Maria Wateson

Earnestly commended to her serious and attentive perusal, in the happy prospect of her marriage, - - - and accompanied with every benevolent wish and fervent prayer for her union to the Great Bridegroom of the Church, and for her happiness both temporal and eternal, by her

Most affectionate brother!

"Shew piety at home"

1 Tim. 5. v. 4

Godliness is profitable unto all things: having promise of the life that now is, and of that which is to come.

1. Tim. 4. v. 8.

Unto man he said, behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.

Job. 28. v. 28.

Her ways are ways of pleasantness, and all her paths are peace.

Prov. 3. v. 17.

Both Jesus was called, and his disciples, to the marriage.

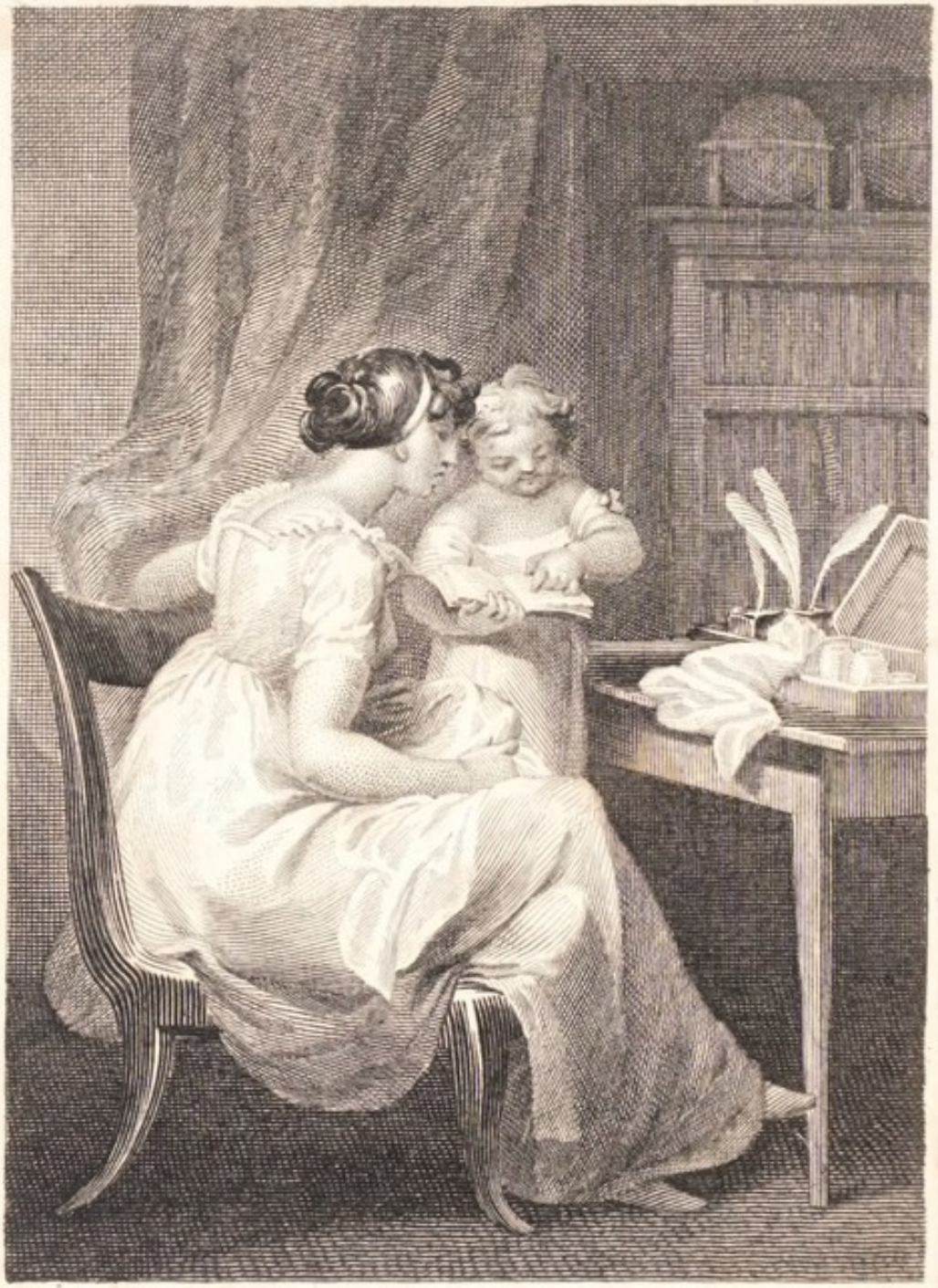
John 2. v. 2.

I will that the younger women marry bear children, guide the house, give none occasion to the adversary to speak reproachfully

1. Tim. 5. v. 14.

Rev. 19. v. 9.

Blessed are they which are called unto the marriage supper of the Lamb.



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PRACTICAL HINTS

TO

Young Females,

ON

THE DUTIES OF A WIFE,

A

MOTHER,

AND A

MISTRESS OF A FAMILY.

BY MRS. TAYLOR,

Of Ongar,

AUTHOR OF 'MATERNAL SOLICITUDE FOR A DAUGHTER'S BEST INTERESTS.'

'Every wise woman buildeth her house, but the foolish plucketh it down with her hands.'—SOLOMON.

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It is not easy to form rules, or even to suggest principles of practice, in such a manner as shall render them applicable to individuals of every class; and it will be obvious, upon a perusal of this little Work, that no attempt of the kind has here been made. Females in the middle ranks of society, in those especially which include numerous occupations and confined circumstances, are more immediately addressed; and to them many of the following observations assume to be of essential importance: but, at the same time, a hope is indulged, that readers of a different description may gain an occa-

sional hint, by which their conduct in domestic life may be improved.

The parties more expressly in view are exempt (perhaps happily) from that notoriety and distinction by which the family arrangements of such as move in the upper walks of life are too frequently disturbed: yet they occupy a station of sufficient eminence to render their conduct highly important to society. If it does not necessarily expose them to dissipation, much less does it degrade them into vulgarity or insignificance, as the degree of intellectual cultivation to be found among them evinces; for it is not every citizen in our days who is a *John Gilpin;* nor is every farmer a rustic. And although the influence of

good example in the middle ranks can be but small upon those which are more elevated; yet it descends like a kindly shower upon such as are beneath them, and gives fertility to many a spot which would otherwise have remained sterile and unsightly; so that, (to adopt the expressive language of inspiration,) instead of the briar, comes up the myrtle; and the wilderness blossoms as the rose.

By appropriate hints to increase the respectability of this numerous class, is a design, therefore, which immediately, or remotely, affects so large a proportion of the community, that it might discourage the attempt of an humble individual. But if to promote domestic virtue, and preserve the happiness of the fireside, is

an effectual, as well as a simple means of increasing national prosperity; how many are there, who have hitherto deemed themselves incompetent, whose efforts might thus contribute to the public weal!

If this were not the case, and if effects the most beneficial were not often produced by very humble means, the present attempt had never been made by

THE AUTHOR.

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PRACTICAL HINTS,

&c.

No. I.

INTRODUCTION.

THERE was a time when females of rank and affluence were not thought degraded by dressing the fatted calf, and baking cakes upon the hearth; when, with their pitcher on their shoulder, they went to the well to draw water for their flocks; and when even royalty knew how to appreciate the virtues of her who sought wool and flax, and wrought willingly with her hands; who laid her hands to the spindle and to the distaff; who made fine linen and sold

it, and delivered girdles to the merchant; who looked well to the ways of her household, and ate not the bread of idleness. But time has wrought a change in the circumstances and habits of females of the present age, though there are many of all ranks who are not less usefully employed than were the matrons of ancient times; many to whom it may be said, 'Give them of the fruit of their doings, and let their own works praise them in the gate.' Happy the female in whom education has united with natural talent to form so important a character as that of the *mistress of a family;* and unhappy she, who possessing neither of these advantages, has the temerity to undertake a task to which she is altogether incompetent. Notwithstanding that *old wives*, or *young wives*, may furnish the witling with themes for ridicule, a closer observation would convince him, that the *mistress* and *mother* of a family occupies one of the most important stations in the community; of which he would be feelingly convinced, were so large a portion of it to suspend its services for ever so short a period.

We are, however, obliged to acknowledge, that the deficiencies of many have afforded but too just occasion for the sarcasms to which we allude. Nothing less than a more judicious education can remedy this vital evil; an evil which pervades all classes in some degree, but which is peculiarly injurious to those of the middle ranks. Many a female, because she has been educated at a boarding-school, returns home, not to assist her mother, but to support her pretensions to gentility by idleness, dress, and dissipation. She conceives herself degraded by domestic occupation, and expects to lose her credit if she is known to be industrious; while the fond parents too frequently aid the delusion, and in due time transfer her to a husband, to *curse* him with a fortune of a few hundreds; a sum which she supposes inexhaustible; accordingly she takes care to remind him, on every occasion, of the handsome fortune she brought him, as well as of the gentility of her *boarding-school* education. With what pity do we anticipate the sequel; and how many, who might have been formed to inestimable characters, have been

thus rendered worse than useless to society! To afford a hint to such, as well as to those who, from various other causes, may be incompetent to the duties of this important station, is the object of the following pages: and it is hoped that some of the observations introduced may be found suitable to their circumstances, and deserving their attention.

Many, when they enter the married life, assume a consequence to which their characters by no means entitle them. To be a wife, and to be a *good wife*, which is from the Lord, are two very distinct things: and if you, my dear reader, have no just claim to the latter title, that of the former will soon dwindle into insignificance. The situation in which you are placed is of vast, of vital importance; support the dignity of it by your conduct, and add not to the number by which it is brought into disrepute and contempt. The mothers of those who have decided the fate of empires were once young wives, such as you are; and, perhaps, the happiness or misery of thousands then unborn originated in their conduct. But,

should the influence of your posterity never extend beyond the limits of private life, the effects of your conduct will yet be sufficiently important to warrant an earnest expostulation. Indeed your own respectability and happiness so immediately depend upon those of your family, that in neglecting the latter, the former are unavoidably undermined. Some there are who contrive to plod through life, without any failings prominent enough to incur the censure of their acquaintance, and pass in the crowd for mighty good sort of women: though it does not invariably happen that their families possess even these negative advantages: such have probably sunk into insipidity of character, from want of a timely stimulus and proper direction; and talents, which either lie dormant, or are wasted in trivial pursuits, might have been rendered, by early assistance, extensively useful. Many others, who, from their conduct in life, but too justly incur the censures of society, might equally with these have merited its applause, had some friendly hand been stretched out at the commencement of their journey, to guide them in the difficult

and dubious way. To ensure so happy a result, let it be your ambition, my dear reader, to form a sterling character; and, while you contemplate women who command your esteem, endeavour to become estimable yourself: while others act desultorily, without design, and from mere impulse, do you proceed on principle; or, while their aim is fashion, let yours be steadiness.

There are two extremes into which young people are apt to fall, perhaps equally inimical to respectability of conduct: the one is *confidence*, the other *timidity*. The former, without doubt, is the most decided enemy to improvement; it renders the character ridiculous, and deprives it of a thousand advantages, by which the humble and teachable are benefited: but, where the latter predominates, the result is nearly the same: want of courage is mistaken for inability; and, from fear of making an effort, no effort is made.

Where, however, as in the majority of instances, there is no material deficiency in the

intellectual powers, much may be effected by well-timed advice, encouragement, or admonition; and those whose age and experience qualify them for the service, ought conscientiously to avail themselves of proper occasions upon which to render it. — Some years ago, a lady, who went with a party to the British Museum, expressed contempt and dissatisfaction at every thing she saw; protested it was loss of time to continue, and urged the company to hasten their departure. At length they politely thanked the gentleman in attendance, and were about to withdraw, when he detained them by the following address to their fastidious companion: 'When I first saw you, madam, I was struck with your beauty and interesting appearance; but you soon gave me occasion to alter my opinion: I pity the man that marries you, if any one ever will; certainly I would not; and I fear for you, unless some alteration takes place in your taste, manners, and habits. — Madam, I wish you a good morning.' Many years after, the same gentleman waited upon another company at the Museum: when they took their

leave and thanked him for his polite attentions, a lady stepped forward, and expressed her gratitude in a manner more lively than the occasion seemed to require. The gentleman, rather surprised, professed himself happy in having contributed to her amusement. 'Sir,' said she, 'my obligations to you far exceed those which you have conferred this morning.' She then recalled to his memory the above circumstance; and added, 'I am that lady; and to you I am indebted, next to this gentleman, who is my husband, for the happiest influence on my life and character; arising from the very pointed, but salutary, reproof which you then administered.'

It is no wonder if the traveller, who is unacquainted with the road, should sometimes turn wrong, or be so entangled in intricate windings as to be unable to retrace his steps; nor is it too great a stretch of candour to believe, that many of the actions, which afford copious matter for the tongue of calumny, or just ground for reproof, are

the result not so much of ill-intention, as of inconsideration or mistake. But mistakes, which may involve families in ruin, or render them miserable, it becomes of the utmost importance to rectify; especially if we take into the account the influence which they have ultimately on the general weal. One of the most prominent, and fatal in its consequences, is the propensity to assume, by external appearance, a rank in society to which the finances are inadequate. This, indeed, is a conduct which rarely succeeds; for, till one rank can assume the manners and habits of those above them, it is in vain that they ape their dress and equipage; they will generally remain stationary in the eyes of all who know them, and even of all who do not; as the servant girl, who, taking the pattern of her mistress's cap, remains a servant girl still, and exposes herself to ridicule for her presumption. As nothing is more common than this destructive ambition, though so little is really gained by it, some of the subsequent pages

pages shall be devoted to the consideration of this, and the opposite line of conduct: but previously we shall treat of more important matters.

No. II.

CONDUCT TO THE HUSBAND.

THE first object that should claim your attention, is that being with whom you have united your fortunes. When he vowed to take you for better for worse, he staked the happiness of his future life; a treasure for which the most ample portion is insufficient to compensate. On your part, you promised to *love* as well as to honour and obey; and probably from the all-perfect being to whom you then surrendered yourself, you expected to derive such uninterrupted felicity as would render the fulfilment of this promise constantly easy and delightful. But, however discreet your choice has been, time and circumstances alone can sufficiently develop your husband's character: by degrees the discovery will be made that you have married a mortal, and that the object of your affection is not entirely free from the infirmities of human nature. Then it

is, that by an impartial survey of your own character, your disappointment may be moderated; and your love, so far from declining, may acquire additional tenderness, from the consciousness that there is room for mutual forbearance.

Should your husband's temper be of the placid and gentle kind, endeavour to perpetuate it, even though your own may not naturally be of that description, and you will have a powerful incentive to imitation in observing the benign effects of such dispositions on yourself and others; especially recollect, that nothing is more contagious than bad temper, and that a disordered mind, as well as a diseased body, may spread infection over a whole house. — Should he be morose, fretful, or capricious, liable to sudden sallies, or the prey of constant irritability, the cure cannot be effected by opposing similar qualities; by these the evil would be increased and perpetuated: but their contraries, sweetness, the coolness of a reasonable mind, and that kindness which anticipates the causes of irritation, or allays

and sooths it when it is excited, even if they failed to produce the change in his feelings that might be expected, would at least have the most salutary influence upon your own, and bring a revenue of peace to the mind under all its trials. There is one simple direction, which, if carefully regarded, might long preserve the tranquillity of the married life, and ensure no inconsiderable portion of connubial happiness: it is, to *beware of the* FIRST *dispute.* +

As the head of a family, you must expect to meet with provocation, and to find your patience continually called to the proof: but you are utterly unfit to command others if you cannot command yourself; and that is a lesson which ought to have been previously learned, for it will be difficult to acquire when pressed by business and surrounded by vexations, which demand its immediate and perfect exercise. Destitute of a qualification so important, you cannot acquit yourself well: and possessing it, you will probably rule even over your husband with a sway which he will not

+ Instead of Italics & Capitals, this ought to have been printed in letters of gold.

be inclined to dispute, and of which you need not yourself be ashamed. There cannot, indeed, be a sight more uncouth, than that of a man and his wife struggling for power: for where it ought to be vested, nature, reason, and scripture, concur to declare; but the influence acquired by amiable conduct and self-command does not fall under this censure. She whose predominant passion is the love of sway, has certainly mistaken her object when she exercises it upon her husband. How preposterous is it to hear a woman say, 'It *shall* be done!'—'I *will* have it so!' and often extending her authority not only beyond her jurisdiction, but in matters where he alone is competent to act, or even to judge. A man of common understanding, though he may derive benefit from his wife's advice, certainly ought not to be governed by her: and as the fool saith to every one 'I am a fool,' it is presumed that whoever has the misfortune to be united to such a one, might have previously made the discovery, and can only have herself to blame. But the woman who can tyrannize over her husband, will generally betray the

same disposition towards her children, her servants, and her acquaintance. By all of these she may contrive to be feared; and, as it is probable that to be loved is no part of her ambition, she escapes the mortification of disappointment: but, my young friend, I would hope better things of you, and that to deserve and ensure the affections of your family is the virtuous satisfaction at which you continually aim.

