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The Young Woman's Guide to Excellence (Part 3)

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parting salutation with those friends who, though aware of the danger of her being left, have not the honest plainness to urge her to make speed. She is, at length, under way; but on arriving at the depot, lo! the cars have started, and are twenty or thirty rods distant.

What can she do? "Time and tide," and railroad cars, "wait for none." It is in vain that she waves her handkerchief; the swift-footed vehicles move on, and are soon out of sight! She returns, much distressed, to the house of her sick friend, unfit to render her any further service—to say nothing of the mischief she is likely to do by exciting her painful sympathies.

But how and when is she to get home? There are no public means of conveyance back to the city till to-morrow morning, and the expense of a private conveyance seems to her quite beyond her means.

How could I be so late? she says to herself. How could I run the risk of being thus left? Why was I not in season? What will my husband think—especially as I came off without saying any thing to him about coming? But this, though much to distress her, is not all, nor the most. Her poor bade! what will become

of that? Her friends endeavor to soothe her by diverting her mind—but to no purpose, or nearly none: she is half distracted, and can do nothing but mourn over her folly in being so late.

But the weather is mild, and all is propitious without, except that it is likely to be rather dark; and by means of the efforts of thoughtful friends, a coach is fitted out with a careful driver, to carry her home this very evening. It will take five hours in all; and as it is now six, she will reach home at about eleven. The infant will not greatly suffer before that time.

Finding herself fairly on the road, her feelings are somewhat composed, and she just now begins to think what her husband will do, when he comes from the shop at seven, and finds she has not arrived. She is afraid he will be at the extra pains and expense to come after her; and perhaps in the darkness pass by her, and go on to Lowell.

And her fears are partly realized. After much anxiety and some complaining—which, however, I will not undertake to justify—the husband is on the road with a vehicle, going to Lowell to assist her in getting home. They meet about half way from place to place, and

the drivers recognize each other—though rather more than, in the darkness, could have been expected. The coach from Lowell returns, and that from Boston, taking in both passengers, wheels them back in haste to their home. In their joy to find matters no worse, they forget to recriminate each other, and think only of the timid sister with whom the infant was left in charge: for in the hurry of getting off, the husband had made no provision for quieting her fears of being alone. She passes the time, however, in much less mental agitation than might have been expected, and takes as good care as she can, of a fretful, crying, half-starved babe. As the clock strikes one, the family are all quiet in bed, and endeavoring to sleep.

How much uneasiness is here caused by being just about one minute (and no more) too late! And whence came it? Not by her not knowing she was running a risk by being tardy. Not that she had no apprehensions of evil. Not because her conscience was uneducated, or unfaithful. It was neither, nor any of these. There was, in the first place, a little want of decision. She suffered herself to vacillate between a sense of duty and the inclination to say a few words more, or bestow another parting

kiss. And in the second place, it was the wretched habit she had always indulged, of delaying and deferring every thing she put her head or her hand to, till the very last moment.

I will give you a brief but correct account of her general habits. Not that the picture is a very uncommon one, but that you may view it in connection with the anecdote I have related, and thus get a tolerable idea of the inconveniences to which the wretched habit of which I have spoken, is continually exposing her.

She makes it a rule—no, I will not say that, for she has no rules, but she has a sort of expectation on the subject—to rise at five o'clock. Yet I do not suppose she is up at five, six times in the year. She is never awake at that time, or but seldom, unless she is awakened. Her husband, indeed, makes it a sort of rule to wake her at that hour; but he, alas, poor man! has no rules for himself or others; and if he undertakes to awaken her at five, it is usually ten or fifteen minutes afterward; and if she is let alone, she is often in bed till half past five—oftener, indeed, than up earlier. The breakfast hour is six; but I never knew the family to sit down at six. It is ten minutes, fifteen minutes, thirty minutes, and sometimes forty-five minutes

after six, before the breakfast is on the table. The fire will not burn, and the tea is not ready; or the milk or cream for the latter has not arrived; or something or other is the matter—so she says, and so she believes—and indeed sometimes so it is.

The dinner time is half past twelve—that is, professedly so; but it is not once in twenty times that they sit down much before one o'clock—and I have known it to be even later. So it is with supper; and I might add, with every thing else. If an engagement is made, directly or indirectly, positively or only implied, it is never fulfilled at the time. She is never in her seat at church, till almost every body else is in, and the services have commenced; although the kind, but too indulgent parson waits some five or ten minutes for his whole congregation—whom, alas! he has unwittingly trained to delay. In short, she does nothing, and performs nothing, punctually, not even going to bed; for this is deferred to a very late hour—sometimes till near midnight.

Now herein is the secret—the foundation, rather—of her trouble at Lowell. Had she been trained to punctuality in other things, she would, in all probability, have been punctual

there. The misfortune which I have described, is but a specimen of what is ever and anon occurring in the history of her life.

Nor are her sufferings—though they are severe—from her unhappy habit, the end of the matter. I have already more than intimated that her companion has caught the disease; but it is still more visible in the conduct of her sons and daughters. They, like herself, seldom do any thing at the proper time. They are never punctual in their engagements, nor decided in their conduct. I know not, however, what the daughters may yet do—several of them being quite young. If they should chance to meet with better instructions than they are accustomed to receive—should take warning, and do all they can in the way of self-improvement—they may be able to break the chains of an inveterate and almost unconquerable habit, and make themselves useful in their day and generation.

I do think, most sincerely, that if all the rest of the world were disorderly, or fell short in matters of punctuality, the young woman should not do so. Let her, in every duty, learn to be in time. Let her resolve to do every thing a little before the time arrives; nothing, a moment after it.

The keeper of a boarding house, who is at the same time the principal of one of our most flourishing schools for both males and females, makes it a point to have every one of his boarders in their seats at dinner, when the clock strikes twelve, which is the appointed hour.

And the late principal of a very highly distinguished female school in Boston, used to have every exercise regulated by a clock kept in the room; and whatever else was going on—whether it was finished or unfinished—whenever the hour for another exercise arrived, it was attended to. The whole school, as if with one impulse, seemed to obey the hour, rather than the teacher. Such order and punctuality, every where and in every thing, constitute the beauty of life; and I was going to say, the beauty of heaven—of which this life should be a sort of emblem. Heaven, in any event, is not only a world of order, but of punctuality also; and she who goes there, must be prepared to observe both, or it will be no heaven to her.

As I have strongly insisted in respect to the formation of other important habits, so in regard to this. It must be commenced in the smaller matters of life. Let the young woman be in time—that is, be punctual—in the performance

of what she regards as trifles, and when she becomes a matron, she will seldom be tardy in what are deemed the weightier matters.

I have spoken of the importance of punctuality, and have strongly insisted that whatever is worth doing at all, is worth doing well. I am now about to insist, with equal earnestness, that what is worth beginning and performing well, is worth doing thoroughly, or finishing.

Some young women never do any thing thoroughly—even the smallest matters. All their lives long, they live, as it were, by halves, and do things by halves. If they commence reading a book, unless it is something very enticing and exciting, they neither read it thoroughly nor finish it. Their dress is never put on thoroughly; and even their meals are not thoroughly eaten.

In regard to what is last mentioned, they fail in two respects. Either through fear that they shall be unfashionable, if they use their teeth, or from sheer carelessness in their habits, they never masticate their food thoroughly; and they never seem to get through eating. The true way is, to finish a meal in a reasonable time, and then let the matter rest; and never be found eating between meals. Whereas, the

class of persons of whom I am speaking, seem never to begin or end a meal. They are nibbling, if food chance to fall in their way, all their lives long.

But—to return to other habits than those which pertain to eating and drinking—this want of thoroughness, of which I am speaking, wherever it exists in a young woman, will show itself in all or nearly all she does.

Suppose she is washing dishes, for example; something is left unwashed which ought to have been washed; something is left only partly washed; or the whole being done in a hurry, something is not set away in its place, and along comes a child and knocks it over and breaks it.

Perhaps she is sewing. She is anxious to get her work along; and though she knows how it ought to be done, she ventures to slight it—especially if it is the property of another. Or having done it well till she comes near the end, the place where, perhaps, every thing ought to be particularly firm and secure—ought to be done thoroughly—she leaves a portion of it half done; and the garment gives way before it is half worn.

Or she is cooking; and though every thing

else is well boiled, a single article is not well done—which gives an appearance of negligence to the whole. At any rate, it is not done well; and she gets the credit of not being a thorough house-keeper.

“For who hath despised the day of small things?” is a scriptural inquiry on a most important subject; and were it not likely to be construed into a want of reverence for sacred things, the same inquiry might be made in regard to the matter before us. There is a universal disposition abroad to despise small matters, and to stigmatize him who defends their importance.

One might suppose a young woman would find out the mischiefs that result from a want of thoroughness, by the inconvenience which inevitably results from it. It is not very convenient or comfortable, to be obliged to do a thing wholly over again, or suffer from want, because a piece of work, very trifling in itself, was not done thoroughly. Nor is it very convenient to go and wash one's hands every time a lamp is used, because it was not thoroughly cleaned or duly put in order, when it should have been. Nor is it easy to clean an elegant carpet which has become soiled, or replace a

valuable astral lamp, or mirror, which has been broken, simply for the want of thorough attention in those who have the care of these things. These little inconveniences, constantly recurring, might rouse a person to reflection, one would think, as effectually as occasional larger ones. We do not, however, always find it so.

Young people ought to consider what a host of evils sometimes result from a slight neglect. The trite saying—"For want of a nail, the shoe was lost; for want of a shoe, the horse was lost; and for want of a horse, the rider was lost"—will, however, illustrate this part of my subject. Had the single nail which was omitted—the last one—been driven, and driven properly; had the work, in short, been done thoroughly, the shoe, horse and rider might all have been preserved.

Do not dread the imputation of being over-nice or whimsical, if you do your work thoroughly. You must learn to regard your own sense of right—your regard to duty—as a thing of far more importance than either the sneers or the approbation of thousands of the unthinking. I have heard an individual of great worth and respectability complain of a young friend of his, because he made it a point to finish thoroughly

every thing he undertook, and charge him with having what he called a *mania* for finishing. I remember, too, a very worthy, and, in the main, excellent farmer, who used to complain of a very conscientious son of his, because, forsooth, he was determined to finish every thing he began, in the best possible manner, without paying much regard to the opinions of others. But these facts only show that wise and good men may not fully understand the nature and power of habit—or the necessity of being thorough in small as well as larger matters. The first individual I have named, was forever suffering from his own want of thoroughness—and was miserable through life; and the last would have been far happier all his life time, had he been as much disposed to finish the things he undertook, as his son.

CHAPTER XX.

EXERCISE.

The muscles, or moving power of the body. Their number and character. Philosophy and necessity of exercise. Why young women should study these. Various kinds of exercise. 1. Walking. 2. Gardening and agriculture. 3. House-keeping. 4. Riding. 5. Local exercises.—Difficulty of drawing the public attention to this subject. The slavery of fashion. Consequences of the fashionable neglect of exercise. A common but shocking sight.

THIS is a highly important subject; and it is connected with an unusual variety of topics. I beg the reader to exercise a little patience, therefore, if, on this account, I extend it to an unusual length.

It should not be forgotten, that the human body is moved from place to place, at the direction of the will, through the intervention of what are called *muscles*—of which there are in connection with the whole human frame, from four hundred to five hundred.

They are long bundles or portions of lean

flesh, usually a little flattened and somewhat rounded at their edges, and terminating at one end—often at both—in a harder, flatter, white substance, called tendon, which is fastened to the bone.

But I need not—and indeed I cannot—in a work like this, enter upon a minute account of the human frame, or of any considerable portion of it; especially so considerable a portion of it as the bony and muscular systems. For such information, I must refer the reader to the work alluded to in a previous chapter—"The House I Live In"—and, if her leisure time will justify it, to still more extended works on anatomy and physiology, which can be easily obtained.

Of the philosophy, and even the necessity, of exercise, however, I need only say, in the present place—in addition to what has been said already—that much of human health and happiness depends on the proper development, and cultivation, and daily exercise of the whole muscular system; and that the health, and happiness, and usefulness of young women, are not less dependent on the right condition of the physical frame—the bones and muscles among the rest—than in the case of other classes of

persons. I might even say, that of all classes of people in the world—parents and teachers alone excepted—young women are most imperiously called upon to attend to this subject.

It will now be my object to speak of the various kinds of exercise for young women; and to treat of them in what I conceive to be the order of their value.

1. *Walking*.—If I were residing in Great Britain, and writing for the perusal of young women there, I suppose it would hardly be necessary to urge very strongly the importance of walking as an exercise; for we are told by accredited travellers, that not only females of the middle and lower classes, but those of rank, also, are accustomed to this form of exercise, to an extent which would surprise the young women of this country. Neither do they go out attired in such a manner that a single drop of water would annoy them, or spoil their happiness; but they go prepared for the task. They have, as I understand, their coarser clothes, and shoes, and head-dresses, for the purpose.

But here, in the United States—among the female sex, especially—walking, like house-keeping and agriculture, has been, of late years,

regarded as drudgery—fit for none but the poor, or the mean, or the eccentric. And when performed, it is seldom done in the love of it.

Now it is well known to those who have studied the subject of exercise, that though walking is of inestimable importance—second, in all probability, to no other form of mere exercise—it is, nevertheless, of far the most value, when it is undertaken and pursued with pleasure. While, therefore, I recommend it to young women, I do it in the hope that they will not regard it as task-work—as mere drudgery. I hope they will regard it as a source of pleasure and happiness.

To render it such, something more is required than merely to walk, in a solitary manner, to a certain stone, or tree, or corner, or house—the mind all the while unoccupied by any thing agreeable or useful—and then to return as listless as they came. Such exercise, it is true, will move the limbs, and do much to keep the bones and muscles in a healthy state; and by the gentle agitation which is induced, will promote the circulation of all the fluids, and the due performance of all the functions of the body—except the function which pertains to the brain and nervous system. It will do all

this, I say; but it will not do it so well, if the exercise is performed as a piece of task-work, as it would if it were done cheerfully and voluntarily.

I counsel the young woman, therefore, who wishes to derive the utmost possible benefit from walking, to contrive to make the exercise as agreeable as possible. To this end, she should endeavor to have before her—I mean before her mind—an agreeable object; or at least she should be accompanied by an agreeable companion. Both are desirable; but one of the two is indispensable.

As to the kind of object which should be held in view, I cannot, of course, say much; nor need I—for it makes but little difference, so far as the physical benefit to be derived from it is concerned. In regard to the moral and intellectual advantages, however, which are to be derived from it—to herself and to others—it makes a very great difference indeed. She who goes in company with one or two, or a small number of companions, on some benevolent errand—some work of mercy to the ignorant, the sick, or the distressed—at once secures all the physical, the intellectual, and the moral advantages to be derived by herself, and confers inestimable blessings on others.

Let it not be said that it is not the duty of young women to go on such errands of mercy. I know of no neighborhood, containing the small number of twenty families, in which there are not individuals who need to be fed, clothed, enlightened, encouraged, warmed or elevated. The more elevated their present condition, as a general rule, the more can be done to raise them still higher. The destruction of the poor, is their poverty; and in like manner, the destruction of the ignorant, is their ignorance. People must know something, in order to know more; and in like manner, must they possess something, in order to value our charities, and make a wise use of them.

If it should be urged, that in speaking of the advantages of walking, I have hitherto addressed myself to a small class of the community, only—that those who are compelled to labor, have not the time necessary for walks of love, instruction or charity—I reply, that this does not lessen the importance of what has been said to those individuals to whom it is applicable. Walking is nature's own exercise; and will always be her best, when it can be performed. Nor would many in New England think themselves so poor as to be unable to afford it, were they aware of

a tenth part of its general importance, and did they but know how to live orderly and systematically. Two hours of active walking a day, are worth a great deal; and no one who can walk briskly and cheerfully, and without very great fatigue, *three* hours, need to complain of want of exercise. I must omit, of course, in a work like this, intended for young women, the mention of any motion more rapid than walking. Running, to those who have passed into their teens, would be unfashionable; and who could endure the charge of disregarding the fashions? Who could risk the danger of being regarded as a romp?

I am informed by a traveller of the most undoubted veracity, that females of the highest classes, in some parts of Europe—the daughters of Fellenberg, the Swiss educator, for example—do not hesitate, at times, to engage in the athletic and healthy exercises of skating and coasting. I have even been told that the same remark might be applied, to some extent, to the females of the state of Maine.

2. *Gardening and Agriculture.*—Here again I shall be treading on dangerous ground, as I am fully aware. As in the former case, how-

ever, so in the present, I shall not be wholly alone. There are those who have dared to jeopardize their reputation by insisting on light agricultural and horticultural employments for females, young and old, who cannot, or who suppose they cannot find time for walking; and to the list of this sort of unfashionables, my name, I suppose, must be added. To those who do not and cannot enjoy the benefit of active and pleasurable walking abroad, these employments are unquestionably the best substitutes. When these are wholly depended upon for exercise, however, they should be pursued at least from two to four hours in a day; and the constitutions of some will require much more than even four hours.

Let not the hardy, healthy young woman alone, be employed in this manner. It is useful and necessary, indeed, to her; but it is still more so to her in whom, to a light skin with light eyes and hair, are joined a slender frame, a narrow chest, and an unnatural and sickly delicacy. Whether this delicacy is the result of staying in the house, almost entirely secluded from light, air, and the extremes of heat and cold, or is inherited, makes very little difference. She who has it needs a great deal of exercise.

3. *House-keeping*.—Next to walking, and agricultural and horticultural exercise, house-keeping—or, as it is familiarly called, house-work—is probably the most healthy, and ought to be the most agreeable. And yet the bare statement of the fact, will be enough to induce many a fair reader, as I doubt not, to turn aside with pain and disgust.

The reasons why this employment is so healthy, are many and various. One is found in the fact, that it requires such a variety of exercise. Like farming and gardening, it calls into action, in the course of a day, and especially in the course of a week, nearly every considerable muscle of the body.

All these exercises seem, at first view, to have some advantages over walking. It should be remembered, however, that nearly every muscle, and tendon, and bone in the whole human frame, is agitated, if it is not employed, in walking; and if the limbs are employed much the most, still the continued action of the whole body, though gentle, is in a few hours quite sufficient for all the purposes of health.

Every young woman should be determined to attend to, and understand, every kind of house-work. If a few kinds—as washing, for exam-

ple—seem to be beyond her strength, she should only attend to them in part, according as she is able. It is pitiable to see a young woman of twenty, twenty-five or thirty, who cannot make bread, or iron a shirt, or boil a pudding—ay, and who cannot make and mend clothes, if necessary—simply because she has never been required to do it. Still more pitiable is it, as I have already said, to find those who have never done it, because they thought it would be demeaning themselves—or because they have acted upon the principle of doing nothing for themselves or others, as long as they can help it.

It is scarcely possible that a young woman twenty years of age, has not had ample opportunities for learning to do all kinds of house-work, provided it has been her fixed resolution to improve them; and I am fully assured that house-keeping, actively and cheerfully pursued, in all its parts, is sufficient to secure a tolerable measure of health to every individual. And yet I am equally confident, that if walking, or out-of-door labor, were superadded to this, in the way I have proposed and recommended, she would derive from it many important advantages, besides being still healthier. Indeed, no person, in any employment whatever, is so

healthy as to exclude all possibility of further improvement. It is not yet known how healthy an individual may become.

