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SON SAMUEL ASSERTS HIMSELF P. 23

T. Simclair & Son Lith.

PRACTICAL LIFE;

OR,

WAYS AND MEANS

FOR DEVELOPING CHARACTER AND RESOURCES.

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THE INDIVIDUAL

CONSIDERED IN REGARD TO

Domestic Life, Common Sense, Physical Culture, Education, Social Relations, Trades, Clubs, Business, Books, Dress, Love, Manners, Flirtations, Divorce, Marriage, Information, Limitations and Religion.

THE WORLD'S WEDDING-DAY.

BY

MRS. JULIA McNAIR WRIGHT,

AUTHOR OF "THE COMPLETE HOME," "LIGHTS AND SHADOWS OF SACRED STORY,"
"EARLY CHURCH OF BRITAIN," ETC.

"And ye, oh younger friends, for whom My hearth and heart keep open room, Come smiling through the shadows long: Be with me while the sun goes down, And with your cheerful voices drown The minor of my evensong:"—WHITTIER.

BRADLEY, GARRETSON & CO., PHILADELPHIA, 66 NORTH FOURTH STREET; BRANTFORD, ONT.

WILLIAM GARRETSON & CO., COLUMBUS, O.; CHICAGO, ILLS.; NASHVILLE, TENN.; ST. LOUIS, MO.; SAN FRANCISCO, CAL.

TO ALL

WHO WOULD BE BREAD-WINNERS AS WELL AS BREAD-EATERS,
WHO WOULD LIVE TO SOME PURPOSE,

-AND-

Who Honestly Desire to Make the Most of Themselves,

IS RESPECTFULLY OFFERED

BY

THE AUTHOR.

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"If one short volume could comprise
All that is witty, good, and wise,
How would it be esteemed and read!"

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PRACTICAL LIFE.

CHAPTER FIRST.

HEIRS AND THEIR INHERITANCE.

HILOSOPHY, wandering on weary wing through many ages and countries, makes her Nineteenth Century resort in—A Village Store.

Nowhere else are so many, and so high themes, so boldly discussed.

The assembled sages bravely march their forces up to all redoubts of science and ethics, and seldom march them down again, without leaving a banner planted, or carrying off some captured Beholding them in high consultation, sitting on counters, kegs and barrels, or piled-up firkins and boxes, we might think at first the mighty fallen, since wisdom here takes her stand, when once she sat with the gods on Ida, with Socrates in the porches of the Academy, with Roger Bacon in his cell, with Galileo on the hill of But, in fact, this picture represents wisdom in her best estate, as thriving among the masses, not with one individual for her high-priest, but every man for her votary. In these juntos of the country-store, speaks out the mind of the people, the sagacity of heads of families. You have this new school of philosophy in its finest development, when you find your country-store planted where four ways meet, near some thriving village, and enter there when the evening mail is just distributed.

To such a modern Mars Hill came one autumn evening an elderly
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STRANGER; we will not awaken prejudices by telling what statesmen and scholars he resembled, in brow, eye, lip, gait; but he went gravely up to the counter, and addressed himself to the proprietor of the place:

"Have you any-" began the Stranger slowly.

The urbane shop-keeper cast his eye along his shelves and drawers, mentally supplying—"muslin, pins, buttons, hose, thread."

"Have you, that is-plenty of-" began the Stranger again.

The store-keeper privately suggested, "flour, soap, bacon, dried apples," his glance running over boxes, kegs, barrels.

"I mean to ask," said the Stranger, successfully reconstructing have you in this neighborhood, plenty of children."

The merchant's jaw fell: children there were by the score, even in that grocery at that moment, from the morsel of humanity, whose nose barely reached to the counter, to overgrown thirteen, his ankles and wrists victorious over a season-old suit.

The long-legged and long-armed clerk, who was a bit of a wag, leaned across the counter, swept a half-dozen of these specimens together, and said briefly—"Sample 'em!"

"Children!" cried the saddle and harness maker, a misanthrope, uneasily seated on a keg of nails. "Let me tell you, there's not only plenty, but too many. The world's got more than it can bear of population. I want you to turn a look on India, Syria, China, and Ireland, where thousands die of starvation—where the earth cannot maintain the people—where famines are periodic, and for which the whole civilized world must be taxed in a futile effort to fill mouths that should never have existed."

"You state certain facts of famines and short harvests, but the cause you assign is the wrong one," said the Stranger. "Trouble is, not that there are too many people in the earth, but in these unfortunate lands, the need is instant for righteous, paternal governments, careful to secure the best good of the citizens; and also for education among the people themselves, so that each man shall be worth more individually, knowing how to gain, save and spend; to

secure himself, and not to encroach on his neighbor. In lands where the Alphabet and the Ten Commandments are every man's inheritance, from king to cotter, there are no famines."

"I can tell you what, friend," said a stout butter-buyer who had come in for his mail, "I've been to New York, and Philadelphia, and Baltimore, and Cincinnati, and Boston, and Chicago, and most of our other big cities, and I remarked a *leetle* more of hungry and half-naked women and children, and idle, ragged men, and beggarly, over-crowded living places, than I like to see."

"That is too true," said the Stranger, "but still you do not touch the cause of trouble. I claim that the world is not, nor is likely to be, over-populated. Cities and even countries there are over-crowded. The remedy is, emigration. Immense tracts of land, rich in soil, and in all mineral and vegetable productions, wait for inhabitants."

"Come, sir," said the schoolmaster, from his seat on the end of a counter, "I take issue with you there; I do not say a word against the surplus population of our cities being deported to our vacant lands. I wish there were some reasonable way of getting them there, with any prospect of their securing a shelter for their heads, and food to eat—though how that is to be accomplished, where there are neither tools, cash nor common-sense, I cannot tell. But I should deprecate having this land made the sewer and drain of Europe and Asia. I tell you now, we American-born people are being fairly swamped at the polls and elsewhere by a horde of foreign-born, or foreign-begot, fellow-citizens, who know little of our history, principles or institutions: who cannot read their ballot. But if I should lift a cry, 'America for Americans,' I should at once be accused of being out of harmony with American ideas, and our Constitution!"

"My dear sir," said the Stranger graciously, "you open a variety of deep and important questions, on which I shall hereafter be happy to converse with you. But this evening we cannot try all issues. Your reply brings me back to the query with which I started: 'Are there many, enough, American-born children in this neighborhood?'

This, I fancy, might be taken as a fair specimen of a neighborhood: a fertile farm district; a thriving village; a large town adjacent; a city a few hours' distant by rail. Soil, water, climate desirable; such a portion of country might answer for the whole continent. Now, what is the number of children growing up here to fill and multiply the places of their parents?"

"As for that," said the store-keeper, in an aggrieved tone, "look at 'em! The store is full every night at mail time! Here they are, often thirty boys and girls, all besieging me: 'Is there a letter for me?' as if I had nothing to do but write 'em valentines! And I've noticed, too, that urchins who never get a letter, bawl just as loud after the mail as men like the doctor, or tavern-keeper, or minister, who carry off about all that comes here. Boys! do go out! The mail is all distributed!"

"It is coming events casting their shadows before," said the long clerk, as the noisy juniors trooped off. "Don't be so cross, uncle. Hope foretells to these little rascals that they are some time to have letters. They are our future lawyers, doctors, parsons, merchants, politicians."

"Young man," said the Stranger, "it would do me good to shake hands with you."

"All the same," said the merchant, while this little ceremony was being performed, "the boys drive me wild, and prevent my joining in reasonable talk. You, sir, have suggested a discussion of such themes as Compulsory Education, a Limited Franchise, Emigration, a Provision for the Masses. If ever I were free of these boys for five minutes, I should like to talk over these matters, for—I have my opinions."

"And very good opinions, too," said the mournful man of saddles and harness. "Ought to be: he cultivates his mind: he has the first reading of all the papers that come to the office."

There was a general laugh at the joke, though it was an old one, and one against which the merchant-postmaster had often protested, vigorously affirming that he only read papers that were not in wrappers, and were left lying uncalled for.

But the laugh had scarcely calmed, when a voice said: "And lately his mind improves faster, as he has the reading of all the postal-cards."

Amid the chorus of guffaws, it was perceived that this speaker was Deacon Jones' son Samuel, who, after peacefully abiding for eighteen years under the shadows of the parental judgment, and the parental wit, had surprisingly asserted himself, and ventured a remark and a joke of his own. No one was more astounded than the deacon. He turned and looked upon his offspring. What! Had Samuel grown up unawares? Was he a man among men? The confounded sire realized all at once that the "little boy" wore a tailcoat, and stood as many feet and inches as he himself. The deacon sat on a soap-box, and contemplated the blushing Samuel; a solemn vista of circumstances opened in long perspective behind Samuel. Samuel had grown up; he had made his own independent remark. Samuel would soon want his own horse and buggy, his individual pocket-book; then Samuel would demand his own farm, and his own house built thereon; and then his wife, of his own choosing, and then the train of little Samuels and Sallies-and the deacon took a long breath, and his eyes grew dim; and then he remembered that Samuel had a goodly following of brothers, and a sprinkling of sisters among them, and all these would want what Samuel wanted, and would grow up and assert themselves as Samuel had. Moved by these considerations, he said: "Stranger, it is my opinion, regarding children, that we've all got about as many as we can provide for."

"Why again," said the Stranger, "you seem, sir, like your neighbors; you state facts briskly enough, but you do not reason justly upon them. Difficulty, my good sir, is not the number of the children, but the style of training them; not how we shall provide for them, but the making them amply able to provide for themselves. The schoolmaster, with much eloquence, discourses of the dangers of foreign emigration; and says that we are swamped at the polls by an inharmonious element in our commonwealth. These two dangers

have the same remedy awaiting them. An army of American youth, well trained at home and at school, will stand in supreme majesty at 'Empire's primal spring'—the ballot-box—and will leaven and control, and mould to highest use, the countless immigrant masses; so that the first generation after our foreign-born citizens shall be Americanized and assimilated, our new States shall not be foreign anarchies in embryo, but each one an integral part of the national whole. There is nothing, my good friends, I assure you, so important, and so intensely interesting to us, as individuals, heads of families, or communities, as the proper training and developing of our Young People."

"We generally," said the saddle-maker tartly, "value things in proportion to their scarcity, and I think if young people were a little scarcer than now, we should be likely to set more by them."

"It all depends on the training," said the Stranger: "if they are well trained, there can never be too many of them. I grant you, there are even now too many bread-eaters, if they are not to be brought up to be bread-winners."

"They cannot bring themselves up," said the storekeeper, "so the first thing to be considered is, to get the parents, guardians and teachers set right."

"Exactly," said the Stranger. "Now I advance to you a proposition—that is: That there cannot be too many Young People in this Country; and I would like to discuss with you, how these Young People can be made most excellent in themselves, and most helpful and beneficial to the entire commonwealth."

"As I look at it," said the schoolmaster, "the first question to be considered is, What Parents owe to their Children in a proper training."

The store-door opened and the doctor, the minister, and the hotel-keeper came in. The lads who had gone to their homes to report on the mail had asserted that "a strange man was doing some tall talking at the Corner Store," and intent, like the ancient Athenians, on the new, the Village Worthies had hastened to hear what themes the Stranger was discussing.

"I've heard," said the hotel-keeper, "a great deal about the duties of children to their parents, but not much, as I know of, about the duties of parents to their children, nor about children's rights."

"The child," said the lawyer, looking around for a chair, "is an individual, and has rights. It is not responsible for its being in the world, and a great deal certainly rests upon those who brought it here."

"O, I don't object to the theme," said the landlord; "very likely it will be a good plan to put the shoe on the other foot for a while."

"I'm not much on theory," said the butter-buyer, "but moving around the country, I've seen a deal of practice; and I've found a great many parents who only feel that they owe their children food and clothes, and let them alone to bring themselves up. In plenty of homes, instead of a lawful head, there are just as many rulers as there are children, and the youngsters boss the whole concern."

"And that really arises from selfishness and indolence on the parents' part," said the lawyer. "They prefer to get along as easily as they can in the present, and do not realize that they are in charge of embryo men and women, of citizens, of future parents. We cultivate an apple tree with a view to what it will be; a horse or ox for its evident future uses, but regard a child, too often, as a being solely of the present."

"But see here," said the saddler: "the tree won't fly in your face; the ox will love its master; they do as well as you expect. But the child does not give its parent measure for measure, and it grows up and forms new ties."

The deacon looked at Samuel and sighed.

"In the first place," said the Stranger, "let us remember that it is Nature's law that love grows not up but down. As Addison says in the Spectator, 'Natural love, even in reasonable creatures, does not rise in any proportion as it spreads itself downward: for in all family affection we find protection granted, and favors bestowed, are greater motives to love and tenderness than safety, benefits, or life received."

"What is this natural affection in all living things?" said the storekeeper.

"It is a direct impression from the First Cause, and Divine energy acting in the creature," said the minister: "therefore its course is rather down than up, as He loves us earlier and more than we love Him. And we should learn from this view also, that the office of love is to improve its object, and secure its highest and most lasting good. This should be the object of the parent in training the child."

"I think," said the Stranger, "that if parents would begin by realizing that the balance of love is, and must be, on their own side, and that selfishness is the sin of youth, ever more or less exhibited, that they would fulfil their parental work, always with less amazement and discouragement. Also, they would direct their primary efforts to reducing, or eradicating, this sin of selfishness, and that they would impress on the young that Nature's law here is one of reprisals—the repayment is in kind. Not without reason did Louis the Eleventh of France barricade himself in the Castle of Plessis, in fear of his own son, when he remembered that he himself had been an insurgent, arrayed in arms against his own father. The rebellious child invariably becomes the miserable parent."

"You seem," said the schoolmaster, "to arrive at this—as soon as people are parents, they are responsible not merely for making the child a comfortable animal, but for training it toward maturity and citizenship. To be, in fact, the best that it can, as an individual and a citizen. Now what is the foundation of that education?"

"The Alphabet and the Ten Commandments," said the Stranger promptly. "The Moral law is the basis of all law; if you can train a child to regard this law, he will be an orderly citizen, a good neighbor; if you give him the key to all intelligence, in the Alphabet, he will know how to make his own way in the world, secure a living, and be an important factor in National prosperity."

"It looks simple and easy," said the butter-buyer, "but there must

be something hard in it, after all or, why do so many fail to bring up children for any satisfaction to themselves and others?"

"Let me tell you," said the lawyer, "for I have been thinking on this theme. The reasons of failure are, First: that we undervalue the children themselves. Second: that we rob them of their rights. Third: that we fail to set a suitable example."

"Yes," said the minister, "you are right in your first point. We do undervalue the young people, the little people, not only as regards what they will be in the future, but as regards what they are in the present. It is an old story that of Arnold's unhatting to his pupils, for the sake of what they might be. The long line of statesmen and heroes, saints and scholars, have bellowed lustily in somebody's cradle, torn their pinafores, been pleased with a rattle, and failed to get their lessons. But we undervalue the Young most as regards their present usefulness and capacity, and so do not encourage them to exertion. We conclude that 'they cannot do anything,' or, 'their help is worth so little.' I have just read a letter from a friend who has failed, and is struggling to recover himself. He says: 'The children are nobly helping us to pay for the new farm. I don't know what we should do without children to help us.' And here is a little fact that lately came to my knowledge. Five children in Colorado wanted to buy an organ. The youngsters were from six to fifteen years old. They had earned, by the care of the fowls on the farm, three dozen chickens. Their father let them have one acre of ground, and they were to work it in their spare time. They raised three tons of onions, and sold them for one hundred and forty-five dollars: the fowls brought them fifty-five dollars. Their organ cost them one hundred and eighteen dollars. Now that shows the present value of well-directed, and properly encouraged, children's work. Give them a motive, give them example: show them how: make it cheerful for them to work, and they will not only be important elements in the family, in the way of helpfulness, but they will have learned how to take care of themselves, and industry will have secured good morals."

"But I don't understand the Squire's second point," said the landlord. "How do we rob our children?"

"A very common robbery is to deprive them of their share of family interest. We shut them out of the knowledge of family concerns. A man loses a sum of money-perhaps, like an idiot, he keeps the loss entirely to himself-he loses the sympathy and aid of his best friends: his family. He is as badly off as an old bachelor! But suppose he tells his wife? If he does, he carefully sends his children out of hearing. He thus robs them of a part of the providential training that God meant for the whole household. He robs them of a lesson in prudence; he robs them of the profit, that as business men hereafter, they may gain from his known experience; he robs them of the enlarging of their hearts by sympathy, of a shaking out of selfishness, of a broadening of their ideas, beyond tops and dolls, into the world of mature work. People often rob their children by sending them out of the way when danger or sickness arise: they say they hate to have the child worried; but perhaps the Lord meant them to have this very worry, to save them from some greater evil by-and-by. The child removed from what the parents think might be a gloomy atmosphere, is robbed of a chance to get presence of mind, helpfulness, thoughtfulness, self-sacrifice. A sister of my wife is a very delicate person: she needs rest; she should be waited on; saved from all care. But she is so afraid to burden her children with a sickly mother, that she has never frankly told them how feeble she is; she waits on them as only a robust mother should; she rises early to call them up and help them dress; she never asks them to be careful of soiling or tearing their clothes, because the work of renovation is too heavy for her. She thus daily robs her children of an inspiration in cultivating self-help, carefulness, independence: virtues that Providence meant for them."

"But," said the gloomy worker in leather, "these sickly mothers are a great disadvantage to children."

"Not by any means," spoke up the Stranger, briskly; "some of our strongest characters, our most useful people, have been developed

in homes, where the mother often felt painfully that she had been laid aside from all usefulness. Bees gather honey from what we call weeds as well as garden flowers, and children often get excellent training from what we consider the very disadvantages of their surroundings, if only, we will not be wiser than heaven, and set ourselves to thwart the designs of Providence, for them."

"I understand the Squire's last point," said the butter-buyer, "as to example-you know what Josh Billings said-'If you wish to train up a child in the way he should go, just skirmish ahead on that line yourself.' It is true that children do sometimes learn by seeing the opposites of what they ought to be. I've known a boy get a decent disgust of tobacco because his father was everlastingly puffing or chewing. I've known a drunkard's boy to hate whiskey worse than other poison, since he laid to it all his hard knocks, rags, and short commons. But that isn't natural; children generally follow parents' ways: the track lies marked out for them, and they sort of drop into it. I tell you, I would not like to make such a mark on my child's mind as that he avoided things just for seeing how hateful they made me. I'd rather be something more to my boys than a danger signal; and, I say, neighbors, it's a solemn thing for a man to hear little feet pattering after him wherever he goes, and it ought to make him careful what way he takes."

"The period of nonage," said the lawyer, "lasts for twenty-one years. The term of life assigned man is seventy years. He is thus nominally under the parental care for less than one-third of his existence. Evidently the aim of the parents while the child is with them, should be to fit him for that more than doubly long period, when he is to act independently. But at a much earlier age than twenty-one, many young people begin their self-support or seek new homes. This should be an added motive for giving them sound principles, a habit of independent thinking, and a clearness of reasoning while they are yet young. One especial fault I find with parents is, that they undertake to do their children's thinking instead of establishing them in fundamental principles, and letting them think for themselves."

"I don't know as I quite catch your meaning," said the hotel-keeper.

"For instance, let us take matters of health," said the doctor. "There is a running fire of orders: 'Go to bed;' 'get up;' 'don't eat fast; 'bathe;' 'put on your flannels;' 'never sit in a draught;' 'wear your overshoes.' The parent makes himself forever responsible for dictating certain acts needful to maintaining health; and if the guardianship of the parent is removed, the young person is really ignorant of the 'what' and the 'why' of hygienic matters. The child is a reasonable being, possessed of memory and logical faculties. The parent should begin by educating it to think: it should be given explanations on the care of its physical self; 'why' the draught is harmful; 'why' rest is needed; 'why' the wet feet may be dangerous; 'why' the dress is to suit the season. It is just as easy to give the reason and form the judgment, as to keep up this constant issue of commands. One of my friends had a son married quite early in life. She brought the young couple home to live, and gave as a reason, that 'neither of them knew enough to change their shoes when they were wet.' Young folks are trained to this thoughtlessness."

"And here," remarked the Stranger, "is another side to that same question. The parent, a single individual, undertaking to do the thinking and give the orders for half a dozen, or half a score, falls into a habit of fussiness. Now fussiness is one of the most uncomfortable elements that can be introduced into a home. Where fussiness reigns there is no rest. A fussy mother has fussy daughters and reckless sons. The little girls learn, by example, that the way to get along is never to let anybody alone to think for themselves, or to indicate a wish. The moment their eye falls upon any one they open a battery of suggestions. Whatever a poor victim undertakes to do, had better not be done at all, or should be done in some other way. If you stand up to study, you should sit; if you sit, you ought to lie down; if you lie down, you are destroying your eyes: at the same time you are doing too much or too little, or the wrong

kind of work; and the light you are in is the worst light possible. This constant nagging, well intended, but senseless, drives boys distracted. They are goaded into obstinacy, or fly from the house; the very net-work of Liliputian cords which is stretched over their free-will, makes them frantic to struggle and resist, and disregard all, even the most suitable suggestions. Far better, once in a while, let the youth do a thing in a wrong way, where the wrong is not vital, and when they see that there must be a better method, suggest that method quietly and conclusively."

"Yes," said the minister, "and by this constant taking of the responsibility of thinking; this fussiness that precludes independence, we get intellectual cowards, or moral imbeciles in our young people. They are afraid to take a step alone, or to judge for themselves. They have been in leading strings so long that they cannot walk fearlessly. They have no independent experiences to guide them, Their parents forgot that they were bringing up those who must inevitably buy and sell, marry and vote, go and come, choose books, friends, and abodes for themselves; all acts which fate will demand of them, and of which they are training them to be incapable. There is no more delicate point involved in the rearing of a child than this: how much responsibility shall we throw upon them? Too much early independence will, in nine cases out of ten, make them lawless; too little will make them helpless. I know a father, a widower, a close student, who could not bear to be troubled to judge for his children. When they came to him for direction, he turned his head from his books, and said: 'Decide for yourselves: what are your minds made for?' Under this system one child made a magnificent moral and intellectual development, the other-was ruined.

"It is not long," said the lawyer, "since, in one of our cities, a little desperado, a perfect marvel of juvenile crime, was brought before the court. Great excitement and wonder were aroused, because this lad had been supposed to be very carefully brought up. His widowed mother had feared to let him go from home, had feared to let him have any companions, lest he might learn mischief; to shield

him from all contamination she had had a teacher come to the house. Heaven had set the child in the world of human affairs, and the mother was carefully segregating him from them. If the boy's physique had been weak, he might have settled into a guiltless inanity; but he had hot blood, lusty muscles, a curious, inquisitive, eager brain. What he needed was to be taught self-control, righteous law, and a respect for it. Instead, all knowledge of men and the world was kept from him. The inevitable result was, that through servants, or slily obtained flash books and papers, through secretly made acquaintances, came the knowledge of evil, with all the sweetness of stolen waters and bread eaten in secret. In striving to fashion a nice puppet, the poor mother had forgotten to make a man. Moral stamina was wanting: he became a demon."

"But come," said the saddler, "do you mean to turn boys out on the streets to make them strong? To fling them into temptations, to see how they will resist them?"

"No," said the Stranger, "no; but by the very law is the knowledge of sin. The fact of prohibition shows that there is evil to be prohibited. We must keep them out of all the temptation that we may, while training them as social beings and parts of a social system. But we must face the fact and admit it to them, that there are evil men, evil books, evil deeds, and that sin is like Ehud armed with a hidden dagger to plunge into the vitals of whoso rises up to receive and do sin honor; that vice has its secret scourge and brandingiron, and its wages—death. Once there might be on earth innocence and ignorance; now, there must be knowledge and virtue."

"Yes," said the doctor, "do the best we can, youth will meet plenty of temptation; our part will be to forestall it with good principle; to thoroughly convince of the advantage of pure lips, and clean hands, and singleness of heart. But as the man cannot be a hermit, if he would be of any use to himself or the world, we must not try to make a hermit of the boy. Else when the forced seclusion ends, and the parental guardianship is providentially snatched away, we have an utterly helpless creature, ignorant alike of danger and resistance."

"I have a good many children," said the deacon, a man given to long thinking and slow speaking. "I have been training them as well as I knew how, feeling that they must be men and women some day; and yet I do look toward that future with anxiety. I cannot make it seem clear that these helpless, foolish creatures can ever really be able to take their places as grown people, or make their way in the world."

"But would it seem any pleasanter to you," asked the butterbuyer, "if they could always stay little folks?"

"Not at all," said the deacon, "for my wife and I must die some time, and I would rather not leave eight small orphans at the mercy of the world."

"Your feelings are not singular," said the Stranger; "they are shared by as many as have children. The poet voices the anxieties of nearly all parents when he says:

"'If I were dead
What would befall these children? What would be
Their fate who now are looking up to me
For help and furtherance?'

And then his word of encouragement is drawn from the long experience of the ages:

""Be comforted, the world is very old,
And generations pass, as they have passed,
A troop of shadows moving with the sun;
Thousands of times has the old tale been told:
The world belongs to those who come the last.
They shall find hope and strength as we have done."

It does seem strange, almost impossible to our fears, but countless generations of sons, taking their fathers' places, have proved it true."

"The question often stares at me," said the deacon, "where are all our children to get their living? I am a farmer. I have a hand-some farm; it maintains me and my family; but it cannot be cut up

to maintain my five sons with five families, not to mention giving portions to three daughters. I wonder where their place will be—what work will find their hands?"

"Only make them honestly worthy of any place, and places will open for them," said the Stranger. "Make their hands truly capable and skilful, and work will offer to them in abundance. The skilled hand need not be idle, if it is not shackled by false pride. is, sir, that as men increase on the earth, new industries open: new work demands the new workers. How many men are now busy in the multiplied varieties of printing work? But before 1445 printing was unheard of. America supports a population of over seventy million persons of European descent, furnishes them not merely a bare support, but wealth and luxury: up to 1500 America was an unknown desert, and up to 1620 very little better. Think how many people get employment, a living, great fortunes, from steam navigation. That dates from 1800. Railroads are a source of wealth and occupation to millions of people; they began in 1830. Telegraphy is another recent invention, affording work to hands and brains, and filling purses in various ways. But our grandfathers never heard of it; and in considering how their grandchildren should be provided for, this telegraphic business could not be a factor in their calculations before 1844. 1848 revealed the resources of California, and there were homes and competence, and wealth, too, for millions. When I was a boy, I was very much alarmed by being told that the whales of the cold seas would be exhausted, and the world would sit in darkness for want of oil and candles; but before the whales failed, the rocks have poured us out rivers of oil. Another dread of my childhood was awakened by those calculators who could tell to a year when the coal of England would be exhausted, and the forests of America all cut down, and fuel be wanting to the shivering sons of men. Nature must have laughed in her sleeve at her croaking, cowardly children, knowing that the New World's inexhaustible coal beds were soon to be revealed. Supply keeps even pace with demand; where it oversteps it, the glut is as dangerous as scarcity. It will be thus with the future homes, bread, clothes, bank stock of our children. All these things wait for the worthy. All that we have to do is to make the young people fit to reign, and they will reign. Give them honest hearts and fairly educated brains, and they will be worth a place in the world, and the place will be waiting for them."

"But you throw an awful amount of responsibility on us," said the hotel-keeper; "if the young people go to destruction, and the next generation lacks heroes and handicraftsmen, we will be to blame for it!"

"Exactly," said the Stranger; "that is just what I wanted to impress upon your mind."

"But what are we going to do about it?" said the hotel-keeper, uneasily. "Something must be done."

"Let every man do well his own work, and all the work will be done. If in this village every parent does his own part well, and the parson and the schoolmaster do theirs well, you will see a model generation rising up about you. Sweep each at his own door-stone, and the village will be clean. For my part," added the Stranger, "I shall next week be found at the house called The Oaks, where I mean to open a "Bureau of General Information, for the Young People of the vicinity."

"And on what points do they most need information?" asked the store-keeper, with a mercantile eye to an inventory of wares offered.

"They need to be informed on education, physical culture, manners and amusements—"

"On books, general information and self-culture," interposed the schoolmaster.

"On trades, professions and employments," cried the lawyer.

"On society, dress, courtship, love and marriage," said the doctor.

"And by all means tell them what not to do," added the saddler.

"You have my hearty concurrence," remarked the minister. "It has been well said lately, by a wise politician, that 'The education and employment of the young must form the most vital element in the economic consideration of scientists, as well as most heartily invite the sympathy of the philanthropist.' The Church, the State, the world will be as we train our young people."





CHAPTER SECOND.

ON THE CULTIVATION OF COMMON-SENSE.

ROM that Evening at the Village Store there was a new element, as there was a new inhabitant, in this community. When the steady fathers went home that night, full of the subjects which they had discussed, they referred to the *Unknown* as "The Stranger," and by

that title he was ever after known to them.

Even when he had lived for years among them—when he was their friend, their confidant, their benefactor, he was still *The Stranger*; and yet, the name was gently spoken, as if it meant even more than—brother.

And the appellation was appropriate. This Stranger was either a hundred years before his day, or some remaining product of that Age of Gold, when Astræa dwelt among men. He was living entirely for others, while all those around him were, with the best intentions, living entirely for themselves, or for their immediate relations. He had as little regard for fashion as Mr. Standfast had for Madame Bubble. He always went to the fundamental reason of things, and when he rose into a lofty theory, he arrived there by the successive steps of some chain of practical logic. He avowed himself the Apostle of a better Era, called The Reign of Commonsense. He devoted himself to the young as the most promising field of effort, and the young he addressed as creatures of judgment; and he called on them to reason. He used no diminutives in speaking to them: Minnie, Hattie, and Bettie were names unknown to him. Some people surmised that he had had great sorrows; deriving

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this from that tenderness and sympathy of temper that sorrow is wont to produce in generous souls. As he especially labored for the young, they fancied he had buried his sons and daughters in their youth. Of all this he said nothing, being severed from self, and however long he tarried, being still as a Stranger, and confessing by his life that he was a pilgrim, as all his fathers were.

In this reserve and unselfishness he was the most matter-of-fact of people, and the graces that he best esteemed were those that grew nearest the ground. So this person was a benediction in the midst of the community: a Stranger, and yet not unknown, whose lifemystery had a certain sacredness.

Over his gateway was written:

A BUREAU OF INFORMATION.

Within the great reception-room, where with windows open to the floor in summer, and beside a grand wood-fire in winter, he discoursed to the young men and women, there was printed on the wall:

Here one talks only Common-sense.

Hither then came the youth of the country-side, and now and then a village parent strayed in to listen and to learn.

"What is most necessary to our Success in Life?" asked Samuel, the deacon's son, when a number of Young People were gathered in *The Bureau of Information*.

"Why," said John Frederick, hesitatingly, "the parson would tell you Religion, as that is the mother of all good things, now and hereafter."

- "I mean, setting that aside, what is most needful?"
- "Money," said Peter; "for then you can command education, good society, foreign travel. You can invent things, having money to spend on experiments."
- "It is not indispensable," said Samuel. "Without any money, Bayard Taylor became a great traveller: Elihu Burrit a scholar: Stephenson an inventor. The lack of money is not a fatal lack."

But Peter was shrewd. "Sir," he said to the Stranger, "is not money the ultimate object of our labor? Would many men be likely to invent, to write books, to pursue a profession, if they knew they would receive no money for it?"

"They would not," said the Stranger.

"Then if it is good and proper as an object, why is it not the best thing to begin with?"

"The acquiring of money should not be a *main* object. It enters into our calculations because it is valuable, not in itself, but for what it will bring. It is a good instrument of labor, but not labor's highest end. The fact is, Peter, that given the money at the outset, most young people would become neither learned nor inventors, nor workers of any kind. The possession of money would deprive them of a sharp spur to action; and the many present pleasures and indulgences which it would obtain would distract their minds from solid pursuits."

"Then why are so many parents toiling to make their children rich?" asked Peter.

"Possibly because they mistake what will be for the child's highest good."

"This may be the reason," said Samuel, "why so many persons that rise to high fame and usefulness are, in their youth, poor. While the sons of rich men are not so often heard of, except as inheriting their fathers' fortunes."

"Then," said John Frederick, "if money is not the best thing we can have to start with, perhaps it is *knowledge*, that is most needful to success."

"The mere acquisition of a mass of facts," said the Stranger, "or the thorough knowledge of some especial branch of learning, is not necessarily very helpful: knowledge without the ability to apply it, may be to a man as overloading to a ship. Men who forever take in knowledge without diffusing it, are liable to softening of the brain. It is not how *much* you know, but how you will use what you do know, that is the important question. I remember a threadbare old fellow used to come from an attic to the British Museum, and pore

by the hour over Polybius, or Juvenal, or Plato. Possibly he was as good a classical scholar as Arnold. In the Astor Library I often met a man of seventy, very shabby, and untidy, and poor, but who, with the highest zest, toiled day after day over historical studies. No doubt he *knew* as much of history as Motley, or Macaulay, but neither the world nor himself was any the better for it."

"Then the thing most important to our success in life must be health," said Thomas, the son of the doctor.

"Health is no doubt very important, but Pope, the poet, and Baxter, the famous preacher, Wilberforce, Howard, Watt, Ferguson, King Alfred, Matsys, the artist, were all men of feeble frame. While the great army of tramps, and the disgraceful lists of pugilists and prize-fighters, are all robust people. Health itself is not the element in our success, unless we know how to use it properly."

"I catch a glimpse of something in your mind," said Catherine, the lawyer's daughter, "but I cannot quite tell what it is. Wealth, education, health, you say, are not elements of our success, unless they are properly used. Now the force that must lie back of these, and use them well, is the great element of success; but I cannot think what it is."

"Let me tell you," said the Stranger, "that this force is to the other advantages which you have mentioned, as iron is to other minerals. Education may be the diamond, wealth the gold, health the silver, but this other force is the iron. Given gold, silver, and diamonds, how would we do without that strong common thing, Iron?"

"Now I know," said Catherine, "what is most needful to us—is Common-sense."

And they were all for the moment disappointed, for they had expected some storied Abana, some sparkling Pharpar stream, and here instead was only pointed out to them this rugged and unsung Jordan torrent pouring through the soul

"Common-sense!" said Peter, slightly sneering, "it is a very common thing."

"On the contrary," said the Stranger, "it is in many cases conspicuous chiefly by its absence."

"I should like to know," said Samuel, "what good things Commonsense brings to us."

"And what evil things it prevents from falling on us, and how to cultivate it," said Catherine.

"And what it is," concluded Peter.

"It is that which the ancients called prudentia or prudence," said the Stranger, "and of which Juvenal says, in his Tenth Satire, 'No divinity is absent if Prudence be present.' Common-sense teaches us how not to waste our time; how to concentrate our activities on that which will be really useful; how to make one step that we take help the step that is to come after. Common-sense is the essence of the old Saxon proverb that cheers us on when we come to a stay in our lives: 'doe the next thynge.' Common-sense observes and compares facts, and draws from them suitable deductions and rules to guide our action. In regard to money, for instance, Common-sense shows that when money is pursued for itself, and is considered the chief good in life, man becomes a miser, his heart shrivels within him; he has no sympathy with his fellows; he follows under the banner of Judas who sold his Lord, for he sells himself, the good of his fellows, the interests of his soul, for money. The Gadarenes were not the only men who have given up heaven for the sake of the safety of their swine. The exercise of Common-sense would also convince us that money craved and pursued, not to hoard, but for the sake of the selfish pleasures which it will buy, makes a man-what is just as bad as a miser, or worse—a roue. He uses his money to feed the fires of hell in his soul. Thus Common-sense would assure us that if money is only a good when it is well used, we must not sacrifice what is nobler than money in an effort to gain money."

"Applying the same reasoning," said John Frederick, "I can see that this teacher, Common-sense, would show us in regard to education that its end was to make us better or more useful; and if we merely kept on acquiring knowledge without applying it, or refused to do our duty to our neighbors because we were occupied in gaining a great stock of knowledge, or were willing to sacrifice other

people's happiness and rights to our progress, then education would be an injury, not a help."

"And of health," said Thomas; "we should see by the use of Common-sense that the health and strength of a man were meant for something better than just to exhibit brute power; to make people stare at a muscular feat, to bully the weak, or to serve ourselves while we ignore the needs of others. I have often thought that a man should have a better ambition than to try to make a prize-ox of himself. If human strength is only good to use in out-swimming fishes, or outrunning ostriches, leaving a man forever hopeless before the muscles of a rhinoceros, it is of little real value."

"But bring in Common-sense," suggested the Stranger, "to guide in the development and use of health, you have then the ideal Hercules of the ancients, the votary of virtue, and the victorious antagonist of all evil and oppression."

"I heard some one say the other day, that what made the great difference between men was their knowing how to use emergencies," said Peter.

"Yes; it is well written that 'Emergencies are the making of some men and the destruction of others.' Now it is Common-sense which teaches men how to use emergencies. Common-sense looks at matters exactly as they are, without any excitement or romancing over them. But now let us come to a more practical view of Common-sense.

"We all want to avoid being miserable. When we are miserable we can do little that is useful for others, and we make all around us more or less sharers in our condition. We all feel miserable sometimes. Some of us feel so a good deal of the time, and then we are rather undesirable members of society. Now suppose we find ourselves in this wretched state. All things have a cause. What is the cause of our feeling miserable? Common-sense, being a faculty that looks matters straight in the eye, tells us that we may be miserable first, from some physical difficulty; second, from untoward circumstances; third, from thinking too much about ourselves.

"If we are miserable from physical causes, Common-sense says 'Search out the causes and apply the remedy.' 'We have done those things which we ought not to have done: or we have left undone those things which we ought to have done, and there is no health in us.' We did not take exercise: or we slept in a close room: or we were lazy: or we over-worked: or we ate something indigestible: or sat up too late, and the result is, our physique jangled out of tune, and we are miserable. Common-sense to the rescue, then! If our misery arises from outward circumstances, Common-sense tells us to look firmly at them, and see where we can better them. What can we do to remove the cause, that the effect may cease? Not sit with our hands in our lap or pockets, surely. But if for any reason we cannot make our troubles less by what we can do, we can make them less by the temper of our mind. We can impress upon ourselves what may be the moral, or indeed the future physical advantages, of these troubles, in which we are plunged. We must bring sweetness out of the strong, and meat out of the eater in this way. We must be quick to learn 'the moral uses of dark things.' There is nothing that makes a Young Person more useful, and more popular, than a cheerful habit of mind. Many young people get a habit of moping: they fancy it is interesting, or they do not reason on it at all: it is merely a way they have—this being miserable, and making every one else so. No person has a right to convert themselves into a domestic malaria of this kind. Chronic 'being miserable' generally arises from thinking too much about one's self."

"Now this is what I want to hear about," said Peter.

"We are all parts of a social system," continued the Stranger, "and we have no right to be self-centred, travelling in our own little orbit, without any reference to other people. Nature has her revenges, and when we contravene her laws of human life, by turning all our attention upon ourselves, she revenges herself on us, by our being miserable. If you think of yourself, what you want, what you like, what you do, what people owe you, how people wrong you, you can,

on the shortest possible notice, get up a well-developed state of misery. Now call in Common-sense. You say: 'Dr. Common-sense, I am miserable.' Then your counsel searches out the cause. Is there any flaw in your health? No. Are you painfully circumstanced? No. Go to, then, you are thinking about yourself; you are your own idea in life; you are selfish. How absurd this is, that while saints, heroes and martyrs are about you, you are engrossed with such an atom as yourself! While magnificent examples are before you, you are looking in the crooked little glass of your own vanity. Get into some one else's life, needs, happiness, and you will cease to be miserable."

"Long live Common-sense," said John Frederick. "I think I perceive why I have so many dark days, when for other people the sun is shining!"

"Sidney Smith," said the Stranger, "affords us, in this particular, a fine example. Naturally he was of a despondent and anxious disposition. Famous wit as he was, the constitutional temper of his mind was serious even to gloominess. But he held that it 'was impious to dare despair.' His rule was, 'Take short views: hope for the best, and trust in God.' His discourse on this theme is clear Common-sense. He says, 'Never give way to melancholy; nothing encroaches more. I fight against it vigorously. One remedy is, to take short views of life. Are you happy now? Are you likely to remain so until this evening? or next week? Then why destroy a present happiness by a distant misery, that may never come at all, or you may never live to see it? for every substantial grief has twenty shadows, and most of those shadows of your own making.'

"Thus you see that Common-sense, exercised on the subject of our mental states, and our circumstances in life, will banish most of our misery. Now what men chiefly desire in life is happiness, and Common-sense is a large factor in obtaining that result."

"I never thought of this before," said Peter; "but let us hear further of the work of Common-sense."

"It is the grand element to Success in life, because it drives us

to practical work, and prevents our exhausting our time and interest in day-dreaming. There is many a house that is never solidly built on the earth, because it was first established in the clouds. Young people are given to indulging these fancies; a little dreaming may be harmless, but once indulge this castle-building instinct, and it is apt to become a passion. We waste our energies on dreams of what we will do, and present work is neglected. We despise common life, toils, and little gains, because they look mean and poor, beside the gorgeous possessions and actions which our imagination has painted. It is not by dreaming of greatness, but by steadily pursuing the duty of the hour, that one becomes great. Commonsense would have taught the milk-maid to take her milk home carefully, and not be tossing her silly pate over her fancied conquests; and Common-sense would have taught Alnaschar not to fancy that he was spurning with his foot the caliph's daughter, and so kick over and wreck his whole fortune in a basket of glass."

"Now I think of it," said Samuel, who was often slow in producing his opinions, "I wonder you did not say that *perseverance* was the chief element to success in life."

"But of what advantage is perseverance," said Catherine, briskly, "unless we persevere in a right direction? Suppose a man perseveres toward an idle or hopeless end? If a young man sets out to make the squaring of a circle his object in life, he may perseveringly toil every day, and study all known mathematics, and yet will not succeed enough to purchase him a pair of boots."

"I see," said Samuel. He was looking into Catherine's eyes; he never objected to being instructed by Catherine.

"Common-sense," said Peter, "will also help us to make money; it will teach us not to dream of fortunes, but to work for them."

"Yes," responded the Stranger, "while it shows us how money should not be made an end of life, it will also show us how to accumulate it, as a means. Common-sense sends us to Solomon's wisdom: 'The hand of the diligent maketh rich,' 'The rich man's wealth

is his strong city,' 'He that is slothful in his work, is brother to him that is a great waster,' 'Open thine eyes, and thou shalt be satisfied with bread.' Now that opening of the eyes is, merely, use Commonsense."

"And I don't yet know really how to define Common-sense," said Peter.

"You are in the case of many philosophers," replied the Stranger. Dr. Reid remarks of it: 'It seems to me that *Common-sense* is an unambiguous word, and as well understood as the phrase, the *county of York*.' Now we all know what the county of York is, though we may not be able to point out exactly its boundary lines. But, Peter, tell me, what is sense?"

"Judgment," said Peter, the shrewd.

"You have hit it exactly; that great psychologist, Dr. Reid, says: 'In common language, sense implies judgment; good sense is good judgment; nonsense is what is contrary to judgment. Commonsense is that degree of judgment that is common to all men."

"Then all possess it?" said John Frederick.

"To a degree, unless they are idiots," said Peter; "but some men have more, and some have less. And I suppose, from what we have heard this evening, that a man is likely to be successful in proportion as he possesses Common-sense."

"Sir William Hamilton's definition will help you to appreciate the business advantages of Common-sense," said the Stranger. "It 'expresses native prudence, natural practical intelligence, mother wit, tact in behavior, acuteness in the observation of character.' Now consider what a capable business man this definition represents. He risks little, he understands his business, he is quick to seize opportunity, courteous to all, and shrewd in his choice of friends and helpers; and yet, if we are to trust Hamilton, this is Commonsense."

"Though people have naturally more or less of this trait," remarked Samuel, "is it not something to be cultivated?"

"Certainly; all young people can cultivate and increase it in

themselves, by constantly striving to exercise it: by bringing their judgment to bear on all questions of their life. But, as in other things, the first training in this valuable quality must come from the parents, and every parent should strive to develop Common-sense in his children. For instance, a child is set to bring in some wood; he tugs at a big stick, half-buried under the rest, and, flushed and furious, reports that 'It's too heavy-and he can't.' 'Do go along, then, you lazy child,' says one astute parent. 'Mind what I tell you, without any more noise,' says another. But a third parent, wise to cultivate wisdom, takes the complainant back to his work, shows him that the stick is not too heavy in itself, but in the weight of the sticks lying on it; that good judgment is, to take up the top sticks, and clear away the scattered pieces at the edges of the pile, and carry in the bottom stick when one comes to it. It is an humble lesson, and may be a little troublesome to give, but it will, perhaps, tell as an example in all life. Again, a child finds a school task hard; it cannot be learned; mastery of it is an impossibility. He may be forced to learn it, or be allowed to drop it; but if the parent is really interested in the child's future, he will begin to arouse Common-sense. 'I learned such lessons once; so did your teacher; the boys last year learned this, so will many or most of your classmates now, and the classes of next year. Therefore it is not impossible, for it has been done. What one boy has done, another may do. You have all that is needed for learning this lesson-book, time, sight, memory, education up to this point. You need this lesson, so that you may be able to learn that of to-morrow and of next week. They are all steps in the ladder of learning, by which you climb to useful, respected manhood.' Thus Common-sense begins to be cultivated in the child; he is taught to apply sober judgment to all affairs."

"I begin to think that this large exercise of this trait is unusual," said Peter.

"Voltaire remarks that 'Common-sense is not so very common,'" replied the Stranger. "Another Frenchman, Jouffroy, says that

'Philosophers are a class of men who have carried Common-sense to a high degree. In their capacity as men, they bore within them the light of common-sense; they made use of it in their judgments and in their conduct.' And he adds, that, however philosophical and wise they become, it 'is never noticed that they renounce Common-sense in the ordinary affairs of life.'"

"I remember that Pope, in his Epistle to the Earl of Burlington, speaks of Common-sense," said John Frederick.

"'A certain truth, which many buy too dear:

Something there is, more needful than expense,
And something previous even to taste—'tis sense.
Good sense, which only is the gift of Heaven,
And though no science, fairly worth the seven.'"

"Since common-sense is so indispensable, and must lie at the foundation of all success in life," said Samuel, "it is fortunate that some portion of it is bestowed upon us all at the beginning, and that the means of cultivating it are open to all, whether poor or rich, strong or feeble."

"So all things that are really needful to man are liberally bestowed by Providence," said the Stranger. "Thus air, fresh water and fuel are found everywhere; wheat and grass accompany the footsteps of man across the world; and the two minerals that are most useful are the two that are most abundant—iron and coal. I directed your attention to the value of Common-sense this evening, because a portion of it belongs to every one; its cultivation is open to all of you; it must lie at the foundation of all that you learn, and of the progress that you make, and, moreover, when you come to this Bureau for Information, you will find that what I have to say to you is plain, practical Common-sense. Broad theories are fine things; we may generalize in a very lofty manner about what it is good and beautiful to do; but it is Common-sense that must reduce these theories to practice—that must show us what is right and sensible for us to do. For instance, one may theorize on the advantages of scholarship, of

the excellencies of learning, and the duty of obtaining a thorough education, especially if one has time, means and mental ability for intellectual pursuits."

"And why not," spoke up Catherine, "given all those things—why not reduce such a just theory to practice?"

"By all means, other things being equally favorable. But suppose in considering ourselves we find a feeble constitution that cannot endure sedentary pursuits; that the effort to attain high scholarship would induce a confirmed state of invalidism, or suppose that one has defective sight, and the constant use of the eyes would incur Common-sense would recognize these barriers in the way of our desire, and would see that it was needful in such cases to cultivate the mind, not by books and classical studies, but by observations and keen judgment applied to the pursuits of active life. Common-sense thus shows us that we are not to be wildly emulating every good act of which we have ever heard, but to strive to do those good deeds that are most appropriate to ourselves, and our circumstances in life. Some people, in an honest desire to be useful as missionaries, have gone abroad in that capacity when their physical or mental constitution was such as to make it evident that they could not endure the exigencies of this work, and in a year or two they must be brought home or buried; thus time and money is wasted, and there is the sad consciousness of failure. So in affairs of the heart: some romantic girl, who has been brought up in luxury, accustomed to rich dress, to being waited on, to health-trips to seaside or mountains, and who is probably physically delicate, and needs the greatest care, will fall in love with some handsome young mechanic. He, on his part, forgets that his whole wages are not so much as his lady love is in the habit of laying out on dress; he never considers that his wife will needs do her own work, and must carefully economize and struggle to make both ends of his little income meet. For the lack of seasonably applying this sturdy Common-sense to their love affair, they make a hasty, unsuitable match, and are disappointed and miserable for life."

"Don't you think," said Thomas, "that it is a great pity that people are most given to romance when they are young, and just when romance is most dangerous to them? I think it would be a great deal better if this romantic period came later in life, when, say, we were middle-aged and settled, and so should be likely to be less damaged by it."

There was a general laugh at this question, but John Frederick recovered himself so far as to say: "No! There is no fool so bad as an old fool: I had far rather make a fool of myself, if I must, when I am young and have time to retrieve error, than when I am old and must end in ruin."

"But look at the analogy of diseases," said Thomas, who was a doctor's son, and was looking to medicine as his own profession. "People usually have measles, whooping-cough, and such diseases when they are young, and these are likely to be the least dangerous to them; other illnesses that would be likely to be fatal to children often do not attack children, but seem to belong to a later and more vigorous period of life. Now romance seems to me to be most dangerous to youth, as then we have not experiences, nor a matured stock of Common-sense to keep us from foolish acts. A great many young people, owing to this romantic turn of mind, spend their youth time hoping to be something great, whether or not they have in themselves the real stuff that greatness is made off. They are entranced with oratory, or carried away by some famous preacher, lawyer, or author, and waste their time studying for that particular line of life, when perhaps it is the very line for which they are least fit. Owing to this romance that seizes us young folk like a fever, we throw away our time, waste our energies in futile, ill-directed efforts, and make foolish marriages."

This speech of Thomas was received with the highest applause by his companions. When the laughter ended, the Stranger replied:

"This, our misfortune in regard to romance, seems to be inevitable in our fallen human estate, Thomas. It is this very lack of experiences, and of matured Common-sense that permits us to be foolishly romantic. In middle life, when these safeguards are well developed, we are little likely to exhibit a dangerous case of romance. To illustrate from your favorite science, one who has been thoroughly vaccinated is not in much danger of small-pox. The only cure that I can see for romantic follies is, that the young should be willing to take the advice of those who have gone before them in the path of life, and who, seeing from a higher eminence the intricacies of the way, are competent to direct them. Parents, guardians, teachers, friends, are the proper advisers of the young who are in danger of being deceived by their ignorance or romantic fancies. the great folly and misfortune of the young, that they are restive against advice. They call yielding to advice 'being in leading strings.' They are so ignorant of what is to be known that they think they know everything, and are not willing to be told what to do. I was lecturing your parents at the corner store some weeks ago on their indifference in regard to advising, governing, educating, their children. Now I must reprove you for being unwilling to take advice or obey parental commands. Common-sense applied by you to your relationship to your parents, would teach you that God gave parents, not merely to rock your cradles and provide your clothing, but to save you by restraint from errors, and by commands urge you forward in right paths. Most of you young people act as if you thought your fathers and mothers were born the same day you were, and had no greater knowledge of life. And now right here, listen all of you, for I intend to find serious fault with you. You are apt to undervalue your parents' advice and experience. You go to school, you boys, and learn how to extract a cube root, and decline mensa, and then you think that you know everything. Possibly your father never studied Latin grammar, or he did not go so far as or forgot his cube root, therefore (do but look at your logic) he is not competent to teach you how to plow a field, or what is the proper rotation of crops, or what is dangerous in some companion that you have chosen, or in some book or game with which you have fallen in love. You, girls, get so far as to read a French Fable, and you are

so lifted up in your own opinions that you cannot allow your mother to instruct you how to care for your health, or what clothing is suitable to you, or how to clean a room, or what manners are proper. Your mother warns you not to laugh loudly on the streets, nor to jest carelessly, nor to allow young fellows to call you by your first name, nor to gad, and gossip, and amuse yourself day and night, and you conclude that 'mother is old-fashioned, and behind the times,' and 'does not know how people act these days,' and you get the reputation of a bold, idle, ignorant, fast young person, all because you would not take advice from a legitimate authority."

"You are very hard on us," said Catherine's Cousin Violet, "but perhaps not more than we deserve."

"It is because of this restiveness against paternal authority that there are so many failures in life," said the Stranger. "The Fifth Commandment does not go out of authority when it goes out of He who honors his parents may expect long life, and land on which to enjoy it, but the rebel against rule is likely to have Parents can better estimate the needs, abilities, and dangers of their children than the children can themselves. They see and feel that in youth preparation must be made for maturity and age. If youth is wasted, all life is likely to be wasted. But the young want to have a 'good time,' and think it very dreadful to be required to study, work, or economize. A father knows that unless industry and economy are learned in youth, middle life will be a disappointment, and age will be burdened with penury. But the son argues that 'he wants a good time once in his life, and had better take it now, that so long as he has enough to eat, and wear, and pay his way, he has a right to be jolly, and not think of the future."

"But I have heard some parents argue in just that way," said John Frederick. "They say we can be young but once; that the good time is to be now or never; that it is well to have one good time to look back on if all the rest of life is dark."

"All the rest of life will be very likely to be dark," said the Stranger, "if in youth we do not prepare for the future. Parents

are right in trying to make their children happy; youth should be a happy time; but this happiness should not be allowed to consist in ignoring prudence, in being dissevered from all responsibility, in being exempt from self-denial: for it is true, that only in virtue is found the highest happiness."

"But tell me," said Samuel, "if one must be disappointed and unhappy at some period of one's life, when is it best to be so—in youth or age?"

"Oh, in age!" cried Peter, "because age enjoys things but little at the best."

"But what looks more deplorable," said Thomas, "than a beggarly, miserable, dishonored old age? And what is more encouraging than to see old age hale, honored, wise, cheerful?"

"Youth," said Catherine, "has naturally more hopefulness, more vigor of body, more elasticity of mind to cast off, conquer, outlive evils, than age can have."

"And then our nature is such," said the Stranger, "that if joy succeeds sorrow, we remember no more the sorrow, for the good that comes after. As you read in Virgil, 'perhaps it will delight us hereafter to remember' these trials and adventures. All ships like to make a good landing, and they forget the storms of the voyage if they sail bravely into port; and Peter, I ask you, to what profit never so fine a spring, if the year lacks a harvest? The end crowns the work. We are by our nature creatures of the future, not of the past. Our faces are set toward the path we go, not on the back of our heads to watch the way we have come. We glance back for pleasure or warning, we gaze forward,

"'Behind us in our path we cast
The broken potsherds of the past,
And all are ground to dust at last,
And trodden into clay.'"

"Then," said Samuel, "it is Common-sense for us to work for the future, to spend our spring toiling for the harvest."

"Exactly," said the Stranger, "and to work wisely, be willing to take advice from those who have gone before you. Youth nowhere shows such lack of Common-sense as in rejecting instruction and command from its seniors. How much of middle-life poverty, disaster, struggle, would be avoided, if the young would, at the dictate of their parents, practise industry and economy. The father has learned, by hard experience, that money is not a spontaneous product of pockets, but is the outcome of labor. Industry must be the stepping-stone to competence, even if a young man is to have a fortune left him. For he who does not know how to make money, seldom knows how to keep money. 'Lightly come, lightly go,' is an old proverb. We respect property most when we know how hard it is to gain it."

"I see clearly," said Thomas, "that the reason of so much ill success in life is, that young people do not have the Common-sense to consider where the path that they take in life is likely to bring them out. They expect, or act as if they expected, that idleness and wastefulness will bring them property; that a scorn of control will make them wise and honorable; that selfishness will make them useful; and a misapprehension of what they can do, will make them happy. We must begin to investigate our own opinions, projects and practices, I think, to see whether or no we are on the high way to success."

"I wish," said the Stranger, "that you would now write in the Ledger of our Bureau of Information, some of the conclusions at which we have arrived in discussing—Common-sense."

The Ledger was laid on the table. Peter found the pen and the ink-bottle, and the young folks began to write their conclusions, some of which are as follows:

"We can attain to no success in life without the exercise of Common-sense." John Frederick.

"Nothing shows such a lack of Common-sense as a disregard for good advice and lawful authority." Catherine.

"Common-sense should be carefully cultivated, and also exercised in regard to all questions of our life." Thomas.

"Common-sense belongs to every one but idiots." Violet.

"And yet is far from being generally exercised." Samuel.

"The exercise of Common-sense would secure a proper object of our efforts, and make perseverance available." Laura.

"It would teach us how to gain regard and retain competence." Peter.

"'Blessed is he that hath borne the yoke in his youth.'" Robert.
When a page of the Ledger had been filled, the Stranger closed
the volume and looked with great anxiety at the young people.

"When we increase knowledge, we increase responsibility," he said, with sadness. "You know to-day more than you knew yesterday; therefore to-morrow you are bound to show in your practice an improvement. If you do not do better for what you know better, you really do worse. For in morals we can never stand still. You cannot to-day be exactly as good as you were yesterday; we must be better—or worse. Do you, after what I have said, see more clearly than before the need of industry, prudence, subordination to authority—careful consideration of all our ways? Then, unless you put these things in practice, you are worse people than you would have been if I had taught you little, for now you will be rejecting light. I think, perhaps, I had better not have a Bureau of Information. It may be a damage to you."

"You must keep it open," said Samuel, who had put himself at Catherine's elbow, so that he should not fail to go home with her, "because next week we shall come for information on some other theme."

"Thomas shall choose it," said the Stranger, and he looked after them as they left his door, and said, sighing: "There is no middle path in life; they must be going—right, or wrong."





CHAPTER THIRD.

PHYSICAL CULTURE.

OME thirty young people were assembled about the Stranger. Thomas opened the conversation.

"I thought, when I mentioned health as the main element of success, that you did not treat the subject with sufficient attention. I have lately been on a visit

to the city, and I was struck with the number of poorly made people that I saw. A really fine physique, in either man or woman, seemed the exception rather than the rule. I thought we must have degenerated sadly from Adam and Eve. There were so many crooked legs, chins thrust forward, shoulders drooping, so often a shambling gait—and 'these things ought not so to be.' Careful physical culture could correct these evils."

"And I," said John Frederick, "have just returned from a college commencement. I observed that more than half the students had pale faces, hollow chests, stooping posture when sitting. They looked as if they had very little physical strength, to make their intellectual acquirements available."

"I have seen this charge against theological schools," said Samuel, "that their course of study, manner of life, the general ideas and spirit of the seminary, tend to weaken the constitution, to cultivate brain and soul at the sacrifice of the body."

"I notice," remarked Catherine, "in reading the biographies of students, great scholars, authors, missionaries, ministers, what a large proportion of them live feeble, suffering lives; and a great many more do not live out half their days."

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"On the other hand," said Peter, "it has passed into a public jest and complaint, how many young men seem to spend their time, money and energy, in college, not in books, but in ball or boating clubs. There appears to have been a perfect craze of walking, rowing, running, swimming, ball and cricket and shooting matches. A great many young men occupy their days in travelling up and down the country, as champions of some kind of athletic exhibitions."

"The very fact that people go to these extremes in regard to physical culture," said Violet, "should show us that there is some golden mean to be obtained, and we should search for it. For myself, I am anxious to have some light on the subject, for I am tired of seeing girls with 'round shoulders,' or one shoulder higher than the other, so weary all the time that they never feel like doing anything. I don't see why people's hair must fall out, and their teeth decay, and their eyes grow dim, and their skins get sallow and wrinkled, when they have lived only about half the four-score years that they may live."

"Some people seem to think it beneath reasonable beings to pay much attention to flesh, to the mortal part of themselves," said Thomas.

"And others make the flesh the main object—they live to eat, drink, sleep, amuse themselves. They make the body king, and a very poor, unroyal king it is," retorted Catherine with scorn.

"Christianity," said the Stranger, "claims a right to regulate all our affairs. If we are Christians, our Christianity must penetrate all that we do. It must make the judge just; the merchant honest; the teacher faithful; the pupil diligent; the servant upright; it should make the street-sweeper sweep clean, as well as the preacher preach zealously; it bids every worker do well his work. But we can do but little good work when we strive with the disadvantage of ill health. If we ought to live and work as Christians for seventy years, and we manage so to defy the laws of nature that we get ourselves out of the world at forty, we have in some way robbed Heaven.

This is an unrecognized and respectable fashion of suicide. Man is made in the image of God, but man, heir of hereditary diseases, and further wrecked by his own ill doings, or short-comings, is a miserable, distorted image of his Creator. A large number of the human race have fallen far enough from the fleshly perfection of Adam, which God himself was able to pronounce very good. There is almost no more important element in your usefulness, happiness, goodness indeed, than health."

"There is a story that I have read somewhere," said Violet, "of a country called *Salutland*, a sort of Arcadia, where no one is ever sick, and every one lives a hundred years, entirely contented and good natured; all have enough, and no one wants too much of anything; and when their century is ended they pass out of life by quietly going to sleep."

"If there were such an island," said Samuel, "the sea would be whitened with boats going to it, carrying crowds of people."

"But," interposed Thomas, "there would be a Guardian of the Port, who would allow no one to pass carrying anything contraband, or prejudicial to health; and no one to enter who would not sign an undertaking to abide by all the laws of health."

"I'm afraid such a document would be as long as a Chinese alphabet," said John Frederick.

"If these laws are so long and so many," said Catherine, "let us set about hearing them, with no more delay, for I am resolved to know how to take care of myself."

"To begin then," said Peter, "what is the effect of light on health?"

"There is no more important factor in health than light," said the Stranger. "Light is often victorious in maintaining health in otherwise disastrous conditions. Given plenty of sunlight, and people may be healthy in spite of poor food, hard work, little sleep, pressing cares. Deprived of light, people get what is called an etiolated look—the look of a fading leaf. Some may fancy this very lovely and interesting, but it is merely an evidence that from ignorance, or

wickedness, they are neglecting one of God's finest gifts. Sunshine has a chemical effect in maintaining life, in the animal or vegetable; it is that on which life largely feeds. One reason why the children of the poor so often look more robust than the children of the rich is, that they are not so shrouded from sunlight, their homes are not so provided with curtains, there are less carpets and furnishings to be protected from light; the children themselves have more of their skins exposed to the beneficent power of sunshine; bare heads, arms, legs, get this genial influence. Sickly children could often be made healthy by turning them into the sunshine, exposing to it as much of their flesh as possible. Never mind the tan: that is the healthstamp of the generous sun. You cannot be healthy in the dark. A house must not be over-much shaded either by trees or curtains. Every room should be sunned part of every day; especially should the family sitting-room, the bed-rooms, and the study, be well exposed to sunshine."

"I have heard my father say," remarked Thomas, "that formerly as soon as people got ill they were put in curtained beds in dark rooms. The only wonder is that any recovered."

"I consider my life a miracle," said the Stranger. "When I had the measles, I remember that I was kept for a month in a perfectly dark room, blinds closed, windows down, curtains drawn. If any one wanted to see or find anything, a candle was lit; if the air was found to be unpleasant, some paper, apple skins, or vinegar might be burned. At the end of four weeks I left my room, but was for three weeks longer too feeble to leave the house. Seven weeks sacrificed to measles!"

"But what reason for such absurd treatment?"

"The light, it was supposed, would hurt my eyes. But the eyes might have been shaded and the room left light. Dr. Richardson, a famous English physician, says of light: 'No house is so unhealthy as a dark one; light is in every point of view the Agent of Health. The practice of keeping a sick-room dark is simply pernicious. Shutting yourself from the light is an offence against Nature, which

she has ever rebuked in the sternest manner.' At the head of Golden Rules for Securing Health I would put: Keep in the Light."
"Now," said Catherine, "what do you think of the influence of

artificial light?"

"Artificial light," said the Stranger, "is injurious. Violet wishes to know why our eyesight must fail us in middle life. One reason is because we make too much use of artificial light. Artificial light is injurious, first, because it exhausts the oxygen from the air that we are breathing; second, because it discharges carbon into that air; third, because it creates a heat near the eyes; fourth, because it is unsteady and subject to fluctuations; fifth, because it generally strikes our eye, book, or work at an injurious angle; and sixthly, because it is not the natural light for which the eye was constructed. The old light of candles and whale oil lamps was likely to be feeble, smoky, and subject to wavering from draughts. Gas is too heating, eats up too much oxygen, and is unsteady: it is also often too brilliant. A kerosene oil-lamp well trimmed, shaded with a china shade and placed in a proper position, is probably the best light for the eyes that has been found. All artificial lights are more or less injurious, and we should spend in such light the least time possible. To quote again from Dr. Richardson: 'In the short, cold days we need more sleep than in the long ones. The fewer hours after dark that we spend in artificial light the better.' While sunlight sustains life, artificial light The practice of sitting up late to study is very harmful; it ends in injuring eyes, body, and brain, and really lessening our Diseases of the eye have of late largely augmented. One reason of this is, that as books have multiplied, and the passion for reading has increased, people have kept later hours, and made more use of artificial light. Lights are now cheaper than ever before, and poor people who once went to bed soon after nightfall, now sit up as long as their richer neighbors. The German government lately ordered investigations made in regard to the eyesight, and diseases of the eye, among children in the schools. The number of cases of feeble or defective vision was alarming, and though there were other

causes evident, yet artificial light was considered one chief reason of the trouble. The investigating committee, among other suggestions, recommended that the chimney of a kerosene lamp should be of light blue, or pale smoked-glass, to relieve the intense yellow ray of the flame, and give it more the quality of sunshine. As regards the effect of light on the eye, the angle at which it falls is important. This is true whether the light is natural or artificial. A library, or study, or studio is best lighted from above, as is done at the British Museum, where there are no side windows or lights in the Reading Room. It is lit from the dome. Thus the light falls as nature meant, from the sky. You should not read lying down, nor with the light falling full across the eyes, nor in too dim a light, when the use of the eye occasions a tired, straining feeling. Remember, art cannot afford you new eyes if it can give artificial teeth, or hair, or a cork leg. Once sacrifice your eyes, and no repentance can undo the evil."

"If light from above is best," said Thomas, "then, since we cannot have this, as most of our rooms are now built, we should, I suppose, come as near it as possible, by getting light where we are working from the *top* and not the *bottom* of our windows. The style is to admit light by the lower half of the window, and to cover the top, first, by a shade on a roller, then by a lace or muslin drapery, and above this a heavy lambrequin. This is an odd fashion when we need both to light and ventilate the room from above. The best use of the window is restricted."

"You must remember," said Catherine, "that fashion very seldom takes health or even use into consideration. Fashion is a tyrant, and tyrants are not governed by reason, but by whim."

"We might discuss the uses and abuses of light for hours," said Thomas, "but suppose we next inquire what is the effect of AIR on health?"

"Air," said the Stranger, "when fresh and pure, is food for the blood; when stagnant or impure, it is poison. Fresh air cleanses and invigorates the system: it affords that oxygen that feeds the fire

of life. The dark, thick blood that enters the lungs, coming there in contact with pure air that we inhale, becomes red and vigorous, and penetrates and renews all our frame. Only pure air can have this effect; bad air entering the lungs fills the blood with carbon, and with the atoms or spores of disease that are floating about."

"Of all things," said Thomas, "it is important to have a bed-room well ventilated. If we sleep in a room with doors and windows shut, we rise feeling dull, heavy, a bad taste in the mouth, no appetite, a headache; and it takes half the day to breathe *out* the poison that we breathed *in* during the night. Sleep with a window open, I say."

"Yes, that is a good saying," admitted Catherine, "if you are not in a draught."

"What is the harm of a draught?" asked Violet, "it often feels delightfully if you are warm to have wind blow on you."

"But it is dangerous: the cold wind striking on the heated skin checks the insensible perspiration, and often occasions congestion. Sometimes this proves quickly fatal, at others it brings on a cold, or an influenza, or, if the lungs are weak, it may induce permanent disease in them. At other times, the draught striking on some muscle, may occasion an inflammation, or contraction, a chronic rheumatism, or an inflammatory rheumatism, that may produce in its turn disease of the heart. When one has been working, running, or skating, and is hot and tired, care must be taken in sitting down to rest, not only to be out of a draught, but to put on more clothing: a shawl, coat, or scarf should be added to the clothing in which we have been exercising."

"Is it not very important to change the air of the rooms that we stay in?" asked Samuel.

"Yes, it should be swept out by a strong current once or twice a day. Let people leave the living rooms, and let doors and windows be opened, the temperature lowered, the air changed. One good airing will keep the room sweet for twelve hours, if no gas or foul matter enters it. A stale, old smell in rooms is dangerous and

disgusting, and is a sure token of poor housekeeping, no matter how slick things may look on the surface, nor how many pretty articles may be lying about."

"Now the question I have to ask," said Peter, "is about water. What part has WATER in maintaining health?"

"Plenty of pure water is about as needful as pure air or light. First, for cleansing clothes, houses, furniture, cleanliness. The cleanliness of soap and water, brooms, brushes and dusting-cloths is very important to health."

"Listen, Catherine, Violet, all you other young ladies!" cried Peter.

"Next, water is very important for bathing. Our skins are a fine net-work of the most minute pores; these pores become clogged by the hardening of insensible perspiration—which is the breathing of the body—and by dust and spores and lint of cloth that are carried about in the air. A mere wash-off with cold water, unaccompanied by violent friction, is not a very cleansing process. The rubbing with the use of water may make the skin free. Warm water washing, with soap and rubbing, is cleansing. Some constitutions can only bear one such thorough bath weekly, using sponging or local bathing daily. Less than one thorough soap and warm water bath a week, is positive uncleanliness. People who neglect bathing soon show it, by a thick, untidy look about their skins, and a close, old, unpleasant odor. Most people are better for a daily bath. If the feet perspire they should be washed daily; if they are cold they should be washed and rubbed before going to bed. The head and throat should be washed in cold water: that is, water that has stood over night in a well-aired bed-room. This will prevent taking cold, and will often cure catarrh or cold in the head. To bathe the eyes, the back of the neck and behind the ears, with water of the temperature of the air, is very excellent for the sight. I mean, that the water used should be what has been standing in the room. This bathing for the eyes, night and morning, does much to strengthen and restore the sight. The head should be well washed occasionally with borax

water. This cleanses it of dust and dandruff, preserves and brightens the hair, and is said to be good in preventing our taking fevers and other contagious diseases. Some persons, from over-perspiration, or disease, have a bad odor arising from the feet. This, even in aggravated cases, can be cured by washing the feet, night and morning, with warm water that has carbolic acid in it. Put in enough of the acid to smell pretty strong, but not enough to affect the color of the skin of your finger as you stir the mixture. Some people take a very nice bath, but do not rub dry after it; others do all well, except that they never scour their nails; they forget them, and a long, dark nail is a very untidy object. It is well to have a brush to scour the hands and nails."

"As you are speaking of bathing, and the toilette, suppose you mention the care of the teeth," said Violet.

"Every morning the teeth should be well scoured with a brush and clean water, and a dentifrice."

"Well, what dentifrice?" asked Violet.

"Many of those sold are injurious: many are expensive. The best thing that I know of for cleaning the teeth is pulverized borax. Ten cents' worth should last you a year; you can stir it up, a little at a time, in a small bottle of water, and pour this solution on the toothbrush, or you can wet your brush and dip it in the dry borax. Finely pulverized precipitate of chalk is also good, and you can perfume it with a little violet or wintergreen sachet powder. Clean your teeth in pure water the last thing at night, and rinse your mouth after each meal. Never pick the teeth with metal, but always with quills, or a pick made of wood. Clean teeth will find it hard work to decay. If your teeth get holes in them, you should save money and pain by getting them filled at once. Teeth were not made to bite pins or crack nuts with."

"And are you going to say nothing of water as a drink?" demanded Samuel, laughing.

"I suppose water and milk are the only two *natural* drinks, and therefore they must be good. A warm drink, as tea or coffee, agrees best with some people for breakfast. Cocoa and chocolate are also very nourishing, but pure water is the best drink of all. Mind that pure. Pond or creek water, unfiltered cistern water, or the water of wells which stand among dwelling-houses, may be considered dangerous. A living spring from a rock, a deep, large lake, a large, swift river, or filtered cistern water, are the best. The springs of some districts contain an amount of lime that is hurtful to some constitutions. Almost any water is better for being filtered. If you have not a bought or patent filter, you can make one.* Every cistern should be large, divided by a perpendicular wall made for filtering, and the water from the roof should run into one side of the cistern, while the pump should draw the filtered water from the other side. Unwholesome water can be made less dangerous by boiling."

"We shall soon learn how to take care of ourselves, and be candidates for citizenship in Salutland," said Violet.

"We shall first need to learn about our food," said Robert, "for on this point I dare say we shall learn about things *contraband*, which we cannot carry into *Salutland*."

"In the matter of food," said the Stranger, "we are very peculiarly laws unto ourselves. It is an old proverb that 'One man's meat is another man's poison.' What agrees with one may disagree with another. Most of us have some idiosyncracies in this regard, which we must consider. I knew of a man who was always made blind for an hour or two by eating strawberries. A French philosopher used to have convulsions at the mere sight of a cucumber. Fish gives some people a headache; and I knew a lady who was always ill if she took pepper on an egg, though she could use pepper on other things. Some people can only relish and digest apples, melons, or nuts when well sprinkled with salt; and a friend of mine peppers ice cream! Yet with all this divergency of taste, and all these constitutional whims—which like some other things are not as

^{*}See "Complete Home," p. 456.

Horace would say, 'to be expelled with a fork'—there are rules which we may safely lay down in regard to our food.

"First, never over-eat. Don't surfeit yourself, even occasionally. More, by half, die of over than of under-feeding. Abstemious people as a rule live the longest. And yet there are those, and I believe chiefly among young people, who are 'outgrowing their strength,' as it is called, and zealous young students, who fancy that activity of stomach impairs activity of brain, who fall into the folly of under-feeding themselves."

"But tell me," said John Frederick, "is it not true that hearty eating dulls the keenness of thought?"

"No one should undertake active mental effort, as, to think out an abstruse theme, or learn a lesson, within an hour or an hour and a half after eating a meal. For that time we owe our stomach nerve force, and we should not distract that force to the brain. If we do, we injure equally brain and stomach. But this is not an argument against eating; it is an argument for giving brain and body fair play. A brain cannot long work well in an enfeebled body. If we would keep up our working force, retain our eyesight, and keep our nerves strong and calm, we must give our bodies food, and time to digest it. Some young students rise a long while before breakfast to go to their books, because they fancy that their minds act more keenly when the stomach is empty. Possibly they do for a time; but the nerves, the eyes, the brain itself, will resent this being forced to work on nothing. As physical labor cannot be advantageously performed when one is fasting, neither can mental. Many young students break down during their course of study, or are weakly all their lives, merely because they did not know that it took beef, milk and meal, to keep the brain in working order, as well as the biceps brachialis."

"I don't know what that is," interrupted Violet.

"It is the great muscle of the forearm, which you will see so well developed in Ned the blacksmith."

"Well, can we arrive at some rule about eating?" said Peter.
"Let us say, eat three meals a day."

"But Dio Lewis also said, 'no supper or tea,'" said Violet.