In order to cherish these kindly feelings, accustom yourself, in the contemplation of your husband's character, to dwell on the bright side; let his virtues occupy your thoughts more than his failings: this will impel you to honour him in the presence of others, and may eventually produce the happiest effects on his character; for most probably he will feel the value of that estimation in which you hold him, and be solicitous to preserve it.—Do not expose his failings; no, not to your most confidential friend. If, unhappily, they are of the more flagrant kind, he divulges them himself; but if, on the con-

trary, they are merely such as prove him to be a fallible creature, leave your friends to infer it for themselves, rather than furnish them with proofs of it from your complaints. Your own failings (should you have any) you would studiously conceal; and probably you think it the duty of your husband to conceal them too: but the golden rule of doing to others as you would they should do unto you, does not apply, in this case, with sufficient force; because it is your very self, your better self, who would suffer by such an exposure; his honour and yours are inseparably one.

It has been observed, that you have united your fortunes: how absurd then would it be to urge your husband to expenses beyond his income! how thoughtless, to forget that you must stand or fall together!—There are many, who, instead of restraining those generous spirits that would make costly sacrifices to love, have adopted the ruinous system of getting all they can; not considering that they are but taking out of one pocket to put into another, or foreseeing the consequence,

in having both pockets empty. But young women, who have been profusely supplied with money by their parents, are often not sufficiently aware of its value: those who, while single, have been accustomed only to ask and have, to have and spend, will rarely make careful or economical wives; and hence appears the utility of parents allowing their daughters a stipulated, but moderate sum, for their dress and other expenses at an early age: this will inure them to habits of economy, and restrain them from being lavish in domestic expenditure. Hence too the benefit of admitting them to family confidence, and making them acquainted with the general state of affairs. In most cases, they will thus discover that income, however abundant, is not quite inexhaustible, and that there may be such a thing as living beyond it. Of this simple truth it is especially important that a wife should be convinced, though to the minds of some it seems never to have occurred.

There are few husbands so adroit in the management of their incomes as to be entirely

able to defend them from dissipation, where ignorance or extravagance are the characteristics of the wife. Vain are his labours to accumulate, if she cannot, or will not, expend with discretion. Vain too are his expectations of happiness, if economy, order, and regularity, are not to be found at home: and the woman who has not feeling and principle sufficient to regulate her conduct in these concerns, will rarely acquit herself respectably in the more elevated parts of female duty. We shall therefore request permission to introduce a subject which, though less sentimental than some we have already noticed, has often an equal influence on the happiness of the married life.

No. III.

DOMESTIC ECONOMY.

THE minute details into which we are about to enter, in this chapter, may seem beneath the dignity of instruction: but if general principles are thereby better understood, they will not require apology. Even an astronomer, reasoning upon the planetary system, resorts to a diagram of a few simple lines, and explains clearly the most sublime or intricate doctrines by this means. Without further preface then, we shall place at the head of the present subject, a simple calculation, which forms a sage, but neglected maxim, '*A penny a day is thirty shillings a year.*'

Were this habitually kept in view, how many superfluous expenses would be curtailed! It would raise the character of that degraded thing a *penny*, to its proper value; pence would accumulate till they became pounds;

and, like a well-disciplined troop surrounding our possessions, would prevent insidious depredation, and often keep poverty at bay. It is to be feared, that few of those who frequently say, 'It is *but* a penny,' will become possessed of pounds by their own prudence and management. Yet a penny a day does not suffice such persons as these to disregard and to squander; the same disposition pervades their whole conduct, and is a constant drain upon their pecuniary resources: probably every article with which they are concerned will pay its tribute to the idol of extravagance; and the amount of such a daily tax it is fearful to calculate. That this calculation may not eventually be made by the creditor, an account book is earnestly recommended; printed ones may be had with columns for every article, and for every day in the year: and to those who are so frequently wondering which way their money goes, this would have the effect of demonstration; it would do away all that was mysterious in the business, and convince them that they have neither had holes in their

pockets, nor been robbed. Many persons satisfy themselves with keeping an account of the larger sums they expend; but these can generally be recollected; while the shillings and sixpences pass away in great numbers, and almost imperceptibly, because deemed too trifling for notice. A strict account of these would at a glance convince of their importance. It would exhibit, at one view, the enormous amount of money expended in gloves, ribands, and other articles of haberdashery, in which some young women are thoughtlessly profuse; and it might prove a more effectual antidote to the passion for *great bargains*, than any that could be written upon the subject. It is certain, that though the affluent may occasionally indulge themselves in purchasing articles they do not want, or perhaps never may, those who are *not* affluent should by no means allow such a propensity; lest while a *great bargain* is lying by useless, they should actually be in want of a common necessary. Some years ago, a female, who had by imprudence reduced herself to her last ninepence, was

prevailed upon, by its *cheapness*, to purchase a pretty box for the reception of threads and tapes! Alas! it was doubtful whether she would ever more be mistress of either tapes or threads!

If that money which is spent by the young and inconsiderate, in a desultory or superfluous manner, were kept in reserve to supply the place of each useful article, as it is laid aside; it would be very advantageous to those whose finances render it difficult to make large purchases. To such it is of great importance to keep up the original stock; and if they were, at stated times, to put by a certain sum, however small, they would have a little fund constantly rising, and be exempted from those anxieties which many, for want of better management, endure. Should this plan be thought eligible, let servants' wages especially be included; and if the day upon which they became due were previously marked in the account-book, it would ensure their punctual payment, and the wages of the hireling would not be kept back, either by lack of means

or treachery of memory. A poor girl, who goes to service with a scanty wardrobe, has often to endure inconveniences, or incur debts, through the negligence of her employers, which a little attention on their part, to her necessities and feelings, would easily prevent.

Much loss is sustained by purchasing articles of housekeeping in small quantities; not only as to their original cost, but in their consumption, as many of them are benefited by keeping: nor can regular weekly payments be too forcibly recommended. It is frequently impossible to ascertain whether a bill of even a month's standing is quite correct; and many who are tempted to let them run still longer, increase with the delay the probability of not paying them at all: those who are honestly determined that they shall be paid, would find it more prudent and less difficult to discharge them weekly, and thereby at once defend their own property, and ensure that of their tradesmen.—A housekeeper, who had adopted the injudicious practice of paying but once a year, having *equally* divided his custom between

two bakers, found that one of them had charged him for a quantity of bread just twice as much as he had had from the other! Tradesmen are not all dishonest, but all are liable to mistakes, many of which, in a long account, cannot be rectified.

A discreet housekeeper will distinguish between necessary and unnecessary expenses: as no one can work without tools, every house ought to be furnished with appropriate utensils, or there will be great confusion and inconvenience in domestic business. A deficiency of this kind is sometimes supplied by borrowing of neighbours, and leaving them no alternative between the injury of their goods by continual use or removal, and a negative which they would feel it painful to give. It is astonishing to what inconveniences some people subject themselves and their unfortunate neighbours for years, to save the expense of a few shillings, perhaps a few pence; forgetting that while they are sending to next door, or across the way, they may lose more time than the borrowed article is worth. Yet

the contrary extreme should be avoided, and whim not mistaken for necessity: many *handy* things may be dispensed with, and the money they would cost, which, if properly employed, is the handiest thing of all, devoted to more useful purposes.

But if small inadvertent expenses may become serious in the aggregate, what must be the result of a style of dress and appearance throughout, to which the circumstances are unequal! Many persons are so adroit in purchasing, in cutting and contriving, that they can obtain articles at a much cheaper rate than others: but perhaps when reduced by those means to their lowest cost, the amount not only exceeds what ought to be afforded, but the article so obtained ill accords with the rank in life, or confined income, of the purchaser, and only exposes her to ridicule or censure. Those who obtain for four pounds that which is worth five, are neither to be praised nor envied, if two were as much as they ought to have spent.—A smart young couple were once passing the

door of a tradesman, to whom they owed a small sum of rather too long standing, when the creditor was heard to exclaim, 'See how fine they are! they had better pay their debts.' Now, it happened that their finery had cost them nothing, for it was furnished by their kind but ill-judging friends; this, however, the tradesman could not know, nor do lookers on in general either know or care, *how* finery is obtained; but they do know whether situation and appearance correspond, and they make their animadversions accordingly.

Next to the knowledge of *what to get*, is the necessary study of *how to keep*. It is astonishing at what a small expense some persons will maintain a genteel appearance: and here I hope I shall not be thought *too* minute, if I allude to the care which is requisite to apparel *off*, as well as *on;* permit me to say, that articles neatly dusted, brushed, folded, and laid in a place of safety, will retain their beauty for a length of time, of which those who never made the experiment

would be incredulous. It is also to be wished, that mothers in those ranks where income is usually small, would initiate their daughters well in the art of repairing; it is an indispensable part of female economy, and its humble trophies would be in reality more honourable, as well as more useful, than the finest piece of embroidery ever sent in from a boarding school: much comfort, in families that are not affluent especially, depends upon the 'stitch in time.'

That house only is well conducted, where there is a strict attention paid to order and regularity. To do every thing in its proper time, to keep every thing in its right place, and to use every thing for its proper use, is the very essence of good management, and is well expressed in one of the Lancasterian establishments, 'the rule of this school is, to have a place for every thing, and every thing in its place.' While some think they have no time to put things away, others assert that they have no time to misplace them; no half hours to spare in searching for lost goods.

The time of every individual *ought* to be precious; with the mistress of a family it is peculiarly so; and a proper adjustment of this cannot be too forcibly inculcated. Meals should always be ready at the stated time; and servants, if possible, obliged to be punctual; but to effect this, and prevent confusion, they must receive clear and early orders. Early rising, where the health will permit, produces more advantages than the mere lengthening of the day. An honest labouring man said once, very significantly, to a gentleman in whose neighbourhood he lived, 'I observe, sir, you are up very early of a morning; I believe, if all housekeepers would do the same, they would find their account in it at the year's end.' This has often been found to be true. Where servants are ill disposed, and their employers are known to be safe in their chambers till a late hour, depredations to no inconsiderable amount may easily be carried on.

There are some who complain that the day is too long; others, that it is too short: for

the former there is no excuse: and many of the latter would find it difficult to produce one, were they told of the desultory manner in which they pass their time. Those who will sit an hour idle over the fire at dusk light, to save an inch of candle, must not complain of being busy: it is probable that if others were to value their time no more than they appear to do themselves, they would resent the apparent injustice.

The hints that have here been given, are mere hints, and form a small proportion of those which the subject of domestic economy suggests: but some may think them already too minute, and others may even object to the principles upon which they are founded: if, however, they would take the trouble to look around them in the world, instances would not be wanting to sanction and enforce both the principles and the particulars. For the accommodation of some readers, one shall be selected from a number known to the author.

A gay young person of nineteen, who had married a respectable tradesman soon after she left a boarding school, had a young friend in similar circumstances, who was lamenting their mutual ignorance, and expressing her fears lest they should be unable, little as they knew of domestic management, to acquit themselves well in their new situations. 'Dear me!' was the reply, 'I do not trouble my head about that; the maids will do those things.' This, with the disordered state of her wardrobe, and many symptoms of a similar nature, excited in her friend, who had rather more thought, no very sanguine hopes of her success. It is almost superfluous to record the sequel: her husband was a bankrupt in two years! So well had the maids managed for her!

There are honourable examples of an opposite class; but they are too rare; and should any of my readers be disposed to imitate them, they must pay the price, *and dare to be singular;* for if among their own acquaintance

they lack a precedent, they must venture to make one. Should they wish to maintain their rank in society, it will be better preserved by having it said, that they have more than they spend; than, that they spend more than they ought. It is true that he who will be rich at any rate pierceth himself through with many sorrows; but 'give me neither poverty nor riches,' is a petition not unbecoming a Christian. A decent competence, as it exempts from preying anxiety, and from the temptation to mean contrivances and low subterfuges, ennobles the character; and, by expanding the heart, promotes feelings of benevolence, and cherishes a variety of Christian virtues; which are blighted, and sometimes totally destroyed, by pecuniary difficulties.

Persons who live up to their income are totally unprepared for sudden contingencies: having neglected common forethought, they are little likely to extricate themselves from embarrassments, in which they may unexpectedly be involved: and are not unfrequently

brought, therefore, into circumstances the most insupportable to a well constituted mind; they become dependent upon, and burdensome to, others.

My young friend, if you have children, how anxious are you that every want shall be supplied! Perhaps you are one of those who indulge all their caprices, and can deny them nothing. You would be shocked to be compared with the brute species, who, after all their indulgence, at length turn their young adrift, nor cherish them more: yet your conduct bears too near a resemblance to theirs, if, from thoughtlessness or extravagance, you make no provision for them against they attain your age, and are in your circumstances. If you know the value of only a few hundred pounds by the want of them, one would think it would naturally suggest to you the propriety of making some provision for your children, however small it might be; and remember, that the fact of 'a penny a day being thirty shillings a year,' if kept in view, and applied prudently (not covetously) to your

domestic economy, will go a great way, in the course of time, towards freeing them from many of the anxieties, which at this moment you may be enduring. 'He that provideth not for his own house, is worse than an infidel.'

But, whether you have children or not, the period of old age will arrive to yourselves. Some persons toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over. To such, these pages are not addressed: but surely it is desirable, after the heat and burden of the day are over, to enjoy a degree of rest and tranquillity, which narrow or embarrassed circumstances will not admit. How many at this period are deprived, by their early imprudencies, of comforts to which they had long been accustomed! How many too, from the same cause, are compelled to turn a deaf ear to the necessities of others, and thereby to forego one of the highest gratifications of which human nature is susceptible!

If reason should assent to any of these remarks, it will be wise to form corresponding resolutions, and to act upon them with promptitude: for it is an awkward thing to make great changes and adopt new habits, after years of error and misconduct; though it is better to improve late than never. Affliction is the common lot of humanity; but there is much that might be averted, and life rendered not so dreary a season as some represent it, if right views, and a right direction, were taken at its commencement. It is an important truth, and one that should be continually borne in mind, that a large proportion of the evils which overtake us, is fairly attributable to the spirit of procrastination. We could scarcely believe, did we not witness it every day, that a traveller would knowingly take the wrong road, for no other reason, perhaps, than because a few gaudy flowers grow on the wayside; and often for no assignable reason whatever still proceed, though always intending to turn back at some time or other. We could scarcely believe, that what ought to be done to-day should ever be carelessly post-

poned till to-morrow, since to-morrow is laden with duties of its own: trifles thus accumulated, produce at length serious difficulties and embarrassments, from which the procrastinator, of all people, is the least qualified to extricate himself. If the incessant confusion in which such persons involve themselves and others, has become so habitual that they scarcely perceive the cause of the evil, let them discern their own character drawn to the life, and possibly something like their own fate predicted, in an admirable tale, entitled '*To-morrow*,' by Miss Edgeworth: it can scarcely fail to produce conviction; and the next step to this is, or ought to be, amendment.

No. IV.

SERVANTS.

THAT servants have a considerable influence on the happiness of families, few, who have been long accustomed to the superintendance of them, will dispute. It is painful to hear the incessant complaints to which this subject gives rise, as they are strong indications of the continued depravity of the lower orders, notwithstanding the benevolent exertions of the last thirty years to banish ignorance, and vice as its offspring. This, indeed, no longer excites surprise, when it is considered how much the wholesome lessons dispensed at school, are counteracted at home. That such is the fact, those who are in the habit of visiting the cottages of the poor do not require to be informed: they meet, it is true, with some pleasing exceptions, but at present they are exceptions. We do not find upon every heath, or in every cottage, such characters as the

Shepherd of Salisbury Plain, nor in the daughters of every dairyman a *Dairyman's Daughter*. Parents who from ignorance are immoral, who have been unused either to observe or reflect, and whose habits are uncouth and vulgar, cannot be expected to render their children moral, observant, and considerate, or neat and skilful; nor ought the society to which most servants have been exposed, to be forgotten: a well-inclined girl is frequently ruined by her neighbours, or the companions of her servitude, who are much less likely, in general, to improve than to injure her. What wonder then, if, when we admit into our houses the children or associates of such, we find them without principle and without conduct, and apparently incapable of using either their eyes, their ears, or understandings! Why should we expect to gather grapes of thorns, or figs of thistles? To those who have passed their childhood in want and wretchedness, the sudden change which they experience when they enter service and are introduced to a plentiful supply, is another unfavourable circumstance: and is not likely

to make the thoughtless either frugal or prudent: to plenty, they annex the idea of *riches*, and suppose that any and every thing can be afforded. A master can hardly appear to them other than a being of a different species, with whom they are totally unqualified to sympathize, and in whose welfare they can scarcely be expected to take much interest.