4. *Riding*.—Horseback exercise, for those who cannot enjoy any of the three modes of which I have already spoken, is excellent. It is particularly valuable where there is a tendency to lung complaints, whether induced by wearing too tight a dress, or in any other manner. It should not be forgotten, however, that if the chest is very greatly diseased, this exercise may be one of the worst which could be taken.

As to riding in a carriage, unless it is an open one, I must honestly say I do not like it, as an exercise for those who can secure that which is better. Indeed, except for a medicinal purpose, I always prefer one of the three kinds named above. And as for medicine, I would have young women so live, and especially so exercise, as to have no occasion for it. But on this subject I intend to say something in another place.

I do not believe life is long enough, in general, to allow us to indulge, to any great extent, either in what are commonly regarded as passive exercises, or in amusements, *as such*: I speak

now of those who are above twelve years of age. Not that those who are over twelve, do not need amusement. I would have every thing amusing—or at least interesting. I mean simply to say, that walking, and running, and gardening, and farming, and house-keeping, usually involve enough of physical exercise for health; and that where these are duly attended to—even any one of them—what are commonly called amusements will hardly be needed. In earlier life, they unquestionably may be. But I do not think well of passive exercises for any person, so long as they can be avoided. And heterodox as the advice may be regarded, I cannot help counselling the young, above all, never to ride in an easy carriage, or a railroad, or in a steamboat or other vessel or ship, as long as they can pursue the lawful purposes of life, in a lawful and proper manner, by means of walking. It is soon enough to ride when we cannot walk.

Those who are desirous to glorify God in *whatever they do*, as Paul expresses it, will understand and feel the force of what I am now going to say; while those who make it their business, in this world, to seek happiness, without being careful to do it through the medium of personal excellence or holiness, will perhaps

only smile at what they suppose is a mere eccentricity of opinion.

5. *Local Exercise.*—I have intimated that the bones and muscles, the brain and nerves, the stomach and intestines, the liver, the chyle apparatus, the lungs, and the skin, are all more or less exercised and benefited by walking, running, gardening, house-keeping, or riding on horse-back. Still, other exercises will be necessary, in addition to all these. But much that I wish to say on these points will be found in subsequent chapters. It is only necessary for me to observe, in this place, that all the organs of the body, internal or external, together with all the senses, require, nay, demand, their appropriate, or, as I might say, their particular exercise; and this, not only daily, but some of them much oftener.

The brain and nervous system require observation and reflection; and even, in my view, considerable hard study. This is their appropriate and necessary exercise. There are, indeed, those who exercise their brains too much; but for one who suffers from thinking too much, a dozen suffer from thinking too little.

The stomach and intestines require such food

as will call them into proper action. That which is highly difficult of digestion may cause them to over-act; and this, to those whose vital powers are feeble, would be injurious. On the other hand, that which is too easy of digestion, will not afford the stomach exercise enough; and hence, in time, if its use is long continued, will be equally injurious. But once more. Concentrated substances—substances, I mean, consisting of pure nutriment, or that which is nearly so—such as oil, sugar, gum, &c.—do not afford the right kind of exercise to the stomach; for it is the appropriate work of this organ, and of the other internal organs—and not of machinery of human invention—to separate the nutritious part from that which is innutritious; and, therefore, that food affords the best sort of labor to the stomach which contains, along with a full supply of nutriment, a good deal of innutritious substance.

The exercise of the lungs consists not only in their full and free expansion in breathing, but in speaking, singing, &c., and even in laughing. Physiologists also consider sneezing, coughing and crying, especially the latter, as having their advantages, in early infancy, and perhaps, in some circumstances, even afterward.

In like manner do the eye and the ear, the tongue and the teeth, the hands and the face—and indeed every part of the system—require their appropriate exercise. This is not true of the merest infancy and childhood alone, but also, for the most part, of youth and manhood. Conversation, to a certain extent, is, for aught I know, as necessary to the health of the vocal organs, as to that of the lungs. Nor are the benefits of mastication confined wholly to the process of digestion. It is fully believed by distinguished physiologists, that the teeth themselves will last longer for being considerably used; and they seem to be borne out in this conclusion by facts. But if this is the case, what are we to think of the importance of light to the eye, sound to the ear, employment to the hands, &c.?

It is extremely difficult to induce the young to pay any attention to this important subject, as a matter of duty, even in some of its most obvious points and parts. Some of them will, it is true, use exercise enough of a particular kind, and at particular times; but the idea of attending to it as a matter of duty, is exceedingly hard for them to receive or entertain.

Few things are more pitiable, than the sight

of young persons of either sex, so entirely enslaved to fashion, that they dare not labor in the garden, or the kitchen, or even walk briskly, lest somebody should observe and speak of it. It is not to be wondered at—trained as the young of both sexes are, to demand incessant excitement—that they should dislike walking, and every thing else of the more active kind, and sigh for the chaise, the coach, the sleigh, the car and the steamboat ; but it does seem to me strange, that contrary to nature, they should seek their happiness in passive exercises alone, forgetful of their limbs, and hands, and feet. It is passing strange, that any tyrant should be able—even Fashion herself—so to change the whole current of human feeling, as to make a sprightly buoyant young girl of ten years of age, become at thirteen a grave, staid or mincing young woman, unable—rather, unwilling—to move except in a certain style, and then only with an effort scarcely exceeded by the efforts of those who are suffering from inquisitorial tortures.

No young woman who has a conscientious desire for improvement, and who is acquainted with the merest elements of physiological knowledge, could or would submit, for one day, to such abominable tyranny. She could not but be

afraid thus to disobey the natural and reasonable laws of her Maker.

The consequences of this premature inactivity of the human frame, on the future well being of that frame, have never been half told : nor do I know that they can be—at least for some time to come.

I scarcely ever prescribed for one of these *staid* young women, without very great pain. To see a machine evidently made by its Almighty Architect for a great deal of motion, and made to run on with exactness for a hundred years or more, (were due care taken to preserve it in good order,) completely deranged, because Fashion says that motion is ungraceful or unbecoming—what, in a physical point of view, can be more lamentable !

To see woman denied, daily, by Fashion's nonsensical decrees, the pleasure which every healthy person feels in the use of his limbs, with their hundreds of muscles and tendons, and kept not only inactive, but almost secluded from air and light—who is not almost ashamed that he belongs to the same species ? Yet such things are quite common among us, and they are constantly becoming more so.

CHAPTER XXI.

REST AND SLEEP.

Why rest and sleep are needed. Sleep a condition. We should sleep in the night. Moral tendency of not doing so. Is there any moral character in such things? Of rest without sleep. Good habits in regard to sleep. Apartments for sleep. Air. Bed. Covering Temperature. Night clothing. Advice of Macnish on the number of persons to a bed. Preparation for sleep. Suppers. The more we indulge in sleep, the more sleep we seem to require. The reader urged to study the laws of rest and sleep. An appeal.

THE moving powers of the human body are so constructed by the grand Mover of all things, that they require rest as well as action. And of the many hundreds of muscles and tendons in the living system, it is not known that there is one which could continue its action, uninterruptedly, for any considerable time, without serious injury. Even the muscular fibres of the heart rest a part of the time, between the beats and pulsations. Whether the brain—which is of course without muscular fibres—can act in-

cessantly in the production of thought, is a question which I believe is not yet settled by metaphysicians. One thing we do know, however, which is, that if the other organs suffer for want of rest, we soon find that by the law of sympathy and otherwise, the brain and nervous system suffer along with them; and if our wakefulness is greatly protracted, they sometimes suffer very severely.

I have said that all the moving powers of the body require rest. They do; and in the young, a good deal of it. It is in vain for mankind—the young especially—to abridge their hours of sleep, whether for selfish or benevolent purposes. Sleep is made by the Creator a condition of our being and happiness; and he who complies not with this condition, is unworthy of the boon.

Sleep, moreover, should be had at the right season. It is useless to think of sleeping during the day-time, and keeping awake during the night, with impunity. For many facts are on record, showing in vivid colors the mischiefs which result, sooner or later, from thus turning day into night, and night into day. Need I present these facts? They are found, in greater or less numbers, in almost every work on health

or physiology. I will present but one. It is from Valangin.

Two colonels in the French army, sometime ago, had a dispute whether it was most safe to march in the heat of the day, or in the evening. To ascertain this point, they obtained permission of the commanding officer to put their respective plans into execution. Accordingly, the one with his division marched during the day, although it was in the heat of summer, and rested all night. The other, with his men, slept in the day-time, and marched during the evening and part of the night. The result was, that the first performed a journey of six hundred miles without losing a single man or horse; while the latter lost most of his horses, and several of his men.

Of course, the inference from this, and other similar facts, is, that night is the time for sleep, and not day. Is it said that every person knows this? But every person does not practise accordingly. There are those who either do *not* know the fact—and not a few young women, too, may be found among the number—or who, knowing it, do not act according to their knowledge. Is it not more charitable to conclude they do not know the fact?

Franklin, indeed, once undertook to show, in his humorous way, that the inhabitants of Paris did not know that the sun gave light at its first rising. Whether they did know it or not—or whether or not they were culpable for their ignorance, provided it was voluntary—I shall hold my readers to be as truly guilty of doing *that* wrong which is the result of their own voluntary ignorance, as if their minds were really enlightened. The young woman who goes to bed so late that she cannot wake till it has been day for some time—or who darkens her room on purpose that the day-light may not interrupt her repose when it comes—and who knows, at the same time, that it is wrong to sleep by day-light, except from the most absolute necessity—is as truly guilty, as if she slept by day-light with her windows open.

I believe the night is long enough for sleep in any latitude not higher than fifty degrees; and comparatively few of the human family reside much farther than this towards the poles.

The young woman who finds herself inclined to sleep after day-light, should resolve to break the habit as soon as possible. In order to do this, however, she should believe herself able to do it.

Here it will be rational to ask whether, after all, there is any moral character in the error, if it be one, of sitting up an hour later than usual, and then making it up by sleeping an hour after the arrival of day-light;—whether it is not a matter of *propriety*, merely, rather than a question of positive right or wrong in the sight of Heaven.

This question I have answered in the chapter on Conscientiousness—to which, in order to prevent repetition, I might refer the reader. If there be a sort of actions to which no character, good or bad, can justly be attached, then what did the apostle mean in requiring that *whatever we do* should be done to the glory of God? and where is the line to be drawn between those actions which are too small or too trifling to be worthy of having any right or wrong attached to them, and those which are not? But if every thing we do is either right or wrong, then there is a right and a wrong in regard to the particular class of actions of which I am just now treating.

The object of sleep should be to restore us, and fit us for renewed action. We may rest, to some extent, without sleep; as when we throw ourselves upon a sofa, or sit in an easy chair.

Indeed, there is no hour of the day in which some portions of the moving powers are not resting, more or less. Still we cannot be wholly restored, in body and mind, without the soothing influence of

“Tired nature's sweet restorer, balmy sleep.”

Every young woman should regulate her habits in regard to sleep and rest—not less than all her other habits—in such a way as will tend most to the good of her whole nature; and as will consequently tend most to the glory of God. In other words, every person should be governed, in this matter, by true philosophy and Christian principle. This would lead to the following axioms or conclusions, every one of which is sustained by high authority.

Apartments for sleep should, if possible, be large and airy—and not on a ground floor, or in too dark a corner of the building.

The air of the room should circulate freely; although it is not considered safe to be exposed to currents of air. To this end, the bed should be rather large and loose; and should stand out from the wall, and from the corners of the room; and should be without curtains, even in the coldest weather.

The bed ought to be rather hard; but it should, at any rate, be cool. Soft, yielding feather beds, in which the body sinks deeply, are very injurious, on account of the unnatural heat and perspiration they are sure to induce. It is of little consequence what the material of your bed is, if it be light, dry and porous, and not too soft. Straw, grass, husks, hair, and a great variety of other things, have been employed. Almost any thing—I repeat it—is better than feathers. The same remarks will apply to pillows.

We should sleep with as little covering as we can, and not actually feel cold and chilly. Most persons sleep under a great deal too much clothing. We require more in cold than in warm weather. We also require more on first going to bed, than when we get fairly warm: but as it usually happens that we get warm and go to sleep at nearly the same time, it follows, that the clothing which was only sufficient to warm us, remains on the bed all night. We ought not to put on so much clothing as we are apt to do when we first go to bed—and then we shall not be likely to sleep all night under too much clothing, and wake up in the morning weakened by it.

The temperature of the room must never be overlooked. It should be as cold as it can well be made, and not be absolutely uncomfortable.

One reason for this is, that the oxygen, or vital principle of the air, which is more abundant in a given volume of cool air than in an equal amount of that which is warmer, will last longer when the room is cool, and the room will thus remain free from impurity.

Another reason is, that rarified air not only contains less oxygen in a given volume, as I have already said, but also appears to admit more readily of the admixture and thorough diffusion of bad gases. The carbonic acid gas which is formed by breathing, settles the more readily towards the floor, in proportion to the general density of the atmosphere of the room; and if the bed-room be large, so that it does not accumulate in such a quantity as to rise higher than the bedstead, it is less likely to be breathed over again, than if the atmosphere were more rare.

But there is still another reason for having our bed-clothes cool—though it is substantially the same with that mentioned in a preceding paragraph for having light rooms, beds, and light covering. We are greatly debilitated by sleeping unnecessarily warm. Our vital powers

should be trained to generate a good deal of heat; and what they have been trained to do, they should continue to perform. All the heat, I say, therefore, which the body will manufacture for itself, readily, it should be permitted to do. But the moment we depend, unnecessarily, on external means of warmth—as too much or too soft and warm bed clothing, and too warm an atmosphere—that moment our internal organs begin to be enervated, in a greater or less degree, whether we are sensible of it or not.

We should not sleep in the clothes we have worn during the day. This is not on account of the heat it may induce, but on account of the bad air which our clothing confines. By having extra clothes for the night, and those very few indeed, and taking a little pains with those we have worn during the day—to hang them up and air them properly—we may do much towards keeping the pores of our bodies open, and preserving the skin in a clean state, and in a condition to perform its accustomed work.

We should also avoid damp clothing about our beds or bed-rooms. A healthy person may get slightly wet in the early part of the day, and even remain wet for a short time, especially if

he continues in action, without injury : but it is by no means safe to sit down, or lie down, in wet or damp clothing ; and it is more unsafe to do so at the close of the day, than it is in the morning. A vast amount of disease—colds, rheumatism, fever and consumption—is generated or aggravated in this way.

What I have here said of the conditions of sleep, is sustained, as I have already informed the reader, by high authority ; I mean that of Macnish. He says, further, that “the practice of having two or three beds in one room, and two or three individuals in each bed, must be deleterious ;” and that wherever it is necessary for more than one person to sleep in a single bed, “they should take care to place themselves in such a position as not to breathe in each others’ faces.” He also alludes to the custom of covering the head with the bed-clothes—and calls it, as he ought to do, “a dangerous custom.”

Macnish also gives the following directions on this subject :

“Before going to bed, the body should be brought into that state, which gives us the surest chance of dropping speedily asleep. If too hot, its temperature ought to be reduced by cooling

drinks,* exposure to the open air, sponging, or even the cold bath. If too cold, it must be brought into a comfortable state by warmth. For both cold and heat act as stimuli, and their removal is necessary before sleep can ensue.

“A full stomach, also, though it sometimes promotes, generally prevents sleep; consequently, supper ought to be dispensed with, except by those who, having been long used to this meal, cannot do without it. As a general rule, the person who eats nothing for two or three hours before going to rest, will sleep better than he who eats a late supper. His sleep will also be more refreshing; and his sensations upon awaking, much more gratifying.”

The cold bath at going to bed, taken to reduce our heat, because we are too warm, is of rather doubtful utility. Some may use it with entire safety; but to the feeble, or those who have been greatly over-heated or over-fatigued, it would be hazardous.

By supper, Macnish means, no doubt, that fourth meal so common in fashionable life, and

* By cooling drinks, Macnish cannot surely mean drinks of a low temperature, for these would be somewhat injurious in the evening. He means by cooling, not *heating* or *irritating*.

not the usual third meal at six o'clock. Those who never heard of a fourth, have no occasion for caution on this subject, except it be in regard to quantity. This third meal, however, even when it is eaten three hours before going to bed, should be light.

In order to sleep properly, let all the conditions which I have mentioned be faithfully observed. Then to these let there be added a most strict and conscientious regard for the rule which I have suggested in the beginning of this chapter—which is, to rise early. Let no young woman be found in bed after day-light, in the longest days; nor in the winter, after four o'clock.

Some will say, that at this rate they should not get sleep enough during the night; and should, as a consequence, either be dull during their waking hours, or be obliged to take a nap in the day-time. But if our hard-laboring people who rise at four o'clock in the summer, find time enough to sleep—most of them—without a nap in the day-time, surely they whose labor is not so hard, can do it. They cannot, I well know, if they sit up till ten or eleven o'clock at night.

If any one desires to glorify God in every thing she does, let her attend to the conditions

I have mentioned. If she finds that in rising at day-light she does not get sleep enough, let her go to bed a little earlier. We ought to sleep about as much before midnight as after; and she who goes to bed at eight, and rises at four, will be pretty sure to get sleep enough. Few if any persons over twelve years of age, need more than eight hours sleep; and the greater proportion not so much.

Here I will mention one thing which does not seem to be generally known. The more we sleep, if we increase our sleep by degrees, the more we may. How far the time for sleep may be thus extended, I do not know. There are, indeed, circumstances which may make the same individual require less or more sleep, independent of the habit of indulgence: still it is true, as a general fact, that we may sleep as much or as little as we please.

When we increase the hours of sleep, however, it does not follow that we actually *sleep* more in the same proportion. Let an active individual, who has been accustomed to six hours, suddenly confine herself to four. Will her actual sleep be abridged one third? By no means. Nature will endeavor to make up for the loss of time by inducing sounder sleep.

In this, however, she is only in part successful. For those who sleep so very soundly, often sleep *too* sound. We are sometimes conscious, when we awake from an over-sound sleep, that we are not well refreshed; but whether conscious of it or not, it is so. Macnish says—“That sleep from which we are easily roused, is the healthiest; very profound slumber partakes of the nature of apoplexy.”

A person who, having been in the habit of sleeping six hours in twenty-four, suddenly reduces the number to four, will, probably, for a time, sleep as much in four hours as she slept before in about five, or five and a half. But the *quality* of these five or five and a half hours' sleep will be inferior, and continue so, unless she arouses herself to an increased activity of her intellectual powers, and reduces the quantity of her food and drink.

I have supposed it to be generally known, that we need the more sleep, or seem to need it, in proportion as our minds are less active, and our bodily appetites hold us more in subjection. The individual, male or female, who approaches most nearly to the more stupid lower animals in point of intelligence, activity and general habits, will actually seem to require the

most sleep ; and, on the contrary, in proportion as an individual rises above all this, and becomes exceedingly active in mind, body and spirit, will the necessity for sleep be greatly diminished. Some of the most elevated of the human race, in point of intelligence, benevolence, and benevolent activity or spirituality have required but very little sleep. Of this number were Wesley, Matthew Hale, Alfred the Great, Jeremy Taylor, Baxter, Bishops Jewel and Burnet, Dr. John Hunter, Dr. Priestly, and Sobieski—as well as Frederick the Great, Gen. Elliot, Lord Wellington, and Napoleon. Of the same number, too, are some of our modern missionaries—to say nothing of several distinguished statesmen, among whom is Lord Brougham.