"That may suit some constitutions—his probably. As I told you, in these matters we must be in a great degree rules for ourselves. But many, indeed most people, cannot stand the two-meals-a-day plan, especially if they are working, exercising, or studying, in the . afternoon, and between six and ten in the evening. The best rule is, three meals a day, eaten at regular hours, of wholesome food, and at each meal eating enough to satisfy, but not enough to feel over full, heavy, or satiated. It is a bad sign when the breakfast is little desired, ill relished, or ill digested. In the morning the stomach should be active from emptiness and rest, and should be capable of assimilating reasonable food presented to it. The heartiest meal of the day should be taken about one o'clock, and there should be a period of comparative rest before and after eating it, that the blood may not be overheated, or the nerves exhausted. A hearty meal should not be taken late in the evening. The practice of great suppers taken late, at parties, is very injurious. It is also exceedingly harmful to be eating between meals. In fact, if you want a good digestion, without which there can be no good health, you should eat at regular hours, just a sufficiency, of plain, wholesome, agreeable food."

"And what kinds of food are most to be commended?" asked John Frederick.

"There are some kinds of food more sustaining, easy of digestion, and more universally agreeable than others," replied the Stranger; "and let me here say, that just as young people are apt to take whims about the quantity and time of their eating, so they are liable to take whims about the kind of their food, encouraging in themselves a dislike of what is really the best for them to use. Parents are generally to blame for this finical taste in food. Children should be taught to exercise reason, and not caprice. Bread is the most essential article of food. When it has in it a portion of unbolted flour, it contains all the constituents for maintaining life. It is the most easily digested and the most nourishing thing that we can eat,

provided it be sweet, and light, and well baked. Milk is also a very important article of diet. An eminent physician says that there must be something wrong with a stomach which will not relish new milk. Fruit, well ripened, and either cooked or uncooked, is another bountful provision of nature for our needs. The mild acids of fruit correct disease, refresh the whole system, create appetite and stimulate digestion."

"Almost all kinds of grain, as corn, oat or rye meal, barley and wheat, are excellent food," said Thomas; "they supply brain, blood and muscle material, are easily digested, and generally agreeable."

"As for vegetables," said Violet, "I have heard it said that those that grow in the ground, as beets, potatoes, turnips, carrots, and so on, are heating in quality, and best suited for winter use, while those that grow above ground are best for summer."

"And I have read that mature meats are better than the meat of young animals: as beef is more wholesome than veal, mutton than lamb, and so on," added Robert.

"People should observe themselves, and their own powers of digestion," said the Stranger. "They should not eat food which disagrees with them, even though that food is pleasant to the taste, and wholesome to most people. We have no right to outrage our digestive organs with food that they cannot master."

"I should like to hear something of the relative values of food, in regard to nutrition," said Peter.

"The German government has published a Farmer's Almanac, containing a table of valuation of nutritive elements in various kinds of food. We find from this that fresh fish has not the nutritive value of dried or smoked fish. A pound of either fresh cod, halibut, bass, eels, or trout, is of much less value as food than a pound of beef; while dried cod, smoked herring and salt mackerel contain much more nutrition, pound for pound, than fresh. Taking beef as the par of valuation, butter and cheese are from twenty-four to fifty-five above; while eggs are twenty-eight below, and skimmed milk has only eighteen per cent. of nutrition. Beans have no fibrine and little

saline matter; they have over twice the nutritive qualities of beef, but less available, as they are much more difficult to digest. Bread has more nutritive qualities than beef, but lacks fibrine; rice and sago lack saline qualities and nitrogen; thus you see we need variety in food. The value of food can also be altered to us, by our powers of digestion, or by the time we can give our stomach for assimilating it. If we know that we must undertake any labor or exercise soon after the meal, we should be scrupulous to use only food that can be easily and quickly digested. Young people should all study physiology, and read works on chemistry and on health, so as to know how to take care of themselves."

"But I do hate," said Samuel, "to see people fussy about themselves, always finding something that they cannot do, or that disagrees with them. They interfere with every one's comfort, that the house may be kept at just the temperature they like, that they may lie down just so often, or so long, that they may eat just what some quack has persuaded them they must have. I do hate such people."

"You must be thinking of your—" began Peter, at Samuel's outburst, but Catherine tweaked his sleeve just in time, and covered Samuel's embarrassment at betraying his troubles with his aunt, by saying, quickly:

"Samuel is thinking of the man in the *Spectator*, who sat in a weighing chair, and regulated his food, sleep, exercise, warmth, all by grains and pennyweights."

"We can carry all things to excess," said the Stranger; "we must reasonably take care of that wonderful organism, the body, with which Heaven has entrusted us, and to do this we need not become hypochondriacs or valetudinarians, and, like the man in the story, carry around a pair of pocket scales, to weigh our mouthfuls, and then be forever praying people not to startle us."

"Another thing we should remember," said Thomas, "is not to eat fast. Food eaten too rapidly is hard to digest; it does not reach the stomach in a proper state. If we eat too fast, we are liable to eat

too much. We should eat slowly and chew our food well; that is what our teeth are for. Chickens have no teeth, but they have, instead, a gizzard to grind up their food; lacking this organ, many people yet wish to bolt their food like chickens."

"That is right, Thomas," said the Stranger; "you will be a prac-

tical doctor when you get your diploma."

"What do you say of variety in food?" asked a young girl.

'Too large a variety of food, at the same meal, or even a wide variety between different meals, is apt to encourage over-eating, and demand also too much exertion from our digestive organs. People who are called 'high livers,' who eat a great variety of food, and those who live at hotels, are apt to be full and florid in habit, but are also more liable to sudden and violent diseases than those who live plainly. I have no doubt that one kind of meat, one vegetable, good bread, one kind of fruit, and a simple dessert, is not only a sufficient bill of fare, but the best that could be offered. An author of some note has described a model dinner, given by a lady of wealth The simplicity of this meal may startle those who load their table with twenty varieties when they have guests. But I venture to say that her friends went home without a headache, her cook was not out of temper, and she herself had not found it 'troublesome' to entertain company. First course: Soup and a piece of stale bread; Second: Roast beef, not over-done, white potatoes, and sweet potatoes; Third course: A slice of melon for each guest; Fourth: Ice-cream and lady-finger cakes. If you want a clear head and a smooth complexion, study the simplicity of this meal. A person of my acquaintance, who was always in good health, invariably took for dinner a slice of meat, one vegetable, varying the vegetable each day, a piece of stale bread, no gravy, a baked apple or a spoonful of apple-sauce, and a plain dessert, but never any pie or pastry."

"What about spices?" asked Samuel.

"The taste for spices, or high seasoning, is usually an acquired one. A little seasoning with our food is pleasant, and most likely

helpful to digestion; but a lavish use of tea, coffee and spices impairs digestion; and, what will prove a weighty argument with you Young People, it injures the complexion. Many young folks feel much mortified at a rough skin, or eruptions on their face, when they might escape them entirely by using simple food. To avoid this difficulty with their skins, some young people eat very little, being ignorant that the trouble often arises from a poorness of blood, that is in need of better nourishment, and that beef, brown bread, and fruit would soon clear up their skins. The worst breakfast that you can eat, especially if you mean to perform mental or physical labor, is a breakfast of buckwheat cakes and strong coffee. Buckwheat is not a food sufficiently nourishing for us to work on; the real elements of support in such a breakfast come from the butter and syrup which you eat with your cakes. But these two articles are nearly all carbon, and will give you fat, but not nerve, brain, muscle or blood material. The cakes seem very pleasant and satisfying; we say we 'have eaten heartily,' but by eleven o'clock, or earlier, we feel 'a goneness;' the proper fuel for the life-fires is exhausted, and they have begun to burn up tissue. If you want your buckwheat cakes, eat first some beef, or some oat-meal porridge, some brown bread, or an egg, and take the cakes-and not too many of them-afterwards."

"You are just coming to a very important question," said Robert—"things contraband. What articles of food or drink are there that we must not use?"

"I know," said Catherine promptly: "whiskey and tobacco, and after that will be added opiates, and then pies, pastries, cakes, candies—the ornamental food."

"Undoubtedly," said the Stranger, "we will set down whiskey (with all its varieties of wine, ale, beer, and so on), and then tobacco, as articles wholly inadmissible in *Salutland*. To take the whiskey and tobacco together, in the first accusations—when used by the young and physically immature they retard growth and hinder the development of muscular strength, and the activity of the brain. In

all classes who use them, these poisons render one liable to disease; make the system less amenable to the power of medicine when one is ill; induce chronic complaints; injure the nerves; produce a look of premature age, and destroy will-power, sympathy, and moral sense. Thus you see these indulgences, whiskey and tobacco, make a man sick if he is well; keep him sick when he is sick; bring on apace old age and feebleness, and by ruining the nerves, the will, the sympathies, and the morals, make one a wreck of which it seems hardly worth while to prolong the existence. Dr. Cartwright, of New Orleans, makes this statement: 'The yellow fever came down like a storm on New Orleans, where there were 1,127 saloons in one of the four parts into which the city had been divided. Five thousand of the supporters of these haunts died before, so far as I can reach the facts, one single sober man was touched.' The use of whiskey and tobacco readily becomes a powerful habit, because they attack the strength of the Will, and we form a custom of using them, and this habit we have not sufficient will-power left to break. The young should watch themselves closely to see that they do not form evil habits. It is true, as Addison says, that men 'might conquer their corrupt inclinations with half the pains they are at to gratify them;' but how seldom, when an evil habit is fixed, is there enough willpower left to uproot it! Solomon uses a strong expression, 'Put a knife to thy throat, if thou art a man given to dainties.' When you stand in early life, free of the terrible bondage of evil passions, as you value your life, your soul, your happiness, as you have any ambitions, hopes, fair prospects, do not destroy all by accepting the insidious bondage of a wrong indulgence. The drunkard alarms you often by the horrors of delirium-tremens; the awful exhibition of his destroying tastes; he lies before you a corrupt sot in a ditch, or cowers in a felon's cell, a shocking ruin of a man made in the image of God, a man made upright, but who has sought out many inventions. The penalties of the use of tobacco are less apparent, and may, doubtless, be less terrible; but the agonies of cancer in the mouth or stomach, a disease often produced by nicotine, the shaking hand, the tortures of diseased nerves, palsy, and a train of other miseries from nicotine poisoning, should warn you to beware. You, young fellows, indulge in cigarettes; you call them harmless and genteel; they are even more dangerous than a pipe; the paper they are in is saturated with arsenic; the tobacco more rapidly attacks the membranes of the throat and stomach, and their use become more readily an inveterate habit. Catherine has mentioned the taking of opiates. People begin to use these from two causes, either from curiosity to see how they will act, or from a wish to control some kind of pain. The curiosity mentioned has, in more cases than one, destroyed body, life, soul. As for pain, every effort should be made to remove or subdue its cause; it is better to bear pain bravely, than to habitually indulge in opiates; they should not be used except under the advice of an experienced physician."

"Before leaving the subject of things contraband," cried John Frederick, "do say something which may be shared by the girls. They see no charms in beer or tobacco. What is their favorite indulgence? Condemn candy, or tarts, or pies—"

"No, no, don't!" cried Peter, "for men are much fonder of pies than women are. I like candy myself, and as for tarts—don't deprive me of tarts."

"The less of them the better," said their friend. "A little candy, made without adulterations of clays or poisonous acids, is not injurious. The universal craving of the young for sweet things indicates some need of them; but they should be pure sweets, and very frugally used. Pie crust can be made to be less than an abomination; but while there are so many good plain puddings to be had, we should eat pastry but seldom. As for tarts, they should also be an unusual indulgence, and the fruit, I think, is too good by itself to be spoiled by associating it with pastry."

"Let us change the subject," said Peter, "before you deprive us of too many things that we delight in. Say something about that choice indulgence—sleep."

"For my part," said Thomas, "I don't at all believe with Dr.

Franklin when he sings the virtues of early rising. He has helped to make Americans a hurried, nervous race, with his crusade for early rising. Sleep is a medicine; sleep prevents disease; sleep prolongs life. Napoleon said and did many foolish things, but never one more foolish than the saying that four hours sleep was enough for a man, and five enough for a woman."

"He differs from Dr. Richardson," replied the Stranger. "He says that on the longest day of the year, when people need least sleep, seven hours slumber may do for healthy people in the prime of life; in the short days nine hours is not too much: if people are feeble, they need ten or eleven hours, and young children should have from ten to twelve hours of sound sleep. Students should never take less than nine hours-this much is needed to repair the waste of brain, invigorate the nerves and fit one for fresh efforts. Late to bed, and correspondingly late to rise, is a bad rule; it keeps one in artificial light, robs them of daylight, and deprives them also of the most invigorating sleep, that which is taken before midnight. Says Dr. Richardson: 'It is not an idleness to indulge in sleep until one is thoroughly rested; it is an actual saving, a storing up of invigorated existence for the future.' Sleep in a well-aired room, where there is no artificial light, and where early daylight will not fall over your eyes. Going to bed by ten o'clock, sleep until you are rested, but do not lie lazily in bed after you are rested and wide awake, and guite fit to rise. If you must be up early, go to bed correspondingly early."





CHAPTER FOURTH.

PHYSICAL CULTURE CONTINUED.

HE next discussion of physical culture occurred out of doors. The young people had been having a June party, and when dinner was over, and various exercises had wearied them, they gathered around their Mentor and began a conversation on health.

"There are other ways of resting, are there not, besides sleep?" asked John Frederick.

"Change of labor is rest," said Thomas; "you bring a new and unwearied set of muscles into action, and those that are tired by previous exertion rest. It is like the rotation of crops, or nature's rotation of forest trees: first those that gather from the soil its alkalies, and then those that demand the acids."

"But beyond the rest of change of work, as from mental to physical labor, or from in-doors to out-of-doors employment, from sedentary to muscular toil, I think we often need real rest, a ceasing from all occupation, and that not merely by going to sleep."

"That is true," said the Stranger; "in other words, we want play. The ancients said, 'Neither doth Apollo always strain his bow.' After hard work, either mental or physical, we need recreation; one sleeps better when the day has had its amusement as well as its toil; after overwork the sleep may be too deep, or it may be restless, and we wake either weak or weary. The relaxation of a recreation puts us in better train for sleep. Those who work their brains hard need this rest of amusement more than those who are engaged in muscular work, for brain-toil is the most taxing. Thus, ministers, authors,

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editors, teachers, students, lawyers and doctors need in each year vacations, or they are likely to break down from overwork. farmer does not so much need these vacations, and fancying that ploughing, sowing and reaping are harder work than that done in the learned professions, he attributes the vacation-taking to laziness, and, if he is concerned in granting it, he is unwilling to do so. farmer thinks that his work is the hardest, because it makes him sweat, and because he gets more tired for the time being, and in his calloused hands and bronzed skin shows more of the effects of toil. But his labor is not a cause of constant anxiety or perplexity; the author is forever strained to consult the public need and the public taste; the physician's nerves and sympathies are constantly on the alert with the varied and unusual development of symptoms in his patients; so of the other learned professions-mind is always on the rack. But the farmer knows that the public always has and will want hay, turnips, wheat and beef cattle, and he knows the best way of raising these, and in his raising them he is independent. The farmer's work 'gets done' some time, and it is not of a kind that haunts him in his sleep; but how often does the student construe Greek sentences, the author plan a book, the lawyer plead a case, when they are supposed to be quietly sleeping, and ought to be resting, while, in fact, the busy brain is rampant, and wearing itself out. Another reason why the student or professional man needs vacation, and amusement that shall be an entire change for him, and give a new tenor to his life and thoughts, is, that his work is confining: it keeps him in a great degree out of fresh air, and in a forced posture at a book or over a desk, while the farmer and mechanic are busy in the open air, the oxygen about them being continually renewed, and their muscular motions sending the blood in strong currents through their veins. Thus we find that the farmer and artisan gain an appetite from their work, while students often lose appetite."

"What amusements would you advise?" demanded Robert.

"The subject of amusements is such a wide one that it would be

well to defer it to another occasion, and at this time settle the fact that we need some kind of recreation," replied the Stranger.

"And is this need general?" asked Catherine, "or does it belong only to students?"

"It is universal," said the Stranger; "but in some climates, and during some periods of life, the need of play, of amusement, is greater than in others. Thus, children need more play than is demanded at any other time of life. Until seven years, at least, the child should do little else but play: its work and its small amount of study being made a play to it. From ten to twenty years much more amusement is needed than between thirty and fifty. As the kitten grows into the staid cat, and the calf and colt change into demure, full-grown animals, so the frolicsome young human quiets into middle age, and finds its rest and its entertainment in peaceable rides, visits, talks, experiments, books, that in earlier years would themselves have been a It is to be noticed also that our climate in America, or our atmosphere, is more wearing upon the nerves than the climate of Europe. In contrast with the phlegmatic German, and the florid, robust Englishman, the typical American is a nervous being. We are developing a hurried, sensitive, anxious race, and we need more rest, more play, to distract our minds, than do our over-the-water cousins. But the truth is, that our Dutch, German, French and British friends take more general holidays, relax and amuse themselves more than we do. There is more going out of families together, holiday-making; more open air sitting, romping and sporting than we have. In America a lady of the middle or upper classes is seldom seen abroad unless in full dress, as she walks or rides to shop, call, visit, or something of that kind. But go to Paris, and in the public parks or gardens, along the walks of the great Champs Elyseès, which is merely a broad and shaded public drive, and quite free from dust, you see hundreds of handsome and well-dressed ladies, married and single, occupying the chairs and benches for a whole afternoon. They have with them their children, and the nurse-maid, if they keep one. They employ the time in knitting, sewing, embroidering, reading. They are not ashamed to be crochetting a scarf or hood, or making a child's apron, or embroidering its petticoat. They sit in little knots of friends, from two to ten together; they chat of the news of the day, family interests, the fashions, the passers-by, the latest recipes. The children play games, drive hoops, pay their pennies or half-pennies for rides in whirligigs, or in the goat carriage, or on the donkeys that the boys lead up and down; and they gaze with wide eyes and shrieking with laughter at the puppet shows and the Punch and Judy. This is rest, good for parents and children; it is relaxation, play, and they are better for it. If we had such customs, and even once a week families got this fresh air, variety and relaxation, we would be a longer-lived, and happier, and healthier, and less nervous people."

"But are the French and Italians a longer-lived race than we are?" asked Thomas.

"No, they are not. Indeed among the lower classes, particularly of their cities, the life period seems much shorter. But the cause is this: one cannot sustain life merely by taking enough rest, and in these countries we find *food*, such as meat, butter, wheat and eggs, much dearer than with us, so that those who are in humble circumstances are not properly fed. Then *fuel* is very dear, and the homes of the poor are not well warmed; cold, and insufficient nutriment, shorten life."

"And you think that farmers, though their work is healthful, need rest and recreation?" asked Violet,

"Certainly, and they need it more on behalf of the wives and daughters, than for the husbands and sons. Farmers would find that they really saved more money in a year, taking it altogether, if they would have a week or so at the sea-side, or mountains, or in the city, for a change. Their health would be improved; work would go more easily for having something pleasant to think of; their spirits would be cheered, their children more diligent, polished and better contented. Life would not look like a treadmill. Some especial pains should be taken to relieve the strain of care on farmers' wives, for there is an ominous percentage of them in insane asylums."

"I think that factory people, clerks and sewing women, need amusements, out-of-door pleasures, some cheap, reasonable, lawful recreations," said Catherine.

"They do indeed," said the Stranger. "These members of society often lead painful lives, and drop into hospitals, or early graves, from want of out-of-door exercise and pleasant change of scene and thought. People who live in the country might do a Christian charity, perform a human duty, by taking these workers to board for a vacation, either for the help that they could give, or for a merely nominal price; and if they have acquaintances engaged in these trying occupations, they should invite them to their homes for occasional days, or weeks, when they can get leave of absence. We often feel very sorry to hear of a premature death, or breaking down of health, which we might have prevented by thinking in time to make life easier to those to whom it is hard. People who live in the cities have even a wider duty to these workers among them. They should use part of their liberality in providing agreeable and innocent resorts for young working and business men of small means, who need some pleasant and proper place where to spend their evenings, and, for want of such, go to grog-shops, street-corners, and all manner of dens and hells, where they are devoured, body and soul. People in the city should take an interest in these young strivers for bread; should give them friendship, invite them to their homes, when they can do so, provide free lectures, experiments, readingrooms, sociables, excursions. It is true in the widest possible sense that man does not live by bread alone. For want of the realization of this by good and able people, thousands of promising youth are yearly lost. I wish I knew how to write a book on this subject, for it is one on which I feel very deeply."

"I think the subject of Exercise is one closely connected with this of recreation," said Samuel, "for in much of our sport we exercise."

"That is very true," replied the Stranger, "and exercise is one of the indispensables of life, as food, light, and air." "And yet," said Peter, "it seems as if humanity can sometimes get on almost without even these. I have just been reading the story of Baron Trenck, who for nine years and five months was confined in a stone dungeon, almost deprived of light, unvisited by fresh air, entirely without exercise, while he was loaded with irons, and had only bread and water to eat. Yet he maintained a fair degree of mental and bodily health."

"And the worst of it all seemed to be," said Thomas, "that he was guilty of no crime; he had merely fallen in love with the sister of Frederick the Great. For this he was imprisoned by Frederick, who instead of being noted for tenderness and deference in his family, behaved like a brute very often; hastened his brother's death by his harshness; never spoke to his wife, nor saw her but once a year, and was an infidel."

"Poor Trenck!" said Samuel, in his slow way; "instead of abusing him in that fashion, I should think the emperor might have banished him, or have married the young lady to somebody else—or, why not to Trenck himself?"

They all laughed at this, while Peter exclaimed: "That has ended a hundred years ago. We must talk of to-day, and why we need exercise, and how much of it."

"You need exercise," said Thomas, "to keep your blood in active circulation, moving through all your frame and carrying away old, dead particles, and bringing new, strong building material in its place. Our bodies are continually being taken down and built up."

"Bravo! Thomas," said the Stranger. "Let us add, that exercise, putting the muscles in use, enlarges and strengthens them. If we do not exercise, our muscles are small and flabby, and we have little strength."

"Then," said Violet, "I should think that to be strong and well-proportioned, to have a really good physique, it would be needful to take such exercise as would bring all our muscles into play, and not merely one set of them. Or we should vary our exercise, so as in the diverse kinds to put all our muscles into use."

"That is true. We see that different occupations develop different parts of our frame. For instance, a shoemaker, from constant sitting at his work, is likely to have his lower limbs small and weak; from his waist downward his muscles will be ill developed, while, as he is constantly drawing threads with all his strength, or hammering pegs or leather, the muscles from the waist up will be greatly enlarged. His bending over his work is likely to make him roundshouldered. Now the shoemaker, to restore his muscular balance, should take time for such exercise as football, running, leaping; and when away from his work he should constantly and carefully straighten himself from the lower portion of the trapesius, or about half way between the line of the neck and that of the waist. The seamstress suffers the same disadvantages as the shoemaker, as her work is performed in a sitting posture, and calls into play the muscles of the hand, shoulder, and back of the neck. She has the additional disadvantage that her work only very imperfectly develops these muscles; she also should endeavor to get time for walking, and should vary her sewing with house-work, as sweeping, dusting, ironing, or bed-making, as all these would strengthen and develop her muscles, and send her blood more vigorously through the veins. If sewing-women would consider this important point, they would not be so short-lived; would escape that painful look of anæmia, and also would no longer have laid at their door the charge that they are untidy in their homes, and that their rooms are always slovenly."

"There is another use in exercise," said Catherine: "it changes the air for us. When we sit still the air we breathe out rises about our heads, and soon is re-breathed; but when we walk, ride or row, we move constantly into fresh and pure air."

"How much exercise should people take?" asked Peter.

"As much as they need," said John Frederick.

· "That seems an indefinite rule; about as clear as giving a measure, that it is as big as a piece of chalk."

"Nevertheless, it is about the only rule that can be given," said

the Stranger, "because the need of individuals is so different. What is ample exercise for one constitution is too little, by half, for another. We should lay down certain principles, and then take our exercise as we need it. We should always have some open-air exercise. It is not enough to swing, jump, dance, leap, contort in a gymnasium, or pulling at a rubber strap in a parlor. We should take such exercise as will call into action all our muscles, and especially as will counteract any one-sided effect in our ordinary avocations. We should not exercise to the point of pain or exhaustion; to reach a little gentle weariness in exercise is healthful, but to have a heart beating furiously, sweat pouring from the whole surface of the skin, muscles aching, blood throbbing in the head, is foolish to the last extremity. So also it is foolish to walk or row or ride until we are so tired that we want to drop down and die, or sleep forever. We must exercise within the limits of our own needs and abilities. I have heard mothers pathetically remarking that they 'sent their children to dancing-school, because the little dears did not get exercise enough without it.' If they wanted exercise for health, they should put upon their children clothing loosely fitted, and suited to the season. and then turn them out of doors to amuse themselves, with cheerful, innocent companions. The exercise got in a dancing-class, when the children, arrayed in their best clothes, wearing thin, tight shoes, and painfully conscious of showing off, while in a warm room they posture and mince, and take unnatural positions, is likely to be harmful rather than otherwise. But there! The world will always be full of fools!" added the Stranger desperately.

He did not often say a tart thing, and they forgave him.

"What business or profession is best calculated to develop the body healthfully?" asked Robert.

"Farming, undoubtedly. It is carried on largely in the open air; it calls into play all the muscles, and is pursued among the inspiring variety of natural scenery."

- "But a great many people weary of it, and hate it," said Peter.
- "Very many of us fail to appreciate our advantages until we lose

them," said the Stranger. "Moreover, many farmers commit the error of making their work hateful by a drudgery and untidiness that could be spared. It would be easy to make of farming a fine art: order, decency, taste, reason daily applied to the labors of the farm, until all these become a habit, would make farming more attractive and also more remunerative."

"You spoke just now of people taking their exercise in a suitable dress," said Catherine. "Now what is a suitable dress? How should we dress?"

"That subject is too broad to be discussed as part of another theme: for instance, as part of the theme of Physical Culture. I prefer to consider it by itself at some time. Now I shall only say that dressing properly is a large element in physical culture, You cannot develop your body to its best estate, if by your way of dressing you compress the vital organs, restrain the play of the muscles, check the respiration of the system, or subject yourselves to an untimely chill, or a too low temperature. Cold is a part of death. People do not dress warmly enough: sometimes it is from bravado to show how tough they are; sometimes it is from pride to appear slender; sometimes it is from a whim that they do not like the feeling of flannel; sometimes it is from a thoughtless concession to fashion, which, as Catherine well observed, is not given to consulting with Common-sense, and ordains a bare throat, bare wrists, or thinly-clad feet, or shoes defying all reasonable principles in shape and texture. Thus we go astray, and court death, and premature old age, erring in a matter so entirely under our control as is dress."

"We cannot all be farmers," quoth Samuel, who as usual had been deliberately pursuing his thought, and presented it when he was ready, but perchance a little late. "What do you say of the other kinds of labor in which men must engage, which give them fewer opportunities of physical culture?"

"They must consider the especial disadvantages of their occupations, and remedy them. The student might use his leisure hours in the avocations of the farm or garden: for agriculture, as the earliest, is the safest, most healthful, and most useful business of man. Not only would the student here gain good blood, good muscle, good carriage of himself, but he would be always more of a man for knowing how to bring his dinner out of the ground, and he would be more in sympathy with his fellows. If people whose business is sedentary would but use part of their time in the field, the carpenter shop, the smith's shop, they would be safer, and more useful, and more worthy in every way. 'Teach thy son a trade' is the command of the Rabbis. A manual employment in our possession is of the highest value to every one, no matter how rich he is, or how learned he aspires to be."

"And on the other hand," said Thomas, "the farmer would do well to spend his evenings and his winter leisure, in reading and study. If he is abreast with the topics of the day he will be a better farmer, a more safe adviser, a more useful citizen. If he understands his physical constitution he will be healthier, live longer, and spend less on drugs and doctors. If he knows a little of common law, he will be better able to protect himself, and less liable to fall into error. If he cultivates his own mind he can more wisely direct the education of his family, and turn to the best account the abilities of his children."

"So, also," added John Frederick, "the mechanic would do well to spend his evenings in libraries, or in pursuing some branch of study for which he has an aptitude. It is by such a course that mechanics have become inventors, or otherwise made the best of themselves."

"The sun is setting, and we must go home," said the Stranger.

"Not until you tell us one thing more," cried Robert. "I see a vast difference in the way in which people carry themselves. A shuffling gait, heads downwards, chins thrust out, arms swinging, backs bent; a great many people look absurdly when there is not the least need for it. Tell us how to stand, sit, and walk!"

"The first rule will be: Keep your chins in. If the chin is thrust out the rest of the body will also be held badly. Let your chin be

in, your shoulders on a true line with your hips. Beware of tipping back at the waist line, and drooping the shoulders forward. Turn your toes out, and let the arms fall easily at the side, not straight and stiff as rods; not rowing to and fro, as to propel you; not crossed tightly on the chest, but as if you had clasped your hands as they hung down, then let them drop, and forgot all about them. Once have a habit of holding the chin, shoulders, hips, arms, and feet well, and then don't think about it, for self-consciousness destroys grace. Consider, too, that this carrying ourselves well is not merely for beauty, though beauty is worth caring for, but an erect, fine carriage is important to proper physical culture, and conduces (4 health and longevity."





CHAPTER FIFTH.

LIVING FOR AN OBJECT.

two, were occupied entirely with physical facts and necessities. Let us now consider something that lies in the domain of mind. I wish to talk about having an Object in Life."

"When I talk with you, young people," said the Stranger, "I feel as if I never began at the beginning. All these questions of importance in your lives are, at the foundation, in the hands of your parents. They must practically open them all for you. And when I talk to you, I seem to plunge into the middle of matters, as, when you are able to in any measure judge, act, or intend, for yourselves, your life is well on from its opening, and all your affairs are begun. Some of you will be well started, and need only move along in those fair lines of thought and practice where your parents have opened a way for you. Others will have adverse influences, and errors of judgment, to combat."

"We can but make the best of ourselves, as we find ourselves," said Violet, cheerfully.

"It seems as if in discussing the having an object in life you might begin at the beginning, if ever you are to do so, for the choice and pursuit of an object must lie with ourselves," said Peter.

"Indeed no," said the Stranger, sighing; "your parents should have been deeply considering your characteristics, discerning your abilities, and moulding you toward the proper end of your existence."

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The deacon had somehow drifted in among the young people, as he had several boys and girls at the Bureau of Information; and he groaned and said:

"Ah, sir, how tremendous and unending are a parent's responsibilities, and how little we realize them!"

"You are right," said the Stranger, "they are immense as the worth of a soul, unending as that soul's immortality."

"Why should we have an object in life?" asked Peter.

"Because, as highly endowed beings, made by a wise Creator, we cannot have been aimlessly formed, but it is reasonable to suppose that he had some end in view in our creation. This end we are bound to discover and pursue. We ought, as intellectual and spiritual natures, to exhibit what the French call the raison d'etre, or reason of being. The plant grows right on toward flower and fruit; the lower orders of animals accomplish that for which they were created; man should do as much to vindicate his place in the universe. But man cannot accomplish his destiny by merely standing still, and indifferently letting affairs drift on; he must know whither he is tending, and the proper path by which to reach his goal."

"I do not think," said Catherine, "that most people feel this."

"The Spectator," replied the Stranger, "makes this remark: 'If we look at the bulk of our species, they are such as are not likely to be remembered a moment after their disappearance. They leave behind them no traces of their existence, but are forgotten, as though they had never been.' Now that is a heavy verdict against dwellers in a civilized land."

"I read this in a French author," said Violet: "'I have seen from my window two erect creatures, both of them of a noble countenance, and endowed with reason. These two intellectual beings are employed from morning to night in rubbing together two smooth stones—that is, in common phrase, polishing marble.'"

"Possibly," replied the Stranger, "our French author, in his cynicism, may have taken but shallow views of what he saw. If the men polished the marble well, and then it was wrought into forms

of use and beauty, which inspired men with noble thoughts, cultivated their minds, or, by commemorating lofty deeds, roused them to emulation of virtue; and if the marble-workers used their wages in making their homes honest and comfortable, and in rearing children who should be active and virtuous citizens, then the work of marble-polishing was no mean task, unworthy of 'erect form,' 'noble face,' or 'intellectual beings.' Manual labor is not to be despised; it lies at the foundation of most of human superstructures, although these, as they climb toward intellectual regions, may begin to seem entirely ethereal. The tilling of the soil, and humble handicrafts, underlie all our achievements. There was once a Carpenter, making ox-yokes, in Nazareth of Galilee."

"Then an object in life may lie anywhere, between working a piece of ground, or laying up a solid wall, and the highest flights of a Milton, a Newton, or a Galileo," said John Frederick.

"Exactly. The range is wide; the affair of importance is to find our place in it."

"Let us hear, then, whatever we can about it," said Peter; "for I, for one, want to be something better than a paper boat going down under the stream of life without making so much as a ripple."

"Yes," added Catherine, "you mentioned the *Spectator*. I was reading a paper in it yesterday, the 'Journal of Clarinda.' She kept a journal for five days, and says: 'Until I read your paper I never thought of considering whether I spent my time well or ill. I scarce find an action in five days that I can approve of, except embroidering on that violet leaf, which I am resolved to finish the first day that I have leisure. As for Mr. Froth and my dog Venny, I did not know that they took up so much of my time and thought, as I find they do, in my journal.' On this Mr. Addison says, dryly: 'I would have Clarinda consider what a pretty figure she would make among posterity, if the history of her whole life were published, as these five days of it.'"

"But I don't think women are like that now," said Samuel. "My mother attends to her family, superintends the housework and the dairy, does a deal of our sewing, taught us all until we were eight years old, visits the sick, does much work for the poor, is the leader of the Church Missionary Society, and does, besides, more things than I can tell you."

- "So does mine," said Robert.
- "That's right, boys," said the deacon.
- "I should hope there were but few Clarindas," said the Stranger; but I fear there are some; there will be less if we can persuade every young person to consider for what end they were made, what they are capable of doing, and, finding an object in their lives, pursue it steadily."
 - "How shall we set about it?" queried Samuel.
- "How early should we begin to seek for an object?" asked Violet.
 - "And what advantage will having it be to us?" said Thomas.
- "I must answer your questions in their logical order," said the Stranger, smiling. "Let us begin at the beginning, as nearly as possible. From the dawn of reason, every parent should impress upon his children that they were made for some end. That, as human beings, they have a duty to God, and this duty is largely performed in service toward men. This idea of doing something, of filling some particular niche, and having some individual usefulness, once impressed in early life, the next step will be to discern, as far as possible, what is our especial place, and how we shall arrive at it, and fill it. Almost every child shows tastes or abilities for some especial line of life. One child exhibits the instincts of a scholar; and among those who have this preference are varied talents for languages, mathematics, or natural sciences. The nervous constitution of one should preclude an idea of selecting teaching as his profession, while his restlessness inclines him to travel, discovery, or geographical investigation. Some children are clearly mechanical in their tastes; others are fond of raising and tending animals; others still show an aptness for agriculture. The examination of a young person's tastes and abilities should proceed without prejudice; pride

often stands in the way of arriving at the real work for which one is designed by nature. If a child learns the multiplication table, or its spelling lesson with some quickness, the parents are too often ready to discern in it the embryo La Place, or Shakespeare, and, concluding that here is a scholar, drive the poor victim on in a way wherein it was never meant to go. Another form of parental pride despises common talents in the child, and determines to make of the natural mechanic a lawyer or preacher. I know a boy who had a decided taste for cabinet-maker's work; he handled a tool well instinctively; he would have made a successful man in the trade of his own preference, but his doting mother was resolved to make of him a doctor; she made instead, an entire failure; her son was literally good for nothing in life."

"But one can hardly judge of what children ought to be, or should be," observed Catherine, "they are so changeable, and the taste they declare one day alters the next. I had a cousin who, when he was a small boy, declared that when he grew up he would first be a policeman, to wear a star and carry a club; after that he meant to keep a confectionery store, to have, for once, all the candy he wanted; the third move was to become a circus rider, to be able to go to the circus, which his parents never allowed him to visit; and after all this, he meant to settle down into a preacher, to please his mother."

"And which did he become?" cried Violet.

"None of them. He made a very respectable doctor."

"It is true that children have all these changes; it is said

"'A boy's will is the wind's will, And the thought of youth is a long, long thought;'

and yet careful study of every character, with as careful a study of physical characteristics, will reveal predominant tastes and ideas that should be followed up. In the Choice of an Object in life, more specific than the universal object of doing the best that we may for ourselves and our fellows, we must consider more than our pet

inclinations. A boy may admire oratory; he may long to pursue a profession which will include public speaking. But if he has an incurably poor voice, a narrow chest and feeble lungs, he should see that there must be some other line of life designed for him than this darling of his fancy from which he is effectually debarred."

"Demosthenes," cried Thomas, "overcame the greatest physical obstacles. Feeble in health, robbed of his property, stammering in tongue, his gestures frightfully uncouth, and his breathing rough and hurried, he was a butt of ridicule. He conquered all these disadvantages, and became a finished orator."

"All this is true," said the Stranger, "and where the soul of Demosthenes is present, obstacles, no matter how great, will be conquered. But mere taste will not make a Demosthenes; there must be an overwhelming passion for oratory, where the external gifts are so few. In fancying themselves Demosthenes, how many have failed to become anything? When you hear people say, 'If such and such things had not interfered I should have been a great author, or poet, or musician,' be sure they would in these things have stood below mediocrity, if nothing had prevented these pursuits for which they boast ability. For as murder will out, so genius will out, and genius laughs at obstacles."

"Then you do not believe with Grey:

"'Some mute, inglorious Milton here may rest,
Some Cromwell, guiltless of kis country's blood,"

said John Frederick.

"As to the Milton, I disagree entirely," said the Stranger; "if he were the real master poet he would sing—but as to the Cromwell—wholly discountenancing the hint that he was guilty of his country's blood, for I hold him a king among men—it required both the circumstances of his time and his own innate genius to make him what he was."

"Now, as far as I can understand you, our first step is to feel that

there must be in life something for us to do—that we have our own particular work; and then the next thing will be to search out what we are fittest for, and pursue that," thus Peter the shrewd.

"You must add to this," said the deacon, "that the object set before you shall be worth pursuing. The end of our lives must be worthy, or no amount of fitness or perseverance can make its pursuit respectable. I shall quote you a good passage on this point: 'Enterprises of great pith and moment command our admiration, sympathy and emulation, with the varied force which the quality of their motives and objects deserves. The agility and courage of a rope-dancer, on his perilous balance, do not affect us in the same way as the generous daring displayed by a fireman in the rescue of a child from a burning house. There is natural nobleness in anybody to feel the difference between a hard day's journey on an errand of benevolence, and the feat of walking a hundred successive hours on a wager."

"And as to Peter's second point," said their friend, "that we must find out our own part in life, and not be trying to fill some other person's position, let me say, that nothing shows a man so wise, nothing more clearly demonstrates his claim to the possession of sound judgment, than his recognition of the limits of his own capacity. Outside the boundary line of our abilities we had better not waste our strength. Let us know what we can do, and also what we cannot do. In trying to find out what we can do, we should examine those objects or methods of work for which we have the strongest proclivities, and ascertain if we are mentally and physically fitted to pursue them. cumstances of our lives must also be taken into consideration. A young man may yearn toward the adventurous exploring life of a Kane or a Livingstone. But suppose that he is the only son of a widowed mother, then he needs feel that God has given him a supereminent duty, which, while it debars him from this path of his choice. will not hinder him from finding some other work in which he may be efficient, while he fulfils the whole filial duty. You remember Washington, enthusiastic to go to sea, and on the very eve of departure, yielded his wishes to the silent tears of his mother. He remained at home to save his country, and send down to posterity as a special treasure one of those 'few immortal names, that are not doomed to die.' In the choice of an object in life we must not be guided by an immoderate ambition. Addison well says: 'The utmost we can hope for in this life is contentment; if we aim any higher we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavors at making himself easy now, and happy hereafter.' You must understand that Addison here takes for granted the fact, that this present ease and future happiness cannot be ours unless we are active and useful. And when we work toward an object of our life, that object should not be our aggrandizement, for this has the accompaniment of a gnawing ambition and dissatisfaction in all our course; disappointment when we reach the goal we had in view, and find some brighter end forever flying and fading before us; and also, the aggrandizement of one man is usually at the expense of the loss of many of his fellows. Napoleon and Cæsar and Alexander climbed to their heights over hecatombs of their human brethren."

"I have read," said Catherine, "that if you grasp for a coat of gold, you are sure to gain at least a sleeve. Do you believe we get what we seek?"

"I believe," replied the Stranger, "that a man usually gets in this world whatever he most strongly desires and steadily pursues. I mean that which he desires, not fitfully and lazily, for his amusement, but firmly resolves to have by fitting himself to command it. This stern resolution is the element of victory."

"This includes," said John Frederick, "a steadiness of purpose. The power of living for the future, and every day working toward one set end."

"Yes; variableness secures nothing. When we change our minds and objects, we lose the steps already trod. We must not despise trifles in our life work, but be exact in little things. One nail well driven is worth several hastily and crookedly knocked in."

"I'm afraid," said Samuel, "that some of us will spend too much time in looking around to see what we can do, or ought to do, or want to do."

"Not at all. There are certain things which belong equally to every path in life. First, a sound moral nature: whatever you aim at as your ultimate end, this primarily you must have, a heart honest, pure, generous. The moral law must be well bedded in your hearts, if they are to be strong enough to maintain any weight of glory. The soil of Holland is, as you know, a shaking ooze. When this is to be made to uphold any lofty superstructure, piles must be driven in deeply. When the Stadt Haus, of Amsterdam, was built, it was placed on 13,659 piles, sunk fifty feet deep, through mud and ooze. On this arose a noble edifice. Now, our natural hearts are poor yielding stuff, and before they can be made to sustain anything worthy, they must have well driven down into them the ten precepts of the Moral Law. After that they will upbear anything, standing, if need be, like Atlas, with the world on his shoulders."

"You do not believe very much in unassisted human nature, do you?" said Violet. "I don't, either. I've seen quite enough of myself and other people to feel little security without those ten moral piles. The other day a tidy-looking woman came to me for help, saying that she had been burned out in our King street fire, and had lost all her clothing. I gave her a good many things, and lent her a basket to carry them in, on the promise that she would return it at once. She did not bring back the basket, and I found she had not been burned out. Now idleness, lying, ingratitude and theft were the natural products of her heart."

"Poverty," said Robert, "is not a nurse of noble souls, the poets to the contrary notwithstanding. It needs a hot fight to keep down vice in the midst of poverty. Temptations are many, the rewards of virtue seem few, and unless there is a rare deal of piety and moral law, penury sinks a man morally."

"Yes," said Thomas, "I believe, sentimentalists saying what they

please, that human nature unhelped, is first-rate stuff whereof to make—demons."

"We are wandering from our theme," said Catherine. "We were hearing of certain things that were primary to any good aim in life; the first was moral culture."

"Then you may add physical culture. Get as strong a house for your soul as you can. Have a sound body to tabernacle your sound mind. True, many have been great whose frames were the feeblest, but there is no doubting the advantages of a sound body; so get that if you can. Strong eyes, firm muscles, a good digestion, healthful blood, these will help you right royally in attaining any object which you set before you."

"We ought to understand something of physical culture, after all your instruction," said Violet. "And what next is needful for a beginning?"

"A certain amount of education. Say the alphabet."

"Why any five-year old has that," cried Robert.

"I mean the alphabet largely understood, as in all its English combinations, so that you will know how to read fluently any book in your own tongue. Then, as written, so that you can write clearly and spell correctly any document which may be needful. To this you must add a certain knowledge of arithmetic, that you may keep accounts and make calculations. Every citizen should have a general knowledge of his own country's history and constitution, so that he may understand the nation's spirit and politics, and comprehend his newspaper, which he should read daily, if he is to keep up with the current of affairs. Then, again, one must have some knowledge of geography, or he can take very little satisfaction in reading; for travels, biographies, histories, and stories even, would be poorly comprehended if he had never studied geography. Try and get at least such an idea of geography that you can picture to your mind all the maps in your atlas, and have clearly before you the relative position, the outline and extent, of the countries of the world, and know the position and size of the principal rivers, mountain ranges and cities. No matter what occupation you may choose, whether manual labor or a profession, whether agriculture or clerking, you must read if you would be successful. Knowledge is power, and you must have in your hand the means of obtaining the knowledge which belongs to your several pursuits."

"I think, then, we have before us quite enough to do in performing the work that lies at the beginning of all life-paths; and by the time that is well done I suppose we shall see whither our individual paths are branching out," said Thomas.

"That is exactly what I want you to realize: be fit for something, and that something will find you. Every man is, in a great measure, his own handiwork, and I should wish each one of you to be a specimen of humanity, 'whereof the workman needeth not to be ashamed.' If you make nothing of your lives, you will be yourselves to blame for it, and it will be of no use to sit grumbling that you would have done great things if somebody had not hindered you, or if some other body had not stood in your way. It is also well to feel that it is better to fill our own place thoroughly, to be complete in some humble thing, than it is to half fill some other person's place, or to be full of flaws and shortcomings in some lofty station. An honest, competent boat-builder, or blacksmith, or bricklayer, is worth ten times as much as an ignorant physician, or an incompetent judge. There is a wide philosophy in two simple lines:

"" Desirous less to serve thee much Than please thee perfectly."

David was a faithful shepherd before he was a mighty king, and his valiant defence of his flock foreshadowed his valiant defence of his people. If the sheep of Jesse had been left to lions and bears, Israel would have been left to the Philistines. 'Better is a poor and wise child than an old and foolish king.'"

"And yet, the earlier that we discover the business which we shall pursue in life, I suppose the better it will be for us," suggested John Frederick.

"Certainly, for there will be less danger of aimless efforts; all our blows can be made to tell on the exact nail which we intend to drive."

"Do you not think, then," said Peter, "that, with our minds set so entirely on one object, we should be 'one-idead' people, in danger of a hobby, and lacking in sympathy or intellectual courtesy to others? There are some people who believe that what they know is the only thing worth knowing; for their range of knowledge is so narrow that they are incapable of judging; they are mentally short-sighted."

"But, Peter," said Violet, "it has been men of one idea, men who were intent upon one thing, enthusiasts, hobby-riders, that have moved the world."

"They moved the world in virtue of their thoroughness and earnestness, in what they undertook. But all men who have done great things, have had wide powers, and were able to appreciate the work and desires of other men," said Thomas.

"There is danger in one-sided development," said the Stranger; "but you must consider that there are few of us whose powers are so ample that we can be adepts in many arts. Not often has the world seen a Michael Angelo, who was at once poet, painter, sculptor, architect and musician. Mingling with our fellow-men, reading good general literature, the papers and journals of the day, will give us respect for, interest in, and some knowledge of what other people are doing. At the same time we could be making our efforts and studies tell on our own business. For instance, if a lad has early resolved to be a physician, he will be spending the time he has for general study and observation not on engineering and bridge-building, but in examining plants, pursuing chemistry, studying botany, and will direct his reading to papers of interest bearing on his future profession. The lad who intends to follow farming can carefully observe the methods of the best practical farmers. He can question those who work as to their reasons for what they do; he can read agricultural journals, books on agriculture, and he can make his own experiments and note their results. As the embryo physician will have his attention primarily directed toward the cases of disease, manner of treatment, style of nursing, and all that concerns sickness and health, in his neighborhood, so the inchoate farmer will, in practice and observation, be laying up a fine stock of facts that shall tell on all his manhood, and be almost sure to make him successful in his vocation."

"I wish," said Samuel, "that you would mention to us some of the trades and professions that are open to us, and show us how to begin their pursuit."

"For women as well as for men," cried Laura.

"Such a subject is too wide to be entered upon at this time," said their friend. "I propose to discuss those themes not merely once or twice, but on several occasions. At present we are laying the foundation for doing *something*. I want so to warn and instruct you that you will not be obliged to say like Amasis: 'In Egypt I learned all that which would bring me honor from men, and almost nothing that would be useful to myself."

"Your quoting Bernardin de St. Pierre," said Samuel, "reminds me of another observation of his, much like one that you yourself made: "God has put in our reach that which is most useful and is more sublime than talent—virtue. Let us cultivate this first of all."

"Yes, this cultivation of virtue must be the foundation of whatever we do. If we omit that, we build the fabric of our lives on 'sinking sand.' Let me earnestly warn you to watch yourselves, and take heed to your ways. The world is very full of temptations—how full you cannot conceive in the safe shelter of your homes. Well has it been said: 'You know with what a world of difficulty families rear up men, and society corrupts them—in an hour.'"

"I think most young people start out in life believing that they can do anything, everything; but in a few years I have seen people who had been full of courage become disappointed and despairing; this has nearly discouraged me," said Robert. "Life looks like a lottery, or a penny toss-up: you don't know which side is coming down—head or tail."

Peter gave a melodramatic groan, as he often did at Robert's melancholy speeches. Robert's disposition was naturally anxious and careful.

"The cause of disappointment and despair may be twofold, Robert—possibly I should say threefold. First, it may arise from a misapprehension of our own abilities, and what our own object should be, and we may grasp at more than we can carry, or try to fill some other person's place too large for us. Many a child has gotten a fall trying to walk in its father's boots, when it might have trotted on safely enough in its own shoes. The second cause of failure may be this: we may expect too much of life, even when we are pursuing a fit object, and pursuing it properly. We set before us an ideal, either of excellence in our object, or of our success in reaching it, or of the credit that we shall obtain from our fellows; and necessarily falling short of these, we are disappointed."

"But tell me," said Peter, "is it a disadvantage to have a high ideal? You know William the Conqueror cried to his warriors, when they failed in an attack, 'Aim higher; let your arrows rain on them from the clouds.'"

"A high ideal is certainly an advantage: the higher we aim the higher we shall fly; it is not by stretching toward the top of a pine that an eagle rises near the sun. What I mean to guard you against is despair, when you do not reach your ideal. I will quote you from a judicious Italian author, Giusti: "The word always remains defective to the thought, as matter to spirit, although they both aspire to the same end, for, as Dante says in his Paradiso,

"They are diversely feathered in the wings."

The true artist, entrusting to canvas, marble, or paper the image of his thought, the passion of his soul, strives ever to reach an inexpressible idea.' And what is true of the artist is true of all. The grand ideal cannot be attained, for its dimensions and distance increase as we go toward it. Success is never so full and perfect as we expected it: applause is not so hearty, nor fame so sweet. All be-

cause the wings of the soul are better feathered for flight than is the body. When you realize this in experience, do not be filled with dismay: this is a trial common to all men. Heaven is the only land of fulfilled ideals. Hope and strive, but be reasonable in both. I do not wish to see you as Parini wrote: 'Restlessly wandering through the long, hard paths of hope.'"

"And what is the third reason of disappointment?" asked Robert.

"The first," said the Stranger, "was a mistake in our object: the second a mistake in ourselves: the third is a mistake concerning the circumstances of human life. We are able to control only a very small part of what surrounds us. Do the best we may, and disaster may overtake us, because of some other man's error, or because of some disciplinary plans of Providence, or because He, who equally guides all His creatures, must cross our aims in reaching the greatest good of the greatest number. We frequently forget that we are not 'placed alone in the midst of the earth,' and that our small loss may be the greater gain of our neighbors. Then, too, as says the poet,

"" Men may rise by stepping-stones
Of their dead selves to higher things;"

and we often grow by our very losses and disappointments, if we rise manfully above them, instead of sinking down in despair. Probably no one was ever heard of who passed through life getting all wishes gratified, and meeting no troubles. Human events are so constituted that 'Loss is common to the race'—loss of friends, health, money, position. We must begin by admitting and expecting this, and not fancy that we are to have everything our own way, and get along easier than other people."

"Then I suppose," said Catherine, "that we are to use that common-sense which you have commended to us, in hoping for the best, while recognizing the possibility of loss and disappointment; so that if any trouble comes, we shall not be cast down and despair."

"Avoid, of all things, a despairing habit," said Thomas. "Despair kills. If we get a tumble, let us up and try it over again. Other

people, as good as we, have made failure after failure. Remember Bruce."

"Do you not think," said the deacon, "that a frequent cause of failure is a lack of thorough preparation for the business that is chosen? People build with untempered mortar, and then wonder that their walls will not stand. Our minister said, last Sabbath, that the great curse of all professions now-adays was 'half-educated men.' I thought this saying might reach farther than to professions; it is true of every avocation in life. There is a deal too much shoddy in use: shoddy work, and shoddy material."

"You are right," said the Stranger; "this spirit of shoddy pervades American life. Our young people are not willing to serve an apprenticeship, and be then journeymen before they are masters. They get a smattering of things, spend as many months in learning as once men spent years, and then wish to be considered adepts; they turn out poor work, and poor work becomes the fashion. We have no buildings now such as once were erected for lasting centuries. We hear constantly of belts and boilers bursting from flaws, which poor workmanship left in them; and buildings and bridges fall, and utensils and fabrics wear out prematurely, for lack of being well made. Our tyros were themselves the products of too much haste to make careful and elaborate work. Thus we have poor housekeepers, poor seamstresses, poor nurses, teachers and servants; poor farmers, quack doctors, weak preachers and pettifogging lawyers—all because there was a lack of thoroughness in their prepara-They idled along life, not knowing what they would finally conclude to do: suddenly found that self-support must be undertaken, and rushed into the first occupation that came handy, unquestioning whether they were fit or not. A man was a shoemaker's clerk one month, and a full-blown druggist the next, until a paternal State, alarmed at having its citizens slain by 'errors in putting up prescriptions,' ordained a preparation and a diploma, as defences to the druggist's business. But I talk too long. Horace has warned

us, 'Whatsoever thou teachest, be brief,' and on that admirable rule I constantly trespass."

"Not at all," said Thomas. "We take up themes which cannot be dismissed in a moment. I think you say what is very true of young people, that many of them do not consider what they would or could do, and consequently make no preparation for any particular line of life until the very time that they must begin to do something, and then they take the first thing that comes handy, whether they are fitted for it, or are likely to continue in it."

"Yes," added Robert, "as far as I know, most young folks have a general notion that they will get married, and that bounds their future. The young men have no clear ideas about how they shall pay house-rent, or buy flour or fuel, and the young women are just as uncertain as to the best method of mending a coat, or making a loaf of bread."

"Oh, fie, fie," cried Violet, "what is so detestable as a cynic of eighteen!"

"Sometimes," said Catherine, "people find their tastes and abilities so nearly balanced that it is hard to decide between two vocations. I have read of a famous astronomer who, while completing his college course, found his mind so nicely divided between medicine and astronomy that he did not know which to pursue. He tossed up a penny, having named the sides, and astronomy came down uppermost; so that he embraced as his work, and became famous, while it is probable that he might have become equally famous in medicine."

"I can scarcely conceive," said Laura, "that a man with capacity for greatness could have been guilty of deciding a grand life-question by so trifling a method."

"It is one of the disadvantages of being famous," said the deacon, "that great people must have all manner of stories made up about them, to satisfy the curiosity of the multitude."

"Some people think," said Catherine, turning to their host, "that girls should have no other object in life than to stay at home, learn

a little housekeeping and needlework, a few accomplishments, and how to be agreeable."

"You will find," replied the Stranger, "that I have other ideas when I come to tell you of occupations and professions for women. But here I wish to say, that every young woman should take it as part of her object in life to know how to do well certain duties that naturally fall to the lot of women. I mean, that every woman should know how to keep a house, cook, sew and nurse the sick; and in these things one cannot be too proficient."

"With all that," remonstrated John Frederick, "I do not see how they can have time to learn or do anything else,"

"And every man," continued the Stranger, ignoring John Frederick, "should know how to take care of a vegetable garden, manage and groom a horse, milk a cow, carve, and do a marketing; also to make fires, and harness up a wagon or carriage."

"With all that," said Laura, carefully imitating the tones of John Frederick, "I do not see how they can learn or do anything else."

"And yet," interposed Catherine, after the clique at the Bureau had laughed merrily, "I do know women who understand well all those things suggested for women, have added to them all those just suggested for men, and yet have had some other business which they knew and pursued well and successfully."

"And I," said Samuel, "have known men who added to their regular and well-pursued occupation all this extra knowledge just commended for men, and, besides, could sew on a button, make a cup of tea, or some toast; could nurse the sick, and sweep a room, and were not the less manly for it."

"Nothing," said the Stranger, "is more elastic than human capacity. We have twenty-four hours in a day; three hundred and sixty-five days in a year; seventy years in a life; and yet in this time, which seems so short while art is so long, men can work wonders, and outdo the labors of Hercules. Some pursuit stands central in life; we say it is the individual's business; we name the

person from it, lawyer, doctor, author, farmer, artist, mason, carpenter. But around this central object a thousand acts cluster: the deeds of private, family, or social life; acquisition of knowledge, works of charity, homely every-day affairs, more than the sum total of our especial work-duty. And the more of these we find in our lives, the more rounded and full is the individual character."





CHAPTER SIXTH.

A DISCUSSION OF AMUSEMENTS.

I was a warm July evening. The jessamine hung white with flowers; the sky was yet flushed with the sunset; the moon was rising in a mellow light; the air was loaded with the breath of roses and lilies, and pervaded by the chirp and hum of myriads of insects, the or-

chestra of the summer nights. The young people had gathered about their friend. They sat on the sills of the open windows, on the steps of the portico, and had camp-stools placed on the grass plat, or the gravel walk.

"The day has been so warm," exclaimed Peter, "that all my energies are exhausted. I do not wish to hear about work, or duties! No burdens of responsibilities for me in July! Let us learn, rather, about amusement, if even amusement is not too much trouble."

"When you discussed physical culture," said Thomas, "you told us that some time you would consider what amusements were most suitable, innocent and healthful."

"Dare you undertake such a discussion on this hot night?" cried Laura, "for here you will find we all have our hobbies, and are likely to rise in their defence."

"As we are reasonable beings," said the Stranger, "we should have a reason for all that we do. Why do we amuse ourselves?"

"Why to kill time, to distract our attention, to rest our minds, to cheer us up," said Henry.

"Now I object entirely to your first reason, that it is to kill time.

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That is indeed a horrible sort of murder, to try and destroy our rich possession, of which we should never have a surplus! a possession limited, valuable, often wildly prayed for, and which, once lost, cannot be replaced. Time is not to be killed, but to be treasured, and in amusement we should not kill time, but turn it to lighter, but not less necessary uses. Your other reasons, though, were right. We do seek amusement to distract our mind from too intense pursuit of weighty themes, and refresh our spirits. All things, that possess animal life, play. Play is one of the manifestations of animal life. By sport, reasonably pursued, brain and body are refreshed. The object of sport should then be to strengthen the physique and cheer the mind. Therefore I do not doubt that you will agree with me on this premise—that whatever exhausts injuriously, or in any way disables the body or mind, should not be pursued for sport."

"Yes," said Thomas, "that is only reasonable, but I fancy we shall find more things contraband while discussing sports, than we did while discussing health."

"Horace," said John Frederick, "gives us a pretty picture of relaxation, where he calls Thalliarchus to close his doors and amuse himself during the long winter evening. The labors of the harvest are ended; the trees stoop under a burden of snow; the rivers are silent under the ice; the wood-fire blazes on the hearth, and then he bids Thalliarchus to leave to the gods, who rule the winds and seas, his other cares; he has done the best that he can for himself, and now let him be merry, and feel certain that whatever the morn may bring, will be surely in some way for his advantage."

"What a heathen could thus reach in his philosophy," said Samuel, "a Christian ought surely to reach in his religion."

"I am glad you said that, Samuel," said the Stranger, "for I wanted to lay down this for my second premise—that amusement, sport, relaxation, is not antagonistic to, nor incompatible with, piety. Christians should be the most cheerful of people, as they best should know how to dismiss cares, relax their minds in recreation, and be happy as little children, assured that whatever is coming will be

arranged by their Father for their good. I do not think that God, more than other parents, likes to see long faces and gloomy eyes in his family."

"As I understand you," said Thomas, "amusement is for the refreshment of body and brain, and when it is of a kind or degree to damage brain or body, it is unlawful, and not to be pursued. Are these our limits?"

"Not entirely, Thomas: there are other things to be considered—as our especial circumstances in life, family, or pecuniary. We should not pursue amusements that would pain or distress those whose feelings we are bound to respect; and we should not pursue amusements of which we are financially incapable, so that our pleasure (which might be right for others) would make us spend-thrifts, or dishonest."

"The variety of amusements is so immense," said Violet, "that we shall only be able to discuss a very few of them."

"Let us then divide them in this way," said the Stranger:

"First: Out-of-door amusements, especially involving fresh air and exercise. These are the best of all.

"Second: In-door amusements.

"Third: Questionable amusements.

"At the same time, I shall consider the amusements of Young People, not of children. The child's amusements are spontaneous, carried on during a large share of its waking hours, and are, or should be, carefully controlled by its parents. Young people, at an age when they must use their own judgment as to the kind, time and extent of their amusements, and also as to their propriety, their safety for themselves, and their suitability when physical, family, and pecuniary circumstances are considered, find the question of amusement one of great importance, and often of great difficulty. Just as there arrives in the lives of some young people a crisis, when they become morbid about eating, and undertake to starve themselves into refinement, intellectuality, or poetic sensibility, so there sometimes comes a time when they get morbid about amusement; they are, in their opinion, too old, wise, or delicate, for recreation."

"But many old people have that state of mind, chronic," quoth Samuel, whose aunt was a little heavy on him.

"There are mistaken people of all ages; and mistakes arise from many causes," said the Stranger.

"The Puritans were opposed to amusements," said Laura.

"They are accused of being more so than they really were," said the Stranger. "It is a silly fashion of to-day, when we are reaping golden harvests of liberty and of prosperity from Puritan sowing, to decry and criticise the Puritans. But you must remember that the Puritans were, in the first place, sorely aggrieved by having Sabbath sports forced on them under Charles; then they lived in hourly danger in persecuting and revolutionary times; and then, for a hundred years, in this country, they were making a hard fight for mere existence, occupied with self-defence, beset by wild beasts, and wild Indians, and people needed to be too alert, and too much on guard, to amuse themselves very much. There are some people, dyspeptics most of them, I fancy, of all creeds, and all classes, who decry mirth or laughter. But hear what Hobbes says of laughter: 'The passion of laughter is nothing else but sudden glory, arising from some sudden conception of some eminency in ourselves.' 'Laugh if you are wise,' says Martial; and Addison says that 'men generally laugh from a sense of superiority in themselves, either to what they once were, or to what other people are.' But laughter has deeper depths than this; laughter is a sudden glory, but it is of the glory that shines on men from the benevolence of God. Pure mirth, not the cackling laughter of fools, or the bitter laugh at others' misfortunes, comes to us a reflection of those smiles of nature, the wide wimpling of the sea under the sun, the bursting forth of light from a cloud, or the dawning of the day. Laughter in Scripture often means to receive comfort and joy; 'God,' says Job, 'shall fill thy mouth with laughter;' and when 'God turned away the captivity of Zion, then was our mouth filled with laughter, and our lips with singing.' Laughter is thus often the pure outburst of happiness, a happiness arising from finding things in harmony with each other. Harmony in facts is set to music in laughter. There is also the enjoyment of the ludicrous—the simply absurd—and this I dwell on, because in this we find much mental recreation, as in jests and puns. This enjoyment of the ludicrous is a simple and natural emotion of the mind. Locke says that it 'arises from mental quickness in putting together seemingly incongruous things.'

"However, I do not think you young people need to be reasoned into being merry and happy. Thanks to a Good Providence, you take to it naturally. In regard to recreations, Dr. Channing says: 'In every community, there must be pleasures, relaxations, and means of agreeable excitement, and if innocent ones are not furnished. resort will be had to criminal. Man was made to enjoy as well as labor; and the state of society should be adapted to this principle of human nature.' Wise old Peter Parley thus holds forth: 'Certain amusements contribute to health, and promote virtue, and some prominent vices have received encouragement from a lack of innocent amusement.' As first then, in recreations tending to assure health, let us look at out-of-door exercises. Take those of the water first. There is swimming. Not only for health, but also for safety, every young person, lad or lass, should try and learn to swim, This most useful recreation was so highly esteemed among the Greeks and Romans, that ignorance of it was classed with ignorance of reading. Not only is the knowledge of swimming safe, as often preserving life in case of accident, and maintaining calmness in danger, but it is in itself most healthful. While the water is purifying and strengthening the body, the action of swimming is calling into play all the muscles. The swimmer should be fully taught in his art, and should learn the rules of health connected with it, as applying to his own personal case. On no sport should common-sense and private judgment be more carefully brought to bear, for in none may an error be more fatal. Some can endure a much colder temperature of water than others: some can remain in the water longer. If chilliness, numbness, blue-nails, and a mottled skin show repressed circulation, then the swimmer should leave the water, and

set about a vigorous rubbing. One should not go into the water while the body is at a high temperature, nor after violent exercise. In learning to swim one should be accompanied by some person accustomed to the water, and competent to take care of him. Never go in swimming within one and a half or two hours after a hearty meal. Another important rule is, wet the head thoroughly just before entering the water."

"What is the best place for swimming and bathing?" asked Thomas.

"The sea, by all means: its water is pure, invigorating, and in its chemical properties make it most helpful in strengthening the nerves, and digestive organs. But many of you cannot know the multiplied delights of an ocean bath; your next best place is a running river. The still mill pond is but a poor place, and a stagnant creek, especially where scum, weeds, and foul smelling water, are found, should be very carefully avoided, as these can fill the system with malarious poisons, and bring on rheumatism, agues, or fevers. One needs fresh, clear water to swim in."

"And what are suitable bathing clothes?" asked Laura.

"Loosely made clothes of flannel, which leave the arms and feet bare."

"And when one goes into the water first, to learn, what helps are to be had?" inquired Violet.

"Corks and bladders are recommended by some, but while they make the body buoyant, they take from the learner all confidence in himself. A board to hold by, as it is pushed before you, is a good help, but then—one may lose his board. A rope, fast to the bank, is another invention for securing the tyro's safety. However, learn to swim any way that you can. Do not undertake it without that consent which wise parents should always give, being careful to secure for the learner proper companions, bathing place, and opportunity. Learn all kinds of swimming, diving, floating, treading, sitting, and standing in water, and you will call this the prince of out-of-door recreations."

"Next," said Robert, "we must hear something of boating."

"That is another amusement for young men and women. All should learn how to behave themselves in a boat, and how to manage a boat. No exercise is better than rowing, for most young girls. It develops and strengthens the muscles of the arms, back and chest, which are apt to be weak in growing girls, owing to their sedentary habits. Rowing will give them strong lungs, bright eyes and rosy cheeks. Every young man should know how to row and sail a boat; it may be of the greatest service to him, besides being agreeable, innocent and healthful as a recreation. It is not by knowing how to manage a boat, but by not knowing how, that people are drowned. Knowledge begets self-confidence; self-confidence is calm and ready in emergencies. I should say to young men, when you can row a boat, learn how to sail a boat; when you can do both, learn how to build a boat, and then study navigation and learn how to guide a ship."

"Can you say as much for skating?" asked Catherine.

"Skating may be less likely to be a useful and life-saving accomplishment;" said the Stranger; "but it is healthful and delightful. It is also most ancient. So long as six and eight hundred years ago the youth of England slid upon the frozen Thames, making a kind of skate by tying the bones of beasts under the soles of their shoes, and then propelling themselves over the ice by a long pole shod with iron. In contrast to such rude contrivance we have the beautiful club or roller skate of the present. Holland has been the great patroness of skating, and inventor of skates. The frozen canals are her winter highways, and all Hollanders, young and old, rich and poor, men and women, skate. Fifteen miles an hour is said to be made by good skaters in Friesland."

"And what rules are to be observed in skating?" said Violet.

"First, do not go without the consent of your parents or guardians; second, assure yourself of the soundness of the ice; third, be warmly and *closely* clad; fourth, don't, in bravado, over-exert yourselves, or go into dangerous places; fifth, don't get tired and hot, and then sit down to cool off; sixth, have a cloak or shawl to put on the ground, or snow, where you sit to put on and remove your skates, and wrap this covering about you when you are resting. Observing these six rules, I believe you may always find in skating a fascinating recreation, and one useful to your health."

"I do not see what further amusement we can get out of the water, unless we fish in it," said Robert.

"Now I am in a strait," replied their friend. "I am, from principle, deeply opposed to taking the life of any inferior animal, whether bird or beast, for amusement, as in the pursuit of fishing or hunting. And yet, how shall I condemn the gentle sport that Isaac Walton loved, and whereof he so enchantingly plays the philosopher? 'My recreation is calm and quiet; we anglers seldom use the name of God, except to praise, or pray. The water is the eldest daughter of creation, and is more productive than the earth. Our art is ancient, some say old as Deucalion's flood. From early days a debate hath been, where happiness doth most consist, in action or contemplation, but I am content with telling you that both these meet together and belong to the most honest, ingenious, quiet and harmless art of angling.'"

"Add this to our recreations," said John Frederick, "and fancy that we eat our fish, or give them to the poor; or fish for hours with intense satisfaction, getting nothing but bites."

"The sweet repose for thought, the beautiful silence of the woods, the harmonies of the waters, the quiet communion with nature in her choice retreats, these invite me to commend to you the recreation of rod and line. I suppose you will take it where it suits, whether I commend it or no, youths and maids both, for some women are exceedingly fond of this sport. I remember that Fanny Kemble tells us that her mother was never so happy as when seated by some rippling brook, watching a line in the water. Let me, then, merely warn of some of the dangers of this pleasure. Be careful that it does not lead you into a cruel disposition; take as great heed that it does not induce idleness and a habit of dreaming. This is undoubtedly its

tendency, and there are few who can, while fishing, ponder profound philosophies, as did Walton. If you have an angler's passion, limit its outcome with an iron resolution; for the rest, fish and be happy."

"Bravo!" said Peter. "Come, sir, will you go gunning?"

"No, I will not," replied the Stranger; "but yet let us shoot at a mark. You must know how to fire and handle, clean and load a gun. It will not hurt you girls, either—may be useful at some day. Let me begin by telling you that I entirely loathe this wholesale destruction of beautiful, innocent and useful birds—this slaughter of bright-eyed squirrels, of shy rabbits and fleet hares. Our woods, once full of happy things, are becoming depopulated. Not only from Young America's destructiveness is the sum total of happiness in creation lessened, but agriculture suffers in the diminution of birds that destroy dangerous insects, which injure fruit and grain; also science suffers in the almost total extinction of valuable varieties of feathered creatures."

"And yet you want us to learn to shoot?" said Robert.

"Yes. To be a good marksman is a valuable accomplishment. In this age of fire-arms, one must know how to use them; and, as I said about the boating, life is lost not so much by knowing how, in these sports, as by not knowing how. The expert with a gun is not the man who accidentally kills himself or his neighbor; it is the bungler, or the careless lad, engaged in forbidden recreations, that is the centre of these tragedies."

"This subject," said Henry, "suggests that of military drill. What do you think of that?"

"I am a man of peace," said the Stranger. "I would that no more wars should destroy the earth. And yet prophecy and nature teach me that wars shall accompany men to the end of this dispensation. A nation such as ours, which has, as we may say, no standing army, should be a nation of soldiers. Every man should understand military drill. And this, instead of making us belligerent, will be likely to maintain our peace, for we shall have the calm and forbear-

ance of strength. If all our men are citizen-soldiers; that is, if they know how to handle sword as well as plough, to shoulder a musket as well as a hoe, to carry a knapsack as cheerily as a blue bag, then we shall be more awful in our prestige abroad, our citizens shall more securely trust in the flag that protects them, and at home we shall have less bluster and more assured good sense. Men do not enter into braggadocio over what they really know and can do."

"Is not this drill to be considered in its benefit to health?" asked Thomas.

"Most certainly it is. One who has learned the manual of arms is sure to carry himself erectly and walk well. Many drooping shoulders and weak chests have been corrected by military drill. Flabby arms have grown tense and nervous, feeble backs have straightened themselves and become tough and muscular, and a new lease of life seems to have been given by this exercise. But mind, I am speaking of this as an exercise, conducted on proper occasions, under proper instructions, out of doors. I do not intend to countenance blustering assemblies, reaching far into the night, where young fellows arrange to neglect their business and waste their money. There is reason in all things."

"But you are talking of something from which we girls are entirely shut out," said Laura, pouting.

"Quite the contrary. All the good physical effect that this drill has on boys it will have on girls."

"Oh, the idea!" cried Violet, "of our being out broiling in the hot sun, carrying great, heavy, frightful guns, with the boys!"

"But that is not the idea. You are not to drill with the boys; that would hinder them, and not help you. You are to have very light guns, and you can drill in the shade of your gardens, orchards, or gymnasiums. As to the value of it, I must tell you what Fanny Kemble says. She relates that in her early girlhood she had a stooping figure and an ungraceful walk. Her father hired an old sergeant of the British army to come to the house every day for an hour, and give her military drill. At the end of the year she held

her head erect, her figure was straight and elastic, and she walked with ease and grace. And these good results remained with her, so that she could always carry herself finely, and walk without fatigue."

"Don't you think the schools where they have military drill are to be preferred?" asked Samuel.

"Yes: other things being equal. So also the universities where a United States officer is detailed as drill-master. The trouble is, that the military exercise becomes an old story, and is neglected for other things."

"What about Gymnasiums?" asked Catherine.

"They are good in their way, but I am less an admirer of them than are some people. That exercise which can be had out of doors, and has an object in it, is always to be preferred. Gymnastic exercises often provoke to dangerous exertions, and produce strains and injuries; especially as those who take part in them frequently forget that one person can *not* always do what another person can, and that the style of exercise that helps one may hurt another. Still the Gymnasiums have their useful place, and particularly for those in cities, and who are pursuing sedentary occupations. But take your gymnastics out of doors when you can."

"Then next you will approve of cricket, base ball, foot-ball, tenpins and bowls?" said John Frederick.

"Yes; but let me tell you that there is too little caution used in playing these heavy games. When foot-ball is played in spiked shoes, and kicks are promiscuously given, life is often endangered, and ruptures and other fatal effects may follow. Remember common-sense. Never forget that Sport is pursued for the help of body and brain, and if you so pursue sport as to hurt body or brain, you destroy the very end of the sport. A young student who by some foolish excess in these sports disables himself, so that for a week or a month of his school year he is laid up, does himself an irreparable injury, he has 'played the fool, and erred exceedingly.' His parents, who give him his time, pay his bills, and invest their hopes in his

success, have great right to complain of his rashness. So, sometimes, the young clerk in business, by recklessness in an hour of amusement, damages himself, so that he falls ill, and loses his place, and means of support; and the young farmer passes, from the same cause, a whole season in inactivity. Now think wisely on these things."

"Do tell us girls some real nice active games," cried Violet.

"We get tired of knocking about croquet balls."

"But croquet is a very good game, if you do not continue it in the prostrating heat of the sun, or in the dangerous damps of evening, or ridiculously dressed."

"How dressed?" demanded Violet defiantly.