If therefore, from various causes, *good* servants are scarce, those who have large families, and cannot conveniently keep more than one, must not be disappointed if such do not fall to their share. A *good* servant can always find a *good* situation, among those who are both able to appreciate her worth, and willing to reward it: of course it is not likely that she will take an inferior place; nor ought those who have adopted the mistaken economy of giving low wages, to expect much better success. While some assert that they cannot afford to give high wages, others shrewdly maintain that they cannot afford to give low. Persons who save three or four pounds a year in this way, forget that nothing is gained in

board, and generally much more than an equivalent lost by carelessness and want of skill.

It cannot be doubted, that much of the evil of which mistresses complain, would be remedied, if they would invariably adhere to giving just and faithful characters. Every servant should be told, when hired, that the *whole* of her conduct will be communicated to her next mistress: it is a false and ill-judging lenity that dictates an opposite conduct, and is eventually injurious to both parties. Every one would wish to receive a faithful character when she applies for it herself, and should therefore be conscientious in giving it, nor conceal even *little* faults, of which there would be fewer if this conduct were more generally adopted. An author, who in a recent publication asserts, that 'when you admit a servant into your house, you admit an enemy,' perhaps approached too near the truth; yet he might have expressed himself with less severity, had he taken all the circumstances of the case into consideration: at any rate, those who

would not wish to have their assent to his opinion extorted by their own experience, will be exceedingly cautious with regard to the characters which they either take or give.

If housekeepers, where it is possible, would put that work out which cannot be performed at home without extra help, they would find their account in it. Many a worthy girl has been corrupted, and eventually ruined, by those people who have access to families, as chair-women, &c.—they are too frequently depredators in the houses which they frequent: and it is well if in time they do not prevail upon the servant to assist in their nefarious practices: where they do nothing worse it is too frequently their custom to prejudice servants against their places: and from these and similar objections, many judicious and experienced persons will on no account suffer them to enter their houses.

But, notwithstanding all our endeavours to obtain and to keep good servants, we shall generally find much devolve upon ourselves:

and those certainly should not complain of the remissness of their domestics, who are themselves deficient in the art of management. A little activity on the part of a mistress, especially where but one servant is kept, will give an agreeable finish to the appearance of a house, and prevent many a reprimand for inattention to the minutiæ; from which those, at least, who have a redundancy of work, ought to be exempted.

In every kitchen there should be a library, for which a judicious selection of books will be requisite, and nothing beyond the comprehension of kitchen readers admitted: but none in the present day need be at a loss for appropriate works, when, beside other things, so many excellent tracts may be procured for the instruction of the poor. Perhaps Mrs. More's Cheap Repository would stand pre-eminent in such a collection; as the lessons there given, and the examples exhibited, judiciously blend amusement with instruction. And here let me drop a hint respecting the choice of such publications: many well-meaning and zealous

Christians really counteract the good they intend to do, by refusing to distribute those which are of a lively and entertaining nature, forgetting that the readers they wish to serve, require to be enticed to peruse, that they take the alarm at an introduction too serious, and rarely then go on to the end. Such persons have been known to throw away tracts put into their hands, merely from a sight of their solemn and injudicious titles. Our Saviour pursued a different course, frequently introducing parables of a very entertaining kind: and were these zealous disciples to study human nature in general, and especially the heart in its unconverted state, they might perceive the utility of those innocent baits, which more judicious Christians may set to catch souls. They appear not sufficiently to distinguish between their own sensations, which revolt at every thing that is not expressly serious, and the sensations of those who revolt still more against all that is.

But to return from this digression, let those who are possessed of such a treasure as a *good*

servant, duly estimate their privilege, and be neither too rigid in their requirements, nor too sparing in their rewards. It is poor encouragement to a servant, if she is invariably blamed for what is wrong, and never praised for what is right; and some respect should be paid to the feelings of human nature, which will not endure continual chiding, however deserving of it; both praises and rewards should be suitably dispensed; and if, when there is occasion to complain, appeals to reason were more frequent than they generally are, such reproof might have a gradual tendency to improve the character. The old domestic attached to a family, whose best days have been spent in faithful services, is a lovely character, and entitled to every indulgence: and when an honest and tractable disposition is observed in the young, self-interest alone would dictate an endeavour to rear a servant of this description, by care and kindness, by mingling patience and forbearance with instruction or reproof. It is scarcely necessary to add, that a good example must be set by the mistress, in order to give effect

to her injunctions; for if her own character is turbulent and disorderly, she has little reason to anticipate regularity and comfort from her domestics.

An additional hint to those young mistresses, who have not the knowledge requisite for their situation, but who, conscious of their deficiency, wish to acquire it, shall close this subject. A young and ignorant mistress will rarely have a servant from whom she may not gain, by *unobserved attention,* some useful hints: from her last place something is generally brought that will turn to account; and there are those who have obtained much of their domestic knowledge from this source; it is tedious and precarious, but if necessary information can be obtained, those who are destitute of it should not be too proud, or too indolent, to avail themselves of every opportunity for acquiring it.

No. V.

EDUCATION.

In proportion as parents are sensible of the importance and difficulty of the work of education, will they be attentive to any offer of assistance, and solicitous to qualify their children for discharging similar duties, when it shall come to their turn to discipline and instruct. All admit that childhood is the time for instruction; but the term *discipline* sounds harsh in the ears of many a tender mother, because she has attached to it the idea of severity. No wonder, then, if even in this, the most important of all mortal concerns, she is tempted to procrastinate; no wonder if her resolution fails, when contemplating the lovely cherub with a mother's fondness; yet she would do well to consider, during those tender moments, that there may be other cherubs quite as interesting to their

parents, who may hereafter endure the acutest sufferings, from their connexion with the darling whose passions she has not sufficient fortitude to control; the darling, who must grow a little older, and, of course, a little more ungovernable, before the dreadful secret is revealed to it, that all it sees, and all it wishes for, is not its own!

It is a mistake, fraught with the most disasterous consequences, to individuals, to families, and eventually to communities, that an *infant* is too young to be rebuked: not long after it can distinguish the parent, and know that from her it derives its nourishment, it may be made sensible of her displeasure, when evidently crying for passion: but how inimical to its peace and happiness are the absurd and mistaken notions respecting its crying, which are generally entertained! People actually perpetuate what they wish to prevent, by complying thus with every caprice. The child who has learned that its gratifications are not to be purchased by tears

and clamour, will soon forbear; will become tranquil and peaceable, and afford reason to hope, that so desirable a temper, improved by a rational system of education, will accompany it through life: while the being who has been accustomed to have every wish gratified for which it could cry, may one day have recourse to other means, more forcible than crying, to obtain its object. Education, according to Mr. Howard, should commence with the first dawn of the mental faculties; and an anecdote is related by his biographer, which exhibits a specimen of the discipline he really adopted: 'His child one day wanting something which he was not to have, fell into a fit of crying, which the nurse could not pacify. Mr. Howard took him from her, and laid him quietly in his lap, till, fatigued with crying, he became still. This process, a few times repeated, had such an effect, that the child, if crying ever so violently, was rendered quiet the instant his father took him. In a similar manner, without harsh words and threats, still less blows, he gained every other point which he thought necessary

to gain, and brought the child to a habit of obedience*.'

The first process of education is easy and simple, if not rendered otherwise by delay. Should the reader happily be one of those whose wayward passions were thus early checked, she will bear her testimony to the excellence of the principle. She has no gloomy recollections attached to her infant days: the gentle discipline she underwent was at too early a period to leave any traces upon her memory; the violence of self-will was soon, but surely checked, and she has not sallied into life with her hand against every one, and, of course, every one's hand against her; as is the case where passion has been suffered to domineer without control.

It is a question, in some cases, whether the *infants* of the rich or the poor are the

* When there is reason to fear that the child may be injured by excess of crying, let it be pacified or diverted by some other object; but by no means that for which it first cried.

worst situated? The former are frequently exposed to a degree of neglect and suffering in the nursery, which might damp the vivacity of some gay mothers, were they aware of it: and those who are anxious to cultivate amiable dispositions in their families, and to preserve the simplicity and purity of their minds, will intrust them as little as possible to the care of servants and hirelings; rejoicing if their rank in society, or small circle of what are called friends, allows them the unremitting superintendance of their bodies and minds. The custom of not permitting children to sleep with any but the most confidential domestics, and not even with them any longer than is absolutely necessary, cannot be too carefully attended to: the evils of neglecting it are great and various, as many have lamented, and many more might confess. Servants, if not ill disposed, are, in general, too ignorant to be trusted much alone with children: and the terrors which a superstitious girl may excite in their minds, are often so strong, as to baffle the efforts of reason during many

succeeding years. Children have naturally, or early acquire, a fear of 'the dark;' which it is desirable as quickly as possible to remove; but a few words dropt by a servant relative to 'the ghost'—'the old man,'—or some such mysterious personage, who is invoked, perhaps, to run away with the young delinquent, may render every attempt to dispel it for a long time unavailing. Another practice, extremely injudicious, is that of habituating a child to have some one, or at least a light, in the room with it till it falls asleep: this is to cherish fear, instead of destroying it; and when is it to be laid aside? When the poor child becomes old enough to be beaten for wanting it; and when its imagination has acquired activity sufficient to increase and magnify the images, which were too vague at first to have made any deep impression upon its fears, if judiciously repressed. A *father* has been known to undress and go every evening to bed with his *only* son, till he was ten or eleven years of age. When the darling had

been by this means lulled to sleep, the parent was at liberty to creep down again to his friends or his business!

It is doubtful whether the bodies or the minds of children sustain the greatest injury from the inordinate gratification of their appetites. There are few adults, in our days, whose experience does not enjoin them to practise abstinence, sometimes in consequence of early indulgence: and, where this is the case, the habit of self-denial is very difficult to form, perhaps is never acquired; and a life of disease is endured for want of it. Others, whose constitutions have not suffered, have felt the baneful effects of a pampered appetite in distant periods of life; when, instead of having it gratified by what is *nice*, they have been deprived by poverty of common necessaries, and have then felt the contrast with double poignancy. Children should be accustomed to plain and wholesome food: should never, when in health, be permitted to choose for themselves, or to ask for this or that particular part or dish; nor will they do it,

but eat their meals peaceably, (a great help to digestion,) if they find there is nothing to be had but what is placed before them; nothing, especially, for asking or for crying for: they should learn, as soon as possible, that man does not live to eat; but that he eats to live.

How many family misfortunes are fairly attributable to the love of dress! How many might be obviated if this destructive passion were nipped in the bud! if children were early taught the original use of clothing, and were mothers contented with keeping them clean and warm! There is so strong a propensity to decorate these objects of our affection, that an attempt to eradicate it is not made with very sanguine hopes of success; and such a copious source of maternal enjoyment might be left unmolested, were it not for the injurious effects produced by it upon the infant mind. Yet, if there is a period when the costume of a certain sect might prove really advantageous, it is that of childhood; a period in which every bugle becomes the prolific seed of vanity and extravagance.

What cost is frequently bestowed upon an infant's dress! An infant! which wants nothing to make it lovely and interesting! At first it receives neither pleasure nor injury from the beauty of its attire; for, in ornament, simply considered, there is no evil: but presently the child grows susceptible of injurious feelings. The new shoes, the fine hat, or frock, is promised as a reward for good behaviour; is admired by every good-natured friend to whom it is shown; and no wonder if objects thus recommended become deeply and permanently interesting. How lamentable, that some of the first lessons conveyed to the mind should be in direct opposition to the divine mandate; not to be solicitous about what we shall eat, or what we shall drink, or wherewithal we shall be clothed!

If to be *genteel* is the object, some of my readers might be informed, that in decking their children with finery, they depart from the general practice of the rich and elegant: children in such families are, with few exceptions, distinguished by the plainness of their

attire; and whatever taste for dress they in future evince, it is a foible which seldom originates in the nursery. It is not till the period at which education is said to be finished, and young ladies are 'brought out,' to exhibit the effect of theirs to the world, that much superfluity of ornament is permitted by mothers who are really *genteel*.

It is an error very prevalent, but much to be deplored, that the *nursery*, of all places, should be destitute of neatness. Order, cleanliness, and regularity, have the happiest influence on the human mind, and contribute more to keep the temper placid, and the head clear, than many people are aware of. 'Let every thing be done decently and in order,' is a precept that should be extended from our religious concerns to all the affairs of life; and where this invaluable principle is associated with the habits of childhood, it may reasonably be expected to pervade the subsequent conduct, and contribute largely to individual and domestic happiness. Children who are always accustomed to replace their

toys when done with; to make no unnecessary dirt or litter; to be punctual in their observance of time and place; will, even from the force of habit, practise the same regularity in more important concerns, on which the prosperity of future families may depend. It is to be regretted that males are so generally neglected in this respect; even where, with the females, it is strictly attended to. This negligence originates in the mistaken notion of its being out of a boy's department to be neat and observant. It is not likely that, with the utmost care, he should become too much so, if that care is judiciously exercised; and habits of regularity are as advantageous to him as to his sister. Beside which, the comfort accruing both to mistresses and servants, where the males of a family have been so instructed, none but mistresses and servants can duly appreciate. The only evil that could result to the young men themselves, would be in the event of their future connexion with females of opposite habits.

It would contribute much to the comfort of families, without in the least interfering with that of children, if some reasonable bounds were set to the noise and clamour with which people suffer themselves to be annoyed, because they suppose it unavoidable. Children certainly might be accustomed to quiet at certain times and in certain places; and those who question the practicability of this, have only to recollect what wonders have been done with the brute species by the force of habit merely. Are children less teachable than brutes?—A gentleman once seeing a child much hurt by a fall, expressed his surprise that he did not cry. 'I must not cry in the parlour,' said the child. And what injury did he sustain by this prohibition? Perhaps by the time he had reached the nursery the pain had subsided, and he felt no inclination to cry at all. Unless, however, such prohibitions originate in rational motives, motives which children will soon perceive to be rational, little benefit will be derived from them beyond present quiet. A family of eight or nine children, who had been placed under

the most unreasonable restrictions, and rendered almost mutes by the father's caprice, evinced, some of them by their future conduct, that they had rather been the slaves of absurd self-will, than the subjects of paternal government. The frolic of infancy and the vivacity of youth are so natural and engaging, that those who attempt to suppress them, rarely succeed in forming a pleasing character. It is only excessive or ill-timed vivacity that a judicious parent wishes to control; but of times and seasons the parent must be the sole and unquestionable judge. A word, or a look, should be a sufficient signal, and instantly obeyed.

Parents should recollect, that what is most fascinating in their own eyes, and sounds that are music to their ears, may be extremely troublesome and oppressive to others. It was the remark of a sensible woman, that 'People think *their* children can do no harm:' the noise, the disturbance, even the diseases of *their* children, can be unpleasant to no one. This mistake renders the visits of those who

are accompanied by a rude and clamorous child, very unwelcome and irksome. As it is allowed to trample upon the chairs and sofas, to displace, break, and destroy whatever it pleases at home; those whom they visit cannot presume to defend their own furniture from similar depredation, but at the peril of offending the parent, or at least of doing violence to their own feelings. It is astonishing how much even superior people often depart from the rules of good-breeding in this particular. But children must be kept in subordination at home, or they will rarely produce to their parents either credit or comfort abroad.

It is painful to observe, in many families, how much the due order of things is reversed, by obliging the elder children to give place to the younger; when, if there is any weight in the arguments for *early* discipline, the reverse should be the case. This species of hardship and persecution has the most injurious effect on the temper of both, as it is not by acts of oppression and injustice that the feelings of

benevolence and brotherly kindness can be cherished, either in the oppressor, or the oppressed. Those who practise this mode of appeasing their younger children, should remember, that the surrender of a toy may be as severely felt by a child, as if themselves were compelled to relinquish something of real value; and that the sense of wrong effectually counteracts the disposition to kindness, which, perhaps, they endeavour to instil. A voluntary surrender of personal gratification should be early encouraged: selfishness, in every possible form, should be repressed; but coercion, though it may form habits, never forms principles, the only security for their permanence.

