exercise sets the blood in quicker motion, it ministers its supplies faster, and there is consequently a greater residuum to be thrown off by the skin; and then the perspiration becomes so abundant as to be perceptible. In this state, if a sudden chill take place, the blood-vessels of the skin contract, the blood is driven from the surface, and the internal organs are taxed with a double duty. If the constitution be a strong one, these organs march on and perform the labour exacted. But if any of these organs are debilitated, the weakest one generally gives way, and some disease ensues.

One of the most frequent illustrations of this reciprocated action, is afforded by a festal meeting in cold weather. The heat of the room, the food, and the excitement, quicken the circulation, and perspiration is evolved. When the company passes into the cold air, a sudden revulsion takes place. The increased circulation continues for some time after; but the skin being cooled, the blood retreats, and the internal organs are obliged to perform the duties of the skin as well as their own. Then, in case the lungs are the weakest organ, the mucous secretion becomes

excessive; so that it would fill up the cells and stop the breathing, were it not for the spasmodic effort called coughing, by which this substance is thrown out. In case the nerves are the weakest part of the system, such an exposure would result in pains of the head or teeth, or in some other nervous ailment. If the muscles are the weakest part, rheumatic affections will ensue; and if the bowels or kidneys are weakest, some disorder in their functions will result.

But it is found that the closing of the pores of the skin with other substances, tends to a similar result on the internal organs. In this situation, the skin is unable perfectly to perform its functions, and either the blood remains to a certain extent unpurified, or else the internal organs have an unnatural duty to perform. Either of these results tends to produce disease, and the gradual decay of vital powers.

The skin has the power of absorbing into the blood particles retained on its surface. In consequence of these peculiarities, the skin of the whole body needs to be washed every day. This process removes from the pores the matter exhaled from the blood, and also that collected from the atmosphere and other bodies. If this process is not often performed, the pores of the skin fill up with the redundant matter expelled, and being pressed, by the clothing, to the surface of the body, the skin is both interrupted in its exhaling process, and its absorbents take back into the system portions of the noxious matter. Thus the blood is

not relieved to the extent designed, while it receives back noxious particles, which are thus carried to the lungs, liver, and every part of the system.

This is the reason why it is a rule of health that the whole body should be washed every day, and that the articles worn next to the skin should often be changed. This is the reason why it is recommended that persons should not sleep in the article they wear next the skin through the day. The alternate change and airing of the articles worn next the body by day or night, is a practice very favourable to the health of the skin. The fresh air has the power of removing much of the noxious effluvia received from the body by the clothing. It is with reference to this, that, on leaving a bed, its covering should be thrown open and exposed to the fresh air.

The benefit arising from a proper care of the skin, is the reason why bathing has been so extensively practised by civilised nations. The Greeks and Romans considered bathing as indispensable to daily comfort, and as necessary as their meals; and public baths were provided for all classes. To wash the face, feet, hands, and neck, is the extent of the ablutions practised by perhaps the majority of people.

In regard to the use of the bath, there is need of some information, in order to prevent danger from its misuse. Persons in good health, and with strong constitutions, can use the cold bath, and the shower-bath, with entire safety and benefit. Their effect is

suddenly to contract the blood-vessels of the skin, and send the blood to the internal organs. Then, if these organs be in health, a reaction takes place as soon as bathing ceases, and the blood is sent in greater supplies to the skin, producing an invigorating and cheerful glow. But if the constitution be feeble, this reaction does not take place, and cold bathing is injurious. But a bath, blood warm, or a little cooler than the skin, is safe for all constitutions, if not protracted over half an hour. After bathing, the body should be rubbed with a brush or coarse towel, to remove the light scales of scarf-skin which adhere to it, and also to promote a healthful excitement.

When families have no bathing establishment, every member should wash the whole person, on rising or going to bed, either in cold or warm water, according to the constitution. It is especially important that children have the perspiration and other impurities, which their exercise and sports have occasioned, removed from their skin before going to bed. The hours of sleep are those when the body most freely exhales the waste matter of the system, and all the pores should be properly freed from impediments to this healthful operation. For this purpose, a large tin wash-pan should be kept for children, just large enough, at bottom, for them to stand in, and swelling outward, so as to be very broad at top. A child can then be placed in it, standing, and washed with a

sponge, without wetting the floor. It being small at bottom, makes it better than a tub, as lighter, smaller, and not requiring so much water.

A bath should never be taken till three hours after eating, as it interrupts the process of digestion, by withdrawing the blood from the stomach to the surface. Neither should it be taken when the body is weary with exercise, nor be immediately followed by severe exercise. Many suppose that a warm bath exposes a person more readily to take cold, and that it tends to debilitate the system. This is not the case, unless it be protracted too long. If it be used so as to cleanse the skin, and give it a gentle stimulant, it is better able to resist cold than before the process. This is the reason why the Swedes and Russians can rush reeking out of their steam baths and throw themselves into the snow, and not only escape injury, but feel invigorated. It is for a similar reason that we suffer less in going into the cold, from a warm room, with our body entirely warm, than when we go out somewhat chilled. When the skin is warm, the circulation is active on the surface, and the cold does not so reduce its temperature but that increased exercise will keep up its warmth.

These remarks indicate the wisdom of those parents who habitually wash their children, all over, before they go to bed. The chance of life and health, to such children, is greatly increased by this practice; and no doubt much of the suffering of childhood, from

cutaneous eruptions, weak eyes, ear-ache, colds, and fevers, is owing to a neglect of the skin.

The care of the teeth should be made habitual to children, not merely as promoting an agreeable appearance, but as a needful preservative. Dr. Combe says, relative to this point—

"Being constantly moistened with saliva, the teeth have a tendency to become incrusted with the tartar, or earthy matter, which it contains. As this incrustation not only destroys the beauty of the teeth, but also promotes their decay, it becomes an object of care to remove it as soon as it is formed; and the most effectual mode of doing so, is to brush the teeth regularly twice a day,"—when retiring at night, and on rising in the morning.

"When digestion is impaired, and acidity prevails in the stomach, the mucous secretions in the mouth also become altered in character; and by their incessant contact, injure and even destroy the teeth. From this cause, we often see the teeth in young people in a state of complete decay."

Intemperance in eating, therefore, by causing indigestion, destroys the teeth.

The next subject to which the attention should be directed is that of clothing, which ought always to be proportioned to the constitution and habits. A person of strong constitution, who takes much exercise, needs less clothing than one of delicate and sedentary habits. According to this rule, women

need much thicker and warmer clothing, when they go out, than men. But how different are our customs from what sound wisdom dictates! Women go out with thin stockings and thin shoes and open necks, when men are protected by thick woollen hose and boots, and their whole body encased in many folds of flannel and broadcloth.

Flannel, worn next the skin, is useful, for several reasons. It is a bad conductor of heat, so that it protects the body from *sudden* chills when in a state of perspiration. It also produces a kind of friction on the skin, which aids it in its functions, while its texture, being loose, enables it to receive and retain much matter, thrown off from the body, that would otherwise accumulate on its surface. Flannels are also considered as preservatives from infection, in unhealthy atmospheres. They give a healthy action to the skin, and thus enable it to resist the operation of unhealthy miasms. It is stated, that the fatal influence of the malaria around Rome has been much diminished by the use of flannel.

But the practice by which females probably suffer most, is the use of *tight dresses*. Much has been said against the use of corsets by ladies. But these, though most injurious, are not the only habits of dress which need correction. It is the *constriction* of dress that is to be feared, and not any particular article that produces it. A frock, or a belt, may be so tight as to be even worse than a corset, which would more equally divide the compression.

So long as it is the fashion to admire, as models of elegance, the wasp-like figures which are presented at the rooms of mantua-makers and milliners, there will be hundreds of foolish women who will risk their lives and health to secure some resemblance to these deformities of the human frame. But it is believed that all sensible women, when they fairly understand the evils which result from tight dressing, and learn the *real* model of taste and beauty for a perfect female form, will never risk their own health, or the health of their daughters, in efforts to secure a form as much at variance with good taste as it is with good health.

Such female figures as our print-shops present, are made, not by the hand of the Author of all grace and beauty, but by the murderous contrivances of the corset-shop; and the more a woman learns the true rules of grace and beauty for the female form, the more her taste will revolt from such ridiculous distortions. The folly of the Chinese belle, who totters on two useless deformities instead of feet, is nothing compared to that of her who impedes all the internal organs in the discharge of their functions, that she may have a slender waist.

It will be shewn, in the article on the bones and muscles, that exercise is indispensable to their growth and strength. If any muscles are left unemployed, they diminish in size and strength. The girding of tight dresses operates thus on the muscles of the

body. If an article, like the corset, is made to hold up the body, then those muscles which are designed for this purpose are released from duty and grow weak; so that, after this has been continued for some time, leaving off the unnatural support produces a feeling of weakness. Thus a person will complain of feeling so weak and unsupported, without corsets, as to be uncomfortable. This is entirely owing to the disuse of those muscles which corsets throw out of employ.

Another effect of tight dress, is to impede the office of the lungs. Unless the chest can expand, fully, and with perfect ease, a portion of the lungs is not filled with air, and thus the full purification of the blood is prevented. This movement of the lungs, when they are fully inflated, increases the peristaltic movement of the stomach and bowels, and promotes digestion; and any constriction of the waist tends to impede this important operation, and indigestion, with all its attendant evils, is often the result.

The rule of safety, in regard to the tightness of dress, is this. Every person should be dressed so loosely, that *when sitting in the posture used in sewing, reading, or study,* THE LUNGS *can be as fully and as easily inflated as they are without clothing.* Many a woman thinks she dresses loosely, because, when she stands up, her clothing does not confine her chest. This is not a fair test. It is in the position most used when engaged in common employments, that we

are to judge of the constriction of dress. Let every woman then bear in mind, that just so long as her dress and position oppose any resistance to her chest, in just such proportion her blood is unpurified, and her vital organs are endangered; and that "all styles of dress, which impede the motions of the wearer; which do not sufficiently protect the person; which add unnecessarily to the heat of summer, or to the cold of winter; which do not suit the age and occupation of the wearer, or which indicate an expenditure unsuited to her means,—are *inappropriate*, and therefore destitute of one of the main essentials of beauty."

This same article of clothing is often productive of a serious amount of mischief. A wish to appear fashionable, a distaste for that which is really becoming, but which we choose to think vulgar, and a desire to vie in appearance with some more wealthy neighbour, have placed many a father and husband in the list of bankrupts. Let every honourable woman guard most carefully against habits of extravagance. Fashion is so variable, and a thing so indefinite, that to comply with its absurd rules is one of the most ready ways of flying from happiness. Well has the poet said—

> "Man wants but little here below,
> Nor wants that little long."

How absurd, then, is it for us to sacrifice the best interests of those we love in the pursuits of a mere phantom. Let the wife resolve that in every thing

she will live within, and not beyond, the means which her husband, by his honourable exertions in his peculiar calling, is able to supply; and, above all things, let her never contract debts in order to keep up an appearance which his circumstances are not calculated to support. Next to a sin, let every wife dread a debt. She who indulges herself in the pride of life, and makes purchases on credit which it may seriously derange her husband's affairs to discharge, is not only guilty of an act of indiscretion, but is inflicting what may be, for aught she know, an irreparable injury upon his character or fortune, or both; and is, at all events, making but an ill return to him who had to her care committed the direction of his future destiny. That false pride and petty vanity which will embarrass a husband for its own personal gratification, is a feeling infinitely below contempt. A friend of ours, herself on the eve of marriage, once observed, that a man must ask his wife whether he was to live or not. And the remark was one, the truth of which we see exemplified daily. Let the English Wife resolve that the independence of her husband shall be on all occasions the first motion of all her actions, and that self shall hold the subordinate place. This may prevent her appearing as the gaudy butterfly, but to her partner and her family she will prove a honey-bee, and the heart of her husband will safely trust in her.

Sometimes wives who have daughters growing up

to womanhood, mistake in another way. They are models of care and economy themselves, but they encourage or at least excuse their daughters going beyond their means. This is decidedly wrong, and the mother who does so has much to answer for. Young people should be taught on all occasions to act from principle, and to prefer the approval of conscience to every other consideration. This will enable them to perform their duties aright, in any station of life they may be called upon to fill, and make them valuable in every walk of society.

The next subject of remark is that of care for the interests and a friendly supervision over the manners and characters of Domestic Servants.

There is no subject of more importance for the general comforts of home, than the judicious and proper choice of those domestics on which so much of the happiness of a family must depend. It is an error fraught with the most serious consequences for a lady to imagine herself superior (in nature) to those who are by circumstances placed beneath her control. The prevalence of such an idea will embitter all her household arrangements; while considering her servants as equally the objects of divine care, and only for wise reasons placed in a lower station than herself, will have a direct tendency to the development of some of the most valuable Christian graces, and to secure one of the greatest of all earthly blessings, that of faithful and attached dependants.

We hear much complaining of the ignorance, carelessness, inattention, and want of feeling, in the class of persons to whom we now allude; but it is well not to censure too hastily, or to form our judgment upon narrow prejudices or insufficient grounds. Bad mistresses will always do their part towards making bad servants, and they are bound to reform their own manners before they can hope to reform the manners of those beneath them.

But, to judge correctly in regard to some of the evils involved in the state of domestic service, we should endeavour to conceive ourselves placed in the situation of those of whom complaint is made, that we may not expect from them any more than it would seem right should be exacted from us in similar circumstances.

It is sometimes urged against domestics, that they exact exorbitant wages. But what is the rule of rectitude on this subject? Is it not the universal law of labour and of trade, that an article is to be valued according to its scarcity and the demand? When wheat is scarce, the farmer raises his price; and when a mechanic offers services difficult to be obtained, he has a corresponding increase of price. And why is it not right for domestics to act according to a rule allowed to be correct in reference to all other trades and professions?

Money enables the rich to gain many advantages, which those of more limited circumstances cannot

secure; and one of these, is securing good domestics by offering high wages: and this, as the scarcity of this class increases, will serve constantly to raise the price of service. It is right for domestics to charge the market value, and this value is always decided by the scarcity of the article and the amount of demand. Right views of this subject will sometimes serve to diminish hard feelings towards those who would otherwise be wrongfully regarded as unreasonable and exacting.

Another complaint against domestics is, that of instability and discontent, leading to perpetual change. But in reference to this, let a mother or daughter conceive of their own circumstances as so changed that the daughter must go out to service. Suppose a place is engaged, and it is then found that she must sleep in a comfortless garret. Another place offers, where she can have a comfortable room: in such a case, would not both mother and daughter think it right to change?

Or suppose, on trial, it was found that the mistress of the house was fretful, or exacting and hard to please; or that her children were so ungoverned as to be perpetual vexations; or that the work was so heavy that no time was allowed for relaxation and the care of a wardrobe;—and another place offers where these evils can be escaped: would not mother and daughter here think it right to change? And is it not right for domestics, as well as their employers, to seek places where they can be most comfortable?

In some cases this instability and love of change would be remedied, if employers would take more pains to make a residence with them agreeable; and to attach domestics to the family by feelings of gratitude and affection. There are ladies, even where such domestics are most rare, who seldom find any trouble in keeping good and steady ones. And the reason is, that their domestics know they cannot better their condition by any change within reach. It is not merely by giving them comfortable rooms and good food, and presents and privileges, that the attachment of domestics is secured; it is by the manifestation of a friendly and benevolent interest in their comfort and improvement. This is exhibited in bearing patiently with their faults; in kindly teaching them how to improve; in shewing them how to make and take proper care of their clothes; in guarding their health; in teaching them to read, if necessary, and supplying them with proper books; and in short, by endeavouring, so far as may be, to supply the place of a parent. It is seldom that such a course would not secure steady service, and such affection and gratitude, that even higher wages would not tempt them away.

Another subject of complaint, in regard to domestics, is their pride, insubordination, and a spirit not conformed to their condition; they imitate a style of dress unbecoming their condition; and their manners and address are rude and disrespectful. That these

evils are very common among this class of persons cannot be denied; the only question is, how can they best be met and remedied?

Where an excessive sensibility on this subject exists, and forward and disrespectful manners result from it, the best remedy is a kind attempt to give correct views, such as better-educated minds are best able to attain. It should be shewn to them that labour is not degrading in any class; that, in all classes, different grades of subordination must exist; and that it is no more degrading for a domestic to regard the heads of a family as superiors in station, and treat them with becoming respect, than it is for children to do the same; or for men to treat their rulers with respect and deference. They should be taught that domestics use a different entrance to the house, and sit at a distinct table, not because they are inferior beings, but because this is the best method of securing neatness and order and convenience. They can be shewn, if it is attempted in a proper spirit and manner, that these very regulations really tend to their own ease and comfort, as well as to that of the family.

In regard to appropriate dress, in most cases it is difficult for a mistress to interfere *directly* with comments or advice. The most successful mode is to offer some service in mending or making a wardrobe, and when a confidence in the kindness of feeling is thus gained, remarks and suggestions will generally be properly received, and new views of propriety and

economy can be imparted. In some cases it may be well for an employer—who, from appearances, anticipates difficulty of this kind—in making the agreement, to state that she wishes to have the room, person, and dress of her domestics, kept neat and in order; and that she expects to remind them of their duty, in this particular, if it is neglected. Domestics are very apt to neglect the care of their own chambers and clothing; and such habits have a most pernicious influence on their own well-being, and on that of their children in future domestic life. An employer, then, is bound to exercise a parental care over them in these respects.

In regard to the great deficiencies of domestics, in qualifications for their duties, much patience and benevolence are required. Multitudes have never been taught to do their work properly; and in such cases, how unreasonable it would be to expect it of them! Most persons of this class depend for their knowledge in domestic affairs, not on their parents, who usually are not qualified to instruct them, but on their employers; and if they live in a family where nothing is done neatly and properly, they have no chance to learn how to perform their duties well. When a lady finds that she must employ a domestic who is ignorant, awkward, and careless, her first effort should be to make all proper allowance for past want of instruction; and the next, to remedy the evil, by kind and patient teaching. It will often save much

vexation, if, on the arrival of a new domestic, the mistress of the family, or a daughter, for two or three days, will go round with the novice, and shew the exact manner in which it is expected the work will be done. And this also it may be well to specify in the agreement, as some domestics would otherwise resent such a supervision.

But it is often remarked, that, after a woman has taken all this pains to instruct a domestic and make her a good one, some other person will offer higher wages, and she will leave. This, doubtless, is a sore trial; but if such efforts were made in the true spirit of benevolence, the lady will have her reward in the consciousness that she has contributed to the welfare of society, by making one more good domestic, and one more comfortable family where that domestic is employed; and if the latter become the mother of a family, a whole circle of children share in the benefit.

There is one great mistake, not unfrequently made, in the management both of domestics and of children; and that is, in supposing that the way to cure defects is by finding fault as each failing occurs. But, instead of this being true, in many cases the directly opposite course is the best; while, in all instances, much good judgment is required in order to decide when to notice faults, and when to let them pass unnoticed. There are some minds, very sensitive, easily discouraged and infirm of purpose. Such persons, when they have formed habits of negligence, haste,

and awkwardness, often need expressions of sympathy and encouragement rather than reproof. They usually have been found fault with so much, that they have become either hardened or desponding; and it is often the case that a few words of commendation will awaken fresh efforts and renewed hope. In almost every case, words of kindness, hope, and encouragement should be mingled with the needful admonitions or reproof.

It is a good rule, in reference to this point, to *forewarn*, instead of finding fault. Thus, when a thing has been done wrong, let it pass unnoticed, till it is to be done again; and then a simple request to have it done in the right way will secure quite as much, and probably more, willing effort, than a reproof administered for neglect. Some persons seem to take it for granted, that young and inexperienced minds are bound to have all the forethought and discretion of mature persons; and freely express wonder and disgust, when mishaps occur for want of these traits. But it would be far better to save from mistake or forgetfulness, by previous caution and care on the part of those who have gained experience and forethought; and thus many occasions of complaint and ill-humour will be avoided.

Grown persons, who fill the places of heads of families, are very apt to forget how painful it is to be chided for neglect of duty, or for faults of character. If they would sometimes in imagination put

themselves in the place of those whom they control, and conceive of some person as daily administering reproof to them, and pointing out their faults in the same tone and style as they employ to those under their control, it might serve as a useful check. It is often the case, that persons who are most strict and exacting, and least able to make allowances and receive palliations, are themselves peculiarly sensitive to any thing which implies that they are in fault. By such, the spirit implied in the Divine petition, "forgive us our trespasses as we forgive those who trespass against us," especially needs to be cherished.

One other consideration is very important. There is no duty more binding on Christians, than that of patience and meekness under provocations and disappointment. Now the tendency of every sensitive mind, when thwarted in its wishes, is to complain and find fault, and often in tones of fretfulness or anger. But there are few domestics who have not heard enough of the Bible, to know that angry or fretful fault-finding, from the mistress of a family, when her work is not done to suit her, is not in agreement with the precepts of Christ. They notice and feel the inconsistency; and every woman, when she gives way to feelings of anger and impatience at the faults of those around her, lowers herself in their respect, while her own conscience, unless very much hardened, cannot but suffer a wound.

There are some women, who pass for amiable—who

seem to feel that it is their office and duty to find fault with their domestics whenever anything is not exactly right, and follow their fancied calling without the least appearance of tenderness or sympathy, as if the objects of their discipline were stocks or stones without human feelings. We once heard a domestic, describing her situation in a family which she had left, make this remark of her past employer: "She was a very good housekeeper, allowed good wages, and gave us many privileges and presents; but if we ever did anything wrong, she always *talked to us just as if she thought we had no feelings*, and I never was so unhappy in my life as while living with her."

Every woman, who has the care of domestics, should cultivate a habit of regarding them with that sympathy and forbearance which she would wish for herself or her daughters, if deprived of parents, fortune, and home. And let every wife bear in remembrance the example of the Lady Elizabeth Hastings, a lady so accomplished, that she was designated in the writings of Sir Richard Steele, as the "Divine Aspasia;" it was not the least among her many eminent virtues that she considered her servants as humble friends, and strove to elevate their characters. "She presided over her domestics," said her biographer, "with the disposition of a parent. She not only employed the skill of such artificers as were engaged about her house, to consult the comfort and convenience of her servants, that they might suffer no

unnecessary hardship, but also provided for the improvement of their minds, the decency of their behaviour, and the propriety of their manners." The fewer advantages they have enjoyed, and the greater difficulties of temper or of habit they have to contend with, the more claims they have on compassionate forbearance. They ought ever to be looked upon, not as the mere ministers to our comfort and convenience, but as the humbler and *apparently* neglected children of our Heavenly Father, whom he has sent to claim our sympathy and aid.

CHAPTER IV.

DOMESTIC AND SOCIAL DUTIES — *continued.*

O Thou, the friend of man assign'd,
With balmy bands his wounds to bind,
And charm his frantic woe:
When first Distress, with dagger keen,
Broke forth to waste his destined scene,
His wild, unsated foe!

Collins.

The institutions of society in this country have most judiciously and properly placed woman paramount in the domestic circle. Man, according to the ordination of his Maker, "goeth forth to his work and to his labour," for that is his appointed sphere, and he sees little and superintends less of the all important scenes of home. But to woman is assigned the onerous but delightful taste of regulating the household, —of making those arrangements which will be best calculated to secure the happiness of each, and of preventing those mistakes which might lead to disquiet and discontent in the bosoms of the dearest objects of her watchful solicitude. And amply is the fond wife and mother repaid, in her own estimation, if she obtain the devoted affection of her children,

and the undeviating confidence of him who reigns supreme in the deepest and purest recesses of her soul.

We have already seen some of the domestic duties she has to perform or superintend. Another matter, which must claim the careful attention of the maternal heart, is that of affording sufficient and judiciously chosen exercise for those placed by Providence beneath her care. Without exercise it is impossible that either body or mind should be in a healthy state, or become fitted to perform their appointed duties. But the head of a family should take care that the exercise to which its various members are subjected, is of such a nature as to be really conducive to the proper and orderly development of the physical, mental, and moral nature of an immortal and accountable being. Much responsibility is sustained by the wife, the mother, and the mistress of a family on this subject. All must take exercise, that is a duty to be constantly and decidedly enforced. Nothing which leads to idleness, or has a tendency to the ormation or encouragement of habits of listless inactivity, should be tolerated for a moment; and when such a disposition manifests itself in children, it should be visited by every proper and likely means on the part of the parent. But, though in such cases, exercise must be compulsory, it hardly need ever appear to be so. A little boy once complained of being tired, and wished his father to carry him. Ride on my cane, said the judicious parent, at the same time

giving it to him. This was a new idea; the sense of weariness gave way to the novelty, and the child went some distance without any further trouble.