In view of these considerations, is there one of my readers, who, while she endeavors to sleep enough to answer every valuable purpose of her existence, on penalty of more or less suffering, will not guard, with the same assiduity, against sleeping too much? Aware that the more she indulges herself, the more she may, because she will become by so much the more stupid—and that the more she denies herself sleep, provided it is not to such an extent that

her sleep becomes apoplectic, the more will her intellectual powers be developed and acquire the ascendancy, and her animal nature be brought into subjection—will she not exert herself to the utmost, and pray for aid from on high, in striving to gain the victory over herself—her lower self—her animal self—and thus increase the duration and value of her existence?

I do not urge the consideration of the great amount of time, merely, which may be saved by rising early. Some have attempted to show that they who rise two hours earlier every morning than usual, gain an amount of time in sixty years—viz., from the age of ten to that of seventy—equal to about seven years of active life. Is it not obvious that there may be mistake here? For if she who rises two hours earlier, goes to bed as much earlier at night, no time is saved at all. And if without going to bed any earlier, she is rendered so much more dull or sleepy during the day, that she loses two hours, or even one, this will form a proportional deduction from her supposed gain. It is she only, who, while she sleeps all which her nature really demands, and takes care not to exceed the demand, succeeds also in lessening the demand itself, that is the real gainer

It is a pitiable sight to see an immortal being, made in the image of Almighty God, and capable, by divine aid, of enjoying Him forever, rendering himself sleepy, brutish, or besotted, by the form of indulgence of which I am now speaking. And it seems to me still more pitiable—indeed, absolutely disgusting—to see females doing this; and especially, intelligent *young* women!

I wish every reader would take this subject of wasting time in sleep into serious, and conscientious, and prayerful consideration. Let her remember that her time is not hers, any more than she herself is her own; that both are “bought with a price”—an amazing price, too! How can she, then, waste time—a single moment of it? Yet people will do it. Hundreds, and thousands, and millions, will do it. Some will do it—many, I fear—who have professed the Christian name, and who believe that they bear in their bodies the marks of their dying Lord and Master.

I will close this chapter by briefly summing up what has been said. Let your sleep be in the night; not in the day-time. Let it be, moreover, in the *middle* of the night, as much as possible. To sit up till near midnight, and

to get up just after midnight, are perhaps equally injurious, though not by any means equally common. Spend the close of each day at home; and go to bed early, with an empty or nearly an empty stomach, a cheerful temper, a quiet mind, and a good conscience. Let the air be pure, yourself pure, your clothing and bed simple and cool, and your room also cool. Wake with the first rays of the morning in summer, and about the same hour in winter. Get up as soon as you awake; and if your sleep has been insufficient, go to rest a little earlier the succeeding evening. Thus will you at once discharge your duty, and obtain peace here and hereafter

CHAPTER XXII.

INDUSTRY.

Education to industry. Man naturally a lazy animal. Indolence in females. Hybernation. Every young woman ought to be trained to support herself, should necessity require it, and to aid in supporting others. She should, at least, be always industrious. Kinds of labor. Mental labor as truly valuable as bodily.

WHAT ordinary virtue is there more commendable in the young, than industry? On this account, and in this view it is, that well disposed parents sometimes employ their children in a way not absolutely, or in itself, useful to them, for the sake of the general habit. Such parents are certainly excusable, even if their example should not be regarded as commendable, or as worthy of being followed.

Dr. Good, the well known theological, philosophical and medical writer, avows the belief that man is naturally lazy; that he would not so much as lift a finger if he could help it; and

that all his activity grows out of a desire to avoid present or future suffering, or pain. Perhaps this is carrying the matter rather too far; since we see young children positively active, not so much from the desire of avoiding pain, as from that of procuring pleasure. But however untrue it may be in regard to children, it is unquestionably true of many adults; and of some, it is to be feared, of both sexes.

Of all lazy persons, however, I dislike most to see a lazy young woman. Destined by her Creator at once to charm, instruct and improve the world around her, by her looks, her words and her actions—and this to a degree which no female has ever yet attained—how exceedingly painful is it to see her floating along the stream of inaction or insignificance, without making one considerable effort to arouse her faculties—bodily, mental and moral—from their half dormant condition.

Too many females who are trained in the bosom of ease and abundance, have no idea of any attempts at benevolent effort, or even of active, untiring industry. If they are not more selfish than the other sex, they are scarcely less so. They live but for themselves, and seem to desire no more. Granting, as we sometimes

do, that this is the fault of their education, is it therefore the less pitiable?

I have already urged the importance of self-dependence. Every healthy young woman ought to be so trained, as to be able to make her own way through the world without becoming at all its debtor. I speak now not merely of her moral, and intellectual, and domestic efforts, but also of her physical ones. I care not what her rank or condition may be; every American young woman ought to be able, in the common language of the community, to support herself through life.

I must insist on even more than this. She ought to be able, in point of bodily efficiency, to do something for the support of others; and not merely something, but a great deal. I am not ignorant of the low rate of female wages—disproportioned, altogether so, to their comparative value in the scale of human happiness. And yet, with all necessary abatements, I hold that all healthy females ought to be able to support themselves, should necessity require it, and to aid in supporting others.

Whether, however, their labor supports themselves, or more than does it, is not so much the question, as whether they are truly industrious.

An aged woman, who at ninety was often found at her spinning wheel, and always at active employment—though by no means indigent—was accustomed to say, that every person ought to strain every nerve to get property as long as life lasts, as a matter of duty. I would not say quite so much as this; but I do say that every person, no matter what may be her rank or circumstances, ought to be industrious, from early life to the last moment. Such a person, male or female, will seldom want means of support, and even of distributing “to him that needeth;” but should such a thing happen, it is of no very great importance. She will at least die with the consciousness of having spent her life in active industry, and of having benefited somebody, though she may have spent less on herself.

As to the kind of labor or exercise in which females ought to engage, I have perhaps said enough already. I will only add, that I consider a person as industrious, and as truly worthy of reward—I mean pecuniary reward—in performing valuable mental or moral labor a part of her time, as she who is engaged the whole time with her hands; and I know of no propriety in the custom which has led to the valuation of

things by a different standard. I know of no reason, for example, why a young woman who, as a sister, or as a daughter, or as a friend merely, contributes, by wise management, to keep an aged parent or an infant child, or any other person, happy—though it were only by cheerful conversation, or by relating stories for an hour or so, occasionally—I know not, I say, why she is not as truly entitled to the rewards of industry, as though she were employed in furnishing bread or clothing to the same persons. Are the affections, and passions, and knowledge, and excellence, of less value than the rewards of manual labor, in money or property? And is not mental or spiritual labor at least as valuable as bodily?

CHAPTER XXIII.

VISITING.

Is there no time for relaxation? May there not be passive enjoyments? Passive enjoyments sometimes wrong. How Christian visits should be conducted. Duty and pleasure compatible. Passive visits useful to childhood. Folly of morning calls and evening parties. Bible doctrine of visiting. Abuse of visiting.

BUT is a young woman to be always actively employed? Is not time to be allotted her for mere passive enjoyments? May she never unbend her mind from what is called duty? May she never lay herself, as it were, on the bosom of her family and friends? May she never seat herself on the living green, amid roses and violets, or on the mossy bank studded with cresses or cowslips, and laved by the crystal stream? May she never view the silver fish as he leaps up, and "dumbly speaks the praise of God?" May she never wander abroad for the sake of wandering, or ride for the sake of riding; or

gaze on the blue ethereal by day, or the star-spangled canopy by night?

Far be it from me to say any such thing; for I know not to whom such exercises, *as such exercises merely*, may or may not be necessary. That they may be useful to many, cannot be doubted; but that they are far from being useful, or even innocent, to *all*, is quite as certain.

It is certain, I say, that mere passive exercises are not only unnecessary with many, but sometimes wrong. The young woman who is trained, or who has commenced training herself, on truly Christian principles, and who enjoys a tolerable measure of health, will hardly find special seasons of this sort necessary or desirable. She will find sufficient relaxation amid the routine of active life and her daily occupations, and in her labors of love and charity.

The society of sisters, brothers, parents, grand-parents—of companions, indeed, of every sort with whom she mingles, at home or at school—will afford her, at times, every enjoyment, even of the passive sort, which she really needs; or which, if she has the true spirit of Christ, she will heartily desire. In her duties to these—nay, even in her very duties to herself—in the kitchen, the garden or the field, she

will have ample opportunity of descanting on the beauties and glories of the animal and vegetable world, and on the wonders of the starry heavens. In pruning, and watering, and weeding the vines and plants, she may drink in as much as she pleases of the living green, as well as feast her eyes, anon, on the blue expanse; and in her walks of charity and mercy, whether alone or in company with others, she may also receive the nectar of heaven; as it glistens and invites from Nature's own cup, in as rich draughts as if she were merely lounging, and seeking for pleasure—nay, even in richer ones, by as much as active exercise of body and mind, gives her the better mental and physical appetite.

It is one of the strongest proofs that we have a benevolent Creator at the head of the world in which we live, that he has made duty and enjoyment perfectly compatible, so that in pursuing the pathway of the former, we almost inevitably make sure of the latter; and it is also equally remarkable, if not an equally strong proof of benevolence, that in seeking enjoyment, as such, without seeking it in the path of duty, we seldom find it—or if found, it is but half enjoyed.

There is nothing in this world—or hardly any thing, to say the least—which should be done for the mere sake of doing it. We labor not for the sake of laboring, alone; we eat not, and we drink not, for the sake, merely, of eating and drinking—at least we should not, would we obtain the whole benefit of eating and drinking; nor should we even amuse ourselves for the sake alone of the amusement. Double ends are often secured by single means; nay, almost always so. I speak now of the woman, and not of the infant or the child.

Social visits among friends and neighbors, for the mere sake of the passive enjoyment they afford in the earliest years of infancy, may do exceedingly well as a preparation for the more active and more truly Christian visits of maturer years and later life. They are useful in elevating ourselves and others to a state where such visiting is not so needful to our happiness.

As to many forms of visiting current among us—such as morning calls, evening parties, and calls of any sort which answer none of the real purposes of visiting—tending neither to make ourselves or any body else wiser or better, but, on the contrary, to make society worse, indirectly—I have never found any apology for

them which seemed to me sufficient to satisfy a rational, intelligent, immortal spirit. To come together late in the evening, just to eat and drink together that which ought not to be eaten and drunk at all—or if at all, certainly not at such an hour; to hold conversation an hour or two under the influence of some sort of excitement, physical or moral, got up for the occasion, on topics which are of little comparative importance—of which the most valuable part often is, the inquiry, How do you do? and the consequent replies to it; to trifle the time away till ten, eleven or twelve o'clock, and then go home through the cold, damp atmosphere, perhaps thinly clad, to suffer that night for want of proper and sufficient sleep, and the next day from indigestion, and a thousand other evils; what can be more truly pitiable, not to say ridiculous! Nor is the practice of putting on a new dress—or one which, if not new, we are quite willing to exhibit—and of going to see our neighbors, and staying just long enough to ask how they do, say a few stale or silly things, and prove an interruption and a nuisance, and then going elsewhere—a whit more justifiable, in beings made in the image of God, and who are to be accountable at his eternal bar.

Let it not be said that I disapprove of visiting, entirely. One of the grounds of condemnation at the final day, is represented in the twenty-fifth chapter of Matthew, as being—"Ye visited me not;" that is, did not visit in the name and for the sake of the Judge, those whom God has made it a duty no less than a privilege to visit. And can I set myself, with impunity, against that which my Saviour has encouraged, and yet pretend to be one of his followers? What would be more presumptuous? I am not an enemy to visiting, if done with a view to glorify God in the benefit of mankind. Let young women visit, indeed, but let it be done in a way which will be approved by the Saviour and Judge. But there may be dissipation in the garb of visiting; and it is still oftener nothing more than the garb of indolence.

It is not visiting, but visiting without a definite or important purpose, to which I object. It is not visiting itself, but the abuse of visiting. Celestial spirits, for aught we know, are much employed in visiting—and shall not man be so? Are we to belong to their society hereafter, and yet not be their *associates*? Are we to associate with them, and yet remain solitaries? Could such a thing be? Is not man, here and

hereafter—as I have already insisted—a social being? And if so, shall not his social nature and social powers be early and successfully developed and cultivated? Let our visits but promote the purposes of benevolence, and nothing can, with propriety, be said against them. I would wage no war on this point, except with selfishness.

CHAPTER XXIV.

MANNERS.

Miss Sedgwick on good manners. Her complaint. Just views of good manners. Good manners the natural accompaniment of a good heart. The Bible the best book on manners. Illustrations of the subject.

MISS SEDGWICK, in her "Means and Ends," has treated the subject of Manners in a happier way than any other writer with whom I am acquainted. Perhaps her views are already familiar to most of my readers; but lest they should not be so, and on account of their excellency, I propose to give a brief abstract of some of them.

She complains, in the first place, that manners are too often considered as certain forms to be taught, or certain modes of conduct for which rules are to be made; and observes that some of the Greek states maintained professors to teach manners; in connection with which she immediately adds the following paragraph:

“Is this making manners a distinct branch of education consistent with their nature? Are they not the sign of inward qualities—a fitting expression of the social virtues? Are they not a mirror which often does, and always should, reflect the soul? For instance, is not a person of mild temper, gentle in manners? Has not another a bold and independent disposition, a forward and fearless manner? It has been well said, that real elegance of demeanor springs from the mind; fashionable schools do but teach its imitation.”

Here she quotes, with apparent approbation, the views of Mr. Locke. This writer, in speaking of the moral education of a young person, has the following paragraph:

“If his tender mind be filled with veneration for his parents and teachers, which consists in love and esteem, and a fear to offend them, and with respect and good will to all people, that respect will of itself teach *those ways* which he observes to be most acceptable.”

Miss Sedgwick also makes the following judicious remarks:

“I pray you to bear in mind, that manners are but manifestations of character. I must premise that by manners I do not mean the

polished manners of the most highly educated and refined of other countries, nor the deferential subservience of their debased classes—so pleasing to those who prefer the homage to the friendship of their fellow creatures.

“Manners, like every thing else in one’s character and conduct, should be based on religion. Honor all men, says the apostle. This is the spring of good manners. It strikes at the very root of selfishness. It is the principle by which we render to all ranks and ages their due. A respect for your fellow beings, a reverence for them as God’s creatures and our brethren, will inspire that delicate regard to their rights and feelings, of which good manners is the sign.

“If you have truth—not the truth of policy, but religious truth—your manners will be sincere. They will have earnestness, simplicity and frankness—the best qualities of manners. They will be free from assumption, pretence, affectation, flattery and obsequiousness, which are all incompatible with sincerity. If you have a goodly sincerity, you will choose to appear no other nor better than you are—to dwell in a true light.”

I have often insisted that the Bible contains

the only rules necessary in the study of politeness—or in other words, that those who are the real disciples of Christ, cannot fail to be truly polite. Nor have I any reason for recalling this opinion; from which that of Miss Sedgwick does not materially differ.

Not that the same forms will be observed by every follower of Christ, in manifesting his politeness; all I insist on is, that every one will be truly polite. Let me illustrate my views in a very plain manner.

Suppose a wandering female, clad in the meanest apparel, calls at a house, to inquire the way to the next inn, having just found the road to divide or fork in a very doubtful and difficult manner. Suppose there are no persons in the house, but half a dozen females. These, we will also suppose, are persons of real piety and true benevolence. What does true politeness require of them, but to give the stranger, in a gentle and affectionate manner, the necessary information?

But if every one is ready to perform the office which true politeness would dictate—and is consequently truly polite—there will probably be as many ways of manifesting these feelings, as there are individuals present in the company.

One, for example, will give the stranger the best directions she can without leaving the room; but will be in all respects exceedingly particular. Another will go to the door, and there give the same directions. A third will go with her into the street, and there instruct her. A fourth will go with her to the first or second fork of the road, and there give further directions. A fifth will send a boy with her. A sixth will sketch the road plainly, though coarsely, with a pencil; and mark, in a proper manner, the course she ought to pursue. Each one will instruct her in an intelligent manner, so that there can hardly remain the possibility of a mistake; but we see that there will be a considerable difference in the form.

It may be said in reply to this view of politeness, that there are genuine disciples of Christ, who, from ignorance of what they ought to do, or from bad habits not yet subdued, will not in such a case as I have described, render any assistance at all; and that they cannot, of course, be truly polite. To which I have only to reply, that such a thing can hardly happen; and if it should, the spirit of Christianity would not lead to it—but it would be the result, rather, of a want of that spirit.

In short, let the young woman who would be truly polite, take her lessons, not in the school of a hollow, heartless world, but in the school of Jesus Christ. I know this counsel may be despised by the gay and fashionable ; but it will be much easier to despise it than to prove it to be incorrect.

“Always think of the good of the whole, rather than of your own individual convenience,” says Mrs. Farrar, in her *Young Ladies' Friend* : a most excellent rule, and one to which I solicit your earnest attention. She who is thoroughly imbued with the gospel spirit, will not fail to do so. It was what our Saviour did continually ; and I have no doubt that his was the purest specimen of good manners, or genuine politeness, the world has ever witnessed—the politeness of Abraham himself not excepted.

CHAPTER XXV.

HEALTH AND BEAUTY.

Dr. Bell's new work on Health and Beauty. Its value. Adam and Eve probably very beautiful. Primitive beauty of our race to be yet restored. Sin the cause of present ugliness. Never too late to reform. Opinion of Dr. Rush. An important principle. The doctrine of human perfectibility disavowed. Various causes of ugliness. Obedience to law, natural and moral, the true source of beauty. Indecency and immorality of neglecting cleanliness.

DR. BELL, of Philadelphia, whose reputation as a medical man and an author is deservedly high, has written a volume, as the reader may already know, entitled, "Health and Beauty"—in which he endeavors to show that "a pleasing contour, symmetry of form, and a graceful carriage of the body," may be acquired, and "the common deformities of the spine and chest be prevented," by a due obedience to the "laws of growth and exercise." These laws he has endeavored—and with considerable success—to present in a popular and intelligible manner.

Nor was the task unworthy the efforts and pen of the gifted individual by whom it was executed. Young women, of course, are inclined to set a high value on beauty of form and feature, as well as to dread, more than most other persons, what they regard as deformity. Surely they ought to be glad of a work like that I have described.

I have no wish to disparage beauty; it is almost a virtue. There can hardly be a doubt that Adam and Eve were exceedingly beautiful; nor that so far as the world can be restored to its primitive state—which we hope may be the case in its future glorious ages—the pristine beauty of our race will be restored. It is sin, in the largest sense of the term, which has distorted the human “face divine,” disrobed it of half its charms, and deprived the whole frame of its symmetry.

Does any one ask, of what possible service it can be to know these facts, when it is too late to make use of them? The truth is, it can never be too late. There is no person so old that she cannot improve her appearance, more or less, if she will but take the appropriate steps. I do not, of course, mean to say, that at twenty or thirty years of age a person can

greatly alter the contour of the face, or the symmetry of the frame ; though I believe something can be done, even in these respects. It was the saying of Dr. Rush, that husbands and wives who live happily together, always come to resemble one another more and more, in their very features ; and he accounted for it on the principle of an increased resemblance in their feelings, tastes or dispositions. And there are probably few who have not observed how much bad passions and bad habits distort the features of every body, at every age. Then why should not Dr. Rush be right ; and why should not good feelings and good affections change the countenance, in a greater or less degree, as well as bad ones ? And what reason, then, can be given why every young woman—certainly those who are far down in the column of *teens*—cannot change her countenance for the better, if she will take the necessary pains for it ?