However diverting the mistakes of infancy may be, yet surely the sooner they are rectified the better. Parents, frequently not content with letting their children remain in ignorance, really promote and perpetuate it, by the absurd impositions they practise upon them; equally unconscious of the injury they are doing, and of the ease and facility with which they might

be instructed. They might improve every little occurrence, read lectures upon almost every domestic process, and make every utensil a diagram, with scarcely any interruption to their own avocations; and if, instead of a laconic command, 'Do this,' or 'Do that,' they were to explain the reason *why* this or that should be done, they would at once impress it upon the memory, and dispose the pupil to obey, from the conviction that the method prescribed was the only, or the best means by which he could accomplish his purpose. To accustom children to habits of observation, on passing events and daily occurrences, would be more beneficial than the abundance of tasks and lessons, with which their tender memories are frequently loaded. Memory, it is certain, must be early and diligently exercised or it will never acquire facility and strength; but its labours must bear some proportion to the growth of the understanding, or its exertions will be fatigue, and its stores lumber. A mind early accustomed to act upon what it sees, will acquire a degree of vigour, and a power of discrimination, extremely serviceable in the

difficult and intricate circumstances to which human life is exposed. As much as possible to excite the mental capacity, parents should discuss their affairs in the presence of their children, who will seldom make an ill use of their confidence, unless there has been some radical error in the treatment they have received; and this certainly should be corrected before the plan proposed can prudently be adopted. Where, from habits of integrity and proper feeling, a child may be relied upon, the happy effects of family confidence will soon appear: they will take an early interest in family concerns, and endeavour to promote the general welfare, with a degree of thoughtfulness and self-denial, if necessary, that cannot be expected from those who are kept at a distance, and treated with strangeness and reserve. Frankness produces frankness, one of the most pleasing qualities of the human heart; and this, family secrets and family parties have a continual tendency to repress: so that children who have been brought up under this system, generally acquire an unamiable cast of character through life. But the necessity for

reserve and mystery decreases, in proportion to uprightness of conduct and rectitude of intention: where these exist, there is generally little to conceal; and where they do not, it is useless to prescribe rules for education. A prior work must be performed; the cure must be attempted at its source, in the renovation of the parents. But this is irrelevant to the present subject.

Should any question the prudence, or even the practicability of the confidence here recommended, they are assured that it has been persevered in with success in numerous instances: and that children who have been accustomed to hear matters of private concern discussed in the parlour, from a very early age, have never been known to divulge them beyond its precincts. But to this system one exception must be made: those who indulge in habits of domestic altercation or detraction, should certainly choose opportunities in which their children are absent; and a restraint of this kind might prove as beneficial to themselves, as the child found it, who was not permitted to cry in the parlour. Few, it is

presumed, would desire their children to withdraw for the purpose; and in the interval the humour might be diverted, or subside.

If possible, my dear young friends, let your children be strangers to scenes of strife: they will soon learn to espouse some side, and participate in the unamiable feelings which such scenes produce. Remember that 'all the wars of feeling leave their trace:' and even if you regard their external appearance only, be solicitous to preserve the countenance, that faithful index of the mind, from the expressions of passion. Those who have been nurtured amid scenes of domestic peace and tranquillity, though Nature may not have been lavish of her gifts, generally wear such aspects, as are no invaluable passports into the world.

There are, probably, persons who may regard some of the above suggestions as fanciful or impracticable: but nothing has been advised, that has not been practised with success in numerous instances; and those who are convinced of their importance, would be

richly repaid by making the experiment; to accomplish which, nothing is necessary but resolution. When Frederick the Third of Prussia suggested a plan for the performance of some extraordinary military exercise, and his general objected that such a thing had never been done or thought of; he laconically replied, 'It *has* been thought of, and it *shall* be done:'—a spirit, this, which overcomes difficulties insurmountable to a feeble mind. That resolutions thus formed should be persisted in to any effect, it is necessary that both parents co-operate. If to keep children in subordination, and to give a right bias to their minds, entirely depends upon the mother, she should possess more strength of mind and address than falls to the lot of *young* females in general: and what objects for commiseration are those who, convinced of the vast, the vital importance of their charge, and sensible of their weakness if left entirely alone, are obstructed in their arduous efforts, by him who ought most anxiously to assist and support them! A house divided against itself, cannot stand. How needful then is it that

both parties should unite in the improvement of their common property; since, eventually, both must participate in the consequences of the good and bad management to which it has been exposed.

So much has been written upon the comparative advantages of public and private education, that it would be superfluous to protract the dispute: and persons in the middle ranks of society have frequently no choice, but are obliged to be guided by circumstances. Yet, if there is any weight in what has been already advanced, it is obvious that schools, which do not abound in the means here recommended, cannot be preferred. Day-schools, where any sufficiently respectable are within reach, may afford the best substitute for domestic instruction, and natural instructors who forego, or are compelled to resign, one of the most rational and pleasing employments in which the human mind can engage, that of rearing up useful members of society, and, ultimately, inhabitants for the heavenly world.

It is surprising how circumscribed are the views of many who call themselves rational people, and love to be thought so. With common foresight they might discern the foundation laid for diseases, and frequently death, by the mode of living adopted in those schools, the proprietors of which are not sufficiently remunerated for the comfortable support of the children committed to their care. This vital evil is not so prevalent as formerly; yet, surely, too strict an inquiry cannot be made, before the health of children, and perhaps even of *their* children, is hazarded. It is during the season usually spent at school, that Nature requires more nourishment than at any previous, or subsequent period. Dainties are unnecessary and injurious, either abroad or at home; but as much as a healthy appetite demands of good and wholesome food, is indispensable both to body and mind: more than this, it would be a false tenderness to allow; and it is the part of discriminating judgment to discern the exact point at which excess begins. That the mind, if not injured, at least derives no

benefit from the custom already alluded to, of overcharging the memory with what is not understood, many can bear their testimony, who now reflect upon such severe penances as the sorrows of ancient times. Childhood is the season for sprightliness and vivacity, as well as for instruction; and whether a great portion of it is not spent in such drudgery as must injure both the spirits and health, may be questioned by those who have witnessed the laborious exercises with which children at some schools are oppressed. At any rate, no task can be productive of benefit, which is exacted as a penance: none can love punishment; of course, when thus imposed, no child can love his task. An antipathy to the sacred Scriptures is often thus instilled: and what more effectual method could be adopted for the propagation of infidelity, than this mode of chastising the frolics of youth, by giving to be learned, as a punishment, a chapter in the Bible!

It is however but justice to acknowledge, that there are many schools, the conductors

of which have adopted, as much as is practicable in a public establishment, a system of domestic education; and thereby afford a pleasing substitute for *home*, to the children placed under their care. Such Instructors have a strong claim upon the gratitude of those parents who lay them under so great responsibility, and repose in them a confidence, great as is the value of the treasure deposited in their hands.

The unavoidable evils, however, which have attached even to the best schools, most of the male sex *must* encounter: and many circumstances conspire to render the number of females comparatively small, who receive the whole of their education under the parental roof. Happy few, who are thus situated! who are trained up where affection is regulated by prudence and skill! where no pains are inflicted, or penances required, but such as are dictated by the tenderest love, and fervent solicitude for their welfare! If such do not prove blessings to all within their sphere, where are we to look for amiable characters in this lower world?

But that all do not prove blessings, we are constrained to allow. Where this, unhappily, is the case, I would say, do not publish your children's failings. Should their conduct be very irregular, it will warrant some suspicion of your management; and, in any case, you had much better endeavour to correct what is amiss, than to depreciate them in the esteem of others, and thus weaken one of the motives to honourable conduct. The consciousness of being suspected, or despised, has the most injurious effect upon the mind; while the hope that we enjoy the good opinion of our friends contributes, powerfully, to render us deserving of it, and frequently deters from unworthy actions. We find, accordingly, that those who during childhood have been accustomed to perpetual chiding, and frequent and public marks of disapprobation, rarely attain to any dignity of character, perhaps not even to common respectability of conduct. It is lamentable to hear parents say of their children, 'I got such a one to speak to them, for they will not mind me.'—Indeed!—Then it is to be feared, that the precious opportunity has gone

by, in which habits of obedience might have been formed; and that an occasional reproof from a friend will not produce any permanent benefit.

And now, my young friend, before I quit this part of my subject, I shall solicit your attention to one so intimately connected with it, that I trust I need not apologize for its introduction. It is the treatment of animals: the importance of attending to which, from its influence upon the happiness of your children, has, perhaps, never occurred to you. In doing this, I feel less hesitation, from being sanctioned by such a name as that of *Erskine*, who, to his honour as a man and a senator, impelled as well by humane feelings towards suffering creatures, as a desire to promote the interests of society, laid the subject before a *British Senate*. The respect due to so august an assembly, induces us to draw a veil over the result: but as the efforts of an immortal *Clarkson*, and his coadjutors, in a cause of still greater magnitude, finally triumphed over avarice, prejudice, and inhumanity; the hope

is not yet extinguished, that the laws of our country may extend their benign influence to the lower orders of the creation; and while mitigating their unnecessary sufferings, aim a successful blow at vice and immorality: though it is not to the credit of human nature that we are obliged to inlist our own interests in the cause of any creature having life or feeling, before its appeal can gain access to our hearts.

That this subject should need apology with the humane, especially those of the female sex, is surprising; but in such cases it must be from want of thought, rather than of feeling: and a few words will suffice, perhaps, to recommend it to their consideration. That those domestic animals which we retain, either for our convenience or caprice, have a rightful claim upon us for their maintenance and good usage, is obvious upon a moment's reflection; and what subject is there connected with the comfort of any creature that can feel, upon which we should think it too much to reflect for a moment? Yet almost every house fur-

nishes a proof that few have given themselves this trouble, in what Miss Porter so emphatically styles, 'that ill-treated and traduced creature, the cat.' To what severe suffering is this animal exposed from famine, in houses abounding with plenty, where its cravings might be supplied by the least possible attention, and no expense at all! Like all others, when in a natural state, it is competent to supply its own necessities; or if occasionally otherwise, it is no affair of ours; but when once domesticated, though still a beast of prey, it can rarely maintain itself, and has a claim upon those who have made it their property to assist in its support. But poor Grimalkin is often dubbed thief for life, and doomed to continual persecution and neglect, because she has no alternative between famishing with hunger, and those nefarious practices which are punished by the unfeeling cook with many a kick upon her naked ribs; while those who would not wantonly drown, burn, or scourge a poor animal to death, feel perfectly at ease upon the subject; forgetting that theirs is but a negative kind of humanity.

They would not neglect the bird imprisoned in a cage: but where is the difference between an animal *in* or *out* of a cage, provided it cannot procure the means of subsistence?

Some people's feelings are wonderfully hurt if they see an animal in good condition, while so many of their own species are in want; as if there were no difference between giving a *bone* to a dog, and the *meat* to a beggar; the former can always be done with little trouble, and *no* cost, but it is not always convenient to do the latter. Those who expend or waste upon favourite animals, what would really supply the wants of a child, and who neglect a single human creature in order to do so, have doubtless to answer for a cruel misapplication of their benevolence. But it is a question, whether those in general who state this objection, are any more charitable in this way, for their want of feeling in that. There is one who feeds the young ravens when they cry; who satisfies the desire of every living thing; whose tender mercies are over *all* his works. How amiable those,

who, in imitation of the divine example, practise *universal* benevolence, and take care of the meanest creature they call their own!

As far as cruelty, cruelty of any kind, is tolerated in a state, its pretensions to civilisation may be questioned, and its views must be considered as proportionally contracted. It is no remote conjecture then, that, in tearing the wings from the agonized body of a fly, the little urchin is inflicting a wound, which, at some future period, shall be felt by his country! And, in the same act, what a blow may be aiming at those who witness the scene without concern! An eventful moment shall it appear to have been when this minute germ of vice, though in the estimation of his *tender* parents only like a grain of mustard seed, shall have sprung up and produced the most noxious fruit:—fruit which may poison their latter days, and eventually bring their gray hairs with sorrow to the grave. 'IT IS ONLY A FLY.' Only a fly! It might as well be an elephant: its effects upon the tortured and the torturer are the same. The refined Athe-

nians adjudged a man to death for dashing a bird to the ground which had taken refuge in his bosom; regarding it as an indication of present bad feeling, and a presage of future bad conduct. We may not approve of punishing thus by anticipation; yet we must admit, that the suspicion was very probably correct. But we need not refer to ancient times: a variety of names, by which the pages of modern literature are embellished, have enlisted upon the same side, and endeavoured, though hitherto almost in vain, to instil the feelings of humanity to the brute creation into mankind. That this in so many instances is without effect, is not surprising; for, if it is difficult to remove prejudices and destroy evil habits, in cases that have a direct influence upon our happiness, those whose influence is indirect or remote, though equally certain, are little likely to be regarded. On such, people will scarcely give themselves the trouble to think. Should the time ever arrive when the cries and groans of the suffering and oppressed creation find their way to the heart of man and duly ameliorate his conduct, what happy

days may not be anticipated! For who could lift a weapon against his brother, who, equally from principle and feeling, would not wantonly injure one of the lowest brutes? The stag and the hare, those amiable and innocent creatures, would still bleed to supply his table; but they would cease to be tortured, to furnish him sport. There would still be butchers, but not huntsmen: fishermen, but not anglers: the lords of the creation would no longer appear in a situation so calculated to excite a smile; — mighty warriors, whom, with a troop of dogs and horses, one might imagine in pursuit of some nightly depredator; some noxious beast, who had been devouring our flocks, or scouring our hamlets, in quest of the sleeping infant! of whom, in short, one might imagine any thing, rather than that they were pursuing a poor little animal, that one of their fair wives or daughters might destroy with the pressure of her finger and thumb! Rear not up a sportsman, my young friend; but, by the rescue of a fly drowning in a cup of water, or by a morsel afforded to a domestic animal, lay the foundation of more

kindly feelings; feelings that may be productive of virtue and happiness when you are sleeping in the dust. This subject cannot conclude better than with the following extract from the writings of Mr. Pope:

'Montague thinks it some reflection on human nature itself, that few people take delight in seeing beasts caress or play together, but almost every one is pleased to see them lacerate and worry one another. I am sorry this temper is become almost a distinguishing character of our own nation; from the observation which is made by foreigners of our beloved pastimes, bear-baiting, cock-fighting, and the like. We should find it hard to vindicate the destroying any thing that has life, merely out of wantonness, yet in this principle our children are bred up: and one of the first pleasures we allow them is the license of inflicting pain upon poor animals. Almost as soon as we are sensible what life is ourselves, we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which

children have for birds and insects. Mr. Locke takes notice of a mother who permitted them to her children, but rewarded or punished them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their diversion to a virtue. I fancy, too, some advantage might be taken of the common notion, that it is ominous or unlucky to destroy some sorts of birds, as swallows or martins. This opinion might possibly arise from the confidence these birds seem to put in us by building under our roofs: so that this is a kind of violation of the laws of hospitality to murder them. As for robin red-breasts, in particular, it is not improbable they owe their security to the old ballad of 'The Children in the Wood.' However it be, I don't know, I say, why this prejudice, well improved, and carried as far as it would go, might not be made to conduce to the preservation of many innocent creatures, which are now exposed to all the wantonness of an ignorant barbarity.

'There are other animals that have the misfortune, for no manner of reason, to be treated as common enemies, wherever found. The conceit that a cat has nine lives, has cost, at least, nine lives in ten of the whole race of them. Scarce a boy in the streets but has, in this point, outdone Hercules himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this useful domestic may be any cause of the general persecution of owls, (who are a sort of feathered cats); or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine; though I am inclined to believe the former. Yet, amidst all the misfortunes of these unfriended creatures, it is some happiness that we have not yet taken a fancy to eat them: for, should our country refine upon the French never so little, it is not to be conceived to what unheard-of torments owls, cats, &c. may be yet reserved. When we grow up to men we have another succession of sanguinary sports; in particular hunting. I dare not attack a diversion which has

such authority and custom to support it, but must have leave to be of opinion, that the agitation of that exercise, with the example and number of the chasers, not a little contributes to resist those checks which compassion would naturally suggest in behalf of the animal pursued. Nor shall I say with Monsieur Fleury, that this sport is a remain of the Gothic barbarity; but I must animadvert upon a certain custom, yet in use with us, and barbarous enough to be derived from the Goths, or even the Scythians; I mean that savage compliment our huntsmen pass upon ladies of quality, who are present at the death of a stag, when they put the knife in their hands to cut the throat of a helpless, trembling, and weeping creature!