The following extracts from Dr. Combe are well worthy the serious attention of every English Wife:—

"To every organ of the body, arterial blood is an indispensable stimulus; and its supply is, during health, always proportioned to the extent and energy of the action. When any part, therefore, is stinted of its usual quantity of blood, it very soon becomes weakened, and at last loses its power of action.

"The principle just stated, explains very obviously the weariness, debility, and injury to health, which invariably follow forced confinement to one position, or to one limited variety of movement, as is often witnessed in the education of young females. Exercise of the muscles which support the trunk of the body are the only means, which, according to the Creator's laws, are conducive to muscular development, and by which bodily strength and vigour can be secured. Instead of promoting such exercise, however, the prevailing system of female education places the muscles of the trunk, in particular, under the worst possible circumstances, and renders their exercise nearly impossible. Left to its own weight, the body would fall to the ground, in obedience to the ordinary law of gravitation: in sitting and standing, therefore, as well as in walking, the position is preserved only by the exertion of the muscles that support

the spine and trunk. But if we confine ourselves to one attitude, such as that of sitting erect upon a chair—or, what is still worse, on benches without backs, as is the common practice in schools,—it is obvious that we place the muscles which support the spine and trunk in the very disadvantageous position of permanent, instead of alternate contraction. —Girls, thus restrained daily for many successive hours, invariably suffer, being deprived of the sports and exercise after school hours which strengthen the muscles of boys, and enable them to withstand the oppression. The muscles being thus enfeebled, the girls either lean over insensibly to one side, and thus contract curvature of the spine; or, their weakness being perceived, they are forthwith cased in stiffer and stronger stays; that support being sought for in steel and whalebone, which Nature intended they should obtain from the bones and muscles of their own bodies. But the want of varied motion, which was the prime cause of the muscular weakness, is still further aggravated by the tight pressure of the stays interrupting the play of the muscles, and rendering them, in a few months, more powerless than ever. During the short time allotted to that nominal exercise—the formal walk, the body is left almost as motionless as before. The natural consequences of this treatment are debility of the body, curvature of the spine, impaired digestion, and, from the diminished tone of all the animal and vital functions,

general ill health; and yet, while we thus set Nature and her laws at defiance, we presume to express surprise at the prevalence of female deformity and disease!

The sedentary and unvaried occupations which follow each other, for hours in succession, in many of our schools, have also been the cause of needless suffering to thousands; and it is high time that a sound physiology should step in to root out all such erroneous and hurtful practices. The custom of causing the young to sit on benches without any support to the back, and without any variety of motion, cannot be too soon exploded. If the muscles of the spine were strengthened by the exercise which they require, but which is so generally denied; and if the school employments were varied or interrupted at reasonable intervals, to admit of change of position and of motion; nothing could be better adapted for giving an easy and erect carriage, than seats without backs. But it is a gross misconception to suppose that the same good results will follow the absence of support, when the muscles are weakened by constant straining and want of play.

Instead, therefore, of so many successive hours being devoted to study and to books, the employments of the young ought to be varied or interrupted by proper intervals of cheerful and exhilarating exercise, which require the co-operation and society of companions. This is infinitely preferable to the solemn

processions which are so often substituted for exercise, and which are hurtful, inasmuch as they delude parents and teachers into the notion that they constitute, in reality, that which they only counterfeit and supersede.

Everybody knows how wearisome and disagreeable it is to saunter along, without having some object to attain; and how listless and unprofitable a walk, taken against the inclination, and merely for exercise, is, compared to the same exertion made in pursuit of an object on which we are intent. The difference is, simply, that in the former case the muscles are obliged to work without that full nervous impulse which Nature has decreed to be essential to their healthy and energetic action; and that, in the latter, the nervous impulse is in full and harmonious operation. In illustration of this, the elastic spring, bright eye, and cheerful glow of the beings thus excited, form a perfect contrast to the spiritless and inanimate aspect of many of our boarding-school processions.

It must not, however, be supposed, that a walk, simply for the sake of exercise, can never be beneficial. If a person be thoroughly satisfied that exercise is requisite, and perfectly *willing* or rather *desirous* thus to secure good health, *the desire* then becomes a sufficient nervous impulse, and one in perfect harmony with the muscular action."

The foregoing principles of physiology enable us to appreciate, more readily, the benefits to health of

the various domestic exercises which all daughters should be trained to practise. In the morning, every young lady should dress herself very loosely, to give full play to all her muscles. She should first throw open her windows, and lay open her bed, that the sheets and bed may be aired. In this way she fills her room with fresh air. After breakfast, if it is cold, she can shut the windows, and while making her bed and sweeping and dusting her room, almost every muscle in the body will be called into vigorous activity; and this kind of exercise should be continued two or three hours. Washing, ironing, starching, rubbing furniture, tending infants, and all employments that require stooping, bending, and change of position, promote the health of the muscles used, and of all the various organs of the body. Some persons object to sweeping, on account of the dust inhaled. But there is no need of such an impediment. Free ventilation, frequent sweeping, and the use of damp sand or tea leaves, will prevent any such quantity of dust as can be in the least degree injurious. And the mothers who will hire domestics to take away all these modes of securing to their daughters health, grace, beauty, and domestic virtues, and the young ladies who consent to be deprived of these advantages, will probably both live to mourn over the langour, discouragement, pain, disappointment, and sorrow, that will come with ill health, as the almost inevitable result.

In the training of her daughters, let every mother bear in mind that, whether rich or poor, young or old, married or single, a woman is always liable to be called to the performance of every kind of domestic duty, as well as to be placed at the head of a family; and nothing short of a *practical* knowledge of the details of housekeeping can ever make those duties easy, or render her competent to direct others in the performance of them.

Since then the details of good housekeeping must be included in a good female education, it is very desirable that they should be acquired when young, and so practised as to become easy, and to be performed dexterously and expeditiously.

The elegant and accomplished Lady Mary Wortley Montague, who figured in the fashionable, as well as the literary circles of her time, has said, that "the most minute details of household economy become elegant and refined, when they are ennobled by sentiment;" and they are truly ennobled, when we do them either from a sense of duty, or consideration for a parent, or love to a husband. "To furnish a room," continues this lady, "is no longer a common-place affair, shared with upholsterers and cabinet-makers; it is decorating the place where I am to meet a friend or lover. To order dinner is not merely arranging a meal with my cook,—it is preparing refreshment for him whom I love. These necessary occupations, viewed in this light, by a person capable of strong

attachment, are so many pleasures, and afford her far more delight than the games and shows which constitute the amusements of the world."

Such is the testimony of a lady of rank of the last century, to the sentiment that may be made to mingle in the most homely occupations. We will now quote that of a modern female writer and traveller, who, in her pleasant book, called *Six Weeks on the Loire*, has thus described the housewifery of the daughter of a French nobleman, residing in an elegant château on that river. The travellers had just arrived and been introduced, when the following scene took place.

"The bill of fare for dinner was discussed in my presence and settled, *sans façon*, with that delightful frankness and gaiety, which, in the French character, gives a charm to the most trifling occurrence. Madamoiselle Louise then begged me to excuse her for half an hour, as she was going to make some creams and some *pastilles*. I requested that I might accompany her, and also render myself useful; we accordingly went together to the dairy. I made tarts *à l'Anglaise*, whilst she made confections and *bonbons*, and all manner of pretty things, with as much ease as if she had never done anything else, and as much grace as she displayed in the saloon. I could not help thinking, as I looked at her with her servants about her, all cheerful, respectful, and anxious to attend upon her, how much better it would be for the young ladies in England, if they would occasionally return

to the habits of their grandmammas, and mingle the animated and endearing occupations of domestic life, and the modest manners and social amusements of home, with the perpetual practising on harps and pianos, and the incessant efforts at display and search after gaiety, which, at the present day, render them anything but what an amiable man, of a reflecting mind and delicate sentiments, would desire in the woman he might wish to select as the companion of his life."

These are things of moment, and claim no mean share of the attention of every right-thinking wife. We now proceed to notice as next in order and in importance, the subject of Manners, as one that is intimately connected with our household enjoyments.

Good manners are the expressions of benevolence in personal intercourse, by which we endeavour to promote the comfort and enjoyment of others, and to avoid all that gives needless pain. It is the exterior exhibition of the Divine precept which requires us to do to others as we would that they should do to us.

Good manners lead us to avoid all practices that offend the taste of others; all violations of the conventional rules of propriety; all rude and disrespectful language and deportment, and all remarks that would tend to wound the feelings of another.

It is for the benefit of all, that children be subordinate to parents, pupils to teachers, the employed to

their employers, and subjects to magistrates. In addition to this, it is for the general well-being, that the comfort and convenience of the delicate and feeble should be preferred to that of the strong and healthy, who would suffer less by any deprivation.

It is on these principles that the rules of good-breeding must be founded. It is, indeed, assumed, that superiors in age, station, or office, have precedence of subordinates; and that age and feebleness have precedence of youth and strength.

It is on this principle, that the feebler sex has precedence of more vigorous man; while the young and healthy give precedence to age or feebleness.

There is also a style of deportment and address, which is appropriate to these different relations. It is suitable for a superior to secure compliance with his wishes from those subordinate to him, by commands; but a subordinate must secure compliance with his wishes, from a superior, by requests. It is suitable for a parent, teacher, or employer, to admonish for neglect of duty; it is not suitable for an inferior to take such a course to a superior. It is suitable for a superior to take precedence of a subordinate, without any remark; but in such cases, an inferior should ask leave, or offer an apology.

It is a want of proper regard to these proprieties which occasions the chief defect in American manners. It is there very common to see children talking to their parents in a style proper only between equals;

so, also, the young address their elders, and those employed their employers, in a style which is inappropriate to their relative positions. It is not merely towards superiors that a respectful address is required; every person likes to be treated with courtesy and respect, and therefore the law of benevolence demands such demeanour towards all whom we meet in the social intercourse of life. "Be courteous," is the direction of the Apostle, in reference to our treatment of *all*.

It is in early life, and in the domestic circle alone, that good manners can be successfully cultivated. There is nothing that so much depends on *habit*, as the constantly recurring proprieties of good-breeding; and if a child grows up without forming such habits, it is very rarely the case that they can be formed at a later period. Good-manners are the exterior of benevolence, the minute and often recurring exhibitions of "peace and good-will;" and the nation, as well as the individual, which most excels in the exterior, as well as the internal principle, will be most respected and beloved.

In the family, there should be required a strict attention to the rules of precedence, and those modes of address appropriate to the various relations to be sustained. Children should always be required to offer their superiors, in age or station, the precedence in all comforts and conveniences; and always address them in a respectful tone and manner. The custom

of adding "Sir," or "Ma'am," to "Yes," or "No"; is a valuable practice, as a perpetual indication of a respectful recognition of superiority.

Another point to be aimed at, is to require children always to acknowledge every act of kindness and attention, either by words or manner. If they were trained always to make grateful acknowledgments when receiving favours, one of the objectionable features in our manners would be avoided.

Again, children should be required to ask leave, whenever they wish to gratify curiosity, or use an article which belongs to another. And if cases occur, when they cannot comply with the rules of good-breeding, as, for instance, when they must step between a person and the fire, or take the chair of an older person, they should be required either to ask leave, or offer an apology.

There is another point of good-breeding, which cannot, in all cases, be applied in its widest extent. It is that which requires us to avoid all remarks which tend to embarrass, vex, mortify, or in any way wound the feelings, of another. To notice personal defects; to allude to others faults, or the faults of their friends; to speak disparagingly of the sect or party to which a person belongs; to be inattentive, when addressed in conversation; to contradict flatly; to speak in contemptuous tones of opinions expressed by another;—all these are violations of the rules of good-breeding, which all should regard. Under this

head comes the practice of whispering, and staring about, when a teacher, or lecturer, is addressing a class or audience. Such inattention is practically saying that what the person is uttering is not worth attending to, and persons of real good-breeding always avoid it.

Another branch of good-manners relates to the duties of hospitality. Politeness requires us to welcome visitors with cordiality; to offer them the best accommodations; to address conversation to them; and to express by tone and manner, kindness and respect. Offering the hand to all visitors, at one's own house, is a courteous and hospitable custom; and a cordial shake of the hand, when friends meet, is an act of kindness that should never be omitted.

All these things should be taught to children, gradually, and with great patience and gentleness. Some mothers, who make good-manners a great object, are in danger of making their children perpetually uncomfortable, by suddenly surrounding them with so many rules, that they must inevitably violate some one or other a great part of the time. It is much better to begin with a few rules, and be steady and persevering with these till a habit is formed, and then take a few more, thus making the process easy and gradual. Otherwise, the temper of children will be injured; or hopeless of fulfilling so many requisitions, they will become reckless and indifferent to all.

But in reference to those who have enjoyed advan-

tages for the cultivation of good-manners, and who duly estimate its importance, one caution is requisite. Those who never have had such habits formed in youth, are under disadvantages which no benevolence of temper can remedy. They may often violate the taste and feelings of others, not from a want of proper regard for them, but from ignorance of custom, or want of habit, or abstraction of mind, or from other causes, which demand forbearance and sympathy, rather than displeasure. An ability to bear patiently with defects in manners, and to make candid and considerate allowance for a want of advantages, or for peculiarities in mental habits, is one mark of the benevolence of real good-breeding.

Closely connected with the subjects of exercise and good-manners are those of recreation and amusement. These all persons must have; they are made with capacities for enjoyment, and this is proof sufficient that enjoyment was intended for them by their all-wise and beneficent Creator. But the kind of amusement and the extent to which it shall go are matters to which all persons should bring a sober and dispassionate judgment. Children whose bodies are growing fast, and whose nervous system is tender and excitable, need much more amusement than mature minds; and any great degree of physical confinement or mental taxation is dangerous. Persons also who have very great duties and cares, or who are subjected to any continuous intellectual or moral excitement, need re-

creations to secure physical exercise and to draw off the mind from absorbing interests. But, unfortunately, it is this class of persons who have least to do with amusement; while the light, gay, and unemployed seek amusements which are entirely needless, and for which useful occupation would be a most beneficial substitute.

In deciding how much time it is right to give to mere amusement, it surely is clearly our duty to take just so much as, and no more than, is needful to invigorate mind and body, and thus prepare for the serious duties of life. Any protracting of amusement, which induces excessive fatigue, exhausts the mind, or invades the hours of regular repose, cannot be allowed to be right, by those who concede that we are bound to spend every hour usefully, and that we are to give an account of the use of all our time.

In deciding which amusements should be selected, and which avoided, the following general rules are binding. In the first place, no amusements which inflict needless pain should ever be allowed. All tricks which cause fright or vexation, and all sports which involve sufferings to animals, should be utterly forbidden. Hunting and fishing, for mere amusement, can never be justified. If a man can convince his children that these are pursued mainly to gain food and health, and not that the wounding and killing of animals is sought for amusement, his example may not be very injurious. But we should be ever most careful

to be able to give a good moral reason for all we do, or otherwise acts which we deem lawful may be productive of the most serious consequences.

As for dancing, cards, and theatres, no rule of a strictly binding nature can be given; but let every wife remember that a dance, as generally conducted, is of no benefit, but rather injurious to those who engage in it; that cards are a senseless mode of killing time, and only calculated to destroy the better feelings of our nature; and that the exciting and fascinating amusements of the theatre should never be permitted to young persons, until their minds have become well instructed in those fundamental principles so needful to secure strict propriety of conduct and the happiness of a refined and cultivated mind. The rule of the Apostle holds good in this, as in every thing else: "To the pure all things are pure." Let the mind then become a fountain of living waters, and every worldly enjoyment, not vicious in itself, may be enjoyed, because it will then be held in a state of subordination to higher and more important ends.

In reference to dancing especially, we would speak more at large, because we conceive that many erroneous opinions are current and daily gaining ground, as to certain advantages which are supposed to be connected with it.

If old and young went out to dance together in the open air, as the French peasants do, it would be a very different sort of amusement from what is seen,

where, in a room furnished with many lights, and filled with guests, both expending the healthful part of the atmosphere, the young collect, in their tightest dresses, to protract a kind of physical exertion, not habitual, for several hours. During this process the blood is made to circulate more swiftly, in circumstances where it is less perfectly oxigenized than health requires; the pores of the skin are excited by heat and exercise; the stomach is loaded with indigestible articles, and the quiet, needful to digestion, withheld; the amusement is protracted beyond the usual hour for repose; and then, when the skin is most highly susceptible to damps and noxious vapours, the company pass from a warm room to the cold night air. It is probable that there is no single thing that can be pointed out, which combines so many injurious particulars, as this amusement, so often defended as so healthful. Even if parents, who train their children to dance, can keep them from public balls (which is seldom the case), dancing in private parlours unites many of the same mischievous influences.

As to the claim of social benefits,—when a dancing-party occupies the centre of a parlour, and the music begins, most of the conversation ceases, while the young prepare themselves for future sickness, and the old look smilingly on.

As to the claim for ease and grace of manners,—all that is gained, by this practice, can be better secured by having masters teach the system of Calis-

thenics, which, in all its parts, embraces a much more perfect system, both of healthful exercise, graceful movement, and pleasing carriage.

We were once ourselves inclined to the general opinion, that dancing was harmless, and might be regulated; but after an impartial examination of the arguments used by its advocates, the result was, a full conviction that the amusement secured no good which could not be better gained another way; that it involved the most pernicious evils to health, character, and happiness; and that those parents were wise, who brought up their children with the full understanding that they were neither to learn nor to practise the art. Those young ladies who are brought up to less exciting amusements, are uniformly likely to be the most contented and most useful; while those who enter the path to which this amusement leads, acquire a relish and desire for high excitement, which makes the more steady and quiet pursuits and enjoyments of home comparatively tasteless. This we believe to be generally the case, though not invariably so; for there are exceptions to all general rules.

In regard to these exciting amusements, so liable to danger and excess, parents are bound to regard the principle involved in the petition, "lead us not into temptation." Would it not be inconsistent to teach the lisping tongue of childhood this prayer, and then send it to the dancing-master to acquire a love for an

amusement which leads to constant temptations that so few find strength to resist?

There is another species of amusement, which a large portion of the religious world have been accustomed to put under the same condemnation as the preceding. This is novel-reading. The indistinctness and difference of opinion on this subject have arisen from a want of clear and definite distinctions. Now, as it is impossible to define what are novels and what are not, so as to include one class of fictitious writings and exclude every other, it is impossible to lay down any rule respecting them. The discussion, in fact, turns on the use of those works of imagination which embrace fictitious narrative. That this species of reading is not only lawful, but necessary and useful, is settled by Divine example, in the parables and allegories of Scripture. Of course, the question must be, what kind of fictitious narratives must be avoided, and what allowed. In deciding this, no specific rules can be given; but it must be a matter to be regulated by the nature and circumstances of each case. No fictitious writings which tend to throw the allurements of taste and genius around vice and crime should ever be tolerated; and all that tend to give false views of life and duty should also be banished. Of those which are written for mere amusement, presenting scenes and events that are interesting and exciting, and having no bad moral influence, much must depend on character and

circumstances. Some minds are torpid and phlegmatic, and need to have the imagination stimulated; and such would be benefited by this kind of reading: others have quick and active imaginations, and would be as much injured. Some persons are often so engaged in absorbing interests, that anything innocent, which for a short time will draw off the mind, is of the nature of a medicine; and in such cases, this kind of reading is useful.

In reference to this subject, the mother should be especially careful not to overstretch the due bounds of authority. Mild advice and friendly caution will do more than direct command. Novels are good in their own places, when they are in no way detrimental to the morals of the reader. But the best of them may be abused, and then that "which should have been for their health," becomes "an occasion of falling." No person should be indulged in this kind of reading to the neglect of the more serious business of life; and if any lady, married or single, finds upon a careful investigation that she neglects any of her domestic, social, or religious duties, from this course, let her discard such works altogether,—remembering that this, like all other earthly subjects, is to be so used as not to be abused.

It is not unfrequently the case, that advocates for dancing, and the other more exciting amusements, speak as if those who were more strict in these matters were aiming to deprive the young of all

amusements. Perhaps there has been some just ground of objection to the course often pursued by parents, in neglecting to provide agreeable and suitable substitutes for the amusements denied; but that there is not a great abundance of safe, healthful, and delightful amusements, which all parents may secure for their children, cannot be maintained. Some of these will here be pointed out.

One of the most useful and important is the cultivation of flowers and fruits. This, especially for the daughters of a family, is greatly promotive of health and amusement. Mrs. Sigourney says, "Among the pleasant employments which seem peculiarly congenial to our sex, the culture of flowers stands conspicuous. The general superintendence of a garden has been repeatedly found favourable to health, by leading to frequent exercise in the open air, and that communion with nature which is equally refreshing to the heart. It was labouring with her own hands, in her garden, that the mother of Washington was found by the youthful Marquis Lafayette, when he sought her blessing as he was about to commit himself to the ocean, and return to his native clime. The tending of flowers has ever appeared to me a fitting care for the young and beautiful. They thus dwell, as it were, among their own emblems; and many a voice breathes in the ear, from those brief blossoms, to which they apportion the dew and the sunbeam." It would be a most desirable improvement, if all female schools could

be furnished with suitable grounds, and instruments for the cultivation of fruits and flowers, and every inducement offered to engage the young in this pursuit. And every father who wishes to have his daughters grow up to be healthful women, cannot take a surer method to secure this end. Let him set apart a portion of his garden for fruits and flowers, and see that the soil is well prepared and dug over, and all the rest may be committed to the care of the children. These would need to be provided with a light hoe and rake, a dibble or garden trowel, a watering-pot, and means and opportunities for securing seeds, roots, buds, and grafts; all which might be done at a trifling expense. Then, with proper encouragement, every man could secure a small Eden around his premises. Let every English wife then use her utmost endeavours to induce her husband to adopt this plan.

In pursuing this amusement, children can also be led to acquire many useful habits. Early rising would, in many cases, be thus secured; and if required to keep their walks and borders free from weeds and rubbish, habits of order and neatness would be induced. Benevolent and social feelings could also be cultivated, by influencing children to share their fruits and flowers with friends and neighbours, as well as to distribute roots and seeds to those who have not the means of procuring them. A wife or daughter, by giving seeds and slips to a poor neighbour, or a farmer's boy, and thus exciting them to love and cultivate fruits

and flowers, awakens a new and refining source of enjoyment in minds that have few resources more elevated than mere physical enjoyments. Our Saviour directs, in making feasts, to call, not the rich, who can recompense again, but the poor, who can make no returns. So children should be taught to dispense their little treasures, not alone to companions and friends, who will probably return similar favours, but to those who have no means of making any return. If the rich, who acquire a love for the enjoyments of taste, and have the means to gratify it, would aim to extend the cheap and simple enjoyment of fruits and flowers among the poor, our country would soon literally blossom as the rose.

Another very elevating and delightful recreation for the young, is to be found in *music*. Here we must protest against the common practice in wealthy families, of having the daughters learn to play on the piano, whether they have taste and ear for music or not. A young lady who cannot sing, and has no great fondness for music, does but waste time, money, and patience, in learning to play on the piano. But most children can be taught to sing in early childhood, if the scientific mode of teaching music in schools could be introduced, as it is in Prussia, Germany, and Switzerland. Then, young children could read and sing music as easily as they can read language; and might take any tune, dividing themselves into bands, and sing off, at sight, the endless variety of

music that is prepared. This is an amusement which children enjoy in the highest degree; and it is one that they can enjoy both in the dark weather at home and in fields and visits abroad.

Another resource for domestic amusement is the collection of shells, plants, and specimens in geology and mineralogy, for the formation of cabinets. If intelligent mothers would get the simpler works prepared for the young, and study these things with their children, a *taste* for such amusements would soon be developed. We have seen young boys, of eight and ten years of age, gathering and cleaning shells from rivers, and collecting plants and mineralogical specimens, with a delight bordering on ecstasy; and there are few, if any, who, by proper influences, would not find this a source of ceaseless amusement and improvement.