That she can do but little, is no reason why that little should not be done. The very consideration that she can do but little, enhances the importance of doing what she can. Let her remember this. Would that the principle were universally remembered and applied ! Would that it were generally believed—and the belief

acted upon—that the latter day glory of the world is to be brought about in no other way than by having every individual of every generation, through a long series of generations, do all in his power, aided by wisdom and strength from on high, to hasten it.

Do not suppose that I entertain the belief, as foolish as it is absurd, that in any future glorious period of the world's history, mankind will be perfectly beautiful, or perfectly conformed to one standard of beauty. I entertain no belief in human perfectibility. I believe—and I wish to state this belief once for all, that I may not be misunderstood—that we are destined, if we are wise, to approach perfection forever, without the possibility of ever attaining to it;—to any perfection, I mean, which is absolute and unqualified.

Nor do I believe that all mankind will ever become perfectly beautiful, according to any particular standard of beauty. This were neither useful nor desirable. There will probably be as great a variety of features, and possibly, too, of size and symmetry, in the day of millennial glory, as there is now.

What I believe, is this. That in falling, with our first parents, we fall physically as well as

morally; and that our physical departure from truth is almost as wide as our moral. I suppose all the ugliness of the young—not, of course, all their variety of feature or complexion, but all which constitutes real ugliness of appearance—comes directly or indirectly from the transgression of God's laws, natural or moral; and can only be restored by obedience to those laws by the transgression of which it came.

It is not tight dressing alone which spoils the shape; but improper exercise, neglect of exercise, over exercise—and a thousand other things also. Nor is it the application of *rouge* alone, which spoils the beauty. There are a thousand physical transgressions that dim the lustre of the eye, or sink it too deep in the socket, or flatten it, or paint a circle round it. So of the face in general. There are a thousand forms of transgression that take away the carnation of the lip and cheek, and leave unnatural hues, not to say pimples and furrows, in its stead.

I might be much more particular. I might show how every physical transgression—every breach of that part of the natural law which imposes on us the duty of proper attention to cleanliness, exercise, dress, air, temperature,

eating, drinking, sleeping, &c.—mars, in a greater or less degree, our beauty. Such a disclosure might be startling; but it ought to be made. Dr. Bell, in the volume mentioned, has led the way; and his work entitles him to a high place among the benefactors of our race. But he has only begun the work; the important honor of completing it, remains to him, or to some of his countrymen.

But enough on this subject, for the present, if I have convinced the reader whence her help, in this respect, is to come;—if I have convinced her that, under God, she is to restore her beauty only by becoming a true Christian; by having her whole being—body, intellect and affections—brought into subjection to divine law, especially by a prompt, and minute, and thorough obedience to all the laws of health and life, as far as she understands them; and by diligent effort to understand them better and better, as long as she lives; and, lastly, by the smiles of Almighty God upon her labors and efforts.

CHAPTER XXVI.

NEATNESS AND CLEANLINESS.

Reasons for discussing these topics. Every person should undergo a thorough ablution once a day. Quotation from Mrs. Farrar. Two important objects gained by cold bathing. Its value as an exercise. Various forms of bathing. Philosophy of this subject. Vast amount of dirt accumulating on the surface. Statement of Mr. Buckingham. Bathing necessary in all employments. Offices of the skin, and evil consequences of keeping it in an uncleanly condition.

AFTER saying so much of the general importance of obeying the laws of life and health, it seems, at first view, almost unnecessary to go farther into particulars than I have already done. And yet I feel somewhat inclined to do so for two reasons. First, because I find several considerable errors in the advice given to young women in some of our young women's books, in matters pertaining to their physical improvement, which I should rejoice to be able to correct. Secondly, because, that in a work from

me, information of this kind will probably be expected.

And yet it seems quite common-place to advise a young woman on the subject of cleanliness in general; and still more so, to speak to her on the subject of personal neatness. A young woman wanting in neatness! At the first view of the case, such a thing seems almost impossible.

Would that it were so! Would that our daughters and sisters—the daughters and sisters of America, especially—were so far apprized of this indispensable requisite, as to need no monitor on the subject! But, unhappily, it is not so. Very far from it, on the contrary.

No person in tolerable health, male or female, seems to me to be entitled to be considered as neat—truly so—who does not wash the surface of the whole body in water, daily. But are there not multitudes who pass for models of neatness and cleanliness, who do not perform this work for themselves half a dozen times—nay, once—a year?

That I may not be regarded as wholly ultra on this subject, because professedly a strong friend and advocate of physical education and physical improvement, I beg leave to subjoin

the following paragraphs from Mrs. Farrar's Young Ladies' Friend:

"Once, at least, in twenty-four hours, the whole surface of the body should be washed in soap and water, and receive the friction of a coarse towel, or flesh brush, or crash mitten. This may be done by warm or cold bathing; by a plunging or shower bath; by means of a common wash tub; and even without further preparation than an ordinary wash-bowl and sponge.

"By washing a small part of the person at a time, rubbing it well, and then covering what is done, the whole may be washed in cold water, even in winter time; and a glow may be produced after it, in a young and healthy person.

"It is common for persons who are in the habit of sponging over with cold water every morning, or of taking the shower or plunging bath, to omit it when they have a slight cold, or sore throat, or a touch of rheumatism; whereas, if it were properly done so as to produce a glow all over the skin, their habitual ablutions would be the best remedy for the beginnings of evil. * * * If not sure, in such a case, of producing a glow after the use of the cold water, it will be better to use the

warm, in order to make the skin do its office freely. But to cease your customary bathing at such times, is to increase all your difficulties.

“Many think it impossible to make this thorough washing when the weather is very cold, and that they must do it in rooms never warmed by a fire; but in healthy and vigorous persons, the glow after washing would be so great, as to more than compensate for the momentary chill.”

By washing the body in cold water every day, and following it by friction, according to the recommendation of Mrs. F., you gain, at once, two important objects. You secure to yourself the benefits of cleanliness, and of a vast amount of exercise, and consequent vigor. I say a *vast* amount; but this depends much on yourself. You may make a great deal of it, or only a little. I know of one teacher who says his cold bath and friction are worth two hours of ordinary exercise to him every day. But two hours of ordinary exercise a day, is much more than the whole which is taken by some of our young women.

I have spoken of the vigor derived from cold bathing. This is gained in two ways. First, *directly*, by the action of the muscles or

moving powers, which I have partially described in the chapter on Exercise. Secondly, *indirectly*, through the medium of sympathy. I know of no one thing which costs so little time and effort—for the work may be done after it has become natural and habitual, in twelve or fifteen minutes)—which secures, at the same time, such an amount of exercise and bodily vigor, as daily cold bathing.

The particular forms of bathing are numerous. Among these, are the simple washing with the hand, spoken of by Mrs. Farrar; sponging; immersion in a tub or stream; and the shower bath. All these, except, of course, washing in a stream, may be done with cold, tepid, warm or hot water; and may be continued for a greater or less time—although, in general, the cold bath should be a quick operation.

Let me now present the reader with a physiological explanation of the use and necessity of frequent ablution and bathing; derived, in substance, from a little tract already before the public.* I use the language of the tract, because I can use none which is better for my present purpose.

* See "Thoughts on Bathing," page 8.

The dust accumulates on the surface of our bodies much more readily, and adheres much more firmly, and in much larger quantities, than is usually supposed, and than by many would be credited. Mr. Buckingham, the Oriental traveller, asserts that from two to three pounds of it are sometimes removed from the whole surface of a person who has for some time neglected bathing and washing, in a tropical climate; and this, under some circumstances, may possibly have been the case. For not only does the moisture of the skin favor its accumulation, but so also does the oily substance continually poured out by the small bottle-shaped glands—sebaceous glands, as they are called—which are found in the skin in great numbers, with their mouths opening on its surface.

Nothing, indeed, can be more obvious to an enlightened and reflecting mind, than the indispensable necessity of frequent ablutions of the body in some form or other. It will, indeed, be said—it is often said—that much depends, in this respect, upon the nature of our occupation. The farmer, the smith, the manufacturer—the individual, in one word, whose employment is most uncleanly—will be thought to need fre-

quent attentions of this kind, while those whose employments are quiet and sedentary, will need them less frequently.

But it should not be forgotten, that although frequent bathing and cleansing are indispensable to those whose employments expose them to a great deal of dust, yet they are scarcely less necessary to the sedentary; and for the following reason:—The active nature of the employments of the former, and their exposure to the open air, break up the coating of oil and dirt with which they are enveloped, and render it more pervious to the matter of perspiration, than the thinner, but not less tenacious varnish which covers the surface of the sedentary. On the whole, therefore, I regard bathing and thorough cleansing of the skin, as of nearly equal importance in all the varied circumstances of age, sex, climate and occupation.

We must not omit to observe, that whatever changes take place in the lungs, by the action of the air upon the blood in the small vessels of those organs, to purify and renovate it, take place all over the surface of the body; that in this respect, therefore, the skin may be regarded as a sort of appendage to the lungs; and that if the skin be varnished over with a mixture

of oil and dust, so that it cannot perform its office, an unreasonable burden will be thrown upon the lungs, which will thereby be weakened, and predisposed to disease. I have not a doubt, that a universal neglect of cleanliness not only favors, in this way, the production of lung diseases—especially of those colds which are so frequent in our climate, and which often pave the way for other and still more dangerous diseases—but also that it tends to aggravate such diseases of the lungs as may already exist, or to whose existence there may be in us, either by inheritance or otherwise—a predisposition.

This temporary suspension of the offices of the skin is, however, peculiarly dangerous to those who are of light complexion, slender form, with a long neck, and narrow shoulders projecting almost like wings—indicating a chest whose internal organs, as well as external dimensions, are comparatively small and feeble, and therefore poorly prepared to do that work which belongs to other parts or organs. Let all persons beware of compelling the lungs to *work for the skin*; but above all, those who have the particular structure to which I have alluded.

It is hardly necessary that I should advert, here, to the repugnance felt by our sex, to those young women whose external appearance bespeaks a want of attention to this subject. But it is necessary that I should allude to the indecency of that neglect—by no means uncommon—which renders the odor of the perspiration very disagreeable, or increases its disagreeableness by means of accumulations of grease and dirt on the skin.

They should also be reminded that there is, somehow or other, (I know not how, exactly,) a very general connection between external and internal purity. It is exceedingly uncommon—I had almost said, quite so—to find an individual who pays a daily close attention to neatness and cleanliness of person and dress, who does not, at the same time, possess a reputation which is not only above reproach, but also quite above suspicion.

CHAPTER XXVII.

DRESS AND ORNAMENT.

Legitimate purposes of dress—as a covering, a regulator of temperature, and a defence. Use of ornaments. Further thoughts on dress. How clothing keeps us warm. Errors in regard to the material, quality, and form of our dress. Tight lacing—its numerous evils. Improvement of the lungs by education. Objections to the use of personal ornaments.

WHEN we remember that the threefold object of dress is to cover, warm and defend us, and that the kind and quantity of dress which best does this, is most conducive to our own and the public good, as well as to the glory of God, we are led, very naturally, to the following reflections :

1. We have no right to use that kind of dress which does not answer well the purpose of a COVERING, so long as we can lawfully obtain that which would do it better. All fashions, moreover, which tend to remind the

beholder that our dress is *designed as a covering*, are nearly as improper as those which do not effectually cover us.

And here let me say, with sufficient plainness, that there are such fashions in existence; and that they ought to be shunned like the plague. Does not the world in which we live, contain sources enough of temptation, and avenues enough to vice, seduction and misery, without increasing their number by our dress?*

I need to specify but one fashion in the list of those to which I refer. It is the fashion of exposing the neck and a part of the chest. I could tell young women, that it would be wisdom to remove this dangerous custom, were health entirely out of the question. A word to the wise—to adopt the language of Solomon—is sufficient. May it prove so, in the present instance. Let not the young of the other sex, miseducated as they now are, and the slaves of

* I cannot refrain from saying, in this place, that since I wrote the above paragraph, I have received an excellent letter from a worthy minister of the gospel, on the subject of female dress, which, besides greatly confirming the views I have expressed in this chapter, suggests the importance of having a standard dress devised—to be formed on Christian principles, and made fashionable by Christian example. If such a measure is desirable, it is yours, young women, to put it in operation.

improper imaginations and feelings, be longer trifled with in this matter.

2. We have no right to use any articles of clothing—when we have it in our power, by lawful means, to prevent it—whose tendency is directly contrary to what has been laid down as the second great object of dress, that of ASSISTING TO KEEP OUR BODIES AT A PROPER TEMPERATURE.

It would be idle to pretend that clothing, in itself considered, is a source of warmth to our bodies. It is only so by the relation it bears to our bodies; or, in other words, by the circumstances in which it is placed. Our own bodies—their internal, living machinery, rather—are the principal sources of our heat. Clothing is useful in keeping us warm, only by retaining, for some time, a portion of the heat of our bodies, which would otherwise escape so rapidly into the ambient cooler air, as to leave us with a sensation of chilliness. It should, therefore, be adapted to the season. That clothing which conducts the heat from the body in the slowest manner, or, in other words, impedes most its progress, is best adapted to severe cold weather; provided, however, it does not keep the

heated air in contact with the body so long as to render it impure. And, on the contrary, that clothing which most readily allows the heat to escape from our bodies, is, in hot weather, the best adapted to our health and happiness.

I have said that the internal machinery of our bodies is the great source of our heat. Foremost, perhaps, in this work, are the lungs, the stomach, the brain and nervous system, and the circulatory system, including the heart, arteries, veins and absorbents. Our moving powers—the muscles and tendons—have, indeed, much to do with generating our heat; but it is principally by the assistance which they render to the digestive, the nutritive, the respiratory, the circulatory, and the thinking machinery. The fat of our bodies has also something to do in promoting our warmth; but it is only on the same principle as that by which it is done by our clothing; that is to say, it prevents the heat from being conducted off too rapidly.

All these internal organs—and, in fact, all the living machinery of our bodies—have the power to generate heat and diffuse it over the system, in proportion to the freedom and energy of their action; or, to express the same idea in fewer words, in proportion to their health.

But this is not all. They have not only the power of generating heat in proportion to their healthiness, but also of resisting cold. Who does not know that the living system, at ninety-eight degrees of Fahrenheit, will resist a temperature nearly one hundred and fifty degrees lower than this,* and yet for some time not freeze? Perhaps this is done, however, in the same way in which a more moderate amount of heat is generated. Perhaps the increased muscular and nervous energy, and the increased activity of the other organs, enable them to generate heat as fast as the increased cold around carries it off.

But the conclusion I would at present enforce from these physiological premises, is the following:—That whenever our dress, by means of its material, form or quantity, has a tendency to weaken our internal organs, or any one of them, and thus to prevent the free and energetic performance of their several functions, it is injurious, and its use is wrong, not to say sinful.

* During the present winter, the mercury in this vicinity has ranged, in one or two instances, as low as 14 or 16 degrees below zero; which is 112 or 114 degrees below the heat of the blood. In some parts of New England it has been 20 or 30 degrees below.

This is sometimes done by clothing which irritates and excites the surface of the body too much. Coarse flannel is more irritating than any other material in ordinary use, and should therefore never be used when a sufficient amount of bodily heat can be maintained without it; as its use weakens, in the end, the perspiratory, and calorific, and depurating powers of the skin—for the skin has all these powers—and even, in some cases, brings on eruptive and other diseases. Fine flannel is more irritating than cotton; and the latter, more so than linen. Still, there are multitudes who cannot get along without flannel, at some seasons, either coarser or finer.

The evil of which I have spoken is, however, much oftener induced by error in regard to the quantity of dress, than its quality. As to quantity, we need no more than is just necessary, along with healthy and vigorous exercise, to keep us from being sensibly cold or chilly. Any amount beyond this, be its nature what it may, is debilitating, and consequently more or less injurious.

But the form of our dress often does injury, as well as its material and quantity. With some classes of our community, this is a greater evil

than either of the former ; though with others, it is not.

All forms of dress which impede any kind of motion, especially those which impede circulatory motion, are greatly injurious. It is, I suppose, pretty well known, that all parts of the skin are full of minute blood vessels, chiefly veins ; in addition to which, there are also a great number of veins still larger, immediately under the skin, and connected with it, as may be observed by looking at the hands or limbs of very aged or very lean persons. Now the tendency or course of the blood in all the veins, is towards the heart ; and this course is slower or more rapid, according as the skin is more or less active, healthy and free. A rapid course of the blood in these veins, is desirable, because it has become, in the progress of its circulation, greatly impure, and in the same proportion unfit to minister to the purposes of health—and needs to go on to the heart, and through that to the lungs, to be relieved of its load of impurities.

Is it not plain, then, that all compression of the skin, by cravats, wristbands, waistbands, belts, garters, or any other form of ligatures, must be wrong ! Must it not impede the mo-

tion of the venous blood in its return to the heart? Must not even light boots, garters, stockings, &c., do this? Is it not a task sufficiently difficult for the blood to climb from the feet to the heart, directly against the power of gravity, without being impeded, in its course, by compression of any sort—and above all, by ligatures.

But if these ordinary compressions of the surface of our bodies are so injurious, what are we to say of the practice of many females, and of most young women—at least in fashionable life—of compressing the chest?

For in compressing this part of the frame, though we do not impede the action of *so much* blood in its return to the heart as might be supposed, we do a great deal more injury in many other respects than is usually known. I must advert to the various items of this injury.

First—compressing the chest, by dress or otherwise, prevents free motion of the trunk of the body. We can, indeed, bend the body a little, notwithstanding the compression; but not so freely, and not therefore so healthfully.

Secondly—compression of the chest prevents the lungs and heart—the principal organs wholly contained in its cavity—from expanding, and

before thirty-five years of age, *something* may be done towards restoration. But not only is the cavity diminished permanently in size; the bones and tendons are bent out of their place, and made to compress either the lungs themselves, or the other contiguous organs, as the heart, the liver and the stomach, and to disturb the proper performance of their respective offices or functions.

Fourthly—tight lacing, as I have already said, compresses the heart as well as the lungs, and impedes the motion of this important organ. The suffering and disease which are thus entailed on transgression, if not quite so great in amount as that which is induced by the abuse of the lungs, is yet very great—and *added* to the former, greatly diminishes the sum total of human happiness, and increases, in the same proportion, our miseries and our woes.

Fifthly—the stomach is also a sufferer—and the liver; and, indeed, all the other organs. There is suffering, not only from being in actual contact with each other, but also from sympathy and fellow feeling. I have adverted to that law, by which, if one member or organ of the human system suffer, all the others suffer with it. This is very remarkably the case with the

lungs, when they suffer. Other organs suffer with them from mere sympathy; and that to a very great extent. This is especially true of the cerebral and nervous system; and of that portion of the *general* system which gives to woman her peculiar prerogative, as well as her distinctive character.

Let no young woman forget, moreover, that she lives, not for herself alone, but for others; and that if she injures health and life by improper dress, she does it not for herself alone, but for all those who shelter their abuses under her example, as well as for all those who may hereafter be more immediately influenced by her present conduct. Let her neither forget her responsibility nor her accountability. Would to God that she could see this matter as it truly is, and as she will be likely to see it in years to come!