"Say, with an infinitesimal fragment of a hat knocked down over your eyes; a gauze veil tied closely around your features; your waists so tightly girded that they can illy bend; your dress sleeves so 'lovely' a close fit, that it is hard work to give a good blow with your mallet; tight gloves on your nice little hands; half a dozen dangling chains to catch your mallet handle; a weight of skirts that impede your motions; possibly bound so narrowly back that you cannot take a free step; while you have a long train, which either occupies one hand to hold up, or sweeps recklessly about, displacing balls and dragging down wickets. Then mount all this magnificence on a pair of small kid boots, with very high heels under the middle of the foot, destroying your equilibrium, racking your nerves, and displacing the pose of your spine, at every step you take, and you will appear on the play-ground, looking 'awfully sweet,' perhaps—but—most awfully silly!"

"Come, come," said Catherine, when the mirth at this graphic picture had subsided. "That is not what we like to hear: we want to be told of some nice games."

"Here then I make my peace with you by mentioning three: tenpins, bowls, and archery. These games are healthful to a high dogree, especially if practised out of doors. They employ all the muscles, give you a good position, very graceful motions, erectness, and also an accuracy of eye. Many a thin, drooping, delicate girl, could be made ruddy and robust, if her doting parents, instead of taking her from school, dosing her with drugs, coaxing her with dainties, and housing her in a hot room, would set up a tenpin alley for her."

"And how will you allow us to be dressed for tenpins, archery and bowls?" asked Violet, with a vast pretence of humility.

"You may have, if out of doors, a hat, wide brimmed enough to shade your eyes, and as pretty as you like; a pair of thread or silk gloves, if gloves you will wear at play, loose enough so you can handle your balls and bows; but I warn you you will be no good players of these games if you wear gloves. Your gowns must be loose enough for your muscles to have fair play in any motion demanded; so loose that you can fully inflate your lungs without any restriction. Your shoes must be large enough to allow you to stand firmly, and step quickly without toppling; the heels must be low, and under the heel of your foot. Your skirts must clear the ground, and not be so heavy, or so close, as to impede motion. Dress in this way, and play at archery, tenpins or bowls, and you will grow more healthful every day."

"Though there may be other out-of-door amusements, tell us something of in-door recreations," said Peter.

"There is often weather which shuts us in-doors, and the very fact of the bad weather may make us feel more need of recreation. There must be games for the house. The social gathering demands some cheery way of passing time. The family, in its leisure hours, would draw near together in sports. When wearied with work, study, or the cares of life, or fretted by pain, ill health, or the tedium of convalescence, we get strong more quickly, and sleep better, for having some pleasant game before we go to bed. Chess is a good game, and a beautiful one, if it does not become too absorbing, and if the effort to play it well does not become a labor and over-tax weak nerves. Draughts or checkers are pleasing to many people, and not so long or taxing a game as chess. There is one game of

dominos, a game bearing many names, but which, being played in successions of fives, is interesting, and quite arithmetical. Logomachie, or a game of letters, is very interesting, and becomes even useful in making good spellers and quick thinkers. Logomachie is played in various ways, and unless it makes the excitable player tired and nervous as he strives after the varied combinations of letters in words, it is a good game for closing an evening. One advantage is, that a number can play it. An old-fashioned game, with a moral in it, is, 'The Castle of Happiness.' This most of you have seen, and it may interest you to know that the pictures for the original game were drawn by Cruikshank, whose wonderful temperance picture, 'The Worship of Bacchus,' would have made him famous, even if his genius had not been illustrated by many other brilliant productions. A newer game in the same style is, 'The Pilgrim's Progress,' which gives one a familiarity with the most charming of allegories. The making of toys and curious objects is another cheery way of amusing oneself, and is particularly useful to invalids or the aged. There are numbers of books on parlor games, some of these games being pretty and instructive, especially those involving questions and skill in history and natural science. Forfeits, as a game, can sometimes be wisely and wittily conducted; where they descend into a vulgar 'kissing game,' they are beneath contempt, and should not be in vogue among refined people. Books also are published on what is called Parlor Magic; this embraces much that is curious, and requires some knowledge of chemistry, quickness in thought and motion, and adaptability. A young person who understands some of this parlor magic, and can exhibit it easily and gracefully, becomes very agreeable and useful in the social circle, and also in making home lively and attractive. Every family should be willing to go to the small expense of getting some book to suggest and direct in social amusements, for if these are to be had at home, young people are far less likely to roam abroad for the cheerful pleasures that youth craves, and which are really needful to health."

"Now, sir," said Catherine, "it seems to me that you have very

clearly opened the way to the discussion of your third head, the Questionable Amusements."

"John Frederick began the conversation on recreation by quoting from Horace," said Robert. "I shall quote from the same author on the theme of *Social Drinking*: 'Heaven sends all miseries upon the thirsty—nor are gnawing cares driven out unless by the winecup. Who quarrels about his taxes or his poverty after wine?'"

"Why, Robert! I thought you belonged to a temperance society," cried Violet.

"And if you tolerate social drinking, count me out of the list of your friends," said Laura with dignity.

"I am quoting Horace, not expressing myself," said Robert.

"Since Horace in one breath decries drunkenness and exalts drinking," said the Stranger, "I suppose that he commended the use only of those light wines, almost entirely lacking alcohol: wines now in common use in Italy, and which, in a pure state, cannot cross the sea without spoiling. But the free use of these, simple as they are, has not been beneficial to the Italian people, either mentally or physically. Most of the stamina of the Roman day has gone. As for our wines, beers, ales, and so on, and our climate, and our physical constitutions, I can only say that there is but one safety—total abstinence; and the first recreation that I shall forbid you is, sharing in any gathering or convivium where wine is offered. A concourse of young friends for social converse is useful and pleasant; it refreshes the mind, stimulates thought, awakens sympathy, helps to humanize us; we are social animals by nature. But as soon as wine enters, the social gathering is dangerous. Not only should you entirely abstain from it yourself, but you should never offer it to others, and should earnestly discountenance its use. From a social glass many a gallant fellow may date his perdition."

"That is right," said Robert. "I see all here agree with you. We only wanted an expression of opinion. Now we want your views on cards. Is there harm in handling bits of pasteboard?"

"Almost everybody plays euchre," said Thomas.

"And I have heard cribbage called a very scientific game, and it is said to improve people in the power of calculation," added Laura.

"Nearly everybody plays some game of cards," said Henry.

"Yes," said the Stranger, "when I visit watering-places, I find the parlors full of people playing cards. I see that boys sit for hours at this game; so also do girls. I have seen tables full of youngsters, from eight to fourteen years old, handling their cards with much aplomb, intent with all their souls on the game; often I have noticed such a group of little card-players, where I knew that every child was the child of church members. I called on a cousin of mine once, and as I handed her a book a pack of cards dropped out. She looked embarrassed. 'Oh,' she said, 'some trash the children build houses with.' 'No, ma,' spoke up her little daughter, 'they are the cards you and pa, and Mr. and Mrs. White play with every Sunday afternoon!' I know a lady whose two sons are never at home in the evenings. She says they are at a neighbor's, playing cards. They are there, indeed, and after the cards they are apt to stroll out in the streets; and then they drop into a bar, a saloon, a billiard or pool room, or some even worse place, 'to see how things look,' and they are on the high road to becoming ruined young men."

"I see your drift," said Samuel; "will you give us your views more fully?"

"In the first place, let me say that *eards* are the chief instrument used in gambling. None of you will deny that gambling is a terrible sin: that its nature is seductive, so that, insensibly, it becomes a passion. If we lose in gambling, we waste our substance, and are on the road to ruin and despair; if we win, we are ruining somebody else, and getting his money for nought. Whether we lose or win, we are likely to go on gambling if once we have begun; if we lose, we go on to retrieve; if we win, to keep on winning, for the thirst for gold is cruel and insatiable. All common-sense, all popular opinion and all legislation assure us of the evil of gaming. The word gambler is a synonym for vice; now none of you question this."

"No," said Henry. "But playing cards is not gambling; one does not always play for stakes of any kind."

"The next observation I shall make to you is, that the country is cursed with numbers of men and women who make their living by gambling. These sharpers infest hotels and public conveyances. They dress as roughs, as countrymen, as gentlemen; they have as many shapes as Proteus, and they are vampires that feed on the life of humanity. These wretches are bound to make their living out of other people. A young man may be invited 'to take a quiet game,' by the most simple, genteel, kindly-looking body, or the most exquisite gentleman, and before he knows it he is in the clutches of a gambling fiend. Now the lad's safety would have been entire ignorance of the game. 'Thanks, I do not know one card from another.' If the matter is pressed-'Oh, I will teach you in five minutes'-'Thanks, I do not care to learn.' Then, if the urging goes further, evidently it is suspicious: why this zeal? 'I have resolved not to learn.' But, you see, if one has already learned; if he has been 'merely handling pasteboards,' 'playing genteelly at home,' 'improving his powers of calculation,' why how much more readily does he become a victim! The very fact that he has played these games agreeably and safely, makes him liable to play where his ruin is imminent."

"But if he has played the game at home, say to learn it well, why not accept the invitation, and beat the gambler at his own art, and teach him manners?" said Henry.

"I should not want to win his dirty money, the price of some one's soul, and one cannot touch pitch without being defiled. You would be morally worse, even if you did win the game of him," said Catherine.

"But, my dear fellow, you could *not* win the game, even if you were an adept in it, simply because, not being a villain, you cannot meet a villain on his own grounds. Marked, bent, shaved, scratched, extra cards, are a mere margin of the gambler's devices. Being a gambler, he cannot and will not act fairly. If he does let you get a

game or so, it is merely to play you on his hook, as one does a fine fish, to be more sure of landing him. I want to impress on you, in regard to cards, the safety of ignorance. If you get a knowledge of their use at home, it lays you open to being destroyed by them abroad."

"The rule we assented to as a common-sense limit for amusement," said Samuel, "was this: that recreation should be of a character to improve us physically and mentally, and not be displeasing to our best friends, nor likely to lead us into extravagance. I can see that card-playing does not lie within these limits. Cards are played mostly at night, in hot rooms, by artificial light, accompanied often by the wine, tobacco and late hours, which you have shown us to be physically injurious. They are also likely to over-excite the mind, stimulate avarice, stir up anger, induce deceit, unsettle one from steady labor; thus they are not improving, but harmful to brain. Wise and good people, our best friends, have united in condemning them; no one was ever heard of who was more of a man, or really better, for playing them. And no one will question that they lead to extravagance, and have provoked many thefts and forgeries."

Catherine looked at Samuel admiringly.

"You have plead your case well, Samuel," said the Stranger. "And now I wish to remind you of one word. That word, by popular consent, is applied to gambling rooms. They are called a hell. This one word paints the frenzy, the remorse, the agony, the despair, the crime, that haunt the gambling table. Why should homes and innocent social circles make themselves the fair, flower-wreathed gates of hell?"

"Certainly this looks like a dangerous knowledge," said Violet.

"Gaming," said the Stranger, "is an unfawful source of gain, for it takes one's money without equivalent. It is an uncertain source of gain, and keeps one on the rack, lest one sharper than he should come and spoil him. Gaming is accompanied by bad associates; well says Solomon, 'He that tilleth his land shall have plenty of bread: but he that followeth after vain persons, shall have poverty

enough.' It is also attended by intemperance and ill health, by shortness of life, penury and suicide, or other violent death. How would you regard a parent who stood smiling while his child was toying with a razor or sipping poison? Yet a parent who deals out to a child a pack of cards, or stands unconcerned to see them playing cards, is looking on at what is likely to be the initiation of all these evils."

"You mentioned billiards," said Robert. "What of those?"

"Well, in the first place," said the Stranger, "it is undoubtedly an expensive game. The cost of a table, balls, room, lights and attendance reaches a large figure, and people cannot have the game of billiards for nothing. When a young fellow loves this very pretty and stylish game, he must make up his mind that it will cost him, in a year, a considerable sum of money. Next, he must reflect, that it will lead him from the associations of the billiard room into expenses for smoking, dashing dress, perhaps a few bets and treats. Then, he must add, that it is a recreation that will take him from home, from the society of mother, sisters, wife—from pleasures which they can share. Another thought will be, that it will absorb his evenings: take up time from reading, or any improving pursuits; and, instead, the time will be spent in close air, artificial light, late hours, noise, and some amount of swearing and drinking, and coarse jesting and talking."

"Upon my word, you do not make it look so very attractive," said John Frederick.

"What! No? But it looks as it is, I believe."

"But suppose one is rich enough to have a billiard table at home? And then he can keep out all these evils, and bring in his sisters and friends to drive balls."

"So he can. The idea looks well. Let me inquire how he will do when he is away from home; when his business calls him from the paternal roof, and as a beginner in life, he cannot set up this expensive amusement on his private behalf? As he is habituated to it, will he not be more than likely to take it up, as I at first described

it with all its evil accompaniments? But if he had not had his home billiards, and had not learned the game, would not he be spared some temptation; delivered from much company of fast men; and from the dangers that I have just hinted to you? A young man lately arrested for embezzlement said: 'It was cards and billiards, especially the billiards, that did it. I played a good deal, and when I lost, and could not pay, my companions would jeer me. So by degrees I began to use my employer's money to pay up.' An important paper, publishing this confession, thus comments: 'This is but one among many similar cases; such are constantly occurring. To contract the habit of playing any game whatever for money is dangerous in the extreme."

"Why this man makes out billiards to be worse than cards."

"I suppose he means that he was fonder of billiards, played them more, and considering them a safer and more reputable game than cards, was less sensible of danger. I will say this for billiards, it makes young men selfish. They will spend money on their billiards and feel that they cannot afford to take wife or sister, as the case may be, to a concert, or for a ride. Their father never gets a book or a cane, as a token of their filial regard, and their mother, who has spent years of devotion to them, receives no token of remembrance on birthdays or Christmas days: all their spare money—blessed thing if not more than that, or some one else's money—has been spent on billiards."

"You are cutting down pretty close on us fellows," said Thomas.
"Will you be kind enough to turn your attention to the young ladies for a while, and let us hear some remarks on the subject of dancing?"

"Dancing is a very healthful amusement," said Laura, eagerly, "it is charming exercise. It also is graceful, and teaches one how to walk, stand and move well. It makes one feel at ease in society, and it fills up the time nicely in companies. I am sure dancing is a deal better than sitting gossiping, or wine-drinking, or playing noisy games, or kissing games."

"I shall not deny any of your propositions," said the Stranger.

"And besides," said Henry, "dancing seems a very natural amusement. Children appear to dance spontaneously, they will move gracefully in time to music, even before they are taught this as an art. All nations and ages have practised dancing—and Scripture says: 'There is a time to dance.'"

"I think then it must mean the time of childhood," said John Frederick, "for if one thing more than another looks silly and really disgusting to me, it is to see people of mature age, men and women, who must have learned by cares and sorrows, the gravity of life, getting up and moving about in set figures, like so many puppets. I hate to see middle-aged ladies dressed up like young girls, and making exhibitions of themselves."

"But I am not discoursing to these middle-aged people: we can leave their proprieties out of the question. We are considering what is good and suitable for young people," said the Stranger.

"And what will you say in regard to our arguments for dancing?" cried Laura and Henry in a breath.

"I shall admit all your propositions. Dancing is ancient and universal as a recreation; it seems to be a natural exhibition of animal life and spirits; it is exercise; it is graceful, some of it; and it is better than gossip, drinking, or coarse games. Let me now inquire with meekness, whether, being deprived of dancing, we are forced on gossip, wine and vulgarity? Or, whether it makes a thing good to be better than a bad?"

"La! do hear him come round!" cried Violet. "I knew just as soon as he began to yield so freely, that he was about to deploy in some flank movement."

The Stranger raised his eyebrows at the audacious Violet, and continued his remarks with simplicity. "To knock colored balls over a flannel-covered table; to tumble squared and spotted bits of bone out of a leather cup; to handle, according to rules, certain prettily painted bits of paste-board; to move in set, graceful figures the human body, turning its motions to music, these are all things

innocent and harmless per se, which means, taken by themselves. So St. Paul found that all kinds of meats for food were right and harmless to be taken, and even if offered to an idol their goodness remained all unaltered in itself, because an idol was a nothing. He also found that, the Sabbath reserved, all days were alike in value and holiness. But the mind of man lays hold of all these things which are in themselves indifferent, and puts them in a setting, which makes them positively good or evil; the mind stronger than the physical seizes on the physical and dyes it ineffaceably. We find thus, that things which are themselves harmless become harmful and dangerous, from certain surroundings which have been inseparably combined with them. Thus these bones, balls, and pasteboards, innocuous in themselves as any other materials of the kind, became dangerous and subject to prohibition, since man's evil nature has made them the instruments of ruin, and has united to them the worst moral influences. Remember, I beg of you, the rule that we laid down as our limit in admitting recreations. They must serve for the advantage of mind and body. Now if dancing could be indulged, was generally indulged, in the safe proprieties of the home circle, in the dress, and during the usual hours of home recreations, if it could be an every day, unexciting, domestic amusement, involving no elaborate preparation, then no fault could be found with it."

"It can; it can be this," said Laura quickly.

"But is it?" asked the Stranger.

"I never knew any one who could dance so to limit it," remarked Samuel.

"Let us try it by our rule," said the Stranger. "First, what are its physical effects? It is exercise—good. But it is exercise pursued almost universally at night, when exercise should cease; it is exercise carried to the point of fatigue, of panting breathlessness; exercise so spurred on by interest and excitement that, without knowing it, and without realization of weariness, one goes far beyond their strength, and provokes as extreme a reaction. Dancing is pursued, we might say entirely, with the accompaniments of artificial lights,

over-heated air, late hours, elaborate and late refreshments, and imprudent dress. Catherine, dress me a young lady for a ball, or a dancing-party. I trust her to your taste."

"My taste might not make her as she is, sir."

"Then let us have a product of your descriptive powers, and not of your imagination."

"Well, sir: her hair is to be very nicely arranged, curled, braided or frizzed, and adorned with flowers, ribbon, lace, pearls, a gold chain or some ornament. Her dress must be of very light, thin material, as lawn, tulle, crepe, tarletan and lace; or it must be of light-colored but heavy silk or satin. It must be made low in the neck and short in the sleeve, and must have a train. It must be very richly trimmed with ruffles, puffs, loops, quillings, shirrings, plaitings, tucks, frills, lace, knots of flowers, ribbons, bows, ends, streamers, sashes. She must have bracelets, rings, necklets, lockets, ear-rings, slides, clasps, pins, a fan, a lace handkerchief, a bouquet and bouquet-holder, and a vinaigrette. I think she's done, sir."

"O Catherine!" screamed Violet, amid shouts of mirth, "where are her gloves?"

"Oh my, yes! She must have long, light kid-gloves, tight as she can get them on. She may need a little rouge and pearl powder; and her feet must be in low, tight, and very, very thin shoes."

"Oh, I've seen her; and though you do not say so, I remember that the little dear has her waist as small as it can be squeezed, and a very heavy weight of highly trimmed skirts. Has it taken long to plan all this magnificence?" said the Stranger.

"Oh, quite long, sir," said Violet: "ever since she heard of the party, you know."

"But why does she get herself up in this fashion?"

"Because it is the fashion, and so that she may be admired, and look prettier than any one else if she can," said Laura.

"Now I will give you one item of information, and then we will pass from the physical to the mental effects of dancing. A celebrated

physician told me this: The majority of his patients were ladies under thirty, and the majority of these were suffering from the effects of dancing—from the over-exertion, over-excitement, over-dressing, and late hours that inseparably belong to dancing. Moreover, he said that not one in a hundred of the sufferers would admit the cause, and, on the contrary, they declared that dancing alone kept them up, and that they never felt so well as when engaging in it. Allow me now to point out some of the moral effects of dancing, as it is invariably pursued. The first are those which Laura suggested in her reasons for her damsel's dress; vanity, desire of attracting attention, rivalry, envy. Lovely attributes of the human soul! Laura, my dear, you are a very pretty girl. Suppose you come forward here in the centre of the room and let us stare at you."

"Why, outrageous!" cried Laura, angrily; "how can you talk so!" and as all eyes began to be fixed on her, she, in a passion, turned her back to the whole assembly.

"Well, forgive me, child," said the Stranger; "but as you show so much modest reserve now, how can you think of meditating for a week how you shall set off your charms, with the deliberate purpose of outshining others, and attracting the attention of a roomfull, and many of them strangers?"

"It does not look that way," said Laura.

"I suppose not. There are a good many things which we would not do if they looked—as they are."

"I suppose another of the moral effects which you would mention," said Thomas, "is the waste of time. The time before the ball, or dancing-party, spent in planning. The exhaustion and late sleep of the next day; the mind disturbed by excitement, and occupied in reviewing the incidents of the occasion."

"Yes, and another important point is, the evil mental and moral effects of a promiscuous assemblage. The young meet in these great gatherings very many whom they had better not know. Dancing draws people into a sudden and dangerous familiarity with strangers. The mere bringing up of a gentleman before a lady,

mentioning his name, and having him ask her hand for a dance, warrants him in clasping her in his arms, resting his cheek perhaps against her hair, staring into her eyes, and having her arm thrown over his shoulder. If without asking permission of herself or family, he intruded into her house, with a third party to introduce him, and on the first evening of his visit clasped her in his arms, and held her hands, her father and brothers would come to the rescue in a manner dangerous to the fellow's bones. A young lady would not be willing to receive in public from her accepted suitor such embraces as she permits before a crowd to any stranger who is presented to her in a ball-room. Now what is the moral and mental effect of these things?"

"O but," said Violet, "they do not seem in the fact half as horrible as when you describe them!"

"Not? That is another fine mental effect, the blunting of our sensibilities. Only one more suggestion, out of many, will I make to you. Fancy ten balls, or large dancing-parties, and honestly seek out what physical, mental or moral improvement would accrue to any young person from attending them."

"And what do you arrive at, in this discussion of a thing not evil per se, but inextricably associated with evil?" asked Robert.

"I arrive," said the Stranger, "at the bliss and safety of—ignorance."

"But," interposed Laura, "there are a great many who dance, but do not engage in round dances."

"So far, so good. But is there not much danger that they will be drawn into the round dances? And are they saved from the physical evil suggested? or from the mental evils, except the one of indulging in what is in fact grossly indecent? Judges on the bench, physicians, ministers, police authorities, teachers, matrons of experience, have all united in expounding the evils that have become associated with dancing."

"There is another very popular amusement to be mentioned—the theatre. What do you say of that?" said Samuel.

5

"On this even a greater variety of opinion exists than on the subject of dancing. We are treated to Shakespeare and the antiquities. Now I will admit that the theatre is not an evil per se. It is not harmful merely to ape or mimic life. If the life imitated were moral life; if the people who imitated it were all moral people; if the imitation were given at proper hours and in perfectly moral surroundings, there would be no harm in the theatre. But do I suggest what is possible or has ever existed! Is such a form of the theatre ever heard of? No. We take the theatre as it is, and we find it an accumulation of immoral influences, and deserving of no encouragement. It is the fruitful mother of intemperance and all vice."

"And on what grounds do you make this sweeping condemnation?" asked John Frederick.

"First, the plays exhibit sinful and immoral acts, characters and forms of life. They do not display such acts as one could safely copy. Attractive characters and good acts may be represented, but they are always marred by and mingled with the presentation of iniquities, coarseness, indelicacy, cruelty, low wit. These pictures of unworthy life are put upon the stage by unworthy people. gacy, drunkenness, brutality, divorce, suicides are rife among actors. There may be those, and their number is growing less, who do not share these vices; but you will find these more decorous actors deploring the character of their co-workers and the effects of their profession. A great actor or actress may arouse a furor of admiration, and, while living an openly abandoned, godless life, may be carried on by heedless admirers, receiving public ovations and admitted into refined circles. The effects of this course are most damaging to public morals. We should not have two terms of morality—one for ordinary people, and one for those who amuse us. No persons have spoken more decidedly against the theatre than people of fair moral life and good intellectual abilities, who have followed the dramatic profession. Fannie Kemble Butler says of it: 'That nothing really seems so unworthy of a thinking person as to spend their time in pretending grief, rage, love, hate or other emotions, exhibiting themselves for the amusement, often, of a mob.' Indeed she frequently and freely condemns her profession. All that has been urged against dancing and card and billiard playing, on the ground of the pernicious physical effect of late hours, strong artificial lights, hot poisonous air, promiscuous company, loose speech and acts, can be doubly alleged against the theatre. As for its effects on brain and soul, it encourages extravagance, gives distorted views of life, relaxes the tone of modesty and truthfulness, over-stimulates the imagination and emotions, and diverts to travesties the sympathy that should be given to real troubles. Let me also say that plays which the French and English police banish from the boards are brought over to America, and our youths crowd to them to be corrupted. These same objections may lie against the opera, with this added, that the subject and matter of foreign operas is often outrageously indecent. A fine lady, ignorant of Italian, said at a supper table: 'I don't enjoy these concerts; I love the opera, I do so enjoy hearing Norma and La Traviata.' 'Madame,' said a lady opposite, 'if you understood Italian, you would see that La Traviata is not a fit subject to mention before your daughter; and—you take her to hear it!""

"Well," said Samuel, "you have much narrowed the circle of our lawful amusements; we must heartily pursue those that you have left us. To-morrow we are all off for a riding party. Is that without your sanction? You have not mentioned riding."

"What an omission! By all means, not only have your party tomorrow, but ride whenever you can. There is no finer recreation for young men or women; riding is indeed an indulgence that fully meets our requirements in pleasure, by being helpful alike to brain and body."





CHAPTER SEVENTH.

EDUCATION AND HOW TO ACQUIRE IT.

INTER is coming," said Henry. "Yesterday we were out chestnutting, and to-day I notice that there are no flowers in the garden, but a few shrivelled petunias, some straggling larkspurs and the bold chrysanthemums. Winter is the part of

the year when we seem to have the most working time—the most time to cultivate ourselves."

"That is odd, too," said Violet, "for the days are shorter."

"They are less full of outside business. There is much which we cannot do in winter, that in summer we must do. Then the summer heats exhaust us, and we *idle*. In winter we feel more vigorous, and realize that we should try and make something of ourselves," replied Robert.

"And we want you to talk to us about education," said Laura.

"About the education which you get in schools?" asked the Stranger, "or that which you acquire by private study?"

"I wish," said Catherine, "that you would talk about the education which we can acquire by studying alone. There are a great many young people who cannot attend advanced schools. These young people are often of those who are fond of study, and desire to be educated; but after they have gone for a few years to a district school, their school life ends—they must study alone. I have a friend who expected, when she was sixteen, to be sent away to an academy for four years' study. Her health has failed, so that it is not safe for her to be away from the care and comfort that she can (132)



get at home. She is terribly disappointed by the interruption of her education, and she is not too feeble to study and make real advance, if she knew how and if some easy way were contrived to get on by herself. I thought I would write to her what you tell us."

"And I know a young man who was to go to college, but his father has just been crippled, and my friend must stay at home to superintend matters. He has time for study if he knew how to set about it," said Peter.

"There are a great many young people who leave school early, because their parents need their help in shop, house, or farm. They can manage to get an hour or two daily for study, if they knew how to study," said Robert.

"And there are other young people who have no very good schools near their homes," said Laura, "and cannot afford to go from home, and they would like to carry on their education, if you could tell them what to study and how to get their books cheaply."

"All these young people, circumstanced as you describe," said the Stranger, "are likely to become our most useful and honored citizens, and I shall be glad if I can now give a few hints that may be helpful to them in their upward way."

"Why do you say that they, especially, are likely to be of our most useful and honored citizens?" asked Samuel.

"Because the circumstances of their life force *self-denial* upon them. And of this it is true, as Sterling says, 'The worst education that *includes* teaching self-denial, is better than the best that teaches everything else, and not that.'"

"Very good," said John Frederick. "Now will you tell us what these our future best citizens should study, why they should study, and how they should study?"

"I will try and do so. But, first of all, I would say to these young people, who find themselves situated so adversely, as it may seem to them, 'never be discouraged.' To strong minds adversities are elements of success. These cold blasts of poverty and toil may be exactly what is needed to harden their mental constitutions.

Remember what says the poet of the 'Building of the Ship,' and which may as well be applied to the building of a brain:

"'What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of our hope—
Fear not the sudden sound and shock,
'Tis of the wave, and not the rock.'

Weak natures may succumb to disasters; but, spared disaster, their weakness would have prevented their efficiency. But, before I talk to you on what you have in mind as studies to be pursued, I wish to speak to you for a moment of that which underlies all really useful education. Without this 'something' I verily believe your education will be a damage to you, for 'to whom much is given, of him shall much be required.' I noticed the other day this just remark in Ik Marvel's 'Reveries of a Bachelor:' 'A man without some sort of religion is at best a poor reprobate, the football of destiny, with no tie linking him to infinity and the wondrous eternity that is begun within him.'"

"But I do not understand this 'some sort of a religion,' said Samuel. "If he is 'tying himself to eternity,' by means of a false religion, what better is he?"

"Most true, Samuel. Your suggestion leads up to what I meant to say to you—that our religion must be the *religion of the Bible*. There we find measure and pattern for the complete personality—physical, moral, spiritual. Therefore, whether we conduct our studies at home, or pursue them in schools, we should accompany them by a hearty study of the Scripture. Without this Bible moulding and establishing our mind, we shall rave like madmen in 'oppositions of unscientific science;' we shall divert our acquired powers to evil uses, and we shall end our lives without having found anything to afford us satisfaction. Let me remind you of what Addison says in the *Spectator*: 'Nothing can be a greater disgrace to reason than that men, who are persuaded of these two different states of being,

should be perpetually employed in providing for a life of threescore years and ten, and neglecting to make provision for that which, after many myriads of years, will be still new and still beginning.' Plato says, concerning God, that 'Truth is his body, and light his shadow.' For light and truth, we must go to God as revealed in his Book; and if we have not light and truth, we shall be misled and stumble. A second important remark that I would make to those who, amid many hindrances, pursue their studies at home, is, that they are in great danger of doing themselves injury by over-eagerness in study. They must not expect to proceed as rapidly as do those at school, who have nothing to do but study, and who have the advantage of the help of teachers, and the association of companions in their pursuits. The self-educator may in the end learn more thoroughly, and be able better to use what he learns, but he must generally be content with slower progress. Those who educate themselves, and must at the same time pursue work in house, shop or field, must take care and not hurry themselves. The body will be broken down, and afford but poor aid to the restless mind. Canon Farrar says: 'For physical sins there is no remission.' That is very important to remember.

"Now, having guarded my subject on the side of religion and on that of physical care, I will devote myself to the purely intellectual view of self-education."

"Sir," said Laura, "is it true that self-educated men and women are the best educated? How far can we go alone?"

"There are limits to self-education—limits which even the brightest genius will recognize, and which the mediocre mind will soon reach. It is said of Blaise Pascal, that at twelve years old he had discovered for himself the first thirty-two propositions of Euclid. He had for himself formulated geometrical definitions, and proceeded thus far in mathematics as a true discoverer. Consider, however, that a Blaise Pascal is not a product of every age, but such minds seem to be created to hint to us the capacities of intellect and the heights to which it may attain in the future world."

"But, sir," demanded Henry, "who taught Euclid?"

"Thales and Pythagoras had preceded him as discoverers in pure mathematics, but much that he presented to the world in systematic form he discovered for himself. These things are written for our encouragement, showing us how great things men *may* reach by persistent effort.

"Aided by the abundant and clearly written books on nearly all sciences—books that are ever within our reach—we may make large progress in almost any branch, without having a teacher. The amount of our attainments will be measured by our capacity, time and perseverance. Those who are studying at home can, when they find themselves in a dilemma, get assistance by applying to some educated person in their neighborhood, to some teacher in a popular school, or to the author of the book that they are studying. There is a free-masonry in scholarship, and those who have made some progress are, as far as I know, ready to help beginners, and are glad to be applied to for information."

"I think," said Robert, "that young people who are studying alone, because they cannot afford to go to school, may have some difficulty in getting proper books. Books are expensive."

"So they are, if bought at expensive places; but there are ways of getting text-books cheaply. First, some student who has finished college, or some professional man, whose school books are yet in his possession, may be glad to sell them for a trifle, and would even take the pay by instalments. In New York and Philadelphia there are stores where 'shop-worn' text-books are sold at a large discount to students. All our great cities have second-hand book stores, where works on all subjects can be bought at a low figure, or where you can exchange volumes, which you have finished using, for those which you need. It is an old saying, 'Where there is a will there is a way,' and that is very true of text-books. Many a farmer's lad could raise enough in the fence-corners and waste places of the farm to buy him all the books that he could use in the winter, and for want of which he may be making a great outcry."

"You have told us that we can study by ourselves, and you have made it seem possible to get the books," said Thomas; "tell us next how to get the time."

"Spare time is the product of method," said the Stranger; "we can, by good order and perseverance, virtually create time. 'We have all the time there is,' twenty-four hours in the day for every man, and vet some people have practically a deal more time than others. The young person who is fond of study, and resolved to become a good scholar, though obliged to remain at home to work, or from want of means, will so arrange his tasks as to get time for study. For this he should not rob himself of sleep; and he will be better off if he makes what time he can in daylight for his books. It is better to rise early than to sit up late, always provided one does not begin to study on an empty stomach; and that one does not belong to the exceptional humans, who are really made ill by early rising. All experienced physicians will tell you that there are such people. When there is a certain amount of work to be completed, then by doing that work methodically, in a thorough and time-saving way, it will leave a margin of time for study."

"But sometimes," said Robert, "the people in the family do not think that the book-time should be sacred time. If a person is sitting down to study, then he is supposed to be at leisure, and can be interrupted, or called off for any little thing."

"That is an error, and it would be well to have an understanding about it. Parents and friends should be glad to see studious dispositions, and should try and make all needful demands before the study is begun, so as not to infringe on the hours carefully saved for books; and yet I would not think much of a young man who, because he had finished his work and seated himself at his book, would be willing to see his mother or sister carrying in an armful of wood, a hod of coal, or a pail of water; nor would I esteem a young girl who, in her zeal for learning, after she had 'done her share' of the work, would see her pale mother toiling on, when she has a headache and should be in bed, or her father or brother starting

off to the market or store with a torn coat, a glove out at the finger, or a buttonless shirt-collar. As I told you before, home study is subject to hindrances and interruptions, and you must not expect to get on so fast as at school. And yet these very interruptions may be intellectually serviceable, in giving your mind time to digest and assimilate the acquired facts."

"I have noticed," said Catherine, "that when young folks are studying at home, even if preparing their lessons for school, that people divert their attention, chat with them, and make demands on them thoughtlessly."

"That is all very wrong: and parents should take especial care not to cultivate in their children idle fashions at their tasks or a habit of half attention. It is most harmful."

"You will remember," said Samuel, "that some young people, who are trying to educate themselves, are not living at home among those who are interested in them, and try to help them; but they may be out at service; and some people are such *drivers* that they never can get enough out of a person, and if work is done quickly it does not secure leisure, but merely puts a premium on getting more work. Such folks seem to forget that a 'hired person' has nerves, heart, or brain; they look at them as mere machines, and try to get all that they can from them."

"In such unfortunate cases it is well to have a clear understanding as to what will be demanded. There are some persons who disgrace human nature, just as you describe, Samuel. Then one must bargain for a set amount of work to be done, or a set amount of time to be reserved, or must look for a place among *reasonable* people."

"It is hardly worth while to ask why we should study," said Laura, "for those who are willing to assume the burden of selfeducation feel the value of knowledge, and only love of learning would drive them to such efforts to secure it."

"I should be sorry to have any of you as illiterate as Will Honey-comb," said the Stranger, "who writes to the Spectator about 'an

English book called Herodotus,' which he had found in a window, and supposed to be a great rarity. Nor would I have you proclaiming your ignorance by your misuse of the English language every time that you open your mouth. At this day, when books are cheap, and schools are numerous, when country and public schools are carried to so high a degree of perfection, it really is disgraceful for any person to be markedly ignorant. The fact is, it is only by knowing something that one can now hold his own in the world."

"Don't you think," cried Thomas, "that there should be an educational limit to the franchise?"

"And only an educational limit," said Catherine. "Just think of voters who cannot read their ballot; people intermeddling in government, and making rulers, when they themselves cannot read the papers, and know nothing of public affairs?"

"These are great questions," said the Stranger, "and the world, even in the nineteenth century haste, cannot answer all its great questions at once. But we shall help all problems to their solution, if we each one make of ourselves the very best that we are competent to be. Of ignorance, a Spanish traveller makes this remark: 'This is the true and insatiable Devil, cause of more than half the crimes that dishonor and destroy the human race."

"You were speaking but now of ungrammatical language and mispronunciation," said Samuel, "and I wonder that, when you were talking to us some months since, you did not put English grammar among studies that were indispensable. It seems to me that it is as needful as a knowledge of history or geography."

"Very true. There is nothing that so promptly stamps a person's social status as their speech. One knows a peacock as well by his dissonant scream as by his splendid plumage. The finest of dress and the most dashing turn-out, accompanied by 'you bean't,' 'he ain't,' by singular verbs wedded to plural nouns, or by double negatives, proclaim 'shoddy,' as promptly as if we had seen the transformation to the millionnaire performed. Even the plainest dress and manners, the most humble occupation, united to careful, elegant and accurate

speech, cannot deceive us as to the speaker's good birth and breeding. Young people should guard themselves against a habit of erroneous expressions; against slang and vulgarisms. Among our most important studies we should put that of language. The young person intent on self-education should have among his books, and in a prominent place, an English dictionary, a grammar, and a rhetoric. To these he should add, as he can, such works as 'The Queen's English,' 'The Dean's English,' 'The Dean and the Queen,' and 'Trench on the Study of Words.' These books should be read and re-read."

"Tell us what studies we can best pursue by ourselves," said John Frederick.

"In this you will mainly be guided by your taste. You will follow the bias of your own mind. Some have an inclining toward mathematics—of which Plato says that 'they are the best remedy for mental diseases.' Others have a natural gift for learning languages: they acquire foreign tongues as by intuition. Natural sciences attract others. Study what you will, only be thorough. Do not get a poor smattering of some science or pursuit merely to say you 'have been through it,' or to talk vainly about it. Know what you claim to know."

"Tell us, now, how we shall learn languages without a master," said Laura.

"There are two ways of learning a language. First, one can learn to speak and write a language. Here, correct use of idioms and accurate pronunciation are indispensable. Let me tell you plainly that it is not possible to learn a language in this way, except in the country where it is spoken. Masters may claim to give you 'correct pronunciation and a fluent conversational knowledge;' you may think that you know how to speak French, German, Spanish, or Italian, like a native. Go to the countries where these languages belong, and try it. They may guess out what you mean; your French will most surely be as was the fair Prioress' in the Canterbury Tales, the French of 'Stratford Atte Bow.' There is probably not a teacher

of French or German that is not ready to swear that they can make you speak like a native. But take any half dozen of these valuable apostles of foreign pronunciation, and they will each decry the instructions of the other five. What is to be done, then, when doctors disagree? Your only way of getting a conversational knowledge of French, or German, is to live in a French or German family, or reside in France or Germany. A conversational knowledge of French, accuracy in French or German composition, and a full acquaintance with idioms, is needful to a teacher of these languages. But there is a second method of learning a language, called the literary method, which is growing in favor with all scholars. method demands a thorough knowledge of the written language, so that one can fluently translate what he finds in it, and bring the treasures of foreign tongues into his own. Scott says that, teaching aside, this is our object in learning a foreign tongue: we want its literary treasures. Prescott and Macaulay also indorse this method of studying a language. Lately a congress of English teachers urged 'that pupils should be taught to translate fluently, and to parse a language, and that time should not be wasted on pronunciation and spoken idioms, that could never be obtained except in lands where they were native.' Now this literary method of learning a language is practically that which we pursue in regard to the dead languages. It is true, that one learns a little Greek and Latin composition, but not one in ten thousand continues this, except, indeed, teachers in constant practice. One who can read the classics fluently is more than an average classical scholar. This literary method of learning a language is quite within our reach without a teacher. Let me tell you how Macaulay, Smeaton, and some other gifted linguists, learned languages. They took a grammar, a dictionary, and a Bible, in the language which they meant to acquire. Macaulay says that six weeks, with these helps, would make him master of a modern tongue, so that he could read all its literature. Dr. Smeaton, by this method, learned, in three weeks, Dutch, which is difficult. Three months, when two hours a day are devoted to the study, should make one able to read a foreign tongue correctly and rapidly; and after that three-quarters of an hour daily of reading will keep the

language up."

"Elihu Burrit," said John Frederick, "learned a language by taking a dictionary, a grammar, and some book in the language, and beginning to read at once. He began Celto-Breton by writing a letter in that tongue, and Danish by deciphering a will. He was willing to spend a whole morning on two lines of Homer, if that much time were needed: for that much well mastered, the rest would be easier."

"I do not know as I understand how you use these text-books," said Catherine.

"Take the grammar—those on the Ollendorf system are good and read it, or study it, about half through: thus you get the pronouns, the participles, the declension of the nouns, and the changes of the verb; also the conjunctions and adverbs. Then begin on your Bible—with the New Testament—and read with the help of the dictionary; go on with the other half of the grammar; then review the grammar, and parse eight or ten sentences each day. After the New Testament, take the Old Testament, and, in conjunction with this, get some easy book in the language, a story or history, if possible. Then get a newspaper or two in the tongue you are learning. Do not read the poetry of a language until you are familiar with the tongue, and have read much of its prose: for the poetry is always more difficult than the prose, unless one finds some jingling verses, made for reading lessons. I know this advice is contrary to the practice of teachers, who hurry their pupils into Dante, or Racine, or Molière, over which the tyros bungle and haggle, until these works have neither charm nor strength. But the teachers in this are at fault, as is clearly shown by the fact that most of their pupils find no interest in the tongues they study, and drop them as soon as they leave school. In fact, they are taught languages in such a way as to make them helpless in studying alone."

"I can see the value of that rule. A foreigner learning our lan-

guage would find Milton, Shakespeare, Spenser and Dryden, or even our modern poets, hard work," said Laura.

"I never thought of making the Bible a text-book," said Violet.

"You will find it a good plan. The whole French army were taught to read out of the Gospel of John; an eminent Scotch divine attributes to learning to read in the book of Proverbs the sagacity of the Scotch people. You will be both master and lover of that language which you have read in its Bible. Moreover, the Bible itself will have new beauties and deeper meanings when you can and do read it in several languages."

"One could in this way learn several languages easily."

"Yes; but you must remember not to throw the tongue first learned aside, while you pursue the next, for there is nothing in which we get 'rusty' sooner than a foreign language. Once learned, a tongue should not be neglected. We should read in it every day, if only for fifteen minutes. This suggestion will show you the need of regularity in home study. It must be pursued by method."

"As to that method, tell me," said Violet, "when we undertake to study at home, should we set so many hours that we will study, or so much ground that we will get over each day?"

"You can do either, but probably it will be best to set your limit in matter. And be sure and do not take too much, especially when you are beginning. If you resolve to go over too much ground, you may get a habit of carelessness, or you may discourage yourself. It is of prime importance to be thorough and hopeful. Suppose you set yourself three pages of French, or fifty lines of Virgil, or an ode in Horace, for each day. This will give you eighteen pages; three hundred lines; six odes a week. But some days your task will be easier, or your mind more active, or you will have more time, and you overstep your limit, and so gain a margin for some day when duties curtail your study time, or you are ill, or some one needs your help. It is well, too, to have, as nearly as you can, some set hour for your studies—and this,

good management and diligence will be likely to secure for you."

"I wish," said George, the son of the minister, "that you would say something to us about the study of natural sciences."

"Now we come indeed to a delightful theme," said the Stranger:

"First. The natural sciences offer perhaps the most promising and attractive field of any study. Here there is room for new discoveries, and possibility of high achievements.

"Second. The natural sciences are, of all studies, the most independent of the help of a teacher.

"Third. No other studies offer such opportunities to those who have ill health, or who are engaged in other business.

"Fourth. No studies more cultivate the reasoning powers and encourage quickness of observation, than do the natural sciences.

"Fifth. No pursuits have been more productive in practical good results.

"Sixth. Here is the field for the true aristocracy of talent. In the pursuit of the natural sciences, and wearing honors gained therein, we find beside the choice pupils of universities, and dukes, and barons, and lords, whom 'blue blood' has not spoiled for usefulness, Hugh Miller the stone-mason; Dick the baker, of Thurso; Peach the English coast guardsman; Edwards the Banff cobbler and botanist. Here are pursuits open to all, especially to farm workers, whose employment leads them out where stones unfold the geologic history of the world, and plants grow, and insects and creeping things start up at every step, or are turned out of their homes by every cut of the share or hoe. Many a heart has been kept frank and pure by a habitual search after and study of flowers and fossils. The study of natural history in hours of relaxation has made shining lights of lives that otherwise would have been lost in obscurity."

"I was reading an argument of Charles Kingsley, in behalf of the study of natural sciences," said John Frederick, "and I remember this quotation: 'Without this study, you can hardly keep pace with the world of thought around you. The increased knowledge of this planet on which we live is very valuable just now; valuable certainly to those who do not wish their children and younger brothers to know more of the universe than they do,'"

"He also says," remarked Peter, "that 'ignorance of the primary laws of nature, and the ordinary facts of science, should be looked on as a defect. As reasonable beings we *ought* to know something of, and reason of, the globe on which we live."

"As we have just been told," said George, "this kind of study pays in its useful results. Consider what Edison, the railroad newsvender, has made of himself, and done for the world, by dogged, self-denying, scientific study. The secrets of nature are not yet exhausted; she has yet precious gems for those who are willing to dig for them."

"On this important subject, let me read to you from a little work of Kingsley's, called 'Town Geology,'" said the Stranger: "'Not sense and reason, but nonsense and unreason, prejudice and greed, fancy and haste, have led to such results as might be expected—to superstitions, persecutions, wars, famines, pestilences, hereditary diseases, poverty, waste, waste incalculable, and often waste irremediable, waste of life, labor, capital, raw material, soil, manure, every bounty that God hath bestowed on man, till, as in the Eastern Mediterranean, whole countries, naturally productive, and of the finest in the world, seem ruined forever. All because man will not learn and obey the physical laws of the universe; laws which surround us like walls of adamant."

"Well," said George, "my preference has always been for the study of natural history, and I shall be glad of some hints as to how to pursue it,"

"You must use your own eyes, and the eyes of others, and call into service collections and drawings. Whatever branch of natural history you pursue, botany, geology, entymology, conchology, or any of the long line of *ologies*, you should make for yourself a cabinet collection in your specialty. If you cannot afford the luxury of a

fifty-dollar case, or even to get the cabinet-maker to fashion you a common pine case, what matter? You may pick up at some sale an old book-case, or you can make yourself from boards or packing-boxes a very good cabinet. Plane your wood smooth; put it together firmly; cover your shelves alternately with white and dark paper to bring out to the best advantage your specimens. Have your shelves a foot wide, a foot apart, and, until you can afford glass doors, have a curtain of cloth or paper. Rob the fowls of soft feathers enough to make some very small, delicate dusters for your specimens, and your cabinet is ready. You need also a drawer in your cabinet, or a box on it, for your drawings; and if your specialty is botany, you need another drawer for your herbariums. You will soon find that friends and acquaintances will become interested, and your collections will grow apace. As you gather specimens in your own line of study, do not reject natural curiosities of any sort. You may be looking for a fossil, and come across a wasp's nest, a cocoon of singular make, or a rare plant. Secure these for trade. You may hear of a botanist or an entymologist who has picked up the very fossil you were looking for. It is pleasant also to have on hand valuables with which to enrich other scientists. Our wasp's nest, or our chrysalis, may make some entymologist happier than a king. Once you begin to study natural science, you will not go blindly through the world; sight will be a tenfold treasure to you. You will prove it true as was well sung of Agassiz:

"'And he wandered away, and away
With Nature, that dear old nurse,
Who sang to him night and day
The songs of the Universe.

"'And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvellous tale.'

If you are expecting to pursue a branch of natural science thoroughly, you must bring into requisition your pencil."

"But suppose we do not know how to draw," said Violet.

"By a little practice you can learn to use a pencil well enough for such drawings as you will really need. The better that you draw, the more beautifully you can shade; and the more clearly you can outline, of course, the better; but the real necessities of the case can be easily met."

"And what are these necessities?" asked Robert.

"There will often be circumstances regarding any curiosity which you find, which can only be preserved by the pencil. Some remarkable vegetable development, if you are a botanist, some singularity about an insect, its habitat, or its motions, some odd bedding of a fossil, or a singular formation of a rock, or boulder, or trend of land, all worth keeping, needful to retain, but outside of the scope of the cabinet. Here the pencil, describing more clearly than the pen, comes into use. It is by this careful observation of facts, this preservation of facts, that they may be compared, and reasoned upon, that one becomes a proficient, and a discoverer in natural science."

"But what is the practical value of these studies?" said Peter.

"They produce charming books, keep people innocently busy, and make certain persons famous; but have they a cash value?"

"I shall refer you to but two or three instances," said the Stranger.

"Few peers of England have so just a title to the gratitude of their country as the noble lord who introduced from Sweden the culture of the turnip. No financier of Germany has done so much for the pecuniary resources of the country, as the citizen who discovered the way to manufacture beet sugar. Remember, for a moment, the tremendous importance of the india rubber business, its incalculable advantages, its immense resources—and whence did it arise? All from the close observation of a botanical and scientific traveller, who, in a tropic land, remarked that the wagoners had curious whipstocks of hardened gum. These he sent to a London chemist, and thus sending he bestowed upon the world millions of money.

"From the laboratory of the chemist descends upon the age a golden shower of gifts, new substances, and old substances applied to new uses. New food, new clothing, new hues, new fuel, new lights, new material for building, new motors, are all brought to us by the neophytes who crowd to the great workshop of nature, pry into her arcana, and come forth bearing her secrets—and her blessing."

"To pursue the natural sciences, we need many books, even if we can in a measure do without the living teacher," said Henry.

"Books on all branches of natural science are numerous," said their friend. "You can get them by exchange, by a judicious outlay of what money you have, by borrowing, if you handle carefully and return promptly. Let me warn you not to be led away, hastily, by the books that you read, to adopt rash and unfounded theories. You must compare author with author, and particularly author with nature, and do not accept statements merely because they are printed. In the physical world, statements are capable of proof, and sometimes writers, in their zeal or vainglory, declare a result attained, when really they are but half-way on with a matter, and the true end will be a very different affair. I should advise you to be careful of following those teachers who begin their instructions by scorning revelation. These teachers have wearied the world, not only by their statements, but by their retractions."

"Do you not think it is very useful when you are pursuing a study to read the lives of those who have devoted themselves to this same pursuit?" asked Samuel.

"Nothing could be more helpful. You learn their methods; you are warned by their mistakes, cheered by mutual sympathies, and encouraged by their success."

"Sometimes one is so fortunate as to have a correspondent who pursues their own line of investigation," said Robert.

"This is also very valuable; and do not be bashful about opening a correspondence, if you hear of some one whose interests are the same as your own."

"I was last night at Deacon Grames'," said Samuel, "and he said he 'was afraid you would do us more harm than good.' He thought we should get keyed up too high." "Whatever did he mean?" cried Catherine, in the midst of a burst of laughter.

"It is a case of 'cobbler to his last,'" said John Frederick; "the deacon pitches the tunes in meeting."

"I know what he meant," said Robert. "The deacon has a suspicion of education; his idea is that knowledge is dangerous. He says that learned people get hard-hearted, sceptical and irreligious. I think any one who tried to educate themselves at the deacon's house would have hard work, for stumbling-blocks and hindrances would be forever, kindly, but persistently, put in their way."

"History," said the Stranger, "will not bear out the deacon's theories. One says, 'an undevout astronomer is mad,' and any study should lead us not from, but toward God. The finest minds have been religious minds. It is true, that among persons of very high culture, irreligious people and atheists have been found; but their irreligion and atheism may be traced directly to other causes than their intellectual culture. Where a child has been badly brought up—has had irreligion and scepticism impressed in early life—it may be more than mental training can do to counteract these. Home training often develops what Addison describes as 'a state of temperance, sobriety and justice, without devotion; and it is a cold, lifeless, insipid condition of virtue, rather to be styled a philosophy than a religion.' If you find a cultivated person, lacking in religiousness, before you begin to accuse his cultivation, look at his home and early training. These are the powers that tell on soul. 'Devotion,' says Addison, 'seldom dies in the mind that has received an early tincture of it. Though it may seem to be extinguished for a time by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out, and discovers itself again, when discretion, consideration, age or misfortunes, have brought the man to himself."

"What shall we say of other branches of education which we may pursue at home?" said Laura—"history, literature."

"What we have said of some applies to all. There is about the

same way open to get the needed books, time, help, encouragement, for one branch as for another."

"The time, after all, seems the thing that may be wanting," said George.

"That is because you do not appreciate the use of minutes and the value of little opportunities. *D'Agnesseau* made a book during the minutes when his wife invariably kept him waiting for dinner."

"And what shall we do with our education?" said Violet.

"Make the same use of it that you would if you got it at school, at vast expense. Teach, write, turn what you know to practical account. Even if you do not use your education outwardly in its own line, it will be of use inwardly, and in making you more worthy and less harmful in the world. Education will save you from committing many follies: from gossip, from superstition, from extravagance. It will improve your physical and mental health; you will suffer less from melancholy or mania. 'There is no greater cause of melancholy than idleness; no better cure for it than business,' says Burton in his 'Anatomy of Melancholy.' Seneca tells us that 'it is better to do something than nothing,' even if the something seems small, and not of present practical result."

"Well," said Catherine, "I have heard a great many parents complaining that they cannot afford to educate their children; and a great many young folks mourning that they cannot go away to school. But I see now that this need not keep them from being really well educated."

"The fact is," said the Stranger, "that those who thus complain are not making the best use of what opportunities they have. These parents are not teaching their children all that they themselves know; they have no study-hours; their evenings are wasted. The children read only novels, will not steadily apply themselves to any pursuit, and then cry out at their disadvantages. Any one, in this age and in this country, can be well educated. Parents

should not drop their own school studies, but should keep them up for the sake of their children, to help them on. Every one should desire to increase his own value by education. Ignorance is no more a nurse of religion than penury is of virtue. Content and cheerfulness and activity come to us when we have made the best that we can of ourselves."





CHAPTER EIGHTH.

EDUCATION IN SCHOOLS.

AVE you heard the news?" said Peter; "the saddler is about to be married. Since you have been talking here to us, and at the Corner Grocery, you have given him so much more cheerful views of life that he begins to think there may be bread for

all, and he ventures on matrimony."

"Yes," said George to the Stranger, "our man of harness lays his marriage entirely at your door; but we think that the kind smiles of the young woman had something to do with it."

"I am willing to shoulder the responsibility of the marriage, provided he has made a good choice," said the Stranger.

"It is a prudent choice enough," said Robert; "and as this news seems to open the subject of matrimony, and there is no step where we can make more serious blunders, suppose you talk to us of love and marriage this morning?"

"No, no," said George; "I protest: we may wait two or three years before it is needful to talk to us of that; but I am going away to school, and the choice of a school is left to myself; I came here especially to talk schools, and so did Violet, and John Frederick."

"Our last discussion was of self-education," said Catherine; "let us now hear about school education."

"I am glad you are going away to school, George," said the Stranger. "School life is a very pleasant and useful period of our existence. No one more highly appreciates a home than do I. No one more heartily advocates home ties, and more vigorously insists (152)

on home influence; but after all, there is nothing that can take the place of life in a large school during part of our youth. I do not advise keeping young people away from home, year after year, severed in a great measure from filial and fraternal ties; and still I do commend a portion of school life away from home for every young person. Some parents, fearing that the health or morals of their children may be damaged, if the parental oversight is remitted for a season, educate their children entirely at home. This might be the proper plan if our young people were expecting never to leave their parents when they reach maturity. But as their later years must bring them an experience of life at large, it is well that their education should prepare them for this experience. The school is the world in miniature. Its temptations, troubles and triumphs; its friendships, pleasures and rivalries; its routine, its business, its responsibilities, are all patterned on that wider world into which we shall inevitably be thrown."

"I gather from this that you do not think that young people should go from home to school very early?" said John Frederick. "Say, at from eleven to thirteen."

"I think that if possible they should continue their education near home, where they can have the training, care, sympathy, and advice of their parents until they are fifteen or sixteen years old. By that age their principles and good habits should be pretty well established; and their health also will be less likely to suffer from lack of maternal oversight. They will, if properly brought up, know how to take care of themselves; their especial mental preferences will be developed, and they will know what they wish to study, and for what end."

"I think, too," said Robert, "that at this age they will feel more pride in scholarship, realize better the value of time, and more highly appreciate the worth of the money expended on their education than they would do when younger."

"That is very true. There will be less wasted time, and they will have a better habit of study. It is also noticeable that at this age

there comes a certain maturity of mind, so that the student can more efficiently grasp the subjects presented to his consideration. Undoubtedly school life, between fifteen and twenty-one, tells better, than school life between the ages of twelve and eighteen. Very young pupils in boarding-schools are apt to acquire a habit of idleness and indifferent preparation. They really cannot compete with elder pupils, and the teachers deal very leniently with them, and often do not expect them to do as well as would really be possible. On the other hand, while their mental qualities may be overshadowed and dwarfed by competition with more mature pupils, their manners, emotions, and a certain sharpness receive undue development; they lose the freshness, simplicity and growing quality of childhood, and get an unripe, crude, dwarfed moral and physical maturity—as fruit picked too early becomes as ripe as it can, but of a ripeness hard and savorless."

"But suppose that one has, near their home, in their own town, or where they can go and come every day, schools of high grade—classical, normal, collegiate—does it not then seem idle to go abroad to seek instruction?"

"Certainly. For with such schools within easy reach, you can have most of the advantages of the boarding-school, while yet you are boarding at home. The intimacy with the teachers; contact with a large number of pupils; belonging to the literary societies of the school; taking part in all its exercises, and becoming acquainted with its discipline, will serve much the same purpose as going away to school, especially if you maintain the *study hours*."

"What do you think of going abroad to foreign schools?"

"I think that nothing is more unfounded or pernicious than the idea that a young American should be trained in a foreign boarding-school. It is true, that if one wishes to be a *teacher* of foreign languages, it is needful to live in the country where they are spoken; but in this case, the plan should be to complete other studies, obtain fluency in reading these languages, and remain in our own country until at least nineteen years of age. Then will be time enough to

go abroad for one or two years to a foreign boarding-school, or to live in some reputable foreign family, until a knowledge of different languages, and of the life and customs of another nation, shall have been obtained. The atmosphere and opinions of European nations are so different from our own, that it is *impossible* that a loyal, vigorous, patriotic, reasonable American citizen can be trained up abroad. Educate American boys and girls in foreign schools, and you have a race of intellectual mongrels, who will make no good impression on their age."

"But in art, in music, in singing, is it not needful to be trained in the foreign schools? Are they not better than ours?"

"In all these pursuits the prominent foreign schools have this advantage: that, as they are older, their collections, their examples, their varied privileges, each in their own line, are greater than we have yet attained in our comparatively new schools. But at the same time we have, in our own country, schools in art, in music, that can lay a broad and admirable foundation—can afford a pupil all the instruction that he is capable of receiving, until he is twenty or twenty-one years of age, or older, if he did not early begin these pursuits. The plan is to get all that you can in this country, and then go abroad for a few years, when you are capable of appreciating the riches there set before you, and when you are not so young and plastic as to be de-nationalized by your training. We do not want a race of French, or German, or Italian musicians or singers, a line of foreign artists as our representatives; but we want Americans, of American genius, opinions, principles and national spirit, who have learned to appreciate their own country for the solid advantages and instructions she has given, and who have acquired, in their several arts, depth, breadth, polish and sympathy, by their studies abroad."

"What is your opinion of denominational schools?" asked George.

"I approve of them, certainly. In them each denomination shows its knowledge of and hearty interest in its own especial tenets.

When an adult is a member of any church or denomination, it is to be supposed that it is because he prefers that branch of the Christian church to any other. Certain doctrines, forms, or methods of that church especially commend themselves to his adoption. Now. if an adult prefers a church for himself, and has, in his opinion, sound grounds of choice, it seems to me that he should also prefer it for his children. It is the best that he knows, and he is likely to desire to impart its benefits to his family. Undoubtedly religious parents want to bring up their children in their own church. I do not mean to say that religious parents are bound always to keep their children in the schools of their own denomination. Very likely it would give them more cordial general interests, and more hearty sympathies. and broader comprehension of public questions, if at least a portion of their time were spent in undenominational schools—schools where the Bible was read, religion was respected, but which belonged to no especial sect, and where equal courtesy was extended to all: as, for instance, our public schools and our State universities. Let me say, however, that it is the most absurd folly for a parent, who means to train his child in his own church, to send him to the church schools of some other denomination. In nine cases out of ten he will find that his child will change his creed. As is his school his church will be. The change may be for better, or worse, or a matter of real indifference, morally considered; but this is not in question: the change is what I speak of. If a parent sends his child to the school organized in the interests of any particular denomination, to that denomination his child will almost inevitably belong. I only speak for the benefit of parents who send their children thus to be trained in doctrines different from their own, and then lift up a howl at a change of creed. Did you ever alter the hue of flowers by applying coloring matter around the roots? It is a curious and suggestive experiment."

"Let us have some thoughts on our public schools."

"In public schools, in their equipment, number, efficiency, America undoubtedly leads the world," said the Stranger. "Our public school

system is our glorious boast. In our public schools, emphatically, we train up *American citizens*. Therefore I say that, with a few exceptional cases, all our American youth should spend some part of their school life in the public schools. Boys and girls as well, should go for a time at least to our common schools, there to learn the brotherhood of all American citizens, the real practical principles of democratic institutions, and the relation of the common government as common parent to all."

"What are the exceptions that you suggested?" asked Laura.

"They are exceptions that arise out of physical conditions. Some people are so constituted that they cannot endure the nervous strain of large numbers of pupils together, or of sitting to study in a school room, or being where classes are constantly reciting. Where these peculiar mental states exist, then it is the duty of parents to recognize them, and provide home education, or send to smaller schools, unless they will risk the child's mental and physical wreck."

"Some people think the public schools not fashionable enough," said Peter, with a little sneer.

"If a parent is *really* capable of resting on such a notion as that, I suppose he is bound to bring up a weakling, and it makes little difference where such an one is educated. The result will be about the same. But you must not so sweepingly characterize the motives of all parents who decline to send to the public schools. They may have many and good reasons that you do not understand.

"One reason why all our citizens should send their children for more or less time to public schools is, that thus their standard of order, teaching and influence, will be raised. The schools will be more and more reputable; children who have many home advantages will aid in refining and cultivating those who have none; while the most reliable classes of our citizens will be enlisted to guard and visely legislate for the schools that are educating their own children."

"Do you not think that there should be compulsory education?" asked Catherine.

"Ignorance," said the Stranger, "is the parent of vice. Our country pays out half its taxes for the suppression of vice and the maintenance of criminals. It is a matter of serious question, whether the preventive ounce of compelled education, especially when our school system is all equipped for its work, would not be *cheaper* than the pound of cure demanded by prosecutions, prisons, executions, and the million methods in which vice saps our moneyed strength. Where we rear, at vast labor, a well-educated citizen, and allow to grow beside him an utterly uneducated citizen, we may be sure that as fast as one builds the other can pull down; what one acquires the other can destroy. It is plus x cancelled by minus x, on the other side of the equation."

"But," said Henry, "would not compulsory education interfere with parental rights, the privacy of families, the independence of households?"

"Consider that while individuals have fathers and mothers, the State is the general parent of us all, and as such has a right to see that the infant citizen is not, by any adult citizen, hindered in life, liberty, and the pursuit of happiness. If the parent chooses to starve the child, the State interferes. The State will not permit the parent to kill the child. If the parent desires to injure the child by cruelty, he is amenable to the laws. Now it is a matter of question, whether, when the parent asserts a right to starve, maim or slay the child, mentally or morally, the State has not that same duty to intervene in behalf of the moral nature, that it has for the physical?"

"What is the likelihood that we shall obtain compulsory education in this country?" asked Samuel.

"It has worked well in Prussia. It is this very compulsory education that has brought Prussia, within a century, from a fifth rank to a first rank European power. France had a habit of conquering Prussia, and suddenly found that Prussia had the stronger hand. No mation is shrewder than France. She meditated: 'The power is not in guns, in munitions of war, in army rations, in drill; but the Prussian soldiers can read, and the French soldiers cannot read.'

Whereupon France taught her army to read before she increased her armament! England has adopted the plan of compulsory education, and it works well in England. Now it is matter of fact, that, though America is a very independent and high-headed daughter, she usually finishes by following in the maternal steps. It is also noticeable that she improves upon them somewhat."

"The public schools being one kind of school that we should attend," said John Frederick, "what other kind of schools are there, and how shall we get to them? What shall we choose, and then, if we have not parents rich enough to help us, how shall we pay our bills?"

"Your choice of a school must largely depend on what you mean to do in life. If you mean to enter business, I should say if the schools near your home are not such as to give you a sufficient general education, and you do not intend to have a collegiate course, go to a good boarding-school, for a year if you can, and then for six months, or a year, go and work hard at a commercial school in some city, where you can have the advantage of attending lectures on general subjects, reading during your spare hours in large libraries, and can join for three or four months an 'elocution class,' under an experienced teacher. It will be a great advantage to you to be a good reader and speaker."

"But would not this be very expensive?" asked Robert.

"The tuition fees in commercial schools and elocution classes are not high, and in almost any city students can get plain board in respectable families for a price suited to their means. Young men can get at a low rate a sleeping-room if they will take a hall bedroom, or a top story, and then can get their meals arranged for at a moderate price at some plain temperance eating-house. To the resolute, all things are possible."

"Suppose one means to teach?" said Laura.

"If you intend to teach in public schools, by all means go to the normal schools. At these institutions your education will be in the line of what you mean to do; and you are much more likely to get places to teach than if you graduated from classical academies. At the normal schools terms and classes are especially arranged for the convenience of those who teach part of the year to earn money to pay for their tuition during the remaining time. The normal schools are cheaper than most of the academies, and students intending to teach receive a reduction on behalf of the State. You will find the fare and furnishings plainer than in the academies and seminaries; there will be more crowding; a more promiscuous class of pupils, and, owing to numbers, you are more likely to be dealt with in masses, and there will not be the individual culture, friendship and home feeling that some other institutions may offer. You will find, however, good, sound instruction, especially in the English branches of education, while many of the normal schools fit their pupils, who desire it, for college."

"Where should we go if we mean to try and teach in academies or classical schools?" asked Thomas.

"In that case you must go through college. It is true, that if you teach in academies, and not in colleges, you will not be required to carry your classes through all the authors read in college; but remember that for any degree of efficiency the teacher must be far before the pupil in attainment. You study Virgil before you go to college, but you cannot teach well in Virgil unless you have been through college. You should, in any profession, make yourself competent to rise, and if you are teaching in classical schools, your attainments should not be of so low a grade as to render you ineligible to a professorial chair in a college."

"And if we have in view a profession, and not teaching, where should we go?" asked Thomas.

"Fit yourself for college, and go through college. A collegiate education is always an advantage, no matter what professional line of life you follow. Get it if you can."

"But it may be that we do not expect to go through college; we only have a short time, from one to three years, to get as much education as we can, and we do not expect to teach—what then?" asked Samuel.

"I should say, look up a good classical school, where careful attention is paid to all branches of a general education, and when you go to school select those studies in which you can make the most rapid advance, and which will be most widely useful. Remember that there are schools, and schools. It will be of great importance to you to go to a really good academy. Every place that advertises itself, even under a fine name, as able 'to give every advantage,' may not be a really good school. Some academies and seminaries are most disastrous in their effects on health, or brains, or morals. Some are disastrous in all these regards. There are also schools that almost invariably produce pupils who are sound in heart and mind, thorough in their studies, and useful to the world."

"How shall we find out these good schools?" asked Violet.

"By calm investigation. There is some weight to be attached to the prospectus of a school, and you should study and compare the catalogues of several institutions. The public opinion of a school, especially the opinion of disinterested people, living within a hundred miles of the institution, should be considered. See what some of the old pupils of the seminary which you propose to enter say of their alma mater. Be sure and choose a school that is in a health-They all claim to be in healthful localities; but where, in matter of fact, you find them near a creek, or a swamp, or in a damp valley, you may conclude there is some mistake about the salubrity of the situation. In choosing a school, it is well to find an institution that has been established for some years, and has a library and a good chemical and philosophical apparatus. You must also investigate the moral character of the pupils, and discover, if you can, what is their course after concluding their studies. One very important question should be the ventilation of the sleeping-rooms, and another the quality of the food. Good air and good food are indispensable, if you would make good progress in study."

"I suppose what you have said of procuring books for home study will hold good for getting our books at school?" said Violet.

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"Yes. Of course, there you must get the books used in the institution, though in the classics any edition that you have of an author may do. If you need to be very economical, you may hear of some student who has left the school who will sell you their books at a low price. Some firms sell to students at twenty per cent. discount. In many institutions the teachers buy the books for their pupils, and always getting this discount and then charging the pupil full price, their gain is considerable, and leads them to be often changing books. It is better, if you need to save, to save on articles of ornament, or luxury, and not stint yourself of needed books, as dictionaries and maps, which will be of life-long use to you."

"Some young people board themselves while attending school: do they not?" asked Laura.

"Yes; and this will do if really needful. But here is a danger of hastily eaten, irregular, carelessly prepared, and little relished meals, which will affect the health. Several young people may club together and board themselves, and then they escape these evils, by having a reasonable and regular meal in cheery company. Nothing is more gloomy than eating alone. Sometimes young men can get room, fire and lights in a building where it is needful to have some one sleep, and the owners afford these conveniences as pay to the student for acting as garrison. Occasionally a young man or woman can get their board for serving as tutor, either in the school or a private family, while they attend classes themselves. But this is a tax on the strength, as it entails double duty, and demands a vigorous constitution to sustain it."

"We are not half through with this subject; we must discuss it again," said John Frederick.





CHAPTER NINTH.

EXIGENCIES OF SCHOOL LIFE.

E still want information concerning schools and school life," cried Robert.

"To-day, I shall conclude that you have chosen your school, and have arranged how you shall live during your academic course. Now, before you

start, you must pack your trunk, and I mean to tell you how to do it."

"O, we know how to pack a trunk!" cried Violet.

"Do you, indeed? Then you are in possession of an accomplishment that is worth a great deal, and is not so very common. I remember when I was going to Europe a party of three or four gay young ladies made quite a dash on the steamer. As we neared Glasgow, the customs officer came aboard; the trunks were set out on the lower deck, and the passengers stood on the upper deck looking down at the examination. Such a sight as the trunks of these damsels presented I never saw before, nor since. Not an article was folded; boots and perfume bottles lay tumbled with collars and kerchiefs; bonnets and stockings and flannel petticoats were jumbled in a heap; and as the officer strove to investigate the disorderly mass, torn ruffles, and odd gloves, and rumpled dresses afforded a deplorable spectacle. Everybody-but the owners-burst into a laugh. A lady dropped to the officer the key of a locked trunk. He lifted the lid. The tray was full of pretty, neatly stowed boxes, each containing articles of different kinds: ties, collars, kerchiefs, ribbons, pins; the bonnet-box had the bonnets securely fastened, and (163)

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in lifting these out, behold, a smooth, solid mass of clothing, folded and sorted in the most perfect manner. The 'customs' turned and touched his hat: 'Miss, it seems a sin to disturb such beautiful order.' Now if you young ladies can pack a trunk, so that no space shall be wasted, nothing broken, and nothing rumpled, I am sure that none of these boys can do it."

"That we cannot, but our mothers will see to it," said Samuel with cheering confidence.

"Ah! but—who will pack for you when you come home? I have known young men to fling in books, clothes, shirts, ink bottles, paper, and if the lid did not go down, get in and tramp on the heap, until the trunk could be locked. I will say one thing for these lads: their wives had a desperate time of it training them into habits of good order in middle life!"

"Let us hear how to pack a trunk," said John Frederick.

"First, then: put your books and heavy articles at the bottom; but put underneath them a layer of paper, and a paper between the edges and backs to prevent rubbing. Here let me suggest that you respect your books. Don't drop, rub, dog's-ear, mark, soil, or deface them. A row of fine-looking, carefully used books is most creditable to a student. When you pack skates, shoes, boots, etc., wrap each one in paper; then put the pairs near together, and find crevices for them between the neatly folded bundles of your flannels and night-clothing. Have your socks rolled together in pairs, with one top turned over the two, so that they shall not slip apart. Put all the stockings together in some fixed place. Take the trouble to have a tailor show you how to fold your coats, vests, and trowsers, Crumpled collars, sleeves, and twisted pantaloon legs, make even a new suit look old and forlorn. Having put in the bottom of the trunk your books, then your flannels and unstarched muslin wear, your socks and shoes, next put in, folded tailor-way, your outer clothing. If you carry pictures, lay them in among these articles. If you must take ink, glue or varnish in bottles, have them well corked or with screw tops; wrap each bottle carefully in cotton

batting, to absorb anything that spills; and then fold the whole well in newspaper, and distribute these unlucky articles among soft goods. In the tray of your trunk put your shirts. Get two or three little boxes, and in these put your trinkets, your ties, your kerchiefs; lay your collars in the tray with your shirts. See that all is packed solidly, so that nothing shall wear or rumple by slipping. If you pack a hat, put it in a box; if there is no hat-box, get a pasteboard box, and when you pack the hat put loosely about it some soft things, as scarfs, woollen gloves, etc., to keep the hat from bruising. Put things in the order in which they ought to come, and then remember where you put them, so that you shall not tumble the whole trunk over every time that you want anything. Every young person going to school should take a small box of sewing materials; boys as well as girls, but the girls need more ample provision, for they make things, while the boys only sew on buttons and fasten up rips. This sewing-box must have a needle-book with assorted needles, a piece of wax, a roll of tape, a bag of mixed buttons, a pair of scissors, a spool of black silk, coarse and fine white thread, and a spool of strong, black linen thread."

"I'll remember that," said Peter.

"Then you must have a little bundle put in a very handy place, and this bundle must contain two or three strips of flannel, a square bit of flannel, two or three old glove-fingers, a little lint, a little raw cotton, some fragments of old linen, a roller band, two or three inches wide, and two yards long, of strong, old cotton cloth. Here will be provision for cuts, bruises, sprains, or sore throats. Then, equally in a handy place, you want a little box with a bottle of good liniment, a roll of court-plaster, a box of camphor cream; and if there is any kind of simple medicine for colds, headache, or indigestion, that you know how to use, and your parents wish you to take, put it here. A bottle of camphor, and one of ammonia, will also be useful; and a quarter-ounce bottle of laudanum, if you are liable to ear or toothache, and know that laudanum is to be used by novices only with a few drops on cotton."

"I shall remember this," said Thomas; "but the camphor cream is so dear that one cannot use it very liberally."

"Say you so? Then I will give you a recipe for making it, of the very best, and cheap. Take one ounce each of white wax and spermaceti, and cut them fine in two ounces of sweet oil; set these in a warm place on the back of your stove, where they will dissolve slowly, without getting hot. Stir frequently. Then add one ounce pulverized camphor, and stir until it is dissolved. Take from the stove, and add one ounce of glycerine, and stir until it is cool. Then put it in glass or china boxes, and you have enough for a family for a year, if it be carefully used. It is good for sores, cuts, burns, chapped hands, or rheumatism of the joints."

"Thank you for the prescription," said Thomas; "but you seem to be preparing us for the court of Mars, rather than for that of Minerva."