Another resource for family amusement is the various games that are played by children, and in which the joining of older members of the family is always a great advantage to both parties. Medical men unite in declaring that nothing is more beneficial to health than hearty laughter; and surely our benevolent Creator would not have provided risible muscles, and made it a source of health and enjoyment to use them, and then have made it a sin so to do. Such commands as forbid *foolish* laughing and jesting, "*which are not convenient;*" and which forbid all idle words and vain conversation, cannot apply to any thing but

what is foolish, vain, and useless. But jokes, laughter, and sports, when used in such a degree as tends only to promote health, social feelings, and happiness, are neither vain, foolish, nor "not convenient." It is the excess of these things, and not the moderate use of them, that Scripture forbids. The prevailing temper of the mind should be cheerful, yet serious: but there are times when relaxation and laughter are proper for all. There is nothing better for this end, than that parents and older persons should join in the sports of childhood. Mature minds can always make such sports more entertaining to children, and can exert a healthful moral influence over their minds; and, at the same time, can gain exercise and amusement for themselves. How lamentable, that so many fathers and mothers, who could be thus happy and useful with their children, throw away such opportunities, and wear out soul and body in the pursuit of gain, or fame, or vanity!

Another resource for boys is in the exercise of mechanical skill. And in regard to little daughters much more can be done, in this way, than many would imagine. A writer, who was blessed with the example of a most ingenious and industrious mother, had not only learned, before the age of twelve, to make dolls of various sorts and sizes, but to cut, and fit, and sew every article that belongs to a doll's wardrobe. This, which was for mere amusement, secured such a facility in mechanical pursuits, that ever after-

wards the cutting and fitting of any article of dress, for either sex, was accomplished with entire ease.

When a little girl first begins to sew, her mother can promise her a small bed and pillows, as soon as she has sewed a patch quilt for them; and then a bedstead, as soon as she has sewed the sheets and cases for pillows; and then a large doll to dress, as soon as she has made the under garments; and thus go on, till the whole baby-house is earned by the needle and skill of its little owner. Thus the task of learning to sew will become a pleasure; and every new toy will be earned by useful exertion. A little girl can be taught, by the aid of patterns prepared for the purpose, to cut and fit all articles for her doll. She can also be provided with a little wash-tub and irons, to wash and iron, and thus keep in proper order a complete little domestic establishment.

Besides these amusements, there are the enjoyments secured in walking, riding, visiting, and many others which need not be recounted. In a word, the Wife and Mother worthy of the name, will never be at a loss to render the domestic circle happy. She it is who can cast a charm over every scene of life. It is hers

> ——— to rear the tender thought;
> To teach the young idea how to shoot;
> And pour a flood of knowledge in the mind.

It is hers to cheer from a husband's brow the gloom of disappointment; and in the dark and cloudy day, to point out to him the rainbow of life which spans

the storm-darkened horizon. In the discharge of these domestic duties, lovely woman looks most lovely. Here she stands like the guardian angel, to keep the way of the tree of life. Her warm affections vitalize and cause to vegetate the bowers of home; and in the sacred precincts in which a faithful and prudent wife presides, discord and unhappiness are seldom found to enter. There are yet other duties to enumerate, which devolve generally upon the fair portion of our race, and to which they appear to be specially devoted by our all-gracious Creator. And some of these involve high destinies, and require the utmost efforts of self-denial. To these, or, at least, to some of them, we now invite the most serious attention.

CHAPTER V.

DOMESTIC AND SOCIAL DUTIES—*continued.*

"I was sick, and ye visited me."—MATT. xxv. 36.

To soothe the bed of sickness, and to alleviate the anguish of a diseased frame, is one of the pleasingly painful acts of self-denial, which the Christian, and especially the Christian wife, is frequently called upon to practise in this "vale of tears." It is not in the sunny walks of wedded life that the value of a faithful and affectionate partner is best appreciated: but it is in the chamber of sickness, when the husband is fretted and impatient by continued affliction, that the value of such a friend is felt. Then the eye of tenderness beams with comfort; the noiseless step speaks tender sensibility; and the untiring watchfulness and ceaseless assiduity tell a tale of love that far outweighs the most brilliant recollections of happier days. Indeed, a married lady is the most efficient of all attendants in a sick chamber; because it is only by the conjugal principle that the best affections of the heart can be developed: and she who has learned the sacred

duties of a wife and a mother, will carry the habits formed under the guidance of such hallowed associations into every department of domestic life; and in such will be found a tender guardian angel to all within her influence.

All medical men unite in the declaration, that the grand cause of most diseases is excess in eating and drinking, united with too sedentary habits. Without the exercise which aids to throw off redundant matter through the pores of the skin and lungs, and stimulated by various condiments, an excessive quantity is put into the stomach, when either digestion must fail, or, if all is absorbed, the system becomes too full, and imflammatory attacks follow. For this reason, we would, in all slight cases of illness, recommend fasting one or two meals, that the overloaded system may have a chance to relieve itself. Another chief cause of disease is sudden chills, closing the pores of the skin, and thus causing inflammation of the throat, lungs, and nostrils. The best remedy for these attacks, is warm aperient drinks, bathing the feet, and warm covering, to promote perspiration. After such a process, the skin is more susceptible than before, and should be carefully guarded.

It is astonishing to see what want of reflection and good sense is displayed by persons when sick in pouring doses into the stomach, without knowing anything of their properties, simply because some one tells them it is good for such a complaint. It

does not come to mind, that all which goes into the stomach is either dissolved and carried into the blood, or expelled as redundant matter. Thus, when the lungs, for example, are inflamed, doses will be taken as if under the apparent impression that the cooling or healing article was somehow going to be poured into the lungs, instead of the stomach. In this way sometimes one article will be taken, calculated to produce one effect, and another exactly calculated to counteract it; or something will be taken calculated to open the pores and promote perspiration, just as a person is going to be most exposed to cold. The frequent result of such dosing is, that the stomach, being loaded with a variety of contradictory principles, is debilitated and interrupted in its natural operations, and the whole system, and especially the diseased part, sympathises in the evil. It is very important, therefore, that a woman should understand something of the nature and operation of the medicines usually given in a family, that some discretion may be used in adapting means to ends, and in avoiding the excessive or the wrong use of them. Most of the cough mixtures contain some narcotic, generally opium, to quiet the irritability of the nervous system, and thus act on the nerves of the lungs and diminish coughing. To this principle is usually added something of the nature of ipecacuanha, to promote a slight nausea, and thus open the pores. To this sometimes is added some cathartic, to remedy the binding ten-

dency of the narcotic principle. Of course, such mixtures should be used sparingly, and with reference to these objects. Opium in all forms tends to produce constipation of the bowels. It also powerfully affects the nervous system, and should be used as little as possible. Balsams and mucilaginous mixtures are useful when the membrane of the throat and the parts connected with it are affected; but are of little service when a cold affects the lungs. Whenever any article is taken to promote perspiration, the body should be kept very warm.

Calomel is a very dangerous medicine, and should seldom be used without advice from a physician. Even when prescribed by a medical man, discretion is often needed. We have heard of a case where the physician left several small papers of calomel, and told the mother to give them so often *till an operation was produced.* Something peculiar in the case prevented their acting as a cathartic; the mother, having no knowledge of the nature of the medicine, kept on giving the powders till all were used up. The result was, the blood-vessels of the mouth and other parts were so affected, that after drenching sheet after sheet with blood, the child actually bled to death.

The most common cathartics used in a family are rhubarb, salts, castor oil, and calomel. Salts should be given when the system needs reducing, and never when it is in a weak and low state; sulphur is the safest cathartic for family use in ordinary cases.

Dr. Combe remarks on this subject: "In the natural and healthy state, under a proper system of diet and with sufficient exercise, the bowels are relieved regularly once every day." *Habit* "is powerful in modifying the result, and in sustaining healthy action when once fairly established. Hence the obvious advantage of observing as much regularity in relieving the system as in taking our meals." It is often the case, that soliciting Nature at a regular period each day will remedy constipation without medicine, and induce a regular and healthy state of the bowels. "When, however, as most frequently happens, the constipation arises from the absence of all assistance from the abdominal and respiratory muscles, the first step to be taken is again to solicit their aid;—first, by removing all impediments to free respiration, such as stays, waistbands, and belts; and secondly, by resorting to such active exercises as shall call the muscles into full and regular action:" and lastly, "to proportion the quantity of food to the wants of the system, and to the condition of the digestive organs. If we employ these means systematically and perseveringly, we shall rarely fail in at last restoring the healthy action of the bowels with little aid from medicine. But if we neglect these modes, we may go on for years adding pill to pill, and dose to dose, without ever attaining the end at which we aim."

It is not unfrequently the case, that when appetite

ceases from some disarrangement of the system, the first effort of friends is to seek some tempting delicacy to stimulate the palate. But a knowledge of the organization of the stomach would prevent this pernicious practice. The cessation of appetite is ordinarily the signal that the system is in such a state that food is not needed and cannot be digested. Of course, as there will be little or no gastric juice, what is thus urged into the stomach cannot be properly digested, and disease is increased.

In nursing the sick, too much attention cannot be given to securing a proper supply of fresh air. The fact that persons in the debility of sickness cannot bear exposure to sudden chills, has led to the pernicious practice of keeping sick-rooms not only warm but close. But there is nothing which more contributes to the restoration of a diseased body than a plentiful supply of the pure air, which is appointed to draw off from the lungs the unhealthful portions of the system. The purer the air, the faster this restoring process is carried on. It should, therefore, be a primary object to keep a sick-room well ventilated: this can be done, and still keep it warm. A sick person should always be put in a room with an open fireplace, through which the fresh air from without gains access, and impure air passes off. At least twice in the twenty-four hours, the patient should be entirely covered in bed, and a window opened in an adjoining room into which the door of the sick-

room opens. No air in a house can be so pure as that which comes from without. After this airing the patient should remain in bed till the room is restored to the proper temperature by the aid of a fire.

Frequent changes of clothing and bedding are needful in sickness, as the exhalations from the skin are then more abundant and more noxious. Frequent ablutions also are very important, and greatly promote the comfort of the patient. If the room be kept warm and warm water used, there is not the least danger in performing this operation. If the whole body cannot be sponged with water, at least the face, neck, and limbs should be washed once or twice a day.

It greatly promotes the comfort of the sick to have their room and the articles necessary for their use kept clean and in order. In doing this, care should be taken to avoid bustle, haste, or noise. If, when a person is taken sick, there are indications that the disease will continue several days, the following arrangements are suggested to secure quiet, neatness, and order.

If it is winter, let a supply of fuel be put in a large box in the room, and let it be filled once or twice a day. It would be well to have the following articles provided, to keep in the room or adjacent closet, to prevent constant passing to obtain them from without:—a small teakettle, a saucepan, a large pail of water for ablutions, and other water for drink in a

pitcher, a covered porringer to warm food and drinks, two pint bowls, two tumblers, two cups and saucers, two wine-glasses, two large and two small spoons, a bowl and towel to use in washing these articles, a supply of white towels, and also of dish towels.

Whenever medicine or food is given, a clean towel should be spread over the person or bed-clothing, as nothing is more annoying to a weak stomach than the stickiness and soiling produced by medicine and food. It is also very desirable that every thing about a sick-room be kept clean and in order. The fireplace should be often cleansed of ashes and coals, and the carpet or floor be kept neat. All the articles used should be immediately after washed and set in a proper place, and every implement be put in good order. A sick person has nothing to do but look about, and when every thing is neat, quiet, and in order, a feeling of comfort is induced; while disorder, filth and neglect are constant objects of annoyance, which, if not complained of, are yet felt. An air of cheerfulness is given to a sick-room by covering the table and stand with a clean napkin, and placing flowers and fruit on them. Oranges and lemons give an agreeable look and perfume to any apartment. Pains should be taken to keep flies out of a sick-room, and for this purpose all articles which attract them should be covered.

There is nothing more important to the comfort of the sick, than to have their food prepared in a neat

and proper manner. It is at such times that the sense of smell and taste is most susceptible of annoyance, and defects that would scarcely be noticed in health will often seem so revolting as to take away all appetite. And the sick have so few sources of enjoyment and comfort, that the minds, even of the most rational, will sometimes fix on some article of food with great earnestness, and when disappointed by neglect or mistake in the preparation will sometimes feel it so keenly as to shed tears. Perhaps, too, the disappointment will be enhanced by a feeling that the nurse has little care and interest for the comfort of her patient.

It is very important, therefore, that every wife strive to prepare herself to be a neat, quiet, and skilful nurse; and especially that she learn to prepare articles for the sick with care and accuracy. For this purpose all the articles used in cooking should be carefully washed and scalded, that every disagreeable smell and taste may be removed. In boiling articles, great care should be taken by having a slow fire, and constant stirring, to prevent the bitter taste acquired by the adherence of the food to the bottom. Articles can seldom be cooked over a blaze without acquiring a smoky taste; therefore be sure never to stir anything that is boiling over a blaze or smoke. Strain out lumps through a strainer or small colander, and put the article in a bowl standing in a plate or saucer and set it on a waiter. Beside it place the

sugar or salt, or other articles to be added; and first consult the patient as to the quantity, being careful to put in too little rather than too much.

Keep a clean handkerchief, and a clean towel, to present with food, as nausea is often produced by such articles used when taking medicine, and all appetite is thus lost, and sometimes too, without knowing the reason. When a person is feverish, cooling the pillows, and changing them, is a comfort; also sponging the hands with water having a little milk in it. When a sick person is raised in bed, a shawl should always be thrown over the shoulders; and, if weak, a bed chair put behind the pillows.

In dropping medicine, first wet the lip of the vial, to make it run smooth, and always drop it into a teaspoon first, lest some mistake be made. Be careful to understand the physician's directions, and to follow them exactly. If another person is supposed to know better about the case than the physician, the only rational way is to dismiss the physician, and secure the services of the more competent person.

It is always best to write down the directions of the physician, if he does not do it; and not trust to memory. The nurse should be sure she knows how to properly perform all the directions given. A female writer mentions a case as having come to her knowledge, where the mother of several children, who was nursing a sick infant, when the physician directed her to dress a large blister on its chest, she asked,

how it was to be done. "With cabbage-leaves, as usual," was the reply. The mother, never having had any experience, took large cabbage-leaves, and put them, cold and unbruised, on the raw flesh of the little sufferer. This was done by an educated woman, and one who would be called a discreet and sensible person. It shews that every nurse should be sure to learn *exactly*, from the physician, the proper mode of obeying his directions.

In nursing the sick, always speak kindly and bear patiently their hasty murmurs and ill-humours. In nursing a child, though it is hard to do so, it is better to secure proper conduct, and the taking of medicine, by slight punishment, than to allow rebellion and disobedience. Many children, of delicate health, are ruined in their dispositions and tempers by the indulgence and false tenderness of those who nurse them.

Always sympathize with the sufferings of the sick, and yet strive to induce them to bear pain with patience, fortitude, and submission to Him who appoints it. In nursing the sick, offer to read the Bible at proper times, and use all discreet means to lead their minds to proper thoughts and feelings, on a subject, of all others most appropriate in hours of confinement and suffering.

One caution is very important with respect to medicines. It is always best to consult your physician, in regard to the selection of an apothecary; and, if pos-

sible, in all cases you should shew him the medicines before using them. Sometimes, mistakes are made, and poisonous articles are sent, instead of the drugs ordered. Many medicines kept by a family, lose all their virtues after a time, and are of no use. Always put labels on vials of medicine, and very large and distinct ones on dangerous drugs, which should be kept locked up from the access of children.

As accidents not unfrequently occur, which become of serious consequence because of the ignorance of those to whose care the treatment of them is committed, we subjoin a few observations, which we hope will be acceptable and useful to our fair readers.

When serious accidents occur, medical aid should be immediately procured. Till that can be done, the following directions may be useful.

When a child has any thing in its throat, first try, with the finger, to get the article up. If it is beyond reach, push it down into the stomach with some elastic stick. If the article be a pin, sharp bone, glass, or other cutting substance, vomiting should be promptly produced.

If the choking be occasioned by something getting into the windpipe, it is very dangerous; but a surgeon can usually be of service, if immediately applied to.

In the case of a common cut, bind the lips of the wound together with rags. If the cut is large, and rags will not press it well together, sticking-plaster must be used for the purpose. Sometimes, it is necessary

to take a stitch in the skin, on each lip of the wound, and draw them together with a needle and thread.

If an artery is cut, it must immediately be tied up, or the person will bleed to death. The blood of an artery spirts out, in regular jets, with the beating of the heart; and the blood is of a bright red colour. Take up the bleeding end of the artery, and hold it; or tie a string around it, till a surgeon arrives. When the artery cannot be found, and in all cases of bad cuts, apply compression; and, where it can be done, tie a very tight bandage *above* the wound, if it is below the heart, and *below*, if the wound is above the heart. Put a stick into the band, and twist it as tight as can be borne, till surgical aid is obtained.

The best treatment for bad bruises is bathing in hot water, or hot spirits, or a decoction of bitter herbs. Sprains are cured by *entire rest* from use, and by bathing in warm water or warm whiskey. If a sprained limb is immediately put to rest, and not used at all, it will heal much more readily than if not so treated; and for want of this rest, what would often prove very slight, in the end result in very bad sprains. A sprained leg should be kept in a horizontal position, on a bed or sofa.

When a leg is broken, tie it to the other leg to keep it still, and get a surgeon, if possible, before the limb swells. Bind a broken arm to a piece of thin board to keep it still.

In case of a fall, or blow on the head, causing

insensibility, use a mustard plaster on the back of the neck and pit of the stomach, and apply spirits with friction. After the circulation is restored, bleeding is often necessary, but it is dangerous to attempt it before.

In case of scalds or burns, when the skin is taken off, apply an ointment made of linseed oil and lime-water in equal quantities, and cover this with lint. But never put raw cotton on a burn with the skin off, as is often done. To some skins cotton is almost poisonous. Sweet oil on lint is good. For burns when the skin is not taken off, soft soap or scraped potato is very alleviating.

In case of apparent drowning, the person should be laid upon his right side, with his head a little elevated and gently inclined forward; he should as soon as possible be placed in a moderately-warmed bed, or wrapped in blankets, to preserve the vital heat which may yet remain. The mouth should be cleared of phlegm, water, or other substance, by carefully introducing the fingers into it. Spirits of harts-horn may be cautiously applied to the nostrils, or rather occasionally held near the nose. The warmth of the body should be slowly restored or increased by applying a bladder of warm water to the pit of the stomach; bottles of the same, or hot bricks, or bags filled with hot ashes, to the armpits, groin, and soles of the feet. A smart friction of the whole body, first with a dry brush, flannel, or the bare hand, and

afterwards with a cloth wet with spirits of camphor, should be diligently employed. Gentle pressure should be applied alternately to the breast and belly, and the lungs should be inflated, in imitation of natural respiration. This may be done by introducing the nose of a bellows into one nostril and closing the other, or by closing both nostrils, applying the mouth to that of the drowned person and gently blowing in air; in either case closing the gullet by pressure on the throat. The case should not be abandoned too hastily as hopeless, for resuscitation has taken place after *eight or ten hours'* persevering use of *proper* means. We say proper means, for highly improper and injurious ones are often, through ignorance, had recourse to; such, for example, as the rolling of the body on a barrel, the suspending of it by the heels, the administering of injections of tobacco or tobacco-smoke. After the person begins to revive, etc. he may take at short intervals, and in small quantities, wine, or spirit and water, diluted spirits of camphor, Cologne water, or any other stimulant.

In case of poisoning from corrosive sublimate, white of egg beaten up with water should be given. The proportions are ten or twelve eggs to two quarts of water. Of this mixture a tumblerful should be administered every two or three minutes in order to produce vomiting. Where eggs cannot be obtained, give wheat-flour and water, or milk and water freely; if these are not at command, use gum and water, or

sugar and water; or, time being precious, if none of these be at hand, give copious draughts of water alone.

In case of poisoning from arsenic, or any of its preparations, let the individual poisoned drink large quantities of *sugared water*, of *warm* or even of cold water, so as to distend the stomach and produce vomiting, if possible, and thereby eject the poison. A mixture of equal quantities of lime-water and sugared water will also prove beneficial.

If opium, or any of its preparations, has been taken in poisonous quantities, induce vomiting without a moment's unnecessary delay, by giving in a *small quantity* of water, ten grains of ipecacuanha, and ten grains of sulphate of zinc or white vitriol (the latter of which is the most prompt emetic known), and repeating the dose every fifteen minutes if the desired effect be not produced. The operation may be sometimes expedited by introducing the fingers into the mouth, or tickling the throat with a feather. If white vitriol cannot be obtained, substitute three or four grains of blue vitriol, or sulphate of copper. The soporific influence of the poison should be counteracted by keeping the person in motion. After the stomach has been thoroughly emptied, but *not previously*, give every five or ten minutes, alternately, a cup of water made acid with vinegar, cream of tartar, or lemon juice, and a cup of coffee (without sugar or milk), prepared by pouring a pint of boiling water upon a quarter of a pound of ground

coffee, letting it stand ten minutes and then straining it. The drinks should be continued as long as any danger is to be apprehended. Dashing cold water upon the head and body, and friction of the extremities with a brush or coarse towel, are useful.

In case of stupefaction from fumes of charcoal, or suffocation from entering a well, lime-kiln, or coal-mine, expose the person freely to cold air, on his back, dash cold water or vinegar on the head, face, and breast, rub the body with the same, or spirits of camphor, or eau de Cologne. Apply a mustard plaster to the pit of the stomach, and use friction to the soles of the feet, the palms of the hands, and the back. Vinegar and water, or lemonade, should be given as drink. When the person revives, he should be laid on a warm bed, in a well-ventilated room, and small quantities of wine and water should be given to him. Whatever is done must be done promptly—and—perseveringly.

In case of bleeding at the lungs, stomach, or throat, take a teaspoonful of dry salt, and repeat it often. For bleeding of the nose, pour cold water on the back of the neck, keeping the head elevated.

If a person is struck with lightning, throw quantities of cold water on the head and over the body, and apply mustard poultices on the stomach, with friction of the whole body, especially the extremities, and inflation of the lungs.

If a person is bitten by a mad dog, cutting out

the flesh around the bite is the most likely preventive; but lose no time in seeking medical advice. For the bites of insects, spirits of hartshorn, or salt and water, are good. Poultices kept wet and warm, are good for most cases of local inflammation; but they must be kept constantly warm to be useful.

Nor must the wife consider that tending the sick of her own family is a sufficient discharge of this important duty. She lives in a vale of tears, and sorrow will meet her at every turn in the road of life. She is, by her constant attendance on home duties, especially fitted to succour humanity in its seasons of distress; and it is for this, in connexion with other ends, that woman has been endowed by her Creator with acute feelings, and tender sensibility. Let her then consider herself as the Divinely appointed guardian of human happiness, and the destined minister of heaven to alleviate the sorrows of her kind. She will thus make herself worthy of the approval of the Supreme; and enjoy those pure delights which flow from a conscious sense of duty well performed. The claims of poverty, especially when the pangs of sickness are superadded, should never be disregarded; and visiting the sick bed of expiring misery and want, if done from a right principle, will never fail of its reward. The mind is thus called upon to contemplate its own condition, and the sense of dependence has a powerful tendency to make us at once thankful for the blessings we receive, and humble in our bearing and

deportment under the various privations we may be called upon to endure, either in our own persons, or in our intercourse with others. The mother should be especially careful to accustom her daughters to the duties required in the chamber of sickness; she may thus sow the seeds of domestic virtues, which will vegetate in the full fruit of Christian benevolence in scenes of after-life.

Nearly allied to this virtue is the solemn Christian duty of relieving the destitute; and this too, in a majority of cases, is a duty, the practice of which devolves upon the wife. On this subject much discrimination and sound judgment are absolutely necessary. We are bound to succour the distressed, but we are also bound to do so with a strict regard to our moral obligations. We ought, in most cases, in all indeed but those of evidently urgent necessity, to ascertain the character of those who solicit our aid, in order that the idle and vicious may be reclaimed; and that we may not deprive the really deserving of what it would otherwise be in our power to give them. But, in a case of urgent necessity, the rule is to afford the means of relief, *then* clearly needed, without the least regard to the worthiness or unworthiness of the party seeking our aid. He is in distress, and he needs help, that is sufficient; and all that in this case we have to do, is so to administer our bounty as, if possible, not to aid in the propagation of vice, or the commission of sin against God or man.