'But, if our sports are destructive, our gluttony is more so, and in a more inhuman manner: lobsters roasted and fish fried alive! pigs whipped to death! &c. are testimonies of our outrageous luxury*. Those

* Fish of all kinds may be previously killed by putting them, for a sufficient time, into cold *pump*

who (as Seneca expresses it) divide their lives betwixt an anxious conscience and a nauseated stomach, have a just reward for their gluttony in the diseases it brings with it: for human savages, like other wild beasts, find snares and poison in the provisions of life, and are allured by their appetite to their destruction. I know nothing more shocking, or horrid, than the prospect of one of their kitchens, covered with blood, and filled with the cries of the creatures, expiring in tortures. It gives one an image of a giant's den in romance, bestrewed with the scattered heads and mangled limbs of those who were slain by his cruelty.

water. This mode should be strictly enforced upon servants; for, independently of the shocking cruelty, there is no need yet more to brutalize the lower orders.

No. VI.

SICKNESS.

You perceive, by this time, my young friend, that the task you have undertaken is both multifarious and complicated, were no other cares or duties to demand your attention: but, alas! you may be called to act a most important part in scenes which will require an additional portion of prudence, self-command, care, and skill. Rare, indeed, will be your lot, if, after rearing a numerous family, your matronly qualifications have never been exercised in the sick chamber: then will you be deprived of lessons which are among the most salutary taught by adversity; lessons which, as they foster some of the best feelings of the heart, are eventually productive of happiness.

It is not the object of these pages, to attempt more upon the important subject of

sickness, than a few general hints: but, before I proceed to these, I would observe, that it is less difficult to prevent diseases than to cure them. Air, exercise, and habitual placidity of temper, have more influence in this respect than (to judge by their conduct) many people are aware of. Persons who would shudder at the idea of incapacitating themselves for the duties of life by intoxication or other vicious excesses, often, by a criminal inattention to their health, approach nearer to the guilt than they are willing to own, and produce the same effects, only by a conduct a little less discreditable. That Being who gave us life and health, has a right to expect that we use all suitable means to preserve them from injury, in order that we may perform the various tasks he has allotted us, with alacrity and cheerfulness. But mortal poison is disregarded, if its effects are slow and scarcely perceptible. Because no *immediate* pain results from the want of air and exercise, people neglect them till neither air, nor exercise, nor medicine, can avail. They *feel* that they cannot exist without food, but they do not feel immediately that they cannot exist without

exercise and air, although equally necessary: they therefore persist in neglecting them, till life itself, perhaps dragged on through many a miserable year, becomes a burden, and such a burden as those only who have borne it can describe. It cannot be denied, that heads of families frequently find it extremely difficult to select any portion of the day for this necessary duty; but they find time to eat and sleep, and to do a variety of things, which they deem indispensable to the welfare of their families: would they rank daily exercise among the number of their necessary duties, how much longer might their families be blessed with their protection and support, instead of being left orphans, as, from this fatal negligence, many are; or, at any rate, instead of inheriting such constitutions from sickly parents, as must render their own endeavours to preserve health of no avail!

But, with every precaution, disease is not always to be avoided; and from being unable to prevent, we must study how to cure. Many lives are sacrificed by the officious interference of the ignorant, who, when it is too late, have

recourse to medical assistance; and because the physician cannot perform miracles, deny his skill. This not unfrequently is rendered ineffectual, by the ignorance or prejudice of the nurse, which has converted many a healing draught into mortal poison: or, what is equally disastrous in its consequences, administered death in a quack medicine. If some of these are good in their kind, yet they are always applied at great hazard, for want of skill: this can only be expected in a regularly educated medical man. It is from his watchful eye alone, observing the varying or complicated symptoms, that any salutary effect from medicine can be rationally expected. If this is the case, how ungrateful must they be, who, when restored to life and health, grudge the remuneration which such services demand! Yet these are the people who frequently estimate the skill of the practitioner by his external appearance, and place no confidence in the prescription, unless he attends in a carriage. But neither is skill acquired, or a carriage maintained easily: a handsome income must warrant the latter, and years of laborious

study and application precede the former. Who ought to compensate for these, but those who reap the benefit of them? On the other hand, a liberal education should be accompanied by a liberal mind. It is presumed that none will afford just occasion of complaint, but those who have not the advantage of either: especially that none will be so indiscriminate in their charges, as not to distinguish between affluence and mediocrity: or will so afflict the afflicted, as when they have restored a healthy appetite, to deprive of the means of gratifying it.

If any attention is to be paid to, or confidence placed in, medical writers, who with one accord assert the importance of regimen, we should expect them to be very explicit upon this subject when they attend the sick, especially as they are continually witnessing the fatal mistakes that are made respecting it: but, as they are not invariably so, it behoves the nurse to apply to them for information, and having obtained it, implicitly to follow their directions. It may be very useful to

make minutes of the proceedings of a sick chamber, with the occasional observations of physicians, for future use; not as a substitute for medical help, but as a guide to the nurse in her department.

Every woman of sense and observation will soon discover the necessity of keeping a sick chamber well ventilated and fumigated. Many people imagine, that if a disorder is not infectious this precaution is unnecessary; not considering that a *healthy* person could not continue in the same apartment long together, especially with a fire night and day, without rendering the atmosphere unwholesome; and that the diseased are peculiarly susceptible of bad air, which contributes greatly to retard their recovery. When the weather will permit, the doors and windows of a sick room should be opened daily, for a few minutes, and a free current admitted, provided it be not suffered to blow upon the patient, who will also be much refreshed, as well as his attendants, by having a hot iron put into vinegar and carried round the chamber; and if slips of lemon peel

are strewed upon the bed, it will have a very agreeable effect. That a change of linen must be dangerous, is a prejudice now entertained by the vulgar only; cleanliness can do harm in no case: if linen be well aired, it can scarcely be changed too often; and by these means, rooms, in which the sick have been confined many months, have been kept as sweet and fresh as any other apartment.

Experience has proved, that the notion of keeping the delirious perfectly still, may be carried too far, at any rate in the early stages of delirium. The mistake of a distempered imagination may be rectified, and the patient rendered quiet and tranquil, for a time, by judicious management. Let him, for instance, be reminded in a low and deliberate voice of the hour of the day; the day of the week; the room he is in; who were last in it; where they are now gone; with any other simple occurrence that may have taken place in his presence. In this way let any extravagant notion be rectified in as few words as possible, to bring his ideas into a rational train: and if

these means are repeated every time there is a disposition to wander, they will generally have a very favourable effect. If it is true, as has been asserted, that deliriums have been aggravated by the flowers, and large patterns of bed-curtains, it is obvious that too much care cannot be taken to chastise the imagination, to simplify the ideas, and prevent them from running into confusion: but this will not be accomplished by leaving the patient to himself, and suffering him to follow the vagaries of a distempered fancy, and thereby increase the irritation. When, however, the cause is removed, the effects will cease. The first devolves upon the physician, but the second may be greatly mitigated by the management of a judicious nurse.

Those who have never before duly estimated the importance of keeping children in subordination, will no longer withhold their assent, when the child dies because it *will not* take its medicine!—*Will not!* Some parents can boast of never having heard such a word in their families; and of their children's owing much

of their recovery, under Providence, to their habitual tranquillity.

But, my dear reader, let me remind you of what youth is much disposed to forget,—that you may be sick yourself. Now, if you are beloved by all around you, which I hope is the case, their affliction is little short of your own, perhaps it is much greater; their united anxiety and fatigue have a claim upon you even in your helpless state, and you will not be so absorbed in your own sufferings as to forget theirs, or give unnecessary trouble, when you perceive with what anxious countenances they prepare your nutriment: if, after all their pains, it do not suit your palate, or gratify your wishes, remember the fault is not in them, but in your distempered frame; that not only your own sufferings may be tranquillized, but that you may greatly mitigate theirs by a patient and grateful carriage towards them. It is true, that in the event of your being taken from them, the remembrance of such conduct might inflict an additional pang; but it will also be admitted, that there is joy in such grief.

No. VII.

VISITORS.

Such as are in the habit of observing what passes before them, with a view to their own improvement and direction in future exigencies, will accumulate a stock of experience, of which they are wholly destitute whose minds have not been accustomed to such exercises. It was observed, in treating upon education, that lectures might be read upon almost every domestic process, that every utensil might be converted into a diagram, and persons might adopt a similar mode of self-instruction; a mode which need not be retarded by want of leisure; as the improvement of the mind in knowledge and experience, is a process that may not only go on amidst the most multifarious avocations, but which may actually be assisted by them. Those who are unaccustomed to mental industry would scarcely believe what rubbish

may be converted by it into use; even that troublesome lumber, as some people esteem it, the chat of old wives! To this the prudent young woman will be attentive when it falls in her way; because, at the worst, she may glean from it some piece of useful information in the art of housekeeping; some scraps of homely knowledge, collected by age and experience, which her own good sense may turn to account; she will find that old dowagers do not invariably talk nonsense or scandal.

Nor, if she has any taste beyond the sphere of domestic concerns, will she be inattentive to the conversation of persons of the other sex. Knowledge is desirable in all situations, if it be not obtained by a sacrifice of that time which their peculiar duties demand; and subjects of literature especially afford resources, of which the mind cannot be deprived; a fund of enjoyment alike valuable in prosperity and adversity. Some sensible people have observed, that they like to hear every man talk in his own line, upon subjects, there-

fore, which he well understands, and with which others are but partially acquainted. Much conversation, neither interesting nor useful to a common observer, will, by the more sagacious and intelligent, be carefully gathered up, and kept in store for future service. Those who search the streets for pins, rusty nails, and bits of iron, which others have cast away as refuse, are thereby obtaining a livelihood; perhaps occasionally finding a treasure. And where the mind is disposed to similar industry, selecting the valuable from things which are every day and every hour passing before it, what a treasure is amassed in the course of years! What a legacy to bequeath to posterity! There is a tolerably fair proportion of eyes, ears, and common sense, distributed among mankind, would they only apply them to the purposes for which they were bestowed. Young people must feel that they have much to learn upon most subjects; and a young housekeeper especially, who is anxious to acquit herself well, and conscious of some awkwardness for want of practice, will avail herself of every hint by

which her management may be improved; she will gather up even the fragments, that nothing be lost.

In the middle classes of society many feel themselves perplexed at first in the entertainment of company; but it would be irrelevant to the general intent of this work to give that minute information which such require. Those who are in the habit of frequenting genteel tables will learn, by proper observation, how to conduct their own, as to appearance and arrangement; and the culinary detail may be learned, as far as instruction can ever teach without practice, from a book, entitled, 'A new System of Domestic Cookery; founded upon Principles of Economy, and adapted to the use of private Families. By a Lady.' This work, though, like all others of the kind, it has its defects, is, on the whole, the best that has appeared, and is held in deserved esteem by many young housekeepers. There certainly is no part of domestic management which requires more skill and address, in order to unite gentility with economy, than

the conduct of the table. Some persons suppose, that they cannot preserve an air of hospitality without profusion: but they are egregiously mistaken; for, with a little management, a table may be genteelly furnished, at an expense comparatively small, yet so as will give it a decided superiority over the lavish, and even clumsy feasts, provided by many hospitable and well-meaning people, who, not knowing a medium between profusion and meanness, would despise, perhaps, that respectable kind of frugality which is here recommended. It has been justly remarked, that those who would study economy must learn among the rich; or, at least, the genteel; where an observant eye will frequently obtain lessons, which may be advantageously applied to humbler circumstances.

There is one lesson, however, which persons must frame for themselves, and which is a most important one to young people when they enter life. It is the proportioning of their acquaintance to their finances. Hospitality is a virtue recommended in Scripture, both by

precept and example; and friendship, that cordial of life, can be preserved only by showing ourselves friendly; but when the love of company, for its own sake, becomes the prevailing passion, it is no longer hospitality, but dissipation. People of fortune are obliged, in some degree, to comply with the customs of their own society, whether quite congenial to their tastes or otherwise, and could not make any material alteration, without the appearance of eccentricity; an appearance always to be avoided, unless enjoined by duty and reason; and it is the part of good sense to draw the line correctly between necessary and unnecessary singularity. But there are many, whose connexions are numerous and respectable, who would be warranted by their circumstances to make some decided regulations with regard to company, at their first setting out in life. Such conduct, however, requires some fortitude, and must be founded upon a conviction of its necessity, or it will not be persevered in; for, in many cases, it is similar to the cutting off of right hands, and the plucking out of right eyes: it is enforced, however, by innumerable

fatal instances, within every one's observation. Of these, a single anecdote, known to the author, may be introduced as a specimen.

A young couple, having a very numerous acquaintance, were, on their marriage, presented by them with plate and other articles to a considerable amount; and they naturally thought themselves very fortunate in the possession of such numerous and kind friends; (kind friends undoubtedly they were). Impelled by feelings of gratitude, the young people endeavoured to make returns for the favours they had received, by frequent entertainments: the consequence, though difficult to avoid, was such as experience would have anticipated; the presents they had received became, in process of time, the property of their creditors, while some of those who had presented them made remarks on the imprudence which themselves had contributed to increase, each one thinking that, 'excepting *me*, they ought to have kept little company: *I* was only one, and could not possibly hurt them!' If further persuasives need be added

to such instances as these, they might be furnished by keeping an account of expenditure, as has been strongly recommended in another place. Were this plan adopted, it would require a greater proportion of hardihood than most people possess, to persevere in any course of superfluous expense, the amount of which would continually force itself upon their observation.

There are many friendships, as they are called, commenced in the early part of life, which experience proves to be not worth preserving: to relinquish such on both sides, would be wise; especially where the number still retained is quite equal to the means and opportunities: and few will disapprove of such counsel, but those who have nothing to do either with their time or their money. Persons of this description will, in general, be unable to account for many of the strange actions of men of business, and women with families; and must be placed in such situations themselves, before they will suspect that many of their friendly calls have been, if not too

frequent, at least ill-timed and protracted: from the inconvenience of which, those of their friends, who cannot conscientiously suffer themselves to be denied, are without defence. There are some who instruct their servants to say they are not at home; and assert it to be no falsehood, because the meaning of it is well understood. It is but a gentler phrase, they contend, for saying that they are unable, or unwilling, to be seen. This certainly is not avoiding the appearance of evil, nor is it setting a proper example before servants; who, in their acceptation of the words, are uttering a round and premeditated falsehood, and who will learn, by these means, to dispense with truth for their own convenience occasionally, as well as for their master's. But I beg pardon for this digression.

Before I quit the subject of visitors, I may solicit the attention of my reader to what cannot be introduced with equal propriety, elsewhere. A prudent woman, who is sensible how liable she is to errors and mistakes herself, will be little disposed to investigate,

censure, or ridicule, the domestic conduct of others. To hear females, after returning from a visit, ridiculing the entertainments of those who, perhaps, had been doing their very best to treat them with hospitality, is painful and disgusting. It is true that such frequently pacify their consciences by exposing the blunders of their friends *only* to their husbands, mothers, sisters, or aunts; forgetting that, as these stand in no such relation to the person exposed, the injury done is the same as if the communication had been made to any other individual. *Habits of observation* here, it is to be lamented, are too prevalent among all classes: and the propensity to ridicule, though sometimes a prostitution of superior talent, is the common resource of a vacant mind, unequal to self-improvement. Its own mistakes and errors lie undiscovered, while those of others, especially of the trivial kind, are sought for with avidity, and magnified into importance. They furnish food, without which minds of this description know not how to subsist; and which, by its noxious qualities, eventually indisposes them for more wholesome nutri-

ment. But if in any degree, my young friend, you are unequal to the duties of your station, it is more than probable that you may, in turn, become an object of ridicule yourself; and however unbecoming it may be in others to smile at your incompetence, the smile, with regard to yourself, may be justly incurred.

There is one object upon which ridicule seems likely to expend itself: and it is lamentable that even women of feeling do not always scruple to indulge themselves this way: while many, from the solitary title of a wife, without any other pretension, suppose themselves at liberty to treat with contempt and ridicule females, as much their superiors in character as in years, merely because they remain in a single state. This is a species of cruelty in which both sexes are apt to indulge; but it merits unqualified censure, and should call a blush into the cheek of every female who has ever been guilty of it. Perhaps, ladies, some of these traduced and persecuted beings have been only more delicate in their choice than

you have been; or circumstances may have arisen in this mutable world to prevent their entering a state which they were qualified to adorn; circumstances which have thus deprived you of the benefit of many excellent examples. It does not invariably happen that persons remain single because they are not worth having, or that others are married because they are: an example of here and there a married lady might, perhaps, be found, which would prove the contrary. Her husband, it is true, may be known in the gates; he may bear the marks of her negligence about him wherever he goes: her children may rise up, not to call her blessed, but to set her authority at defiance, and to spread the contagion of an ill-governed family far and wide. She may be employed, too, in manufacturing girdles and other trappings; not to sell to the merchant, but to decorate herself in unbecoming finery, and to instil the destructive passion for dress into her children. It is not from being a wife merely, that real respectability can arise.