"Remember that Minerva patronized war as well as letters," said the Stranger, "and when you go to boarding-school you will find that gymnastics, base-ball, foot-ball and other games, added to youthful carelessness of taking cold, will bring all your little drug shop into use. You will also discover that not one in ten of your classmates comes provided with these useful articles that I have commended to you, and the possession of them will make you very helpful and popular. I have often admired the aplomb with which, on the playground, the possessor of a court-plaster case and a pair of scissors whips out his tools and attends to the wounds of one of his fellow-citizens with all the lofty importance of a surgeon performing a rare and dangerous operation. The ownership of a bottle of liniment often makes our lad proud and happy as a king, and it is a pity to deprive him of the distinction of its possession!"

"We shall all be embryo physicians," said Robert.

"Let me tell you that your skill as physicians and as nurses is likely to be taxed in large schools. When a pupil is ill—if not severely ill—he is remitted to the care of his room-mates, or friends, and here you can exercise your Good Samaritanism. By these demands you will learn to be thoughtful, sympathetic, judicious and helpful. And you will find yourself putting into use many little lessons, learned unconsciously at home, 'from mother.' I shall now suppose you safely landed at school, and I shall next speak of a few things in brief.

"First, Dress. You do not go to school to display fine clothes; such garb is absurd, and unsuitable to the occasion and your position. Serviceable, neat, plain dress, suited to the season, is the dress that, if you have good judgment, you will wear. At the same time you owe it to yourselves, teachers and companions, to be scrupulously neat in apparel, and also to exercise taste. Well-arranged hair, polished shoes, clean collars, tasteful ties, fresh kerchiefs, clothes whole, well brushed, and without careless spots or frayed places, belong to every respectable student.

"Manners. I shall discuss etiquette and general good manners on some other occasion. Of school manners I will say: to your teachers show openness, respect and cordiality. Be neither shy and silent, nor pert and bold. Do not make acquaintances too easily, nor be repellent of kindly advances. Be sympathetic, cordial, and do not judge hastily. Neither be flattered, nor flatter. Do not boast, nor indulge in large stories about yourself and your relatives: that is under-bred; but do not refuse ordinary information about yourself, as that gives rise to suspicion. Don't tell unpleasant stories about others, nor listen to such. Avoid sarcasm, ridicule of persons and practical jokes. Don't domineer; don't permit rude familiarities; do not too soon call people by their first names, nor encourage this manner to yourself; and do not use coarse nick-names. At the same time do not be too precise with your Miss and Mr. toward those of your own sex after reasonable acquaintance.

"CARE OF ROOMS. In nearly all boarding-schools the greater part of the care of their rooms is left to the students. In schools where the price of tuition is low, the pupils are required to provide carpets, bedding, curtains, and most articles, except the standing furniture; pictures and ornaments are always brought by the pupils. In going

through the rooms of a school, you will see the greatest difference in the neatness and order maintained. The difference is not that the girls' rooms are always delicately cared for, and the boys' neglected; some girls keep their room in shocking disorder, and some boys establish a little paradise of neatness. This neatness and good taste in rooms is not a matter of indifference. Our homes, our private rooms, reflect our moral natures, as a mirror reflects our physical selves; and also our surroundings mould and influence our moral natures, as light and pressure modify the growth of a plant. Let me read you two extracts from a genial French author: 'The place in which we live models itself forcibly to our image; we leave there, without intending it, a thousand imprints of our soul. Just as the empty couch permits to be seen the size and attitude of the person who has slept there, the dwelling of each man can betray to the eyes of a skilled observer the measure of his intelligence and the attitude of his heart."

"I believe that is true," said Thomas, "though I never thought of it before. Of course! Why, if I go into a fellow's room, and see guns, fishing-rods and fish-baskets, I know he loves hunting and the woods. If he has rows of books, I see his taste is scholarly. If he has pictures and curiosities, he is artistic; and nearly all people that I know do thus express themselves in their rooms."

"Let me add, Thomas, that if a young man in school has his wall decorated with pictures of horses, and of half-dressed girls, and of notorious dancers, actors and singers; if his table displays flash ties and gaudy kerchiefs, and a pipe, or the stump of a cigar; and if a pair of muddy boots lie half under his bed, that boy is raw material for a rowdy, and is galloping along the highway to the terminus—scamp. He cannot be a scholar, and is not likely to be a gentleman. His only chance of improvement is that his father shall take him out of school, put him at hard work in farm, shop or store; keep him in of nights, choose his books, clothes and friends; cultivate the decent, tone down the evil, and in active labor use up his superfluous blood and muscle. I will also admit that some boys may give these signs

of rowdyism, not because vulgarity is their choice, but some foolish companion has taught them that only by these things they can be manly. Let them heed: by these things they will always be unmanly. But hear more from Souvestre: 'If our sensations have an indisputable influence upon our judgments, whence comes it that we take so little care of things which arouse, or modify these sensations? The exterior world perpetually reflects itself in us as in a glass, and fills us with images which in turn become in us the germs of opinion and the rules of our conduct. All objects which surround us are so many talismans whence exhale good or evil influences. It is our wisdom, then, to create for our souls a salubrious atmosphere.'"

"As soon as I go home," cried Catherine, "I shall carefully examine my room and the family sitting-room, to see if I can find there anything likely to have an evil effect on my soul or mind; and I will also try and find objects of goodness and beauty for these rooms, that are to be reflected in my spirit, and live in my influence forever."

"You will find nothing to change, Catherine," whispered Samuel, "either in your soul, or your surroundings."

"I shall burn two or three books and pictures that I have," said Peter; "they are not immoral, but they are calculated to make a fool of me."

"And I," laughed Laura, "must set to rights a terrible snarl of a work-basket, and make my closet tidy!"

"Since Souvestre is having such an admirable effect on you," said the Stranger, "I will read you another paragraph: 'Ah, if we would but watch over all that can modify or instruct us: if our rooms were arranged in such a manner as to become a perpetual school for our soul! But often we take no care for these things. Man is an eternal mystery to himself, and his own personality is a house which he seldom enters, and of which he seldom studies the surroundings.' These admirable thoughts will enforce what I have to say about keeping your rooms tasteful and orderly. The order should be

thorough. It should not consist in dust swept from the centre of the room and into corners, nor of unaired beds, hastily 'smoothed up.' These things will cultivate in you *deceit*. Remember, the Scripture is: 'Not with eye service, as men-pleasers, but with singleness of heart, as unto God.' And our Lord meant something of a moral nature, when he warned of keeping 'clean the outside of the cup and platter, while the inside was full of ravening and wickedness.'"

"I suppose you will also advise us to make our rooms pretty, as well as neat?" said Violet.

"I will, indeed; cultivate beauty. God delights in beauty. He maketh 'everything beautiful in its time;' and in heaven enters nothing that shall offend. Arrange your rooms with neatness, simplicity, harmony, and beauty. Make them as attractive and homelike as possible. The school is your home for the time being."

"Possibly," said John Frederick, "we may find in our room-mate at school a hindrance to our good endeavors. He may not be likeminded with ourselves."

"You must try the benefit of instruction and good example, and if the room-mate is incorrigible, get a better one. Your suggestion reminds me of an amusing paper that I have among my archives—the relic of a jolly lad's school days. He suffered from a lazy and disorderly room-mate, who would not do his own share of the work, nor afford our lad a chance to do his. There was consequently a war of words; then a period of sulk, when the pair would not speak. Then a battle royal, when young master pulled his comrade out of bed, so that the bed could be made, and then pommelled him for resenting his authority. After this an arbitration and convention being decided upon, some other lads of the hall were called in to hear the case, assist in the treaty, and be witnesses thereof. The result was this precious paper:

"'AGREEMENT.

"'WE, the undersigned, respectively agree to keep the following agreement—'"

"A good deal of agreeing there," murmured Peter.

"So I suggested to the author, but he explained it: 'that he meant to have the thing tight'—but to go on:

"'I. That the bed shall be made every morning, at the seven o'clock period, by McGregor, unless Kimble stays in bed one-half of the seven o'clock period, then he shall make the bed; and the one staying in bed until after breakfast, Saturdays and Sundays, shall make it.

"'II. That the water shall be brought up every seven forty-five period by Kimble, and oftener during the day if needed.

"'III. That McGregor shall bring up the wash, and sweep the room, and Kimble shall change the sheets immediately after breakfast, under penalty of sweeping the room—that—and fill the lamp—'"

"Who shall fill the lamp?" demanded George.

"Tight as it was intended to be, it seems indefinite here—but to proceed: 'To this we set our word of honor.

"'CODICIL.—If the bed is not made and the room is not swept, at a proper time, by McGregor, he must bring up the water for that day, except when Kimble is in bed.

"Signed. P. KIMBLE. D. McGregor.

"'Witness: G. E. WHEELER."

"Codicil!" cried Robert; "I thought that was an addendum to a will."

"I told the youthful McGregor that he had strayed into mortuary suggestions, but he still responded, 'that he wanted to make it tight, and this sounded as highflown as anything!' You may learn from this document the duties and difficulties that you are likely to meet, and how to surmount them with a 'tight agreement.' I will now speak to you of the Employment of Time in School. Consider that school time is very valuable—valuable for the opportunities offered in it, the work to be done, and the price that your parents pay for it. The time you spend in school is but short, and in it you make

most of the intellectual preparation for your lives. On the proper employment of your hours here depends probably your success, usefulness, happiness. Hugh Miller was more than a fairly diligent pupil, but he tells us, regretfully, that if he had not wasted his time in school, at twenty-two he might have been as well educated as he was at thirty-five; and that by heedlessness, and undue frolic, he lost ten of the best years of his life. Every pupil must take proper time for exercise, sleep, meals, and care of room and clothes, but *study* is the business of school, and to study they should diligently apply themselves. If they do not intend to do this, they should leave school, and not remain to disgrace themselves, set a bad example to their companions, and discourage their teachers.

"ESPRIT DE CORPS IN SCHOOLS.

"School life should have its school pride and feeling—the class feeling of the student. As the individual loves his family, as the subject feels for his king, the patriot for his country, the soldier for the army, the sailor for his ship, the politician for his party; so, in its measure, should be the feeling of school life. The pupil should identify himself with the institution which he attends. He should promote its honor, seek to add to its reputation, uphold its discipline, respect its teachers. If he finds himself at a school unworthy of this hearty co-operation, he should leave it and seek a better one. The student should make up his mind to regard and maintain the authority of the teachers of his school. He should not join in a rebellion, nor foment discord. He should side with authority from principle; it is sound Bible doctrine to obey them that have the rule over you. It is not brave, creditable, nor wise, to rebel against and defy teachers; it is often the beginning of evil courses, and if these do not follow, and the pupil arrives at a respectable maturity, he is always ashamed of the anarchial part which he has taken. If discipline is not maintained, the whole object of the school is subverted; therefore, if you go to a school for improvement, you will uphold its discipline. You virtually agree to accept the laws by entering the institution."

"What do you think of joining the societies of a school?" asked John Frederick.

"Membership in a literary society is very helpful; it affords not only one of the pleasantest, but one of the most useful opportunities of school life. I advise every young person to connect himself with some literary society; but he should be careful to select the one that is most literary in its aims, numbers in its members the best of the pupils, and is most respected by the teachers. Rivalries between societies should not be allowed to grow into enmities. These societies give you ideas of the conduct of assemblies, and of parliamentary law and order. They encourage thought; stimulate reading; occupy time that might otherwise be idly spent. Many a young man has obtained in his school society his first ideas of debate, and of exercising influence among men."

"You think then that *Rivalries*, that are not carried too far, are advantageous," said Henry.

"Yes: competition is called the life of trade, and emulation is a large part of the life of scholarship. This comparison of mind with mind, this competing with other students, gives the school its great advantage over private instruction."

"What do you think of mixed schools?" asked Robert.

"There may be some young people to whom such schools would be a disadvantage. Of that, they and their parents or guardians must be judges. I think that mixed schools have a good effect on the morals and manners of the young men who attend them, and that the young women of these schools are usually less given to frivolity and attain a sounder scholarship, than those elsewhere educated."

"But don't you think they encourage nonsense and flirtation?" said Peter, drawing down the corners of his mouth.

"Such has not been my observation. It seems to me that girls educated in mixed schools are less extravagant in dress, are more self-reliant, and less given to flirting and coquetry, than other girls; and that young men so educated have better morals, and more just

opinions. But there are most admirable schools that are designed especially for young men or young women. This is a matter where each person must suit their own needs and taste. The strongest argument that can be advanced in favor of the mixed schools is—that they follow the order of nature—Nature sends both sexes into families together, and educating them together, seems continuing that order of nature."

"Can we ever get beyond, or improve upon the order of nature?" asked John Frederick.

"There are some families where there are all boys, and others where there are all girls," spoke up the roguish Violet.

"And so there are, and always should be, some schools only for boys, and others only for girls," said the Stranger.

"But in most cases, the families are mixed, of boys and girls," suggested Peter. "But this theme brings us to the question of School Friendships."

"There is nothing more interesting, hearty, and unselfish than the Friendship of Youth. In early friendships there is an amount of selfforgetfulness, that is seldom displayed later in life."

"But a great many people sneer at youthful friendship, and say it is hastily formed, and evanescent," remarked Catherine.

"No doubt both these allegations are true," said the Stranger, and yet they do not afford a ground for scoffing at early friendship. The dew soon disappears—it lingers a little after sunrise—but its beneficent influence is felt throughout the day. The violet, the anemone, and the arbutus, remain but a few days to ornament the spring, but all the year is richer for their coming. So of early friendship; distance or the changes of our mental growth may take it from us, as insensibly as the dew dries, and the petals of the flower fade and fall, but in all our lives, our hearts will be something wealthier and more tender, for the experience. The friendships which are formed at school are very often lasting. Years may divide school friends, and intercourse between them may cease, but there is still a chord in the heart responsive to the once familiar name, and

we find ourselves placing the renewal of our friendship among the good things laid up for us in the future.

"" We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No step is on the conscious floor!
Yet love will dream, and faith will trust
(Since He who knows our need is just),
That somewhere, somehow, meet we must."

"It has been remarked, concerning these early friendships, that those between young men have generally been more lasting than those between young women," said Samuel.

"Is that because the nature of man is more constant?" asked George, mischievously.

"I should say, rather, that it is because the duties of a woman's life are of a nature more absorbing than those of men. A thousand cares fill up a woman's married days; they may be many of them small cares, but they are constantly recurring, and there is needed a remarkably methodical and time-saving nature to find opportunity to maintain correspondence and fulfil the demands of friendship, while faithfully performing the duties of home. Many of our early friendships are formed while we are away from home, at school, Separated from relatives and old companions, the young heart feels lonely, and looks about for some kindred spirit to supply its losses. In school, common experiences and pursuits, and dependence upon each other for sympathy, society, and for care in sickness, serve to unite young people very closely. Expect therefore when you go to school, to find friends and to cultivate friendship. Be also careful and not form hasty friendships. Our friends have undoubtedly much influence on our manners, and modes of thought. 'A man is known by the company that he keeps,' and 'evil communications corrupt good manners.' If we form a friendship, we should desire that it should be sincere, reciprocal, and lasting, for this is the ideal of friendship. But to reach this ideal, friendship must have a solid

basis, and that basis must be the truly good qualities of our friend. Showy qualities may dazzle for a time, but they are evanescent as the froth on champagne, of which a poet says:

"'Lily on liquid roses floating."

"That is a beautiful line," said John Frederick.

"So it is; and pity that it did not spring from a worthier subject. So, friendship is a beautiful thing, and we should desire it to be fixed on a worthy object. Be not hasty to choose friends and you will not be quick to lose them. When you find in school a young person loud, showy, extravagant, always talking about self, criticising the teachers, having a deal of spare time in study hours, and not respected by the school faculty, do not choose such a person for a friend. If you find a young person who sneers at the Bible, at oldfashioned notions, gets excused frequently from church, is absent from chapel, and inattentive when present at chapel exercises, do not choose such a person for friends, even if they have a certain amount of brilliant qualities, and are good students. You will find these young scoffers—wells without water. When you make a friend at school let your relatives at home know all about it, describe your acquaintance to them and take the friend home with you. Your parents will help you to form a sound judgment, and it is well to know what people are in home as well as school life. Do not let your school friendships chill your hearts to dear ones at home and interfere with your fulfilment of school duties, for you must never lose sight of the fact that the primary object of your being at school is, to make progress in study."

"The opposite of school friendships are school rivalries," said Henry, "and you have already told us that these are not to degenerate into enmities, but are to serve their highest use in provoking to good works."

"And the theme next after school friendships seems to be—as often falls out—school flirtations," said Peter, merrily.

"That is, in mixed schools?" said Laura, inquiringly.

"No, indeed, not altogether," cried Peter; "I have been in schools, and I have lived in towns where schools were, and I found a deal of flirting, where the school might have been only for boys or only for girls. Haven't I seen handkerchiefs waved or dropped, notes left in the most unsuspicious places; have I not known that some of these schools kept carrier-pigeons: usually in the person of some little chap especially susceptible to the charms of ten cent pieces, or some girl as homely as Satan who could only mix up in love affairs at second hand?"

"The young messengers would be infinitely obliged to you for your description," said Violet, amid much laughter.

"And," continued Peter, waxing warm, "don't I know how the confectioners and the florists lend themselves to these pretty intrigues, exchanging gifts of flowers and bon-bons for the youthful lovers? Haven't I seen the boys flourishing somebody's ribbon in their button-hole, and girls exchanging photographs with their swains—yes, under the very nose of their unconscious teacher? Do I not know that letters, and keepsakes, and vows of everlasting constancy are exchanged, even in church, slipped into the Bibles and other books, or under the seat cushions?"

"I declare, Peter," quoth Catherine, "you are wiser in your generation than the children of light."

"Sir," said Robert, to the Stranger, "what do you think of this subject?"

"I think you are developing it pretty well among yourselves, Pray continue the discussion."

"I should say," remarked John Frederick, "that any lasting love affair very seldom results from these school flirtations. But at the same time people say and do a good deal of which they are afterwards ashamed. It must be rather vexing to a lady to see at her wedding three or four young fellows to whom, while at school, she promised her entire heart and constancy. And also it must be rather embarrassing for a man with a wife and two or three children,

when he goes into the country for a summer trip, to come across one or two young ladies whom he once vowed that he adored, whose picture and a lock of whose hair he carried next his heart, and by corresponding with whom he disgusted his father, and enraged a whole school faculty, and possibly with whom he had on various occasions made desperate efforts to elope. I had an uncle—a minister, too—who was introduced at a party to a Mrs. Somebody, and he and she got very red in the face because, when they were sixteen and seventeen years old, these two had one afternoon called on six ministers, asking them to marry them, and had been refused on account of youthfulness. A few years and some hard studying had quenched their early flame, but its ashes for the minute bothered them!"

"I shall talk to you of love, flirtations, and marriage at some future time," said the Stranger. "I will now say to you that, concerning these things at school, an undue excitement possesses the youthful mind, and this excitement is the product of ignorance. The pretty maid at school, with whom some youth appears to fall violently in love, imagines that this is a most wonderful experience, such as one never had before. She becomes in her own excited imagination the heroine of a three volume novel. What a fascination, what a subtle charm there must be in her appearance thus to bring a sighing adorer to her feet! She does not realize that she and her adorer are merely obeying a law of our fallen nature, that while young, immature in judgment, and heedless of reason, we are all bound in one way or another to make fools of ourselves. The elderly people, whom Miss supposes to be looking on in admiration of her marvellous triumphs and experiences, are merely smiling in their sleeves, and saying: 'Ah, dear silly child. I was just so foolish half a dozen times over, and then I thought it smart!' The lad who falls desperately in love-across the church perhaps-with some charming damsel, quite wild in his first love, dreams that no one ever felt so exalted a flame before—that his passion is deep as the sea and lasting as the hills. My dear lad, your father could tell you better. He fancied himself undyingly in love some six several times, and when he met your mother he perceived that hitherto he had never been in love. In fact, my dearest young friends, these marvellous experiences, that take away your breath, and carry you off your feet, and which you fancy new as a fourth dimension, are old, old and threadbare! But, being young, new, you are deceived. These affairs are ages old, worn out to every generation that has trodden the earth: strange only to you because you are ignorant. Wherefore, if you would be wiser than your fellows, drop them. They fritter away your valuable working time, attenuate your feelings, undermine your character, as water percolating a foundation harms it. And if you must tell this same old story, adding your little quota to the Tales of Mother Goose, in the name of Common-sense be done with it as fast as you can!"

There was a general smile among the young people in the Bureau. "This has been the most interesting part of your discourse," said Miss Violet, demurely.

"There is another point on which I would say a few words. Often in schools there arises a crisis: a crisis of rebellion or discontent. Youthful spirits effervesce in disorder. Be watchful for the signs of such an *émeute*, and instead of allowing yourself to be carried away by it, get a grammar and a dictionary, attack your hardest lesson, shut yourself in your room, and maintain your soul in peace until the row is over. Thus you will have nothing to blush for, nothing to be reprimanded for, nothing to apologize for. Frequently in such a crisis young people throw away their whole school career, and bring themselves into lasting disgrace and mortify their best friends. Of all things, as students, cultivate *self-control*: hold the reins over yourselves: if you fail to do that, who is there that can do it for you?"

"In speaking of school friendships," said Robert, "what you said about avoiding the acquaintance of those who sneered at religion brought to my mind the subject of *Religion in Schools*. What will you say of that? Is it needful to have in schools, the Bible, chapel exercises, and rules about attending Sabbath services?"

"When a school cuts itself loose from religion," replied the Stranger, "it deprives itself of a basis for the authority it asserts, and of an object for the culture that it offers. If man dies as a dog dieth-let us eat and drink, for to-morrow we die. If when a man dies he shall live again, it is the maddest folly to ignore that longer life, and required preparation for it. In regard to religion as a basis of authority of one human over another, let me ask where else shall we find a basis? A man may claim to rule me because he has more knowledge than I have, but I may have more strength than he. and a third party may have more wealth than either of us, and a fourth may exceed in ancestry. Now, shall brains, muscle, money, or blood bear rule? The true basis of authority is that it is authority delegated by a common Author to his creatures. God is the fountain of authority, and he vests it in certain positions, and they who hold these positions claim their power by right of the Divine flat, and they maintain themselves in it by that consciousness that exists in the minds of men of God's distributive right. In regard to culture, the end of study is progress, and progress is man's motion toward God, the source of his being. If you eliminate religion from a school, you take away its right to assert laws, and any goal of its instructions."

"On this argument you would advocate the Bible in the public schools?" said John Frederick.

"The aim of the public school is to create good citizens. A good citizen must understand his duty and brotherhood to his neighbor, and his allegiance to the law of his land. Now the foundation of our brotherly and benevolent feelings is in the LORD'S PRAYER; while, as regards law, the basis of all civil law is found in the Ten Commandments. Human responsibility, moral duty, good order as it belongs to civil life, are primarily contained in the Ten Commandments. In the Lord's Prayer you have the alphabet of human brotherhood—in the Ten Commandments you have the alphabet of law, morals and social order. I do not see how you can train up a good citizen, without inculcating these two alphabets, as

well as the twenty-six letters of the English language. For the rest one would merely inquire, if it is good sense in a country that recognizes a Divine King and Creator of the universe, to ignore in its schools the book containing the formulated laws of his kingdom. If we regard our schools as places of merely literary instruction, no book belongs so generally to our literature as the Bible; and if we believe that the pupils in our schools are immortal beings, it is at least open to question, whether in their school education we should not give them some chart and guide in their journey toward immortality."





CHAPTER TENTH.

ENTERING INTO SOCIETY.

HE STRANGER was leaning on his gate one evening, waiting in the gathering twilight for his young people to assemble. He mused of the rapid flight of time, and considered how, since he came to the Oaks, the young people had been growing up, and

what a change there was in them. Those who had been but boy and girl were now almost man and woman. Samuel was engaged to Catherine; Peter was partner in a store, and John Frederick was going through college. There were yet many themes on which to talk to them, and the subjects which now claimed especially their attention were such as took hold of social life.

As he stood waiting, he heard two persons coming up the road, arguing briskly. They were Catherine and Violet.

"We are disputing," said the girls, when they reached their friend, which is the greater evil—to go into society too much, or too little?"

"I say," cried Violet, "that it is wrong and selfish to withdraw from society. There is Mrs. —

"'So mused the lovely Mrs. Dash:
"Tis wrong to mention names—"

hummed their host.

"Well—Mrs. Somebody then: she will not go to a festival, a supper, a social, a concert, a party; always the one calm, imperturbable excuse, 'she never goes out,' and she might be a very great help to (182)

society if she would, and confer a deal of pleasure by going out while she shuts herself up at home, because she prefers it."

"That seems to me a minor, a negative error, if it is an error at all," said Catherine. "I know another lady who is so fond of going out that she is miserable if she must remain at home four consecutive days. She is entirely dependent on society for her happiness, and if she is left at all to herself, if she is sick, or is kept in by any trouble, she is wretched. Now I think this is a great and positive evil."

"There is reason in all things," said the Stranger.

"Let us hear this question discussed," cried Catherine, as they went up the gravel walk.

"We are going to talk about 'Entering Into Society,'" announced Violet, as they entered the room.

"I think," said Robert, "that I should like society well enough after I became fairly accustomed to it. But it is the *entering* that troubles one: like the first plunge into a cold bath."

"We are so afraid we shall do something foolish, or wrong," said George; "we feel awkward, and the feeling makes us more awkward than we naturally are. There are great questions confronting us—as how we shall enter a room, and still worse, how we shall get out of it, and what we shall do with our hands and feet while we are in there? Young men are at a great disadvantage; girls can be much more graceful, and their very dress is graceful. Besides, while they are little, they are in the house more, and are seeing people, and learning how to behave, while we boys are out playing base-ball or climbing trees. Then when these things cease to charm us, and we want to go into society and see the girls, they torture us horribly, by always seeming at their ease, and by smiling at our mistakes!"

"One of the finest marks of a young lady, of a true lady," said the Stranger, "is, that she strives to put every one as much at their ease as she is herself; and the more awkward a person is, the more she takes compassion on him and smooths his way."

"I'm afraid that's an *Ideal Young Lady*—except these girls here, of course," said Robert.

"Though all that Robert has said may be true," remarked Peter, "it is also true, that the longer we, through bashfulness, withdraw ourselves from society, the more awkward we are."

"If it were not for this awkwardness, we could get on very well," said George; "but what to do about that? It meets us and confounds us everywhere; fills us with apprehension before we go out, for fear of what we may do; and with torture after we come in, for thinking of what we have done. We are always in our own way. There is too much of us, somehow. There was a story in the old reading books about a bashful man: I could sympathize with that man."

"Why are our hands and feet in our way?" asked Peter; "they are needful appendages, and yet they trouble us; it must be that it is because there are so many of them; our head never troubles us, for that is but one."

"It is where we cannot see it," said John Frederick. "We see our hands and feet, and that disturbs us: we begin to think about them. I know at college the worst thing about the speaking is the making your bows, and taking care of your hands and feet on the stage."

"I've noticed that in young speakers," said Violet; "in very young ministers sometimes. If they have no desk to shelter their self-consciousness, they have a sad time. I have seen such a one on the platform; he lays his hands on his knees, carefully turns his toes in, and sits in mental agonies, lest some one shall suspect him of wearing a No. 10; lest there is a mud spot on his shining varnish; lest his cuffs show too much or too little, or lest his hands look abnormally large. Spread out before him, in his excited state of mind, he thinks they look like the wings of an eagle! The moment to speak comes, and glad to hide at least half himself behind a desk, he bounces up as if on springs, and rolls as on casters to his appointed place. All his motions are mechanical."

"Violet, you have touched the root of the matter," said the Stranger; "the beginning of all awkwardness is—self-consciousness. Here is a fundamental principle: If we can forget ourselves, we are at ease. If we do forget ourselves, we are likely to be mindful of others; and this thoughtfulness of others, confers on the most humbly bred the best of good manners. Now as to entering society, we, as parts of a social system, should all take our share in social life. The circumstances of our individual lives will set the limit of our share in society. Narrow means, family cares, health, business, all will have a part in fixing the share we shall take in society. If we withdraw from society altogether, we deprive ourselves of opportunity of adding to the happiness of others; we lose some share of the influence that we might exert, and by narrowing the sphere of our own interests and sympathies, we narrow our own natures, and lessen our own happiness."

"That is very much what I was trying to tell Catherine," said Violet.

"But what is worse," said Catherine, "than to see a man so fond of society that he leaves his wife and his children lonely, perhaps ill, while he amuses himself at public places? or, what is worse, than to see a woman, weary of her own home, leave her children to servants and neglect her duties, or, while forced to stay and perform them, pine because she is so wildly craving for the pleasures of society?"

"To do a thing is not necessarily to over-do," quoth Peter; but Samuel looked at him with displeasure.

Now Catherine was a girl of the genus "Domestic Angel"—a class growing rare, and she was an especial favorite with the Stranger. He looked at her graciously. "My Catherine," he said, "if one were obliged to err, on one side or the other of this question, it would indeed be better to go into society too little, rather than too much. But there is hardiy any duty that meets us in life where we cannot come short of, or overstep, justice. It is part of our individual training to learn to harmonize our duties, and to give each one its righteous measure."

"When we are little fellows," said Samuel, "we all play together whenever we have a chance, and think no more about it. While we are going to school, until we are seventeen or eighteen, I suppose we should take a very moderate part in society life and entertainments, as it will hinder us in our studies. But after that we begin to be invited out, and we want to go out among people, and then a great many questions arise. We do not know the precise etiquette we should follow, or the dress that we should wear; and some of us are not able to incur any large expenses in going to parties or in giving parties. And worse than all is this awkwardness, this dread of making one's self ridiculous. This often keeps us out of society, and the longer we wait the worse it is."

"But," said John Frederick, "we are told that comes from self-consciousness—from thinking too much of ourselves. Now all we have to do is to get to thinking of other people. There is something in that. I have noticed that young men are more at ease after they have fallen in love!"

"I should like to know why this self-consciousness so afflicts us young people," said George.

"It is because the illusions of childhood have not worn off," said the Stranger. "'The baby new to earth and sky' is its own universe, and sees around it a few people created for its own service. Youth finds itself still the central part of its own world—

> "'As thro' the frame that binds him in, His isolation grows defined.'

But as early maturity comes, what with some trips, and falls, and some judicious snubbing from the opposite sex, this laughter in the eyes of these girls, whereof George complains, he begins to find that he is only a part, a small part, of creation. As maturity advances, we grow less and less in our own view of ourselves, and finally shrink into our own tiny place in the world, and feeling ourselves, for the most part, unobserved, we are content."

"You are talking as if bashfulness only belonged to boys!" cried

Laura. "Oh, you are ever so much mistaken; and, as to our dress being graceful, ah, if you only knew! Why you are in the most horrible trouble whether you have chosen the proper color, or style, and if your skirt hangs all right. Now the tailor settles all that for the young men. And does any one know how miserable it feels to sit half a morning, wondering how you shall answer a note of invitation? Why once I went through agonies declining an invitation to a wedding, and at last I finished it and sent my 'congratulations to the bride,' and forgot to add the groom, and she was terribly angry at me, for she was not very young, and she thought I meant that she was more glad to be married than he was! Embarrassment! Do the boys know how detestable it is to feel your face flushing scarlet when you are looked at, and to hesitate and stammer, and not know just what you ought to say?"

"I think all that looks *lovely*," said John Frederick, gazing at Laura with great earnestness.

"And you girls can laugh," said Thomas, "and your laugh sounds nicely, and we fellows make such a shocking noise about it."

"We can giggle, I guess you mean," said Violet, "and it is all nervousness, and we don't like it at all."

"Come, come," said the Stranger, "our discussion is becoming wandering and illogical; we move in various circles around the idea of embarrassment, instead of in straight lines to some end. Let us disentangle this theme.

"As to what we shall wear, which Samuel says is one of the anxieties; let us leave that for a separate discussion. The various little rules of etiquette we will also set aside for some other evening. Models for writing, accepting and declining invitations, shall have a talk to themselves. All these points, then, will be considered tabooed this evening. I will begin by giving you four grand rules for good manners—not for points of etiquette:

"First. Forget yourselves.

"Second. Be thoughtful for other people.

"Third. Do not be hasty in judging. Socrates, it is said, resembled Silenus.

"Fourth. Do not ridicule people. Mimicry is a very vulgar accomplishment. Any fool can turn into ridicule people much wiser than himself.

"If you enter society adhering to these four rules, you will find your awkwardness vanishing; you will enjoy yourself; you will have the agreeable consciousness of making others comfortable, and you will not have to regret hasty, unkindly words or deeds. Another important point for you to remember is, that we are creatures of habit. No sceptre is more potent over us than that of our customs. We can so habituate ourselves to withdrawing from the society of our fellows that the very thought of seeing company, at home or abroad, will be distressing to us. We shall have a mania of isolation. On the other hand, we can so accustom ourselves to being in society, and taking share in its pleasures, that we shall be miserable if we are not running the streets, receiving or paying calls, or attending some kind of a party or exhibition. Recognizing this peculiar susceptibility to the reign of habit, we must begin by taking exactly such share in social life as is just to ourselves and others."

"And this share will vary with the circumstances of the individual," said Robert.

"Especially with their pecuniary circumstances," said Samuel.

"Many people, who would enjoy society and add much to its charm, are hindered from mingling in it, because their fortunes will not permit them to satisfy its claims."

"This is a point," said the Stranger, "where we Americans err greatly, and more than other nations. An English lady once said to me that in the United States social life was made a much greater burden than in her own country. In dress and entertainment we are showy and extravagant. There is an emulation in the style of our clothing, and of receiving our friends—an emulation which devours much time and much money, while it is not productive of a proportionate measure of enjoyment. In this country if a lady invites a few friends to tea, she must load her table with delicacies of all

kinds; she must have tea and coffee, three or four varieties of cake, as many of meats, and as many of preserved fruits. She wearies herself and her household, and often cripples her domestic resources, in behalf of a display that is really damaging to the digestion and comfort of her guests. At the same time the effect on her neighbors is this: that if they are really unable to arrange a table as lavishly, they refuse either to give or to accept invitations, and so diminish the social life and pleasures of their circle."

"That is especially so," said Catherine, "in our church suppers, sociables, sewing societies and other friendly gatherings. The first ladies who give them want all to be nice, and they go quite up to any reasonable limit. The next ladies in charge are so afraid of falling behind these that they do a little more; and so on until, toward the end of the season, the whole plan becomes a tax and a torment, and each year many ladies refuse to have any part in these things, because they know that they will be carried beyond what their health and purses will allow."

"Now in England, France or Germany, at any quiet tea party or evening visit for a few friends, one kind of cake, one of fruit, a dish of sandwiches, or a plate of buttered biscuits, accompanied by a plate of thinly sliced meat, with a cup of tea or coffee, is considered quite enough entertainment. These simple viands will be commended by fine and snowy table linen, bright china and silver, a centre-piece of flowers and various little ornaments which give a festive air to the table."

"I think, myself, that would be nicer," said Laura, "and then one could receive company oftener."

"And as to dress, here we Americans exceed our trans-Atlantic cousins. The dress for an entertainment must often cost so much that the invitation is refused. A young lady may have several suitable dresses, but if she has appeared in each a few times, she would rather remain at home than 'be seen in these old things.' Now what do you think of three young ladies, highly educated, too, going to a 'garden party' or out-of-doors breakfast, at a bishop's, where there

were fifty guests—and going dressed in pretty suits of brown linen, well made, and which they had made themselves, and felt free to say so?"

"Oh, sir, did they do it?" cried Laura, wild-eyed.

"Truly they did. They were well-born and well-bred, but their father was not rich, and his family was large. They could not ruralize at the garden party in puffed and shirred silks, with falls of lace. Some rich people there wore these things, but these girls had no idea of depriving themselves of a nice time, because they could not vie with the finest. They wore what they could afford, and they looked 'lovely in simplicity,' and had a charming morning of it, too."

"It does look sensible," said Violet; "but there are few who dare do it. I know I have refused invitations because I felt sure a good many who accepted would be more stylishly dressed than I could afford. And my cousin Rhoda would not go to a party which she had long looked forward to—refused, because her mother would not buy her an embroidered muslin, when she had a white Swiss, and also a pink checked silk. She had worn these several times. Now do you know, I did not blame Rhoda. One does not want to be singular."

"But, you see," cried the shrewd Peter, "if a good many were independent enough to take this course, 'one would no longer be singular.' They would be doing as other people do."

"If," said their friend, "you young people could find moral courage, when you are entering society, to resolve to dress and entertain according to your means, and then live up to that rule, I feel sure a better social spirit would be the result. A great many parents really distress themselves, as their children are growing up, to provide dress and social pleasures for them, because they aim at a style inaugurated by richer people, and which is beyond their own means. I have seen a mother go fainting and overpowered from the kitchen, where she had worked and worried far beyond her strength, and consciously beyond her financial ability, trying to provide a hand-

some supper for a little party of her daughter's friends. There must be three kinds of cake, and two kinds of biscuits, *because*—this variety had been on other people's tables."

"I never thought of this view of the matter before," said George; "but this does not look very independent, does it, for such a boastingly independent people as the Americans?"

"We have in social life set up two tyrants over us—'They Say,' and 'What will People Think.' Two heroes of our soul, 'What I Can' and 'What I Ought,' should be permitted to raise a revolution and displace these despots."

"I begin to see a little light," said Dora, a thoughtful and pleasing girl, who, with her three sisters, attended the meetings of the Bureau. "We girls thought that we must stay at home, and be deprived of society, because we could not give large parties nor buy silk gowns. If it is possible to go among people, dressed to suit your own resources, and being as frank and happy as possible about it, and if our friends would accept and enjoy simple little entertainments within our means, why, we may get on."

"Do you not see that in limiting our share in social life, by the fine clothes that we can buy, or the fine tables that we can spread, we really accuse our neighbors of an enormous selfishness—that of preferring their palates, and their fancies in dress, to ourselves, and anything that mentally and morally we may be worth?"

"But, after all," said Violet, "the truth is, that in our desire of fine dress, when we go abroad, we are not thinking of gratifying our neighbors' taste or pleasing their eyes, but of outshining somebody else, or showing what we can do. I suppose one often really looks better in what is neat and plain; and, if a dress is truly becoming, and is not spoiled, why does it not look as well the tenth time of wearing as the first?"

"We are talking too much about dress," said Samuel; "that subject was set aside for some other evening."

"I wish," said John Frederick, "that you would tell us if there is any other limit which we should set ourselves on entering societyany limit except that of how much time we should devote to social pleasures."

"Undoubtedly, we must have a health limit. Where any phase of social enjoyment is prejudicial to our health, from that we must withdraw ourselves. Suicide may be slow as well as sudden, and the command is: 'Do thyself no harm.' We must also remember the moral limit. We guarded that in a measure in our discussion of amusements: but added to the question what we may do, is that other question, in whose company we may be? Here is a matter of great importance to the young person, first taking a place in social life. Be very careful what company you keep. The Scripture direction, 'Be not forgetful to entertain strangers,' is addressed rather to experienced heads of families than to the unguarded heart of youth. Confer your friendship but slowly upon strangers. We owe it to ourselves, and to the purity of society, to investigate the character and antecedents of those who present themselves for our acquaintance. Not a fine name, a fine story, a fine dress, not a pleasing face, is to be a passport to your good graces. Courtesy, not intimacy, is all that we should confer on those of whose real natures we know little or nothing. How many a young person's life has been wrecked by a foolish facility in making acquaintances! I have now in my mind a warm-hearted, merry girl, an indulged, only daughter, who fell in love with, and hastily married, an English gentleman, who told great things of himself. She found too late that she had married an absconding footman, coarse, cruel, drunken, and her heart-broken parents were nearly ruined by his dishonesty before they could procure a divorce for her."

"I have hardly taken up a large paper lately," said Robert, "without coming upon some story of swindling, perpetrated by somebody who introduces himself with flattering letters, tells a fine tale, cuts a dash, borrows money, and too often forges a note, or runs away with an heiress."

"And even the country is not free from these impostors," said Samuel. "This village was beguiled once into receiving a noted express robber. He and a friend came here as wealthy invalids in search of a healthful resting-place. They became acquainted with everybody, and were getting particularly intimate with some young men and women, when Pinkerton's detectives swept them away. I've heard father tell about it."

"You could fill a volume with the impositions practised by bogus English lords and German counts," said Robert; "and I have noticed that the people with whom they become intimate are generally young men with money, and they borrow of these and get them to go security for them, or to play for high stakes, games of which they know nothing."

"Where I was at school," said John Frederick, "the banker called himself very aristocratic, and was so particular what company he kept, that he did not know half his neighbors, except in the way of business. A very stylish man and wife took rooms at the hotel, told grand stories, and became intimate with the exclusive banker and family. At the end of two months the result of the friendship was, that the man, aided by his wife, robbed the bank of a large sum, nearly murdered the banker and then fled."

"All these incidents serve to make us cautious," said Laura; "but I cannot bear to be suspicious, and to look coolly on strangers. I always think they are lonely."

"And that is a kind feeling, and its outcome should be courtesy; and, by a slow growth, friendship, if they prove worthy. But hospitality, service and intimacy to strangers belong rather to middle-aged and experienced people, whose emotions are not so easily excited, and who are better armed against insidious temptations. The heads of families, and the professional men, should be the first to investigate the claims of unknown candidates for acquaintanceship."

"I would like you to tell us of some pleasant ways of entertaining guests; of varying our usual humdrum and formal way of giving invitations for a tea, or an evening party—where every one knows that the same things will be said and done that have been said and done a hundred times before."

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"And, if you please, tell us of things that shall not be very troublesome or costly, so that we can often meet together in a social, cheerful and inexpensive way," said Harriet, Dora's sister.

"I will begin by saying that when we invite a company, and expect to offer them no entertainment but *eating*, it is natural that we should feel compelled to furnish much and choice eating. But, by your leave, is not this treating our guests as if they were a kind of two-legged pig?"

"I was riding in a stage once, with a queer old man," said Robert, "and he went into a tirade on *men and pigs*. He said men and pigs were more alike than any other two created things; in looks, acts, needs, structure, man was but an upright pig."

"Last term in school," said Catherine, "we read Taines' 'Pyrenees,' and he was quite in ecstasies over some pink-skinned, thin-eared pigs, among the Spanish mountains."

"If it is true that pigs are put among brutes, as caricatures of humanity, to warn us of possible depths whereto we can descend," said the Stranger, "then we should take warning and eliminate, with all zeal, the swinish from our natures. And social life should be so ordered as to do its part, not in increasing, but in diminishing the brute in us. Therefore I greatly prefer those social gatherings which shall not centre on a table full of rich provisions. Winter is drawing near, and I will speak first of some winter gatherings."

"We do most of our visiting in the winter," said Laura.

"Two families can unite in a pleasant sleighing party. One young man can give out the invitations and provide the sleighs. I think large sleighs, where half or all the party can be accommodated in one, are better than those little cutters. Arrangements can be made with some other young persons, a number of miles away, to be expecting the party. After a two hours' ride they can reach this house between eight and nine, and remain for an hour or an hour and a-half. Here, when all are in a good humor from their ride, and all appetites are sharpened by the frosty air, very simple refreshments

will be delightful. Coffee, if possible; sandwiches, made of ham, tongue, beef, or chicken; a plain cake, apples and nuts, will be ample. Here two families will have exercised hospitality and provided entertainment of an inexpensive and healthful kind, really much pleasanter than an elaborate party. If young people would start out and return at proper hours, not drive recklessly, and go only to private homes, and not to hotels, no fault would be found with an excursion of this kind."

"That is easy enough, and would be delightful," said Laura: "no planning a dress, no lying late in bed next day!"

"Another way of entertaining a few friends is for some one who lives near a safe skating ground to give their winter sociable as a skating party. Daytime is the best for this, though some prefer a brilliant moonlight, and so get light enough by the aid of fires kindled on the shore. Still, you will find it pleasanter if you have a daytime party. Invite for, say eleven o'clock, and when all are gathered, off for the ice!"

"Oh, stop, stop!" cried Harriet. "Suppose we cannot skate? Suppose—we have no skates, or never could learn, or, some mothers are afraid to have their daughters skate?"

"I shall provide for all that. Let sleds be taken to the ice, put a shawl on the sled; on each let one young lady seat herself, and have the shawl wrapped up around her feet, for this is colder work than skating. Then as the skater flies up and down the pond, he lays his hand on the young lady's shoulders, and her sled skims along before him in triumph. He can do no fancy skating, no letter-cutting, curling, nor 8's. But he will have a good time, in spite of that. Another plan for those who do not skate is to have old arm-chairs of stout make, fastened on strips of two-inch plank. You can do this by boring auger holes for the chair legs; let the bits of wood, one on each side, extend about six inches beyond the chair, back and front; then put in the shawl or buffalo robe, fasten a board to the bottom rung for a foot-rest, wrap your young lady up, and push her along. This is popular in Germany and Holland. Great care must be taken

to avoid stones or logs, half buried in the ice, as these jar the chair so that it breaks, or flings out the damsel on her face.

"After two hours' skating, let the party return to the house, and lay off their wraps in the sitting-room. Now for a rousing fire and a collation."

"Ah, how to manage that," cried Catherine.

"We shall all have that good domestic genius, mother, aunt, elder sister, who will have given an eye to our preparations while we were on the ice," said Samuel.

"And what shall those preparations be?" demanded Dora.

"You might have a dinner regularly spread, and all sit down and partake of it. But there is a deal of trouble and much stiffness attending that plan."

"So I think!" cried Thomas, "and then the carving. Some one of us must fall a victim to that."

"Here and now let me tell you, Thomas," said the Stranger, "that if you young fellows are going into society, you must learn to carve; and even if you never mean to enter society, you must still learn to carve, if you are to be family men, and sit at the head of a table. I suppose you do not wish all your life to sit at the corner of a boarding-house table, and meekly take whatever your landlady puts on your plate? You remember the 'Poet at the Table' says that Madam always puts all the good bits on her son's plate."

"What odds in the end?" cried Peter; "if you are married, you must put all the nice pieces on your wife's plate?"

"There is some pleasure in that," said Samuel, heartily—and there was a round of applause.

"But how are we to manage that luncheon?" cried Laura.

"The most new and social way will be to hand it round on trays. The young men will aid the hostess in passing the trays. First, coffee, buttered biscuits and cold meat. Have the slices of meat laid neatly on a platter, surrounded with leaves of curled parsley, and with thin slices of lemon scattered on the meat. If you choose, you can save knives and forks by having sandwiches, instead of meat and

biscuit. If you do this, put six halves of lemons in a glass dish, among plenty of curled parsley, and pass it with the sandwiches, so that those who like can take a half lemon in their fingers, open the sandwich and squeeze a little juice upon it. Then lay the lemon back in the dish, or you will be like the luckless American lady at St. Petersburg."

"How was that?" cried George.

"At a dinner party white grapes were passed. The lady, accustomed to American profusion of fruit, calmly took a whole bunch and placed it on her plate, though of course she could not, or would not, eat one-half of them. Upon the dish of grapes lay a pair of silver scissors. Her neighbor, a Russian lord, took these scissors, cut off for himself two grapes, and sent the dish on. Our poor young lady was confounded, mortified, miserable!"

"Well, who would think of cutting off two grapes?"

"If she had been observing, and quick to think, she would have considered that the scissors *meant something*, and that there were not grapes enough for all the guests to have a full bunch. When you enter into society, remember that you must be quick-witted, be observing, and let seeing suggest proper doing."

"But we have not had enough dinner," said Violet.

"True, true. You might accompany or follow your meat, or sandwiches, by a tray with two oval dishes, one having sliced cheese, the other sliced pickles. Have plenty of everything, have it delicately served, and set an example of eating as heartily as may be needful after your out-of-door exercise. Now have your dessert of a handsome dish of jelly tarts. Let the paste be puffy and white, and the jelly of two or three kinds, as grape, currant, or apple, to afford a choice. Conclude with a plate of cake, or a basket of fresh doughnuts. Your luncheon finished, spend three-quarters of an hour, or an hour, in chat, puns, riddles, jokes, tales. Then wrap up, be off, and finish your entertainment with an hour and a half or two hours on the ice."

"Some of us cannot get the sleighs, or are where the cold weather

brings little ice or snow, or we are too far from a skating place," said Harriet. "Would you tell us how to have a pleasant evening indoors, but not of the stereotyped fashion?"

"You can have a literary party, a tableaux party, or a shadow party. For these the variety and method of refreshments will be the same, and we can discuss them, as is common, after the party."

"A literary party: how is that?" said John Frederick.

"You can arrange among your friends that certain ones shall sing or play for you; some other one will be engaged to be ready with a recitation; another with a reading; and another with three curious questions. Let the evening begin with music, for this will relieve embarrassment and 'break the ice' of the occasion."

"Suppose we have no organ or piano?" said George.

"Possibly you can borrow an organ for the time of some relative, or some one of your friends may have a flute or a violin to bring. One of the pleasantest musical evenings I ever spent was at a place where there was no instrument provided, 'Cousin Nelly is kind enough to sing for us,' said the lady of the house. A very modest, pleasing girl rose, stepped behind a chair, laid her hands lightly on the back of the chair, looked with simple, friendly eyes about the room, and began a ballad. She forgot herself at once in her singing; her voice, natural, clear, and sweet, gathered volume and expression as she went on. She sang as a bird sings, artlessly—as she would have sung alone out of doors, with freedom and joy. Her voice rose note by note, as climbing a golden ladder toward the sky, and the tones came back dropping, dropping, one by one, like the musical fall and plash of summer rain. One must be better for hearing such singing. After two or three ballads, there were choruses. quartettes and duets. The young people found that they could sing together if they would."

"You mentioned curious questions," said Robert; "suggest one or two, that we may understand what you mean."

"For instance: Which is better, to be born great, to become great, or to have greatness thrust upon you? Which is the happiest period

of life, childhood, youth, maturity, age? Do events make men, or do men make events? Discuss these from historic examples, or from facts that you have seen; illustrate from poems, or works of any kind that you have read."

"We never could do it!" cried Violet.

- "Once get started, and you could do it very well. You would all develope pronounced opinions, and valiantly sustain them with reasons."
- "I think it is beyond us; literary, learned people might, but not young folks," said Laura.
- "Let me tell you something. A popular English writer describes a party of the most literary English people, met at dinner, resolved to discuss great questions. What is the aim of life? says one. There are various opinions—"
- "So there might be," cried Catherine, "but—the true aim is to do good."
- "Many would say it was pleasure—to have a good time," said Henry.
- "It is ambition with some, if we judge by their acts," exclaimed Samuel.
- "Oh, ho! I thought you could not discuss these great things; but see! start you, and you are off like hounds after a fox!" laughed the Stranger.
 - "But what did these wise English folks say?" asked Dora.
- "They concluded that the aim of life was—progress; and some one asked, What was progress? and they could not tell. Finally, one dogmatically stated, that 'Progress was advancement capable of being measured by statistics.'"

The young people of the Bureau looked blank.

- "Progress—advancement?" said John Frederick; "why, advancement is progress."
- "How can we measure a thing, such as advancement, by statistics, unless we know what advancement is?" asked Peter, the wise. "We might include that which was really a retrogression, and our statistics would be incorrect."

"You shall go in the Census Bureau, when we have one, Peter," said Thomas.

"Look you, my friends, here are your vigorous young brains, and your honest souls, reasoning out this matter better than these sample English wits. I merely wanted you to see what you could think of and reason on, if you tried; and how well you might spend your social hours, if you would."

"But what is progress?" said Samuel, earnestly.

"Progress, my dear children," said the Stranger, with solemnity, "is the motion of our being toward God, its original source, and final end."

"I believe we *could* meet together and talk, like sensible creatures," said Violet, thoughtfully.

"You mentioned a tableaux party," said Catherine; "is not that a great deal of trouble?"

"Not so much, if order is observed, and careful judgment; it is order that lightens all labor. And, as a lesson in order, in reasoning, in careful judgment of needs, I think a tableaux party very educative. It also instructs taste, and tends to historic research and literary inves-Don't try to have tableaux unless you will make them I saw a tableau once called 'The Queen of the Fairies.' In a straight row on the stage stood the three persons, the queen and a handmaid on either side. Her royalty was some thirty years old; had her hair streaming straight down her back; wore a flounced, pink paper cambric skirt, and a red velveteen basque; a crown of evergreen was on her head; and she held stiffly straight up in her red hand a pine stick twisted with evergreen. Her dress was short enough in front to show her feet-in a No. 6 shoe. To further set off this exquisite picture, another damsel, with a very tolerable voice, sang, 'Come daunce with me,' the invitation being to trip it by moonlight on the seashore; but the maiden who implored the hearer to 'Come daunce with me,' was dark, coarse-featured, short, and weighed some hundred and sixty pounds. Now there is a fitness in things that must be remembered!"

"We certainly cannot ask you to tell us how to arrange all the tableaux that we may wish to exhibit, but you can give us some general directions," said Laura.

"The first thing that I would say is, that a succession of tableaux illustrating the same theme is usually more pleasing than a heterogeneous collection. Jean Ingelow's 'Songs of Seven,' Longfellow's 'Evangeline,' and 'The Hanging of the Crane,' Shakespeare's 'Seven Ages,' Tennyson's 'Dream of Fair Women' and 'Maud,' and a set of pictures from the 'Arabian Nights,' are all pleasing. I have seen 'The Pilgrim's Progress,' also, pleasingly illustrated. Have between the scenes music suited to the scene. For instance, in 'Songs of Seven.' you want 'The Wedding March' played before 'Seven Times Six;' and in 'The Hanging of the Crane' you will have the second scene preceded by 'Home, Sweet Home,' with variations. The scenes should be shown long enough to be clearly seen-say two minutes and a half; should be distinctly announced by some one who has no other charge, and should be introduced by reading descriptive of the picture, and taken from the poem or book illustrated. Thus, as soon as the curtain falls, let there be one minute's pause to give the audience time for the rustle and murmur of comment. Then music appropriate to the next scene; then announcement of the scene; then the reading by a clear-voiced reader; don't read too long a section—enough, and no more. Then re-announce the scene, and up with the curtain. Do not have long delays and get your audience in a cross state"

"The trouble is," said Catherine, "that it takes so long to arrange the scene—that is the worst of tableaux."

"Observe these rules. Have a skilful scene-shifter, who, with one helper, will arrange every scene. This functionary must have arranged the scenes all through once, for practice, and must have a card with the articles needed in each scene fairly set down. The curtain-drawer can be the scene-shifter's aid. The actors in the tableaux must have nothing to do but dress; and let them have a place to dress in, and all their garb sorted out beforehand. Do not

have the same persons in successive scenes if there is much change to be made in dress. Have your curtain strongly and smoothly hung, so that it will roll up, or draw aside easily; and it is well to have flags or fancy drapery looped above and at the sides, to conceal the cords, the curtain-drawers and any machinery. Cover your stage with a green or brown carpet, which will serve for out-of-door or in-doors scenes. If you need trees, get some evergreens, cut them off near the root, fasten them in boxes, weight the boxes so that they will not topple over, set them on casters, if you can, paint the boxes green, or cover them with green paper or muslin, and have some vines or moss, or little branches to droop about them. Do not have too much stage decoration; adornment that delays your scenes and hinders the effect of your actors is adornment worse than thrown away."

"I think our chief trouble is that we do not *organize* for our tableaux; we have too many to shift scenes, and it is not quite understood who shall read, draw curtains, announce, or so on," said George.

"I want to give you a piece of advice, nay, rather a positive prohibition. Never dress up girls as young men, nor men as women. It is indecent, disgusting, unchristian, for the Scripture expressly forbids it in Deut. xxii. 5. I have seen, in the showing off of Mrs. Jarley's wax works, a young man dressed up as Mrs. Jarley. Never degrade your pleasures in this way."

"But," said Peter, "there needs a deal of talking in Mrs. Jarley's part, and often the girls are too bashful, or are unused to speaking, or do not speak loudly enough."

"Then, instead of Mrs. Jarley, have Artemas Ward show off the wax works, or give them up altogether. Do not amuse yourselves by doing what is distinctly declared to make you an abomination to the Lord your God."

"I think that now we can have tableaux parties with very little trouble; but how about lights?" said Dora.

"On the organ or piano have one good lamp; on a stand by the

reader another. These must be the only lights in the room where the guests are; and as soon as the curtain falls, the reader and pianist will turn them up, and when the second announcement is given they will turn them down. On the stage have one good reflector wall lamp, where it is hidden, by the curtain, from the spectators, and by this the scene-shifter can work, and as he gives the sign to draw the curtain, he will turn this lamp down. Tableaux look finely, shown off by colored lights; but in any ordinary sized room, where windows cannot be freely opened, there is a disastrous smell and smoke from these. Accidents are also likely to occur. The mixture fails to burn just as the curtain rises, and the dim tableau peers through twilight gloom; or, by some untoward movement, the mixture 'goes off' before its time, and makes every one laugh, or too much of sulphur gets dropped on the coals, and the strangling, coughing, weeping audience flies from the intolerable stench, and the evening is spoiled. I do not advise private parties or embryo chemists to deal in these colored lights. A calcium light is good if you can find any one to manage it; but the best thing is to borrow or hire an engine head light. Set this on a stand at a proper angle to light the stage; have a judicious person to attend it. Have a double woollen tablecloth to throw over the front glass. As the curtain is signalled to rise by a bell tap on the stage, the light-tender turns up his light full blaze and jerks off the cover from the front. As the bell taps to shut off the scene, on goes the cover again, and down the light is turned. This locomotive head light will pour on the stage a full blaze of clear light, favorable to any color or face. The only other device for illuminating would be to put in a small pan enough alcohol to flame brilliantly for two minutes; set this pan in a large one, and light the alcohol dexterously when it is time, and let it burn itself out."

"You mentioned a shadow party," said Violet.

"This is easy and more amusing than tableaux. You will want the stage, the dark room, the music, the reading; but, instead of a curtain, fasten tightly across the stage, and reaching to the ceiling, a large sheet. If you need two sheets, join them neatly by overhanding. Behind the sheet have plenty of light from wall lamps. Your scenes need to be of a comic order, or burlesque—the burlesque history of America, or 'The Schoolmistress Eliza Jane's Adventures,' or 'Illustrated Mother Goose,' or 'House that Jack Built,' or 'Arabian Nights.' The scenes are to be acted in entire silence behind the curtain, and the shadows of the actors fall clearly, grotesquely, and strongly defined on the sheet. This is very quaint and amusing, and needs but little elaborate dressing."

"We will try that some time," said Robert.

"And now what refreshments can we offer?" said Laura.

"They may be passed on trays, as your friends remain seated in the parlor, or spread the refreshments on a table in the dining-room. But, as the main feature of the evening is not the eating, I should suggest plain refreshments, passed on trays. Cake and lemonade—cake and fruit. In their season, strawberries or raspberries, and cream, with pound cake. Oranges sliced, sugared, and some cocoanut grated on top, served in saucers, and a basket of maccaroons and cream cake sent around with them, will be ample. After all, I think your friends will most fancy, even in winter, sponge cake, jelly cake and ice cream."

"Everybody likes ice cream," said Harriet; "but in the country, people seldom have ice and freezers, and the ice cream is expensive, and often cannot be bought at any price, in small villages."

"I will tell you how to make ice cream in winter, without ice or freezer, or a cream that is even more delicate, which is, snow cream."

"Oh, let us hear about that," cried Dora.

"Snow cream can be made only when there is a fall of light snow, unmixed with sleet. Take a quart of good cream, whip it well; add the whites of three eggs whipped to a froth, a pound and a-half of white sugar, and some flavoring. If you flavor with jelly beaten in the egg, your snow cream will be pink. If you wish to add richness, whip up the yolk of one egg, and beat it with the other ingredients.

All these good things being well stirred together in a large pan or tureen, wrap yourself up, take a strong egg-beater or paddle, go out of doors and begin to beat in light fresh snow; when you have enough in, your dish will be full of a most delicate ice cream. These amounts of cream and egg make a large quantity when finished. Lay over this a fine cloth, sink the dish in the snow, cover it with snow, and leave until you use it. You should not make it more than two hours before you want it—and half an hour will be better."

"In places where sugar maples grow," said Samuel, "the young folks have delightful parties in the woods at the maple-boiling camp, and 'sugar off' on the snow; that is, they spread the boiled syrup on the surface of the snow, and it cools in clear candy. The firelight, the evergreens, the snow on the ground, and the quaint supper prepared by the huge bonfire, make a very merry and picturesque entertainment."

"When the time has come for you to enter into society," said their friend, "you will soon find yourself in many new scenes. parties, concerts, rides, lectures, weddings-and all have some certain etiquette of their own. But etiquette should really be good manners; if beyond good manners, it enters into affectations-it becomes, as a witty Frenchman remarks, 'Etiquette is nothing else than falsehood in a chronic state.' Seek, therefore, not fictitious refinements of social rules, but cultivate self-forgetting complaisance for others, a quick eve and a ready hand. Do not go into society anxious to display yourself, but equally avoid a bashful shrinking from observation, a desire to hide yourself, and a fear of hearing your own voice. We owe conversation and courtesy to those whom we meet in society. If you underestimate yourself, and permit a constant self-dissatisfaction, you will be equally dissatisfied with every one around you. We owe justice to ourselves, as well as justice to other people."

"There is one thing I especially hate," said John Frederick, "and that is what is called censoriousness; this fault-finding gossip, that,

as soon as a person is seen or commended, must bring out some miserable detraction."

"People often do that to show how superior they are," said Peter the acute. "They think it a mark of wisdom to pick flaws in people."

"It is quite the contrary," said their friend. "It is an old proverb that 'Slander flings stones at itself;' and another is, that 'Slanderers are the Devil's bellows.' Innocence is not suspicious."

"You may make up your mind," said Robert, "that if you are not above saying an ugly thing of one, your company will not be above repeating it, and the Arab proverb will prove true, that 'Curses like chickens come home to roost.'"

"Setting aside considerations of charity and decency," said the Stranger, "there is no greater folly than this of villifying our acquaintances, or casting up at them every little error we can hear or imagine. He who does this can have no friends, and there can be no success in life to those without friends. The world is very much of a mat d'cocagne, as the French call it, namely, a greased pole with prizes on top. This pole can only be climbed if neighbors will lend each other their shoulders; and to get the use of these, one must needs be friendly. Whenever you go into society, strive to secure friends."

"I wish," said Harriet, "that you would tell how people could entertain company, when their rooms are too small for the kinds of parties you have mentioned."

- "Entertain in summer, out of doors, Harriet."
- "But tell me how to do it nicely."
- "You must invite your company in summer, and amuse them with out-of-door sports. The winter skating party can be exchanged for a *boating party*, if you can get boats, and the company can be seated out of doors, on your lawn, or under the orchard trees, or in an arbor in the garden, if you have one. Then your refreshments can be served there."
 - "But some people are afraid of boating parties," said Dora.
 - "There is no danger if one gets wide, strong boats, safety rather

than speed being consulted. You remember, it is not so much getting over the water that you want, as to be on the water. If young people would equally avoid the bravado that tries rocking boats, frolicking and leaping about in them, 'to frighten some one,' and the baseless fear that shrieks and springs and trembles, where all is going well, these boating parties on quiet waters would be pleasant and safe."

"We could also have croquet parties, and archery parties, and serve the refreshments out of doors," said Harriet.

"Yes. One of the pleasantest adjuncts of a small house is an arbor. Almost any ingenious young fellow can construct an arbor near his home; the more rustic the handsomer. A strong frame must be set up; then make the lattice of round small branches, if possible; cover the roof with great pieces of bark, well fastened; put seats and a long narrow table inside, and, leaving the front almost entirely open, put seats of various kinds near it. Then set out vines to drape it. Grape vines grow very rapidly, and are useful as well as ornamental. The trumpet creeper, the clematis, the honeysuckle, all are beautiful draperies for an arbor. The wisteria is lovely, but slow of growth."

"You must wait long for any of them," said Peter.

"For the first year or two set out annual vines, as sweet pea, convolvulus and cypress vine, to run up with the rest; you can start these in long boxes in the house, and set them out by making a trench in the earth for your box, when the weather is warm enough for them. By this time the vines should be a foot high, and then they would soon cover your arbor pretty well. A bed or two of flowers near your arbor will improve it. The English are very fond of garden parties; they give garden breakfasts at about eleven o'clock in the morning, and evening parties in gardens lit by colored lanterns. But here our dews are so heavy, injurious alike to health and clothing, that our out-of-door parties should be over before sunset."

"Riding parties in summer," said Samuel, "can be managed just as the sleighing parties in winter."

"Add'to these private pic-nics. If you want to give a party, and your house and furnishings do not afford you conveniences for it, it is just as easy to invite a pic-nic; provide your refreshments, send them to the desired place, and entertain your friends rurally. A quick-witted lady of my acquaintance had taken a very small cottage near the sea, when a rather large delegation of the 'dear five hundred' drove up uninvited to spend the day. She had chairs set out on the beach, but cogitated how to arrange her dinner. The table, dining-room and table furniture were all insufficient to the demand. Her eye fell on a grove not far off. Thither she sent her provisions, tablecloth and table outfit. 'I shall give you a rustic dinner,' she said; 'it will amuse you more; you eat in the house every day.' Her company blessed the happy thought, and voted the affair an entire success."

"It is true," said Catherine, "that much less and plainer table outfit will do for these out-of-door entertainments."

"Yes; small trays, which you can adorn for yourselves, baskets of wood, prettily painted, or of wicker, decorated with ribbons; miscellaneous napery of your own fancy work, many things which would not set a table handsomely, will add much more to the ease and beauty of a rustic feast than would fine china or heavy silver."

"After all, it seems merely needful to meet your own circumstances frankly, exercise ingenuity and cheerful hospitality, and social life will be less of a burden, and more of a pleasure," said Dora.

"True, we must consider the real object of social life. This is the increase of mutual pleasure and profit. It is not a great scheme to excite envy, jealousy, criticism, make display, and provoke concealed hostilities. I will read you a good word on hospitality, from R. W. Emerson: 'I pray you, oh, excellent wife, do not cumber yourself and me, to get a rich dinner for this man or woman, who has alighted at our gate, nor a bedchamber made ready at too great a cost, These things they can get for a dollar at the village. But let the stranger see, if he will, in your looks, in your accent, in your be-

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havior, your heart and earnestness, what he cannot buy at any price in village or city. Certainly let the board be spread, and the bed be dressed for the traveller, but let not the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that the intellect is awake, the soul worships truth and love, honor and courtesy flow into deeds."

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CHAPTER ELEVENTH.

THE VALUE OF GENERAL INFORMATION.

ISS PILKINS told me to-day," said Robert, one evening at the Bureau, "that she was herself 'a walking encyclopædia.' Do you believe it?"

"I don't," retorted Peter, "for true merit is always unconscious."

"My father told me," said George, "that if I did not intend to go through college, or to be a specialist, then I must devote myself to securing general information, and try to be a walking encyclopædia."

"It is curious to notice," said Violet, "what different views people hold of the amount of learning which there is in the world, and the propriety of trying to acquire some of it. Our miller's daughter said to me, 'What pop don't know ain't worth knowing.' When I was in the city I stopped to buy of an old fruit-seller, and she told me 'she had sat by that street corner so long, that she knew everything; she said no one could tell her anything."

"Well, our servant-woman," said Catherine, laughing, "warned me not to go to school or study; because 'nothing was so dangerous as study; she knew of people who took to spitting blood, and got sent to lunatic asylums, just from study."

The Stranger now entered, and John Frederick cried out to him, "What is your opinion of general information, sir?"

"This is one of the most valiant generals in the world, and has seen the most service," replied he very promptly.

"And how is a great stock of general information serviceable to us?" asked Robert.

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"It strengthens memory; renders us logical; enables us to be useful; lessens self-conceit; makes us capable of self-support. Nothing which we can acquire has a greater cash value. In setting yourself to secure a great amount of general information, remember that there is a deal of difference between a dust-hole, and Mrs. Crisparkle's cup-board."

"Let us hear more about that," said Catherine, her housewifely instincts all alert.

"These are types of what mind may be, filled with general information, according as they are filled reasonably and systematically with what we keep in judicious use for ourselves and others, or are merely packed with a heterogeneous mass of unused and unarranged facts. I knew once a woman, who sat down to read an encyclopædia through. She read continuously without becoming wiser."

"How should she have done?" asked Peter.

"She should have gone to her encyclopædia when she wanted certain information, and she should have fixed that information in her mind in a useable condition. If she heard, or read, of Siam, why, then she should have searched out about Siam, its geographical position, climate, productions, government, manners, customs, Then as soon as possible she should have secured some readable book on Siam, and she should have talked over what she learned with any one who would have been interested. She should have digested by careful thought the knowledge acquired; thus she would have had on this subject knowledge always available. So, if coal was the theme of inquiry. The way would be, not to read on through A. B, C, straight to coal, and through that to the other Cs and Ds, but, when this subject came up, study it, learn the kinds of coal, their geologic history, their uses, discovery and so on, and this would lead up to cognate subjects, and here again would be useful, fixed, valuable information."

"But the dust-hole and the cup-board," said Catherine, who was an admirer of Dickens.

"The dust-hole has an accumulation of things that might once

have been good, but have been reduced to worthlessness by ill use or neglect: other things flung in and forgotten, or lost in the great accumulation—the dust itself nothing but clogging dirt, whereas, mingled with moisture into clay, it might be moulded to an exquisite design, or, as says Ruskin in his Ethics of the Dust—'An ounce of dust composed of soot, mixed with clay and a little sand and water. Leave it in perfect rest so that the atoms gather like to like.' The sand becomes an opal; the soot a diamond; the clay a sapphire; the water, snow. 'So for an ounce of slime, we have a sapphire, an opal, and a diamond, set in a star of snow.'"

"And now for the cup-board," urged Catherine.

"Dickens thus describes Mrs. Crisparkle's cup-board," replied the Stranger. "'The upper slide being pulled down, showed deep shelves of pickle jars, jam-pots, tin canisters, spice-boxes, and agreeably outlandish vessels of blue and white, the luscious lodgings of preserved tamarinds, and ginger. The pickles announced their portly forms in printed capitals; the jams in feminine caligraphy declared themselves, raspberry, gooseberry, damson, plum, peach. Homemade biscuit waited at this court of the powers, accompanied by goodly fragments of plum-cake. Everything seemed permeated by sublimated honey."

"Well," said Laura, "I see what you mean: all knowledge is valuable, just as Mrs. Crisparkle's 'jellies, meats, gherkin, walnut, onion, cabbage, and cauliflower;' and just as the pots and pans, the rags and old shoes, the brushes and buckets, and brooms, and crockery, and the very dust itself of the dust-hole—but the value depends upon how we acquire, store, and use, knowledge."

"That is exactly what I want to impress upon you," said the Stranger. "This acquiring of general information comes into our self-education. We could have discussed it as a theme under that topic, but it needs to be treated by itself, to give it room. Hugh Miller says in his Schools and Schoolmates: 'I was one of the many millions who need to learn, and yet have no one to teach them.' 'The books on education that I have read insisted much on the

various methods of teaching others, but said nothing of the best mode of teaching one's self.' And then he goes on to show how, from all that came in his way, men and things and books, he could and did, obtain information, and he adds of his readers, that 'they will find that by far the best schools that I ever attended are schools open to them all; that the best teachers I ever had, are, though severe in their discipline,' always easy of access."

"Suppose," said Peter, "that all of us young men and women, who are not pursuing through all our studies the lines of one particular profession, should set ourselves to securing a wide amount of general information. I want to know what we will do with it? An amount of capital is of value as we can draw income from it. If it is known to us merely by the taxes which we pay on it, and not by any support we may get from it, it is—rubbish."

"True: the dust-hole theory," quoth Violet.

"Of this general information, and the keen habits of observation, reasoning and practical application that thence arise," said the Stranger, "Charles Kingsley speaks in this fashion: 'Men emigrate, divide—the particles of humanity separate themselves, and, spreading far and wide, become new centres of other busy circles of life. So stardust, sown in celestial spaces, scatters over the universe in suns and systems. If you thus divide, you will soon find out, as a wise man of this generation has told us, "that if you have eyes and commonsense, that the vegetable wealth of the world is no more exhausted than the mineral." Exhausted? Not half of it. I believe not onetenth of it, is yet known. Could I show you the wealth that I have seen in one single tropic island-precious timbers, spices, gums, fruits, enough to give employment and wealth to thousands and tens of thousands, waiting, for want of being known and worked, then you may see what a man who emigrates may do by the help of a little sound knowledge of even botany alone.' Now here you see the practical application to the settler in new lands, of information on the subject of plants. Knowledge of minerals, of chemistry, of manufactures, all open to him new paths of prosperity. The man who

found out that straw properly treated would be good pasteboard and brown paper, and that the common, troublesome devil's weed was as good as high-priced foreign jute, learned the value of general information."

"If we can do so much on a capital of general information," said Peter, "let us be thankful that there is no monopoly, but that it is open to all."

"Long pedigree comes by descent," said the Stranger, "and large fortune as often by luck or inheritance as in any other way, but the crown of knowledge waits the worthy. Here we may all be kings if we will. William Smith, called the father of English geology, was a farmer's boy. He began his acquisitions in learning by careful observation of common things."

"How to acquire it?" demanded Robert. "We can observe, as did this William Smith, and you have told us how to use the encyclopædia, which is a vast compendium of many people's knowledge. Some of us have no encyclopædia, and even when we have, there are other sources of information open to us. What are they? and how shall we use them?"

"Why, we are to read a greal deal," spoke up Violet; "nearly all that we know comes to us from books. We may see and think out some things for ourselves, but they get their best shapes in books."

"There is a kind of literature more common even than that of books," said the Stranger; "it is that of *periodicals*."

"Exactly what I want to hear about," cried Henry, "for the ideas of people are so conflicting about the use of periodicals. Grandfather reads the entire paper, even to the smallest, often-read advertisement. My aunt scorns anything not bound in library calf. Some people call it waste of time to read anything unbound."

"We shall find that a large share of our general information comes to us from these periodicals," replied the Stranger. "Much of our best literature appears first in the magazines, and then gets into covers. That which people are best acquainted with, and which affords the chief topic of their literary conversation, is that which they receive through the channel of some popular magazine. The newspaper contains the news and interests of the day, and if one in reading it followed up its themes, and informed themselves thoroughly on its various subjects, they would soon possess a rich stock of general knowledge."

"Consider how much time it takes, though, to read these papers and magazines; it has been calculated that we spend on them more than five hundred hours a year, even when we do not make them the chief part of our reading!" cried Robert.

"True, but it is for the most part time well spent. Why should we spend weeks and months over Macaulay and Rawlinson and Motley, becoming wise in the history of past ages and other races, and be ignorant of our own times, and of the needs and prospects of our own nation? All that we learn should be learned to make us useful in our own day, for thus only can we serve God and our fellows; but if we know nothing of the wants and ways of our cotemporaries, if we live in the dreams of the poet, the lives of long dead artists, the vicissitudes of ages buried time out of mind, what living, active, discerning interest are we likely to take in the progress of our own times? Every day is making history, and we are not to be so immersed in thoughts of great men dead, and great deeds long finished, that we cannot apprehend the greatness of the heroes of the present, or feel thrilled by momentous events transacted around us."