It is probable that there is no point of duty, where conscientious persons differ more in opinion, or where they find it more difficult to form discriminating and decided views, than on the matter of charity. That we are bound to relieve the destitute, all allow. But, as to how much we are to give, and on whom our charities shall be bestowed, many a reflecting mind has been at a loss to decide. Yet it is very desirable that, in reference to a duty so constantly and so strenuously urged by the Saviour of Man, we should be able so to decide as to keep a conscience void of offence, and to free the mind from disquieting fears in reference to this most important obligation.

This subject is one of much difficulty, and is absolutely without the range of definite rules which can apply to each one in all circumstances. But on this, as on other duties, there must be *general principles*, by the aid of which any candid mind sincerely desirous of obeying the commands of Christ, however much self-denial may be involved, can arrive at definite conclusions as to its own individual obligations, so that, when these are fulfilled, the mind may be at peace.

But in the mind that is worldly, living mainly to seek its own pleasures, instead of living to please its God, no principles can be so fixed as not to leave a ready escape from all obligation.

For such minds, no reasoning will avail till the heart is so changed that to learn the will and follow

the example of the Lord Jesus Christ becomes the leading object of interest and effort. To those who profess to possess this temper of mind, the following suggestions are offered.

The first consideration which gives definiteness to this subject, is a correct view of the object for which we are placed in this world. A great portion even of professing Christians seem to be acting on the supposition that the object of life is to secure as much as possible of all the various enjoyments placed within reach. Not so teaches revelation or reason. From these, we learn that though the happiness of His creatures is the end for which God created and sustains them, yet that this happiness depends not on the various modes of gratification put within our reach, but mainly on *character*. A man may possess all the resources for enjoyment which this world can afford, and yet feel that "all is vanity and vexation of spirit," and that he is supremely wretched. Another may be in want of all things, and yet possess that living spring of benevolence, faith, and hope, which will make a paradise of the darkest prison:

> Stone walls do not a prison make,
> Nor iron bars a cage;
> Minds innocent and quiet take
> That for an hermitage.

In order to be perfectly happy, man must endeavour to imitate that character which the Son of God exhibited; and the nearer he approaches it, the more will happiness reign in his breast.

But what was the grand peculiarity of the character of Christ? It was *self-denying benevolence*. He came "not to seek His own;" He "went about doing good," and this was His "meat and drink." Now the mind of man is so made, that it can gradually be transformed into the same likeness. A selfish man, who for a whole life previously has been nourishing habits of indolent self-indulgence,—by taking Christ as his example—by communion with Him,—and by daily striving to imitate His character and conduct,—can, through the *grace of God*, attain such a temper of mind, that "doing good" will become the chief and the highest source of his enjoyment. And this heavenly principle will grow stronger and stronger, until self-denial loses the more painful part of its character; and then *living to make others happy* will be so delightful and absorbing a pursuit, that all exertions, regarded as the means to this end, will be like the joyous efforts of men when they strive for a prize or a crown with the full hope of success.

In this view of the subject, efforts and self-denial for the good of others are to be regarded not merely as duties enjoined for the benefit of others, but as the moral training indispensable to the formation of that character on which depends our own happiness both for time and eternity. This view exhibits one meaning of the Saviour's declaration, "how hardly shall they that have riches enter the kingdom of Heaven!"

But on this point one important distinction needs to be made; and that is, between the self-denial which has no other aim than the mortification of the body, and that which is exercised to secure greater good to ourselves and others: the latter, is that which Christianity requires.

Another consideration is, that the formation of a Christian character involves not the extermination of any principles of our nature, but rather the regulation of them according to the rules of reason and religion; so that the lower propensities shall always be kept subordinate to nobler principles. Thus we are not to aim at destroying our appetites, or at needlessly denying them, but rather so to regulate them that they shall best secure the objects for which they were implanted. We are not to annihilate the love of praise and admiration; but so to control it, that the favour of God shall be regarded more than the estimation of men. We are not to extirpate the principle of curiosity which leads us to acquire knowledge, but so to direct it that all our acquisitions shall be useful, and not frivolous or injurious. And thus with all the principles of the mind, God has implanted no desires in our constitution which are evil and pernicious. On the contrary, all our constitutional propensities, either of mind or body, he designed we should gratify whenever no evils would thence result either to ourselves or others. Such principles as envy, ambition, pride, revenge, and hate, are to be

exterminated, for they are either excesses or excrescences not created by God, but rather the result of our own neglect to form habits of benevolence and self-control.

A third consideration is, that though the means for sustaining life and health are to be regarded as necessaries, without which no other duties can be performed, yet that a very large portion of the time spent by most persons in easy circumstances for food, raiment, and dwellings, are for mere *superfluities*, which *are right when they do not involve the sacrifice of higher interests*, and *wrong when they do;* and after taking from our means what is necessary for life and health, the remainder is to be so divided that the larger portion shall be given to supply the moral and intellectual wants of ourselves and others, and the smaller share to procure those additional gratifications of taste and appetite not indispensable.

Another very important consideration is, that in urging the duty of charity, and the prior claims of moral and religious objects, no rule of duty should be maintained that it would not be right and wise for all to follow. And we are to test the wisdom of any general rule by inquiring what would be the result if all mankind should practise according to it. In this view of it we are enabled to judge of the correctness of those who maintain that, to be consistent, Christians should give up not merely the elegances, but all the superfluities of life, and devote the whole

of their means not indispensable to life and health for the propagation of Christianity. But if this is the duty of any, it is the duty of all; and we are to inquire what would be the result, if all conscientious persons gave up the use of all superfluities? Suppose that two millions of the people were conscientious persons, and relinquished the use of every thing not absolutely necessary to life and health. It would instantly throw out of employment one half of the whole community. The manufacturers, mechanics, merchants, agriculturists, and all the agencies they employ, would be beggared, and the half of the community not reduced to poverty, would be obliged to spend all their extra means in simply supplying necessaries to the other half. The use of superfluities, therefore, to a certain extent, is as indispensable to promote industry, virtue, and religion, as any direct giving of money or time; and it is owing entirely to a want of reflection and of comprehensive views, that any men ever make so great a mistake as is here exhibited.

Instead then of urging a rule of duty which is at once irrational and impracticable, there is another course, which commends itself to the understandings of all. For whatever may be the *practice* of intelligent men, they universally concede the *principle*, that our physical gratifications should always be made subordinate to social, intellectual, and moral advantages. And in accordance with this principle, all we

have to do is so to regulate our expenses that while we enjoy those physical comforts and superfluities which at once minister to our orderly gratifications and promote the success of honest industry, we should carefully preserve a fund suited to our means for the more immediate purposes of Christian benevolence and charity. To relieve a man's physical wants by a gift should never be resorted to except in cases of evident necessity, and then in most cases the relief should be afforded not in money but in necessaries. To relieve indigence by affording the means of fairly remunerated industry is a far more acceptable act of charity in the sight of God than the most extensive system of alms-giving; though the latter is most likely to attract the applause of men.

But it may be objected that, though this view is one which, in the abstract, looks plausible and rational, not one in a thousand can practically adopt it. How few keep any account at all of their current expenses! How impossible it is to determine exactly what are necessaries, and what are superfluities! And in regard to wives, how few have the control of an income so as not to be bound by the wishes of a husband!

In reference to these difficulties, the first remark is, that we are never under obligations to do what is entirely out of our power. The second remark is, that when a rule of duty is discovered, we are bound to *aim* at it and to fulfil it just so far as we can.

The third remark is, that no person can tell how much can be done till a faithful attempt has been made. If a wife never did keep any accounts, nor attempt to regulate her expenditure by the right rule, nor use her influence with those that control her plans to secure this object, she has no right to say how much she can or cannot do, till after a fair trial has been made.

In attempting such a trial, the following method can be taken. Let a wife keep an account of all she spends for herself and her family for a year, arranging the items under three general heads. Under the first, put all articles for food, raiment, rent, wages, and all conveniences. Under the second, place all sums paid for education, for books, and all intellectual advantages. Under the third head, place all that is spent for benevolence and religion. At the end of the year, the first and largest account will shew the mixed items of necessaries and superfluities, which can be arranged so as to give some idea how much has been spent for superfluities, and how much for necessaries. Then by comparing what is spent for superfluities with what is spent for intellectual and moral advantages, data will be gained for judging of the past and regulating the future.

Does a woman say she cannot do this?—let her inquire, whether the offer of a great reward for attempting it for one year would not make her undertake to do it; and if so, let her decide in her own

mind which is most valuable, a clear conscience and the approbation of God in this effort to do His will, or "gold that perisheth." And let her do it with this warning of the Saviour before her eyes,—"No man can serve two masters." "Ye cannot serve God and Mammon."

Is it objected, How can we decide between superfluities and necessaries in this list? it is replied, we are not required to judge exactly in all cases. Our duty is to use the means in our power to aid us in forming a correct judgment; to seek the Divine aid in freeing our minds from indolence and selfishness; and then to judge as well as we can in our endeavours rightly to apportion and regulate our expenses. God is not a hard master; and after we have used all proper means to learn the right way, if we then follow it according to our ability, we do wrong to feel misgivings, or to blame ourselves, if results happen differently from what seems desirable. The results of our actions alone can never prove that we deserve blame. To use all the means of knowledge within our reach, and then to judge with a candid and conscientious spirit, is all that God requires; and when we have done this, and the event seems to come out wrong, we should never wish that we had decided otherwise. For it is the same as wishing that we had not followed the dictates of judgment and conscience. As this is a world designed for discipline and trial, untoward events are never to be construed

as indications of the want of rectitude in our past decisions.

In deciding what particular objects shall receive our benefactions, there are also general principles to guide us. The first is that presented by our Saviour, when, after urging the great law of benevolence, He was asked, "and who is my neighbour?" His reply, in the parable of the good Samaritan, teaches us, that any human being whose wants are brought to our knowledge, is our neighbour. The wounded man was not only a stranger, but he belonged to a foreign nation peculiarly hated; and he had no claim, except that his wants were brought to the knowledge of the wayfaring man. From this we learn that the destitute, of all nations, become our neighbours as soon as their wants are brought to our knowledge.

Another general principle is this, that those who are most in need, must be relieved, in preference to those who are less destitute. And hence it results, that we ought to be more solicitous to supply the mental and moral wants of those around us, than those of their mere physical nature. And, for the same reason, we are bound to extend our benevolence to those of our own connexions and country, before we care for those placed beyond our immediate sphere. Let this however be carefully noted; that not unfrequently it is our duty to provide for the temporal wants of men, before we seek to impart to them the true riches. That is not first which is spiritual, but

that which is natural; and frequently the assiduous care which feeds the hungry and clothes the naked is made instrumental to the introduction of the most salutary and everlasting benefits.

We must however guard our fair country-women against a mistake into which the religious zeal of the present day is likely to lead them. We are not bound to send the bread of life to heathen lands, while the poor of our own shores are destitute both of this and of the bread that perisheth. The really Christian lady will feel the importance of the Apostolic rule as to piety at home, and will find no difficulty in discovering that the proper way to remove mental and moral misery, is, first to diminish the sum of physical suffering. She will follow the order exhibited in the Lord's Prayer, "Give us this day our daily bread," and then "forgive us our trespasses;" by which we are taught that destitution must be first removed from the body, before the mind can be reasonably expected to be in a fit state for moral training. We teach a child to eat, before we attempt teaching it to walk or read, and so it is with the children of our common Father; they must be first made partakers of the external bounties of his Providence, before they can be expected to feel any desires to be made subjects of the kingdom of his grace. And then we may expect a blessed and a beneficial reaction. The health and soundness of the body would lead to a healthy and vigorous mind, and that would so operate, through the intellectual prin-

ciple, as to secure the due remuneration of industry, and thus the prevention of a recurrence of a state of destitution.

Indeed, if all the poor were instantly made virtuous, it is probable that there would be no physical wants which could not readily be supplied by the immediate friends of each sufferer. The sick, the aged, and the orphan, would be the only objects of charity. In this view of the case, the primary effort in relieving the poor, should be to furnish them the means of earning their own support, and to supply them with those moral influences which are most effectual in securing virtue and industry.

Another duty to be attended to, is, the importance of maintaining a system of *associated* charities. There is no point in which the economy of charity has more improved, than in the present mode of combining many small contributions for sustaining enlarged and systematic plans of charity. If all the sums of money which are now contributed to aid in organized systems of charity, were returned to the donors, to be applied by the agency and discretion of each, thousands and thousands of the treasures, now employed to promote the physical and moral wants of mankind, would become entirely useless. This collecting and dispensing of drops and rills is the mode by which, in imitation of Nature, the dews and showers are to distil on parched and desert lands. And every person, while contributing a pittance to unite with many more, may

be cheered with the consciousness of sustaining a grand system of operations, which must have the most decided influence in raising all mankind to that perfect state of society which Christianity is designed to secure.

One of the most successful plans for dispensing charity which has come before our notice, is that adopted in various parts of our kingdom by District Visiting Societies. By this method, a town or city is divided into districts; and each district is committed to the care of two or more ladies, whose duty it is to call on each family and leave a tract, and make that the occasion for entering into conversation, and learning the situation of all residents in the district. By this plan, the ignorant, the vicious, and the poor, are discovered; and their physical, intellectual, and moral wants, are investigated. In some places, each visitor retains the same district year after year, so that every poor family in the place is under the watch and care of an intelligent and benevolent lady, who uses all her influence to secure a proper education for the children, to furnish them with suitable reading, to encourage habits of industry and economy, and to secure regular attendance on public religious instruction. Thus, the rich and poor are brought in contact, in a way advantageous to both parties; and if such a system could be universally adopted, more would be done for the prevention of poverty and vice, than all that the wealth of the nation could avail for their relief.

There is no social duty which the Supreme Law-

giver has more strenuously urged than hospitality and kindness to strangers. The widow, the fatherless, and the stranger, are classed together, as the special objects of Divine tenderness; and the neglect of their feelings and interests is viewed with particular displeasure; and yet such too frequently pass along unnoticed, and with no comforter but Him who "knoweth the heart of a stranger."

Offering the best to the stranger, a polite regard to every wish expressed, and giving precedence in all matters of comfort and convenience, can still be combined with the easy freedom which makes the stranger feel at home; and this is the perfection of hospitable entertainment.

To promote and continue family friendships is an object worthy of the most assiduous care of every female head of a family. And if a very little of the time and money spent for the luxuries of food, dress, and furniture, were devoted to perpetuating family friendships, how much more elevated and pure the enjoyments that would be secured! There are families who make it a definite object of effort to perpetuate the ties of kindred by frequent personal intercourse and correspondence, and who secure the means for doing this by economizing in other less important particulars. Such will testify that the effort has secured to them some of the purest enjoyments of this life.

CHAPTER VI.

STATE OF MIND NECESSARY TO THE DUE DISCHARGE OF DOMESTIC DUTIES.

I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. *Spectator.*

The thought contained in the passage which we have placed at the head of this chapter, is one which is well calculated to arrest the attention of every wife who would desire to perform her various duties in such a manner as to secure the approval of Almighty God, and the approbation of her own conscience. Cheerfulness is one of those habits, which, in the midst of daily duties and trials it may be difficult to attain; but it is a disposition of the mind so essential both to personal and domestic happiness, that no efforts ought to be spared by which its acquisition may be secured or promoted. When the light of cheerful resignation, hope, or joy, is shed over the female countenance, it gives even to plainness an indescribable loveliness, and bestows upon the most finished beauty an additional charm. It is in truth the sunshine of life, and the household in which it is

a stranger or only a transient guest, is cold and cheerless, though Fortune's smiles may have been bestowed even with the most lavish profusion. Such being the value of this state of mind, and such the blessings it bestows, it is a matter of no small interest to ascertain the fountains from whence the soul-entrancing light can alone flow, and these are not far to seek. Genuine cheerfulness can have its origin only in a healthy state of the mind, and in the possession of that prime requisite of happiness in every condition of life, a good and even temper.

There is such an intimate connexion between the body and mind, that the health of one cannot be preserved without a proper care of the other. And it is from a neglect of this principle, that some of the most exemplary and conscientious persons suffer a thousand agonies, from a diseased state of body; while others ruin the health of the body, by neglecting the proper care of the mind. When the brain is excited by stimulating drinks taken into the stomach, it produces a corresponding excitement of the mental faculties. The reason, the imagination, and all the powers, are stimulated to preternatural vigour and activity. In like manner, when the mind is excited by earnest intellectual effort, or by strong passions, the brain is equally excited, and the blood rushes into the head.

In exhibiting the causes which injure the health of the mind, they will be found to be partly physical, partly intellectual, and partly moral.

The first cause of mental disease and suffering, is not unfrequently found in the want of a proper supply of duly oxygenized blood. The blood, in passing through the lungs, is purified by the oxygen of the air combining with the superabundant hydrogen and carbon of the venous blood, thus forming carbonic acid and water, which are expired into the atmosphere. Every pair of lungs is constantly withdrawing from the surrounding atmosphere its healthful principle, and returning an injurious one.

When, by confinement and this process, the atmosphere is deprived of its appropriate supply of oxygen, the purification of the blood is interrupted, and it passes unprepared into the brain; producing languor, restlessness, and inability to exercise the intellect and feelings. Whenever, therefore, persons sleep in a close apartment, or remain for a length of time in a crowded ill-ventilated room, a most pernicious influence is exerted on the brain, and through this on the mind. A person often exposed to such influences can never enjoy that elasticity and vigour of mind which is one of the chief indications of health.

Another cause of mental disease, is, the excessive exercise of the intellect or feelings. If the eye is taxed beyond its strength by protracted use, its blood-vessels become engorged, and the bloodshot appearance warns of the excess and the need of rest.

The brain is affected in a similar manner by excessive use, though the suffering and inflamed organ

cannot make its appeal to the eye. But there are some indications, which ought never to be misunderstood or disregarded. In cases of pupils at school or at college, a diseased state, from over action, is often manifested by increased clearness of mind, and ease and vigour of mental action. In one instance, we have read of a most exemplary and industrious pupil, anxious to improve every hour, and ignorant or unmindful of the laws of health; first manifesting the diseased state of his brain and mind, by demands for more studies, and a sudden and earnest activity in planning modes of improvement for himself and others. When warned of his danger, he protested that he never was better in his life; that he took regular exercise in the open air, went to bed in season, slept soundly, and felt perfectly well; that his mind was never before so bright and clear, and study never so easy and delightful. And at this time he was on the verge of derangement, from which he was saved only by an entire cessation of all his intellectual efforts.

A similar case is recorded from over-excited feelings. During a time of unusual religious interest, the danger was first manifested by the pupil bringing her hymn-book or Bible to the class-room, and making them her constant resort in every interval of school duty. It finally became impossible to convince her that it was her duty to attend to anything else; her conscience became morbidly sensitive, her perceptions indistinct, her deductions unreasonable; and nothing but entire

change of scene, exercise, and amusement, saved her. When the health of the brain was restored, she found that she could attend to the "one thing needful," not only without interruption of duty or injury of health, but rather so as to promote both.

Any such attention to religion as prevents the performance of daily duties and needful relaxation, is dangerous; as tending to produce such a state of the brain as makes it impossible to feel or judge correctly. And when any morbid and unreasonable pertinacity appears, much exercise and engagement in other interesting pursuits should be urged, as the only mode of securing the religious benefits aimed at. And whenever any mind is oppressed with care, anxiety, or sorrow, the amount of active exercise in the fresh air should be greatly increased, that the action of the muscles may withdraw the blood, which in such seasons is constantly tending too much to the brain.

We would here remark, that what Christianity demands is, that we live to promote the general happiness, and not merely for selfish indulgence; and that it has for its aim, not merely the general good, but the highest happiness of the individual, whom our holy religion seeks to guide and to direct.

A person possessed of wealth, who has nothing more noble to engage her attention than seeking her own personal enjoyment; subjects her mental powers and moral feelings to a degree of inactivity utterly at war with health of mind. And the greater the

capacities, the greater are the sufferings which result from this cause.

It is this view of the subject which often awakens feelings of sorrow and anxiety in those who are aiding in the development and education of superior female minds in the wealthier circles. Not because there are not noble objects for interest and effort, abundant and within reach of such minds; but because long-established custom has made it seem so Quixotic to the majority even of the professed followers of Christ, for a woman of wealth to practise any great self-denial, that few have independence of mind and Christian principle sufficient to exercise such an influence.

And yet, to deny ourselves and take up our cross, is one of the first and most imperative commands of Him we call Lord and Master. This healthful state of mind is a never failing source of cheerfulness in all who do in reality possess it. But then it must be genuine health of mind; and not the hectic flush, which, to the practised eye betrays the presence of incipient consumption. The presence of sound principles is alone capable of producing and preserving mental health, and its never failing accompaniment, a Christian and refined cheerfulness. And these principles are love to God, and good-will towards men; without which, the mind, even of the most accomplished, is in a state of moral decease, or death.

We proceed to notice the second source of cheerfulness: namely, a good and even temper.

It has been well observed, that "temper is every thing;" and those who have at all observed its effects will feel no scruple in giving full credit to the truth of the adage. Of all the sources of family discord, bad tempers are probably the most prolific. No peace can exist where the tyrant of temper has gained the ascendency. A bad temper is like prejudice, it has neither eyes nor ears, and can work only misery to all who are so unfortunate as to be brought within the sphere of its influence. Let this plague but once gain the mastery, and it will, like the locusts of Egypt, soon devour every green thing. The most careful watchfulness and assiduous attention only tend to make it more ungovernable.

Such is the potency of a bad temper. But on the contrary, there is nothing which has a more abiding influence on the happiness of a family than the preservation of an equable and cheerful temper and tones in a wife. A woman who is habitually gentle, sympathizing, forbearing, and cheerful, carries an atmosphere about her which imparts a soothing and sustaining influence, and renders it easier for all to do right under her administration than in any other situation.

We have known families, where the mother's presence seemed the sunshine of the circle around her; imparting a cheering and vivifying power, scarcely realized, till it was withdrawn. Every one, without thinking of it, or knowing why it was so, experienced a peaceful and invigorating influence as soon as they

entered the sphere illumined by her smile and sustained by her cheering kindness and sympathy. On the contrary, many an excellent manager, by wearing a countenance of anxiety and dissatisfaction, and by indulging in the frequent use of sharp and reprehensive tones, more than destroys all the comfort that otherwise would result from her system, neatness, and economy.

There is a secret, social sympathy, which every mind to a greater or less degree experiences with the feelings of those around, as they are manifested by the countenance and voice. A sorrowful, a discontented, or an angry countenance produces a silent sympathetic influence, imparting a sombre shade to the mind, while tones of anger or complaint still more effectually jar the spirits.

No person can maintain a quiet and cheerful frame of mind, while tones of discontent and displeasure are sounding on the ear. We may gradually accustom ourselves to the evil, till it is partially diminished; but it always is an evil, which greatly interferes with the enjoyment of the family circle. There are sometimes cases, where the entrance of the mistress of a family seems to awaken a slight apprehension in every mind around, as if each felt in danger of a reproof for something either perpetrated or neglected.

A woman who attempts to carry out any plans of system, order, and economy, and who has her feelings and habits conformed to certain rules, is constantly

liable to have her plans crossed and her taste violated by the inexperience or inattention of those about her. And no one, whatever are her habits, can escape the frequent recurrence of negligence or mistake which interferes with her plans. Her business is not like that of the other sex, limited to a particular department, for which previous preparation is made. It consists of ten thousand little unconnected items, which can never be so systematically arranged as to prevent every kind of unpleasantness. And in the best regulated families, it is not unfrequently the case that some act of forgetfulness or carelessness will disarrange the business of the whole day, so that every hour will bring renewed annoyance. And the more strongly a woman realizes the value of time, and the importance of system and order, the more will she be tempted to irritability and complaint.

We hope the following considerations will tend to enable the truly English wife to meet such daily crosses with cheerfulness and smiles.