A few words upon an error into which some young persons fall in the choice of their associates, and the present subject shall conclude. Many are so blind to their real interests, as greatly to limit their society to persons of their own age: among these, if they are careful in the selection, they may, doubtless, be furnished with valuable examples; and, upon the whole, they are generally the best calculated to pass away a social hour. But are *all* old people uninteresting? None would be so, if in early life they had accustomed themselves to *habits of observation* and thought: but many there are who *have* availed themselves of passing scenes, have accumulated a rich stock of experience, and are solicitous to diffuse it all around, that the young may obtain gratis, what *they*, perhaps, have purchased at a dear price. Many of them have not forgotten how to amuse, while they instruct, and are capable of tempering the dignity of age by a cheerful vivacity. But it must be confessed, that characters of an opposite description are sufficiently numerous, to account, in some measure, for the distaste

of which we complain: and what objects for commiseration are those, who, when neglected and avoided by all, cannot retire into themselves and find resources there! Would you, my young friend, avoid so forlorn a condition? Perhaps you are now caressed and courted by all your acquaintance: but what would be your feelings, were the case reversed, and your society shunned and avoided? This *will* be the case, unless now you apply to the cultivation of your mind. Youth and beauty will be gone before you are well aware; time is rapidly bringing them to their climax; then they will be on the wane; and, if these are all you possess, what a dismal prospect presents itself!

Place yourself *now*, therefore, at the feet of those venerable characters from whom you may learn wisdom; and do not adopt the foolish notion, that those of modern times must, in all respects, be wiser than their ancestors: history does not warrant us to view human wisdom as *so* progressive. You would feel indignant, were your sagacity and

experience put upon a level with that of a girl at school; as doubtless she would, to be ranked with a child in the nursery. Why, then, be reluctant to admit that the aged possess all the advantages that time can give in a much greater proportion?

It is truly interesting to contemplate youth and age, when united by congenial minds, enjoying the pleasures of rational friendship. If youth may profit by the experience of such a friend, age is amply recompensed for the instruction it so willingly bestows, in the sprightly vivacity which endeavours to cheer its drooping spirits, or the kind attentions and voluntary services performed to its feeble frame.

No. VIII.

KEEPING AT HOME.

I MIGHT feel some hesitation in the introduction of this subject, if I had not a sanction which none can well dispute, that of the apostle Paul, who expressly commands that the young women 'be keepers at home.' Now, I have applied to the learned to ascertain whether the words in the original, or by any possible rendering, might be made to contradict what they seem to enjoin, since this is no unusual mode of dispensing with passages that may not suit our taste or convenience: but, I believe, in this instance I am tolerably safe, and that nothing remains to be done, as we cannot refute the command, but to conform our habits to the genuine sense of it. It is obvious, however, that it would be impracticable for females to observe and profit by the experience and conduct of others, and to perform many of the duties which devolve upon them

in society, if these words were to be understood in their widest meaning: they can only be designed to correct that propensity to gadding, that disinclination to the retired occupations at home, which too many have evinced from the days of the apostle to the present time. If the heart is abroad, the footsteps will follow, under some pretence or other. Those who cannot resist an invitation, who seize every opportunity, or create opportunities where none exist, to gratify this dangerous passion, should have such a text of Scripture set before them continually, in all its forcible simplicity and unequivocal meaning, before they venture upon a direct breach of the command. It is surprising, that many who profess a deference for the Bible, should act in this, and some similar instances, as if no such injunctions could be found in it.

A thoughtless creature must she be, and a cipher in her family, who inquires *why* she must keep at home. Those who are habitually absent from home, underrate their own importance, for their presence ought to be as

essential there as that of a general at his post: and it would be no breach of charity to presume, that something must be amiss in such families. Where children are thus frequently left, it is impossible to estimate the extent of the evil. Will it be thought too much to assert, that society at large is eventually affected by it? Surely not; when the danger of contamination, and the incurable mischiefs of early impressions, are duly considered. To what purpose is the divine injunction, if hirelings are as competent to superintend a family, to take charge of the bodies and minds of children, as their parents? But the utility of every duty inculcated in Scripture is so clear, and the performance of it so consonant to reason, that obedience and happiness are evidently inseparable.

What a melancholy catalogue would our newspapers exhibit, if, beside the ravages of the devouring flames, and the midnight murderers, those made upon the human mind by the habitual absence of mothers, were faithfully recorded! If such a register were kept,

it would doubtless appear, that too severe a censure could not be passed upon those who abandon such important duties, for places of public amusement. Mothers whose eyes are suffused in tears at the pathetic scenes of a tragedy, may, perhaps at that moment, have the scenes of a deeper tragedy preparing at home, in which themselves, at some future period, may be among the principal characters. And is there not another description of persons to which, with much tenderness, similar hints may be addressed? Mothers, who, in attending the public services of religion many times during the week, are obliged to neglect those important duties which, as mothers, Providence has committed to their hands: we allude to those religious societies where week-day services are customary. It is true that the usual attendance at such times is seldom too large, and that it may be deemed a kind of index to the state of religion in those individual societies; but it is not in general from the nursery that the thin ranks should be filled up. Many there are, who, without neglecting any duty, or with but little exertion and management, need

not forsake this assembling of themselves together, this free-will offering from the time which Providence has intrusted to their disposal, and let such feel themselves doubly bound. But the God whom we serve will have mercy rather than sacrifice: and surely from those mothers who leave large families to the care, or rather to the negligence of servants, while they attend those extra services, he may demand, 'Who hath required this at your hands, that *ye* should tread my courts?' Far be the thought of discouraging any, even mothers, who, without neglecting duties at home, can thus secure an hour from secular employments for their spiritual benefit. 'Come in, thou blessed of the Lord! why standest thou without?' would we earnestly say to such. Come in, and strengthen the hands and comfort the heart of him who serves in the sanctuary. Come in, and enjoy the blessing which, both in season and out of season, is ready to descend. But to such only could we thus speak: others might more suitably be reminded of that command which says, 'Six days shalt thou labour and do all thy work.'

Innumerable painful instances might be adduced, of evil resulting from the practice to which we allude; and, among many known to the author, one may be mentioned of a well-meaning, but mistaken woman, who, during the infancy of her children, pursued this system to excess. When they were arrived at maturity, she acknowledged, with agony, that she had not one who did not scoff at religion! But the immorality of their conduct rendered this confession superfluous. A religious parent with an *immoral* family! Surely, if vice pervades the whole of them, it is not unfair to suppose that there has been some important mistake or negligence in their education. 'While men slept, an enemy has crept in and sown tares among the wheat.' It should also be remembered that servants, as well as children, suffer from the frequent absence of her whose duty it is to superintend them; acquiring habits of idleness and irregularity, which a mistress will find it difficult to reprove, and still more difficult to correct, while thus remiss in her own department. When she quits the post at which she is stationed, and in which

her own interest is so deep, it is not to be wondered at if servants quit theirs, in which they have no interest at all: nor is it likely they should be skilful in their business, when the watchful eye of the mistress is so often removed. Where this neglect arises from the love of dissipation and gayety, she can scarcely be pitied when suffering from its inevitable effects.

But we have not yet mentioned the husband, the poor husband! Where is he all this time? The parable tells us of one who had married a wife, and therefore could not accept an invitation; but if she is more often out than at home, he will be induced to accept invitations that may eventually prove to her disadvantage. The man who is not domestic in his habits, will rarely be kind: but where are the charms of the fire-side; where is that which should give him a taste for its pleasures, if the wife, its chief ornament, is absent? He is an object of the greatest commiseration, whose domestic feelings cannot be gratified by the presence of her whom he has selected from

the rest of her sex to cheer his social hours; and she must not be surprised if his disappointment eventually recoil upon herself.

To a woman of proper feeling, no pleasures could be greater than those which the society, esteem, and affection of her husband, the improvement of her children, and the due order of her family, afford. But, lest I should be thought too rigid, or be suspected of attempting to consign the young to days of toil and drudgery, I will suggest some sources of relaxation, for which they need not be indebted to the caprices of their acquaintance, and which are excellent substitutes for that unprofitable round of visiting in which some people pass their lives. If these were added to the necessary and rational intercourse which all ought to maintain with their relations and *real* friends, life would be rendered, even to those who have large families and much to do, not quite so gloomy a thing as some are disposed to represent it. Who, of my young readers, will not give me audience upon the interesting subject of *recreation?* But, before the pre-

ceding hints are dismissed, permit me to suggest, that instead of applying them exclusively to your acquaintance, as perhaps might easily be done, you for once reverse the order of politeness, and appropriate as many as possible to your own use; as we have, in general, more encouragement to amend ourselves than others.

No. IX.

RECREATION.

Lest what I may recommend upon this subject should appear chimerical or impracticable, I shall confine myself to the relation of facts, and record what has been done by some who were strongly disposed to recreation, and willing to enjoy as many of the pleasures of life as its duties would permit. It must be allowed, that few could do exactly the same whose circumstances and situation in life were not somewhat similar; yet such as could not adopt the whole, might have been inclined to select a part, and model it to their own convenience, could they have witnessed some happy seasons, which have left effects as salutary upon the characters of those who acted in them, as they have imprinted indelible traces upon their memories. But it is necessary that the reader should have contracted a taste for literature, in order fully

to appreciate the pleasures here recommended. Literary occupation formed one of the principal sources of recreation in the cases referred to, and was accompanied by a variety of advantages, which might not have been perceived by a superficial observer. But how, it is inquired, could a wife and a mother, so occupied as we are told she must be, find opportunity for reading? Ah! where are the husband and children now? How she could, remained, indeed, a difficult question for a long season: but at last it occurred, that the hours of breakfast and tea might be devoted to this rational amusement, without encroaching upon more important avocations.—While the children were in the nursery?—No.—One of the parents read aloud, while the little auditors were sitting, and actually quietly eating their bread and butter in silence. And soon, very soon, did they begin to glean fragments of knowledge; soon were their tender minds enlarged by ideas imperceptibly imbibed, which years of school discipline could scarcely have instilled: while to the parents many a pain was beguiled, many a corroding

care forgotten, as the interesting page was explored. Soon, too, an additional advantage was derived from this custom; the children were so early habituated to occasional quietness, that it became easy to take them to a place of worship: and thus again, a common reason for leaving them to the care of servants was avoided.

And, even if they had been disposed to altercation, yet many, no doubt, of such disgraceful jars as disturb the meals of numerous families, reputed to live happily, would have been prevented. If reading thus twice a day, in the presence of a family, perhaps for a period of twenty years, were not to produce some salutary effects upon the heads and hearts of children, still parents might congratulate themselves upon obtaining, by this means, one constant source of gratification, amid the multifarious cares and concerns of life. Anticipating similar cares for their offspring, they will be solicitous both to inspire tastes, which may thus afford a lasting solace, and to render, at least, one portion of their

lives, the days of childhood, serene and delightful; affording them every innocent enjoyment, and, as far as possible, such as, while they amuse, cherish the best feelings, and improve the character. To contribute to these desirable ends, the aid of birth-day may be called in. The young mind has not yet attained the pleasures of retrospection; it prefers something in prospect. Age and experience halt and look back; youth presses forward, and is susceptible of feelings all its own, in the anticipation of future enjoyment. With such feelings, in general, the early birth-day is greeted; and seasons of this kind may be improved to the happiest purposes, as well as made subservient to innocent pleasures. They are calculated to soften family feuds, to silence petty bickerings, and to excite a fraternal interest in the bosom of every individual. In summer, such days may be commemorated by a country excursion, provisions taken, and the repast spread under the shade of a tree: while halting, one, perhaps, sketches the surrounding scenery; another reads; thus uniting profit with pleasure:

and on their return a little repast may be provided: the whole concluding with devout acknowledgments to that Being, who has given life and breath, and all things richly to enjoy. In the winter a temporary cessation from usual tasks: the whole family assembled, as for an extraordinary occasion, and other significant preparations, may announce a gala day: and the evening spent in drawing, reading, music, or any amusement congenial to the family taste, will long be remembered with affection and pleasure. In families of any size, these seasons occur too frequently to allow of complaints for want of recreation; the interval is short between one anniversary and another; and if daily reading be added, and evening walks, the time cannot pass away very heavily. Persons thus occupied and amused, need not be dependent upon their neighbours for zest and interest; they have complete enjoyment in the happy circle at home. Nor is it to a few families only that the materials for happiness are confined; most are possessed of them in a greater or a less degree, within the narrow compass of

their own walls; but, while the natural and rational sources of pleasure are neglected, life moulders away, and at the close of it numbers look back and complain of their scanty portion of felicity. They had sought it where it was not to be found, in artificial pleasures, and had overlooked the satisfaction and delight arising from the performance of duty, from the expansion of domestic affections, and from cultivating the intellectual powers: unhappily they attached the ideas of confinement and drudgery to every thing that was to be felt or done at home; and when the foolishness of man has thus perverted his way, his heart fretteth against the Lord. Happy they who learn early to prefer the pleasures which God has provided, and whose minds are prepared by him to enjoy them.

No. X.

THE STEP-MOTHER.

If the task is so important, the responsibility so great, which attaches to a mother, with what caution should a female undertake a charge, in which she has not the co-operation of natural affection! I would earnestly advise my reader, before she surrenders her affections to a widower and a father, first to ascertain whether it will be possible to bestow a due portion of them upon those objects, in whom, if he does not manifest the deepest interest, he affords an insufficient security for her individual happiness. Should he betray an indifference to their welfare, he gives reason to suspect the weakness of his attachment to her who was their mother: and in this case, my young friend, if self-love do not interpose with brighter anticipations, an inference unfavourable to your own future happiness must be the result.

Should you, on the contrary, be able to form a pleasing and rational expectation of what he *may* be by what he *has* been, and from what he still *is*, to those dear pledges of his earlier affection, I would again entreat you to make a solemn pause before you enter into so serious an engagement. When such a one takes you, he not only places his own happiness at your disposal, but that of others, dear to him as the apple of his eye. And will you betray his confidence, when the power with which he has invested you bids defiance to his utmost vigilance? Shall the circumstance of becoming a mother yourself, which is calculated to enforce the tender lesson, shall this operate against them; and, insensible to the feelings and *equal* claims of those you are bound to foster and protect, will you transfer the whole of your affections to your own immediate offspring? If so, it is clear that you love them not for their father's sake, but for your own; and this would direct the most amiable propensities of the female heart into a selfish channel.

Without in the least derogating from the superiority of the other sex, she must be a very superficial observer who has not discovered, that they are deficient in that species of minute discernment, of intuitive penetration, which enables women to feel their way through the difficulties of the world, and often successfully to combat superior strength. From this deficiency, men frequently become the dupes of artifice and criminal design. The woman who has gained complete ascendancy over her husband's affections, in general requires nothing but address to possess a proportionate influence upon his conduct. Nor let statesmen, or philosophers, or heroes, feel indignant at the assertion. Solomon, the wisest of men, was seduced into the grossest absurdities and the deepest crimes; not by his *wife*, but his *wives*, for whom he could not feel the ardour of concentrated affection. It cannot, then, be surprising, if men of inferior order, (and who is not?) should be unduly influenced by the individual upon whom they have fixed the whole of their affection; should be first blinded, if such be her unworthy

aim, and then led, as her passions or caprice may dictate. Accordingly, we have beheld, with agony, fathers whose hearts have been alienated from their own children, the relics of a once beloved wife, by false representations and incessant complaints. Every childish foible has been artfully magnified into a crime; if not obvious necessaries, yet every indulgence represented as superfluous, and either withheld or reluctantly bestowed. The new family have been suffered to tyrannize over their elder brethren; and, by a strange perversion, *they* have been viewed as interlopers or encroachers. Ah! my young friend! if your heart, and, what is more, if your principles, cannot insure better conduct from *you*, give up the father and his children, and leave him and them to the mercy of hirelings, who, in case of flagrant misconduct, *may* be discovered, and *can* be exchanged.