"My father says," remarked Thomas, "that people who never read the papers and periodicals of the day, become ignorant and selfish. I have seen a remark by President Porter, that 'an article is often better than a book.' More and more are wise and good thoughts published in these temporary forms."

"Evidently, in acquiring a wide extent of information, we must regard time-saving," said the Stranger. "Now in papers and magazines, knowledge comes to us in a compact, available form. Again, it is to be considered that where people are shut out from the use of large libraries, and have not means to buy every book that they would like to have, the periodical is a wonderful convenience, from its cheapness. For the price of two small books it gives us the amount of many large ones."

"But tell us how we are to read these periodicals so that we shall get what is good in them, and not waste our time," said Catherine.

- "First, then. Avoid being limited to one periodical.
- "Second. Do not confine your reading to periodicals.
 - "Third. Learn how to skip judiciously.
- "Fourth. Follow out trains of thought.
- "Fifth. Discriminate among your periodicals.
 - "Sixth. Carefully consider their tone."

"I have taken down on my tablets all those points," said Laura; "but the thing will be to put them in practice. To begin with, I must understand them."

"Be careful not to confine your reading to one periodical," said John Frederick, "because then your mind will become warped and one-sided. You know what the Mohammedans say: 'There is no God but Allah, and Mohammed is his prophet.' This is the style of many papers and magazines. No party in politics is right but their party, and they are its exponent. Nothing is literary but their own clique of authors, and they express them. I suppose, if we would be sound in judgment, we must remember what is written over the court-house in Gouda, 'Hear the other side.'"

"Yes," said the Stranger, "any paper or magazine is likely, either consciously or unconsciously, to express only one side in politics, or one view in science. Moreover, the especial taste of the editor and his chosen friends runs through the selection of writers and articles, and if we do not search the columns of more than one journal, instead of general information, we get but partial views of things."

"And how shall we unite our reading of periodicals to that other reading, in the pursuit of general information, which you suggest in the next point?"

"For instance, your paper gives items regarding French politics. Ascertain what is the present form of government in France, and how long it has lasted. What preceded it? Reason backward if you choose—before the Bonapartes the Bourbons; before the Bourbons the House of Valois, and so on. Or, if it suits your style of mind better, revert to the beginning at once, and come up through the lines of the Merovignian kings, the Carlovignian, the Capetian, the line of Valois, and so downward. How many revolutions in government in France? trace them; understand them."

"That sounds beautifully," said Laura; "but how do it?"

"Even an ordinary school history of France will give you much information; a larger history will do more. An encyclopædia, in its articles on France, Bonaparte, Bourbon, will afford you plenty of information."

"But it is so hard to learn dates and kings' names, and so dry, too," said Catherine.

"This is doing neither," said their friend. "Dynasties are easier to remember, and you can pin them into your mind by characteristics. Thus, Clovis was the first Merovignian king, but after his grandson the line became so weak they were called Faineants or donothings; and as do-nothing kings are not likely long to reign, we are not surprised to see them, after short, feeble reigns, at last suprelanted by the house of their chief servant and great warrior. Charles the Hammer, or Martel. Connect things thus in your mind, and your French news will mean more to you. By uniting the reading of your periodical with other reading, you secure general information. To continue with this illustration: France breaks out into revolutions and counter-revolutions; great heroism blazes and dies away. Why is this? Revolutions are not likely to succeed that begin by tearing dead bodies of past rulers out of their tombs, and burning them. But why does France thus unite the heroic and the puerile? Because a naturally noble race has been chained by superstition; free thought has been repressed; education denied, and the

best blood of the country poured out in the slaughters of the Albigenses, the massacre of the Huguenots, and the revocation of the Edict of Nantes. What reason is there to hope for present stability? The press is measurably free; religion is free; the country maintains public schools; the army has been taught to read. The scholars and heroes are not now likely to be lost in a crazy mob, the creation of temporal and spiritual despotism. Why is France so thrifty? She was taught economy by famines and plagues—read about them. Why is France so wealthy and industrious? Because so many of her people are owners of their homes and a few acres, and home industries have been encouraged. It is easy to teach people to work for themselves.

"In this same way accompany the reading of the periodical with other reading; as, if the *Monroe doctrine* comes up, study that out. Is Zululand mentioned? Investigate its geography. But here you see I have discussed to you not only the second point, but the fourth, that is, to follow out trains of thought."

"There seems to be no reason why all people in this country may not be well informed," said Laura.

"Except the reason that they do not know how to set about collecting information," said Peter.

"I do wish you would take up your third point," said Violet—
"i.e., skip. I love 'skip' in reading, but my mother is always reproaching me for it!"

"I said skip JUDICIOUSLY," remonstrated the Stranger.

"Ah, that may prove less consoling, but let us hear of it."

"Learn, then, to choose out what is valuable, and skip the rest. That will cut off about half the time often given to periodicals, and leave just so much more for better intellectual exercises, for this following up trains of thought, that I mentioned. What is the use of reading the marriages and deaths in cities where you are unacquainted, advertisements where you do not mean to purchase, timetables when you do not mean to travel, accounts of gay weddings, interesting only to the friends of the contracting parties, police news

of strange places, tit-bits of scandal about strange people, doggerel rhymes by nobody, half chapters of flash stories, put in for an advertisement?—all these things will not increase your stock of general information. Especially this reading everything in the paper is dangerous, as filling the mind with disconnected trifles, and rendering almost impossible a continuous train of thought and study. This inability to pursue a subject is disgraceful; and to encourage continuity of thought, I press upon you this following out of sustained subjects, on which I have dwelt at some length. Another class of matter to be skipped is discussions of possible events, controversies of what may happen if two or three ifs intervene. We can wait, and if these things do happen, then we will read of them and their causes."

"Again we must remember that newspapers especially often discuss minor events, at undue length, because they are obliged to set up a a certain amount of print, and in a dearth of news, will expand accounts of things unimportant. The relative perspective of events is not regarded in most papers, but we must regard it in our reading. We may read the heading of an assault and battery case; or of a murder, but why spend an hour reading all its minutiæ? During the course of a political campaign it is not worth while to read all the gossip, the 'mud-throwing' and slander of partisan politics. We should set the great issues before us, and study them—they will become history, but these ephemeral things, that shall die within a few to-morrows, are of the things we must judiciously skip."

"I have seen people," said Violet, "who read their paper steadily for an hour, and when they lay it down, and you ask them the news they say: 'O nothing; there is no news to-day.' They cannot recall one thing that they have read."

"That is because they have been reading too minutely on too many small subjects. The French speak of an embarrassment of riches; there is also intellectual embarrassment by having too many subjects before the mind at once. Skip judiciously, and you will know what is in your paper. It is a good exercise, after finish-

ing your reading of the paper, to question yourself of what was in it, and see how much real information you have gained from it. Better still, perhaps, is it to tell the news to some one else."

"I remember the paper best," said Samuel, "when I read it aloud to my mother. When she is busy, I read it to her as she works, and as I have not time and breath to read the whole, I must skip the unimportant, and the culling out of the really valuable fixes it on my mind."

"Now for the fifth head," said Laura. 'Discriminate among your periodicals.'"

"If you wish to obtain useful information from the periodicals which you read, you must not merely 'pick up those that come first,' or subscribe to the cheapest. You should consider what is likeliest to inform you of what you need to know. Now one does not wish to be ignorant of what is nearest to him; he ought to have fellow interests with his neighbors. It is not sound sense for a man who lives in some United States village to take no paper but the London Times, where he would get distorted items of his own country's news, filtered to him through foreign misconceptions. Take, or read, then, if possible, your local paper, that you may know something of what lies at your own door. But do not fritter away time over the weight of Jones' hog, or the size of an egg, laid by Mrs. Peter's hen—nor remarks about these village unknowns who are 'spending a few days with Mrs. So-and-so.'"

"That is all there is in them," said Peter.

"By no means. Now I knew a young man who, reading editorials, letters and useful parts of his local papers, realized how much hay his district was raising and selling, and the great profit on this sale, accruing to middle-men in the cities. His attention thus turned to the hay question; he studied it, its prices, method of sales, the amount raised in his vicinity, the amount that might be purchased in surrounding counties—the method and expense of pressing and so on. This, which a New York or Boston paper could not have set before him, his own county paper suggested. He concluded to

become the middle-man himself, and set up in the hay business. By judiciously applying himself to this, he accumulated a fortune.

"Another man discovering, from the complaints in his local paper, the great loss yearly in apples, which decayed before they could be sold in distant markets, and learning at what a low price they could be had at farmers' doors, resolved to create a business for himself, and save the yearly loss to his county, by providing a way to use these apples. He hired two or three experienced women, some girls and boys, sent out an apple-buyer with a wagon, set up a shed with stoves and kettles, and went to work to manufacture, in quantity, apple-jelly, cider-apple-sauce, and apple-butter. The large cities at once supplied him with a market for good articles, that would not spoil; he made money for himself, pleased his neighbors, provided subsistence for families of poor people about him—all by a judicious use of general information, in regard to his own locality."

"And yet," said Robert after a pause, "we need some other paper beyond our local one, if only to show us a market in the outside world."

"Very true; so add to your local paper the reading of some greater journal, which belongs rather to the whole country than to some especial town or city. These great papers also give us the general news of the world, and every well informed man is, or should be, an intellectual cosmopolite. We to-day are so brought near by the telegraph and by steam navigation to distant lands, and news reaches us so quickly, that we feel as much interest in the affairs of Siam or Egypt as our ancestors felt in those of the adjacent county. It is to be supposed, also, that you are interested in the news of the religious world: you want to know of great philanthropic work; what is your own church doing to improve the world? what are other churches doing? Take then, by all means, a religious journal. By its columns your heart will be brought nearer to the great heart of humanity; your sympathies will be enlarged; your views will widen; your natures will be softened and sweetened by knowing of, and being led to share in, good that is done. And then, too, you should try and read some literary and scientific journal. Here will be presented to you the latest geographical explorations, the freshest chemical discoveries, new methods of using old forces and materials. You will learn what people are talking about, and working at. These pursuits of science are, of all things, valuable to the world. We laugh at the old alchemists and their search for the philosopher's stone, but how many grand discoveries came out of their laboratories? In a pursuit of the unattainable, they found treasures lying in their way. The ancient astrologers gazed at the heavens to divine the fates of men. They failed in what they sought, but learned instead the wonders of the heavenly hosts, and entered on the lofty fields of astronomic knowledge."

"And now," said Catherine, "we come to your last point. We must carefully consider the tone of the journals which we read."

"Yes," said the Stranger: "no companion is more disastrous than a bad book, and if we would not have some known scoundrel haunting us every day, no more should we receive the regular visits of some ill-toned periodical. Many periodicals are not worth reading at all. There are many devoted to trash, which neither instructs nor decently amuses. There are others which are openly timeservers, catering to every whim or passion, right or wrong-papers without principles. Others are bitter and cynical in tone; they know no good, and expect none; they jest at the most shameless, pathetic, tragic or monstrous things. Some periodicals delight in close details of vice. Every murder, or scandal, or theft, or swindle, must be explained minutely, until their columns are schools for crime. If you read periodicals of a low intellectual tone, you weaken your minds so that they cannot carry or use general information; if you read journals of low moral tone, you injure your own character, so that knowledge which you possess is not likely to be efficient in good for yourselves or others."

"You have told us what to skip," cried Violet: "tell us now what not to skip."

"Don't skip the reviews and book notices. You must know what

books are in the market, and what are worth buying. Don't skip biographical notices; the lives of men are our most helpful books. Don't skip geographical, historic or soundly scientific papers. Don't skip articles relating to the resources of our own country, our manufactures, agriculture or commerce, for by these things you must get your bread."

"And yet," said Robert, "you will find people who will tell you that any, or all, of these things it is useless to investigate."

"In our pursuit of knowledge, we will often be reminded of the man and the boy and the loaded donkey. No one they met was suited with their way of proceeding; nor were any two advisers of the same mind; whether man, or boy, or both, should ride; whether donkey should be loaded or unloaded; who should carry the load, or even how they should carry the donkey, were all matters of complaint, and of advisement. Hammerton says: 'There is no study which you may pursue, but some one would be found to tell you that you were wasting time, or getting to yourself damage.' There is no study that we do not pursue but some one will be found to urge it on our attention. A man who was working hard at Hebrew was told that German would be more useful to him. He replied: 'German! There were never but three Germans that wrote anything much, and they were not worth anything!' 'You may say what you please,' quoth a Spaniard, 'about arriving at mathematical facts; as for mathematical proofs and certainties, I don't believe one of them.' The classics have been equally 'cried up' and 'cried down.' Sciences have been called god-like, and also immoral pursuits. But we must remember that God was well pleased with Solomon when he asked for wisdom, and that wisdom of Solomon included music, poetry, jurisprudence, botany, ethnology, entymology, history, languages, astronomy, architecture, geography and finance, political economy, commerce and metallurgy-his 'understanding and largeness of heart were as the sand that is on the seashore."

"And what is the object of all study?" said Thomas.

"Self-culture."

"And what is the object of self-culture?" urged Thomas again.

"It is to increase the sum of human uprightness and happiness." 'Let him learn,' saith Scripture, 'with quietness to work and eat his own bread.' It is every one's duty to make his living, and to help his neighbors make theirs, in the very best way possible. Once, a man's duty was well done, when he subdued a certain number of wild beasts, and put under plough a certain number of acres of wild land, and held his house inviolate against his foes, training up a family of muscular children, to go a little farther on in the same line. A woman's duty was done, when she kept her family in bread and clothes, by the work of her handmill, her needle, and her loom. But now times and demands have changed. The man's whole duty is not done, unless he have helped to build a school, and maintain a church; unless his children have been educated as best they may be, and unless he has restrained his neighbor from vice, nursed him in sickness, and aided his orphans. The woman's work is not done, unless her daughters have learned in their home to add beauty to strength, and unless far out beyond her home she has sent some rills of humanizing and Christianizing influence."

"And this general information, which we are to seek, is to help us in all these things?" said Catherine.

"Exactly; it is to make you hundred-handed in getting a living; hundred-headed in devising ways and means of improvement; hundred-eyed in seeing possibilities. Take a farmer: he is not merely to know how to drop so many grains of corn into a hill, and hoe it so many times; or to feed hogs so many times a day, and at such a date kill and dress them, and send them to market."

"No, indeed," said Samuel; "he must know about building barns, or the contractors will cheat him; and he must know about draining lands and laying pipes, and digging and walling up wells. He must know what kinds of soils and exposures are good for certain crops, and what rotation is best, and what kinds of seed produce most. He must know how to raise fruit and vegetables, and how to keep them in good order for market; and how to mend his tools, and

to make any handy little thing that he wants, without running to the shop with it."

"And suppose he knows how to paint, so that he need not send wagons, carriages and sleighs to the shop, whenever they need doing over? and that he can paint his house when it needs it?"

"In that case he will save a deal of money, and be always in better order."

"Then you see here is a certain degree of carpentry, architecture, engineering, chemistry and botany, which you are requiring of your farmer, besides painting and horticulture."

"He needs know more than that," said Samuel, "if he means to get on. He must know how to breed and raise stock and poultry, and he must calculate the likelihoods of certain seasons, and watch the markets, and not crowd in crops which there is a glut of, when he might provide things which are scarce and high-priced."

"Then you see, to be a successful farmer, he must be a man of wide general information."

"And if the farmer at home needs such wide extent of information," said John Frederick, "how much more does the emigrant need! The man who goes out to occupy new lands, with all their possibilities of new woods, metals, vegetables—he may come upon an entirely new industry. While at the same time he must depend on his own knowledge of manufacture and all kind of handicrafts, to provide him with any comforts or luxuries that he may have."

"Yes," said Peter, "he will soon find that he has to blast rocks and build walls, survey lands and arbitrate in quarrels. He may be a schoolmaster, a sexton or a county judge before he knows it, and I suppose it would be well if he had laid up a few ideas concerning all these duties."

"Are you making fun, Peter?" asked Violet.

"He is stating the truth of all new countries," said the Stranger; "and in the strong tide setting toward new lands, which of our young men knows how far on he may be carried, to be the centre of fresh civilizations?"

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"I think," said Laura, "that what I enjoyed most in 'Robinson Crusoe' was seeing how he turned his hand to so many ingenious contrivances, one man doing the work of many men."

"Accurate observation, well-trained memory, a good use of those fragments of time which often we throw away in yawning, wishing for something to do, or for a change of weather; the minutes worse than wasted in foolish reading or ill-natured gossip, these can be used in acquiring that general information that will not only be a defence against helplessness and poverty, but will perhaps be the foundation of power and wealth. There is no limit to the capacity of the human mind, in obtaining and holding knowledge, and general facts will not crowd out any particular studies which we are pursuing."

"I was wondering," said Catherine, "if all this conflicted with what you have told us about having a definite plan in life, training ourselves toward some especial object, and reading in the line of our studies."

"No, it does not. When we are bent on some fixed theme, then we have less time for gathering outside information, and probably less need of it; but any subject that we may be pursuing will reach out and lay hold here and there of many others. Be like bees, that, near' their hive or far away, gather honey from flowers and from weeds, turning to good account whatever they may touch upon."

"And after all, whatever amount of information on useful subjects we may obtain, I do not see that it will be of great value, unless we have with it keenness of perception, and quickness of wit to apply what we know," said Laura. "When, in Paris, the great obelisk was being lifted to its place, and the straining ropes were likely to give way and complete a failure, only one man shouted 'Wet the ropes,' though probably hundreds really knew what the effect of wetting the ropes would be; they had not thought in time. Very likely indications of gold or silver in rock or soil have been seen, without being recognized, by many people who really knew what these signs meant, only they did not take notice."

"I am glad you mentioned that, Laura," said the Stranger, "for I wanted to say to you that knowledge crowded into the mind and kept there, with shut doors, was hurtful rather than helpful. We must make a habit of turning to practical account what we know. As undigested, unused food, in the system produces fever, so unused knowledge is capable of creating that fever of the mind that we call insanity. The brain is not likely to be fevered or softened by healthful, active currents of thought, but is by a dead weight of acquisition. Ponds need an outlet; there must be a current, or the stagnant waters corrupt. So brains need an outlet in human activities. It is not so much what we know as what we apply to useful ends, that makes us happy and influential among men. A dollar kept in active circulation is worth more than an eagle buried in the ground. The dollar may stimulate industry and create capital to a thousand times its own value, if it is only kept moving. Mind that."





CHAPTER TWELFTH.

ON ACQUIRING AND USING A LIBRARY.

ERE was a hum of excitement in the Bureau one evening. The young people were comparing papers. The subject of discussion was of John Frederick's proposing, and in expectation of it, the various habitués of the Bureau had prepared certain points on

which to demand information.

John Frederick went to a blackboard, and chalked up his subject. "Acquiring and using a library."

"I shall ask what books are most important?" said Laura.

"And I, how to get the most books, for least money?" said Peter, "with an eye to book sales and second-hand stores."

"I want to know about the enemies of books," said Violet.

"And I, about curious things in a library," cried Samuel.

"I never did know what 4to. and 8vo., and so on meant," said Harriet, "I shall try to find out."

"I am glad of that, Harriet," remarked Catherine, "for my question is about different kinds of type."

The Stranger now entered, and looking at the blackboard said, "You have a valuable subject."

"One that follows our last discussion very well," said Henry, "for out of books we get the most of our information, or get it put in best form."

"Books," said the Stranger, "were of the choice possessions of antiquity, and though now less scarce, are even more highly esteemed. We live in what is called a 'bookish age.' Burton in his 'Anatomy of Melancholy,' complains of the wonderful multiplications of books, (228)

and asserts that as they increased they became less good in quality. I wonder what he would say of the teeming presses of to-day? The more books there are, the easier to secure a library, and the more need of discrimination in choosing the volumes that shall compose it. To begin with, you should all try to acquire a library. So doing, you will secure pleasing companionship for lonely hours, useful occupation for leisure. You will throw over your home an air of refinement. No furniture so improves the appearance of a house as do books."

"A few days ago," said Robert, "I made a call and was shown into a very beautiful library. It was a room of moderate size, lighted by a bow window. The floor was of wood, stained and varnished, and had no carpet. On one side was a fire-place with a rug and two chairs before it. In the bow window was laid down another rug, and on it stood a writing-table, with ink and paper and pens. There were some thousand books, arranged in cases against the wall. On the top of each case there was a bust of some famous author, and on the wall spaces, between the book-shelves, were some pictures. In one corner was a tall white urn, with some vines. A few chairs. one or two more rugs, a pair of library steps, and two large feather dusters stood in a corner, made up the furniture of the room, and I never saw a pleasanter looking place. It did not fill one with despair, as a very ornate expensive library does, which suggests that we can never attain to its splendor. This looked as if a little taste, perseverance and economy, would secure a similar library for any one."

"And what an attractive place, what a refuge from temptation, what a centre of family education and happiness, such a library would be!" said the Stranger, "It would be a strong bond of homeloving."

"We have started a library at our house," said Dora. "Mother gave us a small room off the sitting-room, and said if we could make the furniture we could have the room. We paid for having it calsomined, and our brothers stained and varnished the floor. The boys made some book-shelves, too; three sets of graduated shelves, hung on cords; and we have put all our pictures there. We are going to

make some portfolios and some easels, and rugs and chairs, and we are working a table-cover of green flannel. We feel quite literary already, but our shelves are not full, and part of what is on them is poor stuff."

"But," said Harriet, "we are saving up, and earning all the money we can for books, and we want to know what we had better buy."

"When you are buying books," said the Stranger, "choose a book that is good of its kind. I do not mean that you are to wait and lay out your money-if you have but a small income for books-on rich bindings, bevelled boards, full gilt, and so on. Supposably, you buy for what is inside, not outside, and luxurious bindings are the luxuries of the rich. But, for instance, you need a dictionary. Every library needs one. Now you can have a little school or pocket dictionary, greatly abridged, in very fine type, and lacking exactly what the studious reader most wants to know. Such a book will cost you twenty-five cents. Before long you will find this investment so poor, that you look for a better dictionary, and get one for a dollar. Now you have two, but you have no illustrations, no curious, seldom-used words, no examples of use, no geographical, biographical, or foreign names, and lack a dozen other things which make our great unabridged Websters or Worcesters invaluable. By and by you are desperate and collect the needed sum and buy your unabridged. You have two small dictionaries that you do not want. My advice is, that when you are after a standard book, you should get it in good type, strong binding and in its best shape. I knew a person who, being entrusted with money to buy books for a school library, proposed to take Macaulay's Essays, in paper covers and diamond type-because they were cheap!"

"I consider that edition too dear," said another person, "because it will be money thrown away. Macaulay's Essays are standard literature, and should be bought for use and for wear. A decent price for proper volumes of such literature will be money economically spent; but who will find eyesight to lay out on these in diamond type, and how long will their paper covers wear?"

"Then you advise us not to get our books in too fine type," said Thomas. "I am glad of that."

"Nothing," replied the Stranger, "is so costly as eyesight. Your books will be read often in the evening, often when you are weary, and your sight in these circumstances will easily be tried. Let us hope, too, that good books will be read, and re-read—the pleasant companions of your advancing life. You will not therefore buy them in such blurred, poor print, or shabby paper, that they will soon be destructive to your eyesight and too trying to read. In securing a library, be content to increase it slowly; but let every increase be that which is worth having, and well printed."

"And how about binding?" asked Robert. "The paper covers are so cheap, and we want the book, and find the cloth or calf too dear."

"If the paper is good, and the print fair-sized and clear, it often pays to buy in paper covers. First: you get more books for your money. Second: you get them when you want them. Third: you can afterwards have them bound. In many small towns bookbinding is done cheaply. Say that you have two or three good books in paper covers. They cost you thirty cents each; in cloth, or library calf backs, they would have been cheap at a dollar and a half each. You have the two or three bound in one cover, marbled sides, leather back and corners, the edges trimmed and sprinkled, and the names stamped on the back. The charge is a dollar. Your volume is then of cost one dollar and sixty or ninety cents. The two or three books would have cost three dollars, or four dollars and a half. Foreign books, that come bound to this country, are dear on account of duty; but when they come in sewed sheets, the edges uncut, and a mere pretence of a paper binding, they are much cheaper. If you want books in French, German, Italian or Spanish, and write to the foreign bookstores, you may have these cheap copiestype and paper exactly the same as the costly ones in covers. The book costs you, say, a dollar, and you pay forty cents for binding; and if you bought it bound, it would be no better, and cost two dollars, or two and a half. Paper covers are often money saved: they can wait for better binding; but nothing improves or renders endurable a book set up in bad type. Never purchase such."

"Suppose we only want to read it once?" said Violet.

"Then don't buy it. Get it from some library. If you satisfy a curiosity, by one reading of its indistinct print, you may find your eyes paying for it for years after—the hardest possible payment. We should not make up our library of books that will only bear one reading. The object of a library is to collect books of solid values, that will be helpful and pleasing to ourselves and families for many years."

"And in such a library," said Laura, "what books are most important? What shall we get first?"

"We nearly all of us find our libraries begun by books given to us in early youth, and of a miscellaneous character. When we begin to collect for ourselves, we should make up our minds to choose standard books, each the best of their kind. Our library is to be for use. Few of us can get all the books we need for use, and a quantity more for show, or to gratify some curious taste. Many books are valuable from age merely; the subject may be very trifling, obsolete, or poorly discussed, but if the volume is two hundred years old, it has a cash value as a curiosity. But if we are gathering a library for use, we should not invest in one single, mere curiosity the money that would provide us with a dozen really useful books. We must leave these antiques to the collectors, the rich, the old, and learned, who can indulge expensive fancies."

"Then, in purchasing our books, we must take on various subjects the most modern works, as those contain the latest researches?" said John Frederick.

"Yes. For instance, you must have a work on geography; you will need constantly to refer to it. If you get that which was best authority forty years back, it will be of small use to you to-day. In no science has greater advance or more change been made. If you depend on the statements of your *old* geography, you will believe what is to day absolutely false. You must have the best modern geography, and large atlas; and these books should be in the plainest possible binding. They will be used only on your table for reference,

and in ten years they will be superseded. Certain books of reference you must have to assist your studies. Of these, I would name an unabridged dictionary, a large atlas, a large, historical chart, a physical geography, by a first-class authority, a dictionary in each of any foreign languages that you read. These latter you will, of course, collect, as you learn such languages. Even if you do not study the classics, you should have in your library a first-rate classical dictionary, as in all your reading you will come upon names of places and people mentioned in the classics, and which have become of common fame among all writers, so that they are continually referred to as of course known. If you read that a man's task was like that of Sisyphus, or his burden like that of Atlas, or his return saddened as Jason's, you ought to know what these allusions mean, and a good classical dictionary will give you the information that you need."

"I'm afraid," said Violet, laughing, "that when we are reading, we 'skip' or forget these things which we do not understand."

"Then you wrong yourselves greatly. A person often leaves a very bad impression of himself, by the display of a little unnecessary ignorance. A pleasant lady, and I have no doubt a nice lady, called once where I was visiting, and in a ten minutes' stay she stated that she had been to a lecture on physiology which was very disagreeable to her, as the 'manikins smelled so badly, she was sure they had been kept too long' (supposing them real flesh, instead of pasteboard). That she had heard from her brother just as he was sailing through the Isthmus of Darien, and that her cousin had sent from Venice the picture of a golconda. Now as this lady's father had a library of respectable size, and she herself had plenty of leisure, her ignorance was disgraceful and unpardonable."

"Shall we keep our school books in our libraries?" asked Laura.

"Here you must exercise discretion. Such books as a large botany, history, physiology, or a good authority on ethics or physical sciences, you should undoubtedly keep. You should look them over occasionally, in order not to lose what you know. But your primary books, the spellers, arithmetics, grammars, small histories, and so on, you had better give to those who need to use them, or sell them to those who will buy, or exchange with the second-hand book stores."

"But do give us a list of some subjects on which we must get books for our library," persisted Laura.

"You must have some works, two or three at least, on your own language, such as Trench on Words; the Dean's English; the Oueen's English, and a few others. You must have works on history, as Grote or Thirlwall on Greece: Rawlinson on Ancient Empires; Josephus; Burton on Scotland; Froude, Macaulay, and Greene on England; Motley on the history of Holland; Lamartine on France: Prescott on South America, and Spain, and so on. Then you should have a work or two on antiquities and archæology. When you read the history of Rome, you should strive to understand Roman laws, arms, manner of life, building, fighting and so forth. Have also a large encyclopædia if possible. You need some popular works on science, as Hugh Miller's Testimony of the Rocks, The Cruise of the Betsy and others of his works. Kingsley and Ruskin will give you good popular reading on scientific subjects. Such books as Addison's and Irving's exquisite examples of English are indispensable. Get works, too, on biography, and travels."

"But some of us want books on these subjects almost entirely," said Thomas.

"Then gratify your taste if you are a specialist, but do not entirely leave out books treating on other than your favorite subjects. You should know something of the history of the thirty years' war, even if your chosen pursuit may be beetles or spiders. In fact, in every library you will see the predominating taste of the owner, and this is as it should be."

"Let us hope it is a good taste," said Peter, drawing down the corners of his mouth. "I once had the fortune to see a choice library of one hundred and twenty-nine volumes—all dime novels!"

"And," said Dora, "I knew a girl, who told me she had read seventy-two books that one year—and they were all novels."

"I'm afraid these two young people would not turn out well," said the Stranger.

"No, they did not," said Peter, "one broke a till, and went to jail; and the other eloped with a drunken sharper."

"With which miserable endings their unfortunate choice of books had much to do. But if any one had shown them how charming sense and real information may be in a book, as for instance, the voyages of Kane, the 'Fairy Tales of Science,' 'A Painter's Camp,' by Hammerton, I am sure they would have learned to like a sounder kind of reading."

"There are so many books that we must have in our library," said Peter, "that we must be inquiring how to get the most books for the least money."

"I have told you of the way to get unbound books, and also of the bargains you may secure at the second-hand stores, in large cities. These stores have price-lists, and you can trade with them even from a distance; but if you are in the city, I advise you, if your mind is bent on getting a library, to give a day to visiting these old book stores, and selecting really good books from their shelves. But try and have a little reserve of money for book-buying, and do not begrudge paying it out for a really good book, which you see advertised, or which is brought to your door. The money spent will no doubt be returned to you a hundred-fold."

"I have heard something about spring sales of books," said Peter, "where one can buy cheap."

"There is such a sale yearly in New York, and if you attend it you may get good bargains. Or, you can have a list sent you of the books that will be offered, and you can mark off what you want, with the highest price that you will pay, and have some friend who lives in the city go and buy for you."

"Well, when once we have the books, we shall want to know how to keep them," said Violet. "Tell us something of the *enemies* of books."

"The chief enemies of books," said the Stranger, "are dust, damp,

book-worms or moths, borrowers, ignorant people and children. As our books stand on their shelves, unless our cases have glass doors, the dust accumulates on the backs and edges. The remedy for this is to blow and carefully wipe the dust from every book that we take down, and weekly to wipe off the backs with a clean silk cloth, and then, drawing the books forward from their places, dust the edges with a feather duster. On account of the rising of dust, a library is better without a carpet. The varnished floor can be wiped with a cloth, and the rugs carried out to be shaken, and so little dust will creep over your treasures. But if there must be a carpet, then, when sweeping is done, open the windows, pin sheets over the cases to shield the books, and sprinkle the carpet with moist tea leaves."

"I suppose it is damp that makes those curious dark or yellow lines and blotches, that we see in many old books," said Catherine.

"Yes, books should never be left in a damp place, or exposed to rain or dew. When for any reason they are packed for a long time, they should be protected by newspaper, and occasional layers of flannel. When you pack books, never suffer the edges to rub against each other, or the side of a box."

"Do tell us about book-worms," said Violet.

"This is a small insect of the moth tribe, that burrows or tunnels its way through the covers and leaves of books. We often find its line of travel in books covered with leather or parchment. It sometimes gnaws straight through a book from side to side, leaving the pages perforated as by a tiny bullet. At other times it eats a course like that of a silk-worm on a mulberry leaf. It has been said that this insect has never been seen."

"I especially want to know about borrowers as book enemies," cried Thomas. "I have lost the First Volume of Scott's Peveril of the Peak, and the Second Volume of Plutarch's Lives, and all my Tennyson, and I do not know what more. Besides my Old Red Sandstone came home less one cover, and my Life of Napoleon had five pages gone out of the Army in Egypt."

"Poor fellow!" cried Catherine, "defend or avenge yourself."

"I wrote up on the book-case, 'No borrowing,' and I have been looking around for six months to see if my lost books are on any dear friends' shelves."

"We cannot always buy all the books we want," said the Stranger, "nor are we always near a library. But borrowing should only be done by true lovers of books, and thoroughly honest people. There is less honesty shown about books than about any other species of property. It is often looked on as a merely amiable mania to appropriate a choice book belonging to some one else. At the British Museum, and other great libraries, there is an immense amount of book stealing done, not by people who steal to sell, but by those who are after unpurchasable treasures for their own libraries. Choice illuminations and autograph notes, and pages of rare matter, are cut out and carried off, where the book cannot be taken bodily. And many neighbors who would not steal a cent, or fail to return a borrowed spoon, will think it no shame to keep a borrowed book for months. or years, or lose it, or lend it again to a stranger, without your permission. In fact, property in books is almost as unsafe as in umbrellas!"

"I do not see why ignorance makes a person dangerous to our book-shelf, unless they confiscate the volumes to light the fires," said Violet.

"Love of literature begets a respect for books," said the Stranger.

"You can pretty well tell a person's literary status from their manner of handling a book. Your reader and real book-lover knows that the backs are not made of cast iron, and that places are not to be marked by turning leaves down. An ignorant person let loose at your library disports himself as a bull in a china shop, and destruction results. The person unused to books pulls out a volume, very likely inspects it, holding it swinging open by one corner, or with thumb and finger closely grasping the lower edge of the back binding, as the book is opened, or doubles one cover back on the other, all equally destructive manœuvres. The next thing is a crash, and there lies a book on its face with its leaves tossed and bent;

then a leaf is turned down to keep a place; the tissue covering of a picture is rumpled, and the picture is examined by rubbing the fore-finger over it! You can trace such a vandal's visit to your library by the disorder left behind. Here a duodecimo stands among the folios; there is a book upside down, and here one with its edges turned out where the back should be, while this is one pushed into place endwise, instead of standing upright."

"I don't quite see how you can tell that a person is little used to books, by observing their way of looking at them," said Samuel.

"A reader of books almost invariably, when first taking up a volume, looks at the back for the name. He means to know what he is handling; then he turns to the title-page, as he is accustomed to know who is his author, and who his publisher. Then he goes to the table of contents, for long knowledge of books has taught him where he can get the briefest and most striking idea of their thought and its development. In the table of contents he sees some point that especially interests him, and to that he turns. looks at the opening and closing pages. He has now a pretty good general idea of the book, and can tell you more about it than some people who have read it. He also knows if it will pay him to read it. Notice, too, that when he holds the book, it is with the back lying in his slightly curved left hand, his thumb supports one cover, his fingers the other cover, his right hand turns the pages deftly, and when he is done looking at it, he replaces it where it came from, and as it should be 'right side up with care.'"

"Well I know how the contrary character handles a book," said Peter; "he either turns the pages by wetting his fingers, or he takes them between his thumb and finger, and spins them over so he can barely see the margins. He does not care for author or publisher; he fancies books 'come,' not are made. He looks at the pictures and rubs each with his fingers. Then he crowds the volume back into any place that will hold it."

"I can easily see that children should not be allowed to play with one's books, or pull them down at their pleasure," said Catherine, "but I think they should have books of their own, and be taught how to use them, and then when they learn how to manage them properly, they should be allowed to look at other people's books as a reward of merit."

"Thus you will teach them to respect books, and make them book-lovers."

"You used the words, duodecimo, quarto, octavo. I want to know just what these express," said Harriet.

"These words, and others of their kind, express the size of books, and they are derived from considering how many times the ordinary sheet of book paper is folded to produce the page of the book in question. Book paper is twenty-five by thirty-eight inches standard size. When you fold the sheet into two leaves, making four pages, the book is called a folio. When it is doubled once more, so that there are four leaves with eight pages, it is a quarto. A folio is a long book, a quarto is nearly square. When you fold the paper again, you get eight leaves, or sixteen pages, and have an octavo. Duodecimo is the result of folding into twelve leaves. So we have 16mo. and 18mo. and 24mo. and 32mo. all telling the number of foldings of the standard sheet, each fold reducing the size of the page."

"But we see royal octavo, and crown octavo, and so on," said Dora.

"Those are especial signs, denoting particular sizes of paper of which the book is made."

"We sometimes see at the bottom of the page, a, b, c, or 1, 2, 3, or asterisks, as if a footnote had been left out, what does that mean?" asked Catherine.

"It is a *signature mark* to direct the binders in folding the sheets. 8vo. you know, means octavo, and 4to. means quarto, and 12mo. means duodecimo."

"I think now you should tell us about the sizes of type," said Catherine. "If we send away for a book and send for one in *Pica*, or *Brilliant*, or *Bourgeoise* type, we don't know what we are sending for."

"That leads to trouble," said the Stranger. "I knew of a young man who wanted to give his little sister a Bible on her birthday. He sent for a *folio*, in Great Primer type, having a vague idea that this would suit a little girl, and he got a huge family Bible, that his sister could not lift. Another person, wanting a Bible for his aged grandmother, thought a 32mo. in Brilliant type, would be a large and handsome present for an elderly person, and he got a little toy curiosity Bible, in such tiny print that he could not read it himself."

"I might have done just as badly myself," said Catherine, "only now I know about books as to size, that the larger the number of folds the smaller the book; but tell me about the type."

"The largest type used in book printing is Great Primer, sometimes called Bible Type, because it is used for the Bible, and in early times for any considerable works. The Germans call it Tertia, and the French Gros Romain. The different nations call the same types by different names, except Paragon. which was first cast in France, and everywhere bears the same name. English is a type next smaller than Great Primer; you must not confound it with Old English or Black Letter, which is very different, and only occasionally used as an ornament or affectation, having for many years been entirely superseded by the Roman type. Pica is called the standard type. The French and Germans call it Cicero, because Cicero's Epistles were first printed in that size letter. Small Pica is the type generally employed for octavo volumes, for legal reports and law books. It is three sizes larger than Brevier, which is its German name. Long Primer is a clear, conveniently large and popular type. The French call it Petit Romain. Bourgeoise is a type used much for books in double columns. It was first cast in France, and named from the middle class of people there, who hold rank between the aristocracy and the canaille. Thus Bourgeoise type is half as large as Great Primer.

and twice as large as Diamond. Brevier is a smaller type than Bourgeoise, is clear and handsome, and gets its name from first having been used in Roman Catholic church-books or Breviaries. Minion is the usual newspaper type, and gets its name from being the smallest type yet known, when it was invented. But now there are many smaller sizes, though the Minion is as small as any judicious reader will dare to use. It is employed often for foot-notes, index work, and so on. Nonpareil, Agate, Pearl. Diamond and Brilliant follow in order of their smallness, Brilliant being invented probably in the interests of oculists and spectacle venders. Agate was invented to help out the newspapers with their market and shipping news, while Diamond, Pearl and Brilliant were products of emulation in striving to show who could cut and use the smallest type. You must bear in mind that all these forms of type can be made to look much larger, as they stand out more clearly from the page, by being what is called *leaded*, either *double* or *single leading* being Thus Long Primer double-leaded will look nearly as large as Great Primer. There are other kinds of type, as Canon, Columbian, even to the number of some twenty varieties of plain Roman letters."

"What about the covers of books?" asked Thomas.

"When you are buying for your library, get strong, dark covers, with an eye to service. Fashions vary in book-binding as in dresses; but if you are trying to collect a good, useful library, and your means are limited, you will consider that you have little money to lay out in fancy bindings and light colors. White and gold covers are pretty things for gift books, and to lay on parlor tables, but they will not wear well in a library, besides being costly. If you are trying to make the best of your book money, and really want a library, it is better to get Southey, Tennyson and Longfellow, each bound in strong, dark cloth, and well printed, than to lay out the price of the three in a copy of of Southey in white vellum, with gold edges and ornaments. At the same time, a beautifully bound book is a work of high art, and a joy—as long as it lasts."

"Tell us something useful and beautiful that will add to the worth of our library, and that we can make for ourselves," said Samuel.

"There are scrap-books. You can make them neatly, having them of different subjects, and for poetry and prose. You will save in them many useful and beautiful things that you would lose if you had no such book for them. A very great addition to a library is a portfolio of pictures. If you buy poor, gaudy pictures, they are worth nothing—they destroy your taste; but constantly beautiful pictures come into your possession, especially wood-cuts from papers and periodicals; often too an engraving falls to you, that if simply thrust into a drawer or a book will soon be lost or spoiled. If you make these pictures perfectly smooth, trim the edges and mount them on nice Bristol-board, leaving a proper margin of white or gray board around them, you increase their beauty and durability."

"And you can make nice portfolios for these pictures," said Catherine; "have them larger than the largest of your pictures, and get an easel made to hold the portfolios, and you can then show your pictures without taking them from their places or handling them. If all the faces are turned the same way, as you open the portfolio, and fasten it at an angle of forty-five degrees, you can turn one picture after the other down upon the lower cover of the portfolio, and when you have examined all, they will go back into their places just by closing the covers."

"Such a portfolio of pictures is worth much more than a gaudy French clock, or a huge pair of China vases, in furnishing a room," said the Stranger; "in fact, beauty of furnishing depends far more on the taste than on the purse."

"How shall we use our library?" asked John Frederick.

"We must not make it a Blue Beard's closet, where we put to death domestic affections and home comfort; neither the shell, wherein we play Mr. Snail. As far as our home is concerned, all its members should feel that the library is a place for pleasant gatherings, and a centre of good influences, while the possession of so de-

lightful a retreat should not cause us to shut ourselves from a proper enjoyment of society."

"When one is busy all day in farming, or a trade, or a profession, there is only the evening, or Sunday, or a holiday, when one can make use of their library," said Samuel.

"And we shall be surprised to find how much may be done in reading and study in these 'corners of time,' if they are systematically used. It may be that one person in a family has more time or fondness for books than the others. Such an one is bound to bring out of his treasures for the benefit of the others things new and old. What you read should be produced when the family are met together. Suppose that you have been reading the 'Life of Dr. Kane,' how easy it would be to begin talking of him, and sketching some of the chief incidents of his life, choosing a variety that will interest the various members of your family? Attention will be excited, questions asked; what you have read will be impressed on your own mind, and it is not unlikely that some, who have been little interested in books, will be induced hereafter to read for themselves. At least, by your efforts, they will get some information which they would lack, if you sat in moping silence at table or around the hearth, or confined your remarks to complaining about your food, or repeating something to the disadvantage of your neighbor."

"I never thought," said Peter, "of trying to interest other people in what I had been reading. I did not know that I could."

"Why not? If it pleases you, it is likely to please some one else, for minds have much in common. If your reading has been of insects, their ravages, enemies, habits, by carefully bringing out, to begin with, the most curious point that you know, you will arrest the notice of those with whom you converse, and so start your theme. Possibly, they can tell you something that your book has omitted. Perhaps you say to some one: 'Did you ever see a seventeen-year locust?' 'What is that?' cries little sharp-ears; 'does he live seventeen years?' 'No, but the eggs do, and it takes seventeen years for the eggs to come forth as young locusts—as long as for the baby to

become a man.' 'But where do these eggs and young exist during all this time?' And then you can tell what you have read. Some one else will bring forth another theme. This one will relate the ravages of a swarm, and that one has seen the locusts themselves; and, if time permits, the conversation wanders off to other insects and their curious ways. All who have joined in the talk will be something the richer in mind for it, and more observing in their habit, when they find that these common things, that leap in the grass and hum and cry in the trees, have so strange histories behind them."

"The great trouble with me," said Henry, "would be to get a start. I should not know how to begin."

"I was at a table where a delightful hour was spent, because a lady had passed the morning in reading Tyndall's 'Forms of Water.' As a glass of water was poured out, she said to a young boy: 'How many forms has water?' 'One-as you drink it.' 'Then you never carved it into a man, or rolled it up in a ball?' 'O, snow!' 'Well, I've cut it in blocks many a time,' said some one else. 'Yes, ice,' 'Then it has three forms.' 'O, but there are rain, and dew, and hail.' 'If you come to that, why, rivers, ponds, seas-' 'But how does the water become ice, snow, hail?' 'What difference do we find between salt-water and fresh?' 'Did you ever hear that water was used as nature's great chisel in carving the surface of the earth?' 'Suppose I tell you that those boulders in your fields were carried there by ice; that they fell out of the thawing bottom of an iceberg; that once all these fields were under cold seas, and icebergs were rocking and crashing for ages where now tree-tops are.' On such themes every family can talk. They all have seen something, read something of the work of water; and those who have read most can tell the most that is wonderful and useful."

"But, if we have not read on water, to get a start?"

"Then you have read on something else. The grass of the fields, the wheat, the bricks in the wall, the stones in the street, whatever you have read of, turn to a good use."

"I would be perfectly willing to talk on book-worms," said Violet,

"for I have a curiosity about them, but you have not told me half enough."

"I beg your pardon for the neglect," said the Stranger. "The book-worms are probably the larvæ of some small beetles. Those discovered, discussed, named, are ptinus fur, by Linnæus, in Sweden; anobium Bibliothecum, by Hoey, in Cuba, and plain anobium, found in books in America and Germany. They will not meddle with books frequently handled, dusted, turned over; while books that have been exposed to damp especially attract them. They seem to feed on the paste or glue used by binders, and on the sizing of the paper. Some French writers on book-worms describe a kind that cackle like hens, and eat the leather bindings, and the binder's paste. These cackling moths probably exist only in the French imagination, though they have their prototypes in life in noisy, loud talking frequenters of libraries! It is said that cayenne pepper, or powdered alum, will destroy book moths."

"Thanks," said Violet; "I feel quite wise on an unusual theme."

"But the books themselves need more discussion than their enemies," said George.

"But," said the Stranger, after a pause, "in our talk about buying books, I have not even hinted at half the books which you should choose. There is nothing more refining to the mind than the study of the poets. Even if you do not love poetry, your library would be bare, indeed, without Milton and Wordsworth, Dryden, Coleridge, Tennyson, Longfellow, Whittier, and many more sweet singers; these would elevate your taste. Shakespeare has been called a complete library; you are poor in books if you have not his works. You must also consider that your library will be a pleasant refuge to you during many Sabbath hours, and for these you should provide fit reading. The Bible is the grandest volume that you can possess or study, and a thorough knowledge of its contents will be of infinite value to you. You should secure for your library books that throw light on the sacred pages. Every library should contain a concordance, a Bible dictionary, a volume of Biblical antiquities, a

Biblical geography, and a good commentary. Having these books, you will, as you hear of works well written on different portions of Scripture, or on travels in Bible lands, add them to your store."

"I have been thinking of your remark, that our libraries indicate our tastes, as a thermometer indicates temperature," said Peter. "I know facts that prove you right. One of my aunts is a great Bible student, and her library, of six hundred volumes, has hardly a book that does not relate to Bible study. A friend of my father has two thirds of his books on natural science. Books are our best company. You remember, the poet says:

"" Books are yours,
Within whose silent chambers treasure lies
Preserved from age to age; more precious far,
Than that accumulated store of gold,
And Orient gems, which for a day of need
The Sultan hides, deep in ancestral tombs:
These hoards of truth you can unlock at will."





CHAPTER THIRTEENTH.

ON FLIRTATIONS AND LOVE-MAKING.

was a brilliant spring day, and the young people had gathered at the Bureau. They were full of that new life and pleasant excitement that comes with the bursting forth of leaf and flower, the return of the birds, and the promise of summer. The world feels

the renewed pulses of youth. The voice of the south wind has whispered to the land, "Awake thou that sleepest, and arise from the dead:" God is recreating the world. Why should we cavil at the miracles of water made wine, when from these deluging showers, and these dry sticks over our arbor, we are confidently looking for grapes? This is a season of exuberance, of joy, of promise, of large planning—it is a season of love.

The young people, as they waited for the Stranger, responded to the presence of the gentle season.

John Frederick gazed admiration at Violet, who was making a wreath of her name-flowers. Samuel and Catherine, seated on the porch step, were engrossed with each other's conversation. Peter was prognosticating unprecedented crops, and flush times. Henry, lying on the window seat, read "St. Ronan's Well."

"The day," cried Laura, "is a day for inspiration. Let us have something entirely new, original, and, until now, unheard of. Let us have a POEM ON SPRING!"

"Here is one," said Thomas, springing up, "one which I composed this moment," and he began:

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"In the spring a fuller crimson comes upon the robin's breast,
In the spring the wanton lapwing gets himself another crest.
In the spring a livelier iris changes on the burnished dove,
In the spring, a young man's fancy lightly turns to thoughts of love."

"Oh, fie, fie," cried Robert, "there is no international copyright, but there is literary honor!"

"In the flush of the moment," said Thomas, unblushingly, "I believed I was the poet laureate of England."

At this moment the Stranger appeared.

"We are effervescing with spring-time," cried George, "we are unable to discuss any weighty theme. But one topic occupies our minds; we can hear of nothing but love and flirtations. At this moment we fully intend to make all our reading novels; we think Romeo and Juliet the only true models; we cannot call these damsels by such plain names as Dora, Harriet or Mary; they are all name-children of goddesses, and we style them Aurora, Psyche, Hebe, Galatæa. Talk to us then on a subject which we can comprehend."

The Stranger bent over Henry's shoulder, and read this passage: "But, Tyrrel, when was it otherwise with engagements formed in youth and folly? You and I, would you know, become men and women, while we were yet scarcely more than children. We have run, while yet in our nonage, through the passions and adventures of youth, and therefore we are old before our day, and the winter of our life has come, ere the summer has well begun."

"I don't like this book; it is too sad," said Henry, tossing the volume from him.

"Has a cloud come over the sun, or is there a cold wind stealing from a distant sea!" cried Thomas; "I don't feel quite so fresh as I did half an hour ago."

"Oh, sir," said Violet, in a pretty dismay, "don't you believe in love?"

"There was a certain benevolence in your countenance which persuaded me to think that you were sympathetic with our youthful follies," said Robert. "Even at the risk of hearing a severe lecture, we must choose love for our theme," said John Frederick, taking a knot of Violet's flowers, and pinning them into his button-hole. "Last month, when the sharp winds of March lowered our temperature, and proved a tonic to our minds, we could talk of books. I introduced the theme myself, but now I can say, with Tom Moore,

"' My only books

Are woman's looks,

And folly's all they taught me.'"

"Then this is not love of which you are thinking," said the Stranger. "You set up love as a theme, and at once I shall find you wandering into a maze of flirtations; these are whims of the hour, and are not real love. The love we reverence, the flirting we laugh at, unless it goes too far, as it very soon does. You, John Frederick, are, on the surface, of a very susceptible nature. I suppose you feel yourself competent to give us a dissertation on the tender passion, basing your propositions on the fact that you have been deeply in love some dozen of times! Now I do not call these ephemeral fancies love. You are like Pope's damsel, who

"'To love an altar built
Of twelve vast French Romances, neatly gilt'—

a very choice and durable altar for an undying flame!"

"Well," said John Frederick, "I suppose before we do fall really, seriously, desperately in love," and he glanced toward Violet, who however was looking out of the window, "we may have various little notions and fancies, which amount to nothing; we all do amuse ourselves this way, and where's the harm? Suppose you first discuss the subject of flirtations, and then get at more serious love-making."

"What are the symptoms," said Thomas, the medical student, "that show that these flirtations are not real love?"

"Let us have a diagnosis of the case, at once, Thomas," said Peter, with the utmost anxiety.

- "They are diseases that I never studied," returned Thomas.
- "Haven't gone so far *in* as the heart, in your investigations of the frame, eh, Thomas?" said Henry.
- "I think the first difference to be noticed is," said Samuel, sincerely, "that those who are merely amusing themselves with flirtations, change their minds, and seek new objects, while love does not change."
- "There you are out, Samuel," said George. "The poet—and poets are love's priests—says:

" 'Love cools; friendship falls off— Brothers divide.'"

- "Still," said Samuel, valiantly, "the nature of love is steadfast, of flirtation fickle. Then, too, love is unselfish, and desires the good, happiness, and pre-eminence of another; and flirtation looks to its own amusement, and is engrossed in self."
- "I have seen some people," said Dora, "who never in all their lives got beyond such a sentiment as that."
- "I hope I shall have nothing to do with that kind of people," said Laura; "selfishness is particularly mean in its nature."
- "I think the distinctions that Samuel has drawn are correct," said the Stranger. "Let us add that as the flirtation designs only the passing amusement of the hour, it needs to fix itself on no solid virtues, but merely regards some external trifles that are attractive; it therefore springs up suddenly, as Jonah's gourd, being capable of perishing as quickly. You often see two people finely advanced in a flirtation, when they have only been acquainted for an hour."
 - "But what do you think of it?" cried Harriet, puzzled.
 - "I should say flirtation was dangerous, and to be avoided."
- "Why you take away, then, half our amusement in social life," cried Henry.
- "Perhaps you do not apprehend my meaning. Flirting is makebelieve love-making. It is neither real love-making, nor is it friendship; in fact, it is detrimental to either; it hinders true acquaintance.

Now I believe in love, and in friendship, and in pleasant acquaintanceships. These should exist between men and women. But flirting intervenes and destroys the three, and leaves only a miserable sham in their place."

"But, we cannot rise in a moment to the seriousness of love-making or friendship," said Thomas.

"Truly not; but why place a barrier in the way of ever reaching them? Pleasant acquaintance one can pursue, without thought of love, and if the acquaintance brings sound friendship, so much the better. There is often really no harm at all in what is called a flirtation, but it is still in the line of danger."

"What danger?" said Violet, defiantly. How many odd gloves had Violet, their mates gone to some sighing swain's keeping! How many of her hair ribbons had made knots in some adoring youth's button-hole; how many flowers had she lightly bestowed, and how many handkerchiefs had she lost, without especially inquiring what had become of them!

"The dangers are these," said the Stranger, "that we, by flirtations, lessen our sensitiveness and sympathies; we lose something of the nice refinement of modesty; we make our own natures constantly more shallow, instead of deeper; we are less and less likely to know the power of true love, when we content ourselves always with shams. In proportion as flirtations increase, real love and marriage will decrease. Then, as in flirtation, we are making believe, and know that other people are making believe, our zeal for honesty, and our sincere respect for ourselves and other people, decrease. Again, as flirtations need no solid foundation of worth to rest on, by flirting we lessen our habit of investigating the characters of our acquaintances, and by disuse the very power of judging weakens. Now I expect that in social life you will make many acquaintances, that in the very nature of things cannot be expected to endure; they will be pleasant while they last; they will be of the surface of things, easy, merry, full of jests, pleasures of a little time; but all the same they need not, and should not, be intermingled with a pretence of affection, of love-making."

"These flirtations seem to be the principal amusement of boys and girls in society," said Peter.

"And in *mere* boys and girls, I think they can be better tolerated than in young men and women, who should know what they are about. But among the boys and girls the effect is disastrous. I have seen high schools and academies, where the chief business of life seemed to be attending to quasi love-making, and where the pupils did not consider that they were fulfilling the end of their existence, unless they had an engagement on hand. The result as to the girls is, that they become markedly silly, ill-educated women; really unworthy of a sensible man's respect."

"But why more danger for the girls than the boys?" said Laura.

"The boys being sent to college or into business, will soon have part of the nonsense knocked out of them, by the rough authority of active life. They will be forced to diligent study by the terror of examinations, rustications, and expulsions, hanging over their heads. Or, in business, they will find hard necessity, and the example or sarcasms of their fellows, driving them to solid pursuits. The girls losing their school time, and laying no foundation for literary thought, or self-education, remain at home, where family partiality may fail to see their faults, or parental weakness may despair of finding an antidote. They will spend their time decorating their clothes, reading novels, posturing and primping before a glass, and going out to continue these same flirtations."

"I think you are very hard on us, sir," said Harriet.

"Not half as hard as you are on yourselves. How many have to lament all their mature lives the

" 'Confusions of a wasted youth.'

Family life and family affections are the true centre of human existence, but the practice of flirting antagonizes these. If you will look over your acquaintance, you will see that the young men and women who are notable flirts do not marry. Or, if eventually they do marry, it is most unfortunately. They have wrested

their sympathies, used up their emotions, obscured their judgment. A young woman of refined feeling will not care to accept the attentions of a young man who is notorious for his many flames and engagements. If she have kept her own heart and its love as a sacred 'thing, she is not likely to exchange it for the burnt out ashes of this fickle youth's many attachments. On the other hand, the young man of sense, who desires a wife that his heart may safely trust in, whose wisdom shall be capable of giving him counsel, and whose constancy shall be his refuge in trouble, will not bestow his affections on the flirt who has made and broken engagements with half of his acquaintances, or who has deliberatety beguiled young men on to a proposal, so that she may have the satisfaction of saying 'No.'"

"And then," said Peter, "as thieves will not trust to each other's honesty, I suppose flirts will not rely on each other's good faith, and are not likely to make marriages in their own set."

"Whatever tends to decrease marriages, or destroy respect for the marriage relation in all its stability and honor, is much to be deprecated," said the Stranger. Addison says: 'There is nothing which exposes a woman to greater dangers than that gaiety and airiness of temper which are natural to most of the sex. It should therefore be the concern of every wise and virtuous woman to keep this sprightliness from degenerating into levity.' Now is there anything which so perverts sprightliness to levity as this pretence of love-making, this shamming of emotions which should be sacred, and this accepting of particular attentions from almost strangers? While we are on this subject, Thomas, take down that blue volume from the second shelf, and read us what Ike Marvel says of flirts."

Thomas opened the book: "'When I marry a flirt, I will buy second-hand clothes of the Jews. Still, there is a distinction between coquetry and flirtation. Your true flirt has a coarse-grained soul, -well modulated, and well tutored, but there is no fineness in it. All its native fineness is made coarse by coarse efforts of the will. True feeling is a rustic vulgarity which the flirt does not tolerate. Nat-

uralness she copies and she scorns. She is always gay, because she has no depth of feeling to be stirred. A thrill, she does not know; a passion, she cannot imagine; joy is a name; grief is another; and life, with its crowding scenes of love and bitterness, is a play upon the stage."

"If," said the charming Violet, looking around with flaming eyes, "if anybody ever dares to call me a flirt, I'll do something dreadful to them! I'll—never speak to them again!"

"My dear Violet," said the Stranger, "you may be a bit of a coquette, but remember that is not being a flirt. Coquetry is the thorn that guards the rose, easily trimmed off when once plucked."

"Let us see what the bachelor says of coquettes," said Thomas, mischievously, as he turned the leaves. But John Frederick reached over, took the book from him, and pushed it away, much to Violet's relief.

"Never," said the Stranger, "was truer word written than that which I read as the expression of the heroine in St. Ronan's Well: 'We have run, while yet in our nonage, through the passions and adventures of youth, and therefore we are old before our time, and the winter of our life has come ere the summer is well begun.' When very young people, long before the time when they can properly and prudently, and with the consent of their friends, marry, insist upon a round of love-making and engagements, they will find that they have used up life before it is well begun. Summer will have no ripe fruits for them, because they rudely tore off the blossoms in the spring. The folly of playing at love-making is a great folly, in-It is like playing with powder. I remember, when I was a child, I often saw in a store a clerk with a singularly spotted face. He might have been reasonably good-looking, but his whole face was disfigured by round, jet black spots. This mysterious appearance filled me with horror. I was told that the spots were the resultof his playing with powder when he was a boy. The powder had exploded, and been bedded in these spots in his skin. Marks they

were of a dangerous amusement, and he must carry them life-long. There are a good many people who bear about all their lives the fatal marks of too much playing at love-making while they were young. Many a miserable match, a wretched home, a man disappointed in all his ambitions, a woman, who finds life all dry husks and no kernel, will represent the result of this kind of playing with powder."

"We are apt to think young flirts very pretty and amusing," said Robert: "the young men run after them, the girls envy them; but when we happen to see one of them grown old, we admire them less. Where I am at college is a Miss Clorinda Catchamany. She has some money, and has always been a great flirt. She is now over fifty, but she dyes her hair and puts on false curls; she has lovely false teeth, and fills up all her wrinkles with powder and paint. Her waist is about fifteen inches round, and she topples along on highheeled shoes. They say she was engaged to one member out of every college class for twenty-seven years; until it was a standing question which fellow was doomed to graduate engaged to Miss Clorinda. In most ancient times the young men ran after her, pursuing her with presents, poems, letters. Now all is changed; she selects her victim, and runs after him, and sends him flowers, books, jewelry, letters, pictures, cigars, smoking-caps, slippers, baskets of champagne, if he is the style to use it. And so he lives in clover, laughs at his inamorata with the boys, and shares her presents with pretty girls of his own age."

"Come, come!" cried Violet, quite fiercely, "you need not talk as if there were no shocking old flirts, but superannuated old misses. Where my aunt lives, do I not meet Mr. Tom Hartletramp, and is he not sixty, if he is a day—absurd old creature! He wears patent-leather boots, so tight he can hardly toddle in them; his hair is a wig; his moustache is dyed; his false teeth have a little gold filling in them to make them look natural; he laces his waist; gets a new suit every month; wears bright neckties, and always a flower in his button-hole; never goes out without gloves, and is only to be found reeking with 'jockey club' in some ladies' parlor, playing with

a fan, stealing a pocket-handkerchief, and lisping out something about his 'susceptible feelings,' 'this divine actress,' and 'such ecstatic weather!' You young fellows had better look at home and see what you are coming to."

"Well done! Miss Violet!" cried Peter.

"I trust none of you are coming to be such horrible caricatures of humanity as these two portraitures represent," said the Stranger. "Consider what large possibilities attended these lives at their beginnings; possibilities of goodness, and happiness, and usefulness. This silly, worn-out flirt might have been a matron as noble as Cornelia, with sons and daughters calling her blessed; her home a shining light of example, and a fountain of good influences. She might have been a leader in good works, and have sent a fortunate impulse through many hearts to the end of time. This foolish, foppish, unrespected old man might have been the head of a household; have built up a fortune; trained sons to be of service to their country; might have helped many men and women to honored positions; might have reduced the sum of human misery and enlarged the boundaries of human happiness—if he had not devoted himself to folly, and frittered away his life in unmanly trifles."

"It is very evident," said Henry, "that these errors of flirtation are not all on one side; they belong to both young men and women, and are as dangerous to one as to the other."

"The trouble is," said the Stranger, "that very few of our young people understand that they can be *friends* without finding it necessary to *fall in love*, or pretend to. In the years between fifteen and twenty-one why not enjoy friendship, without feeling it incumbent to get up an eternal passion, that shall expire and be rehearsed again every six weeks? This the poet thus describes:

"'Thou hast by moonlight at her window sung, With feigning voice, verses of feigning love; And stolen the impression of her fantasy With bracelets of thy hair, rings, gauds, conceits, Knacks, trifles, nosegays, sweetmeats, messengers Of strong prevailment in unhardened youth.'

It would be very amusing to think of the tender passion thus excited by the 'feigning' (real for the instant, perhaps), the 'knacks,' nosegays,' and sweetmeats. But, unhappily, a long succession of these fancies kills out any hope of true loyal loving, and the heart, thus beginning its career, ends a worn-out, disrespected flirt. Youth is the seed-time of our lives. We should take care that we are not sowing seed for regret."

"I think," said Dora, "that we are beginning to be impressed by your warnings, and our own meditations upon them. Now suppose we come to practicalities. What are some of the follies into which we are most likely to fall?"

"I shall first warn you against promiscuous letter writing to your acquaintances of the opposite sex. Some young people think that whenever they part with an acquaintance, even of short standing, they must begin a correspondence. Many young men feel themselves quite at a disadvantage if they cannot exhibit a letter-list of a dozen fair ladies. And many young ladies feel that it gives them a pre-eminence over their more judicious compeers, if they weekly receive and answer letters from dear Tom, Dick and Harry, and Ben, Fred and Joe."

"Where's the harm," said George, "does it not improve our penmanship and composition?"

"On the contrary, it dulls your frankness, honesty, and sensibility, takes your time from studies or business, and makes you vain and false."

"Oh, now! now! what a charge!" cried several voices.

"But I maintain it as a knight his cause in the lists. I begin by saying that it is right, proper, and improving to correspond with some friends of the opposite sex; but this correspondence should have nothing secret in it: it should be countenanced by parents or guardians, and should be the frank, natural expression of opinion and friendship. The number of such correspondents should be, for various reasons of time and propriety, limited; and we should only write our letters to those men or women whom we know well, and

in whose sound judgment and pure moral character we have well-founded confidence."

"Here, at once, I fancy that you lessen, by more than half, some correspondence lists," said Robert.

"So much the better: less letters and a finer quality. Letters should be something higher than a scrawl of common-places or affectations. Some of the most delightful literature that we have consists of the letters of highly cultivated people. If you write but few letters, and expend on them the time that might be given to many, your letters will be worth the reading. Let me tell these young ladies, too, that they should be careful where and what they write, for many of the men boast among their comrades of the number of their lady correspondents, show their letters, even make fun of them, lend them; and if the damsel—who has devoted herself rather to flirtation than to her studies—happens to have erred in spelling or in grammar, they ridicule that also. So, girls, beware."

The young ladies in the Bureau held up their heads and looked indignant scorn at the young gentlemen. But the Stranger was as justice, holding scales with an even hand. He continued his remarks tranquilly.

"Also, many of our ladies read to their lady friends the dozens of letters from their admirers, laugh at their protestations, joke unmercifully at any faults of chirography or rhetoric, and end by having a yearly holocaust of all these letters, when their boxes and desks overflow."

"Well, sir, what shall we do?" said Violet. "Some poor fellow that we know leaves home, and pretty soon he writes us a letter. We do not like to insult him by silence—possibly he is lonely and homesick among strangers—and we write out of pure humanity."

"A young gentleman," said the Stranger, "should not, when he leaves a place, begin sending letters to his young lady acquaintances, as taking it for granted that they will be charmed to receive them. He should, before he goes, ask permission to write. He should only propose a correspondence where the acquaintance warrants it.

When he proposes writing, he can easily divine from the young lady's reply whether she really cares to correspond. If she replies, coolly, that she 'trusts she shall hear from him when he is at leisure,' or says 'that certainly she would be pleased to write when she can find time, but she is very much occupied,' then he will know that she does not desire his letters."

"And then what is he to do, especially if he likes the young lady's acquaintance, and does not want a sulk or a quarrel?" said Henry, rousing to new interest.

"He can wait two or three weeks, and then send, not a letter needing a reply, but a semi-ceremonious note, stating that he is well, enjoying himself, is more busy than he expected to be, trusts all their friends are in good health, and so on. After that he can conclude the correspondence by sending at intervals a paper with some item of interest."

"But if, instead of this good sense style," said Violet, "the young man has written without asking permission, and expects a reply, and is one you wish to be on friendly terms with when you two are in the same place, what then?"

"I should say, wait some while, say three or even four weeks, before you answer. Then do not say that you were pleased to get the letter, or that you hope he will write again. Write your letter entirely of news of mutual acquaintances, have it rather short, and conclude by saying that you have but little time for writing, or that your correspondence list is so full that you cannot write very promptly, and that when he returns to your neighborhood you hope to see him. If he is a person of sense, he will understand you. If he is not a person of sense, you had better give him a lesson by not replying to his next epistle."

"Did you ever hear of such a thing," said John Frederick, "as young ladies writing to young gentlemen whom they have never seen, and soliciting a correspondence?"

"I never heard of young ladies doing this, but I have heard of its being done," said the Stranger, pointedly.

"Indeed, it is very often done," said John Frederick. "The fellows have shown me dozens of letters from young girls whom they have never seen."

"Did they seem to have any respect for their unknown correspondents?"

"Respect? Certainly not; evidently they were fools, or they would not have behaved so foolishly. They said they answered them for fun. But I asked my chum what he would think if his sister had written in that way to any one; and you should see how he flamed! 'His sister! She was a lady, she was a girl of sense, she was not likely to be guilty of such an act.' 'So are these somebody's sisters,' I told him; but he went blazing on, 'if his sister wrote to a fellow that she had never seen, he would see that she was put under close guardianship; he would go and wring the fellow's neck that had dared reply to her!' So I asked him what he would think if three or four stalwart brothers came rushing in to wring his neck, and if it would not be a good plan to write to his unknown correspondents, just what he would think of his sister's taking such a step."

"Now that we are on this subject," said the Stranger, searching for a packet of papers, and selecting one, "I will read you a letter written by a lady, a friend of mine, to a silly girl who had written, a total stranger, to this lady's son. As the young fellow and his mother had the same name, the letter went to the lady, her son being from home, and she replied thus:

" My DEAR GIRL:

"Your letter to my son fell into my hands, as our names are the same. My first thought was to drop it into the fire, and thus end it forever. But I have a daughter, probably about your age, and I remember that you are *somebody's daughter*, and that on your attaining a pure and lovely womanhood some parent's happiness might depend. I see from your letter that you are very young. Before you lie large possibilities of good, if you pursue a right way;

terrible possibilities of evil, if you pursue a wrong way. I write this because I trust a day will come, when you will feel very glad that your letter fell into the hands of an elderly woman, and not of a young man. Did you think that in writing it, you were disrespecting your parents, who would have been deeply grieved; that you were deceiving, inasmuch as you did it secretly; that you were breaking the rules of the school where your friends have placed you; that you were forsaking that delicate dignity and reserve that are a woman's best ornament, and the ornament most admired by all honorable men? Does a young man ever respect a fast young lady? Would he ever dare love her? Now, my child, take this act of yours, which no doubt you considered a trifle, and to which very probably you were incited by foolish girls, older than yourself; look at it as your parents would look at it, as I look at it, as you will look at it when you are middle-aged, and when you will either see it, your sole step in a dangerous path, from which you early retreated, or a first step, rashly followed by many, that heaped sorrow on your head. That you may henceforth earnestly strive toward a true womanhood, is my sincere desire.

"Very truly, etc., -----."

"That was surely the very letter she needed," said Laura, "but young men as well as girls write to strangers. I have known many girls to get letters from gentlemen whom they have never seen."

"And if they are sensible, refined girls, they will not answer them. Few girls I hope would wish to venture on such a correspondence. But when a young man gets such a letter from an unknown, he thinks that it will not harm him if he answers it."

"And does it?" asked George.

"Surely, any acquaintance with women deficient in a nice regard for decency, is harmful to young men; they wrong their own sense of honor in this sort of correspondence; they help another person in wrong-doing, and they do an injustice to really nice friends who are corresponding with them, just as a young man, who has nice girls for friends, would do them an injustice, and be unworthy of their society, if he went with bold, notorious, noisy girls."

"There is a subject," said Catherine, "which I was discussing with a friend of mine in the city. The subject was the receiving of presents from young men. My mother always taught me, that a young lady should not be receiving presents promiscuously; she said that, except from near relatives, girls should not accept gifts of any especial money value."

"Your mother is quite right. The only gifts which a young lady should accept from her gentleman acquaintances are flowers, or occasionally a book, and these she should in no manner solicit or seem to desire. Many girls accept, and even covertly demand by hints, and in other ways, gifts from the gentlemen of their acquaintance. Gloves, jewelry, lace-kerchiefs, fans, ornaments, expensive trifles, such as portfolios, dressing-cases, toilette articles, work-boxes (which this kind of girls seldom use), are the trophies of their art in extorting presents; and are often yielded by their miserable victims with a smothered anathema, as the poor fellow feels himself overstepping the limits of common-sense, or his income."

"But young ladies often give expensive presents," said Harriet.
"I have seen them give slippers, dressing-cases, smoking-caps, dressing-gowns, and many other things."

"Very true; and perhaps these same damsels spend on these things time that they should spend in helping an over-burdened mother; or money that their father can ill spare them, or which should go in charity; and also their fathers, brothers or mothers, are likely to go without any tokens of their remembrance. This system of forfeits and philopenas—happily going out of date in cities—is all foolish and wrong. One may think very little of the refinement of the young woman who demands such tribute, and as little of the sense of young men, who send twenty-five dollar valentines, and twenty dollar boxes of Easter confections, and fifteen dollar bouquets, and are over-lavish at Christmas and New Year's. As husbands, they

are likely to be selfish and then bankrupt. I like to see presents given in families; these seldom overstep the bounds of prudence and good taste. If a young gentleman can afford it, it is proper for him to send now and then to some lady whom he likes or admires, or at whose home he frequently visits, flowers, a new book, or some pretty picture. But a young lady should be above accepting large gifts. She wants nothing on the line of purchase."

"But when people are engaged, what about presents then?" asked Robert.

"I should say, observe much the same discretion as before. Engagements are broken off, and then there is the return of gifts, or, the parties keep what may prove an annoyance. The young man can reserve his gifts to lavish on his wife, and he will be none the less ready to bestow them, when he remembers that as a maid she was prudent. Love can be shown in other ways than by costly gifts; a thousand little courtesies and thoughtful attentions are far more precious, as showing more heart, than may appear in a hundred dollar bracelet, or a locket whose gems represent a thousand dollars. In fact, some presents ought to be regarded rather as an insult than as a tribute of respect."

"You spoke," said Henry, "of tacitly asking presents; that is no worse than asking attentions, as some girls do. I have a cousin who is a medical student in the city. He has only a moderate income. He likes to go out into society at times, and to have lady friends; but he says sometimes they get him into a deal of trouble. Perhaps he is calling at a house where there are two or three of these—young 'ladies—they think themselves. And one will cry out, 'Oh, Mr. Ralph! we do so want to go to the concert to-morrow night! Are you not going to ask us?' Then he is obliged to ask them, and then they will think him mean if he does not get reserved seats. And in his circumstances, with board, proper dress, books, and fees to pay, the three or four reserved seats are a heavy tax. Or some other time it will be, 'Now, Mr. Ralph, we do want to see such or such a play. Won't you ask us? I'm sure it is just on your

tongue,' and then after the play, as they come home, if they pass a fashionable restaurant, one of these hoydens is sure to exclaim, 'Oh, I'm so nearly starved!' and what can he do but propose to go in and get a supper! He got even with one girl who had forced several invitations out of him for herself, and her most intimate friends. As they came home and the friend undertook her part of the rolé—that is, to hint the supper out of him—when she said she was 'dying for some oysters,' he said promptly, 'Miss C. will be glad to hear that, for before we left the house, I heard her tell the man to have coffee and oysters ready for us as soon as we got back.' So she had to accept the joke, and provide the refreshments."

"But I never heard of such horrible conduct," said Catherine; "why, these are not young ladies."

"They call themselves so; they dress well, live in good houses, have parents reputable in society, have been the pupils of fashionable schools. Still it does seem as if all these advantages had not been able to confer upon them ordinary decency."

"Their mothers must be the ones to blame," said the Stranger, "for if these girls had been reared with a nice sense of honor, and really refined feelings, they would not be guilty of such unwomanly behavior. A set of girls may begin this kind of folly, and persuade each other to think it smart, and dashing; on the contrary, it is ignorant, grossly vulgar conduct. I intended, when speaking of letter writing, to mention a very grave error into which some young people in pursuit of amusement have fallen: the answering of personals in papers."

"What does any one do that for, if the personals are not addressed to them?" said Dora.