In the first place, a woman who has charge of a large household, should regard her duties as dignified, important, and difficult. The mind is so constituted as to be elevated and cheered by a sense of far-reaching influence and usefulness. A woman, who feels that she is a cipher, and that it makes little difference how she performs her duties, has far less to sustain and invigorate her than one who truly estimates the importance of her station. A man who

feels that the destinies of a nation are turning on the judgment and skill with which he plans and executes, has a pressure of motive, and an elevation of feeling, which are great safeguards from all that is low, trivial, and degrading; and the mother who looks at her position in the proper aspect, and rightly estimates the long train of influences which will pass down to hundreds, whose destinies from generation to generation will be modified by those decisions of her will, which regulated the temper, principles, and habits of her family, must be elevated above petty temptations, which would otherwise assail her.

Again, the mistress of a family should feel that she really has great difficulties to meet and overcome. A person who thinks that there is little danger, can never maintain so faithful a guard as one who rightly estimates the temptations which beset her. Nor can one who thinks that they are trifling difficulties which she has to encounter so enjoy the just reward of conscious virtue and self-control, as one who takes an opposite view of the subject.

A third method of preparing for trial is, deliberately to calculate on having her best-arranged plans sometimes interfered with, and to be in such a state of preparation that the evil will not come unawares. So complicated are the pursuits, and so diverse the habits of the various members of a family, that it is almost impossible for every one to avoid deranging the plans of its conducting, in some one point or other.

It is therefore most wise for a woman to keep her mind ever ready to meet such collisions with a cheerful and quiet spirit.

Another important rule is, to form all plans and arrangements in consistency with the means at command, and the character of those around. A woman who has a heedless husband and young children, and incompetent domestics, ought not to make such plans as one may properly form, who will not, in so many directions, meet embarrassment. She must aim at just so much as it is probable she can secure, and no more; and thus she will usually escape much temptation, and much of the irritation of disappointment.

The fifth, and a very important consideration, is, that *system*, *economy*, and *neatness*, are valuable only so far as they tend to promote the comfort and well-being of those affected. Some women seem to act under the impression that these advantages *must* be secured, at all events, even if the comfort of the family be the sacrifice. True, it is very important that children should grow up in these habits; and very desirable that the mother give them every incentive, both by precept and example: but it is still more important that they grow up with amiable tempers, that they learn to meet the crosses of life with patience and cheerfulness; and nothing has a greater influence to secure this than a mother's example. Whenever, therefore, a woman cannot carry out her plans of neatness and order without injury to her

own temper, or to the temper of others, she ought to modify and reduce them until she can.

The sixth method relates to the government of the tones of voice. In many cases, when a woman's domestic arrangements are suddenly and seriously crossed, it is impossible not to feel some irritation. But it *is* always possible to refrain from angry tones. A woman can resolve that, whatever happens, she will not speak till she can do it in a calm and gentle manner. *Perfect silence* is a safe resort, when such control cannot be attained as enables a person to speak calmly; and this determination, persevered in, will eventually be crowned with success.

It is very certain, that some ladies do carry forward a most efficient government, both of children and domestics, without employing tones of anger; and therefore they are not indispensable, nor on any account desirable.

Though some women of intelligence and refinement do fall unconsciously into such a practice, it is certainly very unlady-like, and in very bad taste, to *scold;* and the further a woman departs from all approach to it, the more perfectly she sustains her character as a lady.

Another method of securing equanimity, amid the trials of domestic life, is, to cultivate a habit of making allowance for the difficulties, ignorance, or temptations of those who violate rule or neglect duty. It is vain and most unreasonable, to expect the consideration and care of a mature mind, in childhood and youth;

or that persons, of such limited advantages as most domestics have enjoyed, should practise proper self-control, and possess proper habits and principles.

Every parent, and every employer, needs daily to cultivate the spirit expressed in the Divine prayer, "forgive us our trespasses, as we forgive those who trespass against us." The same allowances and forbearance we supplicate from our Heavenly Father, and desire from our fellow-men in reference to our deficiencies, we should constantly aim to extend to all who cross our feelings and interfere with our plans.

The last, and most important mode of securing placid and cheerful temper and tones, is, by a right view of the doctrine of a superintending Providence. All persons are too much in the habit of regarding the more important events of life as exclusively under the control of Perfect Wisdom. But the fall of a sparrow, or the loss of a hair, they do not feel to be equally the result of His directing agency. In consequence of this, persons who aim at perfect and cheerful submission to heavy afflictions, and who succeed, to the edification of all about them, are sometimes sadly deficient under petty crosses. If a beloved child is laid in the grave, even if its death resulted from the carelessness of a domestic, or a physician, the eye is turned from the subordinate agent, to the Supreme Guardian of all, and to Him they bow without murmur or complaint. But if a trivial matter occurs, then vexation and complaint are allowed; just as if these

events were not permitted by Perfect Wisdom, as much as the heavier chastisement.

A woman, therefore, needs to cultivate the *habitual* feeling, that all the events of life are brought about by the permission of our Heavenly Father, and that fretfulness and complaint, in regard to these little things, are, in fact, complaining and disputing at the appointments of God, and are really as sinful as unsubmissive murmurs amid the sorer chastisements of His hand. And a woman, who will daily cultivate this habit of referring all the events of her life to the wise and benevolent agency of a Heavenly Parent, will soon find it the perennial spring of abiding peace, content, and happiness.

CHAPTER VII.

ON THE CARE OF HEALTH.

We are fearfully and wonderfully made.—PSALM CXXXIX. 14.

THERE is no point where a woman is more liable to suffer from a want of knowledge and experience, than in reference to the health of a family committed to her care. Many a young lady, who never had any charge of the sick—who never took any care of an infant — who never obtained information on these subjects from books, or from the experience of others — in short, with little or no preparation, has found herself the chief nurse of a feeble infant, and the responsible guardian of the health of a whole family.

The *care*, the *fear*, the *perplexity*, of a woman suddenly called to such unwonted duties, none can realize till they themselves feel it, or till they see some young and anxious novice first attempting to meet such responsibilities. To a woman of age and experience, such duties often involve a measure of trial

and difficulty at times deemed almost insupportable; how hard then must they press on the heart of the young and inexperienced!

There is no really efficacious mode of preparing a woman to take a *rational* care of the health of a family, except by communicating that knowledge, in regard to the construction of the body, and the laws of health, which is the first principle of the medical profession. A woman should gain a general knowledge of first principles, as a guide to her judgment in emergencies, when she can rely on no other aid. Therefore, before attempting to give any specific directions on the subject of this chapter, we will give a short sketch of the construction of the human frame, with a notice of some of the general principles, on which specific rules in regard to health are based. This description will be arranged under the general heads of BONES, MUSCLES, NERVES, BLOOD-VESSELS, ORGANS OF DIGESTION AND RESPIRATION, and THE SKIN.

BONES.

The bones are the most solid parts of the body. They are designed to protect and sustain it, and also to secure voluntary motion; they are about two hundred and fifty in number, and are fastened together by cartilage or gristle, a substance like the bones but softer and more elastic. The bones are composed of two substances, — one animal and the other mineral. The animal part is a fine network,

called the *cellular membrane;* in which is deposited the harder mineral substances, which consist chiefly of carbonate and phosphate of lime. In very early life, the bones consist chiefly of the animal part, and are then soft and pliant. As the child advances in age, the bones grow harder by the gradual deposition of the phosphate of lime, which is supplied by the food, and carried to the bones by the blood. In old age the hardest material preponderates, making the bones more brittle than in earlier life.

It is the universal law of the human frame, that *exercise* is indispensable to the health of the several parts. Thus, if a blood-vessel is tied up so as not to be used, it shrinks and becomes a useless string; if a muscle is condemned to inaction, it shrinks in size, and diminishes in power; and thus it is also with the bones. Inactivity produces softness, debility, and unfitness for the functions they are designed to perform. This is one of the causes of the curvature of the spine, that common and fruitful source of so many painful disorders. From inactivity, the bones of the spine become soft and yielding; and then, if the person is often placed, for a length of time, in positions that throw the weight of the body unequally on certain portions of the spine, these parts yield to this frequent compression, and a distortion ensues. The positions taken by young persons when learning to write or draw, and the position of the body when sleeping on one side on high pillows, all tend to pro-

duce this effect, by throwing the weight of the body unequally and for a length of time on particular parts of the spine.

MUSCLES.

The muscles are the chief organs of motion, and consist of collections of fine fibres or strings, united in casings of membrane or thin skin. They possess an elastic power, like India rubber, which enables them to extend and contract. Every muscle has connected with it nerves, veins, and arteries; and those designed to move the bones are fastened to them by tendons at their extremities. The muscles are laid over each other, and are separated by means of membranes and layers of fat, which enable them to move easily without interfering with each other.

In order to render the important subject of muscular motion more familiar to our fair readers, we will subjoin a description of the various evolutions of the arm, which it can perform at the bidding of the indwelling mind, by the instrumentality of this amazing contrivance of Infinite Wisdom.

The muscles are attached at their upper ends to the bone of the arm, and by their lower ends to the upper part of the fore-arm, near the elbow joint. When the fibres of these muscles contract, the middle part of them grows larger, and the arm is bent at the elbow; another muscle is, in like manner, fastened by its upper end to the shoulder-blade and the upper

part of the arm, and by its lower end to one of the bones of the fore-arm, near the elbow. When the arm is bent, and we wish to straighten it, it is done by contracting this muscle; other muscles come from the middle of the arm, and on the back of the hand are reduced in size, appearing like strong cords. These cords are called *tendons*. They are employed in straightening the fingers when the hand is shut, and are attached to the fingers. These tendons are confined by a ligament or band, which binds them down around the wrist, and thus enables them to act more efficiently, and secures beauty of form to the limb. Besides these, there are muscles which enable us to turn the hand and arm outward. Every different motion of the arm has one muscle to produce it, and another to restore the limb to its natural position. Those muscles which bend the body are called *flexors*, those which straighten it, *extensors*. When the arm is thrown up, one set of muscles is used; to pull it down, another set: when it is thrown forward, a still different set is used; when it is thrown back, another—different from the former. When the arm turns in its socket, still another set is used; and thus every different motion of the body is made by a different set of muscles. All these muscles are compactly and skilfully arranged, so as to work with perfect ease. Among them run the arteries, veins, and nerves, which supply each muscle with blood and nervous power, as will be hereafter described.

NERVES.

The nerves are the organs of sensation. They enable us to see, hear, feel, taste, and smell; and also combine with the bones and muscles in producing motion. We will describe the spinal column, or backbone, which supports the head, and through which runs the spinal cord, whence most of the nerves originate. This column consists of a large number of small bones, called *vertebræ*, laid one above another, and fastened together by *cartilage* or *gristle* between them. The spinal column is perforated through its whole extent, and within the cavity, thus formed, is contained the spinal marrow. Between each two vertebræ or spinal bones, there issues from the spine, on each side, a pair of nerves. The lower broad part of the spine is called the *sacrum;* in this are eight holes, through which the lower pairs of nerves pass off.

The nerves, which thus proceed from the spine, branch out like the limbs and twigs of a tree, till they extend over the whole body; and so minutely are they divided and arranged, that a point, destitute of a nerve, cannot be found on the skin.

BLOOD-VESSELS.

The blood is the fluid into which our food is changed, and which is employed to minister nourishment to the whole body. For this purpose it is carried to every part of the body by the arteries, and

after it has given out its nourishment, returns to the heart through the veins. Before entering the heart, it receives another fresh supply of nourishment, by a duct which leads from the stomach. The arteries have their origin from the heart in a great trunk called the *aorta*, which is the parent of all the arteries, as the spine is the parent of the nerves which it sends out. When the arteries have branched out into myriads of minute vessels, the blood which is in them passes into as minute veins; and these run into each other like the rills and branches of a river, until they are all united in two great veins which run into the heart. One of these large receivers, called the *vena cava superior*, or *upper vena cava*, brings back the blood from the arms and head; the other, the *vena cava inferior*, or *lower vena cava*, brings back the blood from the body and lower limbs.

The heart in man, and in all warm-blooded animals, is double, having two auricles and two ventricles. In animals with cold blood, as fishes, the heart is single, having but one auricle and one ventricle. There are five vessels which belong to the right side of the heart, and contain the venous or dark-coloured blood, which has been through the circulation, and is now unfit for the uses of the system, till it has passed through the lungs. When the blood reaches the lungs and is exposed to the action of the air which we breathe, it throws off its impurities, becomes bright in colour, and is then called arterial blood. It

then returns to the left side of the heart by the pulmonary veins into the left auricle, whence it is forced into the left ventricle. From the left ventricle, proceeds the *aorta*, which is the great artery of the body, and conveys the blood to every part of the system.

ORGANS OF DIGESTION AND RESPIRATION.

Digestion and respiration are the processes by which the food is converted into blood for the nourishment of the body.

The stomach is a bag composed of muscles, nerves, and blood-vessels, united by a material similar to that which forms the skin. As soon as food enters the stomach, its nerves are excited to perform their proper function of stimulating the muscles. A muscular motion (called the *peristaltic*) immediately commences, by which the stomach propels its contents around the whole of its circumference, once in every three minutes. This movement of the muscles attracts the blood from other parts of the system; for the blood always hastens to administer its supplies to any organ which is called to work. The blood-vessels of the stomach are soon distended with blood, from which the *gastric juice* is secreted by minute vessels in the coat of the stomach. This mixes with the food, and reduces it to a soft pulpy mass, called chyle. It then passes through the lower end of the stomach into the intestines, which are folded up in

the abdomen. The organ to be noticed next is the liver, which, as the blood passes through its many vessels, secretes a substance called *bile*, which accumulates in the gall-bladder. After the food passes out of the stomach, it receives from the liver a portion of bile, and from the *pancreas* the *pancreatic juice*. The pancreas is concealed behind the stomach. These two liquids separate the substance which has passed from the stomach into two different portions. One is a light liquid, very much resembling cream in appearance, and called *chyle*, of which the blood is formed; the other is a more solid substance, which contains the refuse and useless matter with a smaller portion of nourishment. This, after being further separated from the nourishing matter which it contains, is ejected from the body. As these two mixed substances pass through the long and winding folds of the intestines in the abdomen, there are multitudes of small vessels, called *lacteals*, which absorb the chyle from the intestines, and convey it to the *thoracic duct*, which runs up close by the spine, and carries the chyle thus received into a branch of the *vena cava superior*, whence it is mingled with the blood going into the heart.

On each side of the heart are the lungs. They are composed of a network of air vessels, blood vessels, and nerves, and are connected with the windpipe, through which the air we breathe is conducted to the lungs. It branches out into myriads of minute

vessels, which are thus filled with air every time we breathe.

As the air and blood meander, side by side, through the lungs, the superabundant carbon and hydrogen of the blood combine with the oxygen of the air, forming carbonic acid gas and water, which are thrown out of the lungs at every expiration. This is the process by which the chyle is converted into arterial blood, and the venous blood purified of its excess of carbon and hydrogen. When the blood is thus prepared in the lungs for its duties, it is received by the small *pulmonary veins*, which gradually unite, and bring the blood back to the heart, through the large *pulmonary veins*.

On receiving this purified blood from the lungs, the heart contracts, and sends it out again, through the *aorta*, to all parts of the body. It then makes another circuit through every part, ministering to the wants of all, and is afterwards again brought back by the veins to receive the fresh chyle from the stomach, and be purified by the lungs.

The throbbing of the heart is caused by its alternate expansion and contraction, as it receives and expels the blood. With one throb the blood is sent from the right ventricle into the lungs, and from the left ventricle into the aorta.

Every time we inspire air, the process of purifying the blood is going on; and every time we expire the air, we throw out the redundant carbon and hydrogen

taken from a portion of the blood. If the waist is compressed by tight clothing, a portion of the lungs is compressed, so that the air-vessels cannot be filled. This prevents the perfect purification and preparation of the blood, so that a part returns back to the heart unfitted for its duties. This is a slow but sure method by which many a young lady has her constitution undermined.

OF THE SKIN.

The skin is the covering of the body, and has very important functions to perform. It is more abundantly supplied with nerves and blood-vessels than any other part; and there is no spot of the skin where the point of the finest needle would not pierce a nerve and blood-vessel. Indeed, it may be considered as composed chiefly of an interlacing of minute nerves and blood-vessels, so that it is supposed there is more nervous matter in the skin than in all the rest of the body united, and that the greater portion of the blood flows through the skin.

The whole animal system is in a state of continual change and renovation. Food is constantly taken into the stomach, only a portion of which is fitted for the supply of the blood. All the rest has to be thrown out of the system by various organs designed for this purpose. These organs are the lungs, which throw off a portion of useless matter when the blood is purified; the kidneys, which secrete liquids that

pass into the bladder, and are thrown out from the body by that organ; and the intestines, which carry off the useless and more solid parts of the food after the lacteals have drawn off the chyle. In addition to these organs, the skin has a similar duty to perform; and as it has so much larger a supply of blood, it is the chief organ in relieving the body of the useless and noxious parts of the materials which are taken for food.

Various experiments shew that not less than a pound and four ounces of waste matter is thrown off by the skin every twenty-four hours. This is according to the lowest calculation. Most of those who have made experiments to ascertain the quantity make it much greater; and all agree that the skin throws off more redundant matter from the body than all the other organs together. In the ordinary state of the skin, even when there is no apparent perspiration, it is constantly exhaling waste matter, in a form which is called *insensible perspiration*, because it cannot be perceived by the senses. A very cool mirror brought suddenly near to the skin will be covered in that part with a moisture, which is this effluvia thus made visible. When heat or exercise excite the skin, this perspiration is increased so as to be apparent to the senses.

Another office of the skin is to regulate the heat of the body. The action of the internal organs is constantly generating heat; and the faster the blood

circulates the greater is the heat evolved. The perspiration of the skin serves to reduce and regulate this heat. For, whenever any liquid changes to a vapour, it absorbs heat from whatever is nearest to it. The faster the blood flows, the more perspiration is evolved. This bedews the skin with a liquid, which the heat of the body turns to a vapour, and in this change that heat is absorbed. When a fever takes place, this perspiration ceases, and the body is afflicted with heat. Insensible perspiration is most abundant during sleep, after eating, and when friction is applied to the skin. Perspiration is performed by the terminations of minute arteries in every part of the skin, which exude the perspiration from the blood.

The skin also performs another function. It is provided with a set of small vessels, called *absorbents*, which are exceedingly abundant and minute. When particular substances are brought in contact with the skin, these absorbents take up some portions and carry them into the blood. It is owing to this, that opium, applied on the skin, acts in a manner similar to its operation when taken into the stomach. The power of absorption is increased by friction; and this is the reason that liniments are employed with much rubbing, to bruises and sprains. The substance applied is thus introduced into the injured part through the absorbents.

The skin is also provided with small follicles, or

bags, which are filled with an oily substance. This, by gradually exuding over the skin, prevents water from penetrating and injuring its texture.

The skin is also the organ of touch. This office is performed through the instrumentality of the nerves of feeling, which are spread over all parts of the skin.

Thus has our all-wise and beneficent Creator ordained that the immortal mind should be lodged in an habitation most admirably fitted to its wants and its conveniences. We have here a striking proof that organisation is the result of life, and not the cause of it. Quench the vital spark, and this curious and beautiful fabric is doomed to desolation and destruction as to its organised form; hence the inference is, that it was designed for no other purpose than to act as the minister and organ of its animating soul. It is in fact the manifested form of the rational mind within, by which that mind can hold communion with the visible and material world. The life of man is love and wisdom, or goodness and truth resident in his will and in his understanding; and this real life must take a shape suited to its own nature, and no form with which we are acquainted, or of which we have any idea, is so well suited to the development of the life of thought and affection, as the human. No animal possesses an organisation fitted for the manifestation of the *progress* of intellect or the well-springs of affection. That privilege is ours alone: and

as the latent life of the plant by a certain though mysterious process draws to itself just those rays of light, combinations of gases, and formations of earth, which are necessary to enable it to make itself visible in a form in exact accordance with its own specific nature, and by which alone it could be brought into actuality; so does the life actively, though imperceptibly present in the fœtus, form from the particles of matter surrounding it, a body for itself, exactly suited to the development of its high faculties, and soft, endearing affections. That some knowledge of a frame so wonderful, and so complex, should be possessed by every mother, no one we presume will be disposed to deny; and acting on this conviction, we have thought it right to introduce the above short sketch of the human body. We would recommend every female to acquire as much useful and practical information on all subjects as possible, especially on those connected with home duties. We know not in what emergencies we may be called upon to act, and it is always well to be prepared for every event, as far as Providence may place the means within our power. Did every mother possess the requisite amount of information as to her own structure, and that of the babe she loves, how much suffering might be prevented to her offspring. Let this then be one of the most cherished studies of every wife who wishes to perform conscientiously her various duties, personal and social, as in the sight of God; and so as to become

a general blessing to her family and connexions. The acquisition of such knowledge may require the exercise of much thought, and the sacrifice of some indulgences; but if we reflect upon the high destiny of man, and recollect that much of future weal or woe depends upon the correct training of the young, we shall come to every sacrifice with a willing mind; and be sustained in every season of trial by the conviction, that our labour of love and patience of hope will in nowise lose their reward.

CHAPTER VIII.

ON HEALTHFUL FOOD AND DRINK.

"Luxury, or a departure from the wise dictates of nature, in reference to food, has destroyed more lives than war, plague, or famine."

G——

The person who decides what shall be the food and drink of a family, and the modes of their preparation, is the one who decides, to a greater or less extent, what shall be the health of that family. It is the opinion of most medical men, that intemperance in eating is the most fruitful of all causes of disease and death. If this be so, the woman who wisely adapts the food and cooking of her family to the laws of health, removes the greatest risk which threatens the lives of those under her care.

To exhibit this subject clearly, it will be needful to refer more minutely to the organization and operation of the Digestive Organs.

It is found, by experiment, that the supply of gastric juice, furnished from the blood by the arteries of the stomach, is proportioned, not to the amount of food put into the stomach, but to the wants of the body;

so that it is possible to put much more into the stomach than can be digested. To guide and regulate in this matter, the sensation called *hunger* is provided. In a healthy state of the body, as soon as the blood has lost its nutritive supplies, the call of hunger is felt, and then, if the food is suitable, and is taken in the proper manner, this sensation ceases as soon as the stomach has received enough to supply the wants of the system. But our benevolent Creator, in this, as in our other duties, has connected enjoyment with the operation needful to sustain our bodies. In addition to the allaying of hunger, there is the gratification of the palate, secured by the immense variety of food, some articles of which are far more agreeable than others.

This arrangement of Providence, designed for our happiness, either through ignorance, or want of self-control, has become the chief cause of the various diseases and sufferings that afflict those classes which have the means of seeking a variety to gratify the palate. If mankind had only one article of food, and only water to drink, they would never be tempted to put any more into the stomach than the calls of hunger required. But the customs of society, which present an incessant change, and a great variety of food, with those various condiments that stimulate appetite, lead almost every person very frequently to eat merely to gratify the palate, after the stomach has been abundantly supplied, so that hunger has ceased.

When too great a supply of food is put into the stomach, the gastric juice dissolves only that portion which the wants of the system demand. All the rest is ejected from the stomach in an unprepared state, the absorbents take portions of it into the system, and all the various functions of the body which depend on the ministries of the blood, are thus gradually and imperceptibly injured. Very often, intemperance in eating produces immediate results, such as colic, headaches, pains of indigestion, and vertigo. But the more general result is a gradual undermining of all parts of the human frame; thus imperceptibly shortening life, by a debilitated constitution, which is ready to yield at every point to any uncommon risk or exposure. Thousands and thousands are passing out of the world, from diseases occasioned by exposures, that a healthy constitution could meet without any danger. It is owing to these considerations, that it becomes the duty of every woman, who has the responsibility of providing food for a family, to avoid a variety of tempting dishes. Only one kind of healthy food for each meal is a much safer rule than the abundant variety which is usually met at the tables of almost all classes in this country. When there is to be any variety of dishes, they ought not to be successive, but so arranged as to give the opportunity of selection. How often is it the case, that persons, by the appearance of a favourite article, are tempted to eat, merely to gratify the palate, when the stomach is

already adequately supplied. All such intemperance weakens the constitution, and shortens life.

It has before been shewn, that as soon as the food enters the stomach the muscles are excited by the nerves, and the *peristaltic motion* commences. This is a powerful and constant exercise of the muscles of the stomach, which continues until the process of digestion is complete. During this time, the blood is withdrawn from other parts of the system, to supply the demands of the stomach, which is labouring hard with all its muscles. When this motion ceases, and the digested food has gradually passed out of the stomach, then Nature requires that it should have a period of repose. And if another meal is eaten immediately after one is digested, the stomach is again employed before it has had time to rest, and before a sufficient supply of gastric juice is provided.