Let it be remembered, moreover, that as we can diminish the size of the chest by compressing it, so we can enlarge it, gradually—especially in early life—by extra effort; or by general exercise; but especially such general exercise as I have mentioned in a former chapter—I mean, moderate labor in the garden or in the field, and in house-keeping. Nor is spin-

ning on a high wheel—which requires not only walking to and fro, but also considerable motion of the arms and chest—a very bad exercise. A great deal may also be done by reading aloud in a proper manner, and by conversation; and especially by singing.

I believe that by a proper education of the lungs—instead of the modern custom of *uneducating* them—it would be possible, in the course of a few successive ages, greatly to enlarge the cavity containing them. And if this can be done, it will be a means of promoting, in the same degree, the tone and vigor, not only of the lungs themselves, but also of the whole physical frame; and the aggregate gain to our race would be immense. Let us think of the amazing difference between a race which has been deteriorating in body and mind, from generation to generation, and at the same time suffering from disease in a thousand forms, and one which is not only free from primitive disease, but gradually improving, both bodily and mentally, and in a fair way to go on improving for centuries—perhaps thousands of years—to come!

3. We have no right to use that dress as a DEFENCE which does not answer this purpose,

so long as we can get that which does; provided it answers neither of the other two purposes already mentioned.

Now, are there not a great number of articles of clothing worn, whose use cannot be justified on these principles? Does not the greater part of human time and labor which is expended on dress, both by the maker and the wearer, go to answer other purposes than these? Is it not expended for mere ornament? And is such an expenditure right?

My own conviction is, that we are bound, as Christians—and as such, I must consider my readers in this favored country—to use that dress, and that alone, which answers the great purposes of dress; and that were the subject viewed in its true and just light, all beyond this should be regarded as sinful. What I suppose these great purposes of dress are, has already been mentioned.

In short, I suppose that our duty is, to dress in such a way, if our circumstances permit it, as will be best for the purposes of merely clothing, tempering and defending our bodies. That material, that quantity, and those forms of dress, which we suppose best accomplish this, should be adopted as fast as they are known.

Such a view will, of course, be opposed by the devotees of fashion; but not, I think, by many of those who know they cannot serve two masters—God and mammon, or God and the fashions—and that it is their duty to devote themselves, unreservedly, to the worship and service of the former.

I shall also be opposed by another class—the devotees of utility, or a species of what I call utilitarianism. They will say that *I* am a utilitarian, of the rankest sort; that I would destroy all just taste, all industry, all division of labor, all commerce, and all wealth.

But is it so? Is that proved to be a just taste, to which the views here presented seem to be opposed? Where is the proof, and by whom has it been adduced? I am no advocate for a utilitarianism which excludes just taste: but *I believe our tastes to be depraved by the fall, no less than our affections*; that they are not, as some suppose, *free from sin*—though less sinful, perhaps, than our moral tastes and preferences. I believe that a taste which is not conformed to the nature of things and to the law of God, is a perverted taste; and that the modern taste in regard to dress and ornament, is, to a great extent, of this description.

And does there remain no room for industry when personal ornaments are excluded? As well might it be said that the exclusion of all drinks but water, would strike a death-blow at industry. Is there nothing left for people to do, because you take away ornament?

Perhaps, indeed, if *all* personal ornament were to be taken away suddenly, it might give a temporary check to industry, and seem to conflict with the principal of a division of labor. But this cannot happen, except it were by miraculous agency. The utmost that can be rationally expected at present by the most sanguine, would be, that professing Christians should exclude it; nor could they, as a body, be expected to do it at once. One here, and another there, would renounce, as wrong, what he had been accustomed to think right; and this would give society time to adjust itself, and preserve its balance; as it has done in the case of every great and important change of public opinion.

But we are gravely told by several writers on this subject, that as a nation's wealth is derived from a division of labor, it follows, that to deny ourselves all ornament, would be a great injury to the community.

What a strange inference! Is there nothing

for people to do, in this world, I again ask, but to make ornaments? Or can it be that they form so important a division of human labor, that to dispense with them in the only way in which it is possible, humanly speaking, to do so—that is, by enlightening public opinion, and appealing to the conscientious—is to take away the wealth of the nation?

I deny, most resolutely, that mere artificial ornaments make any considerable part of a nation's real wealth. That which tends to make us healthier in all the functions of our bodies—which develops and improves all the faculties of our minds—and which develops and cultivates, to the highest possible extent, all the good affections of the soul—is alone worthy of the name of wealth.

I do not deny, that he who makes two stalks of grain grow where only one grew before, is a public benefactor. I do not deny that, for certain purposes in the arts—in architecture, especially—he who polishes a gem, or a block of marble, may also be a public benefactor. This is a very different thing from preparing and applying ornaments to our persons; and may be, to some extent, useful. But I am still assured, that those who make a person healthier

than before, or improve his intellect, or are a means of awakening in him a love to God and man, and of promoting its growth where it is already awakened, are benefactors to the world in a degree infinitely higher, and add to its *true* riches almost infinitely more.

It is health, knowledge and excellence—we again say—which exalt a nation; and these are its true wealth. Fifteen millions of free men, all as healthy as the most perfect specimens which could now be found among us; all as wise as the wisest man in the world; and all as virtuous and excellent as Aristides, or Howard, or Benezet, or John, the beloved apostle, himself—what a national treasure they would be! what a revenue of true wealth they would afford!

Now, if fifteen millions of such people would be a source of national wealth before unheard of, would not every individual of this whole number be a source of wealth? And would not every element which should go to make up the sum total of the excellences of each individual, be a part of this mighty treasure?

If the richer part of the community have money to spare, why should they not spend it in increasing the health, the knowledge, and the morality of the needy around them—by giving

employment to those who are capable of promoting these blessings, and who want employment?

It will be said, I know, that the great multitude of persons around us are not fit for more elevated employments. No; nor will they ever be, in any considerable numbers, until they come to be employed in this way much more frequently than they now are. Let there be an urgent demand in the market for a commodity, and it usually soon comes to be abundant. Let there be a demand for laborers in the mental and moral field—in this more elevated garden of the Lord—and they will, ere long, be furnished; and the more persons there are employed in this way, and who consequently come into the habit of fitting themselves to be thus employed, the richer will be the national treasury.

That many young women, who read this chapter, will wholly lay aside their ornaments, and fit themselves, as fast as possible, for the noble purpose of ornamenting those around them, by promoting their physical, intellectual and moral well being, can hardly be expected. But I do hope that I shall lead a few to expend less of time and money in dressing and ornamenting their persons than heretofore, and more

in dressing and ornamenting the immortal mind, as well as more in promoting health of body.

I cannot but hope to live to see the day, when every person who professes the name of Jesus Christ, and not a few who make no professions at all, will entertain similar views in regard to the purposes of dress and their own duty in relation to it, to those which I have endeavored to inculcate. Such a day must surely come, sooner or later; and I hope that those who believe this, will make it their great rule to *expend as little on themselves as possible*, and yet answer the true intentions of the Creator respecting themselves.

There is a very wide difference between spending as *much* as we can on our persons—in the gratification, I mean, of the wants of our depraved tastes, under the specious plea that it encourages commerce and industry—and spending as *little* as we can on ourselves, and as much as possible in promoting the health, the learning, and the piety of ourselves and those around us. The former has been tried for centuries—with what result, let the state of society and our misnamed refinement bear witness. Let the latter be tried but half as long, and the world will be surprised at the results.

Foremost in this work of reform, should be our millions of young women. They should be so for two reasons. First, because their influence and responsibilities to coming generations are great; and, secondly, because they are at present greatly involved in the practical error of loving external ornaments too well, and of valuing too little the ornaments of a healthy body, a sound mind, and a good heart.

I am often pained to hear the reproach cast upon females, and especially upon the younger of the sex, that they are fond of the "far-fetched" and "dear-bought," even when they are the less valuable. It should not be so. They should be above the suspicion of such a weakness.

What else can be expected, however, when those who should be the guardians of the public taste—and who should, as Christian citizens, strive with all their might to elevate it—engage in pandering to the follies, not to say the depravities, of the age? Let young women rise above themselves, and escape the snares thus laid for them by those who ought to be their guides to the paths of wisdom, and virtue, and happiness.

CHAPTER XXVIII.

DOSING AND DRUGGING.

Tendency of young women to dosing and drugging. "Nervousness." Qualms of the stomach. Eating between our meals—its mischiefs. Evils of more direct dosing: What organs are injured. Confectionary. The danger from quacks and quackery.

FALLEN as human nature—our physical nature with the rest—now is, there are seasons in the lives of almost all of us, when we are either ill, or fear we shall be so. And young women, as well as others, have their seasons of debility, and their fears, and even their sick days. They have their colds, their coughs, their sick headaches, their indigestions, and their consumptions. Above all—and more frequently by far than almost any thing else—they have those undefinable and indescribable feelings of ennui, which, for want of a better name, are called, in their various forms, "nervousness."

When the unpleasant sensations to which I

have just alluded, are referred to the region of the stomach, and only produce a few qualms, young women are not, in general, so apt to take medicine, as to eat something to keep down their bad feelings—as a bit of seed-cake, a little fruit, some cloves or cinnamon, or a piece of sugar.

This, though better than to take medicine, is yet a very bad practice; for although momentary relief is secured in this way, it never fails to increase the unpleasant sensations in the end. I ought to say somewhere—and I know of no better place than this—that the habit of eating between our regular meals, even the smallest thing whatever, is of very mischievous tendency; and this for several reasons. First—the stomach needs its seasons of entire rest; but those persons who eat between their meals seldom give any rest to their stomachs, except during the night. Secondly—eating things in this way injures the general appetite. Thirdly—the habit is apt to increase in strength, and is difficult to break. Fourthly—it does not afford relief, except for a very short time. On the contrary, as I have already intimated, it increases the trouble in the end.

This eating of such simple things, I have

said, is quite bad enough; but there are errors which are worse. Such is the habit of taking an extra cup of tea or coffee—extra, either as respects the number of cups or the strength. Now tea and coffee—and sometimes either of them—are very apt to afford, like eating a little food, a temporary relief. Indeed, the sufferer often gains so long a respite from her sufferings, that the narcotic beverage which she takes is supposed to be the very medicine needed, and the very one adapted to her case. The like erroneous conclusion is often made after using, with the same apparent good effect, certain hot herb teas. Yet, I repeat it, such medicinal mixtures usually—perhaps I should say always—aggravate the complaint in the end, by deranging still more the powers and functions of the stomach, and debilitating still more the cerebral and nervous system.

Different and various are the external applications made to the head, in these circumstances; but all, usually, with the same success; they only produce a little temporary relief. The same may be said of the use of smelling bottles—containing, as I believe they usually do, ammonia or hartshorn, cologne water, camphor, &c. The manner in which these operate

to produce mischief, is, however, very different from that of the former. They irritate the nasal membrane, and dry it, if they do not slowly destroy its sensibility. They also, in some way, affect seriously the tender brain. In any event, they ought seldom to be used by the sick or the well. Nor is this all. They are *inhaled*—to irritate and injure the lining membrane of the lungs.

Trifling as it may seem to many, I never find that a young woman keeps a cologne bottle in her dressing room, or a smelling bottle about her—or perfumes her clothes—or is in the habit of eating, every now and then, a little coriander, or fennel, or cloves, or cinnamon—without trembling for her safety. Persisting long in this habit, she will as inevitably injure her brain and nervous system, her lungs or her stomach—ay, and her teeth too—as she continues the habit. I never knew a young woman who had used any of these things, year after year, for a long series of years, whose system was not already suffering therefrom; and if I were fond of giving or receiving challenges, I should not hesitate to challenge the whole world to produce a single instance of the kind. In the very nature of things it cannot be. Such persons may tell us they

are well, when we make an attack upon their habits; but take them when off their guard, and we hear, at times, quite a different story.

In regard to the daily, or even the occasional use of the stronger drugs of the apothecary's shop—whether this *shop* is found in the family or elsewhere—I would fain hope many of our young women may claim an entire immunity. It seems to me to be enough, that they should spoil their breath, their skin, their stomachs and their nerves, with perfumes, aromatic seeds and spices, confectionary, and the like, without adding thereto the more active poisons—as laudanum, camphor, picra, antimony, &c.

The mention of the word confectionary, in the last paragraph, brings to my mind a congregated host of evils which befall young women, as the legitimate consequences of its use. Some may suppose that the class of young women for whom I am writing, have little to do with confectionary; that they have risen above it. Would that it were so! But that it is not, many a teacher of young ladies' boarding schools, female seminaries, &c.—to say nothing of parents—might abundantly testify.

That they are very often the dupes of the quacks and quackery with which our age

abounds—or at least; that they take many of the pills, and cough drops, and bitters, and panaceas of the day—I will not believe. Much as they err to their own destruction, I trust they have not yet sunk so low as this.

CHAPTER XXIX.

TAKING CARE OF THE SICK.

The art of taking care of the sick should be a part of female education. Five reasons for this. Doing good. Doing good by proxy. Great value of personal services. How can young women be trained to these services? Contagion. Breathing bad air. Aged nurses. Scientific instruction of nurses. Visiting and taking care of the sick, a religious duty. Appeal to young women.

THE art of taking care of the sick, should be considered an indispensable part of female education. Some of the reasons for this are the following :

I. As society now is, there is danger that the number of our young women who fall into a state of indifference, not to say absolute disgust, with the world and with life, will greatly increase, unless the sex can be led, by an improved course of education, to exercise more of that active sympathy with suffering which prompts to assist in relieving it.

2. Nurses of the sick are greatly needed.

It not unfrequently happens, that good nurses cannot be obtained, male or female, except by going very far in search for them. And yet it would seem that every one must know the *importance* of good nurses, from the prevalence of the maxim—not more prevalent than just—“A good nurse is worth as much as a physician.”

What physician has not, again and again, seen all his efforts fail to do any good, because not sustained by the labors of a skilful, intelligent, faithful and persevering nurse? This condition is one of the most trying that can befall him; and yet, trying as it is, it is his very frequent lot.

3. Females are better qualified—other things being the same—for attending the sick, than males. They not only have a softer hand, and more kindness and gentleness, but they are also more devoted to whatever they undertake; and they have more fortitude in scenes of trial and distress. Their thoughts are, moreover, less engrossed by the cares of business, and by other objects, than those of our sex. They seem formed for days, and months, and years of watchfulness—not only over our earliest infancy, but also over our first and second

childhood. And it were strange indeed, if nature, in qualifying them for all this, had not qualified them to watch over us during the few short years that intervene.

There may, indeed, be instances—there certainly are some such—where the physical strength of females, unaided, is not sufficient for the task of which I am speaking. For the most part, however, it is gentleness, and patience, and fortitude, which are most wanted; and in these, woman stands pre-eminent.

4. It is often advantageous to have female assistance in taking care of the sick, because it can be afforded at a much lower rate than that of males. There are females who need the avails of these labors for a livelihood; but not having been trained to them, they are not, of course, employed. Hence there is suffering in both ways. The sick suffer in the loss of the needed help, and the indigent woman suffers for want of the avails of that labor which she might have been trained to perform.

One great advantage of being able thus to obtain female attendants at a cheaper rate, is, that the sick would be more likely to have the regular attention, or at least, the general care, of the same individual. Thousands and thou-

sands of sick people have died, who might easily have recovered, had they been able to employ a regular nurse. Where a change of nurses takes place almost every day, no one of them feels that degree of responsibility which it is highly desirable that somebody, in this capacity, should feel.

5. I have spoken of the necessity of having young women trained to the art of taking care of the sick, that it may open a door to their sympathies. But it should also be done to open the door to their charities. Such charities as the gratuitous attendance of the sick, where it can be afforded, are among the most valuable which can possibly be bestowed.* Had we ever so much money to give to the sick and distressed, it might be misapplied; or, at least, applied in a way we should not approve. Even if it were spent to procure good attendance, are we quite sure our own attendance would not be still more useful? Is it not always better to do the good ourselves—provided we are competent to

* I mean, here, to speak only of those charities which go to *correct* the evils which are in the world; for however great the good we may do in spending time and influence in *correcting* evil, the same amount of effort, rightly applied, must always do still more good in the way of prevention.

do it—than by proxy ; especially, by employing those whom we know little or nothing of? If we do all the good we are able to do, with our own hands, we feel that we have better discharged our duty, than if we had first turned our labor into money, and then applied the money to the same purpose.

But how is it possible, I shall doubtless be asked, that in a healthy community like that of our own New England, young women generally can be trained to understand this office ?

There is no great difficulty in the case. Healthy as we are—that is, comparatively so—we have in every neighborhood, if not in every family, ample opportunities for initiating the young into this most indispensable art. It is not expected, nor is it indeed desirable, that they should be fully employed, or made fully responsible, at first. There should be a sort of apprenticeship served, to this trade as well as to any other. Indeed, I hardly know of an occupation or an art, which more demands a long apprenticeship, than this. But, as I was going on to say, let young women, at a very early age, be gradually inducted into the office. Some young female of their own age, is perhaps sick. Let them solicit their mother and the

friends of the diseased, to permit them to be present a part or all of the time, that they may observe and early understand the art of taking care of the sick.

Let the young woman *solicit* her mother, I say; because I apprehend, as I have done all along, that the work of reformation in this matter, no less than in others, must begin with the young woman. She finds herself twelve, fourteen or sixteen years of age, and entering upon a life involving duties and responsibilities, to her before unthought of—and for which she finds herself most sadly unprepared. She believes in the necessity of self-effort. What conscience tells her ought to be done, she decides to do. She goes forward intelligently and what she begins, she resolves, if possible, shall be finished.

Let it not be objected, that the introduction of the young to the sick room will expose them, unnecessarily, either to contagion or the breathing of bad air. For as to contagion, there is probably much less of it in the world than many suppose. But whether there is less or more danger, the best way to do, as the world is now situated, is, to inure ourselves, gradually, to disease. There are in New York and Philadel-

phia, many very aged persons, who have been employed as professional attendants of the sick during all the visitations of those cities with yellow fever and cholera, who have yet never taken either of those diseases.

It is our fear of taking disease, very often, which makes us take it. The sum total of the danger to the community, as a community, of contracting even contagious disease, will actually be much lessened, rather than increased, by all our young females being trained in the art and practice of nursing the sick. And the same might be said of the danger from bad air; because, the better the nurse is—that is, the more thoroughly and scientifically she understands her profession—the more pains will be taken in regard to ventilating, both the rooms of the sick and of those who are healthy.

I know, very well, that to be a complete professional nurse, requires a good deal of instruction in anatomy, physiology, hygiene and chemistry—to say nothing of botany, and pharmacy, and materia medica. But are not females fully competent to all this? Are they not as much so, to say the least, as males? Besides, the same information which is so indispensable to a nurse, if it should not be much wanted for this

purpose, (for some females would not be needed as nurses, to a very great extent,) would be of inestimable value in the early management of a family.

What can be more pitiable, than to see a young widowed mother—say at twenty-five or thirty years of age—in poverty, in a situation remote from neighbors, with three or four children sick with some epidemic disease, while she is utterly unacquainted with the best methods of taking care of them. Let it be supposed, still further, that she is without a physician, and destitute of a nurse, excepting herself. What is she to do? Take care of them herself she cannot, as she may honestly tell you; having never taken care of a sick person, even a near relation, for so much as a single day or night in her whole life!