"I do not think a personal should be answered even if it is addressed to us. If people want to communicate with us, they should come to our houses, or write to us in our own name, through our own post-office," added Harriet.

"That is very true, but many young people, seeing these advertisements called personals, have thought it would be very amusing to reply to them. Sometimes the personal asks for correspondence with a view to marriage, sometimes for meetings, but whatever is asked under this veil of secresy is dangerous."

"Not far from here," said Samuel, "was a young lady who was engaged to a very nice young farmer. He had bought a farm, furnished the house, and all seemed to be going well. But meantime the damsel had seen a personal from some one describing himself as 'a rich, young, handsome, Western lawyer,' and asking some lady to correspond with him. She fancied it would be very romantic to reply to this, and did so, entering on a secret correspondence and exchanging photographs, all unknown to her friends. Only a week before the day set for her marriage with the farmer, this correspondent asked her to meet him in a neighboring town. She did so, and without further consideration married him. He only allowed her to stop at her home for two hours, to collect her own things, and then took her off to Idaho. Her parents were nearly distracted about the affair. They only hear from her at long intervals, and have learned that the man is a gambler, and supposed to have been in prison for counterfeiting."

"These affairs generally have some terrible ending. A very artful style of *personal* is an advertisement for a governess, clerk, amanuensis, or some one in such a capacity. No one should ever answer these where there is a requirement stated as to age, unless a demand is for 'a middle-aged person.' If 'a young person' or some one 'under twenty-five' is asked for, understand that the advertisement is a hoax or a trap. A young friend of mine, in a large city, needing some employment, replied to an advertisement for 'a lady not over twenty-three, as governess to two small children.' She got no reply to her application for a situation, wherein, as directed, she had given her full name, but instead, a very passionate letter from some unknown, saying that he 'had seen her and admired her above all things; he was rich, moral, sure he could make her happy: would she meet him at such a park, at such an hour?' She put the letter and the advertisement together; her eyes were opened; she under-

stood the deception, and put them both in the fire. She answered no more personals to 'young ladies under twenty-five.'"

"It needs a deal of prudence to make one's way safely through the world!" exclaimed Laura.

"Yes, and we must be careful what amount of *romance* we permit in ourselves. It is this romantic element, that loves mystery, and the unusual, that leads people into snares that are literally spread 'at the head of every way.'"

"What, sir, do you think of early choice in love affairs?" asked Thomas.

"If men put off marriage later than thirty, and women later than twenty-five or six, they are apt to conclude never to marry, and if they do marry, they are less likely to harmonize with each other; they will be more what is called 'set' in their ways, and less happy in the marriage relation. This may be laid down as a rule, though it has numerous exceptions. I think the ages I have just given are good marrying ages, whether you consider morals, health or finances. People should make their choice long enough before they are married to be sure what sort of a person it is to whom they are entrusting the happiness of their future. If, by early choice, you mean boy and girl selections, I do not believe in them. I refer you again to St. Ronan's Well. The heroine complains of a blighted, distracted life, but says, 'when was it otherwise, with engagements formed in youth and folly? You and I would, you know, become man and woman, while we were yet scarcely more than children.' Let us suppose that this early choice means a very early marriage: say the girl of sixteen or seventeen marries the lad of twenty. Now there are many such couples, and the marriage is usually without the consent of the parents on either side. girl's parents would feel that she is far too young for the cares of married life; the boy's parents feel that he is too young either to know his own mind, or to support a wife. When these matches are made, the unfortunate parents on either side are usually forced to support a household for which they are not responsible. Their consent was not asked by the youthful adventurers, but their care and money are freely demanded. The mother, who is scarcely *rested* from the fatigues of bringing up her own little family—who has perhaps just seen her nursery vacated by the last small candidate for the schoolroom—is obliged to reassume these same burdens for the children of the too youthful parents."

At this minute the doctor, who was in search of his son Thomas, thrust his head in the window. He had heard the last remarks and interposed. "Now I have a word to say to you young folks, and I want you all to heed it. You, some of you, think it very smart to run off and get married, long before any one thinks you are old Miss fancies that she has raised herself far above her playmates by her early matronhood. And young master, who ought to be pursuing his studies, or learning the first steps in the business of his life, struts about, and takes airs as a married man. It is a sight to make doctors weep, if nobody else, for we know what will come of it. Now I am not going to mince matters; the probabilities in this case are for a large family of children, near of an age, and feeble in body and mind. These prematurely married couples have not physical and mental maturity sufficient for robust and vigorous-brained The poor young parents will grow old fast enough in watching sleepless nights with baby sufferers—whom they cannot by any possibility nurse with judgment—and in following little coffins. The girl, who at sixteen was vain of being a bride, is very likely not to see twenty-four: if she does, she will be pale, thin, careworn; her vivacity gone, her hopefulness lost in many disasters, just when the companions of her childhood are in the first freshness of young beauty, hope and love. There is another point to be looked at. In these over-early marriages women grow old much faster than men. The girl, two or three years the junior of her boy bridegroom, soon begins to look older than he does. At thirty he is yet a young man, while, if she has lived so long, she looks like an old woman, having so long sustained cares to which she was entirely unequal. Ten to one the man has by this time found out that he made a hasty choice: every year has widened differences between them. He has grown mentally, while she, poor soul, has had no time to grow. He is shut out from pleasures which he longs to enjoy: his home is a burden, his wife a drag. She compares herself with others, and sees the difference. She feels that her husband over-persuaded her to take a step whose result has been bitterness. It is not a pretty picture, but unhappily it is true in every line, and miserably and often repeated. I wish I could keep it before the eyes of all foolish girls and boys. Come, son Thomas, I see the carriage drawing up to the gate, and I want you to come with me to see a very nice operation in trepanning."

"Well," said John Frederick, "since the doctor has drawn us such a picture of premature marriages, who will utter a similar Jeremiade over *Long Engagements?*"

"I will," said the Stranger, promptly. "They are dangerous things."

"But in what are they dangerous? They give people time to become mature and sensible before they marry."

"And also time to grow apart from each other: to change, to see, perhaps, some one who suits them better, and to marry with only half a heart. Take such an instance as this: at an academy or high school, a youth of eighteen becomes engaged to a girl of nearly his own age. He goes from the school to college, then through his professional studies, say for seven years, if he stops to help himself by teaching, let us say nine years. Then he is lucky if two years more will give him such a start in life that he may marry. He is twenty-eight or thirty; he has had ten or twelve years of mental growth and rapid progress; he has learned much of men and of things, seen much of society. Suppose, in this time, the girl has not pursued her studies, she has paid no heed to books; then her mind has retrograded, for mind cannot stand still. Shut up in her home, with few interests, few sources of improvement, the years of waiting have been harder on her than on him. The fact of her engagement has shut her out from many little attentions that others have received: her early companions have married and found other homes; the next younger set have grown up, and think her old. Her story may be fortunately different, but it is often exactly this: her lover remains true to his promise, though the first warmth of his feelings has died out with distance and new occupations. They find themselves strangers to each other: they have so changed! He thought she was younger and brighter; she thought he was more tender. They each might have been better suited, if that youthful fancy had not been bound by an engagement."

"Well, how help all this?" said Peter.

"Exercise common-sense. When a young man has arranged such a plan for his life that he evidently cannot marry until he is twenty-eight or thirty, he should not entangle himself by engagements. He should not pay particular attentions to any one, nor engross the feelings of any young girl, before whom he can only set long years of waiting. A young man should not look for a wife more than two or three years before he can take a wife. There are few hearts so buoyant, so busy, so unchanging that they can surmount, unchilled, a ten years' engagement."

"I have seen the 'outgrowing' where the woman outstrips the man," said Robert. "Perhaps the young man sets himself at farming or some mechanical employment to secure a safe start for married life. The girl goes longer to school, and then teaches. She studies and thinks, and he neglects both these things. Her occupations refine her taste, give her sedentary habits, and render her averse from the very kind of work that will fall to her as his wife. After eight or ten years they marry, and both are disappointed."

"I don't see anything left for us to discuss but unequal matches," said Henry; "and, of course, you will condemn those."

"Certainly, because marriage is based on an idea of equality. Married persons should be mated persons. What Adam wanted was a companion *mete* for him. In marriage one supposes equal personages; each the complement of the other; each supplying what the other lacks. Then these two, being not contrarieties, can form a complete

unity. Each can find their fulfilment in the other. Unequal marriages are often the result of lack of consideration. It is well said, 'Hasty marriages cannot be expected to produce happiness; young people who are eager for matrimony before they are fully aware of its consequences will purchase their experience at the expense of their peace.' There are few cases where a young girl can be happy with a man twenty-five or thirty years her senior; nor is she likely to make him happy, their tastes being totally different; even less likely is a young man to be satisfied with the step he has taken in marrying a woman eight or a dozen years older than himself. carefully educated and intellectual men and women marry those who have no interests like their own, who prefer ignorance to knowledge, there can be no companionship between them; each will look elsewhere for their intimates. So, great diversities in religious opinion are sure to produce coldness, discord or divergent aims. 'Can two walk together except they be agreed?' Another cause of unhappiness is marrying far out of one's own circle in life. Where the difference is very great, all one's modes of expression, methods of thought, of living, all their associates, their manners, their ideas of housekeeping, are different; and if the couple can try to accommodate themselves to each other, they are not likely to accommodate themselves to the relatives on either side, whence is likely to arise perpetual trouble. Seek, therefore, among your equals for your partner in life."





CHAPTER FOURTEENTH.

GENERAL PRINCIPLES OF ETIQUETTE.

HEN we were discussing our entering into society, you said that certain rules of etiquette should be left for separate consideration," said Laura. "Suppose that we take them up to-day? This languid April weather makes one unfit for very

weighty themes."

"There are certain fundamental laws of good manners," said the Stranger, "which remain unaltered from age to age, as these from the Bible: 'Look not every man on his own things, but every man also on the things of others;' 'Condescend to things of low estate,' or, 'When thou art bidden, sit not down in the highest room.' Like other points in Scripture, these wear well, and do not get out of date. If I quote you some rules for good behavior, addressed two hundred years ago to our ancestors, you would think them absurd and uncalled-for."

"Suppose," said Catherine, "that you give us some of these old rules by way of contrast, and then some modern rules."

"Very good. The first is to young men, I suppose: 'When you' hold discourse with a man, it is ridiculous to pull him by the belt or buttons; to play with his hand, strings or cloak, or to punch him now and then in the stomach."

"Hah! ha, ha, ha!" roared Peter. "But after all, we now-a-days find people who seize you by the arm if they want to speak to you, or slap you on the shoulder or back, when they come up with you; or pull at the lapel or button of your coat, when they grow confidential."

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"Then set down all such acts as obsolete and vulgar: 'hands off,' is one rule of good manners. Here is another: 'It argues neglect, and to undervalue a man, to sleep when he is reading or discoursing. Therefore, good manners forbid it. Besides, something may happen thus to offend, as you may snore, sweat, or dribble, or gape.'"

"No one now thinks of falling asleep in company," said George.

"How about church?" demanded the Stranger.

"The old rule may be of use yet!" cried Samuel. "People who call themselves very gentlemanly will, as soon as the opening exercises of the church service are ended, compose themselves comfortably to sleep. They deliberately shut their eyes in full view of the speaker, and having thus expressed contempt or indifference for his efforts, they often get further credit to themselves by sleeping with their mouths hanging open, or by loud snores."

"Set it down, then, among your primary rules of etiquette, that it is particularly bad manners to go to sleep in church, or other public gatherings; and equally bad manners to disturb such gatherings by whispering, laughing, fidgeting about or changing one's seat."

"Bad manners in church often come from parents allowing their children to be rude and troublesome in church until this becomes a habit. In our church half the children are allowed to play with books during service, so that the air is full of the flutter of leaves," said Harriet.

"This hymn-book fiend, in the shape of an ill-bred juvenile, is a terror to all church-goers," said the Stranger. "Children should early be brought to church; but once there, they should not be allowed to disturb the congregation. We owe it to their future good manners to teach them to be quiet. The hymn-book fiend seizes the book, long after singing is concluded, perhaps, and turns over the pages frantically, as if life depended on finding a certain verse; eyes the page a minute, maybe reads a line or two half audibly, and then dashes at the index, and turns over leaves at a great rate. Now the book is restored to the rack, but the next instant comes out for a

minute study of the title-page. Possibly, the leaves need airing—at least the volume is taken up by the covers and swung to and fro. Then it is held before this interesting creature's mouth and blown Next the disturber of the peace seems to mean business; a place is selected with care, the brow knitted, infinite attention is fixed on the chosen portion. Is there to be a respite? Vivacious creature! the succeeding second all the leaves are gathered against one cover, held by the thumb, and then suffered to escape, with a loud, flutter-The ingenuity of the hymn-book fiend is not yet exhausted. The back of the book is placed lightly between the knees, and the covers of the erring tome are gently boxed from side to side. During this fascinating ceremony the hymn-book drops with a loud bang, and the fiend gets on the floor to pick it up. The next performance is to stand the book on the hand in various positions—on the ends, back, face. Suspicion seizes this active mind that the paging of the book is wrong, and a counting of leaves is zealously begun, and continued for a third of the way through. The binder's work next suggests itself to this vigorous intellect, and that is explored by poking the stitching with the nail, and bending the leaves entirely backward. The anticing of the hymn-book fiend's fancy is only restrained by the close of service. Of this creature it can be said, as of Cleopatra,

> "'Time cannot wither it, Nor custom stale its infinite variety.'"

"What you say of good manners in church would very well apply to any public place," said John Frederick.

"That is true; and a sharp little essay of Addison's on bad manners at a theatre will show you how you should not behave at public entertainments. Here it is, describing an unmannerly person: 'A little before the rising of the curtain for the tragedy of Macbeth, she broke into a loud soliloquy: "When will the dear witches enter?" and immediately, on their appearance, asked a lady who sat three boxes from her, on the right hand, if they were not charming crea-

tures? A little after, in one of the finest speeches of the play, she shook her fan at a lady as far off on the left hand, and told her in a loud whisper, heard all over the pit, that we must not expect to see Baloon to-night. Not long after, calling out a young baronet by his name, she asked him whether Macbeth's wife were yet alive, and, before he could answer, fell a talking of Banquo's ghost. She had by this time fixed the attention of all about her. But as I had a mind to hear the play, I got as far as possible out of the sphere of her impertinence, and planted myself in one of the remotest corners of the pit.'"

"Is it not ill-manners to be putting on coats, overshoes, or scarfs, during the closing hymn or the benediction?" said Dora.

"Very, indeed; also to rush into the aisle as soon as the last syllable leaves the minister's mouth. What would we'think of the manners of a person thus fierce to leave a friend's house?"

"I have heard people say, that one's manner of entering and leaving church and their manners while there, afford a correct gauge of their real refinement; we can tell whether their deportment is genuine and natural, or a mere veneering of servile imitation."

"That is very true. To proceed with my old time rules, these next will strike you as very rudimentary. They regard behavior at table. 'In eating, observe to let your hands be clean.' We might add that it is etiquette to have one's hands and entire person clean at all times; clothes should be neat, and properly put on, hair smooth and shoes polished. To neglect any of these things is to lack that delicate regard for the pleasure of others that real etiquette demands. Our rules proceed: 'Feed not with both your hands, neither keep your knife in your hands.' When this set of rules was printed for our far-away grandfathers, forks with many tines were not invented, and it was permissible to eat with your knife. Now it is not good manners to shovel food into your mouth with a knife. This, because it engenders too rapid eating, suggests the possibility of cutting the face, and also the food discolors a steel knife, and

makes it look disagreeably. Let me call your attention to the difference between *feeding* and *cating*. Beasts *feed*, and gluttons *feed*; but refined people *eat*. One eats because it is needful and proper, not because one delights in gorging themselves. There is a vast difference between living to eat, and eating to live. The one makes the higher subservient to the lower; the other maintains a proper relative position between life and meat. Solomon well warned a man, 'When thou sittest to eat with a ruler, put a knife to thy throat, if thou art a man given to dainties.'"

"Speaking of 'feeding with both hands,' how is that?" said Peter.

"It is proper to eat with one hand, as we must take our bread, or portions of fruit, with the hand. So to put to the mouth a small bone, as the wing of a bird, if it is not dripping with gravy, is not inadmissible; but consider how dog-like a person would look, who grasps his bone or his bread, or his piece of orange, or banana, with both hands."

"People seem to have a deal of trouble about buttering their bread," said Robert. "I have seen folks lay their bread on the table-cloth, or hold it on one hand, while they butter it."

"Either plan is very vulgar. Do not butter a large piece of bread at once, like a hungry little child. Take a small portion between the thumb and forefinger of the left hand, and butter it lightly as it rests upon your plate. Never cut your bread; break it. Bananas should be cut in small slices round-wise, before you eat them at table, and your orange neatly divided in its sections."

"I have heard of a man," said George, "who, when finger-bowls were put on with the fruit, thought it his duty to pick up his and drink out of it."

"A mistake surely; but not half so bad as a moral wrong, and yet some people would feel more disturbed at it, than if the man had uttered an oath—not in company of ladies. It is good taste to have your finger-bowls of different colors; thus they better decorate the table; with them should come fine, small, colored, fringed napkins, and it is 'style' to have the water (the bowls only being half full)

sprinkled with cologne. After eating fruit or sweetmeats, or any such dessert, lightly dip your fingers in the bowl, and wipe them with the napkin, drying one hand before dipping the other."

"I have seen people," said Thomas, "who disobey that rule about the knife. They hold the knife in their hands, as they eat a mouthful which they have taken."

"All appearance of haste at table is unmannerly," said the Stranger. "Let the knife and fork rest on your plate, when you are not using them. Handle them neatly, so that they shall not drip, nor look untidy. When you pass your plate to be helped to anything, remove the knife and fork. Some tables are furnished with little glass or silver rests for knife and fork while off the plate; if there is nothing of this kind, it is not polite to soil the cloth by laying them upon it, so quietly and unobtrusively hold them in your left hand, with the handles upon the cloth, and the blades a very little elevated. Do not pause for some question, or reply, holding knife in one hand and fork in the other, blades aloft; nothing can be more ridiculous. When you have finished with your plate, lay the knife and fork upon it side by side. Be careful and do not overload your plate with more food than you can eat, and do not send it from the table covered with fragments and smeared with gravy, a sight to disgust any one."

"Do not you think it looks shockingly to sit leaning over the table or with arms or elbows on the cloth?" asked Laura.

"These positions are very impolite. Do not crowd your chair close to the table, nor have it so far off that you must lean forward as over a space, to reach your plate. The proper position is, erect without stiffness, elbows near your own sides, neither up in the air, nor punching your neighbor's ribs. To keep your elbows in place, you need to know how to handle your knife and fork. The position of the fork, in taking up a mouthful of canned corn, or of mashed potatoes, is necessarily different from that needed in cutting, or conveying to the lips, a bit of meat. Now you should make these changes neatly and deftly, and you will find that they

are the *natural positions* which will keep your own arms and shoulders in most graceful play; be neatest in action, and least trench on the privileges of your neighbor. Etiquette, relieved of a thousand finicky falsities, is really a *nice naturalness*."

"Let us hear some more of the ancient rules," said Catherine.
"I see that they furnish an admirable text for a disquisition on modern proprieties."

"'Dip not your fingers in the sauce, nor lick them when you have done.' Our glossa on this shall run thus: all that savors of gormandizing at table is ill manners. It is needful to observe sufficient care and deliberation to avoid all untidiness. Take but small quantities of sauce, gravy, or dressings, of any sort. Keep your fingers unsoiled, and when needed wipe them on your napkin. Our ancient author proceeds: 'If you have occasion to sneeze or cough, take your hat or put your napkin before your face.' I opine, at a modern table, we would have hard work to find our hats for screens, but the napkin and a little self-restraint will suffice. As to the licking of fingers, above mentioned, it is etiquette never to put your fingers in your mouth in the presence of people. If you are so unlucky at table as to get a fragment of food where it is torturing a tooth, don't suffer purgatory for a prejudice; take a tooth-pick, hold your napkin to your mouth, and remove the cause of pain. 'Drink not,' says our old master, 'with your mouth full or unwiped, nor so long that you are forced to breathe in the glass.' Now, all long, or hasty drinking, and all gulpings are inadmissible. By avoiding greedy 'feeding' and hurry, you will avoid these errors. It is hardly needful to tell a civilized person that they must not put their own knives in the butter, nor their own spoon in a sugarbowl, nor use their own knife and fork to help any person, nor themselves, from the general dish. Don't scatter crumbs or skins about your plate; regard fitness."

"What about leaving the table?" asked John Frederick.

"Do not hurry your meal, to finish before others, nor prolong it, to keep others waiting. The master or mistress of the house, the

latter especially, will give the signal for rising. If you sit by a lady, remove her chair from her way, as she rises. It is well gently to push the chair close to the table, so that there shall be no hindrances in passing out of the room. If there are servants standing about the table, they will attend to this, and also to opening the door. If there are not waiters present, a gentleman will hold open the door for the ladies. Leave the room quietly, and not too hastily. In these little matters, different places have different etiquette, and where you are a stranger, quickness of observation will stand you in good stead, and keep you out of error."

"And upon observation and common-sense we must depend for a hundred things more, that we ought to know about the table," said Thomas.

"Certainly, we could talk half the night and not cover the entire ground. Thus, the ladies should be seated before the gentlemen sit down. Do not reach after things, call, speak loudly, condemn what is before you, nor get into a dispute. Praise is in order, but do not over praise, nor so discuss your food that you seem to care for nothing else. As long as you are suited with what is in your cup, and want no more, keep the spoon in the cup; put it in the saucer when you send it up for refilling or change. If napkin rings are furnished you, put your napkin in them before you leave the table: if there are no rings, neatly fold your napkin and lay it by your plate. But we must not spend too much fime on one theme. Here are antique rules for the parlor, or drawing-room, or any place of social meeting. The manners described are we trust obsolete; I give them to you as a relic. 'If a person be in the presence of ladies, 'tis too juvenile and light to play with them, to toss or tumble them, to kiss them by surprise, to force away their hoods, or fans, or their cuffs. It is unhandsome among ladies, or any other serious company, to throw off one's cloak, to pull off one's peruke, to cut one's nails, or tie one's garter, to change one's shoes if they pinch, to call for one's slippers to be at ease, to sing between one's teeth, or drum with one's fingers."

"It does sound terribly," said Catherine, "but all these things, nearly, are done now-a-days. I think in the country they are more given to the 'tossing, kissing by surprise, snatching fans, gloves,' and so on. I have seen a deal of this at country gatherings, picnics, and parties. And in riding or walking at these out-of-door gatherings, the young men think they may keep their arms around the young girls' waists."

"But, Catherine," said Laura, "these rude things are not practised only by country people by any means. Last summer I was at the seaside, and a moon-light riding party was arranged. They were all city people, and went in big wagons, and such rudeness I never before saw. They laughed so loudly that they could be heard half a mile. They snatched handkerchiefs and rings. The girls put on the young men's hats, and the young men returned the compliment. They sprung about and scuffled for places, and all propriety seemed to be forgotten."

"How ever had they been brought up?" cried Dora.

"I don't know; but they were supposed to be good society, boarded at first-class hotels, and wore good clothes. One of the young women—she wore the most costly suits on the beach—was always frolicking with the son of one of the leading city merchants, and they would race, screaming, on the sand in their bathing clothes, and rub each other's face with sand, wrestle, throw each other over in the water, or bury each other up to their necks in the sand."

"I can hardly believe it!" cried Harriet.

"I assure you it is true. At a large boarding-house, where four of these young *ladies* were, they laughed, and screamed, and clamored so at table, that no one else could say a word, and a number of the older boarders left."

"Well," said the Stranger, "all this is the very height of ill manners. Loudness, wild display of one's self, is ill-bred and vulgar in the extreme."

"As for the other rules," said Henry, "I have seen people sit with their chairs tipped back, their legs crossed, their feet swinging, their elbows on their knees, in rooms full of company." "And I," said Samuel, "have seen people cut and clean their nails before company. I have known folks to sit in a street-car whistling. I saw a young man once, one of a well-to-do village family, come into a room where there were fifteen guests—and he came in with all the ease imaginable—in his stocking feet!"

"Oh, Samuel!" cried Violet, "I never saw anything as bad as that; but I did know a lady, a graduate of a medical school, too, and a person of great ability, who was forever 'singing between her teeth.' In a drawing-room, or out for a walk, she filled up every pause with the most aggravating hum."

"The root of the matter is just this," said the Stranger: "people who act in this way are vulgar and ill-bred, *because* they are full of themselves, and do not consider the tastes, presence, or respect due to others. It is this realization of what is due to others that has given rise to what we call the general rules of etiquette."

"Since we are now speaking of the etiquette of the drawing-room, or social gathering," said Dora, "let us talk about the forms of introductions. When two people are to be introduced, which one do you introduce to the other?"

"Where there is nearly a parity in age and social standing, the lady has the precedence and the gentleman is introduced to her. As, 'Mrs. or Miss Blank, permit me to introduce Mr. Dash.' If, however, the gentleman is old, or a person of distinction, then the gentleman has the precedence, unless the lady be also old or distinguished. Remember that Scripture gives the place of honor to age. 'Thou shalt rise up before the hoary head.' So an aged lady, venerable in white locks, is not to be introduced to the dashing General, or the flattered author: the reverence due to age must be observed. When you introduce two gentlemen, present the younger and least distinguished to the other. Observe this rule in introducing two ladies. Where two young men, or two young ladies, are to be introduced, then all other things seeming to be equal, give, out of a delicate courtesy, the precedence to the stranger, for, says the Scripture, 'thou knowest the heart of a stranger.'"

"Ought people to speak, without being introduced?" asked Dora. "Some people think it the cream of manners to treat a stranger to a 'stony British stare.' In fact it is very bad manners, ungraceful, lacking in sensitiveness, and in charity, which last is the main ingredient in good manners. Suppose, ringing at some friend's door, you meet a stranger. Should you stand 'gorgonizing' each other until the door is open? Or, while waiting in a friend's drawingroom, a stranger enters; now why freeze the soul of this person by a stare which seems to challenge the propriety of their very existence? You will be none the poorer for a bow, and a smile. An elder person can and should put at ease a younger person, who has not been introduced to them, if by chance they find themselves together. easy enough to say a few civil words, to offer a fan. It has been aptly said: 'Schiller complained that the gods themselves must fight in vain against stupidity; and there is no stupidity more hopeless than that which makes a woman in society regard her own preference, prejudice, or timidity, as of more consequence than the pleasure of all the rest."

"Where you are introducing a number of persons," said Violet, "it is so stupid to be obliged to go over the same phrase all the time; one feels like a parrot."

"But a little quickness of thought will vary the form. Thus, instead of the perpetual 'Allow me to present, or introduce, Mr. Blank,' one can, when the acquaintance warrants it, say, 'I am so glad to be able to introduce Mr. Blank to Miss Dash.' Or, 'My dear Miss D., allow me to present my friend Miss T.; you have often heard me speak of her.' Or, 'Mrs. C., if I present to you Mr. A., I am sure you will both find this evening agreeable.' Or, 'Mr. X., Mr. Z., now as you two will certainly be congenial, I deserve your thanks.' 'Mrs. P., I have been looking for you this some time, to introduce to you Mrs. Q.'"

"But suppose sometimes you introduce people who will not be congenial, or who do not care to know each other. Such things often occur," said Harriet. "And when they do occur, these uncongenial souls need not make themselves still more mutually disagreeable, by making Medusa heads of themselves and *glaring*. It will be a stupid person indeed who cannot find something pleasant and sensible to say for a few minutes while they must be together, and then drop the acquaintance as easily as it was begun. I do wish people knew how *ugly* their faces are, when they put on the 'loftily repellant.' At the same time, at social gatherings, all parties may not get introduced to each other, and those not introduced may find themselves close together. Then, plainly, it is only courtesy to the hostess, to be civil and speak, and try secure the social success of the evening, and not by a suspicious silence seem to impugn the entertainer's good taste in selecting her guests."

"I have heard people say that one should not introduce people unless permission has been asked. It may not be agreeable," said Violet.

"This is a rule with many limitations. Two people meet at your house for a call: manifestly you cannot privately ask permission of either to be introduced. You must just take it for granted that as they are both suitable acquaintances for you, they will be suitable for each other, and introduce them accordingly. On the other hand, it is not proper to take a gentleman or a lady to your friend's house, and introduce them to the family, unless you have previously ascertained that the acquaintance will be agreeable."

"When one meets a gentleman or lady of their acquaintance walking with a stranger, shall one bow to both?" asked Peter.

"Certainly. If you meet a lady to whom you have been introduced, it is her place to bow if she chooses to continue the acquaintance, and you can wait for the bow; but if she is short-sighted, or evidently has not seen or recognized you, it is proper for you to lift your hat, unless you have good reason to suppose that she prefers to ignore you. Be not quick to take offence, nor slow to take a hint."

"About making calls," said Dora, "I understand that it is the place of residents to call on strangers who come to their neighborhood." "It is, and while it is charity to allow them to get rested and settled before you call, it is proper not to delay over long, if you mean no more than one call and there to end it. When these calls are received, they will be returned with a promptness in proportion to one's desire to prosecute the acquaintance. When you have partaken of one's hospitality, being invited to a dinner, supper, or party, you should make a call on that person within a few days after. When you call at a house where you are but little acquainted, give your card to the servant who opens the door, so that the lady of the house may know who waits her in the parlor. If no one is at home to receive your call, leave a card. Calls should be short, not over five or eight minutes, unless the close acquaintance of the parties warrants less formality."

"And at what hour of the day should one make calls?"

"Here one is to be guided by the custom of the place. In some places from eleven until two are the calling hours, in others from three until six. It is always better to accede to the customs of a place where one can. Ladies who pursue a profession must be allowed the same privileges as gentlemen, in regard to making their social pleasures conform to their professional interests. On account of their business occupations, gentlemen usually find it convenient to call on their friends in the evening. In such cases they must remember that only an intimate friend, or an engaged lover, may stay long or late."

"What about New Year's calls?" said Thomas.

"This is a pleasant custom—it begins the year in a social way. Gentlemen call at houses where they are acquainted, or where the ladies of the family call at their houses. The hours are from half-past ten or eleven, until five or six, or even later. The calls should be short. In most cases the ladies who are receiving, offer refreshments to their callers. These should be delicate, nicely prepared, and adorned with such accessories as flowers, silver, glass, fine china, all that will please the taste. They should never, in any circumstances, be accompanied by any kind of malt, fermented or intoxicat-

ing liquors. A lady who offers to a man that poison which may be his ruin forgets the best graces of her womanhood, is cruel to her sister-women who are related to this man, and takes to him the place of a tempter and deceiver: she is not guiltless of his blood."

"I think the offering of wines is becoming less general," said Samuel.

"Fortunately it is. I trust that we shall see the time, when it will be considered as bad manners to offer liquors to a guest, as it now is considered bad manners to reel, swear, or stagger, in a lady's presence, or fight in her parlor."

"What is the proper dress for these occasions?" asked Thomas.

"The ladies who receive should dress more richly than they do on other occasions in their own house, except for a large party. When a lady receives guests for a dinner, supper, or party, it is not good taste for her elaborately to out-dress her guests. She is to dress as becomes the occasion, but less lavishly than when she goes out to accept other people's invitations. For New Year's calls, however, she expects only gentlemen, and may dress more richly than usual. The gentlemen must wear their best, leave their hats, canes, and overcoats with the servant in the hall before they enter the drawing-room."

"As I have declared to you twenty times," said George, "the main trouble is with hands and feet: where to put them."

"Don't think about them—except so far as to keep them out of mischief. Look where you go and don't walk on ladies' dresses, lap-dogs' tails, or over chairs and hassocks. Don't put your hands in your pockets: that is very vulgar; and be sure and do not occupy your troublesome fingers by handling things not made to handle. I have seen young men put ladies where they were calling in an agony of apprehension, by balancing some costly little vase on their hands, or bending and snapping some cherished paper-cutter. Hands so over busy usually knock over or break things, and so occasion great annoyance. Don't sit with your arm twisted over the back of your chair, or in any other inelegant or ungraceful position. Don't walk

swinging your arms, as if to row yourself along. If a lady lets her hands and arms fall easily as they would, if she had clasped the hands and let them fall apart, she usually holds them gracefully."

"And when we enter or leave a parlor where we have taken part in an evening gathering, what shall we do?" asked Robert.

"You will enter the room with the lady whom you escort, or if you accompany no lady, with some young gentleman, like yourself alone. You will find your host and hostess standing in some convenient position to receive their guests; go up and salute them with a word or two, but do not make a delay that will hinder the salutations of others. When you leave the room for the evening—of course before you go for your outer wraps—go again to your hostess, say something complimentary of the entertainment, of the pleasure it has given you to share it, of the company she has gathered—a few words well chosen, and not too stereotyped; give her your hand, bow, say good-evening, and disappear."

"Ah," said John Frederick, "it is easy enough to tell us to say the right thing—but to say it—there's the rub. We find it, as my chum says, 'hard to get our mouths off!' And, after all, do you not think that we transgress politeness and propriety oftener in speech than in any other way?"

"Yes, I do; there is a gracious tact in speech, which is to some people natural, but can by all be cultivated. This tact is not hypocrisy, nor is it flattery: it arises from a heart genially anxious to see others happy, and desirous to avoid giving pain."

"I think you had better give us some hints of the etiquette of conversation." said Catherine.

"I shall say to begin with, that refinement of speech, graciousness, and aptness of language, is a home product. It is hard for those to attain to this who have been reared among persons who use rough, barbarous language. People should consider this when bringing up their children, and set them an example of a proper use of the tongue. I often noticed the coarse, threatening talk of a four-year-old girl, who played near my house; I no longer wondered at it, when, one

day passing her home, I heard her mother bawl out, 'Now, Katy! You shut up, or I'll slap you over!' I submit that that child could not attain to any niceness of language, because of the coarse spirit of her home."

"That is so, I am sure," said Thomas. "I have heard my father mention a family of three brothers, all college graduates, wealthy and moving in good society; but they used the most atrociously ungrammatical language, because their parents, who were careless and uneducated people, had used such language in their home."

"My first rule in regard to politeness of language will be, use no slang or coarse words, no imprecations. There is hardly any one now-a-days so vulgar as to swear before ladies, as was frequently done a couple of hundred years ago, or even later. With the swearing—concerning which we do not now refer to its gross wickedness—banish also unnecessary ejaculations, expletives and cant phrases. Cultivate brevity of speech. Do not have vain repetitions, as 'you know,' 'you see,' 'says I,' 'says he.'"

"But this brevity seems allied to curtness, brusqueness," said Peter, "and it is not pleasant to be with blunt people."

"You mistake the meaning of this brevity. If you avoid repetitions, expletives, all that is unnecessary, you will have more time for what is really witty and genial; what you have to say will be worth saying and hearing."

"I think contradicting is one of the most evident exhibitions of ill manners in speech," said Laura.

"And yet we cannot agree with all that is said, unless we are false to our own real views," replied Robert.

"There is a vast distinction," said the Stranger, "between differing and contradicting. Suppose one does make a statement or an assertion, which we cannot let pass unchallenged. But let me say, before going farther, that we are not bound to question, or object to, every assertion that does not meet our views. Other people have a right to their opinions, and their expression, as well as we. If Smith thinks Thursday was hotter than Friday, or that 'D'Israeli is greater

than Gladstone,' or that Miss Jones looks better in blue than in pink, we are not bound to express our differing notions. Suppose he does hold all these views, and we just the opposite, are we surer of being right than he? Or what difference is it, whether these trifles are one way or the other? Even in regard to the relative 'smartness' of the two prime ministers, Smith's opinion will not make a particle of difference with the men themselves, or the affairs of nations. that word 'smart,' as applied to intellectual ability, it is as odious as the English word 'clever,' used in the same way. Avoid it-but I wander; what I began to say was this, do not, in society, feel bound to be forever on the negative, attacking with everlasting dissent everything that is stated. Let some declarations rest in peace. When you do feel compelled to differ, when it is proper, and even needful, to express a contrary opinion, do it graciously. You can begin by a 'I had supposed that this thing was—so and so;' or, 'Will you allow me to ask,' etc.; or, 'I was talking with such and such a person of this matter, and they assured me thus and so;' or, 'Permit me to differ with you; it seems to me-; or, 'Allow me to say, that I have always thought—' Here you hold your own without offending any one; you may maintain your own position without mortifying your adversary, or securing him for an enemy. One of the most dangerous people to argue against, that I ever knew, was a lady who always began by seeming to accept your views, or at most, merely seeking information concerning them. Then she dexterously passed on from position to position, always courteous with her sharpest thrusts, until she had all who heard her on her side of the question, before they knew that they were changing their minds. know Socrates won his victories, not by contradicting, but by questioning."

"But do you not think people are very tiresome and insipid who are always agreeing to everything that is said, even if it is to two quite opposite statements in five minutes? 'It is very warm,' says some one to Araminta. 'Quite the warmest day of the season,' says Araminta. 'Are you not feeling chilly?' says another person imme-

diately. 'Yes, indeed, it is a very raw evening,' says complaisant Araminta."

"O, Violet! you remind us of Polonius," cried Robert.

- "' Hamlet .- Do you see that cloud yonder, almost like a camel?
- " . Polonius .- By the mass! and 'tis like a camel, indeed.
- " Hamlet .- Methinks it is like a weasel.
- " Polonius .- It is backed like a weasel.
- " ' Hamlet .- Or, like a whale.
- " Polonius .- It is very like a whale."

"Well, I do hate that kind of people: they are so insipid there is no pleasure in talking with them," cried Violet.

"Yes, it is as foolish to be always in the affirmative, as it is vexatious to be always in the negative. By this endless agreeing one loses individuality. If we think at all, it is impossible that we should always find our views coincident with those of every person we meet. It is not, as some people think, the height of good manners, to be a mere social echo, chiming in with the expressions of whoever speaks."

"Next to the contradicting," said Catherine, "comes, I think, the rudeness of *curiosity*—this asking of impertinent questions! There are some persons who seize you as persistently as the ancient mariner did the wedding guest; but instead of desiring to tell a tale, their idea is to ask questions, and about what in no way concerns them."

"There is nothing more grossly vulgar than this prying curiosity. If you find a spark of it in yourselves trample it out; never fan it to a flame by indulgence. Let me tell you that inquisitive people are gossiping, mischief-making people. They fill themselves so full of the private affairs of other persons, that they must give vent to their surfeit of information, by running over in gossip. Lay this down as a fundamental rule in the etiquette of conversation, that all prying and 'pumping' are positively forbidden. The low, petty mind here unmistakably reveals itself. 'Hold your tongue and no one will know you are a fool,' is a famous injunction. If you have this

mean, intermeddling nature, hold your tongue carefully, and no one will find you out. But what do I say? If you are so thoroughly ill bred as to be inquisitive, it is impossible that you should have sense enough to keep still!"

"Some people are very quick to take offence in conversation," said Thomas; "they are so hasty, that you feel when you talk to them as if you were stirring up a keg of nitro-glycerine. They suspect an innuendo, or a personal reference at every turn in the conversation."

"This habit of mind comes usually from an overweening self-He is a wise man who is too wise to take offence. Latin proverb is—'He laughs: but I am not laughed at.' A proper self-confidence will protect us from fear of slights, and a proper self-forgetfulness will save us from seeking for slights. Let me now give you a precept that demands the tact that I commended to you, as an element in conversation. We are often forced to refuse favors that are asked of us. Some people make refusals doubly painful by abruptness. Now there is hardly a person or a thing of which something pleasant may not be said. Therefore make it a rule, always to tie a compliment to a refusal. Some people refuse a favor so gracefully that it is more agreeable than other people's consent. In fact, there is no place such a 'tight fit' for us in conversation, that a little tact will not carry us out. But we shall never possess this invaluable tact, if we enjoy giving pain to others. Some people like to give pain, to wound by their words; and with this frame of mind they never will gain the grace of tact. Let me tell you that this love of giving pain arises from a secret sense of inferiority. It is of the snake nature, that crawls and hates all erect things. People of this disposition generally try to veneer their viciousness by calling it 'honesty,' and 'justice,' and 'what is due to their neighbor;' while secretly, all the while, it is a tribute paid to their own small natures; it is the outcome of envy, of jealousy. If these people differ with you, they do it roughly; if they condemn, they do it coarsely and violentlyshut out from such opportunities, they tell you something ugly that

some one else has said, and watch to see how you will take it. Nothing secretly aggravates them more than for you to receive the unpleasant words with unaltered tranquillity."

"I think," said John Frederick, "that we now know a great many little 'tricks and manners,' that we must avoid, if we would be reasonably agreeable and polite in conversation. But if we are to be attractive in society, we should have something fresh and entertaining to say."

"That you can reach by the practice of conversation, when you are careful to maintain a reserve force of material by the cultivation of your minds. There is a wearisome deal of small talk in society. I cannot better expose to you its shallowness, than by reading to you a passage from *Taine's Pyrenees*. Thus:

- "'But, these people talk."
- "'Go forward and listen: there is nothing improper in so doing, I assure you.'
 - "He returns after a minute.
 - "'What did the gentleman say?'
- "'He came up briskly, smiled delicately, and with a gesture, as of a happy discoverer, he remarked—that it was warm.'
 - "'And the lady?'
- "'The lady's eyes flashed. With an enchanting smile of approval, she answered—that it was indeed.'
- "Judge what constraint they must have imposed on themselves. The gentleman is thirty years old; for twelve years he has known his phrase: the lady is twenty-two; she has known her phrase for seven years. Each has made and heard the question and answer, three or four thousand times, and yet—they appear interested and surprised. What empire over self! What force of nature! You see clearly that these people who are called triflers are stoics upon occasion."
- "Well," said Violet, "is it not ridiculous! And yet, it never appeared quite so absurd to me before. I remember, though, that Addison tells us in the Spectator, that there was a time when, in

France, it was considered quite vulgar for a *lady* to know how to pronounce a hard word, or use it properly. If ignorance were really cultivated in that way, can we wonder that society yet is in the region of small talk?"

"Let us be thankful," said Peter, "that the fashion of ignorance is going out. People now make a fashion of cultivation, even if they do not possess it: as the member of the art club, who cries to his brother member, 'Jackson, what is this Æsthetic they all talk about? Is it a new style of dance?'

"'Æsthetic! Æsthetic! Why, you've got me there. But no: I have it: you pronounce it wrong. Put the accent on the first syllable. It means—not believing in God."

"Next to this affectation of ignorance, and akin to it," said the Stranger, "is the affectation of indifference. Some people think it etiquette to be interested in nothing. Now as it is unspeakably rude to open your mouth and yawn in any one's face, so it is rude to indulge in this indifference, which is nothing more nor less than a mental yawn."

"And what are some of the reasons why this indifference is so illbred?" asked Harriet.

"Because it is, in the first place, an assumption of superiority, to those who speak to you, or try to interest you. It is a vain assumption of superiority to human nature, its cares, its emotions, an assumption of superiority to all the tremendous social and moral problems, that are working themselves out around us; of superiority to nature, to her glorious spectacles, her exquisite beauties, her ravishing harmonies. Shall we say it reaches so far as to God on his throne, and assumes that no work of his hand, no guiding of his providence, can rouse the interest of this self-constituted sleeping Brahma?"

"You make it a crime, as well as a folly," said Dora, softly.

"Is it not? Does it not deny nature and live a lie? And does it not debar intellectual and moral progress, and remove man from sympathy, when the first duty God sets him is to sympathize? There was *One* who walked in Galilee—whenever was *He* indifferent?"

"Well," said Robert, "I do not doubt that this pride deserves all you say of it. I remember, it is accounted in the Scripture a great sin. Setting the morality of it apart, I think there is nothing more awkward than pride. Out of it spring stiffness and affectation, and both are ill-bred, and always the cause of our committing some error."

"There is another very vulgar failing," said the Stranger, "and that is ostentation. Ostentation is rude in the extreme, and true merit, on the contrary, is unassuming, and seldom gets in any one's way. You find ostentation oftenest exhibited by people of low origin, who by some sudden rise in fortune have lost whatever decent commonsense they once possessed. I remember seeing a gorgeously overdressed woman, passing some neat three-story French houses in the suburbs of a city, and as the inmates of the house happened to be in the front garden gathering some flowers, this dame cried out: 'Do anybody live in them little houses!' The woman's language vouched for her low origin, and probably a one-roomed cabin, or a back alley, had been the early home of this wonderer at people who could live in a twelve-room brick house. I recall also this incident:

"'You are building a very handsome house,' said one lady to another.

"'O, it's a shelter—a mere shelter,' was the reply.

"Now who was this person to whom a hundred thousand dollar house was—a mere shelter?

"A woman who began her married life by taking in sewing in a room over the shop where her husband clerked. In those early days she had been a person of some sense and energy, but an oil-well had thrown her off her mental balance, and no princess royal ever had so much assumption. Beware of this arrogance. It is impertinent to your neighbor, and will render people suspicious of your origin."

"Now, in speaking of our conversation," said Thomas, "I want to know something about forms of address."

"To gentlemen and ladies older than yourself, Sir, and Madam; Mr. and Mrs. are appropriate. Thus, 'Did you speak to me, sir?'

'Shall I find you a chair, madam?' Observe how much this Sir and Madam improve your form of speech. In some places it is the custom, where there is an old lady of the same name as one or more vounger ladies, to give the senior lady the style madame, instead of Mrs.; as, Madame Graham, Madame Lester, where there are several ladies named Mrs. Lester, or Mrs. Graham. If a person really has the title judge, governor, colonel, of course, one addresses him by it; but it is folly to confer these titles where they do not truly belong. Do not be in haste to call young folks of the opposite sex by their first names, as John, George, Helen, Maria. When you are so far intimate as to make the surname seem stiff, in ordinary intercourse, say Mr. John, Mr. George, Miss Helen, Miss Maria. These little courtesies reflect their light on yourselves. Avoid nicknames in addressing people. It is very vulgar to be bawling Bill, Ben, Sue, Nell, after your acquaintances; no lady would permit it, no gentleman would be guilty of it."

"How about shaking hands?" asked Laura.

"A lady shakes hands with her glove on, if she is wearing gloves at that moment; but a gentleman should remove his glove, or excuse Nothing is, more presuming and vulgar, than to pretend to shake hands and then offer two fingers; or, offering your hand, give it in a cold, irresponsive way, as if the member were a dead fish offered for your neighbor's inspection. A hand thus conferred should be treated à la dead fish, and promptly dropped. Some people err in the other extreme, grasping people's hands and squeezing them as a vice, or shaking them up and down like a pump-handle. Offer the whole hand, freely, with a frank action, and moderate, brief pressure. Don't feel compelled to shake hands with every one. If we are really averse to shaking any person's hand, we have a right merely to bow. Let me add here, that it is ill-bred to be familiar and pressing in attentions. Do not seat yourself beside a lady on a sofa, or draw your chair close to hers, unless you are requested to do so. When you offer a civility, offer it naturally, and as a matter of course, not as if you were yourself overwhelmed by the effort, and expected

*the recipient likewise to be overwhelmed, and as if you anticipated life-long gratitude. Promiscuous kissing is to be avoided. Some ladies fly to each other with kisses and embraces when they meet; this is not good taste, especially in public."

"People are sometimes embarrassed in speaking to the children, or very young people, where they visit," said Peter. "I go to a place and do not know whether I am to call a fat dumpling of a girl Dolly, or Miss Dolly, or Miss King; and her brother, is he to be Noll, or what?"

"Until children are twelve or thirteen, they may be called by strangers as their parents call them. After this age, the lads should be addressed by strangers as *Master* so-and-so; as, Master Oliver, Master Fred. The girls as *Miss*—Miss Fannie, Miss Louise. After sixteen or seventeen comes another change in address: the lad is then Mr. Fred, or Mr. Oliver; and by the time he is twenty, he is full-fledged Mr. Harvey, or Mr. Morris; while the young lady also gets her surname, and is Miss Moore, or Miss Smith. It is no harm, and may get you into high repute for good manners, to address a child as 'my boy,' 'my lad;' or, 'my little lady,' or, 'my little miss,' when you do not know their names. But to say bubby, or sissy, is vulgar, and often offensive."

"When you make a bow, what is proper?" asked Henry.

"Lift your hat to a lady; you may merely touch it to a gentle-man acquaintance; but it is not enough in any case simply to wave your hand in the direction of your hat. Do not bow excessively low when you take a lady's hand, but do not stand as stiffly as if you were a victim of lumbago. If a gentleman gets a bow from some one he does not know, he may and should return it, supposing it a mistake. But a lady should here exercise her discretion, and a young lady should not be returning bows from strangers. Do not go along the street bowing to friends in the windows; it is likely to occasion remarks. In some parts of the country, it is an honest, kindly custom for the people to bow to any and every person that they meet riding or walking along the road. Where this custom exists,

courteously conform to it; do not give an icy stare, as if you set yourself entirely out of the bounds of their ways and sympathies."

"I suppose," said Catherine, "that what you said about the length of calls belongs to the city or village, not to the country. In the country it is usual to make longer calls."

"And very properly so, because calls are not so frequent, and one goes longer distances, and is put to more trouble to make them. For ceremonious calls in town, a gentleman retains his hat and gloves in his hand, to show that his stay is to be brief. And a lady of course removes none of her outer wraps."

"I wish," said Peter, "that there were some etiquette to be observed in stores, and when people are shopping. Folks come in, order clerks about in a haughty voice, tumble over the goods in a way to diminish their value; find fault, sneer, change their minds; ask you to take down dozens of articles, that they have not the least idea of buying. Politeness seems lost out of the ideas of most people when they go shopping."

"There is an etiquette for the shopping expedition as well as for the parlor," said the Stranger. "It is well before one goes to a store, to have resolved how much they will pay for what they want, and decide on the kind and quantity of goods needed. Then they should not handle the goods in the store as they would not like their goods to be handled at home. Nor, as clerks have at best fatiguing work, should they demand to see things, and have heavy goods lifted down for them, when they do not mean to purchase them. It is rude to handle and examine goods that are being inspected by other purchasers, or to crowd other customers, look scornfully at them, or in any way make them uncomfortable. interfere, by word or look, with other customers' purchases. Treat clerks kindly; don't act as if you forgot that they were human, and had rights as well as yourself. If a mistake is made, have it explained calmly, and don't act as if it were an unendurable, unheardof, unprecedented insult. I have known customers who fairly goaded clerks into some hastiness, and then flew indignantly to the

proprietor to complain of it. Or, who made such a commotion over a mistake, or an accident, that the clerk was dismissed, and thereby losing means of support was brought to misery or crime. On the other hand, this case occurred: I heard one lady say to another—'That clerk was outrageously rude, and if I had been in your place, I should report him.'"

"'My dear,' was the tranquil reply, 'I can save myself annoyance, by never going there again. Stores are plenty. If I reported him, he would lose his place; he is not the person soon to find another; he might be driven to drink, beggary, theft, suicide. I should not sleep quietly, if I had destroyed any one's chances of getting a living.'

"'But your silence encouraged him in ill-manners."

"'Not at all. I took occasion to say quietly, 'Young man, if you are discharged, you will not soon get a place. If I report your rudeness, you will be discharged. I will not ruin you, but study politeness, for the next customer will not be so forbearing.'"

"Good manners," said Thomas, "seem to come naturally to some."

"Yes, some seem born to the possession of attractive, easy, gracious ways. Many insensibly acquire these ways from home surroundings. Their opportunities in life are such that without studied effort they always behave exactly right. But good manners, if not natural to all, are needful to all. Every one by watching himself, studying to please, and acquainting himself with the rules of society, can acquire genteel behavior. The longer this is practised, the more unstudied it becomes. Kindness of heart and common-sense lie at the root of all GOOD MANNERS."







CHAPTER FIFTEENTH.

ON PROPRIETY AND ELEGANCE IN DRESS.

HE young people were all in the Stranger's garden. May was crowning the earth with a rich profusion of blossoms. Spirea, spigelia, hyacinths, early roses, tulips, wisteria, made the air glittering with beauty and redolent with fragrance.

"See," said Violet, "how nature scorns our rules of color and fashion. Long ago I was told that blue and pink did not go well together; but look at this flower: its buds vary from crimson to pale pink, its unfolded blossoms are blue. Red and pink, we say, are not harmonious, but these lovely early roses put forth both these colors on the same stem, and who challenges their good taste? Miss Muloch, in one of her works, says, that her maid sets the teeth of the household on edge by wearing a blue bow on a green gown—yet, look at this blue hyacinth in its broad green leaves, and dare to say it is not beautiful."

"The world has put on her best array," said Robert; "she is now en masquerade, as Aurora, or Flora, or Hebe."

"Let us talk of dress to-day," said Laura. "It is a theme long reserved for a fitting occasion, and what time more fitting than out here under the trees, the flowers giving us not only hints, but large lessons in good taste?"

The Stranger now came among them, and seated himself in a rustic chair. "Of what do we talk to-day?" he asked.

"Of dress," said Catherine; "nature lends us her example; even the birds have on newer and brighter suits of feathers."

"Ah, dress! dress!" cried the Stranger; "does not Hannah More (297)

say, 'It is superfluous to decorate women so highly for early youth? Youth is in itself a decoration.'"

"And Horace warns us of beauty in simplicity," said Henry.

"But this very simplicity is in itself a fine art," said Violet.

"And we shall not always be young," added Laura.

"We must discuss dress," said Dora, "because we are liable to make many mistakes about dress."

"Does not Victor Hugo tell us of the pretty young girl, who, having plenty of money and no one to advise her, got herself up in a black brocade dress and mantle, and looked so oddly: her childish face and form being set off in an elderly woman's clothes?" said Catherine.

"I am sure she looked like a perfect darling," said Robert: "her mistake was quaint; but listen to a mistake of another style. Only yesterday I was in town, and waiting in the carriage before a store, I saw a maid who had come to town with her beau. Her dress was so extraordinary that I took notes of it in my memorandum-book, and you are not to think one item of this description imaginary:

"'A PORTRAIT.

She was a tall girl of thirty odd. She wore a pink muslin dress with red ruffles. Her feet were in very thin and low No. 6½ slippers, and the pavement whereon she stood was wet with a recent shower, which had made her gown limp and draggled: for this gown had a train. Her stockings were in wide blue stripes: she held up her gown to show them. She wore no gloves, but her neck and wrists gloried in frills of wide cotton lace, and at her throat was a broad green silk tie. Her straw hat was lined with dark blue silk, and had a white wreath finished in a bunch of red and pink roses.'"

"We learn from contrary things," quoth the Stranger.

"Let me describe a pair of travellers with whom I rode half a day in the cars," said Violet. "First came in a large young woman, her hair much frizzed: she wore a dress of very thin, cheap 'spring goods,' trimmed extensively with a slazy silk. Several buttons were

missing from her shoes. She had bright yellow and much-soiled one-button kid gloves. On each wrist was a large bracelet: some imitation of gold. Her wrists, and indeed all of her skin that was visible, was uncleanly, as if soap and warm water were luxuries unknown. She had cotton lace frills, a pair of huge ear-rings, a chain nearly as thick as my finger hanging about her neck, and swinging upon this a large oval locket. A wide crumpled cottony ribbon was tied about her waist. Her hat was a fancy straw, with a long blue plume, a cluster of pink and yellow cheap flowers, and a white tissue veil. Her kerchief was lavishly embroidered, and possibly cost twenty-five cents. She invested in a 'fashion magazine,' and began diligently to study the plates. The car was pretty full. and a lady coming in sat down by this dashingly arrayed damsel, The lady was such a contrast that I noticed her clothing also. She wore a dress and jacket of heavy dark gray cloth, with black velvet collar and cuffs. Her hat was black velvet, with a cluster of creamcolored flowers, and her neck-tie was of cream-colored silk. gloves were of silk to match the color of her dress, and her kerchief was fine linen hemstitched. One could not see a particle of jewelry, unless you call by that name a short, thick, black chain, that went from her watch-pocket to the nearest button-hole. However, she was obliged to remove her glove for a moment, and I saw that she wore a ring that would have bought her seat-mate's entire outfit ten times over. There was no reason why this girl, with no more expense than she had laid out, should not have been dressed in as severe good style as the lady: only the girl lacked taste and commonsense, and the lady had both."

"Well," said Dora, turning to the Stranger, "as we can make ourselves so absurd by our dress, do you not think that we had better discuss the matter and arrive at some laws that shall guide us?"

"I will now propose to you some rules," said the Stranger, "which will no doubt be of service. The *First* is one that belongs to rhetoric, and which Pope announces, in his essay on Criticism, that is

"'Alike fantastic, if too new or old.

Be not the first by whom the new are tried,

Nor yet the last to lay the old aside.'

But remember at the same time that there are some extravagances in dress which should never be followed, no matter how popular they may, for a period, become.

"Second.—If you cannot buy often, never buy the showy, for this the soonest becomes obsolete and goes out of fashion.

"Third.—Let the dress suit the wearer. Do not consider first what other people are wearing, but what you can wear yourself. Thus, plaids may be 'all the rage,' and you may be a person who looks badly in plaid.

"Fourth.—Avoid the highly ornamental in dress. There is a wide difference between what is rich and elegant, and that which we style the 'loud' or 'flashy.' Addison says: 'Lace, ribbons, silver and gold galoons, with the like glittering gewgaws, are so many lures to women of weak minds and low educations.' Now both lace and ribbons are excellent ornaments of dress, and the toilette of a young person who uses neither is deficient; but there is a wide difference between use and over-loading, and especially in street dress. a hundred and fifty years ago, it was written: 'The young people of both sexes are so wonderfully apt to shoot out into long swords, or sweeping trains, bushy head-dresses, or full-bottomed periwigs, with several other incumbrances of dress, that they stand in need of being pruned very frequently, lest they should be oppressed with ornament, and over-run with the luxuriance of their habits. I am much in doubt, whether I should give the preference to a Ouaker, that is trimmed close, and almost cut to the quick, or to a beau, that is loaded with a redundance of excrescences."

"Have you given us all your rules for our dress?" said Harriet.

"At present, I will only add one more. Fifth.—Let your dress suit the occasion on which it is worn. You would not go in the same dress to a funeral or a wedding, to a picnic or a party. The same dress is not suitable to early fall and mid-winter—to a stormy and sunny day."

Generated on 2022-08-01 22:11 GMT / https://hdl.handle.net/2027/uc2.ark:/13960/t04x55 Public Domain / http://www.hathitmict.org/acces.use#nd "The first thing in a dress," said Harriet, "is to buy it. Now when we purchase any article of apparel, what must we first consider?"

"There seem to be many points of equal importance. There are said to be three grand unities of dress, which every woman must know: first, her own age; second, her own station; and third, her own physical style. When you buy your clothing, you must not only consider these three points, but you must consider how much money you have to lay out; and how much you intend to wear the article which you buy. Suppose you are buying a bonnet. The shape and shade must suit your features and complexion: the material must be governed by the price you have it in your power to pay. Feathers and flowers never look well if they are cheap; neither do they wear well. Get the article good of its kind. If you cannot pay for real feathers, and for best quality flowers, then let your trimmings be silk, or something that you can buy of best quality. Nor is this all: a white, cream-colored, pale blue, or pale pink hat, might suit your age, your station, your appearance, your purse. Why not get it? Stay-how much do you mean to wear it? If this is to be you only bonnet for the season, you must consider that so much wear will be incompatible with so delicate a fabric—it will look dingy and shabby long before the season is over. This hat, too, would look very nicely for calls, but how would it look on stormy Sundays? It is just the hat for your face, but how does it comport with your gowns? If your dress would not look well with this dainty hat, let your choice be of one more suitable to your needs. Now such a train of common-sense reasoning may apply to all your purchases. Suppose you are getting a silk, and can have but one If you get one of these pretty summer silks, it will be very becoming, and you will have some money over for scarfs, a lace jacket, or some fancy article. But, think, you will be unable during fully half the year to put on this dress. What will you do for a silk dress when you need one in the fall or winter? It would be better then to get a silk suitable to all seasons; one that you could wear to church, or social gatherings."

"Suppose one cannot have a variety of dresses for wearing when we go into company—then if our stock of gowns is to be very limited, what material will be the most useful? of what shall we be least tired?" asked Dora.

"No two dresses are capable of being so endlessly changed and varied, as a black silk, and a white Swiss; if you are young enough to wear the one, and old enough to wear the other."

"I suppose that would mean anywhere between fifteen and thirty," said Catherine, laughing. "And indeed it is true, that these two dresses are capable of more combinations than any others. A white Swiss becomes a new dress with a change of trimming, according as it is worn with flowers or ribbons. A sleeveless jacket of lace, insertion, and puffs, makes the Swiss a new garment, or revolutionizes the black silk. The black silk, for its part, can be entirely changed in appearance, by the use of lace or muslin in fichus, capes, evening waists, and so on. While a velvet vest, basque or collar, with other suitable velvet trimmings, will change it again. My aunt tells me that a large variety of little accessories of dress gives one a greater opportunity of change, than merely having a number of dresses. Certainly these things admit a greater display of taste."

"Well, what about colors—what colors shall we wear?" asked Violet.

"In the choice of colors you must be laws unto yourselves. Wear those that become you. Take care and not be gaudy, and yet do not be afraid of striking contrasts. Remember that the colors and styles that look well in the house do not always fit street wear. It is a token of lack of good judgment in dress to wear that on the street which will be conspicuous at a great distance. Thus a large stripe, plaid, or check, is not fit for the street. It makes one look, at a distance, like a harlequin, a walking advertisement, or an escaped convict. At the same time, you are not to deprive the promenade of all fine points of color. Public places would be far less attractive than they are if no one dared venture out except in brown, black, or gray. Touches of crimson, orange, cardinal, blue, light up the outer scene."

"After all," said Violet, "you may have the right things to wear, and be little benefited by it, if you do not put them on at the right time. Some people crowd on all the finest that they have for every occasion. They go in full dress to a little tea-party, or so overdressed to church that they excite the wonder of the whole congregation."

"For the small social gathering of from eight to twelve, in summer time, a lawn, a fine cambric, or a summer silk, is suitable; or some of the many-changing fabrics that each new season seems now to produce as regularly as its flowers or fruits. In winter, a fine cashmere of some handsome shade; a silk of brown, blue, plum, or wine color, or one of the late styles of winter cloths, will be appropriate. Be always, as say the French, well gloved and well booted, and have your neck tastefully ornamented, and your hair well arranged, and you will always be suitably dressed."

"O this dressing of the hair!" cried Laura; "the hair and the bonnet are such troublesome questions. Fashion ordains one thing, and then critics cry out: 'O absurd! this is senseless: it is inartistic!' Fashion prescribes a huge waterfall, and then there is a chorus: 'What ancient artist ever depicted beauty in a waterfall! Proportion is lost; harmony is forgotten,' and the doctor chimes in about spinal disease and brain troubles. 'Bangs,' says Fashion. 'Bangs!' cries the critic: 'they originated with the Esquimaux; they make girls look like monkeys. They destroy the noblest feature of the face!' 'Frizzes,' says Fashion, and the ministers wake up about broidered hair; and here some one declares that frizzing destroys the hair, which Scripture calls woman's glory; and another one vows that a well-frizzed head is a token of vanity, and of weak-mindedness. What are we to do with our heads!"

"Let me read you what the *Spectator* says, apropos of hats and hair and heads," said the Stranger: "'I am not for adding to the beautiful edifice of nature, nor for raising any whimsical superstructure upon her plans. One may observe that women in all ages have taken more pains than men to adorn the outside of their heads; and,

indeed, I very much admire, that those female architects who raise such wonderful structures out of ribbons, lace, and wire, have not been recorded for their special inventions. But I do not remember in any part of my reading, that the head-dress aspired to so great extravagance as in the fourteenth century, when it was built up in a couple of cones, or spires, which stood so excessively high on each side of the head, that a woman who was but a pigmy without her. head-dress, appeared a Colossus when putting it on. Monsieur Paradin says, that these old-fashioned fontanges rose an ell above the head; that they were pointed like steeples, and had long, loose pieces of crape fastened to the tops of them, which were curiously fringed, and hung down like streamers. I would desire the fair sex to consider how impossible it is for them to add anything that can be ornamental to what is already the masterpiece of nature. The head has the most beautiful appearance, as well as the highest station, in the human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted it with a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, and surrounded it with such flowing shade of hair as sets all its beauties in the most agreeable light; in short, she seems to have designed the head as the cupola of the most glorious of her works; and when we load it with such a pile of supernumerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to call off the eye from great and real beauties to childish gew-gaws of ribbons and bone lace.' Now this is a long quotation, but it seems to me to be a complete answer to questions as to how we shall decorate the head. Let it be as nearly as we can as Nature ordained it. A flower, a ribbon, may set off the complexion, and the shade of the hair. A puff, braid, or curl, judiciously arranged, shows its silken lustre, but in this ornamenting we must be extremely judicious lest we over-do."

"I remember," said John Frederick, "that Horace bids Lyde

come to his feast 'bringing her lyre, and having her hair bound up in a simple knot.' This Greek knot has always been admired by artists. When the hair is drawn back loosely from the brows, and knotted low at the back of the head, the contour of the head is best displayed."

"But," said Dora, "some people have too *lumpy* foreheads, and too prominent eyes to stand this style of hair-dressing; they look staring, or choked."

"Then," said Catherine, "they must regard the way that they are made, and comb their hair as best becomes them."

"O this word become!" cried Harriet, "I tell you, Catherine, it takes a deal of sense for a woman to realize what does become her. People make many mistakes here. I have seen a girl with a round rosy face get on a bright pink dress—and she looked like a great poppy—and supposed that she showed good taste!"

"Silly thing!" cried Catherine; "why did she not wear white, or pale gray, or a light brown, or a proper blue?"

"Simply because she did not know enough," said Harriet. "A friend of mine had a little girl with a dark skin, and very red cheeks and lips, and she got her a red velvet hat; and the creature looked as if she were on fire!"

"Black and white become nearly all people. A pale person should not wear green; but a rosy person will find green becoming. No dress should be made of a bright pea-green, rose pink, or canary color, unless of tarlatan, or some very thin substance freely relieved with white, for evening wear. So a very bright blue or purple is too gaudy for a dress. Tall people can wear plaids, and stout people look well in stripes. A very small person should wear neither. If you are tall and thin, you will seem better proportioned if you wear a plaid. If you are short and fat, you will appear less clumsy in a stripe. Large-flowered patterns are not in good taste, except in cambrics or lawns, for morning or home wear. A dark person looks well in corn color, cream color, or maize. If there is not too much red in their faces they can wear cardinal. The complexion must be

very clear to stand garnet, wine, or maroon. A dark person can wear navy blue or very dark green, and a fair person with fair hair looks well in navy blue also, and in deep-ripe plum color. A blonde with pink cheeks looks very prettily in blue of a delicate shade. If she is pale, and wants to wear light blue, she must assist the color by using pale rose-pink flowers or ribbons."

"Fair people," said Dora, "look very well in gray, lavender, or stone color, if it is relieved with lace, and with blue or pink flowers, or ribbons. Dark blue and old gold go well together; black is best set off with gold, cream, cardinal, or rose pink; dark green harmonizes with cardinal and old gold; navy blue and cardinal also accord well."

"Purple is a very trying shade to most complexions," said Harriet, "and there are few colors that look well with it. If it is very dark purple, a *very* pale shade of pink aids it; and white is also relieving to it; gold, scarlet, or maize may also be used."

"Does color alter apparent size?" asked Peter.

"Yes. Black and very dark colors make one appear smaller, while white and light colors increase apparent size. Thus, an over-grown person will look much smaller in a close-fitted black dress, and a large, loosely-built person should never flourish about in a flowing dress of light hue and thin material much trimmed. Arrayed in this way the large person looks slovenly and ill proportioned, the small person tasteful. A small woman, when she puts on a close-fitted, austerely-made, black cloth, silk, or velvet, may look dwarfed and ill developed."

"And how about colors and seasons?" said Thomas.

"Very light colors look cold in winter: they afford also too little contrast with the fogs, gray skies, snows, and leaflessness of the season. In winter we want dark, brilliant shades, as cardinal, crimson, dark brown, black relieved by high colors, orange, navy blue, dark green, plum, and so on. But in summer the skies are brilliant, the atmosphere glows with heat, sunshine scintillates, the flowers are out in all vivid tints, and we desire that the shades of the

dress should relieve the eye in the general heat and glare. Now gray, white, light blue and pink, lavender and pale brown are the shades for summer. In spring use green, blue, light brown, gray; in autumn, darker brown, wine, purple, maroon, orange."

"Nature has favorite colors for certain seasons," said Thomas.

"Though each season gives us a variety in flowers of all tints, each part of the year has its prevailing hue. Thus, spring produces more blue flowers; summer, more red and pink flowers; autumn, yellow, orange, and scarlet flowers: while the berries, pods, and so on, that last into the winter are red, as the sumac, holly, and bittersweet, and the seed-pods of the rose and honeysuckle."

"If we purchase by daylight shades for evening wear, are we not likely to be disappointed in them?" said Dora.

"Yes, because artificial light changes the apparent hue. If you are buying for evening wear, examine the goods by gas or lamp light."

"Taine, an astute French author, condemns somewhat unsparingly Saxon taste in dress," said the Stranger. "If you, Peter, will bring me from my library Taine's *England* and Taine's *Paris*, I will read to you a few valuable hints."

Peter presently returned with the *England*, but said the *Paris* was not to be found.

"Never mind it," quoth the Stranger, "it is a book without a soul until the last chapter. Now listen while I read to you from the England. Remember that the author is a man of learning and of exquisite taste, accustomed to the best society in Europe, and his words can come to you with authority. He says of English dress that which may be applied here. 'The too ornate and badly adjusted dress completes these disparities. It consists of violet or dark crimson silks, of grass-green, flowered gowns, blue sashes, jewelry: the whole used sometimes to caparation gigantic figures.

. . . In Hyde Park, on Sunday, the exaggeration of the dresses of the young girls belonging to the wealthy middle classes is offensive: bonnets resembling piled up bunches of rhododendrons, or, as white

as snow, of extraordinary smallness, with packets of red flowers or enormous ribbons. Gowns of shining violet silk with dazzling reflections, or of stiff tulle upon an expanse of petticoats heavy with embroidery. Immense shawls of black lace descending to the heels; gloves of immaculate whiteness, or bright violet; gold chains, gold zones with golden clasps, hair flowing over the neck in shining masses. The glare is terrible. They seem to have stepped out of a wardrobe, and to march past to advertize a magazine of novelties. They do not even know how to show off their dresses. The crinoline is like a tub at bottom, the cloaks are tucked up in clumsy pretentious puffs. Thus bulged out they walk along rustling their dresses, which follow and precede them, like the ticking of a clock, Compared with the supple, easy, silent, serpentine undulation of the Spanish dress and bearing, the movement here is gigantic, energetic, discordant. Two exceptions are, the riding-dress—the black habit which neatly fits the shape, devoid of ornament, simple, and exhibiting the strength, hardihood, and physical health: the other is the travelling-dress: the little straw hat with a single ribbon, a plain gown, the small boots of solid leather, everything showing the good walker, without a trace of coquetry, capable of being a man's real companion, and not a troublesome doll. On the other hand, I sat by a young lady at a dinner: she wore a rose-colored dress, a wreath of red flowers, green trimmings, and a golden necklace around her throat. They rarely have a feeling for colors.' I read you these long extracts because you tell me that you desire to know how to dress well, and I think that nothing better can be said on the subject than this by Taine. Ponder these passages carefully and you will know how to dress."

"I should be glad to know what style of dress did please this critic's taste," said Violet.

"I sent for the *Paris* to inform you; as it is missing, I will quote from memory. He describes a lady whom, at an evening party, he saw standing near a white marble mantel. She was thirty, somewhat tall; her hands were clasped before her; her hair was dark and

lustrous, and was plainly wrapped about her head, with a small ornament of pearls on the left side. Her dress was high in the throat, and long to the wrists, closely fitted her form, and had a short train; it had no trimming, and being of black velvet, needed none. At throat and wrists were ruffles of white lace, and her only jewelry was a string of pearls closely clasped about the neck of her dress. Another lady wore a dress of rich black silk, trimmed with lace, and her only ornament was a thick gold chain worn as a necklace. He says gold should only be worn with black."

"Well, sir, you have travelled in many lands. Where is the dress most showy?" said Robert.

"The wealthy people of all countries now dress pretty much in the same style; Paris sets the fashions, and people apply them well or ill, as they have good or bad taste. The peasant gala dress of the Pays-Bas, or low countries, of the Swiss mountains, and of Italy, exceed probably all other lands in brilliancy of coloring and in fantastic beauty."

"And what dresses did you most admire, sir?" asked Dora.

"I think no dress is as exquisite in grace and harmony as that of the Spanish lady. She moves a gracious shadow across the broad sunshine of her southern land. Her dress falls in soft graceful folds. Her dark hair is wrapped high on her head, and fastened with a broad comb. Over this comb is draped her black lace mantilla, the delicate fabric well setting off the jetty eyes and olive skin. If she is in gala dress, the crimson blossom of the pomegranate lies against the darkness of her hair, and a similar blossom shines at her throat; her white hand, in a netted mitt, holds her mantilla in graceful folds. Where she does not wear a pomegranate blossom, she will take instead a snow-white camelia. Next to the Spanish lady stands the Genoese."

"O, how is she dressed?" cried Violet.

"The dress for various ages is the same, only the older ladies wear graver colored or black gowns. In the street, the young ladies from sixteen to twenty-two or thereabouts wear colored dresses of silk, or fine wool goods. The waist is round, high in the neck, the sleeves long and straight, the skirt plain and clears the ground. Her hair is prettily arranged. She has a knot of ribbons or flowers on her breast. Now over all this is flung a mantle of the finest, sheerest white Swiss, or Organdie mull. This mantle has a wide hem all around, and is a perfectly square piece of goods, so large that being put over the head it falls almost to the ground over the whole figure. The centre of one side of the mull is drawn on the head so that it will fall in little folds about the forehead: these folds are fastened by two small pins of Genoa silver filigree, one on each side of the head; the right hand corner of the mull is then laid over the left shoulder and fastened; and the left side of the mantle flung easily toward the right side of the person. In this diaphanous drapery the fair Genoese moves along the narrow, high-walled streets of her city, and 'makes a sunshine in a shady place.'"

"Ah," sighed Violet, "how I wish I could dress so charmingly!"

"I think American ladies look quite as well, indeed far better, when they have taste, as most of them have," said the gallant John Frederick.

"What Taine says of draperies applies to the hoop-days," said Dora.

"But absurdities belong equally to the pin-back days," said Catherine. "I was at my aunt's when a young lady called, and being asked to take a seat, she coolly replied 'that she had on a walking-dress, and it was not so made that she could sit down in it.' Now what common-sense is there in making such a mummy-wrapping dress as that? Another time, I was in a photographer's, and a young lady coming in to have her picture taken, I removed my shawl from a chair, and offered her a seat. She simpered out—'Thank you, but this is my party dress, and if I sat down in it, it would spoil the trimmings.'"

"Tell us what style of dress should we wear to a picnic?" cried Harriet. "I have seen every sort of dress out in the woods, from white tarlatan to black alpaca. Of course something must be right, and something wrong."