The general rule then is, that three hours be given to the stomach for labour, and two for rest; and in obedience to this, five hours at least ought to elapse between every regular meal. In cases where exercise produces a flow of perspiration, more food is needed to supply the loss; and strong labouring men may safely eat as often as they feel the want of food. So young and healthy children, who gambol and exercise much, and whose bodies grow fast, may have a more frequent supply of food. But as a general rule, meals should be five hours apart, and eating between meals avoided.

In deciding as to the quantity of food, there is one great difficulty to be met by a large portion of the community. When the muscles of the body are called into action, all the blood-vessels entwined among them are frequently compressed. As the heart is so contrived that the blood cannot run back, this compression sends the blood forward towards the heart in the arteries and veins. The heart is immediately put in quicker motion, to send it into the lungs; and they, also, are thus stimulated to quicker motion, which is the cause of that panting which active exercise always occasions. The blood thus courses in quicker streams through the body, and sooner loses its nourishing properties. Then the stomach issues its mandate of hunger, and a new supply of food must be furnished. Thus it appears, as a general rule, that the quantity of food, actually needed by the body, depends on the amount of muscular exercise taken. A labouring man in the open fields probably throws off from his skin many times the amount which evolves from the skin of a person of sedentary pursuits. In consequence of this, he requires much more food and drink.

Those persons who keep their bodies in a state of health, by sufficient exercise, can always be guided by the calls of hunger. They can eat when they feel hungry, and stop when hunger ceases; and then they will calculate exactly right. But the difficulty is, that a large part of the community, especially women, are

so inactive in their habits that they seldom feel the calls of hunger. They habitually eat, merely to gratify the palate. This produces such a state of the system, that they have lost the guide which Nature has provided. They are not called to eat by hunger, nor admonished, by its cessation, when to stop. In consequence of this, such persons eat only what pleases the palate, until they feel no more inclination.

The question then arises: How are persons who have lost the guide which nature has provided, to determine as to the proper amount of food they should take?

The only rules they can adopt, are of a general nature, founded on the principles already developed. They should endeavour to proportion their food to the amount of the exercise they ordinarily take. If they take but little exercise, they should eat but little food in comparison with those who are much in the open air and take much exercise; and their food should be vegetable and not animal. Exercise is absolutely necessary to preserve the health of the body. Ladies of sedentary habits, and students, should be careful not to neglect this most needful and indispensable duty. We should in all these matters consider ourselves as responsible, and act accordingly.

But the health of a family depends, not merely on the *quantity* of food taken, but very much also on the *quality*. Some kinds of food are very pernicious

in their nature, and some healthful articles are rendered very injurious by the mode of cooking. Persons who have a strong constitution, and take much exercise, may eat almost any thing, with apparent impunity; but young children, who are forming their constitutions, and persons who are delicate, and who take but little exercise, are very dependent for health on a proper selection of food.

There are some general principles, that aid in regulating the judgment on this subject.

It is found that there are some kinds of food which afford nutriment to the blood, and do not produce any other effect on the system. There are other kinds, which are *stimulating;* so that they not only furnish nourishment, but quicken the functions of the organs on which they operate. The condiments used in cookery, such as pepper, mustard, and spices, are of this nature. There are certain states of the system, when these stimulants are beneficial; but it is only in cases where there is some debility. Such cases are to be pointed out by medical men. But persons in perfect health, and especially young children, never receive any benefit from such kind of food; and just in proportion as condiments operate to quicken the labours of the internal organs, they tend to weaken their powers. A person who thus keeps the body working under an unnatural excitement, *lives faster* than nature designed, and his constitution is the sooner worn out. A woman therefore should provide

dishes for her family, which are free from these stimulating condiments, and as much as possible prevent their use. It is found, by experience, also, that animal food is more stimulating than vegetable. This is the reason why, in cases of fevers or inflammations, medical men forbid the use of meat and butter. Animal food supplies chyle much more abundantly than vegetable food does; and this chyle is more stimulating in its nature. Of course a person who lives chiefly on animal food, is under a higher degree of stimulus than if his food was chiefly composed of vegetable substances. His blood will flow faster, and all the functions of his body will be quickened.

This makes it important to secure a proper proportion of animal and vegetable diet. Some medical men suppose that an exclusive vegetable diet is proved by the experience of many individuals to be fully sufficient to nourish the body, and bring, as evidence, the fact, that some of the strongest and most robust men in the world, are those trained from infancy exclusively on vegetable food. From this they infer, that life will be shortened just in proportion as the diet is changed to more stimulating articles; and that, all other things being equal, if children are brought up solely on vegetable food they will have a much better chance of health and long life.

No definite rule, applicable to all cases, can be laid down on this point. Our own opinion is, that

previous habits must to some extent be consulted in each particular case. If children never tasted animal food, having a sufficient quantity of vegetable diet, with pure water and milk, and plenty of air and exercise, they would no doubt be equally strong and vigorous, and be free from many diseases with which the human race is now afflicted. But while so many thousands are compelled to perform a large and, as to females, degrading amount of labour, it is clear to our minds that a due admixture of animal and vegetable food with suitable diluents is the kind of nutriment best suited to secure the physical health and mental well-being of the mass of mankind.

The following quaint extract from the work of a celebrated physician is worth consideration:—

"I must own I never see a fashionable physician mysteriously counting the pulse of a plethoric patient, or with a silver spoon on his tongue importunately looking down his red inflamed gullet, but I feel a desire to exclaim, 'Why not tell the poor gentleman, at once,—Sir, you have eaten too much, you have drank too much, and you have not taken exercise enough!' These are *the main causes of almost every one's illness;* there can be no greater proof than that those savage nations, who live actively and temperately, have only one great disorder—death. The human frame was not created imperfect; it is we ourselves who have made it so. There exists no donkey in creation so overladen as our stomachs; and

it is because they groan under the weight so cruelly imposed upon them, that we see people driven in herds to drink at some little watering-place."

The celebrated Roman physician Baglivi, who, from practising extensively among Roman Catholics, had ample opportunities to observe, mentions that, in Italy, an unusual number of persons recover health in the forty days of Lent, in consequence of the lower diet which is required as a religious duty.

Tender meats are digested more readily than those which are tough, or than most vegetable food. Farinaceous articles, such as rice, flour, corn, potatoes, and the like, are the most nutritious and most easily digested. A perfectly healthy stomach can digest almost any healthful food; but when the digestive powers are weak, every stomach has its peculiarities, and what is good for one is hurtful to another. In such cases, experiment alone can decide which are the most digestible articles of food. A person whose food troubles him, must forego one article after another, till he learns by experience which is the best for digestion. Much evil has been done by assuming that the powers of one stomach are to be made the rule in regulating every other.

It is indispensable to good digestion that food be well masticated and taken slowly. It needs to be thoroughly chewed in order to prepare it for the action of the gastric juice, which, by the *peristaltic motion*, will be thus brought into universal contact with

the minute portions. It has been found, that as each mouthful enters the stomach, the latter closes until the portion received has had some time to move around and combine with the gastric juice; and that the orifice of the stomach resists the entrance of any more till this is accomplished. But if the eater persists in swallowing fast, the stomach yields; the food is poured in faster than the organ can perform its duty of digestion; and evil results are sooner or later developed.

After taking a full meal, it is very important to health that no great bodily or mental exertions be made, till the labour of the stomach is over. When the meal is moderate, a sufficient quantity of gastric juice is exuded in an hour, or an hour and a half; after which, labour of body and mind may safely be resumed.

When undigested food remains in the stomach, and is at last thrown out into the bowels, it proves an irritating substance, producing an inflamed state in the lining of the stomach and other organs. The same effect is produced by alcoholic drinks.

It is found that the stomach has the power of gradually accommodating its digestive powers to the food it habitually receives. Any *sudden* changes of diet are trying to the powers of the stomach, as furnishing matter for which its gastric juice is not prepared. Whenever, therefore, a change of diet is

resolved upon, it should always be made a gradual process.

In regard to the nature of the meals prepared, the breakfast should furnish a supply of liquids, because the body has been exhausted by the exhalations of the night, and demands them more than at any other period. Dinner should be the heartiest meal, because then the powers of digestion are strengthened by the supplies of the morning meal. After dinner, neither the mind nor body should be heavily taxed; as the process of digestion would thus be interfered with. Light and amusing employments should occupy mind and body for an hour or more after a full meal.

Simple diluents taken at meals materially assist digestion. This we know from long experience. They should be of the same temperature as the room in which the meal is taken, or somewhat above it, but in no case colder. Stimulating drinks and ices, at or after meals, should be carefully avoided; they are at all times decidedly injurious. Cool drinks, and even ice, can be safely taken at other times, if not in excessive quantity. When the body is perspiring freely, taking a large quantity of cold drink below the temperature of the place in which the person was at the time, has often produced instant death.

Fluids taken into the stomach are not subject to the slow process of digestion, but are immediately absorbed and carried into the blood. This is the reason why

drink, more speedily than food, restores from exhaustion.

When food is chiefly liquid—soup, for example—the fluid part is rapidly absorbed. The solid parts remain to be acted on by the gastric juice. Soups are therefore deemed bad for weak stomachs; as this residuum is more difficult of digestion than ordinary food. In recovering from sickness, beef-tea and broths are good, because the system then demands fluids to supply its loss of blood.

For a similar reason, highly-concentrated food, having much nourishment in a small bulk, is not favourable to digestion, because it cannot be properly acted on by the muscular contractions of the stomach, and is not so minutely divided as to enable the gastric juice to act properly. This is the reason why a certain *bulk* of food is needful to good digestion; and why those people who live on whale oil, and other highly nourishing food, in cold climates, mix vegetables and even sawdust with it, to make it more acceptable and digestible. So in civilized lands, bread, potatoes and vegetables are mixed with more highly concentrated nourishment. Soups, jellies, and arrow-root, should always have bread or crackers mixed with them.

Candy and sugar, so much desired by children, are unhealthy, because too highly concentrated. If mixed with other food, and thus diluted, they are harmless, unless eaten in great quantities. Whenever,

therefore, candy and sweets are given to children, they should be taken as a part of a meal, and never taken on an empty stomach.

ON HEALTHFUL DRINKS.

Although intemperance in eating is probably the most prolific cause of the diseases of mankind, intemperance in drink has produced more guilt, misery, and crime, than any other one cause. And the responsibilities of a woman, in this particular, are very great; for the habits and liabilities of those under her care will very much depend on her opinions and practice.

It is a point fully established by experience, that the full development of the human body, and the vigorous exercise of all its functions, can be secured without the use of stimulating drinks. It is therefore perfectly safe to bring up children never to use them; no hazard being incurred by such a course.

It is also found by experience, that there are two evils incurred by the use of stimulating drinks. The first is, their positive effect on the human system. Their peculiarity consists in exciting the nervous system in such a way that all the functions of the body are accelerated, so that they move quicker than their natural speed. This quickened motion of the animal fluids always produces an agreeable effect on the mind. The intellect is invigorated, the imagination excited, the spirits enlivened; and these effects are so agreeable, that all mankind, after having once expe-

rienced them, feel a great desire for a similar result. But this temporary invigoration of the system is always followed by a diminution of the powers of the stimulated organs; so that, though in all cases this reaction may not be perceptible, it is invariably the result. It may be set down as the unchangeable rule of physiology, that stimulating drinks (except in cases of disease) deduct from the powers of the constitution in exactly the same proportion in which they operate to produce temporary invigoration.

The second evil is, the temptation which always attends the use of stimulants. Their effect on the system is so agreeable, and the evils resulting are so imperceptible and distant, that there is a constant tendency to increase such excitement, both in frequency and strength. And the more the system is thus reduced in strength, the more craving is the desire for that which imparts a temporary invigoration. This process of increasing debility and increasing craving for the stimulus that removes it, often go to such an extreme, that the passion is perfectly uncontrolable, and mind and body perish under this baleful habit.

The impression common in this country, that warm drinks, especially in winter, are more healthful than cold, is not warranted by any experience, nor by the laws of the physical system. At dinner, cold drinks are universal, and no one deems them injurious. It is only at the other two meals that they are supposed to be hurtful. No doubt *warm* drinks are healthful,

and more agreeable than cold, at certain times and seasons; but it is equally true that drinks above blood heat are not healthful. If any person should hold a finger in hot water for a considerable time, twice every day, it would be found that the finger would gradually grow weaker. The frequent application of the stimulus of heat, like all other stimulants, eventually causes debility. If, therefore, a person is in the habit of drinking hot drinks twice a day, the teeth, throat, and stomach, are gradually debilitated.

The following extract from Dr. Combe presents the opinion of most intelligent medical men on the subject.

"*Water* is a safe drink for all constitutions, provided it be resorted to in obedience to the dictates of natural thirst only, and not of habit. Unless the desire for it is felt, there is no occasion for its use during a meal.

"The primary effect of all distilled and fermented liquors, is to *stimulate the nervous system and quicken the circulation.* In infancy and childhood, the circulation is rapid, and easily excited; and the nervous system is strongly acted upon, even by the slightest external impressions. Hence slight causes of irritation readily excite febrile and convulsive disorders. In youth, the natural tendency of the constitution is still to excitement; and consequently, as a general rule, the stimulus of fermented liquors is injurious."

These remarks shew, that parents, who find that stimulating drinks are not injurious to themselves,

may mistake, in inferring from this, that they will not be injurious to their children.

Dr. Combe continues thus: "In mature age, when digestion is good and the system in full vigour, if the mode of life be not too exhausting, the nervous functions and general circulation are in their best condition, and require no stimulus for their support. The bodily energy is then easily sustained by nutritious food and a regular regimen, and consequently artificial excitement only increases the wasting of the natural strength.

"If it be said that this doctrine amounts to a virtual prohibition of wine and stimulating liquors, I admit at once that, where the whole animal functions go on healthfully and energetically without them, their use is, in my opinion, adverse to the continuance of health.

"Many persons imagine that spirits, taken in moderate quantity, cannot be injurious, *because they feel no immediate bad effects from their use.*" But "if all the functions of the system are already vigorously executed *without* their aid, their use can be followed only by one effect—*morbid excitement;* and it is in vain to contend against this obvious truth.

"If it be asked, whether I go to the length of proscribing all fermented liquors, from table-beer, upwards; I answer, that *where the general health is perfect without them, they ought not to be taken, because then their only effect is to produce unnatural excitement.*" He then points out cases of disease or debility when such

drinks may be useful; but of such cases a physician only can be the proper judge.

It may be asked, in this connexion, why the stimulus of animal food is not to be regarded in the same light as that of stimulating drinks. In reply, a very essential difference may be pointed out. Animal food furnishes *nourishment* to the organs it stimulates, but stimulating drinks excite the organs to quickened action without affording any nourishment.

It is very common, especially in schools, for children to form a habit of drinking freely of cold water. This is said by some to be a pernicious and debilitating habit; we think not, in ordinary cases; we know of nothing which will so readily allay thirst; and if the water is brought into the same temperature as the children, no evil effects will follow the free use of it. Nature has not provided us with the means of disease and death in every cold-water spring.

A person who has but slight exercise, requires little to drink, between meals, for health; and the craving for it is unhealthful. Spices, wines, fermented liquors, and all stimulating condiments, produce unhealthful thirst.

CHAPTER IX.

ON THE CARE OF INFANTS.

The end of marriage is the propagation and education of children, and the bringing them up with piety and virtue. *Ryan.*

That woman would be ill-qualified to discharge the duties of an English Wife, who should be deficient in some general knowledge of the requirements of the nursery. She is to be in all probability the mother of a future race; a race whose mental and moral developments must to a considerable extent depend upon the physical health and perfection of their material organisation. The body is the instrument of the mind in this state of its conscious existence; and it is therefore a matter of the highest moment that this instrument should, by careful tendence and judicious training, be prepared in early childhood for the important purposes it is destined to serve in after life.

We will suppose our fair reader to be approaching that interesting period when her union with him in whose love she lives, is to be further cemented by the birth of the first-born pledge of love. She looks to the expected hour with mingled fear and hope; a

fear and hope in which the expectant father fully participates, and often in deep musing has the question presented itself, "How shall we order the child; and how shall we do unto him." To such we hope the following directions will be found of much interest, and well calculated to afford the required information.

During the interesting and eventful period of pregnancy, the expectant mother should use her utmost exertions to secure cheerfulness and serenity of mind, and to dismiss from her thoughts all low and desponding feelings. "Exercise among the beautiful works of nature, the infusion of social feeling, and contemplation of the most cheering subjects, should be cherished by her who has the glorious hope of introducing into this world a being never to die; who already, a part of herself, adds warmth and frequency to her prayers, and whom 'having not seen, she loves.'" She should guard herself as much as possible from every thing which might tend to undue excitement, and especial care should be taken as to diet and exercise. The taking of distilled or fermented liquors, even in the smallest quantities, is decidedly injurious, and frequently lays the seeds of disease and decay even in the yet but imperfectly formed offspring of her womb. Another caution to be observed, is the avoidance, as much as possible, of unsightly or disagreeable objects, and the contemplation of such as are best calculated to produce pleasing and beautiful impressions. But at the same time, let not a

morbid fastidiousness take possession of the mind. No woman is exonerated by pregnancy from the ordinary duties of hospitality, relieving the sick, etc.; and here many disagreeable scenes will unavoidably present themselves. But to a mind duly fortified by reason and religion, these will be productive of no mischievous consequences. We once heard of a lady who forbade the visits of an intimate friend, in the graces of whose mind she took great delight, because he laboured under some affliction which gave to his exterior a disagreeable appearance. This was a weakness, of which a little reflection soon made her ashamed. She reflected that the disadvantages of his person were amply compensated by a liberal and enlightened spirit, and by a resolute effort she conquered her repugnance, and recalled him to that family circle over which he had so often diffused the feeling of joy and the smile of satisfaction. This, in the first instance; was an act of self-denial, but it did not fail of its reward. The lady afterwards confessed that his pious and animated conversations had dispelled the gloom of many a tedious hour, and had so tended to strengthen and fortify her mind, that she passed through the hour of nature's sorrow with a degree of confidence and hope, such as she had not previously dared to anticipate.

The preparation of baby-linen is always a pleasing occupation, and should be commenced early, to prevent any unnecessary confusion. The tender assiduities

of a husband at this period are of essential importance; as he is, or ought to be, the most dear and confidential friend. The early consulting of an experienced matron, or of a medical adviser, is sometimes of essential service.

The following extracts from Dr. Combe's Physiology of Digestion, contain information with which every mother should be familiar.

"Those whose opportunities of observation have been extensive, will agree with me in opinion, that nearly one half of the deaths occurring during the first two years of existence, are ascribable to mismanagement, and to errors in diet. At birth, the stomach is feeble, and as yet unaccustomed to food. Its cravings are consequently easily satisfied, and frequently renewed. At that early age, there ought to be no fixed time for giving nourishment. The stomach cannot be thus satisfied. In one child, digestion may be slow, and the interval be consequently too short; in another, it may be quick, and the interval too long. But the active call of the infant is a sign, which needs never to be mistaken, and none else ought to be listened to."

Every expression of uneasiness on the part of an infant, must not, however, be mistaken as a call for food. This is a fault often committed by inexperienced mothers or nurses, and nothing can be more injurious; and yet it is astonishing, indeed, with what exclusiveness of understanding *eating* is regarded, even by

intelligent parents, as the grand *solatium*, or *panacea* for all the pains and troubles which afflict the young. "Because the mouth is open, when the child is crying," parents jump to the conclusion, that it is open for the purpose of being filled. Let appetite, then, be the only rule; and do not attempt to provoke it. When the system has become more developed, and the stomach accustomed to the exercise of its functions, regularity in the distribution of its meals may be gradually and beneficially introduced.

At birth, the stomach and bowels never having been used, contain a quantity of mucous secretion, which requires to be removed. To effect this object, Nature has rendered the first portions of the mother's milk purposely watery and laxative; and on the part of the infant, nothing further is required than to allow it to follow its natural instinct. Nurses, however, distrusting Nature, often hasten to administer castor oil, or some other active purgative; and the consequence is, irritation in the stomach and bowels which is not always easily subdued. In early infancy, when no teeth exist, milk is the only food intended by nature. If the mother's milk is scanty, cow's milk diluted with two-thirds of water, and slightly sweetened with loaf sugar, may be given. This is more suitable than any preparation of milk and flour, or arrow-root.

It is a common mistake, to suppose that, because a woman is nursing, she ought to live very fully, and to

add an allowance of wine, porter, or other fermented liquor, to her usual diet. The only result of this plan, is to cause an unnatural degree of fulness in the system, which places the nurse on the brink of disease, and retards, rather than increases, the food of the infant. More will be gained by the observance of the ordinary laws of health on the part of the nurse, than by any foolish deviation founded on ignorance. After a child has been weaned, gruel, thin arrow-root, tapioca, sago, rusk, or crust of bread, and fresh milk and water with a little loaf-sugar, may be given.

On the subject of giving animal food to young children, the following opinion of Dr. Clark, Physician in Ordinary to the Queen, expresses the views of most of the celebrated physicians. "There is no greater error in the management of children than that of giving them animal diet very early. By persevering in the use of an over-stimulating diet, the digestive organs become irritated, and the various secretions, immediately connected with, and necessary to digestion, are diminished, especially the *biliary secretion;* and constipation of the bowels, and congestion of the abdominal circulation, succeed. Children so fed, become moreover very liable to attacks of fever and of inflammation, affecting particularly the mucous membranes; and measles, and the other diseases incident to childhood, are generally severe in their attack.

In reference to this last remark, a distinguished medical gentleman mentioned to us, that, in families

where children lived on simple diet, without tea and coffee, if they were seized with measles, whooping cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble. Tea and coffee, except in very small quantities, are certainly injurious to infants.

In regard to the importance of giving animal food to children at all, there are many popular notions which are very incorrect. Many seem to think that animal food is more nourishing than vegetable, and when a child is weak and thin, will for this reason give it meat. This is entirely a mistake. Experiments, repeatedly made by chemists, prove the contrary; and tables are made out, shewing the relative amount of nourishment in each kind of food. From these tables, it appears that, while beef contains thirty-five per cent. of nutritious matter, rice and wheat contain from eighty to ninety-five per cent. One pound of rice then contains as much nourishment as two pounds and a half of beef. The reason why meat has been supposed to be more nourishing is, that, on account of its stimulating property, the stomach works faster, and digests it quicker; while the withdrawal of a meat diet produces a temporary loss of strength, just as the withdrawal of other stimulants are followed by consequent languor.

Another mistake is the common supposition that the formation of the human teeth and stomach indicate that man was designed to feed on flesh. But this is

contrary to the testimony of all the most distinguished naturalists. Linnæus says, that the organization of man, when compared with other animals, shews that "fruits and esculent vegetables constitute his most suitable food." Baron Cuvier, the highest authority on comparative anatomy, says, "the natural food of man, judging from his structure, appears to consist of fruits, roots, and other succulent parts of vegetables."

Another common mistake is, that the stimulus of animal food is necessary for the full development of the physical and intellectual powers. On this subject, Professor Lawrence, a distinguished writer, says, "that animal food renders man strong and courageous, is fully disproved by the inhabitants of Lapland, Kamschatka, and Patagonia, who, living solely on animal food, are among the smallest, weakest, and most timid of races." On the contrary, the Scotch Highlanders, who, in a very cold latitude, live, most of them, exclusively on vegetable diet, are among the stoutest, largest, and most athletic of men. The South Sea Islanders, in a tropical clime, feed almost exclusively on fruits and vegetables; and yet it is testified, that the stoutest and most expert English sailors had no chance with them in wrestling and boxing. In Africa, the stoutest and largest races live exclusively on vegetables; and the bright and active Arabs live entirely on milk and vegetables.

Hence it results that to give animal food to infants in any considerable quantity is to do them serious

injury, by retarding and impeding their various physical powers; and as the development of mind depends, in the first stages of existence, upon the healthy state of the material organ through which it is destined to act, it follows that any injurious operation upon the material frame is a positive wrong inflicted upon the mind itself. This is a thought which demands the serious attention of every mother.