“I was sick and ye visited me,” is represented, moreover, by the Judge of all the earth, as one of the grounds—not of salvation from sin—but of final reward in the world of spirits. But can any one believe our Saviour here means those empty, hollow-hearted visits now so common among us?—just going, I mean, to a sick neighbor's door, and asking how she does—or peradventure stepping in, only to stare at the

sufferer, and with a half suppressed breath and a sigh, to hope to comfort her by wishing she may ultimately recover? No such thing. The Saviour, by visiting the sick, meant those kind and valuable offices which are worthy of the name; especially, when performed by the kind and gentle hand of a lovely, intelligent, benevolent and pious woman.

Oh, young woman! hadst thou but a glimpse of one half the angelic offices in thy power, how wouldst thou labor and pray for those qualities and that education, which would enable thee to act up to the dignity of thy nature, in the sight of God, angels and men! How wouldst thou labor to accomplish thy noble destiny!

CHAPTER XXX.

INTELLECTUAL IMPROVEMENT.

Futility of the question whether woman is or is not inferior to man. Conversation as a means of improvement. Taciturnity and loquacity. Seven rules in regard to conversation. Reading another means of mental progress. Thoughts on a perverted taste. Choosing the evil and refusing the good. Advice of parents, teachers, ministers, &c. Advice of a choice friend. Young people reluctant to be advised. Set hours for reading. Reading too much. Reading but a species of talking. Composition. Common mistakes about composing. Attempt to set the matter right. Journalizing. How a journal should be kept. Music. Vocal music something more than a mere accomplishment. Lectures and concerts. Studies. Keys of knowledge.

Much has been said, incidentally, in the preceding chapters, of the importance of extended intellectual improvement. Besides, I have treated at large on this subject in another volume,* to which, as scarcely less adapted to the condition of young women than that of young wives, I must refer the reader. What I

* See the *Young Wife*, chap. xxxiii. p. 292.

have to say in this work, will be little more than an introduction to the views there presented.

The long agitated question, whether woman is or is not equal to man in capacity for intellectual improvement, need not, surely, be discussed in this place. It is sufficient, perhaps, to know, that every young woman is capable of a much higher degree of improvement than she has yet attained, and to urge her forward to do all she can for herself, and to do it with all her might.

I have already mentioned, in preceding chapters, several sources of improvement—especially *observation* and *reflection*. But there are many sources of instruction accessible to those who are willing to be instructed, both external and internal. Some of these will now be made the subjects of a few passing remarks.

I. *Conversation*.—It is seldom, if ever, that we meet with an individual of either sex, whose conversational powers have been properly directed. To develope, cultivate and perfect these powers, seems hardly to be regarded as a part of education. We have left the tongue, like the rest of the frame to which it is attached, and of which it forms a component part, to go

very much at random. In some, to be sure, it goes quite fast enough, and continues on the wing quite long enough; but it is too apt to go without rule, measure or profit—that is, comparatively so.

Now, to teach the tongue to go as it should—to teach it how to go, and how long, and when and where to make use of its power—is not, by any means, a small matter, or a very easy task. But ought not all this, and much more, to be done?

The old notion, that taciturnity is wisdom, is now very generally believed to be unfounded. Those North American Indians who are most remarkable for this trait of character, are not found to be a whit wiser than other tribes who are more loquacious.

And what is found by observation to be true of nations or tribes, is equally true of individuals. One of the most taciturn persons I ever knew, and who passed with many for a very wise man, because he was very silent and grave, turned out, on a more intimate acquaintance, to be silent because he had nothing of importance to say.

Nor is loquacity uniformly a mark of wisdom. Some, indeed, talk a great deal, because they

have a great deal to say : you will find a few such in a thousand. Others talk incessantly, either because they have nothing else to do, or will do nothing else. They do not, indeed, talk sense, or produce ideas ; for sense and ideas they have not. At least, their sense is not common or sound sense : and as for their ideas, they are all superficial or borrowed.

Immense is the good which may be done in society, by conversation. There is hardly an art or a science, the *elements* of which, to say the least, may not be inculcated orally ; that is, by conversation. But it is not necessary that our conversation, in order to be useful, should always be very scientific. There are a thousand topics of interest that have never yet been dignified with the name of science, which might yet be discussed in our familiar circles to a very great extent, and with both profit and pleasure.

When our conversation takes the form of story-telling, it is of still more absorbing interest, than when it is confined to mere ordinary colloquy. Here, again, a vast field of improvement opens upon our view. Few acquirements are more valuable to a young woman who expects ever to be at the head of a school or a family, than the art of relating a

story well; and yet, owing to the neglect of this matter in education, no art, perhaps, is more uncommon.

A few leading principles, duly attended to, will, it is believed, enable those who have already had some teaching on this subject, to turn their conversation to better advantage; as well as aid, in the work of reformation, those who have not been duly instructed.

1. We should enunciate correctly, and speak distinctly. Few persons do this; and hence much of the pleasure which might otherwise be had, is lost.

2. We should endeavor, as far as in us lies, to speak with grammatical correctness. The custom of having two sorts of language—one for composition and the other for conversation—appears to me to have a very ill tendency. I would have no one converse in a language he does not understand; but I would have every one converse correctly.

3. We should endeavor to select such topics as are not only profitable to one party—either ourselves or those with whom we are conversing—but such also as are likely to be acceptable. It is of little use to *force a topic*, however great, in our judgment, may be its importance.

4. Conversation should be direct—though not confined too long to one point or topic. But while one subject is up, you should know how to keep it up; or if the thoughts of either party wander, you should know how to return to it, without too much apparent effort.

5. Conversation, like every thing else under the sun, should have its time and place. It is as wrong to converse when we ought to read, or study, or labor, or play, as it is to read or play when we ought to converse. Social life has a great many vacancies, as it were, which good, and sprightly, and well chosen conversation should fill up.

6. Conversation should be sprightly. If we converse not in this way, we might almost as well dispense with conversation entirely. We might nearly as well resort to the dead for society;—to the dead, I mean, who speak to us through the medium of their works. Of course I refer to conversation in general.

7. We should remember our responsibilities. “For every idle word that men speak, they shall give account thereof in the day of judgment”—said He who is to preside at the dread tribunal of which he spake: and an apostle has told us, that “our conversation should be in

heaven ;" that is, as I understand it, should be heavenly in its nature.

II. *Reading*.—There are, as I suppose, few young women of the present day, who do not read more or less ; and to whom reading is not, in a greater or less degree, a source of intellectual improvement. Their reading is, however, governed chiefly by whim, or fancy, or accident—or at most, by taste. Some read newspapers only ; some read only novels ; some read every thing, and therefore nothing. Each of these methods—if methods they can be called—is wrong.

But shall not a young woman be governed by her taste ? Is that to be turned wholly out of doors ?

My reply is, that though our taste is not to be turned out of doors, wholly, it is, nevertheless, a very imperfect guide, and needs correction. Our intellect, like our moral and physical likes and dislikes, is, as I have elsewhere said, perverted by the fall. I will not say that our moral, intellectual and physical tastes are perverted in an equal degree ; for I do not think so. Still there is a perversion, greater or less, of the whole man—in all his functions, facul-

ties and affections. As a general rule, when left to our own course, we choose that food, for body, mind and soul, which, though it may be pleasant at first, is bitter afterwards. "There is a way which seemeth right unto a man, but the end thereof is death."

Still it may be said—If our intellectual tastes are perverted, how are they to be set right? Why not, I ask, in the same way that our moral taste is—by the word and truth of God? "To the law and to the testimony."

The application of the doctrines I am now advocating, belongs, most properly, to parents and teachers; religious teachers, especially. Parents, aided by ministers of the gospel, and perhaps the family physician, should decide for the young, individually, what means of intellectual improvement are best for them, all things considered; what books, society, studies, &c. But I must confine my remarks to books and reading.

It is not difficult to decide what the tastes of a child shall be, in regard to reading. I will not, indeed, say that a parent may at once do every thing she desires; but she may do a great deal. The child's moral and intellectual tastes are about as fully at her command, as its physi-

cal ones ; and who shall say that her power in the latter respect, is second to any but that of the Creator ?

It is not for parents, however, that I am now writing ; but for those whose taste, by the aid or neglect of parents, is already formed. If formed on the basis of the word and truth of God—if they are inclined to prefer the best books and reject the worst—then all is well : but if not, then the work of self-education is, in this respect, to set that right which has hitherto been wrong.

Hardly any thing can be of greater importance in this matter, than the assistance of a friend, in whom we can confide, in making our selection. This is as necessary in regard to newspapers, as to books. She who reads newspapers, indiscriminately, will derive little benefit from them ; as her head will be filled with such a mixture of truth and falsehood, and wisdom and folly, as will be likely to do her more harm than good.

Few will read to advantage, who have not their set hours for reading. It is true, that unforeseen circumstances may, at times, break in upon our arrangement, and impede our progress in knowledge ; but if we have no arrange-

ment or system at all, we shall find our progress impeded still more.

Do not read too much. The world is almost deluged with books. Not only see that your selection is as it should be, in regard to the character of the books, but beware of having too many of them. A few, well read and understood, will be more valuable.

The importance of sometimes reading aloud, has been mentioned. It has other advantages, however, than merely the exercise of the lungs. With a proper monitor at hand, it may be made a useful aid in correcting our enunciation, as well as in improving our conversational powers. Reading is but speaking the thoughts of others instead of our own; and she is the best reader—and indeed most likely to be made wiser by reading—who speaks the most naturally. Our reading should be such, generally, that a friend in an adjoining room would find it difficult to tell whether we are reading or conversing.

III. *Composition*.—Next to conversation and reading, as a means of intellectual improvement, I place composition. This is nothing, either more or less—at least it should not be—than talking on paper. As reading is merely

talking over the thoughts of others—conversing in another's words—so composition is merely conversing with others through the medium of a piece of paper.

It is a most delightful consideration, that it has pleased God to secure to us a written language. Are we grateful enough for the gift? Do we think enough of the privilege of conversing in this way with friends in every quarter of the globe?

One of the most valuable kinds of composition is letter-writing, or epistolary correspondence. This, above all, should be in the style of familiar though well directed conversation.

I wish, with all my heart, that people could get rid of the idea, that there should be one style for conversation, and another for writing. Here is the stumbling-stone on which youth of both sexes have been stumbling, time immemorial; and on which, I fear, many will be likely to stumble for some time to come.

Could they get rid of this strange belief—could they perceive, most clearly, that composition is nothing more than putting our thoughts on paper, instead of delivering them by word of mouth—and that conversation is nothing less than composition, except that the words are

written as it were in the air, instead of being placed on a sheet of paper—how soon would the complaints about the tediousness of composition cease to be heard. Some young women, of sixteen, or eighteen, or twenty years of age, appear to regard letter-writing as childish. They talk of having once been so foolish as to be addicted to the practice; but as having now outgrown it. Such persons have no conception of the vast importance of this species of composition, as an aid to correct thinking and correct writing. The more we think, the more and better we are able to think; and the more we write, the more thoughts we have which we wish to put down.

One valuable form of putting down thoughts—next to letter-writing—consists in keeping a journal. I often wonder why our families and schools should encourage almost every thing else, rather than letter-writing and journalizing. Our familiar letters to familiar friends, might often consist of extracts from our daily journals.

But here, again, there has been great error. Journals have usually consisted of the driest details, or exteriors of events. The young should be encouraged to record their feelings in them; their hopes and fears—their anticipations

and their regrets—their joys and their sorrows—their repentances and their resolutions. Such journals, with old and young, could not fail to advance the intellect, even if they should not improve the heart.

IV. *Music*.—Attention to music—vocal music, especially—should always form a part of female education. The day is gone by, as I trust, when it was customary to say that none but the *gifted* could acquire this accomplishment. It is now, I believe, pretty well understood, that all persons may learn to sing, as well as to read. Not, of course, equally well, in either case; but all can make a degree of progress.

I have called singing an accomplishment; but it seems to me to be much more. Its bearing upon the health, and even upon the intellect, is very great. Even its moral tendency is by no means to be overlooked.

The value of music, to soothe the feelings and cast out the evil spirits which haunt the path of human life, has never yet received that measure of attention which it deserves. Even in those parts of continental Europe, where all the peasants sing, and are accustomed to fill

the air with their cheerful and harmonious voices as they go forth to prosecute their daily tasks, no less than in their families—even there, I say, the full power and value of music are not understood. They make it, by far too much, a sort of sensual gratification. Let it be redeemed, for a better and a nobler purpose. Let it become a companion of science and literature, as well as of industry and of virtue—and of religion, still more than all.

V. *Lectures and Concerts.*—Lectures are often useful, even when they do no more than afford an agreeable means of passing an hour's time. They are not indispensable to those young women who love study; but are more useful as a means of exciting inquiry in those who have very little fondness for it. Besides, there are lectures, at times, on subjects which cannot be found in books; and in such cases they may be specially useful to all.

As for concerts, and parties of all sorts, attended as they usually are in the evening, there are many objections to them—though, as society is now regulated, it may not be best to denounce them altogether. Home is the proper place for young women, as well as for other

honest people, after dark ; at least this ought to be the general rule.

If lectures, concerts, &c., could be attended in the afternoon, there would be fewer objections to them. Even then, however, there would probably be more or less of intellectual dissipation connected with their attendance. It is to be regretted that time, which is so valuable, cannot be better employed, than in mere running abroad, because others are going.

VI. *Studies.*—If the young woman could have some judicious friend, male or female, to advise her what books to read, and what studies to pursue—and if the non-essentials in dress, &c., were discarded—I cannot help thinking that life is long enough, to give her an opportunity to become mistress of every thing which is usually thought to belong to a good English education. I will venture to say, that there is hardly a girl of twelve years of age, whose circumstances are so unfavorable, as to prevent her from thus acquiring the keys of knowledge by the time she is twenty-five years of age, could she be directed in a proper manner.

I have spoken of acquiring the *keys* of knowledge, as if this were the first object of a course

of studies. And such I regard it. I know, indeed, that we reap some of the fruits of almost all our acquired knowledge, immediately: still, the greater part remains for years to come.

No young woman should fail to be thoroughly versed in spelling, reading, writing, composition, grammar, geography and arithmetic—and as much as possible, in anatomy, physiology, hygiene, chemistry, botany, natural history, philosophy, domestic and political economy, civil and ecclesiastical history, biography, and the philosophy of the Bible—to say nothing of geology, and the higher branches of mathematics.

One word more in regard to your hand-writing. Nothing is more common, in these days, than to write in a most illegible manner—a mere scribble. Now, whatever young men may do in this respect, I beseech every young woman to avoid this wretched, slovenly habit. Hardly any thing appears more interesting to me, in a young woman, than a neat, delicate, and at the same time plain style of hand-writing.

Do not pursue too many studies at once: it is the most useless thing that can be done. Your knowledge, should you get any, would in that way be confused and indefinite, instead of

being clear, and practical, and useful to you. I would never pursue more than one or two leading sciences at one time; and in general, I think that one is better than more. If you pursue more than one, let them be such as are related; as geography and history.

Let me say, in closing this chapter, that the great end of all intellectual culture, is to teach the art of *thinking*, and of *thinking right*. To learn to think, merely, is to rise only one degree above the brute creation. To learn to think *well*, however, is noble; worthy of the dignity of human nature, and of the Author of that nature.

CHAPTER XXXI.

SOCIAL IMPROVEMENT.

Improvement in a solitary state. The social relations. Mother and daughter. Father and daughter. Brother and sister. The elder sister. Brethren and sisters of the great human family. The family constitution. Character of Fidelia. Her resolutions of celibacy. In what cases the latter is a duty. A new and interesting relation. Selection with reference to it. Principles by which to be governed in making a selection. Evils of a hasty or ill-judged selection. Counsellors. Anecdote of an unwise one. Great caution to be observed. Direction to be sought at the throne of grace.

WERE there but a single individual in the wide world, that individual, with the laws that woman now has to guide her—laws internal and external, natural and revealed—would be susceptible of endless and illimitable improvement. She might make advances every day—and it would be her duty to do so—upward toward the throne of God, and towards the perfection of him who occupies it.

But if much might be done by an individual

in a solitary state, how much more may be accomplished in the social state in which it has pleased our Heavenly Father to place us? It is difficult to turn our eyes in any direction, without being met by numerous and striking proofs of divine wisdom and benevolence; but if there be any one thing in the whole moral world, short of the redemption by Jesus Christ, which overwhelms me with wonder, and leads me to adore more than any thing else, it is the divine wisdom and benevolence, as manifested in the social state allotted to man.

How interesting—how exceedingly so—the relation between a mother and a daughter? And how many blessings—deficient as many mothers are in knowledge and love—are showered upon the head of a young woman, through maternal instrumentality! In no case, however, is this relation more interesting, than when the young woman is just beginning to act for herself. Then, if ever, should she avail herself of them. She knows little of the world before her—either of the dangers on the one hand, or the advantages on the other. Of these, however, the mother knows much. Let the daughter value her society and good counsel above all else human, and lay hold of it as for her life.

How interesting, too, the relation between a wise and good father, and a virtuous and affectionate daughter! I am most struck, however, with this relation—and most reminded of the divine goodness in its institution—when I see a daughter ministering to the wants, moral and physical, of a very aged relative, parent or grandparent; one who is superannuated or sick.

There are, in civilized society—and above all, where the rays of the blessed gospel of the Son of God have been let in—scenes on which angels themselves might delight to gaze, and on which I have no doubt they do gaze with the most intense delight. Would that such scenes were still more frequent! Would that filial love was always what it should be, instead of degenerating into cold formalities.

“How have I been charmed,” says Addison, “to see one of the most beautiful women the age has produced, kneeling to put on an old man’s slipper.” And so have I. It is a sight which revives one’s hopes of fallen nature. No matter if the infirmities of the parent are the consequences of his own folly, vice and crime: the same soft hand is still employed, day after day—and the same countenance is lighted up with a smile, at being able thus to employ it.

But when to the tenderest love on the part of a young woman in this relation, and to the kindest efforts to promote the temporal happiness and comfort of those whom she holds dear, is joined a love for the mind and soul; when every opportunity is laid hold of with eagerness, to inform, and improve, and elevate—and this, too, though the subject of her labor is the most miserable wreck of humanity of which we can conceive; when to works of love are added the warmest prayers, at the bedside and elsewhere, for Almighty aid and favor; the interest of the scene is indescribable. It needs a more than mortal pen or pencil to portray it.

There are other relations of society—relations of the young woman, I mean, in particular—which are of great importance and interest. Among these, are the relations of brother and sister.

Perhaps I am inclined to make too much of the passage of Scripture—already noticed in another chapter—where Cain is said to have been set over Abel, in the very language which is used to signify the superiority of Adam over Eve. And yet it must mean something. There is a mutual dependence between brothers and sisters of every age, which should result in

continual improvement—intellectual, moral and religious. The duties involved in this relation, however, will be more especially binding on elder brothers and sisters; and as it appears to me, above all, on elder sisters. Indeed, in this respect, it is impossible for me to be mistaken. An elder sister is a sort of second mother; and she often fulfils the place of a mother. Oh, how important—how sacred—the trust committed to her keeping.