"For a picnic, or any rustic entertainment, one should wear a dress that will wash, or clean easily; will not tear readily, and will not droop and fade under a little dampness. A thin Swiss, or a furbelowed silk, will look out of place at a picnic, and will soon meet with some misadventure, that will render the wearer uncomfortable and untidy. A well-made linen dress, a cambric, and a linen lawn, suit woodland parties; so do dresses made of fine gray all-wool goods. For boating parties nothing is nicer than a short dress of navy blue flannel, trimmed with heavy white braid. For a driving party, wear a dress that will not crush, nor be affected by a sprinkle or a dew-fall."

"Place aux dames!" cried Thomas; "which being interpreted means—ladies first. But we gentlemen want some hints about what to wear, and hitherto all the discussion has been about ladies' clothes. Our turn has come!"

"'Tis easy enough to instruct you," quoth Violet. "How few questions arise about your garments! Listen to my admonitions: imprimis—always wear a good hat!"

"Even though, like the cherub R. Wilfer's, it roofs in a ruin!" said Thomas.

"Do not interrupt the court in its charge," said Violet; "item—let your collars, cuffs, kerchiefs, and linen generally, be fine, white, clean, stiff, unfrayed at the edges—"

"By grace of laundress, or the mothers, sisters, wives, who rule at home," interposed Thomas.

"Do not be reflecting, as did Adam, on 'the woman whom thou gavest me,' said Violet. "Resolve to be neat, and you will be neat; you can, in the interest of neatness, make a desolation and proclaim it peace. Item—let your clothes always be well brushed and smooth and clean; have no spots or stains or white seams."

"To hear is to obey," quoth Thomas.

"When it is in order to wear gloves, as it generally is, let them be of plain dark color, without rips or soiled knuckles. We have now arrived at the basis of your affairs; have your boots and shoes well polished and straight in the heel—" "Add, too," said the incorrigible Thomas, "that they should be small. Who likes to see a large foot?"

"Or who likes to see a foot pinched in too small a boot? It gives a hobbling gait that is ungraceful. But I see, Thomas, that you are not profiting by my instructions. I shall remit your education to Catherine, who is wiser than I am, and possessed of more dignity."

Thomas turned with meekness toward Catherine, who thus took up the theme of a gentleman's dress. "Of all things, Thomas, don't wear what is 'flashy' or 'loud.' Be careful of the colors of your necktie; do not let it be sky-blue, or pea-green, or scarlet, or yellow; do not have it ornamented with kicking horses, curly-tailed pigs, battle axes, sunflowers, skulls, or enormous geometrical patterns, in brocade. Don't fall in love with 'new style summer shirts,' in large plaid, or printed with horses, dogs, whips, or ploughs. When you sport a silk kerchief—for looks, in your side pocket—have it of good quality, not too gay colors, and with a rich border that will, as judiciously displayed, light up your costume."

"And, Thomas," said Laura, "don't be afraid of color; Ruskin, and Hammerton, and Taine, all declare this to be a great fault. Let your ties be of some color that will enliven your other dress; don't always have them black, or slate, or brown. More than this, do not always dress in black, as if you were going to a funeral. Young men look well in suits of dark plum, navy blue, very deep green, and handsome brown. I hope, too, that you will get your hand-kerchiefs fine, white, at least in the centre, that the borders will be neat, and not like flaming torches. Avoid red or yellow bandannas, whatever you do."

The Stranger had been admiring this brisk discussion of a gentleman's dress. He knew that there are no more observant observers of these particulars than young ladies, and none whose opinion will have greater weight with young men, who, of course, dress with an eye to pleasing the taste of their young lady friends, who most likely return the compliment!

"I quite agree," he said, "with the suggestions made by these wise maidens. What they say of color in your dress is exceedingly well put. As far as economy is concerned, it is not best to buy black goods. From the strong dye used it is apt to wear out soon, while black clothes sooner than any others begin to look 'shiny' on the knees, and white at the seams. Black clothes also show dust and spots very soon. People should examine their clothes carefully every day, and brush them well, removing any little spoiled spots."

"What is the best brush to use?" asked Robert.

"You should have a whisk brush of short, very fine broom; also a brush of bristles, not too stiff; a brush of very fine, soft bristles for your hat, and a brush for your shoes. Keep also a piece of fine, soft sponge, where you need to use a little water to cleanse your clothes. Nothing sooner ruins clothes than when there is a spot of dust, ashes, or other soil, to rub it with the palm of the hand; this invariably spreads and sets the dirt. The hand being generally, even if not consciously, moist and a little oily, was never made to be a clothes-cleaner; its result is—a smear. You cannot be too neat and particular about your clothes, both as concerns economy and appearance. The careless young fellow is pretty sure to make a dirty, driveling old man, whom no one likes to look at."

"When a spot will not brush off," said George, "what shall we use to remove it?"

"Take the sponge and moisten it in a little tepid water in which you have put a pinch of borax, or a few drops of ammonia. A brush of your sponge against a bit of very hard, white castile soap is also good, if you need to rub a spot."

"Now that we understand something about cleaning clothes, let us hear more about what clothes to buy," said Peter.

"But you need to know more about taking care of your clothing," said the Stranger. "Do not leave your garments hanging in your closet from one season to another, but when you are about to lay them aside for a few months clean them thoroughly, and, folding them so that they will not wrinkle, put them away in chests or drawers. Lay

between the folds a little gum camphor, or red cedar bark, and fold each separate article in newspapers, and then you will never be troubled with moths. If you have a fur cap, as a seal-skin, brush all the dust from it; pin it up in a linen towel, and put it in a cedar or pasteboard box, where it will not crush. Do not put camphor with fur caps. Blue clothes that have 'sun-faded' return to their color by being kept for a time in the dark. Never put anything away soiled. The dust fades and dims articles in which it is bedded, while others soil, as grease or perspiration spreads and becomes set in the goods. Clothes well cleaned when put by, come out like new."

"What about buying clothes?" asked John Frederick.

"Get your clothes from reliable places: get them good of their kind, and made to order. It is better to have fewer clothes, and have them good and well fitting; they will last longer, save money in the end, and always look genteel. One can very seldom buy ready made clothes that are a good fit. The trowsers will be too long or too short, or baggy at the knees; the coat will wrinkle at the neck or shoulder, and the sleeves be wrong in some way. Even if they seem to suit when you try them on at the store, and the voluble clerk is in ecstasies at the 'wonderful fit,' be sure, when you have had them a week, that you will wish you had not bought them."

"And now for colors," said Peter.

"A gentleman always looks better in rather dark clothes. Very light goods can only be worn a few times before becoming shabby. Unless you are rich enough to buy at your pleasure, you must deny yourself suits in fawn, lavender, or pearl color. White duck and light linen look very fresh and cool in summer; but one needs be sure of a thoroughly good laundress, for if these clothes are poorly washed, or are ironed awry, or with spots of starch showing, they make one look very untidy. Vests of white, of black velvet, and embroidered vests are fashions of occasional times, and soon go out of style; and unless one has means to indulge in what they do not expect to wear out, it is better not to get them, for anything of a

conspicuous style soon looks 'old-fashioned.' Spring and summer goods for gentlemen vary as those for ladies. There are certain makes of cloth, as Cheviots, that are always reliable. The all-wool medium dark goods for warm weather are a safe investment, and always genteel if you do not get the pronounced styles, as, for instance, a plaid so large that it takes two pair of trowsers to show off the pattern! Stripes and plaids become but few figures; and remember you are not to purchase a thing merely because it is in the market, but because it suits you."

"Which is the worst extreme," asked Robert—"a sloven or a dandy?"

"One is about as bad as the other. The sloven is usually a boor in his manners, ill furnished in mind, and negligent in business, because he carries his untidy dispositions into all that he does. The dandy is usually too self-conceited to care to learn, too fond of his appearance to be willing to work, and so mad after dress that he does not consider what he can afford, and extravagance is twin-brother to dishonesty."

"You speak as if dress and actions had close relationship."

"And indeed they do. Extremes, either in negligence or show, arise out of a coarse or frivolous mind. They indicate what is in the disposition, and serve to intensify it. You will have observed that people are more mannerly and at ease when they are well Ill-fitting, ill-made, ill-looking garments help to destroy one's self-respect. I wish all parents would remember this: if they wish their sons to be mannerly, obliging, cheerful, quick, easy in in society or business, they must not burden them with a sense of negligence and inferiority by means of outgrown, patched, miserable garments. It is true that poverty often obliges parents to dress their children less neatly than they would wish. But in any case they can make them scrupulously tidy, and patches can be neatly put on, matching in color and in thread, and well sewed. Many parents allow their children to be carelessly dressed from mere greed or neg-They do not realize that they are thus doing much to

destroy the future of their children. When a boy's clothes are whole and well-fitted, and the barber has cut his hair, and he has a nail-brush, clothes-brush, tooth-brush, shoe-brush, he is much more likely to be self-respecting, honorable, and diligent than if he owns none of these things. Good manners are of themselves a large business capital."

"Some people," said John Frederick, "make *muffs* of their boys, by keeping them too long in childish clothes. I remember a long-legged youngster of eleven, whose mother kept him in pumps, kneebreeches, fancy striped stockings, ruffled shirts, lace collars, and long yellow curls. He went to dancing school, and out on parade along the avenues. He was a cry-baby, a tell-tale, a dreadful little liar; and had various other interesting ugly ways; all because he was never taught anything reasonable and manly."

"O, John Frederick! and you lay all that to his dress!" cried Dora.

"Well, a deal of it," said John Frederick; "a mother who had so little sense as to bring up a *boy* in that style was not likely to have sense enough to give him instructions that would make him manly and honorable. He and his clothes were all of a piece."

"A boy," said the Stranger, "should certainly be taken out of the long-hair-and-fancy-clothes age as early as is prudent, and made active, muscular, fearless. He should be taught frankness, industry, honorable ideas, to help other people, aid and defend the weak, and aim to be thoroughly manly."

"Should a boy be allowed to fight?" asked Harriet.

The Stranger laughed. "It is almost a tabooed question, and whichever way I answer it, I shall be condemned. Nevertheless, here are my honest convictions. Under this present dispensation boys will fight. They cannot help fighting some. Their comrades are by no means saints; in fact, some of them are most miserable little sinners. They will themselves be imposed on, and they will see rank injustice done to others: the world is full of tyrants under four feet high. Now if you teach a boy that fighting is a sin per se, and that he shall not

and must not fight, is he to stand like a donkey and be beaten by any two-legged brute that chooses, or is he to shrink against a wall, and see sickly or small boys or little girls tyrannized over, and abused? I think the boy must be taught to use his own arms, as he shall use his country's arms in life's maturer day, for self-defence and honor's cause."

Samuel went to the blackboard with a smile. He took up a piece of chalk. "Here are the rules my father gave us about fighting:

- "'1. Fighting is at best brutal.
- "'2. So, never fight when you can honorably avoid it.
- "3. Never fight with sticks, stones, or any weapons.
- "'4. Never fight a person weaker than yourself.
- "'5. Never fight after your enemy is willing to give in.
- "'6. Defend yourself, your neighbor and the right."
- "And your father is a deacon!" cried Harriet.
- "And my father is a deacon," said Samuel, smiling. "And he has had five boys of us, and we are none of us fighting characters. And, I don't think we are ever any of us imposed on."
- "I will tell you," said Catherine, "how I saw some little lads managed where I visited. One of them came home from school, dirty, ragged, tearful. A boy had attacked him, torn his blouse, his book, rubbed dust in his head, maltreated him generally.
 - "'Was he a larger boy than you?' asked his father.
 - "' No-oo, about my size.'
 - "'And did you defend yourself?'
 - "'No-oo, I just hollored and ran away!'
- "'Well, come now, you are very dirty, forlorn, and miserable; you shall have a bath, bread and milk, and go to bed. You have behaved like a baby, and we will treat you like one.'
- "A few days after an older child came home, red, rumpled, bruised, heated.
- "'Come, son, you seem to have been fighting. Was the boy larger than you are?' The youngster looked uneasy, and mumbled a negative.

- "'So, so; and now what did you fight for?'
- "A long delay; then out blurted the truth. ''Cause he wouldn't give me half of his apple!'
- "'Well, really! you have set up as a highway robber, taking your neighbor's goods! And a bully! And a coward! Whipping a smaller child! Go now, and get washed and dressed.'
 - "'He deserves a whipping,' said his sister.
 - "'Not at all: he has not lied; he owned the truth."
- "The little lad, glad at getting off so well, soon returned to the tea-table; he wore a smiling face.
- "'There is no place *here* for you,' said his father, calmly; 'such principles as you show are not popular at this table. You will find food proper to your manners on a stand in the corner of the kitchen.'
- "But breakfast and supper thus arranged proved unendurable, 'Can't I never come back?' asked the poor child.
 - "'Certainly; when you have made your affairs right.'
 - "'But how can I do it?'
- "'Take some of your own money, go and buy the little boy an apple, and give it to him, with an apology. Then you will be once more an honorable fellow, and we shall be glad of your company."
- "Thank you for the story, Catherine: that is certainly good management; but see how far we have wandered from our theme, *dress*, and the young men are not yet done with their questions."
 - "How about wearing jewelry?" asked Thomas.
- "A real gentleman wears but little jewelry. He may wear one ring, if it is not gaudy or cheap, and if his occupation suits it. But farming or any hard handicraft does not suit ring-wearing. So, also, if the hand is large, red, clumsy, stubby in the fingers, or big in the joints, it is not well to wear a ring, for it only calls attention to the deficiencies of the hand. Sleeve-buttons form a part of any gentleman's dress; they should be good of their kind. Huge blue or red buttons, or great paste diamonds, show bad taste. A plain pair of pearl or carved ivory buttons are much more genteel than gilt or tinsel of any kind. A watch is needful; it has become an article of use

rather than of ornament. One now laughs at the tale of the young beau whose hobby was to wear watches, and who appeared with several displayed on various parts of his person."

"Let me ask," said Laura, "if ladies wear watches to parties, or in full dress?"

"No, they do not. The watch is for use: it is supposed that it has no use at an evening party, for people will go home when they get ready. For calls, or at a small sociable, where a lady goes in walking-dress, she may wear her watch if she likes. I want to say to you that in public places, in crowds, or on the street, it is not well to wear visible jewelry. If in these places you go with your watch in an outside pocket where any one could pull it out, bracelets loosely about your wrists, a chain hanging about your neck, where a judicious clip would sever the links, and diamonds dangling from your ears, you not only show bad taste in making yourself conspicuous, but you provoke attack. The professional thief finds you an easy prey, while some unfortunate, pressed by poverty, disheartened, just ready to fall into a snare, may be provoked by your superfluous ornament to enter on a path of crime."

"Is any jewelry allowable except watch and chain, ring and sleeve-buttons?" asked John Frederick.

"A simple scarf-ring or pin may be worn, and a stud in your shirt; but one would not wish all these articles to be worn at one time. For my part I think a gentleman always looks better without a fingerring, and only young gentlemen look well in scarf-pins and rings."

"What kind of suits do we need most, and when are they to be worn?" asked Henry.

"For travelling or driving in warm, dusty weather, you need what is called a *duster*, a large loose coat of linen, colored alpaca, or some other suitable goods. For spring and autumn you need an overcoat much less heavy than for winter wear; get this of a color that will harmonize with your other clothing, and suit all occasions of wearing. Very dark or black goods will be best. For winter you want a large heavy overcoat. You should bear in mind the suggestion about the

care of clothes when you put these three coats away during the times that you do not need them. Of good make and material, with due attention to cleaning, and having the buttons and button-holes kept in order, they will last you for several seasons. You need also hats for these various seasons: in summer a straw hat, wide enough in the brim to shelter the face; for fall and spring a felt of a shape and color becoming; for winter a fur or cloth cap is best. Next consider your gloves: good dark kid for church and calling; light kid for evening companies. For ordinary business wear and travelling get, in winter, a fine cloth glove of dark gray, or chocolate, or seal brown, and in summer gloves of gray thread, even and fine. These last can be washed. It is not well to tie up the throat too much—it makes it delicate, and renders one liable to take cold when it is uncovered; but there will be occasions when you need a wrap, so it is well to have in your wardrobe a worsted scarf, a large silk or cashmere handkerchief, or a seal-skin collar, this last being the most expensive and dangerous neck-wear that can be purchased. A silk handkerchief is the safest protection for the throat."

"And now for our suits," said Peter.

"If you only keep two suits you will find that you are often in a strait as to what to put on, and that your clothes soon spoil from over wear. In the first place you want a business suit. A dark heavy cloth suit of this kind will be fit for wear from the last week in October to the middle of April, and a lighter cloth suit will do from the middle of April to the last of October. You want then a medium dress suit to wear to church, or ordinary calls, or evening wear; a frock coat is worn in this suit, and the reigning fashion will determine whether the coat and vest, or trowsers and vest are to match, or whether the entire suit is to be of the same goods; frequently the coat and pants match, and the vest is a little more fanciful. Then, if you go out much in society, as to parties and for New Year's calls, you can have a full dress suit, of such cloth and make as fashion assigns, being very careful to go to no extremes. If you go gunning, boating, fishing, you can either have clothes es-

pecially fit for these occasions, or use a business suit that you have laid by; for the water, dust, briars, and mud that you are likely to find in your sport will destroy any suit for ordinary wear. A dark blue flannel yachting shirt, of best finish, will cost from three to five dollars, wears a long time, and looks well for fishing and boating. A blue flannel, short, double-breasted coat is also good for water service or camping. Corduroy jacket and breeches suit gunning and camping expeditions, as they neither soil, tear, nor wear out readily. The blue flannel shirt or coat can be worn with the trowsers of some laid-aside suit. For travelling, the ordinary business suit is most appropriate."

"And for a picnic I suppose the business suit is best."

"Yes—in fact this business suit is wonderfully convenient on many occasions—only be careful when you choose it. Never get a pattern with bars running across the leg. Never get a side stripe, or stripes running perpendicularly, unless you are sure that your legs are perfectly straight, for these stripes exaggerate the least crookedness. Short men should not wear stripes, and fat men should never wear checks or plaids."

"Girls," said Peter, "have some chance to save in their clothes, by making over things, but we have none."

"You are not deprived, by any means, of the practice of economy, Peter. You can economize—

- "1st. In buying: get the good and durable.
- "2d. In wearing: wear the right thing at the right time.
- "3d. In caring: keep things clean and in repair.
- "4th. In using: the best parts of a velvet vest that are past service will afford a collar for your winter coat when it is being renovated; the skirts of your coats never wear out; you can take the skirt of a worn-out full dress or medium dress suit and have a nice vest made of it. The rims of a felt hat will make the best of warm, inside soles; and pieces of your heavy clothes will make caps or slippers. But the best of all economy is carefulness; and here I mean not only taking care of your clothes, but taking care of yourself. Do

not, either man or woman, begrudge money spent in good flannels, Flannel should be worn next the skin the year round; heavy in winter; lighter in spring and fall; very thin in summer. Never wear linen next the skin. Flannel is needed in even hot weather because of the sudden chill that comes with hail or thunder storms, high gusts of wind, the approach of night, and the fall of dew. Also, we walk or work, and so perspire; we sit down to rest, or are in a draught, and if we have cotton, but especially linen, next the person, we are liable to have a chill. Do not wear the same flannels by day and night, especially if you perspire readily. Remember that it is much more economical to spend money in plenty of strong, suitable clothing, than in drugs, doctors' and nurses' bills. Wear India-rubbers when you need them; also inside soles."

"What are the best simple articles for the toilette?" asked Dora.

"Have on every toilette one china or glass box of powdered borax; one bottle of ammonia; one bottle of a weak solution of carbolic acid; one bottle of lime-water. Put on the ammonia and acid solution bright red or blue labels, lest you injure yourself by drinking of them by mistake. It is the height of folly to drink any medicine hastily from a bottle; always look carefully at what you are to put in your mouth; put it in a cup or spoon, and know what you are taking. I have known people to be nearly killed by snatching up an ammonia bottle in semi-darkness and pouring part of the contents down the throat. Ammonia is by no means a poison, but it is too violent in its qualities to be used undiluted, or in large quantities. For nervousness, sleeplessness, indigestion, it is an admirable remedy, taken ten drops at a time, in sufficient water. Have also on your toilette a box of camphor cream, and a bottle of cosmoline or glycerine."

- "How do you prepare the lime-water?" asked Laura.
- "Take a lump of unslacked lime, pour some water on it; when it has finished effervescing, pour off the water clear."
 - "And for what do you use these articles?" asked Harriet.
 - "The borax will afford you a dentifrice; a little of it placed in

the bath-water will cleanse your skin; mix a little borax with soft water and rose water and it will cleanse and beautify your hair. It will also clean your clothes."

"And how about the ammonia?" asked Peter.

"Beside its medical uses, as given above, it is admirable, especially in summer in the bath, using a little to cool and cleanse the skin. Half a teaspoon of ammonia, a tablespoon of bay rum, and a pint of soft water, will make an admirable wash for your head. A tablespoonful of ammonia and a pint of water, used every fortnight, on your combs and brushes, will keep them always clean; nothing is more disgusting on a toilette than a filthy comb and brush. Ammonia also is excellent for cleansing clothes, especially black."

"Now for the carbolic acid?" said Henry.

"Many people are troubled with an excess of perspiration, producing a palpable odor; some people have trouble of this kind with the feet. If the feet are well washed every night, and then sponged over with this solution of carbolic acid, leaving it to dry in, this annoyance will surely be removed. Used not too strong, but faithfully applied, it corrects these disagreeable odors. Carbolic acid is also good as a disinfectant, and is admirable used about basins and other bed-room ware, particularly stationary wash-stands, which are apt to be most pestilential, as the 'wise and honest plumber' has not yet been discovered."

"What shall we do with the lime-water?" asked Dora.

"If for one week in every month you take one spoonful of limewater in a little milk or clear water, you are not likely—if in addition you keep your teeth well cleaned—ever to have a bad breath. Bad breath is very mortifying and unpleasant. The lime-water is second to no agent in sweetening and purifying the stomach. Instead of having some especial time for taking it, it would be better to use it when you find your breath is foul, taking it morning and evening for a few days. But while enough of it is good, too much is bad; for you can take so much as to overload the system with lime; therefore be sparing." "What is good to improve the complexion?" asked Laura.

"Plenty of exercise, fresh air, a well-aired bed-room, plain food, regular hours, and abundance of fresh water. The lotions recommended for the skin are generally poisons. All paints and powders for the skin are destructive in the end to complexion and health. So the hair-dyes, tinctures, tonics and lotions are dangerous. Lead is their main ingredient, and they promote palsy, paralysis and other dangerous disorders. A nice wash for cleansing and cooling the skin is this: equal parts of rose water and rain water, and a small quantity of borax. This is refreshing and healthful. Where the skin gets, especially in hot weather, a greasy look, dip a cloth in this mixture and wash the face and neck several times a day. So bay-rum, rose water, rain water, and glycerine, make an admirable lotion, safe and pleasant. But now we have sufficiently discussed Dress and the Tollette."





CHAPTER SIXTEENTH.

AVENUES OPENING ON LIFE.

I a brilliant August day, our Mentor was busy with certain papers in his Bureau, when looking up he saw an excited and wretched countenance glaring at him through the doorway.

It was the saddle and harness man.

During the two and a half years since his marriage this despondent Pessimist had begun to take more cheerful views of human affairs. Even the arrival of a daughter had not destroyed his peace. But on this day the August luxuriance and harvest splendors seemed only a mockery of his unspoken woes. The man of leather had relapsed into that state of misery in which he was first known to us, seated on a keg of nails, and advocating the doctrines of Malthus.

"What's the matter? What has happened to you?" cried the Stranger.

- "Twins," said the mournful saddler.
- "Twins! fortunate man. I congratulate you!"
- "Humph," groaned the saddler, "this may be a fine place to come to for information, but it is poor enough in the way of consolation."
- "Come in, come in, and consider. Let me exhibit to you your privileges."

The saddler moaned and took a chair.

"Now behold," said the Stranger. "Here is the restless period of wailing infancy to be passed through but once, yet for a double result. One spring sowing time for two harvests. The one long watch over the animal stage of life, and the development will be

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two souls. Only once to teach the Commandments and the Alphabet, but two shall have grasped them. Once you will strive, and hope, and watch through the quicksand navigations of youth, and two safe voyages will be your reward. Twins! One battle and two victories!"

"I don't quite take you in," said the saddler, "but I will go home and report your remarks to my wife; possibly she may better understand you."

In the afternoon Samuel and Robert came in.

"The saddler is greatly nonplussed by the appearance of twins at his house," said Robert. "He says he has no objections to the little beings themselves: in fact he is very sorry for them, for he cannot see what future lies before them. He says the earth is overcrowded, and a foothold and a living are harder than ever to earn. Once everybody rode on horseback: there were ten saddles needed where now there is one, and ten pillions where now there are none."

"And I told him," said Samuel, "that all the world is not made for saddlers. There are carriage-makers, too, and while less saddles are used, more carriages and other vehicles are demanded. He replied that once people wore out their vehicles honorably and handsomely by making all their journeys in them; but in these miserable days, folks travelled in cars and boats, and carriages were less used. Then we replied, that there were more people in the world than carriage-builders, and that a thousand men now got a living by building steamboats and cars, engines and railroads, where formerly one made his fortune at the carriages."

"But, however," said Robert, "he went on to explain to us that population has often exceeded the food and accommodations needful to preserve people in health. If there is too great a mass of population, they must live in too close and crowded homes, on too poor food, and the race will deteriorate. There will come a time when the increase of the number of men surpassing their means of subsistence, the result must be misery and starvation. Population does not create prosperity; it is prosperity that causes population. It is

mad folly to increase population before you have provided supplies for them. The unjust, the idle, and the vicious have the most children, and these very qualities prevent their providing for their children. Twenty thousand miserable wretches rise up every morning without knowing how they are to be supported during the day, or where they are to lodge at night. When indigence does not produce overt crimes, it yet palsies virtue. When population exceeds the demands of labor and capital, the result will be general mendicity."

"Yes, I see," said the Stranger; "these are the often-repeated doctrines of Malthus, and it is thus that I will reply to them. Just so far as they warn people against premature marriage, and against marrying with no reasonable prospect of providing honestly and healthfully for a family, they are right and useful. But people are not bound to assure riches to their children; only moral training, and physical and mental education, to qualify them to make an honest support. The increase of sober, industrious population will increase capital and a demand for labor. The twenty thousand who do not know where they shall get food and shelter are not honest, industrious people. Given each a million to-day, they are likely to be as ill off in ten years. What they need is morals. If we judge by the light of historic evidence, population, if it is industrious, will not surpass the supply capacity of the earth. No matter how many thousand crowd in at the gates of life, there are separate and ample paths provided for all. No man is obliged to fail or fall because a score of fellow-men are eager for his place. He can hold his own if he is worthy of it; and they are not striving for his place, but for their own. To each his portion. There is bread for every worker; space for every worker; enough for every worker; work for every worker. The question is simply, will the man accept his own place, and fill it as well as he can?"

"But there is ambition," said Robert: "one longs, and rightly, for some higher thing: to make more of himself."

"But lawful and wise ambition is to fill well our own place, and so rise higher and enter broader fields by being diligent in duty. If we are earnest and complete in everything that we undertake, then new opportunities will ever open to us. You remember that when Jericho was captured, every man, with his sword in his hand, went up straight before him. Which way his eyes were set his feet went, and he used his own weapon. He did not grasp for his neighbor's sword, and his neighbor's post, nor struggle to snatch and blow the trumpets of the priests; he just went forward in the place that belonged to him,—and night found him a victor."

"Still," said Samuel, "don't you think it very natural that where there is a large family the parents should be anxious and perplexed to think how all these are to make a way in the world, get a living, and be able to take care of families of their own? I think of that view, for I am one of eight. We have always had all that we needed, but our father's means are not sufficient for giving a handsome farm to each of his five sons, or to set them up in some business, and give the three girls enough to provide them a moderate living all their lives. And I am sure my parents have often felt troubled to know how we shall provide a competence for ourselves."

"How many brothers and sisters did your father have?"

"Seven," replied Samuel.

"And was the world too narrow for them? Did they starve, or steal, or fail to make their way?"

"Why, no. They are all about as well-to-do as father."

"'Thousands of times has this old tale been told," said the Stranger. "For how many generations back, do you suppose that the hearts of men have been careful and troubled, wondering, 'From whence can a man satisfy these men with bread, here in the wilderness?' And yet always the earth's few loaves and fishes have allowed all to eat until they were filled, and the abundant remnants of its provision have remained for those who come after. Do you know that the world is never but six months from starvation, and yet has never starved?"

"How is that?" asked Henry, who had just entered.

"Take all the eaters on the earth, and all the provisions, and

there is never more than a six months' supply in advance. This is also true of light, and fuel, as of food. If over the whole surface of the earth one entire harvest failed, and if during six months no fresh fuel or lighting material were produced from the earth, the whole human race, at the end of six months, must sit down in cold and darkness, and die of hunger. And yet, century after century, men pass in abundant safety, just along the verge of destruction. That six months' supply is enough: more would be surfeit and stagnation. A man who has only means enough to cover six months ahead calls himself poor. Yet strike a mean, and you find all the human race averages this or less; and having this, they are rich. And did not David say, 'I have never seen the righteous forsaken, nor his seed begging bread?'"

"Still," said Robert, "there are millions, who are neither counted as the righteous, nor his seed."

"True, and yet they shall have *plenty*, from the very crumbs that fall from the children's table. Every good householder provides for his household—*and to spare*. So does God."

The other young people were gathering into the Bureau.

"I wish," said Samuel, "that you would talk to-day of these avenues opening on life, and how we shall recognize our own and enter it."

"It will be an abstruse subject," said Henry, "and I hope that you will make it as plain and simple as possible, for it is a practical subject, though difficult; and we must be able to grasp and understand it, if we are to carry its teachings out in our lives."

"Yes," said Catherine; "divide it up for us, to begin with, and we will set down the points, and so understand your reasoning."

"Then, Robert, put down these three points on the blackboard," said the Stranger. "They shall cover the whole ground.

- " 1st. THE INDIVIDUAL.
- "2d. THE OBJECT OF HIS PURSUIT.
- "3d. The Pursuit of his Object.
- "To begin, then, you are each of you the individual in question.

Consider yourselves. Remember that you have each of you to make the best that you can out of yourselves. You have no other person's shining qualifications or evident short-comings to handle. You have yourself for your own material; face that material frankly. What you are, the stuff that is in you, has been given you. There is room for neither praise nor blame thus far; it remains to make the best that you can out of that material. Recollect, iron is a more generally useful metal than gold, though not so brilliant. should be badly off for bricks and dishes, if there were no clay; immense masses of solid diamond would not be available for our daily needs, and where a thing is not available it ceases to be valuable. Gold really lost its value at the touch of Midas. Gold has no value to those who hopelessly perish of hunger and thirst. Clay also, well kneaded, manipulated, decorated, turns out a priceless porcelain. Of bricks, there are sun-dried and best pressed bricks. Iron suitably manufactured becomes—Damascus steel. Recognize this principle then: It is labor that improves the material. 'The anchors of our hope' are forged in terrific glow and heat. The diamond must be ground with diamond dust; the gold melted in a crucible, and beaten and wrought; the wood must be cut and fashioned; the clay must be kneaded and burned. Labor is the price of all profit—and 'in all labor there is profit.' You see what you are, or you should try to do so. 'It doth not yet appear what you shall be.' But one thing is certain: to be anything worth being, you must go to work at yourselves, making yourself better in regard to what you are. The man who is laboring on a diamond will not expect to make of it a steam-boiler or a frying-pan; he who has iron to fashion will turn it into rails and not into jewelry; if clay is our working material, we shall not expect to build a ship of it; and if we have wood to manipulate, it is capable of more lasting uses than to try to make of it a stove or a smelting furnace."

"It is, then, from this consideration of ourselves, that we arrive at a knowledge of what we may do—to what we can best apply ourselves?" said John Frederick.

"Exactly: We should seek to know ourselves—our moral, mental, social qualities, our physical capacities. Before us lie many lines of life, manual labor, professional labor, offices of trust, employments demanding here greater brain power, there greater muscular power; now more courage, tenacity and dogged resolution; again more quickness, invention, nervous energy. What capital have we of these required qualities? It takes more money backing to build a railroad than to set up a pea-nut stand. Most people see this, but they often do not see that it takes more native brain force to make a literary man than a grate-setter. We should be bold to cross-question ourselves, and honest to answer under fear of that worst perjury —perjury to ourselves. Does not Socrates say, 'The lie in the soul is a real deception, a real lie, hateful to God and to man?' We must not shrink in this self-examination. Know thyself, is imperative. Have we a keen conscience accustomed to supremacy? are our moral instincts naturally acute? There are standards by which to measure ourselves: public opinion, the lives and principles of good men, the Scriptural law. If we see that our moral perceptions are not sharply defined, even though we admit no overt act of failure, let us beware of throwing ourselves in the way of temptation, of entering offices of trust. We may be criminal almost before we know it. respectable young fellow, of moderate moral capacity, has become a criminal, a forger, a thief, a defaulter, a suicide; merely because he accepted a position which it required a moral giant to hold."

"But it is so hard to know ourselves," said Catherine. "There is Burns' old verse:

"'O wad some power the giftie gie us
To see oursels as ithers see us,
It wad fra mony a danger free us,
An' foolish notion.'"

"Still, if we bring our habits of thought and our past lives under rigid examination, we can know whether we are morally eligible to trust. Thus a young man who is thinking of such a position as cashier or teller in a bank, or any such place, let him look to what we may call his business instincts. Is it really painful to him to see unfair dealing? Would he prefer to make a mistake against himself rather than against another? If he, by an accident, gives a man a twenty-cent piece for a quarter of a dollar, will he hunt him up to make it right? If it is set before him that he may bamboozle a man into a bad bargain, does he blush at the thought, or smile a smile childlike and bland! Does he call sharp dealing, swindling or smartness? 'Ha! ha!' said an elderly man, whose son had been cajoling an old friend into a bad bargain, that swallowed up the savings of years, 'can't Jo talk, though?' If these questions to self cannot be honorably answered; if the man knows that as a boy he did not keep a square tally; that he knuckled his marble and slyly hit his croquet ball, 'to get it in a good place;' if he forgot to give his mother the cent in change, and kept the biggest apples, and counted his turn twice when he divided nuts; if he maintained the notable principle of 'findings, keepings,' let him understand himself well enough not to take offices to trust, where the inborn weakness may develop into the enormous fraud, the tiny peccadilloes of childhood may grow to the crimes of manhood."

"It might save many a ruin, if people setting out in life would catechize themselves in this style," said Henry; "and I suppose they could as sharply investigate their fitness for other things."

"Why not? Does he think of being a minister, when he has a poor voice, weak lungs, and slow sympathies? A person who has cold, natural feelings, who never can put himself in another man's place, or who has made a very narrow escape of being a boor, has no right to think of the ministry, though he may be a good sort of man. Who should pursue the law, when he is no orator, and has slow perceptions, and cannot carry on a deep train of reasoning and research? Why choose the profession of medicine, if one has coarse manners, a ponderous step, a clumsy hand, a bellowing voice, and a short memory? To enter on such paths of life, while so unfitted to tread them, is to ensure failure."

"And yet," said Robert, "when we seek out our path in life, it is

natural to want one that leads rapidly up? Ambition helps us to make the best of ourselves. You know what Agrippinus said: 'I do not care to be of a piece with the common thread of life: I like to be the purple sewn upon it.'"

"And we can all be the purple, in lofty morality, and in vigorous faithfulness in duty, and in the ages to come we shall all be crowned victors and kings," said Catherine.

"And this stirring of genius is to be as readily heeded as any other voice in our souls," said the Stranger. "We are as bound to know the good as the evil that is in us. We must deal as fairly with ourselves as with other people. The 'know thyself' may make us acquainted with a genius, and he will work out his destiny according to what is in him. Says a French author: 'A swallow knows not the way by which eagles go toward the sun.'"

"You repeat that 'know thyself,'" said John Frederick, "but only yesterday I read this comment of Carlyle upon it: 'Our works are the mirror within which the spirit sees its natural lineaments. Know thyself is an impossible precept, till it be translated into this partially possible one, Know what thou canst work at."

"Then to know what we are we must know what we can do. Our ability to do is the touchstone by which we try what metal we are made of. When we face our future, see life's avenues stretching out on every hand, and challenge our capacity to walk in this or that, we come to a profound self-knowledge. And, as I told you in the case of the prospective teller or cashier, the man examines what he may do in the light of what he has done, the spontaneous acts of his life, from earliest consciousness. This is reflexive knowledge. What we do, shows us what manner of spirit we are of; and what spirit we are of, indicates what we may do. The Scripture itself enjoins this careful study of fitness in choosing our path in life. It says, as of natural common-sense precautions: 'What man of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?'"

"And of all these who hope, and strive, and wait, and seek their

way, Marcus Aurelius says, and perhaps the truth: 'They are smoke, ash, a tale, and perhaps not even a tale,'" said Robert, sadly.

"They are immortal souls, capable of a magnificent destiny, whose lives may run forever parallel to the life of God," said the Stranger, firmly.

"Let us now consider the second point, the Object of a man's Pursuit," said John Frederick; "and I will begin that part by another quotation from Marcus Aurelius: 'Every man is worth just so much as the things are worth about which he busies himself.' Is that true?"

"Yes, it is true; always provided that we have a just standard for measuring the worth of things," said the Stranger.

"And have we not such a standard? as in general public opinion, which is said to be the voice of God," cried Henry.

"In moral matters, in matters where the voice of Inspiration has spoken with authority, and its verdict has permeated the judgment of mankind, even where they are not conscious whence that sentence comes, the voice of the people may be indeed the echo of the voice of God. But in matters of taste, of preference, of the relative importance of worldly things, imagination has often carried reason in chains. Now, Henry, which do people usually consider what they call 'the bigger man,' the lawyer or the farmer? Which is supposed to have the higher place?"

"Why-the lawyer," said Henry.

"And which is more needful to the prosperity of nations, law or agriculture? On which is the superstructure of a commonwealth built? Which came first to man?"

"Well," said Henry, "Bernardin St. Pierre says that 'the pursuit of agriculture lies at the base of all public felicity."

"I suppose," said Peter, the astute, "that agriculture represents the ground whereon the house is built, and law the cement that holds the mason-work together."

"Yes," drawled Thomas, "once you stop off the corn, and soon the lawyer won't have breath enough left to dispute." "Still," said John Frederick, who intended to be a lawyer, "I do not wish to see law undervalued. Law is of Divine origin; all human law has its source in Divine law; in being capable of organizing and ruling by law, man proves that he is the offspring of God."

"And that is all true," said the Stranger; "it is not to depreciate law that we exalt agriculture. The finished education, the severe application, the high order of mind needed for successful pursuit of law, are so obvious, that men have hastily concluded that law is a more important pursuit than husbandry; that the lawyer is more important to his day than the farmer. The brilliancy of the profession has been set to the account of its needfulness. And so it is, indeed, needful; but it should not be exalted as depreciating simpler labors. I think people are inclined to consider that a man who has gained a great lawsuit, or has written a law book, has done something worth living for, and that the man who has cleared out a wilderness, drained a swamp, made barren ground fertile, has done 'nothing much.' Souvestre mentions an old Frenchman, who speaks thus: 'When I came here this land was a thicket, a waste place. Now the wheat of the good God waves everywhere. When I see this harvest covering the slope from summit to river, then I say to myself, God can recall thee, father Job; thou shalt leave a work behind thee.' There is also a deal of truth in the grim self-assertion of Tennyson's 'Northern Farmer,' old sinner that he was:

"'But Parson a comes an' a goos, an' a' says it eäsy an' freeä,

The Amoighty's a taäkin o' you to 'issen my friend says eä,

I weänt saäy men be loiars, thof summun said it in aäste:

But a reads wonn sarmin a weeäk, an' I stubbed Thornaby waäste.'

"On what must we base our judgments of the worthiness of pursuits?" asked Catherine.

"On their bearing on the general public good; their necessity to the prosperity of the whole; their intrinsic uprightness, and the zeal and honesty wherewith they are pursued. Our great danger in selecting our pursuit in life is, that from pride and warped by these popular prejudices of men, we shall despise and reject common, necessary pursuits that we could occupy well and successfully, and crowd into less useful and hopeful ways where there is too much competition, and too little result. In a work called *La Derniere Etape*, it is written: 'I have a conviction that in the intellectual and moral order there are needed water-carriers, who furnish for the needs of the day, without any expectations of seeing their wares bottled and buried, a treasure to ripen to *far-off consulates*."

"I suppose," said Robert, "that the reason why some despise these occupations, that belong to the needs of every day, as land-tilling, building, machine work, mechanical employments, is, that they do not last in their results. The house gets old, and is behind the fashion, and does not suit the next generation, and so it is pulled down: the farm is sold for a manufacturing site; the machines are superseded by finer ones. But the work of the artist, the book, the picture, the statue remain to be admired and copied in all coming time. The decision in the hard-won law case stands recorded as a precedent; the great sermon continues the model for generations of preachers."

"But still, Robert, in these common employments, that you say are superseded in their results, it is true that the latter day learns of the former day. If the agriculturist had not tilled well, the country would not have become rich enough to build the manufactory; if the house-builder had not done his best in his work, the taste and constructive skill of the next generation would not have improved. We call the machinists of a century ago old-fashioned and makers of clumsy tools; but that work was a part in the long succession of progress, and make possible the handicrafts of to-day. Nothing that is well done dies. I must read you another quotation on this point: 'Ah, cursed be human pride which proportions its esteem to the kind of work, and not to the thoroughness of the worker; which has refused equality of respect to an equal accomplishment of duty; which has put the modest and the useful under the feet of the bril-

liant or superfluous; disdaining the toiler, to whom one owes the harvests, in order to glorify the artist who knows how to paint them.' As Thomas will tell you, brain needs two kinds of food: the one purely intellectual, immaterial, as the nectar and ambrosia on which the gods feasted, but the other, bread, beef, oats, 'butter of milk, and flesh of kine.' We should have no brain left to enjoy author or artist if the farmer had not first fed us with the fruit of the earth. think the attention of the young should now be directed to these manual occupations, which many of them are learning to despise, while they crowd into professions and besiege government offices. Agriculture and trades are the bones and muscles of the body politic, and if these are neglected all else will shrivel and decay. In a peculiar sense earth is the mother of us all: our flesh, our wealth, our loftiest thoughts must first be brought forth for us from the tilling of the soil. Side by side with this tilling of the soil we find those trades that are supported by and needful to the farmer: the building of the house that shelters him; the manufacture of the cloth that clothes him; the fabrication of the tools that he uses; the preparation of roadways and transportation for his produce. Well does Saint Paul declare this principle in a parable: 'If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? . . . Nay, much more those members of the body that seem more feeble are necessary; . . . but God hath tempered the body together, having given more abundant honor to the part which lacked.' And as for agriculture, which is the mainspring of all prosperity, the first of its operations were divinely conducted when 'The Lord God planted a garden eastward in Eden.'"

"Then, in choosing our path in life, we must not be warped in our judgment by any popular prejudices?" said Henry.

"That is the exact point. Ascertain what you are fit for; then of the several things that you may be fit for, what is fittest for you, that in which your health, circumstances, training make you most likely to succeed. Remember that any honest thing is honorable, so it be honorably and thoroughly pursued. There are so many things in the world that one can do that you might be puzzled to make your choice, unless you began by the common-sense method of examining your own capacities, and the indications of your own surroundings."

"What are some of these many things to do?" asked Robert.

"The saddler was moaning to-day that there was not work to offer to workers; no ways of making a living."

"That depends upon whether or not they are captious. If they will take nothing except the Presidency of the United States, the majority of applicants will be left to chew the bitter cud of disappointment. If they will not accept work that will soil the hands, and moisten the brow, starvation will soon be an important factor in If people accept honestly the situation, that the mainspring of the world is work, and are not ashamed to work at what they are capable of, then all will have enough to do. you lie agriculture and commerce; trades and professions; public offices and manufactures; and each of these have a thousand varieties, especially the first and the last. Agriculture develops in unlimited forms; you have sheep-farming, and dairy-farming; stockraising and fruit-raising; vegetable gardening and grain-growing. While one part of the country is grass land, and here kine, and there horses, and there hogs are reared, another portion demands the cultivation of corn, cotton, sugar, rice, wheat. There is no limit to the varied development of agriculture here, because there is no limit to the variety of our soil and climate. Industry and intelligence will be spells to evoke from the earth new possibilities, of which we do not now dream. I do not know where, all other things being equal, as honesty and good moral influence, you will find a more magnificent benefactor of his age than he who plants a thriving colony, or opens a wide tract of new land, and becomes the centre of a new civilization. The pilgrim fathers were a very plain kind of men, farmers, mechanics, poor in purse, and hard of hand, the sort of people that a many of our ambitious young folk would now scorn to be; while yet they would be very proud to trace descent to these unostentatious men, who, by a simple doing of duty, have been lifted into fame as parents of empire."

"We want you," said Catherine, "to tell us some of the kinds of work that we may find in the world; and how to fit ourselves for what we elect to do."

"And remember," said Violet, "that we girls want to do something as well as the boys. We do not all intend to sit at home, and let our parents provide for us. We mean to go to work for ourselves."

"I should begin with those things that are especial employments for young women. Then discuss professions open to both men and women. Next indicate the way to pursue professions, or at least to prepare for them. Then talk of trades, public offices, and so on. But for each of these I shall want a separate conversation. To-day I will merely tell you of a few points that are primary to all progress, in whatever you undertake. Now the first thing that I will say is, that if you mean to succeed in any undertaking you must devote yourself zealously to it. Put your whole heart in it. Success is a jealous mistress, and is not to be won if you devote half your attention to rival shrines. Anything that is worth being chosen as an occupation is worth being heartily pursued. The colored brother of the poem, had the spirit of the Scripture if he had not the words, when he held forth thus:

"' My sermon will be berry short,
An' dis yere am de tex':
Dat half way doin's ain't no 'count,
In dis worl' nor de nex'.'

In fact, Scripture tell us, that it is our duty first to be *fully* persuaded in our own minds, and then what ever we do, do it *heartily*; the Lord making himself the task-master of all work, however humble.

"The next requisite to success is economy. Industry and economy at true yoke-fellows. Given these two, every man will get a competence, provided of course that he has health to labor, and is not made a victim of other men's dishonesty. Economy presupposes and includes many other virtues; as self-restraint, simple habits and good judgment. Beware of having for your coat of arms an empty purse. Why? Is poverty a crime? Not per se, but it is frequently the

result of crime, laziness or weakness. Here is the family history of an empty purse:

"Its Pedigree. { Thoughtlessness. Self-Indulgence. Wastefulness. } Want. Temptation. Crime.

"Now add to industry and economy, steadfastness of purpose, and you have the three graces of business life. This covers my third point. We have considered, first, the Individual; second, the Object of his Pursuit; and now third, the Pursuit of his Object, which, as I have just told you, must be accompanied by these three virtues if he means to attain success. I think I am safe in saying that no great reputation, no great fortune, no honorable career, lacks these three qualities on its record. Here are three plain and simple moral forces, obtainable by all; and which, if you possess, you may defy all such melancholy prognostications as those uttered this morning by the saddler."

"Then the saddler, and other anxious parents," said Samuel, "need only to cultivate in their families these principles, which are fundamental to prosperity, and they may look on their future as secured?"

"Yes; of course it being understood that they have the Ten Commandments and the Alphabet well inculcated, and are stoutly trained in common-sense."

"My father says," spoke up Thomas, "that one reason that parents are so overborne by anxious care for their families is, that they desire too much for them. For their sons and daughters they do not like to accept the plain, quiet fashions of life that they have pursued themselves. They want to give their children fortunes ready made."

"And that is often the worst thing that they can do for them. Give a boy a fortune, for which he has neither toiled nor hoped, and

what do you do for him? You bestow on him money of which experience has not taught him the value; lightly got, it will be lightly spent. He has not learned economy by need and practice, and thus he is robbed of one element of success. In this fortune you give him the fruit of industry without the exercise of industry. He has enough without working; and here you rob him of the second element of success. Add to this, that life has been made so easy to the heir of a fortune, that he has been surfeited with pleasures, and so rendered restless, he has not the satisfaction of seeking an object, and of steadfastly pursuing it. Why should he? The goal of most men's lives stands at the beginning of his; so you have robbed him of that third great virtue, tenacity of purpose. Very few young men are able to resist these disadvantages of wealth. If they escape being dissipated, they often sink below mediocrity. While wood-cutters, tailors, canal boys, district school-teachers, reach the highest offices of state; and street peddlers, and errand boys, and captains of wherries rise to be millionaires, the sons of the millionaires are generally not heard from, except as they write their names on checks that represent inherited fortunes."

"Why, you make out these fortunes to be a disadvantage!"

"At least they are, to a naturally sensible and vigorous boy, so little of an advantage, that his parents need not pine to bestow them on him."

"Would you say fortunes were so much disadvantage to girls?" asked Laura.

"If a girl has 500d health, and a good education, I do not see that she particularly needs a fortune. A girl who has wealth is relieved from the idea of self-reliance, and she is removed from the exercise of economy and self-help. She also becomes the object of fortune-hunters. She seldom learns to manage business for herself, and she is at the mercy of the advice of others, who may eventually plunder her of her all, and leave her far more unhappy and helpless than if she had all her life been poor. If it should turn out that her fortune had been the means of her marrying some rascal, who

cared only for the money, who misuses her while he dissipates her property, and in the end breaks her heart, or murders her, as has often been done, the poor girl is a thousand times worse off for her fortune. Recall Miss Killmansegg:

"'Gold, still Gold! hard, yellow and cold.

For gold she had lived, and she died for gold.

By a golden weapon—not oaken.

In the morning they found her all alone,
Stiff and bloody, and cold as a stone;
But her leg, her golden leg, was gone,
And the golden bowl was broken.

Gold, Gold! Alas for Gold!'"

"Therefore," said Catherine, "your idea is, that parents should direct their efforts to making their children good and happy. Giving them the best preparation that they may for their future, and trust then, that they will not come to misery even if they are not left with a fortune."

"That is what I mean. The business and aim, the great care of the parent should be to create in the child's mind the idea of justice, and then his life will and must eventuate happily, whatever lies between the cradle and the grave. I quote you from Plato: 'This is our notion of the really just man, that even when he may be in poverty or sickness, or any other seeming misfortune, all things will in the end work together for good to him in life or death; for the gods have a care of any one whose desire is to be just, and to become like God, as far as a man can attain his likeness by the pursuit of virtue.'

"And now lest the picture of Miss Killmansegg may have saddened you, I will close the evening by reading you a very cheerful fragment from the *Spectator:* 'I have ten children, and these I cannot but regard as very great blessings. In what a beautiful light has the holy Scripture represented Abdon, one of the judges of Israel, who had forty sons and thirty grandsons, that rode on threescore and ten ass-colts, according to the magnificence of Eastern countries!

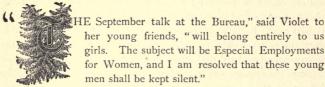
How must the heart of the old man have rejoiced, as he saw such a beautiful procession of his own descendants, and such a numerous cavalcade of his own raising! For my own part, I can sit in my parlor with great content, when I take a review of my half a dozen little boys mounted on their hobby-horses, and of as many little girls tutoring their doll-babies, each of them endeavoring to excel the rest, and to do something to win my favor and approbation. I cannot question but He who has blessed me with so many children will aid my efforts in providing for them. There is one thing I am able to give each of them, which is, a virtuous education. I think it is Sir Francis Bacon's observation, that in a numerous family of children, the eldest is often spoiled by the prospect of an estate, and the youngest by being the darling of the parents; but that some one or other in the middle, who has not perhaps been regarded, may make his way in the world and overtop the rest. It is my business to implant in every one of my children the same seeds of industry and honest principles. For you must know, sir, that from long experience and observation, I am persuaded of what seems a paradox, to most of those with whom I converse, namely, that a man who has many children, and gives them a good education, is more likely to raise an honorable family, and leave himself a worthy name, than he who has but one and leaves to him his whole estate."





CHAPTER SEVENTEENTH.

ESPECIAL EMPLOYMENTS FOR WOMEN.



"You must fill their mouths, then," said Catherine, with the exhaustive knowledge of masculinity derived from having for over twenty years successfully managed five brothers.

"That is what I mean to do," said Violet, "I propose an autumn feast. We will prepare and serve with our own hands such a dinner as shall prevent any extended instructions on the theme, house-keeping, and turn the talk to that of which we know less."

There was in the Stranger's garden a wide and long arbor which now hung heavy with grapes of several varieties. In this arbor did these judicious damsels spread a great table, which they made like unto the garden of Eden in that it had all that was pleasant to the eye and good for food. The seats were ranged on either side the table: the arm-chair for their Mentor stood at the head, and a bevy of younger brothers and sisters, whose turn as clients of the Bureau had not yet come, were drilled and uniformed as waiters.

Two o'clock was the dinner hour. Three saw the meal finished and the last plates carried away by the young Ganymedes. Then fruit and other dainties were set before the girls, and Catherine spoke:

"Sir, at many feasts, after dinner—wine, and the ladies disappear.
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But we have no such customs. Instead of wine we will have wisdom; and when our discussion has ended, it will bring sunset and coffee."

"And our subject is Especial Employments for Women," said Laura.

"The first is housekeeping," said the Stranger, mildly.

"We knew you would say that," spoke up Violet, "and we have upon our tablets arranged a list of what a woman must know in regard to housekeeping."

"Begin then, Catherine," said the benign instructor.

"She must know how all kinds of food must be cooked and prepared; how dishes may be made over; how food may be provided one day for the next; how stores of food are to be laid up; how all kinds of meat are to be cured; how to spice, pickle, preserve, and make jellies. It is not enough to know how to make a pie or a sponge cake by rule—but the true housekeeper is an inventive genius and a sound reasoner—she must be apt to fashion new dishes from material on hand; she must know how the food of successive days is to be ordered so that there shall always be enough and none to waste. The housekeeper must be wise in preparing meals to suit the status of her family: the old, the delicate, infants, growing children, workers, idlers, students, out-door toilers all need different kinds of fare. The family must have variety without surfeit. Nor is this all. The housekeeper needs not only know how the whole range of preparations from soup to soap shall be made, but in the best way and most attractively set forth. What kinds of flavors and dishes harmonize; how they should follow each other; how they shall be most tastefully served."

Catherine laid down her note paper, and Harriet, with the greatest nonchalance, took up the theme:

"The housekeeper must understand thoroughly the proper sequence of work. She must know not only what work belongs to each season, but to every day in the week, and hour in the day. This is needful to prevent all jarring or neglecting of work, and to make

due providing possible. She must be a person of foresight, able, like nature, to take measures against a famine six months ahead. She must be an embodiment of order and punctuality; one thousand and ninety-five times each year she must have a meal on the table at the exact minute set for it. Three hundred and sixty-five bed-makings, three hundred and sixty-five dustings, the same number of dessert-makings; seven hundred and twenty openings and closings of windows and blinds, one hundred and four sweepings, one hundred and four bakings, fifty-two washings, fifty-two ironings, fifty-two scrubbing and window-cleaning days; four yearly providings of household clothes, four packings and unpackings of garments and family bedding, two grand house-cleaning affairs, are a few of the items of household order and routine."

Violet, unabashed, opened her tablet, and began to read: "The housekeeper must understand all kinds of cleaning. How to clean glass, china, silver, tin, iron and wooden ware; how to clean paint, lamps, mirrors, carpets, furniture; how washing of clothes, laces, linens, muslins is to be done. She needs to know all about starching, fluting, ironing. The housekeeper also understands how to keep clean cellars, garrets, closets, drains, sinks; how to combat moths, dust, cobwebs, mould, rust, mildew. She must know all the uses of brushes, brooms, dusters, dust-pans, soap, sand, bath-brick, ammonia, lye, rottenstone. She must be wise to erase ink-stains, finger-marks, grease-spots, scratches, scorches, bruises, fruit-stains, water-stains; how to make and mend."

Laura, with much gravity, contributed her share to this list:

"The housekeeper must know how to make the most out of a little; how to save and spend wisely. She must understand how to entertain company, to manage her servants, to make her family comfortable, to direct their labors, to secure time for everything, to visit her acquaintances, nurse the sick, comfort the miserable. She must never forget anything, never lose anything, never break anything, never be supposed to be tired, or cross, or out of patience."

"What! what!" burst forth Peter. "Who could ever know all this?"

"All housekeepers," said Catherine, sublimely—"your mother, for instance, friend Peter."

"But how does one come to know so much?" cried George.

"By learning," said the dimpled Dora, who was wont to reason in small circles.

"Then I say," said Thomas, "if a woman must know all that, she will be wiser than any six men, and she does not need to know anything else."

Catherine leaned forward and gave Thomas a large peach, and Violet, with much coolness, addressed the Stranger:

"Now, sir, that is a part of what we understand by housekeeping, and what we all expect to know. But for various reasons we cannot all exercise this knowledge. There may be two, five, seven daughters in a family, and their mother in good health: that will be too many to keep one house. We shall not all marry and have a house of our own, because, in the first place, there is a surplus of women, and in the second place, we think many men do not know how to treat housekeepers, if they are their wives. For doing all this work the wife gets-her board and clothes; and as for the clothes, she must ask and explain over every dollar she spends on them, and very likely not get it when she wants it. The Bridgets in the kitchen are more independent than the ladies in the parlor. Many men keep all their money affairs to themselves, and the wives do not know what need there is for economy, and so are accused of extravagance; or they stint themselves when there is no reason for it. People do not enjoy working thus in the dark."

"There is truth in what you say, Violet," said the Stranger. "And I admit that this kind of dealing is very unfair. The husband who manages the business without, and the wife who administers the business within, should be equal partners. All monetary affairs should be equally known to both; the judgment of both should be brought to bear on all economic questions. If a woman is fit to have the care of a man's children, she is fit to have free access to his purse. A man who always debates, refuses, grudges, denies his wife's re-

quests for money, is acting a narrow and unmanly part. Unless the wife has shown herself to be extravagant, and of incurably bad judgment, when all the family and pecuniary affairs are well known to her, her decisions in her own province should not be questioned. No man should expect his wife to ask, like a child, for every penny that she wants. She should, on consultation with her husband, settle the sum needed for her expenses in the family, and personally, and this should always be at her service."

"All this that should be often is not," said Violet, "and many an independent woman has married, to find herself a helpless dependant. She may have had her private fortune, her widow's jointure, or her simple earnings, and she marries to have the pleasure of asking for money to buy a spool of thread! Now for these various reasons, that there are too many of us, that there are more housekeepers than houses, and that unpaid housework does not suit some of us, we must find other employments, and we want them discussed to-day."

"Before we enter on these employments that you desire to hear of," said the Stranger, "I will say a word or two on the business of housework for young women. Once, respectable young women, who must make their own way in the world, were not ashamed to go out to do housework. They gave their time, their strength, their skill, for so much per week, and were respected in it, and self-respecting. Now, they scorn the idea of service."

"One reason for that," said Catherine, "is, that a vast flood of emigrants, ignorant, rough, ill-mannered, of an aggressive religion, have come into the kitchens of the country, and American girls do not want to be thrust into their company, nor classed with them. They have lowered the respectability of domestic service."

"Another reason is," added Laura, "that mistresses grew overbearing, and often treated their girls scornfully, and in addition to the hard work gave them hard fare, and poor rooms. I have seen servants' rooms, even in rather wealthy families, where no nice girl would be willing to lodge. No carpet, no bowl and pitcher, all the old worn-out bedding in the house, no curtains, an old stand, and an

older chair. Not a closet, drawer or bureau, even no lock on the door: up under the eaves, hot in summer, freezing in winter; a girl who can do better will not endure it."

"That is true in many instances, but there are hundreds of places in our rural districts where all is different. Our best farmers' families would take a respectable girl, as one of themselves; they give her a room with one of the daughters of the family, or as good as She sits at the table, is treated as the others are, goes to church with the household, is helped with the work, dresses herself and sits down with them when the work is done. And although in such a situation she would be far healthier and happier, and more useful, and prepare better for her future, the girl will take a place in a factory, or a store, or a sewing-room, where she will not live half as well, and will sacrifice her health, all from a false pride about going out to service. This foolish pride sends hundreds of girls out from country neighborhoods, where they would be safe and healthful, and finally make a decent settlement in life, to risk their health and morals in crowded cities. The shop girls get four, six, or eight dollars a week, for twelve hours hard work in close air, standing all the time, lifting heavy goods; no holidays; on Sundays too dead tired to go to church. They pay from four to six dollars weekly for plain enough boarding. They are expected to dress as if they had ten dollars a week for dress, while out of merely two or four dollars, they must see to washing, sewing, clothes, medicine, all extras. The legitimate end is a coffin, a hospital, or the almshouse. But pride requires this sacrifice."

"It is a foolish prejudice," said Dora. "But most of the poor American girls about here would rather go without clothes than earn them in a kitchen; or if they do live out, they are so anxious to assert themselves, that no mistress can endure their impertinence. They forget that people who pay the wages have a right to give the orders,"

"The next most ordinary and natural business for women," said the Stranger, "is, I suppose, sewing. Women seem to handle a needle by instinct. Did you ever think what an enormous amount of needlework is done every year in the world—and nearly all by women? Think of the thousands of warehouses of ready-made clothing of all kinds; of the millions of human beings all furnished with garments; of the untold chests and drawers full of extra clothings for billions; dozens of dresses, and dozens of shirts for individual owners. Next think of the millions of housekeepers who have trunks, and closets, stored with sheets, quilts, table-cloths, napkins, towels, pillow-cases and covers, bolster-cases, curtains, toilette draperies. Consider, too, what innumerable articles are yearly worn out, and burned up, and as often replaced; the incalculable variety of articles for use and for beauty, all the product of women's scissors and needles!"

"I never thought of it before!" exclaimed John Frederick. "Why with all this needlework, all the sewing of a world to do, how can women expect to do anything else?"

Violet selected a fine bunch of grapes and presented it to John Frederick.

"Much sewing as there is to be done," said Catherine, "there are more than enough to do it. It is not a paying occupation, except to a few popular dress-makers. It is also a very unhealthy employment. Thousands of women are slaving from ten to fifteen hours a day, destroying eyesight, and even life; and for their hard slop-sewing they are earning from twenty to forty cents a day—some indeed only ten. Hundreds of widows and orphan girls are trying to get sewing to do, and are living in debt and destitution. If they do better than this it is often by the ruin of their constitutions, and they end in a hospital or a poor-house. There must be better ways open to us than the way of the needle and thread."

"And yet, let me suggest, if the seamstresses in our rural districts, and our villages, and smaller cities, would be prompt, civil, obliging, reasonable in terms, keep their word, and exercise a proper amount of neatness and judgment in their work, they would make their business better by half than it is. The next occupation that I will mention is, nursing the sick."

"A great many women seem to fancy that if they are too idle or too dumb for anything else, they can be sick-nurses," said Laura.

"But nursing should be a *profession*, carefully learned, and should stand next to medicine," said Catherine. "Ignorant nurses should not be allowed to prey on the community."

"You are right, Catherine," said the Stranger. "Once any man who had money, and could read or guess at the meaning of a prescription, could be an apothecary. The State was obliged to shelter its citizens from ignorant druggists, and it will one day realize that it must also protect them from ignorant nurses, and then nurses will be trained and licensed."

"And what do you think of it for a woman's work?" said Dora.

"Well of it indeed. It is an employment in the best interests of humanity, and peculiarly suited to the dispositions of women, as they have more patience, and quicker intuitions and sympathies than most men. But a woman should have the requisite qualifications for this business, and be sure she is fitted naturally to be a nurse."

"What are those qualifications?" asked Harriet.

"She should have deep natural sympathies, and great self-control. Nurses cannot be women who scream at the sight of blood, or faint at a groan: they must have a profound sense of duty and strong nerve power. The nurse must have a gentle, dexterous hand, a pleasing voice, a first-rate memory, and a sound judgment. must have a cheerful heart and face, a light step, easy movements, and quickness of thought. She needs tact, too, and great presence She should be able to decipher prescriptions; also a good reader, as she may need to read to her patient. She must write a good hand, as she is sometimes to be the patient's scribe. The more general information she has the better. She is to be the patient's company during the weariness of convalescence. She must be of a sweet temper, no gossip; have untiring patience, be a light sleeper, and have a sound constitution. The nurse should also be a religious woman: she will be called to minister to the dying, and to comfort the mourner: ; she must be pious and not fanatical."

"To be a nurse then demands some of the finest qualities that a woman can possess," said Catherine. "Now what are the things that she must learn to fit her for her profession?"

"The training of every good nurse begins at home. Commonsense or judgment must be developed. Knowledge about airing rooms, cleaning them, making beds, well airing clothing and bedding, and graduating light for feeble eyes must come to be a second nature to her. She must learn all about making ready food for the sick, serving it very attractively, and preparing medicine in the least unpalatable way. These things, with the first lessons in nursing, every young woman who has a home learns in that home. There she gets her first experience in her responsible business."

"As experience is needed, I suppose a nurse should not be very young," said Dora.

"I think it unadvisable for a woman to undertake the office of a nurse, outside of the immediate circle of her relatives, before she is twenty-eight or thirty years of age. The duties of this position are so arduous, that, before entering it, the strength and elasticity of one's constitution need to be assured. Also experience is needed, and often the exercise of authority, while it is for the advantage of the patient to be able to rely on the force and sound judgment of the nurse's character. Such reliance will not be felt if the nurse is a very young girl."

"And when one has the suitable natural qualities, the home experience, and the proper age, how is one to learn the very many practical things that make up the thorough nurse?"

- "I might tell you what advice I once gave to a lady-"
- "O, yes-do; that will be interesting," said Dora.
- "I received a letter from a stranger asking my counsel. She said she was thirty-two, childless, the widow of a physician, and thrown on herself for support. She had during her husband's life learned something of medicine from his conversation, and from reading his books. She had always liked nursing, and desired to devote herself to it. But she wished to be a thoroughly skilful nurse. Her whole

property amounted to three hundred dollars. How with this could she study her chosen business, support herself and make an entrance into paying work? She lived far out West."

"Well, what did you write her?" demanded Violet.

"I told her to get from her minister, and from one or two of her own and her husband's friends, recommendations of character, education and personal qualifications. Then to write to the matron or physician in charge of a hospital, under the auspices of her own denomination, in one of our Eastern cities, telling them her wishes, and what opportunities she possessed, and offering her services as a nurse in their institution, free of charge, asking only in return her board and washing, and certain hours each day to attend medical lectures while the medical schools for women were in session. Her three hundred dollars would pay her fare East, and judiciously expended, if she made her own clothing, would provide for her wardrobe during a three years' apprenticeship; while there was no doubt that after two years of hospital experience, and medical lectures, she could get a salary for the third year. At the end of this time, recommended by the hospital directors, and by the physicians with whom she had become acquainted, she could, as a thoroughly skilled nurse, find all the business she needed at the highest prices. If one hospital did not afford her all the variety of experience that she demanded, she could exchange into another, during a part or the whole of her third year."

"That was good, practical advice," said Samuel; "but I see you required of her as long a course of study as it takes to make a doctor, or a preacher."

"And why not?" said the Stranger. "Human life, the dearest hopes of families, are in the hands of nurses, and it is appalling to think of ignorant tyros meddling with such mysteries."

Samuel was about to say something further, but Harriet pushed under his hand a plate of macaroons.

"Among other instances where the force of character and the sound judgment of a nurse are demanded, I would especially notice

cases of contagious disease. By the carelessness of nurses, and physicians, and families, diseases that should have been confined to the spot where they originated, or first appeared, are allowed to spread and devastate neighborhoods. Before a disease has fairly developed itself, and while it may be anything that is dangerous, neighbors are allowed to come and go; the children run on errands to the stores, or attend school; milkmen, grocers' boys, washerwomen enter and leave the house, and the seeds of the worst plagues of our race are sown over a whole community. Then, where a disease assumes its most pronounced character, the recklessness merely changes its form of exhibition. The members of the family remain at home, and visitors are no more allowed; but when the house is aired, very likely windows or doors are opened to the thoroughfare, and other doors open at the rear, where the wind is entering the house, and the spores of death are blown over every passer-by."

"Well, the house must be aired," said Catherine. "This death has to be out some time, and the longer the place is shut up, the worse for those within, and for the neighborhood too. What are you going to do about it?"

"You must send it up," said the Stranger; "up into the rarer air over the housetops, where, heaven grant, it may be swept far away."

"I don't quite understand you," said Harriet.

"The nurse in charge of a house where there is small-pox, yellow, scarlet, typhoid or typhus fever, diphtheria, or kindred diseases, should air the house every hour in the day, without driving the disease upon the street, or into adjoining dwellings. The sky-light must be opened in the *roof*, and kept open; and if the highest garret window does not give on somebody else's garret, it must come out. Then a door must be opened below, and the air will sweep up through the house, and out at the roof; it cannot come down. But this is not all: fires must be lit in the fire-places, even if it is summer; if the weather is hot, a light, blazing fire twice a day will ventilate sufficiently."

"But suppose there are *no* fire-places?" said Catherine; "and suppose the stoves are all out for summer, or that people have a furnace?"

"Here is a demand for the judgment, invention, authority of a wise nurse. The paper, or the tin caps that fill up the stovepipe holes, must come off, and in every one a little open lamp, or a burning candle, must be set, to create a current up the chimney. opening must be made into the chimney in one or two rooms, and a large lamp must be kept burning there constantly. Add to this chloride of lime, copperas and water, carbolic acid, and other disinfectants must be freely distributed, and lye and soda must be used in the household work. The vigilant nurse must see to the complete cleanliness of the entire house; not a pot-closet, nor a swill-tub, nor a filthy dish-cloth, must be left to breed pestilence. She is armed not with the terrors of the law, but with man's dread of death, and if she is wise and skilful, she will be obeyed. But another great error in houses that should be in quarantine is, in the conduct of the family washing. The clothes of the patient, and the bedding also, come into the wash loaded with disease. In millions of cases the suds from such clothes, though permeated with destruction, are allowed to run out in an uncovered drain, to soak into the surface of the ground, or to ripple to the general sewer, after going for half a square, open to the feet and clothing of every passer-by. Nothing can be more disastrous. Cities are thus paved with death; the case of virulent erysipelas that should remain sole, becomes fifty; so of other diseases. The wise nurse would see to it, not only that in the washing free use was made of disinfectants, and of chemicals that would destroy disease spores, but that not one particle of the water used should be allowed to run on the surface of the ground. If no other way is open, a pit, ten feet deep, should be dug, and kept covered, and the water thrown here will be absorbed into the soil, too low down for danger. Only take heed that it is not near a well or cistern. A nurse should also see that not an atom of waste, or water, or slop of any kind, from the house where there is disease

should be thrown into any sewer, drain or vault without being at once followed by quick-lime, hot lye water, chloride of lime, or copperas. An ounce of prevention will here be worth many pounds of cure."

"My father says," remarked Thomas, "that the subject of quarantine is not yet understood. We need it not only from yellow fever districts, and small-pox towns, or foreign plague ports, but villages, streets and houses where there are contagious diseases should be put under rigorous quarantine. Often children will be sent to school from houses where diphtheria, scarlet fever, or measles are, and these diseases will spread and cause the death of many children. Father told me of one case, where a child who had died of diphtheria was splendidly laid out, and nearly two hundred school children were permitted to 'go and see the corpse,' and of these thirty died within a month. This is shocking, but a fact."

"We are but learners on all great subjects relating to public health," said the Stranger; "and we are so afraid that personal liberty will be trenched on, that quarantine laws, and other preventive measures, are not yet openly canvassed, and thoroughly enforced. We shall become wiser to the prolongation of life."

"What is the next business that we shall discuss for women?"

"Let us take teaching, as one to which most generally they resort."

"That includes country and public schools, academies, girls' colleges, music, painting, governessing, receiving private pupils," said Violet. "Varieties enough, one would think, and yet there are so many teachers, so many girls studying for this occupation, so many hundreds graduating every year, with diplomas guaranteeing that they can teach everything, that at least a third of the applicants fail to find places."

"That is indeed true. Very much higher education is now demanded for a teacher than would suffice twenty or thirty years ago; and yet often when a young woman graduates from a college or university with a diploma, the result of at least ten years of hard study, and possessing also the warm commendations of her teachers, she finds it difficult to get a position where she can decently maintain The demands of schools are often extravagant, especially when the salary offered is considered. Thus: here is a three hundred dollar place for a Latin teacher; a college graduate, of course, Well, here is a graduate who led her class. Very good. But our Latin teacher must take the FRENCH, and one who takes the French must have spent at least two years in Paris. Have you done that? Impossible. I am twenty-two, and have taken a full course in a leading State university. When could I have been two years in Paris? Or here is another place open, CLASSICS and BELLES-LETTRES; and here is your graduate, valedictorian, first-class girl in every way. can you sing? Our teacher in these branches must also lead the singing, and give the vocal lessons to beginners. These are a few of the exhibitions of the idiocy of the times, and the absurdities involving the whole subject of teaching and education."

"Well, this is very discouraging," said Harriet. "Teaching is considered one of the most reputable, natural, and proper ways in which a young woman can support herself; she is not likely to lose her health as in sewing; or her *caste* as in housework, nor be subject to such annoyances as in clerking; and yet I suppose these very advantages have caused girls to crowd into the teacher's profession, until where a hundred teachers are needed, there are a hundred and twenty offered."

"One trouble is, that people fail to make that critical examination of themselves and their abilities that I commended to you a month ago. If people would but honestly examine themselves, to see what they are fit for, no profession would be so over-crowded, as now nearly all are. The girl that really is best fitted for housework, and should in some farm or village family get a place which she can really fill, and be valued in, insists on teaching the district school. It is a position that she can but half hold; her pupils do not improve, parents criticise, trustees rebuke her. The youngsters see their advantage, and keep her on a mental rack to hold even a half mastery

over them. She is a failure, and feels it keenly. She is unhappy, always a teacher of the lowest grade, and half the time out of a school and living on her relations; while the half the time that she is in school, she is keeping out some person really well fitted to teach, who would give the pupils a true desire for scholarship."

"Then, if we want to teach, I suppose we must study ourselves, and see if we have nerve power, ability to convey information, a love of knowledge to communicate to our pupils, a power to govern them and ourselves, thoroughness in acquiring, and a real liking for the vocation," said Laura.

"Laura, my child, in saying these things you prove that you have the native material of the teacher. It is not enough to know things ourselves, we must have the power of conveying what we know to others. It is not enough to absorb knowledge—sponge-like; we must have capacity to dispense it—fountain-like."

"Well, sir, if we do mean to teach, what then?" said Dora.

"Study what you mean to teach, and become proficient in it. professions represent, at the end, the survival of the fittest. If it is art, or vocal or instrumental music, be thorough in your acquire-Know what you pretend to know; don't offer unbeaten oil on the shrine of learning. If you propose to teach in public or district schools, as I told you long ago, get your fit at Normal schools. Get into the track that you mean to move in, and keep in it. When you undertake to teach the simplest lesson, study it. I would not offer to instruct the smallest child in the A, B, C, without taking up the alphabet first, to see if I could get some new light on it for the new pupil. In truth, the earliest teachings are the most important teachings. Here you can make children love or hate learning; be quick or slow at acquiring. If they are to begin to exercise thought on their lessons, you must teach them how to do that. No task is so trivial that you cannot knit it to something higher, if you will set yourself to study it diligently. If you despise teaching or hate it, or use it as a makeshift, because you must have gloves and bonnets, then earn these articles in some other way, and

let the real teaching genius have your place and instruct the child."