The following extracts from a late Treatise by Dr. Combe, relate to other topics of infant management:—

"Of all the defects which a nurse can have, none is more directly destructive of infant life, than that in which many mothers, as well as nurses, indulge, of administering of their own accord, strong and dangerous medicines to children. It appears from a late return, printed by order of the House of Commons, of all inquests held in England and Wales in 1837 and 1838, in cases of death from poison, that nearly *one-seventh of the whole* number resulted from the carelessness of mothers and nurses in administering medicines, with the properties of which they were not acquainted, in doses far beyond those in which they are ever prescribed by medical men.

In addition to cases of absolute poisoning of the above description, it is well known to practitioners that much havoc is made among infants by the abuse of calomel and other medicines, which procure momentary relief, but end by producing incurable

disease; and it has often excited my astonishment to see how recklessly remedies of this kind are had recourse to on the most trifling occasions by mothers and nurses, who would be horrified, if they knew the nature of the power they are wielding, and the extent of injury they are inflicting. Whenever a child shews any symptom of uneasiness, instead of inquiring whether it may not have been caused by some error of regimen, which only requires to be avoided in future to remove the suffering, many mothers act as if it were indispensably necessary to interfere immediately and forcibly with the operations of Nature by giving some powerful medicine to counteract its effects; and if relief does not ensue within an hour or two, the dose must be repeated. In this way, it is not uncommon for a medical man to be sent for, in alarm, and told, that the child began to complain at such a time, that *notwithstanding* that a large dose of calomel or laudanum, or tincture of rhubarb, was immediately given and repeated every hour or two, it is still very ill, or becoming hourly worse, and that if he cannot *do something* instantly, it will soon be beyond recovery. Whereas it may appear, on examination, that there was at first only a slight indisposition, which required no active treatment at all, and that the urgent symptoms are those caused solely by the intended remedies.

That there are cases of diseases in which very active means must be promptly used to save the

child, is perfectly true. But it is not less certain, that these are cases of which no mother or nurse ought to attempt the treatment. As a general rule, indeed, where the child is well managed, medicine of any kind is very rarely required; and if disease were more generally regarded in its true light, not as a something thrust into the system which requires to be expelled by force, but as an aberration from a natural mode of action, produced by some external cause, we should be in less haste to attack it by medicine, and more watchful, and therefore more successful in our management and in its prevention. Accordingly, where a constant demand for medicine exists in a nursery, the mother may rest assured that there is something essentially wrong in the treatment of her children."

Dr. Combe further remarks—"All women are not destined, in the course of nature, to become mothers; but how very small is the number of those who are unconnected by family ties, friendship, or sympathy, with the children of others! How very few are there, who, at some time or other of their lives, would not find their usefulness and happiness increased by the possession of a kind of knowledge so intimately allied to their best feelings and affections! And how important is it to the mother herself, that her efforts should be seconded by intelligent, instead of ignorant assistants!"

It may, indeed, be alleged that mothers require

no knowledge of the laws of the infant constitution, or of the principles of infant management, because *medical aid* is always at hand to correct their errors. But professional men are rarely consulted *till the evil is done*, and health is broken; and even if they were, it requires intelligence and information in the mother, properly to obey their directions. Dr. Bell remarks — "Physicians would confer an essential service on the community, if they were to take more pains to divert the curiosity of their patients and invalids from medical matters to questions relating to the health and vigour of the functions of the organs, and to the means of avoiding disease."

Dr. Combe further remarks—"I have seen a nursery that was like a paradise on earth compared to one under the more ordinary guidance. In one of the latter kind, I lately saw a strong and naturally healthy infant, literally gasping for breath, and in a state bordering on convulsions, from extreme anxiety on the part of the parent to exclude every breath of air from a nursery overheated by a large fire, as a precaution against cold, which she supposed to have been the chief cause of the death of a former child. When I insisted on the admission of fresh air, she remonstrated with all the earnestness of the most tender affection. With difficulty I carried the point, and remained to prevent the too speedy termination of the experiment. In a few minutes the uneasy twitching and contortion of the features ceased; and, in a

quarter of an hour, a smile of contentment and cheerfulness took their place, and encouraged the mother to allow the continued entrance of some small portion of the air. The child took no cold, and required only fresh air, moderate diet and exercise, to restore it to perfect health."

Dr. Bell observes, "the necessity of a continued supply of fresh air is manifested in the construction of some of the rooms in many houses. These rooms have no fireplaces, and consequently, during night, if they are used for sleeping in, the doors and windows being shut, there is no channel, either for the introduction of air from the atmosphere without, or for the escape of the impure air within, which latter is made in the processes of breathing and exhalation from the lungs and skin. The sufferings of children of feeble constitutions and invalids are increased beyond measure by such lodgings as these.

Parents, in cities, who are desirous that their children should avoid bowel complaints, under various names, must contrive to change the air which their children breathe, by taking them into the country. The indispensable condition, in a vast number of cases, for the avoidance of disease, as well as for its cure, is the access of fresh and somewhat cooler air, both to the lungs and skin. This also is a condition for restoration from the irritation, and feebleness, and fever, which harass so often in the summer months, a child during the process of teething.

Those who cannot go into the country, should so manage that their children shall enjoy, early in the morning, the air of some of the public squares of a city, or the still fresher air on the water, in some ferry or steam boat. The money spent in giving a child fresh and cool air, every day, is well laid out; and these little excursions will be much cheaper than the cost of medicine, to say nothing of professional attendance, and the necessary interruption of the domestic and other duties of the mother. It is desirable to allow the free access of the outer air, during the night, to bedrooms in hot weather. If the inmates do not gain a cooler, they at any rate breathe a fresher, a more elastic air, and suffer less. The bed should always be a mattrass, and a hard feather or hair pillow. A child, tossing about in feverish heat in a feather-bed, or buried under a load of clothes, will often be revived at once, and restored to sound and refreshing sleep, by putting it on a folded sheet, which again rests simply on a piece of matting or floor-cloth, and by throwing a light coverlet or sheet over it.

Another, and a valuable resource, is afforded to all classes in the use of a bath. Water and a wash-tub are the only conditions required for this purpose. In cases of delicacy of constitution, it is proper to raise a little the temperature of the water for the bath, so as to render it tepid, or slightly warm. Friction, assiduously practised, on the whole skin, especially

along the spine, and on the abdomen, and chest, and lower limbs, ought to follow the bath. When the stomach is peculiarly irritable, from teething, it is of paramount necessity and duty to withhold all the nostrums which have been so boastingly and so falsely lauded 'as sovereign cures for *cholera infantum*.' The true restoratives to a child threatened with disease, in the summer season, are, cool air, cool bathing, and cool drinks of simple water, in addition to its proper food, taken at stated intervals. As cool weather approaches, the clothing must be of a thicker substance and warmer texture: the feet particularly will require protection against sudden changes of temperature, as well as against moisture."

"Dr. Eberle," says Dr. Combe, "has very properly called attention to a glaring inconsistency in infant clothing, which ought to be immediately remedied, and which consists in leaving the neck, shoulders, and arms, quite bare, while the rest of the body is kept abundantly warm. It has been supposed, he says, that this custom is one of the principal reasons why inflammatory affections of the respiratory organs are so much more common during the period of childhood, than at a more advanced age." On this, Dr. Bell remarks, "many are, we fear, influenced to this, by a desire to imitate others, and by a love of exposing their beautiful breasts and round arms. But what has fashion to do with children, or they with fashion? It is enough for mothers and grown daugh-

ters to be the victims to fashion, as when they parade with bare shoulders and tightly-corseted waists, and paper-soled shoes, without inflicting punishment on young beings who, insensible to admiration, find no compensation for their sufferings in gratified vanity."

"The head," says Dr. Combe, "is commonly kept too warm in infancy;" but Dr. Bell says, "a better practice is now getting into fashion. It is, for the infant not to wear caps at all." "Colds," continues the former, "are often induced by the infant being laid to sleep with the head immersed in a very soft warm pillow. This plan has the double disadvantage of having one part of the head overheated, and the other entirely uncovered. When the head is kept very warm, the nervous excitability is greatly increased, so that every change makes an impression on the infant, and any accidental irritation is more likely to be followed by spasmodic or convulsive fits."

The preceding general views of medical writers furnish the ground for several more minute directions. An infant should be washed all over, every morning, with warm water, and, in cool weather, in a warm room. The head should be thoroughly washed, and brushed clean with a soft brush. If, by neglect, a covering of dirt forms at the roots of the hair, the yolk of an egg, rubbed in and combed out while damp, will remove it without trouble. After washing, fine starch should be sprinkled from a muslin bag, in creases of fat, under the knees, and in the groins.

A wrapper, high in the neck, with long sleeves, put on over the frock, and left open in front, is now very fashionable. This is to cover the neck and arms. It is safest to fasten the clothing of infants with strings and buttons. Woollen socks should be kept on the feet. In sleep, the child's head should be uncovered, and its eyes shaded. An infant should not sleep on its mother's arm, as it will be kept too warm, and from the fresh air. It should be daily carried or drawn in a wagon, in the fresh air; but great pains should be taken to protect the eyes from too much light.

In changing the food of children, at weaning, the following are safe and important rules.

Do not give any stimulating food or drinks, such as tea, coffee, spices, pepper, mustard, and the like; and the less animal food given the better.

Always give a large supply of fruit, or some coarse vegetable food, such as bread of unbolted flour, potatoes, and the like, to keep up a regular daily action of the bowels, by a due admixture of innutritious matter with that which is more nourishing.

Avoid highly-concentrated nourishment, unmixed, such as sugar, sweetmeats, jellies, candy, and the like. Such are healthy only when eaten with a large mixture of other food.

Do not give either food or drinks at a temperature exceeding blood heat.

Give food at regular hours, and do not provoke the appetite by a variety.

When a child seems ill, first try the effect of fasting and free perspiration, that the system may rest and throw off the evil probably resulting from too much, or from improper food. If this does not succeed, apply to a physician.

Avoid giving to children, fat, or any cooking combined with grease, as it tends to weaken the powers of digestion, and to affect injuriously the biliary secretions.

During the first two months a child should have but little exercise. The unfolding organs require the nursing of silence and of love. The delicate system, like the mimosa, shrinks from every rude touch. Violent motions are uncongenial to the new-born. The practice of carrying a child upright on the arm is productive of incalculable mischief. The spine is too weak; and this is indicated by the head, which is the heaviest part of the body, falling backward or forward as the child happens to be held. The infant should be carried in an horizontal position; and when it has attained the age of three months, if tolerably strong, it may be thrown about a little, but not violently. Some nurses have done much harm to infants from a want of proper attention to this rule. If a young infant is very restless, it may be soothed by a slight motion of the arms or body of its nurse, but its own person should be kept in a state of perfect rest.

There are some practices which are as absurd as they are dangerous, and which need to be especially

guarded against. One is the ridiculous attempt to draw out the breast-nipple of females at or soon after birth; and another is the dangerous one of plunging a new-born infant into cold water. Persons who can be guilty of absurdities like these, ought never to be allowed to attend an accouchement or to enter a nursery. Sometimes nurses deem themselves wiser than God, and attempt by pressure on the head, and by tight swathing, to change the conformation of the infant. This should never be allowed, except in extreme cases, and only then under the direction of a skilful and conscientious medical practitioner.

One thing should be especially attended to by the young mother. Let her ever remember that her infant charge is an heir of immortality, and that she has been honoured by her God with the high responsibility of training up a child *for Him*. This will add new interest to her maternal duties; and knowing as she does that the first impressions upon the infant mind must be received through the medium of the senses, she will be most assiduously careful to promote the sound and healthy development of all the bodily organs, in order that the mind may not be impeded in its progress to maturity by the imperfect state of its material habitation. Above all things, let the aid of Divine grace be most earnestly sought by diligent prayer. This will open Heaven, and bring down showers of blessings. In this exercise the mind will acquire both strength and guidance as to the demands

of duty; and such a ruling love will be begotten from above, as will enable the devoted suppliant to obey even to its fulness the injunction of the Apostle—"Whatsoever you do, do all to the glory of God." Prayer does not change the mind of Deity, or induce him to do that which he was previously unwilling to do; but it does change the human spirit, and fit it for the reception of that truth and good, in the understanding faculty and the wise affections, which God is ever ready to bestow upon those whose minds are, by humility and faith, fitted to receive them. To this duty then let the most careful attention be given; not now and then, but constantly, and with undeviating exactness. What a monster in creation is a prayerless wife, husband, or parent! Beings dependent for all they enjoy, and all they hope, both for themselves and their offspring, upon their Creator, Redeemer, and Regenerator, and yet living day after day, and year after year, without acknowledging His authority, thanking Him for His gracious care, or soliciting His promised aid. Oh! let the affectionate wife remember for herself, and try by the most winning Christian love to lead her partner to remember, that in religion alone is to be found a sovereign remedy for all the trials and sorrows of this changing scene. We once accompanied a young couple just on the eve of marriage to the table of the Lord; and after one of the most solemn sacramental times we ever enjoyed, the lady observed to us: "This has been heaven

itself. I never enjoyed so much the communion in my whole life;" and she added with delightful candour and simplicity, "Oh! I had such power to pray for ———; I never felt so much before." This was certainly a right state of the affections; and it is one which should animate every conjugal and maternal bosom. This is to lay a good foundation; and to secure a happiness which, under any other circumstances, even the most prudent union will fail to afford.

Age shall not cool that sacred fire,
Nor shall that flame with death expire;
But brighter burn in heaven above,
A heaven of joy, because of love.

CHAPTER X.

ON THE TRAINING OF YOUNG CHILDREN.

Train up a child in the way he should go.—SOLOMON.

No greater error can be committed by a mother, than that of supposing that if she provides careful nurses for her children, and looks into the nursery herself occasionally, she discharges her duty, and stands clear from blame in the sight of God. Should this volume meet the eye of but one mother who entertains such feelings, we would say to her in the eloquent language of a modern author: "You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being; destined to live for ever! It is destined to be happy or miserable! and who is to make it happy or miserable? You—the mother! You who gave it birth, the mother of its soul for good or ill. Its character is yet undecided, its destiny is placed in your hands. What shall it be? That child may be a liar.—You can prevent it. It may be a drunkard.—You can prevent it. It may

be a murderer.—You can prevent it. It may be an atheist.—You can prevent it. It may live a life of misery to itself, and mischief to others.—You can prevent it. It may descend into the grave with an evil memory behind, and dread before.—You can prevent it. Yes, you, the mother, can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again, will you save it? Will you watch over it? Will you teach it, warn it, discipline it, subdue it, pray for it? Or will you, in the vain search of pleasure, or in gaiety, or fashion or folly, or in the chase of any other bauble, or even in household cares, neglect the soul of your child, and leave the immortal to take wing alone, exposed to evil, to temptation, to ruin? Look again at the infant! Place your hand on its little heart! shall that heart be deserted by its mother, to beat perchance in sorrow, disappointment, wretchedness, and despair? Place your ear on its side, and hear that heart beat. How rapid and vigorous the strokes! How the blood is thrown through the little veins! Think of it; that heart, in its vigour now, is the emblem of a spirit that will work with ceaseless pulsations, for sorrow, or joy, for ever." The mother's care is of the utmost importance to her offspring, and to delegate that care exclusively or principally to others, is a dereliction from duty, which must be followed by most fatal and distressing consequences.

"In no relation does woman exercise so deep an

influence, both immediately and prospectively, as in that of the infant mind. Upon her devolves the care of the first stages of that course of discipline which is to form, of a being perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator. Her smiles call into exercise the first affections that spring up in our heart. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongues to lisp in prayer. She watches over us, like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us; and blesses us, when she lives not otherwise upon the earth. What constitutes the centre of every home, whither our thoughts turn, when our feet are weary with wandering, and our hearts sink with disappointment? And if there be a tribunal, where the sins and follies of a froward child may hope for pardon and forgiveness this side heaven, that tribunal is the heart of a fond and devoted mother."

The education of a child commences the moment it can discern the difference between a smile and a frown. It is then a matter of the utmost consequence that nothing should be presented to its notice which can have the remotest tendency to vitiate its taste, or to engender habits which may require much pains

and labour in after years to eradicate. The great effort should be, to inspire the young with a sense of love and admiration for all that is good, grand, and beautiful. We have an innate sense of religion, coupled with a feeling consciousness of dependence; and this, if rightly directed, will become productive of the happiest results. God should always be presented to the minds of children, as a being of love; and they should be ever taught to consider his power as exerted for their benefit. And even when he is spoken of as displeased with the sins of his creatures, care should be taken to represent him as a grieved Father, and never as a vindictive Judge. Every blessing should be shewn to come from his bounty, every thing lovely and beautiful as the work of his hands, and all his acts of judgment as only the result of a fatherly exertion to bring back his wandering children to the ways of truth, justice, and virtue, as the only sources of true and permanent enjoyment. It is astonishing how soon these impressions can be made upon the infant heart. And this is the mother's especial province. One thing which should be carefully attended to is the absence of every thing calculated to excite the passion of fear. Tales of apparitions, haunted chambers, and such like things, are often resorted to, to induce children to do that to which they manifest an aversion. This is so manifestly wrong, that it should never be permitted. But, on the other hand, we would by no means have all ideas of supernatural agency excluded

from the minds of children; this would be an error equally fatal with the other. We are told by the Apostle, that Christians "are come to an innumerable company of angels, and to the spirits of just men made perfect;" and he further informs us, that the ancient worthies are a "cloud of witnesses," and that the angels of God are "all ministering spirits." Let then the pious mother fail not to teach her child that he is a being surrounded not only by the children of dust; but that he is encircled by, and is the associate of, happy spirits, who have run the race of virtue and of holiness, and who are assiduously employed in watching over him, though unseen, and in elevating his mind to purer thoughts, and earnest desires to become good and virtuous, and thus fitted to become like them

> "An angel in that glorious realm,
> Where God himself is King."

Care should also be taken to provide suitable employment for children. Never let them be idle; encourage them to be industrious; and teach them to help you in all things; and so instruct them, that, in what they do, they act from right motives, and learn to love virtue for its own sake. A girl should, at an early age, be provided with a doll; and she should be induced to secure every article belonging to it, and the whole furniture for her baby-house, by efforts of her own industry and assiduity; in learning her appointed tasks, or otherwise evincing her desire to become useful and obliging to her parents, friends,

and companions. At the age of seventeen a young lady should become the companion of her mother, and should never indulge herself in any pursuit of which she cannot make that dearest of friends her perfect confidant. Let no one expect to become a happy wife who has failed in the discharge of her duties as an affectionate daughter.

If the happiness of our race depends on the formation of habits of self-denying benevolence, then this ought to be the prominent object in the minds of those who have the control of young children. As the commands of the Supreme Ruler are the only sure guide to a right course of benevolent action, *submission of the will* to the will of a superior, is the best preparative for such a course of benevolent action. Submission of the will, self-denial, and benevolence, then, are the three most important habits to form in early life.

In regard to habits of obedience, there have been two extremes, both of which need to be shunned. One is a stern, unsympathizing maintenance of parental authority, demanding perfect and constant obedience without any attempt to convince a child of the propriety and benevolence of the requisitions, and without any manifestation of sympathy and tenderness for the pain and difficulty with which it has to meet under this discipline. Children, by such a course, grow up to fear their parents rather than to love and confide in them, and some of the most

valuable and happy-making principles of character are chilled, or for ever blasted.

In shunning this danger, others pass to the other extreme, and put themselves on the footing of equals with their children, as if nothing were due to superiority of age and relation. Nothing is exacted, without the implied concession that the child is to be the judge of the propriety of the requisition, and reason and persuasion are employed, as if the parent had no right to command. This system produces a most pernicious influence. Children very soon perceive the position which they are thus allowed to occupy, and they take every advantage of it. They soon acquire habits of forwardness and self-conceit, assume disrespectful manners and address, maintain their views with incessant disputes, and yield with ill-humour and resentment, as if their rights were infringed.

The medium course is, for the parent to take the attitude of a superior in age, knowledge, and relation; who has a perfect right to control every action of the child, and to exact respectful language and manners; and whenever an express command is given, to demand prompt obedience, without hesitation or dispute. But at the same time, care should be taken to make the child perceive that the requisitions are reasonable and benevolent; designed for the good of the child, and for the good of all.

Grown persons are very apt to forget the value

which children attach to things which a mature mind, having higher resources, regards as trifles. A lady, of great strength of mind and sensibility, relates that one of the most acute periods of suffering she could remember, was occasioned by her mother's burning up some milkweed-silk. The child had found, for the first time, this shining and beautiful substance, was filled with delight at her discovery, and was planning its future uses, and her pleasure in shewing it to her companions, when her mother, finding the carpet all strewed with it, hastily brushed it into the fire, and with so careless and indifferent an air, that the child fled away almost distracted with grief and disappointment. The mother little imagined the pain she had inflicted; but the child felt the unkindness so severely, that, for some time, her mother was an object almost of aversion.

It is impossible to govern children properly, especially those of strong and sensitive feelings, without a constant effort to appreciate the value they attach to their pursuits and enjoyments. And with this, should be maintained a habit of carefully explaining the necessity of all requisitions that try their feelings, and of expressing tender sympathy for their grief and disappointment.

There is no way in which those who govern children can gain so powerful and pleasing an influence over them, as by joining in their sports. By this method a grown person learns to understand the

feelings and interests of childhood, and to detect peculiarities of intellect or temper; and at the same time, secures a degree of confidence and affection, which can be gained so easily in no other way. Those who help children along in their sports with kindness and sympathy, are always favourites with them, and if qualified and disposed so to do, can exert more influence over them than any other person.

In sharing the sports of childhood, older persons never should relinquish the attitude of superiors, or allow disrespectful manners or address. If a superior demand such deportment, it is never more cheerfully accorded than in seasons when young hearts are pleased and made grateful by having their tastes and enjoyments so efficiently promoted.

Next to the entire want of all government, the two most fruitful sources of mischief in the management of children, are *unsteadiness* in governments and *over-government*. Most of those cases, in which the children of sensible and conscientious persons turn out badly, will be found to result from one or the other of these causes.

Children are exposed to the evils of unsteady government, when those who control them are sometimes very strict and decided in exacting obedience, and, at other times, let disobedience go unrebuked and unpunished. In such cases, the children never knowing exactly when they can escape with impunity are constantly tempted to make a trial. The bad

effect of this system on the temper can be better appreciated by reference to one important principle of mind. It is found to be universally true, that objects of desire, put beyond the reach of hope, do not agitate the mind with anxious wishes, nor produce regret at being deprived of what is not hoped for. A child is never harassed with longings for any object, which he knows can never be obtained. It is in reference to objects which awaken desire, with some hope of attainment, that the mind suffers from regret and disappointment. And all the time the mind is aiming at some supposed good, and using efforts to gain it, opposition excites irritable feelings; but the moment it is put beyond the reach of hope, such irritation ceases. In consequence of this principle, whenever a thing is denied or forbidden to children, who are under the control of persons of steady and decided government, they know that it is entirely out of their reach. The agitation of hope and desire of course ceases, and the mind turns to other objects.

But children under the control of weak and indulgent parents, or of unsteady and undecided persons, never enjoy this preserving aid. When a thing is denied, they do not know but that either coaxing may win it, or disobedience gain it, without any penalty; and so they are kept in just that state of hope and uncertainty, which produces irritation, and tempts to insubordination. Such children are very apt to become irritable and fractious, while a constant warfare is kept

up with those who govern them, destructive to the peace and harmony so important in domestic life. We have heard parents, of such unsteady government, lamenting that, while they punished their children more than most parents, it seemed to do little or no good!

Another class of persons, in aiming to avoid this evil, go to another extreme, and are very strict and pertinacious, in regard to every requisition. Such, keep the young mind in a state of constant apprehension, lest some of the multiplied requirements be omitted, and a penalty be inflicted. The result of such management is, that children gradually acquire either obtuseness of conscience and an indifference to rebukes, or else they become excessively irritable or misanthropic. It is the merciful provision of our Creator, that the constant repetition of an evil gradually hardens the mind, till eventually it is borne with comparative indifference. This principle, designed for good, is sadly abused, when children become so inured to rebuke, that it produces little grief or contrition.