I have seen the care of a large family devolve, by the death of the mother, upon the elder daughter. Instead of her being disheartened at all, I have known her to go forward in the pathway of duty—sensible, at the same time, of her dependence on her Heavenly Father—and not only instruct the other children, but “train them up,” in some good degree, “in the way they should go.”

Do you think I respected or loved this young woman the less, because she was thus early a house-keeper, a matron, and a mother? Do you think I esteemed her the less, because—exclusive of the common school—she had no seminary of instruction? Her education was a thousand times more valuable than that of the fashionable routine of the schools, without the kind

of discipline she had. A world whose females were all educated in the family schools—and especially in the school of affliction, and poverty, and hardship—would be incomparably a better world than one whose young women should “wear soft clothing,” and live in “kings’ courts”—who should be educated by merely fashionable mothers, amid ease and abundance, and “finished” at the institute or the boarding school.

Let me not be understood, in all this, as undervaluing kind mothers, and boarding schools, and comforts—and luxuries, even—in themselves considered. All I mean to discourage, is, a reliance on them, to the exclusion of other things of more importance. If we could have the latter in the first place—difficulties, hardships, hard labor, and adversity—and upon these engraft the former, I should like it exceedingly well. What I dislike is, not ornament, in itself, but ornament on that which is not worth ornamenting; and above all, *nothing but ornament*.

Let every young woman whose eye meets these paragraphs, rejoice, if she has younger brothers or sisters—or even if she has brothers or sisters at all. The younger may do something

for the older, as well as the older much for the younger. And if she is without either, there are probably other and remoter relatives for whom something may be done.

I have alluded, elsewhere, to grand-parents. There are usually uncles, aunts and cousins—sometimes in great numbers. There is much due to these. I know, very well, that our over-refinement, in an over-refined and diseased society, says otherwise, of late; and that our time is expended more and more—especially that of females—on our own dear selves, to the exclusion of remoter relatives. But this should not be the case. Whether we have brethren or sisters, properly so called, together with other more distant relatives, or not, *we have brethren and sisters*. The world is but a great family; and all are brethren, or ought to be so. We should love all—even our enemies—as brethren; but we should love, with the deepest and most enduring affection, those who love God most ardently. “My mother and brethren are they that hear the word of God and do it,” said the Saviour; and it is only in proportion as we possess his spirit, that we shall be found to belong, in the truest sense, to his family.

The ties of which I have been speaking, in

the preceding paragraphs, will have but poorly answered their purpose, if they have not had the effect to raise us to this universal love referred to by the Saviour. For this they were chiefly instituted; and to this, in the best state of human society, do they tend. They do not lead us to love relations, usually so called, any less: neither did they have this effect on Jesus. But they lead us to love the world at large, more.

If young women would have the spirit of our Lord and Saviour—or if they would be instruments in his hands of hastening the glad day of his more complete reign on the earth and in the hearts of his intelligent family—they must strive to come up to this love of the human family. It is to elevate them to this love, I again say, that the family institution, with all the interesting relations which grow out of it, was instituted. When it has accomplished this work, though it will not cease to be valuable, in the abstract, it will be less valuable relatively—because it will absorb a smaller proportion of our thoughts and affections, and leave a larger proportion for the world in general, and its Creator.

I have quoted, elsewhere, the sentiments of

Addison, in regard to the filial affection of daughters. In the same paper, this interesting writer embodies his views on this subject, in the character of a young woman by the name of Fidelia, whose devotion to her father he describes as follows :

“Fidelia is now in the twenty-third year of her age; but the application of many admirers, and her quick sense of all that is truly elegant and noble in the enjoyment of a plentiful fortune, are not able to draw her from the side of her good old father. When she was asked by a friend of her deceased mother to admit the courtship of her son, she answered that she had a great respect and gratitude to her for the overture in behalf of one so near to her; but that during her father's life, she would admit into her heart no value for any thing which should interfere with her endeavors to make his remains of life as happy and easy as could be expected in his circumstances. The happy father has her declaration that she will not marry during his life, and the pleasure of seeing that resolution not uneasy to her.”

Now, though I am not quite satisfied with the selfishness of the father, in this case—nor with the notion of Fidelia, that the particular friend-

ship of another would interfere materially with her filial duties—yet I do not undertake to say that there are no cases in which a young woman has the right—the moral right—to make resolutions not unlike that made by Fidelity. It does not seem that her resolution to neglect the society of others for the sake of discharging an important filial duty, was for a longer period, than during the short life of a very decrepid old father.

I have introduced this subject in this place, as the preface to a series of remarks on that particular relation which every young woman—except, perhaps, a few who are situated like Fidelity—ought to be prepared to sustain, and to sustain well. Indeed, I consider this to be paramount, at a suitable age, to every other; and that no duty can, as a general rule, be more obligatory.

He who instituted the law of marriage, has not, indeed, condescended to say how early or in what circumstances this command must be yielded to, or obeyed; but, as a general rule, he requires it to be obeyed, in some form or other, and at some time or other. Or, to express the views I entertain more correctly, I should say, that no young woman, in ordinary

circumstances, has a right to resolve to neglect the subject forever—or to say she never will marry. She is to consider the command of the Creator as obligatory, as a general fact, on the whole human race. She must remember, moreover, that if it is binding on the whole, it must be so on the individuals composing that whole.

On these principles the education of every young woman should, as I think, be conducted; and if, by the neglect of parents, masters or guardians, it has not been so, then it should be the aim of the young woman herself, in her efforts at self-education, to supply what has been by others omitted. Some of the items in this work of education have been alluded to—not only in the chapter on “Domestic Concerns,” and in that on “Economy,” but elsewhere. My purpose at the present time, is merely to speak of the selection of her society with reference to her future state of life.

This is a subject of the highest importance to the happiness—present and future—of every young woman. The marriage relation, considered only as a means of completing the education of the parties, is one of immense importance. But it is of still greater importance, in reference to other duties which it involves

Hence it requires much forethought and reflection. Let me prevail with you, therefore, when I urge upon you the following considerations :

1. Never think for one moment of the society of any other than a good man. Whatever may be his extrinsic endowments—wit, beauty, talent, rank, property or prospects—all should be as nothing to you, unless his character is what it should be. Of course, I am not encouraging you to look for angelic perfection or purity on this earth ; but do not make too many allowances, on the other hand, for frailty. A close examination, as with the microscope, will disclose irregularity and roughness on the most polished or smooth surface : how then will that surface appear which is uneven without the microscope ? If it were possible for your associate for life to come apparently near celestial purity and excellence, a closer acquaintance would, most undoubtedly, convince you that he was of terrestrial origin. Do the best you can, therefore, and you will do ill enough.

2. It is not sufficient, however, that the friend you seek should be good—that is, negatively so : he must do good. Multitudes, in these days, pass for good men because they do no harm ; or because, at most, they maintain a

good standing, and are benevolent in the eye of the world. I know of more than one person in the world, who gives his property by thousands, annually—and whose praise is in all the churches—who never yet gave any thing worth naming, in his life, if the gospel rule on this subject is the correct one—that the widow who *of her penury* cast into the treasury two mites, in reality cast in more than all they who of *their abundance* bestowed large and liberal sums.

Let your associate, therefore, be a doer of good, in deed and in truth. This is said, however, with the supposition that you are so yourself; for if I have not already convinced you that the great end for which you were sent into the world is to do good, I shall not expect to do so by any remarks which could be thrown in here. If you are still out of the way, it is to be feared you will remain so: nor shall I expect you—for reasons to be seen presently—to seek the society of those who do not possess the same turn of mind.

3. It is highly desirable that the individual with whom you associate for life, should be something more than merely a good man. This, however, does not explain my meaning. For are there not many of the most excellent per-

sons in the world, whom you would not willingly take for a daily companion? Do you not desire likeness in opinion, taste, purpose, &c.? Might not the two very best persons in the world be unhappy in each other's constant society, if they were exceedingly unlike each other?

In the establishment, then, of this interesting relation, seek by all means an individual who appears to entertain views of social life, as much as possible, like your own. Does he find his happiness in going abroad, or in lounging? Is he impatient in the society of children? Is he a great friend of parade and excitement? And are you the reverse of all this? Do you love most the quiet and retirement of home—and to be surrounded by infancy and childhood? Do you dread, above almost all things in the world, excitement and parade?

Does your friend hate nothing so much as his own thoughts and reflections? Does he dread, also, like the cholera or the plague, all efforts at mental or moral improvement? Does he hate improving conversation—and above all, those books and associates which have the improvement and elevation of the body and spirit, for their great and leading object? And have

you a different taste—entirely so? Do you live—do you eat, drink, sleep, wake, exercise, dress, labor, play, converse, read, and think, and pray that you may become wiser, and better, and holier?

In short, is the ultimate object of the one, the gratification of self; and does all, with him, terminate in the external; while the other seeks primarily, in all things, the improvement, the holiness and the happiness of herself and others? How can such persons be suitable companions for each other? Can two walk together, says the Scripture, unless they are agreed—that is, agreed as to the main points and purposes of life?

I know of no being whom I so much pity, as a young woman who, believing, perhaps, that a “reformed rake,” once handsome, or it may be, a wit, makes the best companion, becomes chained for life to a stupid, shiftless creature—one whose energies of body and soul are exhausted, and seem unsusceptible of being renovated or restored—one, too, with whom, in that more intimate acquaintance which time and circumstances afford her, proves to be totally unworthy of her hand or her heart!

I have said that I know of no being so pitia-

ble, as a young woman thus situated. I know of none, I mean to say, except a young man in similar circumstances. Did the effects of these unhappy companionships terminate on themselves, the misfortune would not be so great. Woman, at any rate, with her fortitude, might endure it. But it is not usually so; and here is the great evil. Misery is inflicted on a new generation; one that has done nothing to deserve it.

Let me entreat my readers, therefore, while I urge them to regard the companionship of which I am now speaking as a matter of duty, to be exceedingly careful in their selection of a companion. Choose; but do not be in haste. On the wisdom of your choice, much more depends than you can now possibly imagine:—it is for your life. Would you could realize this truth: for though so old and so often repeated that it may appear rather stale, it is not the less true for its age.

Have nothing to do, above all, with those who despise your sex. There is a large number of young men—much larger, indeed, than you may be aware, who have caught the spirit, not to say sentiments, of Byron, in regard to woman.

They have *caught* them, I say ; but this, perhaps, is not so. I will only say they *have* them. I know not how, as a general fact, they came by them. I can only say that they are often very early imbibed ; and that they grow with their growth, and strengthen with their strength. Would to Heaven this utter skepticism in regard to female worth and purity could be removed ; or rather prevented. It is the bane of social life—as I could show, were I disposed to do so, by a thousand illustrations.

As a general rule—to which, perhaps, there are some exceptions—it is according to human nature to suspect others to be wanting in those virtues which we are conscious we are wanting in ourselves. Find a person wanting in sterling integrity, and he is the very person to be found complaining of the want of it in others. I will not say that his complaints are not sometimes—indeed, quite too often—just ; I only say, that whether just or not, neither his suspicions nor complaints prove them to be so.

Beware, then—I beseech you, beware—of the young man who is ever prating about the innate worthlessness, not to say vice, of your sex. I do not say, reject him forever, simply on suspicion : for that would be to go to the

other extreme. But though I have admitted that there may possibly be exceptions in regard to the general rule I have laid down, I also insist that they are rare. Therefore, I again say, be wary in forming your friendships—and especially so, in suffering them to become more and more intimate.

Precisely in these circumstances is it, that you may derive immense benefit from a discreet female friend. But in this, too, you must be deliberate, and use great judgment; for there are many whose views on this subject are such as entirely to disqualify them for the office of an adviser. I remember hearing a lady of great gravity—though of much good sense in all other respects—say, that she thought the friends of a young woman were much more competent to select a companion for her, than she was to make the selection for herself. I was so struck with the remark, that not knowing but I misapprehended her meaning, I ventured to inquire whether she really meant to say, that other people could judge better in regard to selecting a companion for life, than the parties most concerned in the choice. To which she answered, Yes, without hesitation; and immediately went upon a defence of her opinion. I was as little

pleased, however, with the defence, as with the assertion ; for the whole thing carried absurdity on the very face of it. It cannot, surely, be so ; it is contrary to the very nature of things.

I cannot help counselling you to be as wary of such an adviser, as of the friend to whom she would direct your attention. The choice—the final choice—be it never forgotten, rests on you : because on you rests the responsibilities. While, therefore, you seek, with great earnestness, for advice, seek it as advice only. Neither seek, nor admit, in any case, a dictator.

Be it also ever remembered, that it is your duty to sift, with great care, the opinions and views of one in whom you are daily becoming more and more deeply interested. If it be even true, that woman is *not* distinguished for perseverance, let this fact only stimulate you to use what powers of perseverance you possess. Though you are not to be held responsible for the exercise of talents which you have not, you *are* to account for what talents you have ; and fearful may be the reward of the individual who is found delinquent in the matter before us ; fearful in this life, even were it possible to escape punishment in the life to come. Let a comparison, then, be faithfully made of your

views on all important subjects :—as female superiority or inferiority ; selfishness and benevolence ; dress and equipage ; education of ourselves and others ; discipline—its means, instruments and ends ; household management ; amassing property ; the chief end of human existence ; particular duties, &c.

While I would encourage every young woman to look forward to married life as a matter of duty, I am very far from desiring to encourage that indiscriminate conversation, which, among young women, is rather common. Let it be discussed by the young, chiefly in the company of their parents. Above all, let not females be found talking with great interest on this subject in the presence of the other sex. Such conversation, in such circumstances, is evil, and only evil, in its tendency.

Parents may prevent this mistake in young women, if they will. The mother, at least, can prevent it. Where mothers manage the matter as it ought to be managed, you will not find daughters, on going into company, so deeply interested in these matters that nothing seems so to loosen the tongue, light up the countenance, and brighten the eye, as conversation about the latest engagements and marriages,

and nothing so much or so quickly interest them in a newspaper, even a religious one, and that, too, on the Sabbath, as the list of marriages. Alas! do mothers or daughters know what are the practical common sense inferences from this conduct, where it greatly abounds.

Remember, moreover, in this matter, as well as in all other matters which concern your own happiness and the happiness of others—in this matter, I might say, which concerns your happiness more than almost all others—to seek the direction of that Being who has said, “If any lack wisdom, let him ask of God.” You cannot, surely, obey this first injunction on the human race, without first and always, at every step of your course, seeking for his approbation. You cannot, in one word, be concerned in a duty which may involve the destinies—present and eternal—of millions and millions of human beings, without looking upward toward the throne of God, and soliciting, with all the humility, as well as confidence, of the most devoted child of an earthly parent, that wisdom and guidance which are to be found in all fulness in the Father of lights, and which, when properly apprehended, can never mislead you.

CHAPTER XXXII.

MORAL PROGRESS.

Importance of progress. Physical improvement a means rather than an end. The same true of intellectual improvement. The general homage which is paid to inoffensiveness. Picture of a modern Christian family. Measuring ourselves by others. Our Saviour the only true standard of comparison. Importance of self-denial and self-sacrifice. Blessedness of communicating. Young women urged to emancipate themselves from the bondage of fashion, and custom, and selfishness.

AFTER all I have said of the importance of physical, intellectual and social improvement and progress, it is *moral* progress for which we were, pre-eminently, created. The great end of Christianity itself—to use the words of a learned and eloquent divine—is, to make men better than they were before: but whether or not this expresses the entire truth, one thing is certain—that wherever Christianity fails to make man better, it fails of accomplishing its whole intention respecting him. Perhaps the

apostle expressed the idea I would inculcate, in the fewest words and in the clearest manner, when he required his converts to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Mere physical improvement—or even physical perfection, were it attainable—would hardly be worth the pains, if it were any thing more than a means to an end. We might study the subject of health, and practice its excellent rules with the utmost zeal and faithful conscientiousness; and yet it would hardly prove a blessing to us, if it only gave us the more efficiency in the service of the world, the flesh and the devil. And the same, or nearly the same, may be said of intellectual improvement and progress. Though the general tendency of both—when conscience is properly trained and the heart set right—is beneficial, yet it is not necessarily so, without a right heart and correct conscience. Satan is not wanting—so to speak—in intelligence or physical energy.

Physical and intellectual development and progress, therefore, are little more than means to secure an end. If they prove to be what it was the original intention of the Creator they should be, they are eminently conducive to our

highest interests, both as respects this world and the world which is to come. If otherwise, they do but accelerate, and in the end aggravate, our doom. They tend but to make our condemnation the more sure, and the more dreadful.

I have urged, elsewhere, the importance of conscientiousness in every thing we do: let me especially recommend you to make continual progress in excellence or holiness, a matter of conscience. Do not be continually measuring yourself—above all, your spiritual self—by your neighbors. If you are the true disciple of Christ, and if you are what a Christian should be in this land of Christianity, you will not indulge yourself in comparisons with any but the Saviour himself. You will be daily and hourly striving to possess more and more of his spirit; in the belief that without the spirit of Christ, you neither are nor can be his.

It is painful to think of the great number of individuals who go through life—often through a long life—and yet accomplish so little for themselves and others. That they are free from outward immorality or blame—as much so at least as their neighbors—seems to satisfy them. Some of the best families I know, are trained in this way. They are excellent people; they

are disciples of Christ, if there are any such in the world : we cannot say aught against them, if we would. They seem to discharge all the external duties of our holy religion with a most scrupulous exactness ; and they seem—the whole family—to bear the image of Christ. Whatever is true or lovely, is theirs ; or appears to be so.

And yet, if you examine closely the matter, you will find that much of all this is the result of circumstances. They possess, by inheritance, a happy temper—or they are in circumstances which make virtue easy to them.

But the spirit and genius of Christianity require a great deal more than mere inoffensiveness—though that is, of itself, certainly, a great deal. They require continual progress from glory to glory. But this progress can only be made amid self-denial and cross-taking. “Whoso taketh not up his cross,” daily and hourly, is not a true disciple of the great Teacher. It is even through “much tribulation” only, that we can enter into the kingdom of our Lord and Saviour.

Now, to what self-denials, what tribulations, what taking up of the cross, do these easy, lovely families of which I am speaking, ever

subject themselves? Trained happily, they are generally healthy—and therefore they have few trials from sickness. They live in the midst of abundance, and always have done so—abundance of food, clothing, &c., and of what they regard as of the best quality. They have more than heart can wish: their eyes, as it were, stand out with fatness. They know nothing of want: they know nothing even of inconvenience—except for some hapless moment, when a neighbor gets a little ahead of them in the fashion of their dress, their equipage, or their tables. Then a feeling of envy—peradventure a half expressed feeling of detraction—appears to mar, for a short time, their peace.

I have said that these inoffensive people—these do-no-harm Christians—know nothing of want. When and where have they cut themselves short of any thing to which they were lawfully entitled, for the sake of doing good to others? They have, indeed, performed works of charity and mercy, as much as other people of their own property and standing in society. But they have given, always, of their abundance. They have never so given as to impoverish the giver—so as to make themselves feel the least privation. They have visited the sick:

but when has the time they have given, seriously incommoded them? Have they not had time enough left for their own purposes? Have they not, in this respect, given of their abundance? Perhaps they have clothed the poor, to some extent; but have they denied themselves to do it? Have not their closets, and houses, and the neighboring livery stable, been well furnished and supplied, notwithstanding? Have they not given, in this respect, wholly of their abundance—and not, like the good woman mentioned in the gospel, of their penury?