But, if this expostulation should come too late to prevent the danger, let your own tender infant plead in behalf of those you are disposed to oppress or neglect. You are

fascinated by its smile: *they* would smile upon you, too, if they dared, or if they discerned any thing in your deportment to encourage them. Once they *did* smile on *their* mother; but, alas! her eyes are closed in death; as, indeed, yours may be, you know not how soon, and the darling of your affection may, in its turn, have no maternal eye to sympathize either with its sorrows or its joys. But, if its smile prove ineffectual, let its tears prevail. Ah! its sobs you cannot bear, you hush its little sorrows at any price: *these* weep, too, but their tears are disregarded; their moans are magnified into crimes; yet, if they have any recollection of her they have lost, theirs are not trivial sorrows; their little hearts may be unable to distinguish the cause of their woes; they only recollect that they once were happy, and they feel that they are not happy now. Yet all this may be the case when no just cause of complaint may appear to the superficial observer, when no decided ill-usage may mark your conduct: on the contrary, it may assume the appearance of solicitude for their good, of zeal for their wel-

fare; and for their good it may eventually prove to be, though far from your real design; the afflictions of their youth may be blessed by the orphan's Friend to the improvement of their characters, and may give them a decided advantage over your own family in future life.

But, while they suffer daily from your unkindness, or, at least, from your indifference, it is probable that they gradually lose ground in the affections of their father. Were he to examine his own heart, he would discover that his love is less fervent than formerly, less fervent than towards his new family; and he might, by a judicious investigation of circumstances, discover also the cause, and, in a degree, become proof against the encroaching evil: but whether or not he may discern the difference, his family will, ere long, make the discovery, and he might anticipate, with little hazard of mistake, jealousy, strife, and discord, as the natural consequence; thorns that will beset his future path, and be too deeply rooted for his utmost care and toil to eradicate. Judge, my young friend, whether all

this can terminate in the happiness of her by whose misconduct it was produced, or contribute, in any degree, to that of her offspring.

One important lesson she may learn, from reflecting upon her own feelings and conduct. In proportion to the difficulty she finds in conducting herself well towards the children of another, especially if any thing really unengaging exists in their characters, she will be solicitous to educate her own, that if, by her death, they should fall into similar circumstances, they may, at least, afford no *just* cause for prejudicing their father against them; and that their amiable dispositions, confirmed and improved by her judicious management, may give them one chance, at least, for ingratiating themselves with her who has become their *mother*.

There is an ungenerous error, into which a female is apt to fall who becomes a second wife; she views her predecessor, though mouldering in the dust, as her rival! Probably she

still exists in the memory and affections of her husband; and, if she was a worthy character, this ought to be the case: should he be one also, it certainly *will*. To become the successor of one so deserving and so beloved, is no light undertaking: yet, as every female excellence was not concentrated in her, it is possible for a man to appreciate the virtues, and love the person of a living wife, while he retains the most sincere affection for the memory of the dead.

View her, then, no longer as a rival, but as a partner in his heart, and never suffer him, by your conduct, to make a comparison to your disadvantage.

I would earnestly recommend to you the study of human nature: you need not travel far in your researches; descend into your own heart, and there you will be furnished with lessons well adapted to your purpose. When you have acquired some skill in the science, you will discover that *sympathy* should be an essential ingredient in your friendly intercourse

with all; but especially with him whose bosom friend you are; and to sympathize with him in his tender recollections of a departed wife, while it gratifies his feelings, will enhance your own character, and confirm his affection to yourself. But if her memory should be held thus sacred, with equal tenderness should you regard the dear pledges she has left; pledges which Providence and their father's choice have deposited in your hands: do by each no less than you would wish to be performed to your own memory and your own children, should they ever be committed thus to the mercy of another, and you will secure the approbation of your husband, of your family, of society, and, what is of far greater importance, of your own conscience, and of God.

No. XI.

A approved specimen of a curtain

TO THE HUSBAND. Lecture

You have heard, my friend, of the multifarious and difficult duties required from her whom you have chosen for your partner in life. You discern, that hers is a station equally important with your own; and that whatever place you hold in the estimation of society, it depends greatly upon your wife, whether your children attain the same eminence. You perceive in how great a degree your domestic happiness, as well as your prosperity, is at her disposal. If you have made choice of one whom your judgment as well as your heart approves; one who wants nothing but experience, to render her all that is valuable in a wife; your own duties and obligations will appear in a forcible light. What does not a man owe to such a treasure? On the day when you solemnly committed your happiness to her, she afforded an indubitable

proof of the most unlimited confidence in you, by surrendering her liberty into your hands, and making you her undisputed lord." +

Should you sustain a fair character in the world, suffer not her, who has the first claim upon you, to know of your amiable qualities only by report. A saint abroad, and its opposite at home, is an offensive compound; and it is well if, in process of time, some ill-natured tell-tale do not divulge the truth to society: indeed, it is seldom that real character can be kept a secret long, even with the greatest precaution. But, if it could, how impolitic is it for a man to render his *home*, of all places in the world, uncomfortable, as is frequently done upon the slightest occasions; and often in cases where the wife is not properly responsible, or where it is evident that she has taken all possible care to promote his comfort, though, from the negligence of others, without success! He should invariably conduct his own affairs with precision and exactness, and preserve the greatest regularity in those whom he employs, before his wife is

+ This title (at least in ordinary, familiar conversation) appears to admit of considerable doubt, if it be not altogether obsolete.

made answerable for the negligence and blunders of servants, or she and they, and perhaps a whole company, are embarrassed and rendered miserable, because some dish happens not to be seasoned to his taste, or to appear in time. A man of this cast has mistaken his companion for his slave.

It is allowed, that every man should be master of his own house, a prerogative which he may preserve inviolate, without in the least interfering with that of his wife; and, in general, it will contribute more to his comfort if she is left to the quiet direction of those concerns which are more immediately within her province: that woman should not have been made a wife who is inadequate to such a trust; and if adequate, happy is she whose lot is cast with one capable of perceiving the discretion with which she fulfils it; who knows, and approves, the judicious medium between extravagance and parsimony, and who, of course, does not counteract her prudent endeavours to preserve it. In vain does she watch over her own department with scrupulous care,

if the husband does not co-operate with her in the system of economy, and submit with cheerfulness to its necessary privations. In vain does she attend to the minutiæ of expenditure, and retrench, if needful, every indulgence of her own, if he is spending upon a larger scale. In that case, while the wise woman is building a house, it is the foolish husband who pulleth it down with his hands.

To what sufferings, on the contrary, are those women exposed, who are not allowed a sufficiency to defray the expenses of their establishment, and who never obtain even their scanty allowance, but at the price of peace! Men who act in this way, often defeat their own intentions, and by constant opposition render those wives lavish and improvident, who would be quite the reverse, were they treated in a more liberal manner. It would not be difficult to find examples of this ungenerous system, and its disgraceful effects; but they are not required. Wherever it is adopted, it is utterly destructive of connubial confidence, and often compels women to shelter themselves under mean con-

trivances and low arts, equally injurious to their husband's happiness, as to their own characters. From such men, indulgence is not to be expected: he who supplies usual and necessary expenses with so sparing a hand, will rarely be attentive to the extra calls of sickness, or endeavour to alleviate, by his kindness, the sufferings of a constitution, perhaps, wearing out in his service. It was observed, upon the subject of cruelty to animals, that many, because they would not drown, burn, or scourge a poor animal to death, think themselves sufficiently humane, though they suffer them to famish with hunger: and does not the conduct of many husbands suggest a similar idea? They imagine, that if they provide carefully for the maintenance of their families; if their conduct is moral; if they neither beat, starve, nor imprison their wives; they are all that is requisite to constitute good husbands, and they pass for such among the crowd: but as their domestic virtues are chiefly of the negative kind, the happiness of her, whose lot it is to be united to such a one for life, must be of the same description. Even

the large allowance, 'Have what you like,' is insufficient to satisfy the feelings of many, who would be more gratified by the presentation of a flower, accompanied with expressions of tenderness, than by the most costly indulgences they could procure for themselves. A delicate mind, united, perhaps, to a delicate constitution, has little relish for luxuries self-acquired.

A prudent woman ought to be made acquainted with her husband's affairs; she has an indisputable claim upon his confidence; with him she must stand or fall: he should not, therefore, conduct her blindfold to the edge of a precipice, and plunge her, unsuspecting, into the gulf below; nor has he any right to complain, if her expenditure is sometimes too liberal for his circumstances; she cannot be expected to act with judgment, if the ground upon which she goes is concealed from her.

To render the married life happy, there must not only be confidence, but sympathy, which is an essential ingredient in its felicity.

Pleasure or pain, of whatever kind or degree, is never communicated to another, but with the hope of obtaining the cordial smile, or the ready look of attention and interest: and those who, either from want of feeling, or of thought, withhold them, have made little progress in the study of human nature. But, whatever similarity of taste may subsist in a married pair, the difference of their pursuits and avocations is such, as to require considerable watchfulness in this particular. Happy is it where affection and a just sense of politeness co-operate to render them attentive to each other, whenever interest is expressed, let the occasion be what it may: and engaging are those tempers which are ever ready to weep with those who weep, and rejoice with those who rejoice, even in cases where little emotion might have been excited by the event or the accident, but that which arose from this kindly feeling.

But, if similarity of views and feelings is ever important, ever indispensable, it is so in the education of children. It is probable, my

dear reader, that your avocations will not permit you to take a very active part in this most momentous of all temporal concerns: but if your assistance must be dispensed with, at least be solicitous not to retard. In one hour, in one moment, you may overthrow and render abortive the labour of weeks or months, and make your children set at defiance her authority, upon whose wisdom and prudent management may depend the future happiness of their lives, and, perhaps, the peace and tranquillity of your own declining years. Should your situation and circumstances be such as to permit you to superintend their education, avail yourself of the privilege, for you cannot have an employment more useful, more delightful, or eventually more productive. How many are there, who spend a great proportion of their time in training animals to contribute to their sport, who, to the unspeakable advantage both of their children and themselves, might employ the same time, the same energy, and perseverance, in training man! And to what comparative perfection might he not be brought, if transferred from the care of one parent to

another, he passed only through different stages of instruction and discipline, dictated by the tenderest affection, and the wisest solicitude for his future interests! Where this cannot be the case, and one half of such inestimable advantages is unavoidably curtailed, allow the mother full scope for her exertions, nor throw any impediment in her way, already too perplexing and difficult.

As communities and armies are composed of individuals, it is obvious that each individual must act his part, or the operations of the whole will be retarded; nay, that if every individual were to suspend his assistance, the whole could no longer act at all. This, which is true upon the largest, is also true upon the smallest scale; it might be brought down as low as the parlour, or still lower, to the kitchen, if required. Survey some apartments, where a number of thoughtless individuals are assembled, and where the hat of one, the gloves of another, the cane of a third, the knife of a fourth, the brush of a fifth, the handkerchief of a sixth, and so on in proportion to the size

of the family, are left to bestrew the floor, the chairs, and the tables. ' 'Tis *only* my hat,' says one; ' 'Tis *only* my cane,' says another, without considering that a house full of *onlys* constitutes some one in it a slave, if every one will not take his share of the burden; and that by the simple process of each individual resuming and replacing his own property, confusion might be reduced to regularity, as by the touch of a magical wand, at least with as much expedition as evolutions are made at the word of command. You who imagine, that upon this larger scale your feats would astonish the world, practise first upon a small, and begin the manual exercise within the walls of your own castle, where hosts of the enemy might be put to flight without danger of a wound, and where your exploits would be rewarded by the smiles and thanks of her who presides in it; smiles of complacency, instead of involuntary expressions of vexation and disgust. Perhaps, if some portion of that spirit of order, that love of regularity, which she displays, were transferred to the shop or the counting-house, it might both increase the

comfort, and secure the permanence of the establishment. There are some men, at least, who might obtain useful lessons from the domestic management of their wives; and those who require no such assistance, but preserve, upon principle, the strictest order in their own department, should not object to an equal solicitude evinced by their wives in theirs.

It is in general from thoughtlessness, from want of a moment's reflection, a moment's care, that this distressing negligence proceeds: and from the same cause it is that persons, otherwise quick in discerning, do not perceive, that, if to perform their little offices, every one for himself, is a tax so burdensome, it must be inexpressibly more so to that unhappy individual upon whom, in case of his negligence, the whole must devolve. Nor ought she to be thought unreasonable, for wishing good order to be preserved in her humble sphere; for, if from the bee-hive or ants' nest, to the mighty empire, order and regularity are indispensable, why should the

poor housewife's domain be excepted, when all below, and all above her, are allowed the privilege? It has so favourable and pleasing an effect upon the mind of a sensible woman, when the males of her family contract habits of decency and order, and evince a respect to her feelings therein, that it might be worth while, were this the only advantage, to make the experiment; especially as the effort required would be so small. There is something, indeed, so agreeable in the character of a *gentleman*, that there are few females to be found with whose taste it would not accord. A slovenly ploughman may be no inconsistent character: there may, too, be slovenly lawyers, physicians, soldiers, and divines; nay, for any thing I know, slovenly dukes and lords; but a slovenly *gentleman* can only be ranked with sphinxes, griffins, unicorns, and mermaids.

Something has been advanced upon the subject of keeping at home; and, to the woman who has a just sense of duty, home will be the spot where her happiness is con-

centrated, whether her husband is there or not: but if, after all her exertions to render it agreeable, he takes no delight in it, and by his unnecessary absence proves that he undervalues her society, of how much deserved felicity is she not deprived! He, methinks, whose prevailing passion is for going abroad, has little right to object, nay, should make the widest allowance, if his wife should manifest the same disposition. And if she should, the fate of that family may be augured with little danger of mistake. Should she not, her situation is inferior to that of his servants, who, if they have cause for discontent, change their master, and meliorate their condition. It is only criminals that should be punished with *solitary* confinement.

But if, unhappily, husbands and wives should rarely meet at home, it is possible that they may occasionally meet abroad; and here it is of more importance than many married people are aware of, that each should render to the other that kind of honour, which is due to such a relationship. Many, indeed, who are

by no means deficient in real affection and mutual respect, fail to express either in their general conduct, and appear as if at liberty to treat with peculiar neglect, that individual whom one has promised to honour, and the other to cherish. A wife is tenderly alive to the kind attentions of her husband, whether at home or abroad: and neither can more gracefully fulfil the marriage vow, than by thus giving honour, open and cheerful honour, to whom honour is due.

As every man is mathematician enough to know that the whole is composed of parts, he might, by the most simple process, ascertain whether the character of a *good husband* is justly his due. Pounds are composed of pence, centuries of moments, this ponderous globe of atoms; and so, in the most important relations of human life, trivial attentions, nameless kindnesses, habitual tenderness, go far to compose the sum of its happiness. The great outlines of a picture may be correct, but it is by a variety of minute and scarcely perceptible touches, that it is rendered beau-

tiful and complete. Refined, indeed, is the enjoyment of those who know both how to bestow and how to appreciate this exquisite finish.

No. XII.

CONCLUSION.

And now, my dear reader, should I be so happy as to have obtained your hearty concurrence with the foregoing pages; yet, could I know of your closing the book without discovering it to be incomplete, we should not part mutually satisfied. Hitherto I have said little more than the wisdom of this world would suggest; and, though thus far I may have gained your cheerful attention, it is possible that now you may take alarm, and decline the perusal of a subject, in which you feel, perhaps, but little interest, or suppose that you feel enough without further anxiety. But let me crave, for a few moments longer, that attention with which you have hitherto favoured me, and nothing shall be advanced that will remind you of sects or parties; nothing but what is clearly authorized by the sacred Scriptures; nothing but a few simple

truths, to which, upon reflection, your own reason, I doubt not, will assent.

The Scriptures plainly reveal that there is a great and glorious Being, the creator and the upholder of all things, the sovereign disposer and Lord. And as to him we owe all we have and all we are, he has a right to our best services: these, to be acceptable, must spring from the pure motive of filial love: for he says, 'My son, give me thine *heart;*' and we are enjoined to set our affections on things above, to seek *first* the kingdom of God and his righteousness; and not to labour, as if it were our only portion, for the meat which perisheth, but for that which endureth unto eternal life. The Apostle Paul was so convinced of the necessity of this, that he counted all things but dross that he might win Christ; and wherefore, says the prophet Isaiah, do ye spend your money for that which is not bread, and labour for that which satisfieth not? Also of the two sisters recorded in the gospel, it was she who sat at the feet of Jesus to be instructed in heavenly things, and not the

one who was cumbered with much serving, that obtained his approbation. Vain, indeed, would be your utmost diligence; in vain would you rise up early, sit up late, and eat the bread of carefulness, without having Him for your friend, who alone is able to establish the work of your hands, to make you rich, and to add no sorrow therewith: for, though your indefatigable industry should heap up baskets full and barns full, yet, without a heart devoted to your God, there is a curse upon you, both in basket and in store. The curse of the Lord is said to be in the house of the wicked; and this not only in the dwellings of the profligate and the openly profane, of those who cast off fear, and restrain prayer before him; but of those, who, in the outward forms of religion, call upon him with their lips, while their hearts are far from him; and of whom it may be said, that he is not in all their thoughts. Of such worship he complains, and compares it to bringing the lame, the halt, and the blind, for a sacrifice. 'Take them now to thy governor,' says the offended Majesty of

Heaven, 'and see if he will accept them at thy hands.' What blessings, on the contrary, may not be showered down upon that tabernacle, which, when it is first reared, is devoted to God! The Lord blessed the house of Obed-edom, when the ark had abode there only a few months. And the pious intention of David to build a house to the Lord God of Israel, was rewarded by a promise, that the Lord would build him a house, that he would preserve and bless his posterity if they continued to walk in the ways of their illustrious ancestors. Then think not your house furnished or complete till you have reared in it an altar to the Lord; till that worship is established in it which he graciously approves. Morning and evening assemble your family together to solicit His blessing, and say, 'Establish thou the work of our hands; yea, the work of our hands establish thou it.' O! if the hearts of all who bend the knee at such seasons were ascending in devout aspirations, and not wandering, as the fool's eye, to the ends of the earth, what rich, what abundant blessings might be anti-

cipated! 'Where two or three are gathered together in my name,' says our Saviour, 'there am I in the midst of them.' There is He, waiting to be gracious, though with our bodily eyes we cannot discern Him. The Apostle James explains to us the reason why our prayers avail so little. 'Ye ask and receive not, because ye ask amiss.' The prayer of the wicked, the supplication of those who mock Him with a solemn sound upon a thoughtless tongue, the petitions of such He will not answer.