To avoid these evils, it is a wise precaution for those who govern children, in their ordinary intercourse, to *advise* and *request*, rather than to command. The most important duties of life should be enforced by commands; but all the little acts of heedlessness, or awkwardness, or ill-manners, so frequently occurring with children, should pass as instances of forgetfulness, and not as acts of direct disobedience. Whenever a child deliberately disobeys an express

command, the penalty should always follow, as sure as the laws of nature. This will be the most infallible preservative from voluntary and known disobedience.

There is another common error, which may be noticed, that of correcting a child hastily and harshly, and then, feeling that injustice has been done, compensating him by some soothing sugar-plum or honied apology. It is not easy to conceive anything more likely to degrade the parent in the eyes of her offspring than such inconsiderate folly; nothing more sure to destroy her influence over the mind, to harden the young heart in rebellion, and make it grow bold in sin. In proportion as the parent sinks in his esteem, self-conceit grows up in the mind of the undutiful child. Young people, as well as old, pay great respect to consistency; and, on the contrary, despise those whose conduct is marked with caprice. The sacred relation of parent is no protection against this contempt. Those, therefore, who would preserve their influence over their children; who would keep hold of the reins that they may guide them in periods of danger, and save them from probable ruin, must take care not to exhibit themselves as governed by passion or whim, rather than by fixed principles of justice and duty.

Children of active, heedless temperament, or those who are odd, awkward, or *mal-apropos* in remarks and deportment, are often essentially injured, by a want of patience and self-control in those who govern them. Such children often possess a morbid sensi-

bility, which they strive to conceal, or a desire of love and approbation that preys like a famine on the soul. And yet they become objects of ridicule and rebuke to almost every member of the family, until their sensibilities are tortured into obtuseness or misanthropy. These children, above all others, need tenderness and sympathy. A thousand instances of mistake or forgetfulness should be passed over, in silence, while opportunities for commendation and encouragement should be diligently sought.

In regard to the formation of habits of self-denial, tender and affectionate parents seem to forget the importance of inuring them to this duty in early life. Instead of this, they seem to be constantly aiming, by seeking to gratify every wish, to remove every chance for forming so important a habit. Some parents, under this mistaken feeling, will maintain that nothing shall be put on their table which their children may not join them in eating. But where can a parent, so effectually as at the daily meal, teach that government of the appetites, which is a lesson that children must learn or be ruined? The food which is proper for grown persons, is often not suitable for children; and this is a sufficient reason for accustoming them to see others partake of delicacies, which they must not share. Requiring children to wait till others are helped, and to refrain from conversation at table, except when addressed by their elders, is another mode of forming habits of self-denial and self-control.

Requiring them to help others first, and to offer the best to others, has a similar influence.

The still more difficult duty of denying themselves, to promote the enjoyment of others, is a lesson which needs to be assiduously taught. But how few parents make this a definite object of interest and effort, although they will allow that it is the most important as well as the most difficult duty! Instead of this, a course is often followed, which tends rather to cultivate selfishness. Thus, almost all motives, offered to stimulate children, are those which refer to mere self-gratification. How few are the parents who excite their children by the hope of good which others will secure! And yet very much might be done to awaken the love of benevolent activity, if it were habitually and systematically attempted. Many parents have succeeded in leading their children to deny their appetites, for some benevolent object, with entire success. By similar efforts, they can be trained to give up their time, their property, or their sports, to add to the comforts, or relieve the wants of others. Let a parent make this a distinct and important object of effort, and much will be accomplished.

Habits of honesty and veracity very much depend on the character and example of parents. Children are creatures of sympathy and imitation; and when they see that their parents and older friends are particular in respecting rights of property, and always exact in stating truth, they are led to similar upright-

ness. In inculcating these duties, it is important for older people to form exact and definite ideas themselves, or they will often perplex children with inconsistencies. For example, when children are taught, that lying is saying what is not true, how often will they hear their parents or other older friends, either jocosely, or in other ways, say what is not strictly true! So, if stealing is said to consist in taking or using what belongs to others, how often is this done by parents and guardians, and for insufficient reasons.

Instead of this, children should be taught that *intentional deceit* is wrong; and that lying is *telling what is false, with an intention to deceive.* So, stealing is *taking or using the property of others, without proper evidence that the owner is willing.* By these simple definitions, children can be shewn, that sometimes people may say what is not true, without intending to deceive, and that this is not lying; and that they may sometimes deceive, when it is not their intention so to do; and that, in such cases, they may not do wrong.

So there are cases when we may know that persons are willing we should use their property, even without asking; and in such cases, it is not stealing. Parents and teachers, also, have certain rights over the property of children, which should be explained. The effect of sympathy and example is very manifest, in some families, where the parents have very strict notions respecting truth and honesty. From early

infancy, the children hear lying, deceit, and dishonesty, spoken of as mean, vulgar, cowardly, and wicked; and feeling a sympathy with those around, avoid these practices, very readily, and are never known to lie, or practise any deceitful or dishonest tricks. In other families, children will see their parents deceiving others, and practising many little artful or dishonest measures. Of course, such parents never can impart an admiration of virtues they do not possess, nor create disgust for vices which they daily practise.

There is no more important duty, devolving upon a mother, than the cultivation of habits of modesty and propriety in young children. All indecorous words or deportment should be carefully restrained; and delicacy and reserve studiously cherished. It is a common notion, that it is important to secure these virtues to one sex more than to the other; and, by a strange inconsistency, the sex most exposed to danger is the one selected as least needing care. But a wise mother will be especially careful that her sons are trained to modesty and purity of mind.

But few mothers are sufficiently aware of the dreadful penalties that often result from indulged impurity of thought. If children, in future life, can be preserved from licentious associates, it is supposed that their safety is secured. But the records of our insane retreats, and the pages of medical writers, teach, that even in solitude, and without being aware of the sin or the danger, children may inflict evils

on themselves, which not unfrequently terminate in disease, delirium, and death. Every mother and every teacher, therefore, carefully avoiding all explanation of the mystery, should teach the young, that the indulgence of impure thoughts and actions is visited by the most awful and terrific penalties. Disclosing the details of vice, in order to awaken dread of its penalties, is a most dangerous experiment, and often leads to the very evils feared. The safest course is to cultivate habits of modesty and delicacy, and to teach that all impure thoughts, words, and actions, are forbidden by God, and are often visited by the most dreadful punishment. At the same time, it is important for mothers to protect the young mind from false notions of delicacy. It should be shewn, that whatever is necessary, to save from suffering or danger, must be met without shame or aversion; and that all which God has instituted, is wise and right and pure.

It is in reference to these dangers, that mothers and teachers should carefully guard the young from those highly-wrought fictions, which lead the imagination astray; and especially from that class of licentious works, made interesting by genius and taste, which are too often found on the parlour table, even of moral and Christian people.

CHAPTER XI.

LEISURE HOURS.

O Father, Lord!
The all-beneficent! I bless thy name
That Thou hast mantled the green earth with flowers,
Linking our hearts to nature!
——————— Receive
Thanks, blessings, love, for these Thy lavish boons,
And most of all, their heavenward influences,
O Thou that gavest us flowers!

Mrs. Hemans.

The value of time is a theme on which much has been said, and well said, by all who have written with a view to the benefit of their race, and the improvement of general society. Amid the various and multiplied calls upon her attention, the Matron will find ample room for making a determined stand against that listless indolence, which is so fatal to all attempts at improvement wherever it gains an ascendency. Still, in a well regulated household, the judicious wife and mother will find occasionally a few leisure hours, which she can snatch from the continued bustle of household cares, and devote to those engagements and pursuits which the bent of her

own inclinations would lead her to desire. These moments of leisure are indeed the golden sands in the hour-glass of life, and if duly improved may become jewels in that crown of immortality which fadeth not away.

The lady who possesses a warm heart, in connexion with a cultivated understanding, will find no lack of means by which to give an eternal permanency to those fleeting hours. Her taste and genius will present an infinite variety of useful occupations, in which to engage her periods of relaxation from domestic cares; and she will seek to render these, as well as every other talent committed to her use, subservient to some high and hallowed purpose, and productive of the greatest possible amount of good to herself, and to those whom Providence has placed around her. One of these engagements will be the cultivation, in many instances at least, of the higher faculties of her intellectual nature, and the acquisition of that wisdom which will tend to elevate and purify her character, and to develope in their rich luxuriance the noblest feelings of the soul.

Some portion of the hours of leisure should be devoted, with scrupulous exactness, to the preservation of health. In all the arrangements of society, as it exists in this country, many pursuits must be engaged in which have a tendency, direct or indirect, to impair the vigour of the physical constitution, and to induce a state of debility and weakness which,

though unavoidable, cannot but be lamented by the feeling heart. To remedy this as far as possible is a sacred duty, which no one can neglect without incurring a high degree of moral guilt. One of the most effectual methods of doing so, is by taking exercise in the open air. But this great end cannot be achieved merely by walking; the whole frame should be engaged in some useful and active pursuit; and we know of none more effectual, and at the same time congenial to female taste and inclination, than that of gardening, and the *practical* cultivation of botany, and other sciences connected with the vegetable kingdom. Serenity of mind is one of the most inestimable of all blessings, and is especially needed in her who has the daily task of arranging and superintending the affairs of a family; an active and useful acquaintance with the various productions which the successive seasons present to her notice and contemplation, is well calculated to produce this happy frame of temper. In the annual propagation and fructification of plants, rich sources of elevated thought are presented to the contemplative mind. Here we are conducted by pathways the most delightful, and through avenues the most enchanting, "from nature up to nature's God." And in this annual revival of vegetation we are presented with a lively picture of our own immortality. To this study then, as eminently fitted to promote the health both of the body and mind, we would earnestly direct the attention of our fair readers. It is a book

redolent with wisdom of the most valuable kind, and "she who reads it the oftenest will relish it the best."

Another interesting and highly useful employment for leisure hours, will be found in the cultivation of the delightful art of fancy needlework. This subject has, since the introduction of the celebrated Berlin patterns, made great progress, and is becoming every day more and more a favourite with the fair daughters of our "sea-girt isle." Nor is this at all to be wondered at, when we consider the numerous uses to which it is capable of being applied. By means of this art, love may evince its fondness; friendship silently yet eloquently evince its esteem; and charity benefit the object of its care and solicitude. Here is ample scope for the development of generous feelings, and the display of a correct judgment and refined taste; while the commonest materials, as well as the most costly, are by it put into requisition, and made to contribute to the elevation of individual character, and the increase of domestic comfort. To this delightful employment then, the devotion of some portion of time will neither be fruitless nor destitute of high moral importance. An art so susceptible of moral benefits cannot fail to become more and more attractive in the estimation of every rightly judging female; and the hour of recreation, which is devoted to the preparation by the needle of some token of friendship or evidence of affection, will be justly esteemed as one of the happiest in this transitory state.

Again—we would point the attention of those for whose benefit we write, to the fascinating engagements of music. This divine art cannot be practised by all, because all have not been endued by the Creator with the necessary talents for its acquisition. It should, however, be made invariably a branch of a liberal education, in all cases where it would not be evidently a waste of time to make the attempt. The power of music to charm the soul and harmonize the disturbed passions which so frequently agitate the human bosom is so well known that to expatiate upon it would indeed be a work of supererogation. What we wish to point out is the pleasure which the cultivation of even moderate talent would afford, both in the season of solitude and to the family circle. It is a mistake to suppose that the music book and instrument are only proper for the child or the Maiden. When employed at suitable seasons and in due subordination to higher duties, they are equally becoming to the mother and the Wife. During the happy days of courtship, each party finds their highest enjoyment in being conducive to the happiness of the other; and surely a no less degree of tender solicitude and attention should be found in that state, in which so many of the ills of life must be encountered together. The wife has her domestic cares, and she looks most properly for sympathy and kindness from him for whom she relinquished the paternal roof, and resolved to brave the storms and trials of a yet untried state of life; let her

then ever remember that her partner has also his troubles and vexations to contend with, which it should be her highest source of enjoyment to alleviate or remove. And let her also assure herself that in many instances, the most effectual way in which she can accomplish this most desirable object is by the exhibition of a cheerful and even temper, and the exercise of those pleasing talents which once had so large a share in securing his regard and preference. On this subject these cursory hints must suffice; the judicious and affectionate wife will well know how to improve upon them.

There are several other engagements for leisure hours, into the details of which our limited space forbids us to enter. Some ladies will find much pleasure in the arrangement of shells, coins, and medals; and these pursuits are capable of being turned to good account, and made to return a large amount of enjoyment, both to the individual herself and to the more immediate circle in which she moves. Others are ready with the pencil, and delight to imitate nature in her thousand aspects of beauty, grandeur, and sublimity. Painting, both in oil and in water colours, has found distinguished votaries in the fairer portion of our race, and such pursuits are well calculated to add variety and charms to the monotony of general existence. Some proficiency in these studies is desirable on another account. A mother cannot possess a store of information too extensive; she is the best

teacher; and whenever practicable, should be the only instructress of her children, until their sixth year. Her words of instruction, accompanied by her looks of love, will do more towards laying the foundation of future excellence than anything imparted by the most accomplished instructress, unaccompanied by a mother's eye and voice, could ever accomplish. In the language of Bishop Horne—"Mothers have an opportunity, both by their instruction and example, of fixing such lasting impressions upon their children's minds, as, by the blessing of God upon their endeavours, neither the iniquity of the age, nor the enemy of mankind, shall ever be able to blot out."

We have before spoken of the claims of charity, and need not repeat our observation here. Let this one thing, however, be carefully noted, and become a governing principle of the life, whether the fair reader of these pages be engaged in her several duties, or enjoying the luxury of Leisure Hours: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This principle should be the very guiding star of her destiny; the ceaseless object of her most holy ambition. Under its guidance, she would be able to make all things about her and around her conducive to the best interests of herself and others; and would be enabled to view her duties, and the claims upon her exertion, from an eminence, upon which the pure light of heaven would shine with unclouded and resplendent lustre. Acting on all

occasions on the high principles of gospel morality, she would find herself gradually elevated to a state of peace and calm, which would diffuse its hallowed influence over the whole scene of her social and domestic enjoyments; and she would find an inward peace, superseding all the disturbance and turmoil in which she might be involved by external circumstances.

Let us then conclude these remarks upon the hours of leisure which the English Wife may be able to secure, by impressing upon her the necessity of making them conducive to a better acquaintance with her own heart, and with the revealed will of her gracious and Almighty Father. In the deep solitude of secret thought, His eye surveys His children, and in the midst of their troubles and sorrows: and such, to some extent, is the lot of all the children of mortality; He will never leave them nor forsake them. Let her also reflect, that all she does is under the constant supervision of an unseen, but attentive "cloud of witnesses;" and thus reflecting, let her resolve ever so to act as to merit the approbation of those who are "ministering spirits, sent forth to minister to the heirs of salvation."

CHAPTER XII.

CONCLUSION.

Her children rise up and call her blessed;
Her husband also, and he praiseth her.
Give her of the fruits of her hands,
And let her own works praise her in the gates.

PROVERBS XXXI. 28—31.

HAVING treated on the various subjects connected with the onerous duties of an English Wife at considerable length, our remaining observations shall be brief. We trust that in the previous pages nothing will be found which is not calculated to promote the comfort and enhance the happiness of our fireside sanctuaries. We wish to see our English homes, no matter what particular stations their inmates may fill in the general arrangements of society, emporiums of all that is good, lovely, and excellent. To this end, it is indispensable that she who is the richest blessing, or the direst bane, of all within the sphere of her influence, should be fully alive to her important situation and high responsibilities. And that she may become so, it is of the highest importance that she should be aware of her vast influence, and be duly instructed how best to employ that influence, so as to secure the happiness of those most loved, and by consequence her own.

It is a matter of much importance that a lady should acquire a pretty correct knowledge of the character of him who aspires to the possession of her hand, before the affections are engaged beyond recal. If the character of the lover will not bear examination, that of the husband may be safely predicted. If proper attention be paid to this point, a foundation in most cases will be laid for happiness through life; and at all events self-reproach will be avoided, when all has been done that could be done to act according to the dictates of reason and the Word of God. We once heard a lady remark, that herself and husband had not found out the difference between courtship and marriage, except that the latter state had been more happy than the former one. This is just as it ought to be.

It is essential for the young wife ever to bear in mind, that forbearance, meekness, and an amiable deportment, are to be her chief adorning. These virtues are ever looked for by a sensible man, in the chosen one of his heart's best affections; and these will, amidst the wildest storms of fortune, shed a sacred halo around his path. It is scarcely possible to resist the power of woman, when that power is combined with timid forbearance, tender assiduity, and an affectionate manner. It never fails to operate upon a man of sense and feeling, even when it is shewn by one to whom no tie but that of sympathy or friendship binds us; but it is preeminently successful in a wife.

Its effects are not always apparent on the instant, but affectionate kindness distils as the dew, and drops as the rain; until the seared and withered heart revives under its influence, and rich fruits of mutual kindness and increased affection are the delightful results.

Sometimes much pain is inflicted upon a kind and generous husband, by the wife's adoption of masculine manners, or an undue levity of behaviour, almost as offensive. The first is at all times disgusting to a man of correct taste; and the latter is only calculated to make the lady who is guilty of it a laughing-stock to all her acquaintance. Indeed, it is well if the matter rest here. Nothing is so likely to engender feelings of suspicion and jealousy in a husband, as seeing her, whom he has preferred to all her sex, flirting like a gay and thoughtless girl in her teens, with every worthless coxcomb she may chance to meet in company. Most affectionately would we warn our fair friends to beware how they trifle with a husband's feelings. They would feel justly indignant if they found themselves treated with coldness and neglect: but let them ever remember, that he whom they call Lord and Master, has told them never to do that to another which they would not have another to do to them; and let them regulate their conduct accordingly. Men are naturally suspicious; and it is much more easy to kindle the flame of jealousy, than to put it out when it is kindled. Levity is not cheerfulness, though it sometimes assumes the name; but the latter can never give pain to

a rightly constituted mind; it always, like the sun, makes all within its reach partakers of its own vital heat and light, while the former is like a fiery furnace, scorching and destroying all within its reach.

There are some apparently trivial things to which too little importance is oftentimes attached. Among these, attention to home comforts is by no means the least important. Domestic life is the great sphere of woman's influence; and domestic comfort is the greatest benefit she confers upon society: for happiness is almost an element of virtue; and nothing tends more to improve the character of men than domestic peace. A woman may make a man's home delightful, and may thus increase his motives for virtuous exertion. She may refine and tranquillize his mind; may turn away his anger, or allay his grief. Her smile may be the happy influence to gladden his heart, and to disperse the cloud that gathers on his brow. And in proportion to her endeavours to make those around her happy, she will be esteemed and loved. She will secure by her excellence that interest and regard which she might formerly claim as the privilege of her sex; and will really merit the deference which was then conceded to her as a matter of courtesy." Punctuality in all things is essential to a well-regulated household. Family hours should be known and adhered to with rigid exactness, except in cases where some sudden call of duty renders it for the time impossible. Dress is also a subject of con-

siderable moment. A lady can at all times be neat, and it is her duty to be so. Nothing is more calculated to disgust a husband, than to find habits of inattention and slovenliness in a wife, which she would not for the world he should have found in her during the season of courtship. A woman who thinks she may appear in any kind of dishabille before him who is her best friend, is sadly wanting in proper respect both for him and herself; and she may find at length to her bitter disappointment, that the heart which was in part gained by her elegant neatness, may become estranged by her being no longer what he once admired, and by admiration was taught to love.

There is an injunction given to Timothy by St. Paul, which is equally adapted for the benefit of a young wife, as that of a young minister: "Give attendance to reading." Whatever your education may have been, it is essential that you should improve yourselves by reading the works of good and eminent authors. You will thus enjoy the society of the wise and good of every age and country, and become the more fitted to duly discharge, not only your present duties, but those which may devolve upon you in a more advanced period of life. You will also thus become better able to cultivate your conversational powers, by having your ideas enlarged and expanded beyond the immediate sphere in which you move. We would remind you that to enter into a cheerful fireside conversation is one of the most valuable com-

forts of home, and that the power to thus increase a husband's pleasures should be most assiduously cultivated.

Above all, let religion—pure, undefiled, and practical—be the light for your feet, and the lamp for your path. In the best regulated household you will find much to try your temper; much to call for fortitude, self-denial, and forbearance. She who enters upon the duties of domestic life with the idea that her path will thenceforth be strewn with roses, will most certainly find herself disappointed. Trials are, in this state the appointed lot of humanity, and they are permitted by our Heavenly Father for the wisest and the best of purposes. Family ties twine round the heart of sensibility with an almost irresistible influence; and it is only when we find the fallacy of our most cherished hopes, that we learn the vanity and instability of all earthly enjoyments—that we are bid to feel the truth of the poet's remark—

"They build too low who build beneath the skies."

Religion is the only sure solace in a world of care. It, and it alone, can level mountains and exalt valleys, make crooked things straight, and the rough places smooth. It has cheered many a seared and bereaved heart, checked many an impatient murmur, and dried often and often again the tears of the disconsolate mourner who could find no other comforter. Such is true religion, wherever it is really enjoyed and felt.

It spreads the smiling rainbow of hope over the troubled waters of despair, causes light to spring up even in the darkest hour, and says to those who really desire its guiding and directing influence, "Thou shalt never be left nor forsaken of thy God."

But the religion we would recommend to your most assiduous care, is as salutary in seasons of prosperity as in those of adversity. If we need its light of warm, fervent, practical piety, in the cloudy and the dark, not less is it needed in the season when the sun of prosperity beams brightly over our path. We then need its sacred influence as a shadow from the heat, and it is then most frequently that we neglect to seek its aid and friendly protection. Oh, we would especially impress it upon the wife and the mother, that the season of worldly prosperity is one of the greatest danger! The thorns and the nettles in our path make us feel our weakness and our impotence; we are thus put upon our guard, and are in no great danger of forgetting that we are in the wilderness. But when all goes smoothly on, when health is buoyant in the veins, business prosperous, prospects cheering, husband and children all that the fond heart of the wife and mother could wish them to be, friends faithful, and no indication of a coming storm to darken the horizon,—then especially is genuine religion needed, to warn us against setting our affections on things below, instead of directing them to things unseen. Let then the Christian Wife ever keep her future

home in view, and let her remember that it is her duty and her high privilege to direct her household by far different rules than those which are deemed right and proper by the world around her. Let her never forget that she is travelling to a land in which she will be called upon to reap what she has sown in this transitory state, and let her form her principles and regulate her conduct in accordance with this conviction.

The religion of which we speak is not one of words and names, but of constant obedience and fervent charity. Sad mistakes are often made on this subject. Persons imagine that to be religious is to attend regularly the Sunday services of the Lord's house, and to be punctual in giving some portion of their substance to support what is called the cause of God. If to this is added a regular attendance at the sacramental altar, and an abstinence from practices which the world considers not respectable, the claim to be considered religious characters is deemed to be sufficiently established; and should an occasional visit be paid to the sanctuary on a week day, it is deemed almost a work of supererogation, and to lay the Deity under some kind of obligation to his pious worshipper. We by every means would countenance a regular attendance upon religious ordinances; these are right, and most useful in their proper places; but when, instead of being the handmaids of piety, they are put in the place of that to

which they ought to minister, they are decidedly an abomination in His sight who can penetrate to the inmost recesses of the soul. "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

There is little piety, where none is shewn at home; and home piety consists not in external attention to religious duties, but in the cultivation of all those truly Christian tempers, virtues, and graces, which will diffuse a smile of gladness and a feeling of contentment over every heart and countenance which comes within the sphere of its hallowing and soul-cheering influence. To soothe the anguish of suffering, to smooth the bed of pain, to evince tender and untiring affection, uniform and general kindness, and a tender sympathy for human distress, whether it be apparent in our own families, or in those with which we stand connected by the ties of friendship and acquaintance, and to practise all these virtues because they are god-like, and according to the will of our Father in the heavens, is the only religion that will ever become pleasing in his sight; and if our attention to the duties of religion does not kindle up in us a flame of this devoted charity, depend upon it, that He whom we pretend to honour will say to us as He said to his people of old, "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with,

it is iniquity, even the solemn meeting." It is only to those who have given evidence of a sanctified heart by a life of benevolence and love, that the Divine Judge will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. And these shall go into life eternal."

THE END.

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The Garden Almanac and Floral Calendar for 1843. The Floricultural department by Joseph Harrison, Editor of the Floricultural Cabinet, Gardener's Record, etc. Foolscap 8vo. Price 1*s.*

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