It is exceedingly painful, I say again, to find professedly good people among us living, as Watts calls it, at such a poor, dying rate; the professed disciples of a Master who became poor for their sakes, by giving up, not only the luxuries of life, but even many of its necessaries—and yet not giving up or denying themselves a single thing all their lives long.

Can such people expect to make advances in holiness—to grow in grace and in the knowledge of Christ—and yet not act like him, or follow him? For be it always remembered—the benefits of doing good are to *those who do it*, more than to those *to whom it is done*. This is the ordination and arrangement of Provi-

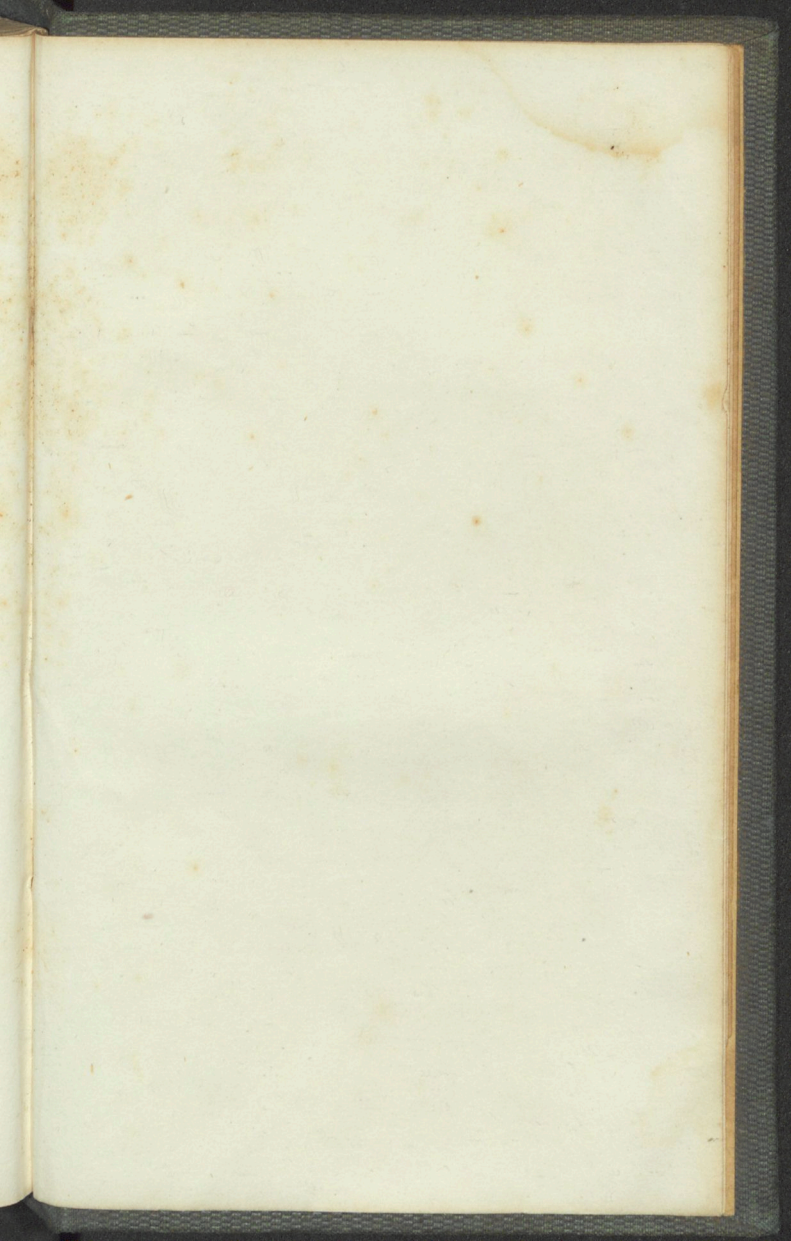
dence. "It is more blessed to give than to receive." How sad a mistake, then, is made by those who seem—from their conduct—to think there is little happiness in giving; and that their charities abridge, by so much, their happiness, instead of adding to it.

Young woman, should it be your lot to belong to one of these happy and excellent families—for I do not deny that they are among our best people, after all, though they are very far from having, as yet, come up to the self-denying, self-sacrificing spirit of the Lord that bought them, and become willing to be poor, and to suffer not a little want of time, money, &c. for even their own apparent necessities, temporal or spiritual—I say, if in the providence of God, you have been accustomed to see almost the whole time and labor of a family, with the avails of a handsome, or at least respectable property, used up year after year by that family, in eating, and drinking, and sleeping, and dressing *comfortably*—in mere passive enjoyment, in one word—while the blessedness of active enjoyment, in the doing of good to others, has been hardly known—be it yours to break the chain that binds this circle of selfishness, and go forth to the work of impoverishing

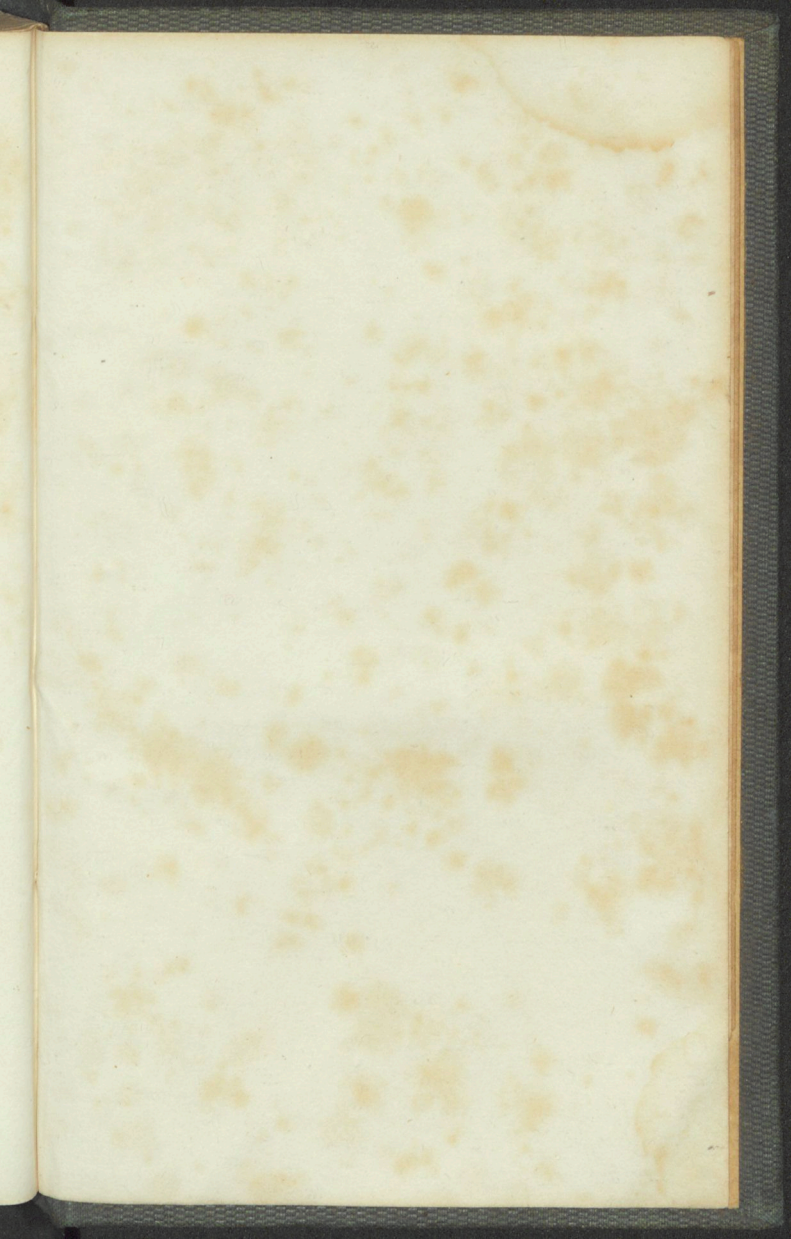
yourself, as did your Lord and Master. Think not to make any considerable moral progress, otherwise! The soul must have food, as well as the body. This continual indulgence of the body, while the soul is unfed, or only fed just enough to keep it from starving, will never do for you. If you yield to the influence of this fashionable kind of excellence, and strive not to rise higher, I will not say that you will live to little purpose; but I will say, that you will have but very little of real, valuable, *immortal* life, till you pass beyond the bounds of time and space. Whereas, you ought to begin your heaven here. For "this is the will of God, even your sanctification;" and it was the prayer of Paul concerning some to whom he wrote—"The God of peace sanctify you wholly."

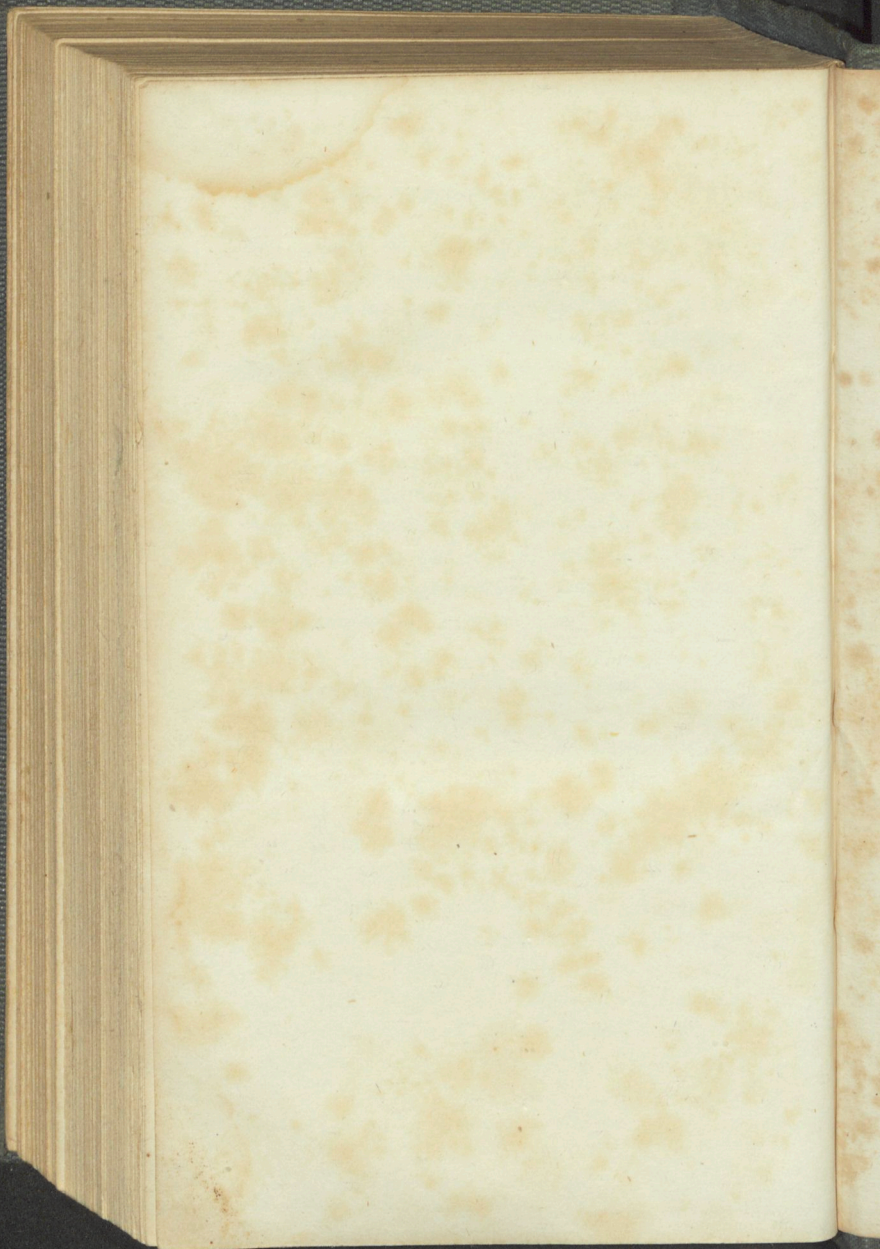
Will you not, then, O young woman! in view of these considerations, seek for deliverance from the spell that binds thousands and millions of otherwise good people to a narrow, selfish circle, in which they continually wander—coming round and round again, every night, to the same spot, or nearly the same, but making no considerable progress? Will you not study, and labor, and pray, for more and more of the spirit of Him, who not only strip-

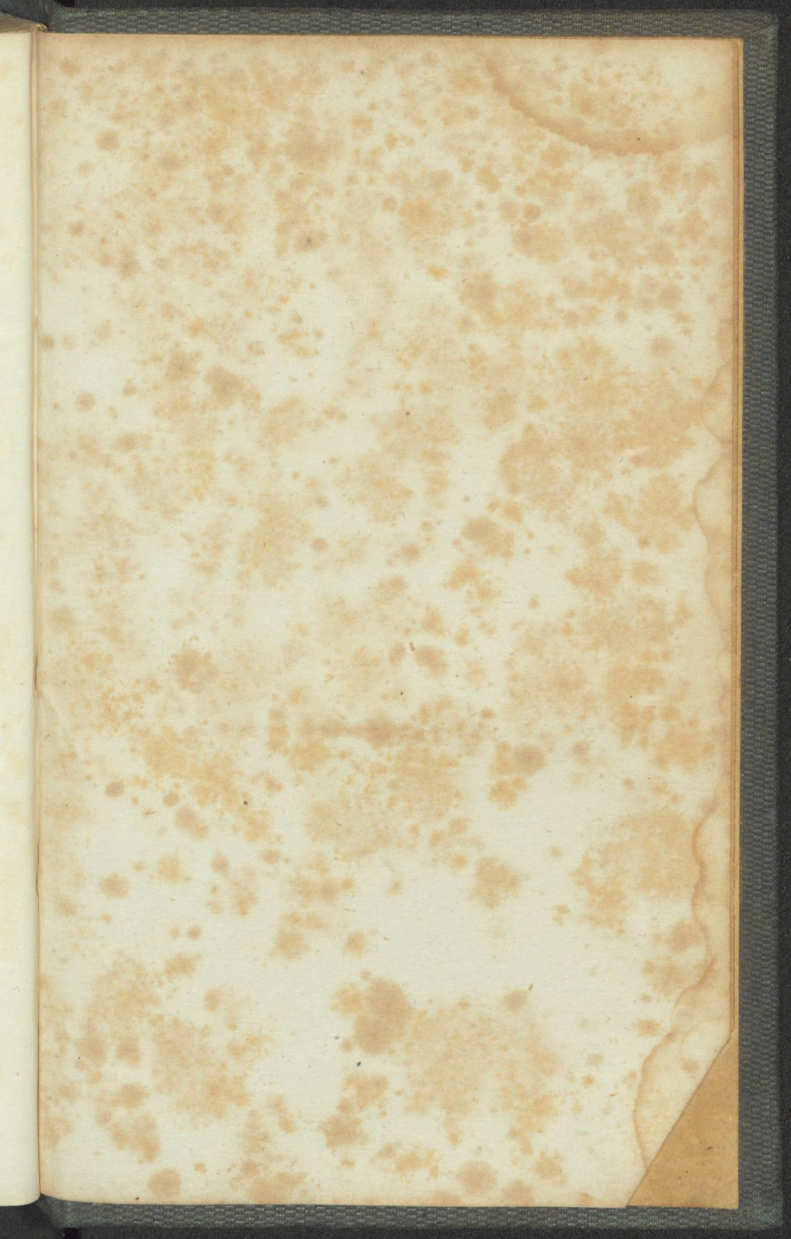
ped himself of every glory to which he had been accustomed, but, instead of retaining that which was his divine right, deprived himself of every thing which is calculated to make life comfortable in the common sense of the term, and only sought his happiness in perfecting holiness in the fear of God, by living and dying for his brethren—the whole human family? Will you not henceforth study to be more and more conformed to the Divine image—and to act less and less in conformity with a world whose predominating motive to action, is selfishness?

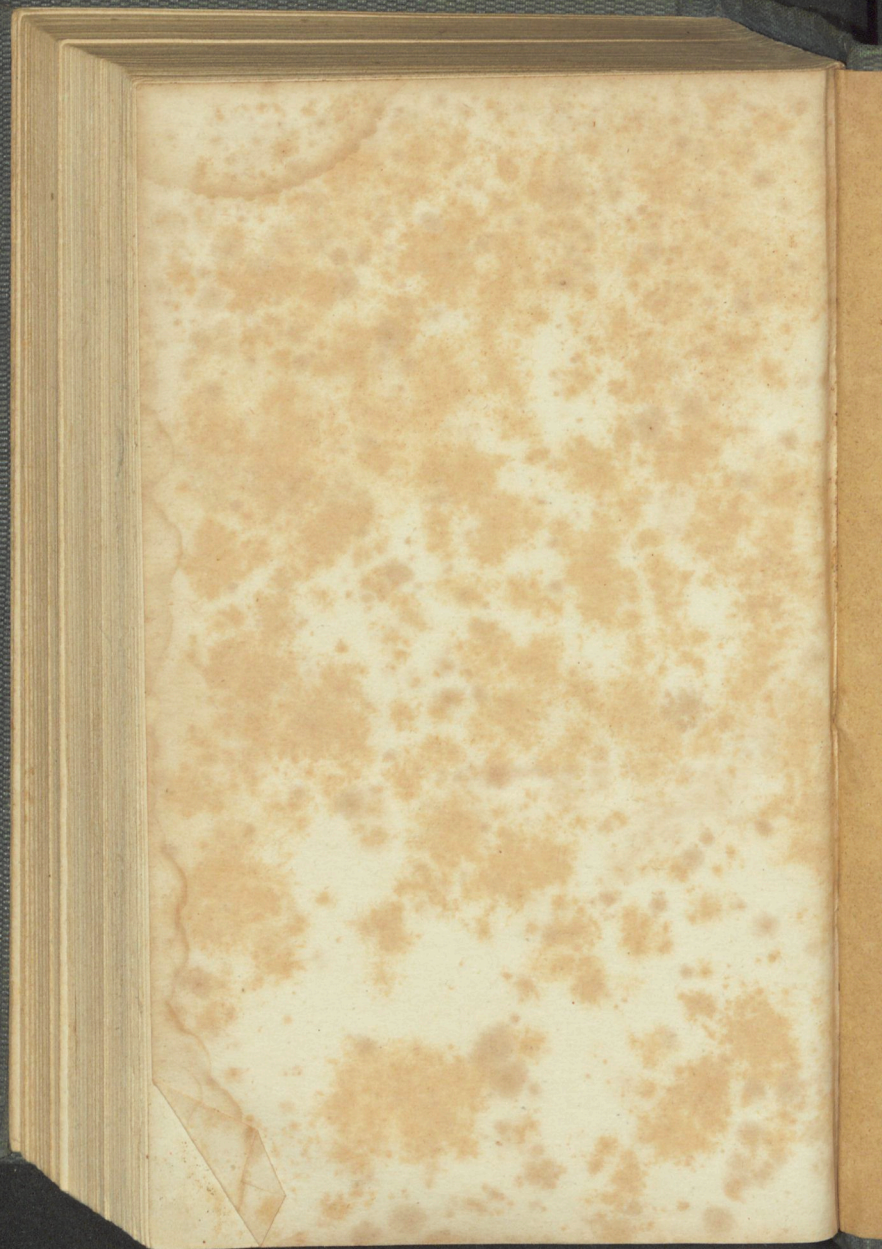


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