You perceive, then, my young friend, that one thing is needful; that the substance, as well as the appearance, of religion is necessary to your prosperity, even in this world, and how much more so with regard to that which is to come! Not that any are promised exemption from those afflictions, which are the common lot of mankind. Even if among his true disciples, you are expressly warned by our Lord, that in the world you shall have tribulation: but it shall be administered with a tender regard to your real welfare; and

that portion, both of prosperity and adversity, shall be measured out to you, which shall eventually promote your eternal interests. What your heavenly Father gives, he will accompany with a blessing; what he takes, he will amply compensate to you by better and more durable substance.

That you should be diligent in business has been the object of the foregoing pages; that you should be fervent in spirit serving the Lord, is the design of those which follow; and, for this purpose, let us see what improvement can be extracted from some of the common concerns and avocations of life; nor shall I be accused, in so doing, of sinking beneath the dignity of a sacred subject. Scriptures, with illustrations drawn from humble employments, and the commonest processes, and meanest implements, are selected to exemplify important truths. The prophet Jeremiah foretold a national destruction by the type of a decayed girdle: and the absolute dominion of God over all nations, by the similitude of a potter's vessel; by good and

bad figs, the restoration from captivity; and by bonds and yokes, the important revolutions that were to take place in the world. Ezekiel, too, by a tile and a pan, by a vine branch and by sour grapes, predicted similar events; and our Lord especially abounds in similitudes of the most familiar nature. A net, with fish of every kind, illustrates that most solemn of all events, the final judgment. Stewards, sowers, labourers, debtors, leaven hid in meal, a new piece in an old garment, lost sheep, pieces of silver, and even a grain of mustard-seed, are severally employed by him, and set an example which we need not be afraid or ashamed to follow. Let us, then, retrace the path we have trodden, and see what further advantage it may yield.

And if economy in worldly matters is indispensable, of how much greater importance must it be in your spiritual concerns! The days of our years are threescore years and ten. This, probably, will be all your portion of time, and it may be of much shorter duration: even now, for any thing you can tell, the

Judge may be standing before the door. With what parsimony, then, ought you to husband the fleeting moments! Money lost or squandered *may* be regained; but time, precious time, can never be recalled. It is a treasure of inestimable value; a value, unlike that of other treasures, enhanced by its insignificance; for, compared with eternity, it is less than a drop to the ocean, than an atom to the universe; yet upon it your eternal weal or woe depends. To have squandered your whole substance upon the vainest frivolities, would be wisdom, compared with that infatuation which devotes every moment of life to objects of which you must shortly take an everlasting farewell. If pence accumulate and become of value, listen to the clock, and note the fleeting moments, how rapidly do they amount to hours; hours to days, and days to months and years! How swiftly do infancy, childhood, youth, and maturity, succeed to each other, till that period arrives when all the vain amusements of the world lose their attractions, when its busy pursuits no longer interest, and the grasshopper becomes a bur-

den! It is wise to make temporal provision for such a period; but awful will be the case of those, who, when flesh and heart fail them, have no better stores, than of corn, and wine, and oil: these cannot support nature beyond the time appointed for its continuance; neither can they be carried with us into the unknown land to which we go. Naked came we into the world, and naked must we return: but true religion provides all that is needful and suitable for the fainting travellers; it supports and comforts them in the dark valley, and leads them on till the heavenly country opens beyond.

Again, if that style of dress is justly censured that assumes the appearance of a rank to which we do not belong, may it not suggest a caution against the false appearances which too many wear, who impose upon the world by engaging manners, and put on the look of sweetness or piety, while the internal principle is wanting from which they should proceed; that principle which alone gives value to the character, or which can satisfy

conscience, when the good opinion of the world is bestowed. In vain, my young friend, do you make broad your phylacteries, and enlarge the borders of your garments; if you are not what you appear to be, you cannot deceive the penetrating eye of Him who knows your heart, and cannot, like your fellow mortals, be misled by fair professions and the outward form of religion. King David was so desirous of sincerity of character, that, in the language of humility, he appealed to the King of kings, and said, 'Search me, and try me, and see what evil there is in me, and lead me in the way everlasting.'

You may be disposed sometimes to exact too much from your neighbours, by borrowing of them what you should have taken timely care to provide for yourself: remember, upon such occasions, the parable of those foolish virgins, who, on the sudden appearance of the bridegroom, said to their companions, 'Give us of your oil.' Vain request! It must be by the reality of our own

religion that we stand in that awful and decisive day. The holiness of our husbands, our parents, our dearest connexions, though it might have proved extremely beneficial as an example, and have given authority to their precepts, will not avail us when the period arrives in which every one is to be rewarded according to the deeds done in the body. Isaac, Jacob, David, Hezekiah, had irreligious children, the holiness of whose ancestors could but aggravate their guilt; and the awful line of separation will finally be drawn between many a husband and wife, a parent and child.

If the wholesome maxim of doing every thing in its proper time, of applying every thing to its proper use, and of keeping every thing in its proper place, were extended to religion, how beneficial would be its influence! There is a time for every work and purpose under the sun: a time in which to withdraw from the business and amusements of the world, to commune with our own

hearts, and with Him who is acquainted with all their most secret recesses, with Him who will be found of those who diligently seek him. There is a time—a day which he has called peculiarly his own;—then would this day be set apart to his service, and not devoted to the pursuits or the pleasures of the world. Then, too, a portion of every day would be consecrated to Him, whose mercies are new every morning, and from whom cometh every good and perfect gift. If all things were applied to their proper use, much that is expended upon a vain appearance, or hoarded in the miser's coffers, would be diffused among the poor and needy, would make the hearts of the widow and the orphan to rejoice; and much more would be devoted to the nobler ends of instructing the ignorant, and propagating the Gospel of our Saviour in the world. If, too, the heart were kept in its proper place, we should find it frequently in Heaven, where its treasure would be; from the contemplation of which it would learn to estimate things according to their

intrinsic value, and cease to be captivated by that which moths may corrupt, and thieves break through to steal.

Those who have sufficient strength of mind to dare to be singular, when worldly prudence requires it, would do well to raise their courage to a higher pitch, and venture to be religious, even in the midst of irreligious connexions. The Apostle Paul exhorts the Corinthians to come out and be separate. This does not prohibit all intercourse with the world; for then, as he observes, we must needs go out of it; but it should certainly deter us from compliance with its sinful customs, and restrict the choice of our companions to the few who also dare to be singular.

Have any a jealous sense of the services and respect due to them from their domestics? By an easy transition may such be reminded of the relation in which they stand to their supreme Master and Lord. Should they be blessed with faithful servants, giving

them due honour, promoting their interest, and performing their services with willing minds; this cheerful obedience may become a pattern for their own conduct towards a higher authority, and they may be stimulated to greater faithfulness and exertion in the service of their divine Master. Even the remissness and ingratitude of our servants may furnish us with a lesson; and while we feel displeasure rising against them, we may ask ourselves, if there is not One who is punctual to His engagements, be our duties ever so remissly performed; whose mercies are new every morning, and whose sun shineth on the just and on the unjust: though finally He will reward every one according to his works? Happy are those, who, at the end of their mortal career, can lie down in the grave and say: 'I have accomplished, as an hireling, my day,'—'I have finished the work that was given me to do.'

But if from the relation of master and servant we may derive such instructive lessons, how much more impressive may they be ren-

dered, by contemplating ourselves in the character of parents, whether we are providing for the present or future wants of our children; whether instructing or correcting them, we may be reminded of the methods of our heavenly Father with respect to us; who himself adopts this illustration, and says, that if we, being evil, know how to give good gifts to our children, much more will He answer the prayers of those who call upon Him for superior blessings. While we require implicit obedience to our disposal or commands, we are enforcing upon ourselves the duty and advantage of a meek submission and humble dependence upon the universal parent of mankind. Those who study their children's interest, by inuring them to plain food and clothing, may carry the same mode of reasoning a little higher, and be satisfied with that mediocrity of condition in which Providence may have placed them. Give me neither poverty nor riches, is a more comprehensive request, than the proud, the covetous, or the ambitious, are disposed to believe; for it comprises the sum of earthly felicity. But

there have been those who, leaving this petition far behind, have learned in whatsoever state they were, therewith to be content: such, like well-disciplined children, do not choose this or that; are not solicitous about what they shall eat, or what they shall drink, or wherewithal they shall be clothed: but they thankfully receive the allotment of their heavenly Father, who is too wise to err, and too good willingly to afflict or grieve his children.

Hints for the sick chamber occupy a few of the former pages; a view of human nature in that state of suffering debility, is calculated to call forth every tender and sympathetic feeling; but here, as in most other cases, good may be extracted from evil, and improvement may be derived from scenes of distress. When the whole head is sick, and the whole heart is faint; when wounds and bruises render the body offensive or loathsome; we are warranted by Scripture to regard it as an emblem of a diseased and irreligious soul: this is the metaphor by which those are described who

live without God in the world. Such, in whatever estimation they may be held for wisdom and sanity of mind, are indeed suffering a delirium of the most destructive nature; they are harbouring a thousand extravagant fancies, and practising a succession of the grossest follies. The language of Scripture describes them as forsaking the fountain of living water, and hewing out to themselves cisterns, broken cisterns, that can hold no water. When urged by their own consciences, or by others, to the performance of religious duties, they fancy a lion in the way, and that they shall be slain in the streets; they grope, as in darkness, at noon day, and they call evil good, and good evil. Perhaps while every means is used which skill or affection can devise for the recovery of the body, these more important symptoms are viewed with indifference, or treated with neglect: these wounds are not closed, nor bound up, nor mollified with ointment; yet there is balm in Gilead, there is a Physician there; and He, who is skilful in removing this spiritual delirium, has left us every direction that we need. Those unhappy pa-

tients might be reminded, who, and where, and for what they are; reminded, too, what time of the day it is—if in the morning of life, they might be urged to insure its ultimate prosperity, by devoting themselves to the service of their Creator, now in the season of youth, while the evil days come not, nor the years draw nigh in which they shall say, they have no pleasure in them. If life is in its meridian, a hint might be given, that many as bright a sun has gone down at noon. The aged might be warned, that it is the eleventh hour, and high time for them to awake out of sleep; that now the time past must have been sufficient to have wrought the will of the Gentiles. And if such ideas have never occurred, or been suggested before, in the sick chamber their importance is enhanced. When the world is receding from our view, what but real religion is likely to produce that meekness and patience which compose even the bodily frame? what is there upon which the mind can rest, when, from pain and anguish, the morning cry is, 'Would God it were even!' and the evening, 'Would God it were morn-

ing!' What consolation, when flesh and heart fail, can be devised, if God be not the strength of the heart, and the portion for ever? In the sick chamber the severest measures are often prescribed, and the sharpest pains inflicted, to promote recovery; yet it is there, too, that, after all have proved ineffectual, the only means are withheld which could, in such hopeless circumstances, afford relief—withheld, from the cruel fear of exciting alarm! Thus many a one, totally unprepared for another world, is suffered to launch away, and to pass that gulf which will for ever prevent his return to afford those salutary warnings to his brethren, of which he had been deprived.

Habits of observation are recommended in our temporal concerns; but what ample field and inducement has the Christian to reflect and observe! Prosperity and adversity, whether sustained by himself or others, afford equal materials, and may alike be turned to good account. 'Whoso is wise, and will observe these things, even he shall see the loving kindness of the Lord.' He looks back,

and the design of many a mysterious providence is unfolded.

> Hopes, blighted by a Father's care,
> Perchance to save him from despair:
> And fears, whose giant armies fled,
> Dispell'd by Faith's courageous tread.

And thus, to him, tribulation worketh patience; and patience, experience; and experience, hope. To him these words of the Apostle are addressed: 'All things are yours, whether life or death, or things present, or things to come.'

Whatever may be our habits and propensities now, we all hope to arrive at that habitation, where we shall *go no more out*. And, as the church below is an emblem of that above, we should do well, as far as we are able, to preserve this part of the resemblance. When, therefore, my dear reader, Providence or choice has cast your lot in any particular society of Christians, where the gospel is faithfully preached, and those ordinances are administered which your judgment approves as the

institutions of Heaven: 'Into whatsoever house ye enter, there abide, go not from house to house;' be not seduced by itching ears, by vain curiosity, or a fastidious spirit. If your domestic concerns would suffer from your frequent absence, the religious society to which you belong is injured in a proportionate degree by similar conduct. No love for your spiritual teachers; no Christian fellowship among brethren, which is the cement of every church, could exist, if all were thus guilty: and yet all have an equal right. It is those who are *planted* in the house of the Lord, that flourish in the courts of our God, while the most vigorous growth will droop and decay in repeated removal from one soil to another. Nor is any one too insignificant to be useful; every pin of the tabernacle had its design, and could not be removed without endangering the whole. Consider yourself as one part of the church to which you belong; and be as anxious to promote its interests, to preserve order and regularity in all its members, yourself especially, as you are to maintain it in your household. A woman is not permitted

to speak in the church, but she may render it as much service as many who do, by her constant attendance; by the example of her chaste conversation, coupled with fear; and by that meek and quiet spirit, which, in the sight of God, is of great price. Habits of constant and regular attendance have also the most beneficial effects upon the rising generation. Children who, in imitation of their parents, are accustomed to wander from place to place, will be in danger, as they can possess no particular attachment to any, of frequenting none at all: having never been taught to esteem their spiritual pastors very highly for their work's sake, it will not be strange, or uncommon, if in process of time they undervalue the work itself, and become indifferent about religion.

To your husband I have addressed a few words; that being with whom you must travel in company through all the intricate windings of this mortal life. Whether you rise to an eminence, and find yourselves exalted above many; or whether you descend into the vale,

or traverse the rugged and dangerous road, you have sworn to travel together. The laws of God and man have united you in indissoluble bonds: but there is an enemy who will one day, with relentless hand, cut them in sunder. You must part! ah! you must part! And should you be the survivor, a severer trial cannot befall you, than when the endeared companion of so many interesting events, the participator in every joy and every sorrow, the desire of your eyes, the better half of yourself, is taken away with a stroke! Where real affection has existed, founded upon esteem, it is a breach that is not soon or easily repaired. Yet there are consolations even here. That divine promise has frequently been applied as a cordial to the drooping spirits, 'Thy Maker is thy husband; the Lord of Hosts is his name:' and, 'Leave thy fatherless children, and let thy widows trust in Me;' has been felt of greater value, in such circumstances, than the most ample provision. But additional consolation may be derived from a retrospect of your own conduct: when the remembrance of past proofs of love, of endearments now for

ever ceased, would rend your heart; your sorrows may be mitigated, if you are able to reflect upon a life of consistent affection, of faithful services, of tender attachment and unceasing solicitude to promote his happiness: and if, in the prospect of the parting scene, he could adopt the language of Christian affection, and say,

'Whene'er it comes, may'st thou be by,
Support my sinking frame, and teach me how to die;
Banish desponding Nature's gloom,
Make me to hope a gentler doom,
And fix me all on joys to come.
The ghastly form will have a pleasing air,
And all things smile while heaven and thou art there.'

ROWE.

FINIS.

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What is your life? It is even a vapour which appeareth for a little time, and then vanisheth away.

James 4. v. 14

Surely I come quickly. Even so: come Lord Jesus.

Rev. 22. v. 20.