- "I don't see how so much could be made out of the alphabet," said Dora.
- "Let me give you two instances: A child was brought to me with the information that in three months he had not mastered the alphabet. He looked uninterested in the whole affair. I pondered a while over the ragged, dirty page. I said, 'This is an ugly page; wouldn't you like to read in the back of the book?'
- "'I don't care for all the book,' he said; 'I know all that's in it. I've heard the boys read it lots of times. Here, over here, it says: "This is John on his new horse Dick." Why must I learn all these ugly marks to say that? I know "John on his new horse Dick" now.'
- "'If you learn this one page of ugly marks, you will be able to read nearly all the books in the whole world.'
 - "'What! Aren't there more new marks for every new book?'
 - "'Oh, no. Just these few for all.'
- "'For Jack the Giant Killer? And for Bill's big Robinson Crusoe, and for Annie's Fairy book, and for the books on the top shelf, with pictures in 'em?'
- "Exactly. Learn these marks *once*, and learn them for all. As soon as you know these, and how to put them together, you can read all the books you can see."
 - "In six months he read fluently.
- "Another child could not learn the alphabet. He was a mechanical genius, and 'possessed to be all the time making things out of sticks.' I told him the letters were simply sticks put together in different ways, and he could make them out of twigs and little pins. He might make every one he learned, and also make them on his fingers. He made big A on his fingers, and made it of sticks, and it was at once in his possession; so he went with triumph to B. It took him only a week to learn his alphabet. You must fit your teachings to the kind of mind you deal with. Don't try to crowd square pegs into round holes; but round off the pegs."

"But in speaking of all these kinds of work," said Harriet, "we find the ranks overcrowded, especially in the Middle and Eastern States. We girls cannot all pursue our work near at home. Let us look at other forms of employment."

"Mission enterprises are now opening a wide field to intelligent and religious young women," said the Stranger.

"What kinds of workers do they need?" asked Harriet.

"They need matrons of institutions, teachers of common English branches, of sewing, even of housework, in the industrial schools. They must also be enterprising women, able to devise new undertakings, and pious women who shall instruct in the gospel. They must open and manage day-schools, and Sabbath-schools, and industrial schools, and homes. They must be able to visit from house to house, to give instructions in nursing the sick, and in making the home comfortable. They must be fearless in the truth, and full of sympathy, and apt in showing people how to help themselves. In our own land, south and west, to the most distant outposts, and in almost every land under the sun, are hundreds of these missionaries and missionary teachers, and their number is increasing, offering a wide field of good work and self-support to the right kind of women."

"And how does one enter on this work, or find these places?"

"I should say the first step would be, to get advice and information from your own pastor: of course after you had the consent of your immediate family. The general plan is to address the secretary of the mission board under whose auspices you wish to labor, stating your desires, qualifications, and the field where you especially desire to be sent. An application in proper form will then be given to you to fill, and when the right opening is found, and funds are ready, you will receive your commission. In some cases the board provides the outfit. Those workers who can do so, of course furnish their own. Travelling expenses are paid. But many devoted women have gone forth entirely at their own charges, and even defraying the expenses of Aids, who accompany them; going because they wish to help on the world's work, and are not needed at home."

- "I begin to see more ways than I had expected, of employing one's self, and being independent," said Laura. "Now what comes next?"
- "A verse from Proverbs," said the Stranger: "'He that tilleth his land shall be satisfied with bread."
 - "O, but that is for men," exclaimed Dora.
- "No, indeed; for he read she; it suits women, I assure you, and my next point is, that women will find a congenial, appropriate, and profitable pursuit in agriculture."
 - "What, manage a farm!" cried Harriet.
- "Some women have been very successful farmers; gardening, floriculture, fruit-culture, vegetable or market-gardening, are all good employments for women. Women seem to have a genius for rearing plants, as they have for rearing children. I have now in my mind the widow of a telegraph operator. Her husband dying suddenly, left her no means of support and two children to care for, one of these being blind. Her health was not such that she could sit and sew, her lungs being weak; she could not leave the blind child and the baby, so it was impossible for her to teach in the common school, or to clerk. The town was of moderate size and had no green-house. There was a one-room south wing on her house, with windows east and west. She persuaded her landlord to take out a large portion of the southern wall of this room, and supply its place with glass. She got from her friends, slips, seeds, bulbs, pots. After the windows were set, she herself did all the work of converting the room into a green-house. She constructed flower-stands of her tables, and made of their drawers beds of sand and earth for slip-raising; she turned her dishes into flower-pots, and her dripping pans into beds for bulbs. She sent to Washington to the Department of the Interior, for whatever roots or seeds they would give her. She studied botany and flower-culture until late at night, and of afternoons walked out into the woods with her children, and brought the babycarriage back full of forest-earth, and pulverized, decayed wood, and rotted bark, to provoke her plants into wonders of blooming. She

learned to graft, and she produced new varieties. She studied as a fine art the making up of floral decorations. The natural result of such diligence was success. Her flowers were exquisite, her prices reasonable, her manners agreeable, her energy awoke warm admiration. Her blind child became almost as good a gardener as herself. She not only raised flowers in her hot-house, but she crowded in these in winter, frames of cucumbers and tomatoes, and far in advance of the season provided these luxuries for her rich neighbors. Her small garden had espalier fruit-trees on every wall, and flowers on every border, and vegetables crowded into ground skilfully fertilized. She not only supported herself, but she bought the house and lot, and thus assured a living to her blind child."

"And it was in such beautiful work, too," said Violet, eagerly.
"So much pleasanter and more healthful than sitting at one's needle all day, or standing in a hot school-room."

"For delicate women, even for those who are not necessitated to labor for their own support, nothing is better than gardening. I remember the case of a lady one of whose lungs was very much diseased. Her physician advised open-air exercise, and the interest of changing scenes. But her means would not permit her to travel. She had no horse and carriage, and was not strong enough for long Her children needed her superintendence at home. house had a small garden, front and rear. She resolved in this to get the exercise and the variety that she needed. She devoted the back yard to fruit and vegetables, the front to flowers and small shrubbery. Every inch of ground she made available; vines were trained over the front porch, and boxes of portulaca ornamented the porch roof and the gate-posts; where the brick walk made a wide bend to reach the back of the house, she set up a rockery with its appropriate growths; on the wall of the house she trained a grape vine; against the garden walls, spread out to the sunny air, she nailed peaches and plums; she had the desired variety, for a magnificent succession of bulbs followed each other from the last snow to the first frost; twenty kinds of roses crowned the summer with beauty; almost every outdoor bloomer of this country found its representative in her small territory. She crossed, trained, grafted, cultured her flowers into better and better. In the back yard squash vines ran over the out-buildings; the corners held barrels filled two-thirds with rubbish, and then earth, bearing cucumbers, covering the top; the air was odorous with all manner of sweet herbs; tomatoes ran up poles and bore abundantly, instead of languishing on the ground. She made this prolific production possible, by continually enriching the earth; not a particle of suds or of bath-water went into the sewers: it was all saved for the garden; nothing was neglected to make the ground fruitful. Now she not only gained health, and a luxurious providing of fruit and vegetables for her table, but she was surprised to find her garden becoming a source of income, which paid her children's book and school bills, while all her former outlay for medicine and doctor's fees was saved to her."

"I did not know so much could be made of the earth," said Dora.

"Why, do you not know that all that we have comes originally out of the earth? And the best gold of the earth is not the yellow metal, but the growing things, which really far outvalue the cash worth of the gold produced. I have known of several instances where a woman left with a farm on her hands, instead of letting it for a tenant to run out of order, and to worry her about the rents, has managed the place herself, reared her family, and enriched her children by her wise management. Like the wise woman in Proverbs, 'She seeth a field and buyeth it; with the fruit of her hands she planteth a vineyard.' I will now tell you the

"STORY OF MY SCOTCH COUSIN.

"A certain curious old castle in Scotland stands on the Haugh Farm. I was on my way to examine this castle, when an old friend said to me: 'The Haugh Farm is held by your cousin Janet for her little son. Fifteen years ago Janet's husband leased that farm, as they do in Scotland, for three lives—his own, his son's, his grand-

son's. It is a fine property, but Janet's husband spent his time breeding and racing horses, and five years ago he broke his neck at a race. The only child was a year old, and people advised and expected Janet to sell the lease. The farm had been neglected by her husband; his men were stablemen and jockeys; the place was a lonely one. But Janet knew that it was for her son's interest that she should hold the Haugh Farm. She sold the stud and bought sheep and cattle; she dismissed the retainers of the stable, and got three steady married men. The wife of one of these men cooked for the household; the wife of another was dairy-woman; the third was a rare hand at poultry. Janet next brought in a young nephew of a fair education, who was to be tutor to her boy, keep her accounts, and be at hand in all emergencies. As for Janet, she holds the reins of her great establishment with a firm hand; nothing is sold or bought, or planted, or reaped, without her supervision. She knows the amount of seed sown and the yield of every acre; she looks after all, from plough-boy to dairy-woman; she knows the weight of every hog, and the value of every fleece.'

"By this time we were near the Haugh Farm, and, 'Ah, there is Janet now!' said my old friend. She was a vigorous, frank-faced woman, wearing a wide hat, a close broadcloth jacket, a blue cloth skirt to her ankles, dog-skin gloves, calf-skin boots, a linen collar and white tie. At her side trotted her son, whom she took whereever she went, tutoring him in farming. She did not see us, and thus held discourse to a man who was mending a small flaw in 'Look you, Thomas, there are three thistles in the south corner of the big field, and you will cut them up within an hour; turn them under the sod; if you leave them in the sun they may go to seed. The hinges of the west gate must be taken off before supper, and put in a new place; the screws are loose, and some night the gate will blow down. There's a post given way up the lane yon, and a new one must be set to-morrow, and the fence straightened. Mind I don't hear of setting another post without charring the end. Son Duncan, why is the post to be charred?' 'To keep the end frae rotten' i' the ground!' cried son Duncan. 'Ou aye, ye'll mak' a fine farmer yet. Ah, neighbor McKindoo, is that you? Come in, an' welcome. We'll go ben to the parlor. Duncan, run away an' tell Robert to give yon brown coo a warm mash! Come ben, neighbor, come ben; this is gey fine weather for the crops.'"

"Why-y, what a funny woman!" says pretty Dora.

"Funny, my girl! I fancy when 'son Duncan' finds himself one of the richest farmers in the country, able to send his sons to college, and endow his daughters handsomely, he will thank Heaven that his mother was so remarkably funny, that instead of selling his opportunities and bringing him up to be some one's hired man, she was like that 'woman more precious than rubies,' who 'seeketh wool and flax, and worketh diligently with her hands; she girdeth her loins with strength, and strengtheneth her arms; she perceiveth that her merchandise is good, looketh well to the ways of her household, and eateth not the bread of idleness.'"

"But to do anything like that," said Dora, "I thought that one must be able to plough and rake, and dig."

"Not necessarily, for one can hire this work done. A deal of gardening can be done with trowel, pruning knife, and small rakes, hoes, and dibbles, that any woman can handle. But I have heard of women, sensible, genial, well-informed, modest women, too, who could guide a plough, or drive a horse-rake, or a reaper, or mowing machine. There was a father out West who had four daughters and no sons. But his daughters were like sons to him; they helped him in every department of the farm; knew what was to be done; could give an order, and superintend its execution."

"Well, but were they not rough, and clumsy, and had huge feet and hands, and coarse voices?" says Dora.

"Not at all; in their wide hats, stout little boots, and thick gloves, and neat cloth dresses, they were as pretty a sight as one could wish to see—at least all the young men in the county thought so. Now

right here, I want to say a word about girls helping their fathers. When a man has no sons, and five or six daughters, why must all these girls stay at home, fretting or getting into mischief for the want of something to do, while their father hires strangers to help him in his store or his office? To have a desk in her father's place of business will surely harm no girl. A girl can be a bookkeeper, an amanuensis, cashier for her father. The surveyor's daughter can sit in his office, draw his maps, make his estimates, and while she is doing fair work, and making herself independent, she can cheer her father with her presence, his office will be neater and brighter, and take a more home-like look, for the maid that is better perhaps to her father than ten sons. I don't see why fathers should deprive themselves of their children's help and company, because those children are girls."

"But usually," said John Frederick, "the parents themselves make the daughters think that such employment is out of place. The mother would fancy that her girl would be ostracised from society; and the father would believe that the dear creature could not do anything, or that it would be highly improper—"

Violet, blandly smiling, presented John Frederick with a dozen of plums.

"We hear much now-a-days of the emancipation of women," said the Stranger. "The first step in this emancipation must be to release themselves from the bondage of their own foolish ideas. As the woman of China is the slave of the idea of dwarfed feet; the woman of India is the slave of the privacy of the Zenanna; the woman of Egypt is the slave of the veiled face; the women of our western civilizations, in England, France America, are the slaves of an absurd—shame at self-support. The woman who makes her own way, and accumulates her own bank-stock, allows herself to be sneered at by the woman who hangs like a dead weight on struggling father or brother, is in debt to her dressmaker, and to every shop-keeper who will trust her. The exception to this ridiculous snobbery is, when the woman makes her way by art or by literature,

and becomes in a greater or less degree famous; and then fashion is willing to flatter her, and to ignore the awful fact that she takes money for her work. The fathers and mothers of the next generation must cultivate a more sensible view of things than this. Under the reign of common-sense, nothing that is honest will be deemed dishonorable, and idleness and ignorance will be a disgrace."

"But ignorance is a disgrace now," said Harriet.

"Only ignorance of certain things," said the Stranger. "There is many a lady who knows she would lose caste, if she dared admit that she knew how to pickle pork, or to make bread. One of you spoke lately of a time when, in France, a lady was disgraced by properly using or pronouncing hard words. That whim is past, but let a lady at Saratoga or Newport—unless she carries all before her by being overpoweringly rich—try the effect on her butterfly companions of knowing the value of stocks, and the meaning of government securities, and the fluctuations in the price of bonds. She will see then what kind of learning for women is tabooed in polite circles. Ah, children, take it all in all, this is a terribly silly world; it is for you to make it wiser."

"And what next for an employment for women?" said Laura.

"Next to farming and gardening comes—dairy work. Did you ever guess what a profit there is in dairy work? It was a fashion once for queens and ladies to play at it; and still at Versailles one sees the fanciful cottages, where luckless Marie Antoinette played at making butter, and curds, and cheese. But dairy work is going out of style, just when it would be most profitable. Once, wherever a cow was kept, the girls of the family knew how to manage the milk, and all its products; now, that is considered too vulgar an accomplishment, and the farmer's daughter lifts her eyebrows and tells you, 'Why I don't know how to make butter or cheese!' Well! more's the pity then. No girl was ever the worse for knowing how to skim a pan of milk without waste or spatter; for knowing how to mould a beautiful roll of butter; or turn out a snowy row of cottage-cheeses; and show a great cream-cheese of her own making! But

now, factories, or Irish girls, who have only been half taught, are expected to make butter for us, and as a consequence very little firstclass butter is seen. It is so, not only in America, but over the seas too. England no longer provides her own butter; dairy-work is on the decay. South Ireland, with the finest pasture-lands, and what should be the best facilities for butter-making, whereby the people would be enriched and the London and Liverpool markets supplied, produces little really good butter. Ignorance and carelessness lessen the products of the dairy by one-third, and their value by a third more. Normandy and Brittany are now the banner butter countries In these countries the wives and daughters manage their own dairies and make enormous profits. A Brittany dairyfarmer's daughter often gets a dowry of twenty thousand dollars, and has earned it. There is no reason why America should not make the finest and most butter in the world—butter that would be a true luxury; butter that would keep. The reason that this great source of income is declining is, that American women are not bringing their taste, their skill, their dexterity, their inventive genius, to bear on the dairy. In the isolated instances, near our great cities, where farmers' well-cultivated wives and daughters see to their own buttermaking, their butter commands a dollar a pound, while the produce of the factory, and of the uninitiated Bridget, will bring not over thirty-five or forty cents a pound. In a dairy, delicate cleanliness is needed, the exquisite cleanliness of cultivated taste. You cannot expect a person whose eye is not offended by a grease spot, whose nose is indifferent to a rotting cabbage or a dirty mop, to be capable of keeping a dairy and all its belongings, in good butter-making order. When cows are to be kicked and bawled at by hired-men. and the milk strained by a girl in a dirty apron, and the butter collected, and worked, and moulded, by a woman who 'can't take time to brush her hair before the middle of the afternoon,' we shall not have good butter."

"And making good butter, and cheese, and pot-cheese, and sending cream to market—running a dairy, in fact, pays, do you think?" asked Catherine. "Certainly it does. Give your cows fair treatment; give your dairy fair treatment, and you will find it pays. Many a widow who is fretting over dressmaking, and begging and borrowing of all her relations, would find her circumstances comfortable, if she would buy three cows, and give her whole attention to making the best of them."

"And what about the chickens?" said Violet. "I've been waiting for you to commend poultry-raising to us girls."

"And so I do. One of the most successful poultry-raisers in the world is a French countess, who has made both money and reputation, and performed wonders of benevolence out of her poultry farming. The care of poultry is easy and pleasing; it suits women especially, as they have a natural patience, a kindness to small and helpless things, a love of beautiful things, and a capacity for remembering and attending to minutiæ. The rearing of poultry is both pleasant and profitable. We have now domesticated in this country an immense variety of fowls of many kinds. To some thirty breeds of cocks and hens, add turkeys, Guinea and peafowls, and twenty or more sorts of ducks and geese, and from a selection of these, one has a poultry-yard that would make a splendid show. As for profit, the tougher and commoner breeds of fowls are best. It is calculated that a laying hen can be kept for two cents a week, or one dollar ten per year at the outside; but a low estimate of the value of her eggs and chicks would be five dollars in the year. In 1855 the gross value of eggs and poultry in the United States was twenty millions of dollars; in 1870 it was over four hundred and fifty millions of dollars.

"Another pleasant industry for women is the keeping of bees. A writer on bees remarks: 'There are but few portions of our country which are not admirably adapted to bee-keeping. The wealth of the nation might be increased by millions of dollars, if every family so situated as to render it possible, would keep a few hives. No other branch of industry can be named where there need be so little loss on the material employed.' It is also stated that, 'Practical bee

keeping in this country is in a very depressed condition, owing to its being almost entirely neglected by those most favorably situated for its pursuit.' I should fancy that these 'neglecters' were most of them ladies, who have leisure and flower gardens, in the corner of which a row of humming hives would add much to beauty and interest, and also profit."

"But is bee-keeping profitable?" demanded Peter.

Dora gave Peter a piece of cake.

"It is agreed that ten or fifteen per cent. of the investment is a fair return in bee-keeping. Each hive, well cared for, will probably produce five dollars in honey and wax. Dzierzon, a poor Silesian, realized from his bees in one year nine hundred dollars. The entire value of the bee-keeping interest in this country for 1870–79 was forty-seven millions dollars, as given by the editor of 'Bee-keepers' Magazine.' Nothing is more pleasing than the care of hives. Read Huber on bees, and you will be fascinated with bee-keeping. This is not a business of guess-work; you should study the bees, their habits, needs, dangers, and enemies. But one or two good works by practical bee-keepers will guide you, and as you study and observe and compare for yourself, you will improve. The bee has always been associated with rural beauty, with flowers, with country pleasures. Says Shakespeare:

"'Others like soldiers, armed in their stings,

Make boot upon the summer's velvet buds,

Which pillage they with merry march bring home."

Whittier sings of an old superstition of the hive-owner thus:

"'Just the same as a month before,
The house and the trees,"
The barn's brown gable, the vine by the door,
Nothing changed but the hive of bees.
Trembling I listened: the summer sun
Had the chill of snow,
For I knew they were telling the bees of one
Gone on a journey we'all must go,"

"What do you think of store-keeping for women?" asked Clara.

"It sometimes succeeds. Where there is not too much competition, and where the woman possesses good business judgment, natural shrewdness, and has a certain popularity, it has proved very profitable. But mercantile life is a thing to be carefully studied. Those who have not been trained in it, in watching the chances of trade, knowing how to buy, and how to sell, how to choose really good stock, and to appreciate the probabilities of loss and deterioration, are likely to make a failure in store-keeping. To be a successful grocery-man, more is needed than to be able to lease a store, and get a certain amount of groceries on credit. There are every year an immense number of failures among small shop-keepers, who have ventured their all in trade, supposing that anybody can buy a thing for ten cents and sell it for twelve. If this were the whole problem, and you were sure of making enough of these small profits, the affair might go on smoothly. But the belief that this is all that is implied in trade, arises from the fact that one has not studied it. It is very dangerous to invest all of one's small capital in adventuring in a business in which we have had no training; still more dangerous is it, to go in debt to start in a business of which we know nothing."

"Do you think women have good business heads?" asked Samuel, gravely.

Laura hastened to bestow some grapes on Samuel.

"As for that," said the Stranger, "some women are very shrewd in business; as a rule, too, when engaged in business, they are prudent of debt, and scrupulously honorable in dealing. It is also true, that from a foolish notion or prejudice, fathers, brothers and husbands hinder most women from learning anything about business, and so being capable of managing for themselves. This is a very narrow-minded and reckless limiting of a woman's sphere and knowledge, since so many women are left not only dependent upon their own exertions for support, but also with families of children, with sick or disabled husbands, and aged, infirm parents, for whom they must provide, while laboring under the curse of ignorance of busi-

If men would freely talk over business affairs in their families, and with their wives and daughters, there would not be half so many failures and bankruptcies on record. As a man's entire family must suffer in his losses, and share his poverty, he should at least allow them to foresee, to prevent, or to understand how to lighten, disasters. But I will, moreover, reply to Samuel's question, that some women have shown a marvellous skill in inaugurating new industries, and that men have not despised making fortunes where women have led the way. I will now only refer to two instances out of many. The button business employs millions of workers, and produces large results; many fortunes have been made out of the beautiful fancy button, now suiting every style of goods. Some of us remember when pearl, horn, brass, lace and china buttons represented the entire store stock in this line, and if a person wanted anything else, they covered a mould with cloth or velvet, or had some one make a silk button by hand. The wife of a country storekeeper invented our new style of buttons. Her husband's business was at the lowest ebb; he was on the verge of bankruptcy; goods remained on his shelves unsold, and among his other stock he had a box of despised old-fashioned buttons and trimmings. His wife, intent on discovering a way out of their troubles, was inspired to gather up this rubbish, and, exercising her fine natural taste, to make buttons and trimmings to match the contemned dress goods. These, properly exhibited with the goods, caught the eyes of the neighboring dames. The goods were sold at fair prices. Demand increased; our notable woman had as much as she could do with several assistants to fill the demands for the buttons that matched the goods. The fame of the enterprise travelled to Boston, and before long this skilful inventor of a new industry was with her husband at the head of a large and profitable manufactory.

"Another very extensive and paying business of this day is that of pattern-making—patterns for making all kinds of clothing, especially for ladies and children, being cut to accurate measure, of tough, thin paper, and supplied with directions for making up, and a picture of the completed garment. This industry was also invented by a woman, and has made not only her fortune, but that of many others. The large 'pattern establishments' have branches in our great cities and in European cities; they publish their monthly magazines, their pattern sheets, and pattern books. Thousands of women find employment in devising, cutting, labelling, describing, and selling these patterns, and we are a much more tastefully dressed people, thanks to these designers."

"I wish you could tell us of other new enterprises: they set one thinking, and show us ways of getting on in the world," said Catherine. "So often women are left with no means, and with families of helpless children to care for. They cannot leave home, and their whole capital is their little household furniture, and what they know of housekeeping."

"And out of these some of them have reached competence. I know of just such a case. The woman in question was a rare hand at making all kinds of jellies, pickles, preserves, spiced fruits. She went among the ladies of her town, and begged them to give her their work in this line; she offered to do the pickling, preserving, and so on, at her own house, using all their materials, and charging only a moderate price for her work; or, she would furnish all the material, at other prices, or a part, at other prices still. She offered to make fruit-syrups, and cordials, and raspberry vinegar, and to dry fruit; in fact, she was ready to do whatever she could. It was found to be such a convenience, always to have this work done in the best manner and without trouble, that our housewife had soon more than all she could undertake. In the winter season she began the work of supplying suppers, and refreshments for private gatherings, or for festivals; and not only made her way, but more than made it."

"Such things can be done by widows, married women, or elderly women," said Laura, "but we girls seem more restricted. People hold up their hands, if we venture for ourselves."

"They need not, and if you act discreetly, you can soon live down their opposition, and convert surprise to admiration. Let me tell you two stories of enterprising girls. A house-carpenter died, after a long illness. He left four daughters and their sickly mother, with no property but a small house, a four-acre lot, and a small barn with one cow and a few fowls inhabiting it. The four girls had been fairly educated, and people advised them to sell what they had, and let the three eldest get country schools, or places as nursery-governesses, or seamstresses, while the youngest, who was seventeen, should stay with the mother. The damsels heard, but did not heed. The managing abilities of the eldest daughter came into play. The youngest girl was, with her mother's aid, to keep the house, and make the most that she could in a dairy of one cow. 'If we only make a little butter it can be first-class,' was the idea. The eldest daughter gave her whole attention to turning the four-acre lot into a fruit and vegetable garden, giving her next oldest sister a pond, and an enclosed half acre around the barn, to do her best with at poultry-raising. The poultry-yard was well fenced in, but the birds had the run of the place very early in the spring, and in the fall. third daughter helped her gardener sister, and kept a row of fifteen bee-hives. One man was hired, and our enterprising young women studied their work as earnestly and as proudly as if it had been Latin The barn and poultry-yard were kept wonderfully neat, and their refuse increased the fertility of the garden. The place was a pleasing sight. The vegetable garden had long flower-borders, whence bouquets went to market. Not a foot of soil was wasted, vines ran over all the out-buildings, and sun-flowers for the fowls filled every otherwise empty corner. Instead of being poor, overworked and unhappy, these sisters were healthy, cheerful, and well-to-do, their circumstances improving with every year."

"That is very interesting," said Harriet; "what was the other example of enterprise?"

"A country minister had six daughters. It being manifest that all these girls could not live by sharing their father's little salary of eight hundred dollars a year, when with much effort and self-denial they had obtained a fair education, the five elder girls departed to the

city, to make their own way. The eldest, who had been for some time a teacher, was now twenty-five. These girls hired a small house and furnished it simply; they shared the work between them, as best suited their other employments, and the eldest sister was the head of the family. Before going to the city, each one had obtained work. The eldest daughter taught in a ladies-school; the second was a music-teacher, receiving pupils at her own house, where she began with only four, but soon had ten; the third sister was book-keeper in a large millinery establishment; the fourth had secured a place in the post-office; and the fifth, a girl of sixteen, began a class which proved immensely popular; she secured pupils for sewing of all kinds, fancy work, embroidery, knitting, satin-painting. She was so skilful and tasteful, that she could do any kind of fancy work that she saw, and her class was crowded, young ladies coming to learn how to make presents; and mothers of families sending their little girls, to save themselves the trouble of teaching them to sew. sisters also succeeded in making a comfortable income; they were soon able to keep a servant, and their energy, dignity, and goodsense secured them friends and respect."

"But one girl alone could not do like that," said Dora.

"No: but she could devise something else. Where there is a will it will make a way," said the Stranger.

"Are there not in many of our cities training schools for nurses?" asked Harriet.

"There are, and a person wishing to learn nursing, and able to pay for instruction, can go to these schools, and when their course is finished will receive a certificate of competence."

"And now," said Violet, "there are still many other ways open for making a living—as music, art, literature."

"Yes: but these are pursued by men as well as by women, therefore I shall set them over to discuss at some time when we speak of professions open to both sexes. For I perceive that you do not today allow these young men to be heard from."

"That is so," said John Frederick; "as soon as we dare open our

mouths, these merry maidens benevolently offer us something to put into them!"

- "And you fall into the trap every time," said Violet.
- "Out of sheer courtesy," said Thomas.
- "Where is our coffee?" cried Laura.

"Before you bring it," said the Stranger, "I want to say a word on the manner of pursuing any business which you may choose. And first, I warn you to be above this silly shame at self-support. 'He that will not work, neither let him eat,' is, like other monitions of Scripture, not confined to one sex. On this point I have already spoken. Nothing that is honest but is honorable, and steady patience is invincible. There must be pioneers of opinion, and the emancipation of women must begin with themselves, and be, first of all, emancipation from chains of their own forging—foolish notions, wherewith they bind themselves.

"One great objection that is made to women's work is—a lack of thoroughness. Now this is not because women cannot be thorough, or are not naturally so; for we see what exquisite housekeepers, seamstresses and nurses they are at home. If this complaint of a lack of thoroughness is well grounded, and no doubt it is, the reason is evident: too many women, in entering on any work, regard it merely as a make-shift—a method of getting bread and butter and bonnets, until they can abandon it by marrying. Thus, not expecting their pursuit to be a life-long occupation, but never looking six months or a year forward for continuing in it, they lack interest, vigorous pursuit, concentrated effort, all that constitutes thoroughness. The case is different with a man, who knows that he must pursue his business all his life, and if he is married, only work the harder. Women, entering on any work, should resolutely put their minds and hearts in that work, intent on doing the very best that can be done in it, whether or not it is a life-work. The question of 'how long?' should never come up. Death may cut any work off at any hour. With fixedness of purpose one should be thorough in whatsoever is done, doing work well because it is commanded, 'Whatsoever we do to do it with our might."



CHAPTER EIGHTEENTH.

PURSUITS FOR MEN AND WOMEN.

AIR play! Share and share alike this time," said John Frederick, taking his seat.

"Our subject," said Thomas, "is—Pursuits Open to Men and Women, but it seems to me, that it was really entered upon in discussing pursuits for women,

because agriculture and teaching, at least, belong to both sexes."

"Almost every business that men have followed some woman has tried her hand at," said Peter; "and nearly every kind of work that woman claims, men have also undertaken. Women have been soldiers, and men have kept laundries, or dressmaking establishments. Women have governed nations, and men have been nurses; the highest priced cooks are men, though cooking is supposed to be a woman's province."

"This must needs be true, because the mental and moral natures of men and women are the same," said the Stranger. "As a general thing, we say that a finer, more delicate, less muscular physique belongs to women; and that some mental qualities are more frequently largely developed in men, and others in women. And yet we often find a man of acutely nervous organization with frail muscles and keen sensibilities; and you will find, on the other hand, a woman cool, strong, daring, with muscles like steel. They will each seize that domain in life for which they are naturally fit, and therefore all our rules as to the province that each shall fill, are rules largely followed by exceptions. Let us in our talk to-day consider finished the discussion of teaching as a business. We have touched upon it

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several times, and it is a theme upon which you all possess more or less information. We will say nothing more to-day concerning agriculture, leaving that point for the time when we consider Especial Employments for Men. At present, I will only quote to you three sentiments concerning agriculture: they represent the opinions of a French literary man, an American statesman, and a Spanish traveller. Says the Frenchman: 'Only the works of agriculture can suffice to fix wandering and vagabond people, create of nomads powerful nations, and take from them the desire to sustain life by rapine and violence. Only one grain of wheat is needed to change the uncivilized Gaul into a nation polished with all the arts of life. A single seed of flax may be so developed as one day to clothe a nation!'

"Says the American: 'The interests of agriculture deserve more attention from the government than they have yet received. The farms of the United States afford homes and employments for more than half our people, and furnish much the largest part of all our exports. As the government lights our coast for the protection of mariners, and the benefit of commerce, so it should give to the tillers of the soil the lights of practical convenience and experience.'

"Says the Spaniard, a political economist: 'The noble task of agriculture is a school of practice in civil virtues: here men are social equals, and not a prey to rapid vicissitudes of fortune. They are distant equally, from that height of power which induces rapacity and oppression, and from that poverty and misery which bring disorder, vice and despair.' Here in favor of agriculture we have a consensus of careful thinkers. I will now give you three grand rules for making a living:

"First: Have a handicraft.

"Second: Be able to do more than one thing.

"Third: Don't dream things about your abilities, but know what you are about."

"And as to this first rule," said Samuel, "why shall we have a handicraft?"

"Because the man who can use his hands can always make his bread and butter. No matter what profession you pursue, learn beside the profession a handicraft. You may fail in your profession, mentally, physically, financially—have a handicraft to fall back on. Be able to paint houses or carriages, to set grates or window-panes, to shoe a horse, or work with a carpenter, or to set type, or build a good wall, or lay the track of a railroad. Be able to live by a trade, even if you are never likely to need that trade."

"I believe that is a sound principle," said Peter.

"And it seems to cover part of your second rule: to be able to do more than one thing," said Henry.

"Partly; but, if you pursue a handicraft entirely, do not be content to know only one thing, lest in that some disaster overtake you, and you shall be left helpless. If you pursue any manual labor, know enough of some other form of manual labor to make your living by that if need be; that, 'when these fail, those may receive you into their houses.'"

"Your third rule will make us practical, and we shall always know what we are about," said Catherine.

"Yes; there are no more useless people than dreamers. What is the use of sitting and fancying what we *might* do when it is open to us to go and do it, if capacity is in us? If the capacity is lacking, the dream is baseless."

"Let us begin with the manual pursuits open to men and women, and so go upwards," said Laura.

"This beginning near the ground is a good thing," replied the Stranger. "It is the only way for solid work. Who ever began a house at the cupola and went down to the foundation? Our strength is from the earth; we are all made of dust; Antæus was not the only son of the earth. Now in thinking what you will do, or in seeking work, limit your offers to your capacities, and advance as you have a good broad platform. There is a great dishonesty in undertaking to do what you really are not competent to do. I once knew a woman who managed to get a place as Latin teacher in a

Young Ladies' College, while she herself had never read further in Latin than Horace. Now her act was really dishonest."

"The fault belonged as much to a person who would be idiotic enough to engage an Incompetent," said Peter.

"Well, we must take it into our account that the world is full of fools," said the Stranger, "and if we are crafty we may crowd ourselves into places far too high for us. But there are as many wise people as fools, and we shall not be able to maintain ourselves in our false position, and shall 'begin with shame to take the lowest seat.' I knew a case of a German University graduate, a fine scholar, who fled his home on account of political troubles. Immediate work was needful if he would neither starve nor steal. He hired out as a farm-hand, but he took pains to hire out very near a University, and then by means of the town paper, in which he wrote articles, and by making the acquaintance of the professors of the University, his talents and cultivation became known, and he soon had a place as professor, because he deserved it."

"What you lately said of gardening, suits young men as well as women," said Thomas; "and so does that about nursing, for in all hospitals, except those especially for women and children, there are male nurses, and if a man has a genius for nursing the sick he can get his training as you previously recommended."

"Yes, and under the same category of partially discussed occupations put that share of missionary work that does not call for regularly ordained ministers. Sometimes a young man goes out as a missionary school-teacher, or a missionary agricultural teacher. But this is more common in the German evangelical missions than in ours."

"The Germans are in all things practical," said George. "But now—another pursuit?"

"It will hardly trench on the subject of agriculture, as I shall hereafter glance at it, to commend now to young men and women small fruit and grape culture. This is very suitable to those who need out-of-door occupation, and active work of not too heavy a kind. A great deal of fruit can be raised on a very small space if constant and wise care is exercised in the cultivation. A market is never lacking for strawberries, raspberries, currants, gooseberries, plums, pears, and quinces. The variety of small fruit in this country is great, but the demand is almost unbounded, and as there is never a surplus, fruit of a fair quality, well packed and got to market in good order, commands always a paying price. These fruits grow in almost every part of the United States, and new kinds are being constantly introduced. For a young person, especially one near a large town that will afford an easy market, fruit culture offers large compensation. If the young person has only moderate education that precludes a profession, and a delicate constitution that will prohibit clerking or heavy labor, from one to four acres of ground, devoted to small fruits, will invariably return a good living."

"I think you do not highly esteem clerking for a living."

"Our great cities offer places to thousands of clerks, and some of the positions opened are good and permanent, affording opportunities of advancement. Most of our merchants began as clerks: indeed, only by the experience of clerking one can get an inside view and proper knowledge of mercantile life. Still this is a business that has many disadvantages. The pay is in most instances very small; particularly when one considers the expense of living, for the clerk must dress well, and live at a decent place, and will find city laundry bills high. Another trouble is, that while clerks are heavily overworked in the busy season, as at the holidays, and for spring and fall trade, there are frequent slack times when wages are cut down or the clerks are dismissed. The work, too, is fatiguing, requiring constant standing; in dry goods houses much lifting of heavy goods and high reaching; the hours are long: the clerk is but seldom in sunshine or fresh air. Often clerks cannot get out at proper intervals for their meals: if there is a press of customers the clerks may lose their dinner. Often from six in the morning until two or three in the afternoon they get no food. The treatment of the women clerks has frequently been really brutal. They were forbidden to sit down, and many a delicate girl was forced to stand, even when not immediately occupied, for twelve or fourteen hours daily. Some merchants are now taking thought of this, and, listening to the dictates of humanity, are providing seats for occasional rest, and keeping young men at each counter to lift the heaviest goods and do the highest reaching. No doubt this severity of rules, and those other rules that make clerks responsible for all loss, and damage, or mistake of prices of goods were provoked by the clerks themselves. One often goes into a store, and if the owner is not in ear-shot, a pert miss tells you they have not the goods you seek, merely because she is too indolent to look for it; or she is flirting with some other clerk and lets the customer stand vainly by the counter, waiting for attention; or you get rude and reckless replies. The business of a clerk is one that, no doubt, by its myriad petty annoyances, develops irritability, indifference, and animosity. There is room for improvement in both clerks and employers, to say nothing of customers!"

"I suppose wages advance as one remains longer," said George.

"Yes, they are often merely nominal for the first year or so. In many of the grocery houses, apprentices are taken, who, for the first year, get only their noonday-meal and supper, and next year a small salary. A young man who means to follow the grocery business in a city should go two years in a retail house, and then as long in a wholesale house. Another year in a retail house will then not harm him, for instead of being an easy business, it is a difficult one to learn to make prosperous."

"Both men and women are printers," said Violet.

"And type-setting will always be a sure business, as printing will increase and not retrograde. It is not a business to reach its acme; it will advance, keeping pace with the progress of man. Printing is one of the children of human ingenuity that will run parallel with the onward motion of the brain that begot it. It is a business always reaching new developments. Nothing is more interesting and curious than to trace the improvements in printing, taking books, say thirty years apart, from 1450 to 1870: your fourteen specimens of work

would show a wonderful march of improvement, from the wooden block, the wooden separate type, the metal type, the modern type, the stereotyped, the electrotyped, and lithographed work.

"There is nothing in type-setting or the compositor's work that in itself renders it improper for women; quick wits, nimble fingers, good sight, industry, patience, these are capital requisites for a good compositor. If more young women were printers, and in printing offices, possibly printers' lives and morals would be improved, and there would be less drinking, profanity, and vileness heard of in the offices. In truth, the influence of women in places where men once worked or studied by themselves was well and incidentally described by a distracted college professor thus: 'Our boys ruffle, and bellow, and play tricks, and stamp through the halls with their hats on, and while one day they are doing beautifully, the next day they have a spasm of acting like cubs. But let them get into the class-room where the ladies are admitted, or let the girls pass through the halls as they go to and fro, and our young fellows' voices are moderated, their hats are off, their positions are graceful, their mirth is decentthey are indubitably young gentlemen."

"I suppose at the beginning, printing is not very well-paid work."

"No, and it is dirty work, and close work; but it is safe and steady work, and demands and induces a degree of intelligence. No business but has its drawbacks. Labor is a blessing, but it is a blessing buckled to a curse. We must look for the hard part of things, expect it, not be daunted by it: we are not living in the Millennium."

"Proof-reading comes closely beside printing," said Robert.

"And another business for both men and women; one to be carefully learned. Proof-readers will always be needed, and more and more will be needed, but, in the nature of things, not such an army as other employments demand."

"Does it take long to learn it?" asked Harriet.

"The long or short of learning anything depends very much on the natural quickness of the mind brought to bear on a subject. A proof-reader needs to know not only certain marks for noting corrections, and to possess a marvellous accuracy of eye for little flaws and misplacements, but he must be a person of general information, and of more or less information according to the kind of proof-reading that he means to do. It is not merely that he must be able to see that the work set up corresponds to the written manuscript, but it will be well for him to be able to recognize a clerical error, and not perpetuate it in print. Suppose the author in haste says Osirus for Osiris, it is well for the proof-reader to be sufficiently well-informed, to know that the Egyptian god's name ended in is. So, if the proof-reader is a French, German, or Latin scholar enough to read proof containing these languages, he is a better and higher priced proof-reader, and surer of good and continuous work, than one whose knowledge is limited to 'reading, writing, and arithmetic.' The fact is, any business is capable of large developments—the more one knows the better they will do in anything. If a printer can read German and French so as to set type at sight, and not letter by letter, in these tongues, he has a wider field and better chances. Trouble is our young folks will not take leisure to learn. We are in too much hurry to expect to be wise. We want to set up with a mere smattering for our capital. There is too much rush; slowness and dawdling are not American faults, but hurry, bustle, slighting of subjects-these are American faults. Let us learn to take leisure to grow wise-to learn what we pretend to know. Listen to the poet:

- "'The grass hath time to grow in meadow lands,
 And leisurely the opal, murmuring sea,
 Breaks on her yellow sands;
- "'And leisurely the ring-dove on her nest
 Broods till her tender chick will pierce the shell:
 And leisurely down fall from ferny crest
 The dewdrops on the well;
- "'And leisurely your life and spirit grew,
 With yet the time to grow and ripen free.
 No judgment past withdraws that boon from you.'"

"If we must take time to educate ourselves well in these things, we must take more yet for the next ascent—to the editor's chair," said John Frederick.

"But women are not editors," interposed Henry.

"O, you speak hastily, Henry. Many women have been editors, and some very successful ones. But this is a line of life where more of both sexes fail than succeed. Education, natural aptitude, practical experience of the business, and a sound judgment, are all needed to save a man from failure. To make him a success, demands even a much more happy concatenation of circumstances. One cannot come out of the country, flushed with the honors of a high school, and, with five hundred or a thousand dollars in his pocket, be certain to make a famous editor, and amass a fortune. It is needful to climb patiently up the slow rounds of the office ladder, and then perhaps at last you will find that one may be a very admirable 'sub,' a wise and witty reporter, and yet not be capable of holding the chief place on a popular paper. As for reporting, that is done by both men and women; for it is demanded quick wits, a ready flow of language, an eye for salient points, power of condensation, and of expansion also, and a first-rate knowledge of stenography, or short-hand. Even possessing all these qualifications, it is dangerous to come to the city to 'hunt for a position,' unless you have friends to help you, and to offer you a home, and advice during your quest. How often is the story repeated, of the youth from country or village, going to the city with all the money he can raise, and there remaining, searching for work, until funds and hope are exhausted. This is putting one's self in the way of temptation. Poverty, disappointment, ignorance of the snares of city life, betray one into dangers from which few such adventurers escape. If this risk is hardly to be run by young men, it is doubly disastrous for women. Better accept any honest employment in the neighborhoods where you are known, and where you understand your surroundings. For one success that is trumpeted abroad, count a million failures, wrecks unchronicled."

"But the books, sir," said Dora; "such quantities of books tell

of country boys and girls that go bravely to the city to seek their fortunes, and in a little while are rich and honored."

"The books, my Dora, are very few of them true. A story is a work of art, and must proceed on certain rules of art. It is designed primarily to give pleasure to the reader. If it does not do this, if it leaves a painful impression on his mind, then it will not sell. The hero or heroine must turn out well, or the book will stay unbought on the shelves, if indeed it ever finds a publisher. It is required that the tale should lie within the limits of the possible, else it offends by its incongruity. Sometimes a fantasy, a thing quite out of the boundaries of reason, as, for instance, the 'Arabian Nights,' the 'Tales of Munchausen,' and the imaginations of Jules Verne, will please popular taste, because so far from the range of the ordinary. But if you are looking for examples to follow, you must look into something more reliable than a tale."

"But in real life people do reach wonderful heights, even from lowest depths," said George. "Think of Lincoln."

"And what manner of man was Lincoln? Always sure of his ground before he trod on it. A man who, when he undertook to read law, and ascertained that there were mathematical formulæ, references, processes of reasoning of which he had never heard, bought a Euclid and trudged home, willing to spend a whole winter in learning it, if thereby he might be able to argue more keenly and clearly. Such work was not rash venture: it was a succession of certainties, some of them small enough, but each making way for the next."

"But, sir," said Violet, "you know that these young men and women, who go to the cities to look for literary employment, help themselves along by writing for the magazines and story papers."

"In the story-book, Violet! In real life, when they try that, their work usually gets into the waste-basket, even unacknowledged, or is noticed, to be 'declined with thanks.' Thanks butter no bread. Do not forget that there is a possibility of sending manuscripts through the mail, or by express, and you will do well to try your

fortune thus while you are safe at home, instead of taking a roll of written papers, spending your last ten dollars in getting to a city, and then going wearily from sanctum to sanctum, to see if any one will buy them. Indeed, you are more likely to succeed with a mailed manuscript, than with one personally presented."

"And why so, sir?" asked Violet.

"Because you will not have aggravated the editor by taking up his time in a call. It may be that your manuscript will be more promising than your personal appearance. If you are young, and look timid, the hasty editor may conclude that you can do nothing for him. While if your manuscript is handsomely written, on only one side of the paper, is not rolled, and begins briskly, it may catch one's fancy. But you young folks have very false ideas about literature and its results."

"How so, if you please?" said George, eagerly. "People have become very rich on it. Scott made a splendid fortune. He got ten thousand for the 'Lady of the Lake.' Tennyson gets over twenty thousand a year; Dickens made an immense sum; George Eliot a half million; Macaulay got fifty thousand dollars at one payment. D'Israeli has made hundreds of thousands; Charlotte Bronté found herself famous one morning; Mrs. Browning made herself rich; Lord Byron netted one hundred and twenty thousand dollars. Bret Harte gets six thousand a year, and Mark Twain gets a hundred thousand per annum."

"You are good at statistics, George, but I do not wish you to delude yourself. Let us look at these assertions. D'Israeli is a potent and flattered prime minister. Nothing else would make his books bring him fifty pounds a year. His returns are really not from literature, but from fashion and politics. Get his position and you can sell—anything. Mark Twain is a humorist, and no mental quality is so scarce, and consequently so high-priced, as genuine humor. Men, driven to distraction, stupor, melancholy, in the rush and care of life, regard the merry man as a god-send. Once, all wealthy families kept dwarfs or jesters to relieve their minds of care. In

Mrs. Browning, George Eliot, and Tennyson, you mention three people of towering genius, and if you have their genius, you will indubitably get their reward. While Byron was getting his one hundred and twenty thousand, Shelley was driven to distraction by poverty. Sterne could not sell 'Tristram Shandy' for two hundred and fifty dollars. 'Jane Eyre' was refused by every prominent London publisher, before it made its author briefly famous. ley's 'Dutch Republic' was declined by one sapient editor. George Eliot herself fought long and hard before she got a hearing; 'Robinson Crusoe' went begging for a publisher, while poor De Foe lay in jail for debt. Carlyle's 'French Revolution' was also declined; Kinglake was forced to give away his 'Eothen.' Anthony Trollope made sixty dollars in one year by hard work. Charles Lamb made sixpence apiece by some of his exquisite paragraphs. Thackeray so often failed of getting a hearing, that he was nearly desperate. Pope was almost the only man of his age that made a competence by publishing, and his 'Iliad' was the only well-paid work of that generation. It is no doubt true, that the only writers of to-day who are sure of a good living are those who can reel out 'sensation novels,' with the celerity with which a machine cuts out buttons."

"But some must succeed," said Catherine. "What an enormous amount of publishing is done!"

"Very true; but much for small returns. Now look at this matter arithmetically. Our magazines pay say five dollars a page. At this rate, if a writer got in every month (and how exceptional are such cases), he would earn five or six hundred a year. Now five or six hundred might be fair pay for the time spent in doing the work, but it is a small sum to live on, and yet hard to obtain. Suppose you get a contribution in a story paper, or a lower-priced magazine. You get ten dollars for it. Perhaps you wrote it in a week. You can live on ten dollars a week. If you got one article in every week, you might make a meagre support for yourself alone. But, you send in this contribution, and it is four or five weeks before it is used, and perhaps two months before you get in another. Johnson

starved on, for twenty years, before he found himself well paid and famous. There are very few who, by constant study and the most diligent work, can make a fair living by literature within twenty years of their first venture. There may be exceptional cases, where one belongs to a literary clique, or is of the family of an editor or publisher, or he may be rich enough to pay the expenses of his first efforts, and so get a start. Without these favoring circumstances, candidates will find that literature returns even bread very slowly. Fortunes from authorship are few and far between; even a livelihood is not the rule; more perish by the way than hold their own; but it is of those that succeed that we hear, the rest die and give no sign."

"But if all heeded your discouraging talk, the next generation would have no authors," said Violet, mournfully.

"Where the true literary instinct is, it will make its way in spite of threatened starvation," said the Stranger, smiling. "Its life is buoyant and persistent, as that of the seed that in its growing splits a rock, or lifts a boulder. I tell you these plain truths about this profession, not to discourage, but to caution. Never give up any safe certainty, even if small, to venture on the troubled seas of literature. If you are teaching a school, or working in any honest way that supports you, and have still a yearning to try your fortune in authorship, do not give up the certain for the barely possible. Go to work, and test your fate if you will; write your best, and try and sell what you write. But do this, not to the detriment of the labor that is producing bread and shoes. Hold fast what you have, and do not give it up, until you have proved that you can do as well, at least, in literary pursuits. And do not turn to writing with any fancy that it is an easy life; that you can 'sit down and rattle off something,' and that the public will pay you for it. Or, that you can work at a desk, an hour now and another then, as it suits you, and spend most of your time being lionized in society. Society does not take to lionizing now-a-days; and the public will not pay for what you 'rattle off.' No pursuit is so relentless in its toils as literature. Here indeed like merchants' ships one must bring food from far; you must be resolute to spend years on a single theme; willing to search for hours for one fact, or for one reference; able to yield amusement to tireless work; society, fashion, pleasure, must all be laid on the altar of your muse, and even then, expect no large returns."

"And all this, for twenty years?" asked Laura.

"Very likely. For the first two years you will get nothing, or almost nothing. Then you may reach Trollope's height, and get sixty or a hundred dollars. At the end of five or six years, you may count on three or four hundred a year, if you are lucky. That is, if you have originality, and are a hard student. By the end of ten or twelve years, let us hope you will get a thousand a year, by unrelaxing effort. When you have given twenty years of toil, you may have reached a measure of reputation, and two or three thousand a year. But remember I am now sketching more than usually successful literary life. And when you have attained this point, you will yet have the satisfaction of finding that a great many people do not know who you are, or what you ever wrote; that your manuscripts are occasionally 'respectfully declined;' that an editor will offer you from one to three dollars a column; that a publisher will think you should take seven or eight hundred for something that has occupied your best thoughts for years, and that not only the uninitiated, but even publishers, fancy that you did in two or three months the work that really occupies as many years; or coolly take it for granted that some volume of extracts cost 'five times the labor,' that you have put on work, that with anvil stroke and furnace heat, year after year, you have fashioned into something strong and new. All this, if you were born for it, you will meet and endure, simply because, like the Lady of Shallott, 'your fate has come upon you."

"I have heard it said," remarked Robert, "that one is far more likely to make rapid success in writing, if they are able also to draw, and so can illustrate what they write."

"No doubt. The public more and more demands illustration.

Wood-engraving is not only making rapid progress toward perfection in itself, but is becoming more popularly used. This is an age of picture-making, as well as of printing. Among picture-makers the caricaturist stands as the humorist among writers. His talent is exceptional. Such a man as Nast becomes a power. He amuses people; he also commands and instructs them. Real humor is not the froth of the mind, like punning, but it has deep and solemn springs in our nature. Thus we see that the finest humorists have been capable of the tenderest pathos, and of intense sadness. However, don't fancy if you can draw a recognizable cow, or a horse that shall not hang in question between an elephant and a crocodile, that you are an artist. People can draw a little, or sketch very fairly, who yet should never devote themselves to art."

"Well, suppose one is resolved to pursue art, what are the steps to take?" said Peter.

"Remember that the real artist, especially the illustrator of books, must know something more than how to wield brush or pencil. A literary education, a good knowledge of general literature, history, archæology, mythology, and classics, is part of the capital of a successful artist. True, in a great genius for painting, the want of this knowledge is overlooked, and the public patiently endure seeing the Prodigal Son's riotous companions dressed in the garments of the thirteenth or fourteenth century; Samson drinking wine with Delilah out of a goblet of Venetian glass, and Pius Æneas in top boots waiting upon Dido, who carries a Spanish fan; or Judas, in reverent admiration, beholding, with the eleven other apostles, the resurrection of the Lord. Great genius, I tell you, may antic in this fashion of anachronisms and be forgiven; but if you have the least doubt of the greatness of your genius, be sure and fall back on a good strong reserve of knowledge and training! It is a part of the human creed that undeniable genius is a privileged thing: it has its development less than once in a century. Few even of swans' eggs will produce a Castor and Pollux."

"But must one wait until one has all this literary education before learning anything about drawing?" asked Dora.

"Not entirely, because with a taste for drawing one sketches continually, and, lacking instruction, may fall into bad, inartistic habits that will be hard to break. Still, having no teacher is better than having a poor one, a smatterer who will inculcate wrong principles of art. If there is a good teacher near you, it is best at thirteen or fourteen to begin to take lessons in drawing. Be patient in practising clear line drawing, and then shading; and beware of rushing prematurely into coloring. Get books on art, on drawing, on artists, and, being sure that they are by competent authorities, study them well. If you wish to make art your business, by the time you are sixteen you will do well to go to some art school to study, unless you are able first to fortify your mind with a collegiate education. In all our great cities, as Boston, Philadelphia, New York, Cincinnati, and others, there are endowed art schools where one follows for three or four years a carefully arranged course of study, superintended by the best of teachers. Some of our prominent artists also take private pupils, but their terms are necessarily higher than those of the schools. Along with your art studies continue your general reading, and as much as possible all other literary pursuits that shall develop the creative powers of your mind. Cultivate also close observation of nature, and make a study of the natural sciences.

"Let us suppose that you have graduated from the art school by the time you are twenty-two. Now, if you have money to permit it, a European tour will be of the greatest advantage. You can visit the art treasures of the old world; study them; draw in the galleries. If oil painting is your preferred line of art, study under some of the masters in Paris, Munich, Florence, and Rome, will well occupy two or three years. The living will not be particularly expensive: about the same as in New York or Baltimore. But the tuition and material in art study is always costly.

"If you intend to illustrate books, to draw for magazines and papers, you will do well, after studying on your own account in the famous European galleries, to return home at the end of two years and get to work." "But this creative power, this faculty of design that you mentioned, is a natural gift, is it not?" said Peter.

"It is. It is shared by the artist, the author, the musician. It is genius in less or more development—a divine faculty. Still it is capable of increase by education and also of direction; without it one is not an artist, but a mere copyist; his work always trite and lifeless. Some have this creative faculty in a high degree, but lack facility of expression, either with pen or pencil, or that accuracy of eye which would make them artists. I sum up all I have to say on art, thus:

- " I. Be patient.
- "2. Study hard.
- "3. Get the best instruction you can.
- "4. And beware of meddling too soon with color."
- "One goes abroad to study music, too?" said Catherine.

"It is true, that in Europe, one finds facilities for a more finished education in music, either vocal or instrumental, than this country can, as yet, afford. But we have in the United States, musical schools, where one can make fair progress, and become either a proficient teacher, or a concert-singer. It undoubtedly gives one a reputation, a better position in the profession, to have had a few years of study in Europe. This involves a deal of expense, long absence from home, many perils, and should not be rashly undertaken."

"And if we do undertake it?" said Laura.

"First be sure that you have money to carry out your plan. Choose your place of study, and write to some one there to ascertain the terms of instruction, and find for you a boarding-place, in a reputable family, where the terms suit your means. Then secure company for the journey, even if this causes you a delay. Try and be where you have some friend or adviser of your own nation, to fall back on in case of difficulty. Have a reliable banker, and don't carry much money around with you."

"We must not forget the study of medicine," said Thomas, "it is

open to men and women, and hundreds are pursuing it. Explain to us about that."

"You, Thomas, having a physician for your father, have had unusual facilities for pursuing this, your chosen profession. I am glad that you have not neglected your literary education, but have been through college. One cannot be too well educated for a physician. The public will more and more demand in the doctor a careful course of general study, as well as the study of medicine. In any profession the best informed man, other things being equal, is the most successful man. Our country is well provided with medical schools, both for men and women. A course of lectures sufficient for graduation occupies the term times of three years. Some few pupils can, during the last year, get positions in the hospitals of the city where they are studying, and acting as hospital stewards, dispensary clerks, or assistant physicians, not only gain experience, but help pay their way. Many young men also serve as druggists' clerks during their medical course. They agree to spend certain hours per day at the drug-store, either wholesale or retail. The remuneration is small, being from four to eight dollars a week, but they have the advantage of getting a better knowledge of drugs and prescriptions. When the three years' course of study is concluded, nothing is more advantageous than two years of hospital practice. If a young doctor can afford to go abroad and 'walk the hospitals' of Paris, Berlin, Antwerp, and London, it will be to him a life-long advantage, and worth a sacrifice of time and money. In fact, one cannot be too well furnished for so arduous and important profession as that of medicine. The physician has in his hands the life, health, even in a large degree the morals, of his patients. Not only the curing of the sick, but the preservation of health in the healthy, and the cultivation of a sound constitution in the young, belong to his province. He must be in his place, as the pastor is commanded to be, 'perfect, thoroughly furnished unto every good work."

"And what do you think," said Thomas, "of this new fashion of women being doctors?"

"I will reply to you, Thomas, that it is not a new fashion: it is a revival of an old-time practice. There was a time in England, during the thirteenth and fourteenth centuries, as we learn from Chaucer, the romances, ballads, and chronicles, when women were the physicians, when nearly all medical practitioners were women. In Italy, women were long among the most popular and successful physicians, not tyros, guessing their way, but learned and carefully instructed in all that could then be known of medical science. The whole history of Italy has been accompanied by learned, famous, influential women: from Numa's nymph Egeria, through Lucretia, Cornelia, Livia and other renowned matrons of the classic ages, to Vittoria Colonna, Olympia Morata, Elizabeth Sirani, Corilla; and in the university professors, Clotilde Tombron, Laura Bassi, Novella D'Andrea, and others. Italy has been resplendent in learned and famous women. It is true that the majority of Italian women have been superstitious and uninstructed, but continually some brilliant intellect has arisen among them, and always has been permitted unhindered to do the best that she could. Doubtless there are far fewer women than men who in these days have a true calling to the medical profession, but no doubt some women have all the needful qualities for useful physicians. And many have vindicated by their success, the right to pursue this profession."

"Have we exhausted all the joint pursuits of men and women?" asked Catherine.

"No: I am about to mention one that will surprise you—

"O, what!" cried George. "A woman sail a ship!"

"Unless some women had been able to sail a ship, there have been times when ships and men had been cast away. Lay it down that no knowledge, except of evil, is useless, nor is the time wasted that is spent in acquiring valuable information on any subject. I hold that every young man should learn something about navigation. Nor will young women find the knowledge come amiss, if it lies in their way to obtain it. I will give you three instances where

a woman's knowledge of navigation proved of great service. One of the ship inspectors of an Eastern port is a widow lady, who thereby maintains her young family. She received this position as having demonstrated her capacity to fill it. Her husband was a ship captain, and while she was with him on a voyage he and the first mate died. No others of the crew knew how to sail the ship, but she successfully navigated it home. Another instance is this: A ship captain, cruising among the Pacific islands, had with him his wife and daughter. A sickness broke out in the vessel. The first mate died; the captain was ill and delirious; the second mate knew nothing of navigation. The captain had, however, thoroughly instructed his daughter how to sail a ship. Week after week the heroic girl held her father's place, while the obedient crew looked on her as their guardian angel. She brought the ship in triumph through the Golden Gate.

"For a long time, one of the coast trading vessels in England had a woman for its captain. The story was this: The owner and captain of the ship had often taken with him his only daughter by his first wife, and he had taught this girl all that he himself knew. He died, leaving his second wife a widow with a family of small children. To support this household, the eldest daughter kept on sailing and trading as her father had done. She took with her as stewardess her old aunt, and continued her cruising, until she had trained her eldest half-brother to fill her place. I do not think that sailing a ship is, by any means, the kind of life that a young woman would desire; but knowing how to do it might some time be very useful to her. If it comes in her way, she should learn that, as any other helpful thing."

"We are hearing of a great many ways of making our living," said Harriet. "But will you suggest now some other occupations that can be learned in any part of the country?"

"I will group together three, which, however, have no dependence on each other—*Stenography*, *Bookkeeping*, and *Elocution*. You will none of you be worse off for knowing these things, and, for the most part, they can be self-acquired. For the bookkeeping you need a fine, clear handwriting, and this every young person should aim at attaining. If you get a good work on stenography, you can learn it by yourself. You can also in this way learn much of bookkeeping, though a term or two at a commercial college will be of great advantage. If you study a work on elocution, and practise reading, carefully carrying out the rules laid down, then you cannot fail to become at least a fair reader. You should, however, try and get a good reader to give you some lessons.

"Avoid affectation in reading; read naturally; enter into the spirit of what you read, and do not try to read what you do not understand. That will be parrot-reading.

"Nothing can be more useful to a young man or woman than a knowledge of bookkeeping. Every family should have a family bookkeeper, who in a business-like manner keeps the accounts of the household. If there is a farm or a workshop, or any trade connected with the family, let one of the young people keep the accounts for this. Parents should without fail see that this is done, and that the children are interested thus in the home affairs. It will inculcate good business principles, make the young folks interested, economical and wise in domestic management, and will teach them how to conduct their own finances and households, and to keep out of debt. The young members of a family should by turns hold this office of bookkeeper, until all are well versed in its duties."

"What good will the stenography do us, if we are not to be reporters?" asked Dora.

"You may often hear a lecture, a speech, a recitation, a sermon, which you will desire to secure for future reference. If you are a rapid stenographer, you can take it down without trouble. You may be away from home, and you would find matters of much interest to communicate to your county or village paper, a knowledge of shorthand would thus be creditable to you, and enable you to be useful and agreeable to your neighbors.

"As far as the elocution goes, few are likely to be teachers of this

art, and these few only by severe study, and the best of instruction; but good reading is always useful, in the home or the social circle. A far less costly accomplishment than music, good reading is capable of conferring quite as much pleasure."

"Have you forgotten telegraphy, as a business for men and women?" said Henry.

"No, but when we have talked as long as we can, we shall have yet omitted many things; and by the time you are ten years older new kinds of work will have sprung up to occupy open hands. Telegraphy is not a hard business to learn; it is also a business that is constantly developing, and will need more and more operators. Most of the reading is now done by ear. Once the marks were struck on paper, and then read; now the acute ear of the operator catches the message as it clicks on his instrument, and he takes it down as fast as it comes."

"That must be very difficult," said Robert.

"It is quite wonderful how soon one learns it. You will see that a habit of fixed attention, a clear and rapid penmanship are needed. Also, your operator must be no gossip: if he chatters what comes over his wires he will, and deservedly, lose his place. It is a business where mistakes are dangerous, and the operator must be scrupulously careful. A message went from New Orleans to Havana dictated thus: 'Send me one or two monkeys.' One of the operators, undertaking to write 'I or 2 monkeys,' got it '102 monkeys.' Next day answer came: 'I have shipped you seventy-five of the monkeys—the other twenty-seven will go to-morrow.' Imagine the situation!"

"I shall not forget that when I am a telegraph clerk," said one of the young men; "but as the hour grows late will you give us all a few hints of things that we ought to learn to secure success in anything?"

"Learn, 1st. To be scrupulously honest and exact in every particular.

"2d. Always to do the best that can be done. If you are sweeping

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a walk, or washing a window, or writing a note, don't put less than your very best strokes on it.

"3d. Always, in knowledge, be in advance of your work: so only can you lift up your work or yourselves to higher things. Study the development of your occupation.

"4th. Learn to use your left hand, lest you lose your right.

"5th. Learn to go about in the dark and to find things in the dark. This will confirm you in habits of order, and will strengthen memory, and careful thinking.

"6th. Learn the names and kinds of trees; of all common plants; of our common birds; of animals.

"7th. Learn to take care of animals. On the horse, the cow, the sheep much of man's health, and prosperity, and convenience depend. So, learn to feed and care for these beasts; to harness the horse or saddle him; to milk the cow; to attend to the sheep.

"8th. Learn to *mend* articles of common use. If a rung comes out of your chair, or the back loosens, know enough to mend it well and neatly. Learn to mend broken glass and china; to repair the furniture of the rooms; to solder up a hole in a tin vessel; to set a pane of glass; to grind an axe or a knife; to put on a hinge; to fasten down a loose spring. If you do not learn these things you will waste your money in getting new articles where old ones could have been made to last, and you will live amid wrecks.

"9th. Learn to make things: know how to make a neat wooden or paper box; to carve a fair paper-cutter; to make a hanging bookshelf, or a neat cabinet, or a picture-frame, or a stand; a rustic chair, a footstool, an arbor, a toy. Here will be interesting occupation for spare hours; safe work for idle hands. By these little ingenious occupations of otherwise vacant time you can surround yourself with useful and pretty things, and give pleasure to your friends.

"10th. Learn to save things. The natural curiosities that come in your way you can save for yourself or for others. The wasps' papernest; the humming bird's wonderful home; the sea-side curiosity; the odd engravings; the flowers which should be put in a herbarium;

the specimens of woods, of stones, of curious manufactures. The collection of such things will improve your taste and enlarge your information; you will often be able to give needed specimens to students or institutions; you will be more esteemed and more estimable, as your interests are wider, and your knowledge more minute."





CHAPTER NINETEENTH.



ESPECIAL PURSUITS FOR YOUNG MEN.

HUGE wood-fire glittered, and flashed, and roared up the wide chimney, and rolled great banners of light into the shadowed corners of the room. The Stranger loved to sit by a wood-fire: he found it the best substitute for summer sunshine.

Around the Stranger gathered his young people, as so many times before.

"Our turn entirely this evening," said Thomas. "Have you girls brought your knitting? You are to 'hear, see, and say nothing, if you wish to live in peace,' as saith the Italian proverb,"

"No, we have not our knitting," spoke up Laura the bold, "and we intend to speak every once in a while."

"Of course," quoth John Frederick: "Hercules himself never undertook such a labor as to keep you damsels quiet unless you chose. All the same this is our evening. Sir, shall every lawyer have a collegiate education?"

"No doubt the literary training of a college will be of vast use to him; and yet many of our foremost lawyers have never had a collegiate course. If you can go to college, and then through a law school, and then into a lawyer's office your path is pretty plain."

"And how long will it take?" asked Peter.

"It requires a bright lad and diligent parents to get a boy into college by sixteen: under which age few colleges receive pupils. Then four years in college, and he is twenty; two years in a law school; three in a lawyer's office; and by twenty-five he can set out for himself, and at a very good age, too."

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"And it will need a deal of money to keep him until then," remarked Peter.

"Very true, even if he is economical, for books are dear, and board and tuition, though had at the cheapest, run up to a large sum in nine years, and the student must be decently clothed. Still, he may help himself some. He can teach, or copy papers, or get some small pay in the office; but these exertions, with study, make very hard work, and are likely to break down health. As far as constitution goes he had better work with a farmer during vacations."

"Suppose he does not go to college, or law school?" said Henry.

"Then, when his academic education has given him a good knowledge of common English, and to this he has added Latin, through six books of Virgil—also Rhetoric, Algebra, and Geometry—he must try and get into the office of a leading lawyer."

"What will he do there?" asked Robert.

"He will read law, copy documents, attend court, get an inside view of practice, and have the lawyer's instructions. He will need to read hard, and outside of law, get as fair a knowledge as he may of general literature."

"Will he get paid in the lawyer's office?" asked Dora.

"Not he; the lawyer will feel that his instructions are a full equivalent for the young man's help. Probably the lawyer will need to have more than a modicum of confidence in the youth's abilities, before he agrees to receive him."

"And is it slow work, making a practice?" asked Dora. "I have a right to inquire, for you know sometimes women are lawyers. Perhaps some of us will be."

Henry laughed at the idea of the dimpled, plump, pink-and-white Dora pleading a case in court. He fancied her circle of reasoning would be, "This is so—because, it is so."

"It is slow work, Dora," said the Stranger. "Unless a relationship with leading lawyers, or extraordinary gifts, or some happy accident, should push one suddenly forward, it is a slow climb to competence. But popular and successful lawyers make from seven thousand to thirty-five thousand dollars in a year."

"Eloquence is one of those great gifts for a lawyer," said George. "But how acquire eloquence?"

"It must be a natural gift to begin with. It is the flashing forth of interior fires; but like all gifts it is capable of cultivation. Perhaps Luther gave the most terse rules for eloquence, thus:

> "'Open thy mouth widely; Shout out strongly: Shut it quickly.'"

"That is easily learned. Is it easily practised?" said Peter.

"Remember, that behind all this lies the something to say. The wide-open mouth and the loud voice must be giving vent to ideas. Having these, stop when they are expressed. Never go on talking after you are done. 'Sister Fanny talks a great deal, but she doesn't say anything,' calmly observed a witty Irish lady, in my hearing."

"Eloquence is one of the gifts of the pulpit, also," said Robert.
"Will you tell us the course of study requisite to entering the ministry?"

"Churches differ. Some regard only the spiritual acquirements of the candidates, and their zeal and readiness of speech. This is generally in churches where there is no salary for the ministers, and they pursue also some other calling. Evidently it would be unfair, in these circumstances, to require an expensive training. Other churches expect the candidate for the ministry to pass an examination, more or less close, on Biblical subjects, and ordinary branches of education. Some license a man as a colporteur, lay preacher, evangelist, and as he increases in attainments, they make of him a regularly ordained preacher. Most churches, however, demand that those who choose the ministry as a calling must, in addition to spiritual gifts, and acquaintance with the Scriptures, possess knowledge of Hebrew, as in this tongue the Old Testament was written; of Greek, because in this is the original of the New Testament; of

Latin, because many very valuable works of the early fathers and our first records of church history are in that language. In addition to this, the candidate must be acquainted with and accept the standards of his own church; he must have knowledge of history, church and secular; he must be learned in archæology, ancient and Scriptural geography, general literature, theology, and many other subjects, cognate to his proposed profession."

"And do you think such an amount of education is needful to the ministry?" asked Peter.

"No doubt. The most acute minds in the world have been stirred up to attack Christianity, and the Scriptures. The heathen have never 'ceased raging,' as says the second Psalm, and some of them are highly astute and intellectual heathen. The seeds of infidelity and of superstition are alike widely scattered in the community, and falsehood comes with so 'fair an outside' as to be very beguiling to youth. Now the minister should know how to meet error, not only in the form of coarse, blunt, absurd negations, but also in the more subtile forms of half truth, or scientific attack. To do this, he should know his Bible well; not only as it is before him in English, but also in the originals; he should understand all its illustrations and allusions, the historic and scientific supports that shall confute attack. One does not often meet challenge as bold and absurd as 'this which I once heard. 'The Bible, what's the Bible, but a collection of old rubbishy papers, once thrown away? The very name shows that. Don't you see Bi-bil, that is bills laid by, old, no-account bills.' Here was ignorance, so especially low down, that one could not get down far enough to meet and argue with it. What use to tell such an idiot that Bible means simply the book? as said Scott on his death-bed, 'Bring me the Bible-there is no book but one.' 'Study,' says Paul to Timothy, 'to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth.' Theology, or the study of God, and the study of the affairs of the soul, and of eternity, embrace so high a range, that one cannot be too well equipped to pursue them. The

minister must not only meet attack and objection, but also honest inquiry, and solve genuine doubts. A child can ask questions that it would take an angel to answer; and there are high mysteries in faith that cannot be explained here on earth. But things that are mysteries to the unlearned, and insoluble to those who have not studied them seriously, may be laid open by the earnest and well-taught pastor."

"What is the usual course of study required by the most of our churches?" asked John Frederick.

"The usual collegiate course. Then three years in a theological school. Sometimes the collegiate course is remitted, when the candidate passes an examination in its equivalents. At other times ordination is granted after a two-years' course at the theological school. But do not forget what I said to you about leisure, and the advantages of thoroughness."

"And are there any primary rules to aid us in the choice of a profession, or in pursuing studies for it?" asked George.

"One grand rule is, choose your path, and keep straight on. Don't stop or turn aside, even for golden apples—

"'Pale Science, in her laboratory,
Works on with crucible and wire
Unnoticed, till an instant glory
Crowns some high issue as with fire.
And men, with wondering eyes awide,
Gauge great Invention's giant stride.

"'No age, no race, no single soul
By lofty tumbling gains the goal:
The steady pace it keeps between,
The little points it makes unseen,—
By these, achieved in gathering night,
It moveth on and out of sight,
And wins, through all that's overpast,
The City of its hopes at last.'

Another rule is, consider fitness for the profession—fitness physical

as well as mental. Don't lag on in ill health, sure of breaking down just as you are done. By some fatality, more men enter the ministry in an exhausted physical condition than enter on any other profession. And the ministry demands sound health for its severe duties. A vigorous, evangelical layman is generally more useful than the disabled minister. Once you are in the ministry, it is next to impossible to do anything else, when you can no longer prosecute the duties of that chosen calling. Don't enter it half wrecked. So, also, don't rush off on a mission, when you ought to know that you have no energy nor persistency of purpose. church that wasted its money sending you out, will waste more bringing you back. Gauge your powers. You may be a little David, on whom admiring friends are buckling the armor of Saul. Prove it. If you find that you cannot go in that harness, say so. David expounded his views of over-loading. If you cannot carry Saul's helmet, or wield Saul's sword, you may be able to drop some very big giant with your own little sling.

"In well searching yourself, you will come upon your own specialty. You may find it in science—as geology, botany, mathematics, electricity. Get a good nail, set it straight, and hit it on the head every blow. Only let your heart be, like John Chivery's, 'in the right place,' and you will no doubt get on in the world. It takes courage to pursue any profession, or any trade."

"I wondered, when you were speaking of the pursuit of literature, that you did not set among its pains and penalties the critics, and adverse reviews."

"Partly because these are helps to authorship as well as thorns in one's way. A sharp review has made some writers. Byron says: 'A man should calculate his powers of resistance before he enters the literary arena. A savage review is hemlock to a suckling author; and the one on me knocked me down, but I got up again.' In fact, he got up to such lively purpose, that he demolished his assailants with 'English Bards and Scotch Reviewers.' Macaulay is said to have been indifferent to adverse criticism. He was mildly pleased,

but never elated, by approbation. But, to begin with, he made up his mind as to the real value of his work, and then praise never intoxicated him, nor did blame dishearten him."

-"We should like now," said Peter, "to have you tell us how to enter some of the schools and public offices under the government; and first, West Point."

"In proportion to the number of boys seeking openings into active life, few indeed get into West Point. So few, that West Point seldom becomes a factor in family consultations and considerations of 'what we shall do with our boys.' And yet, West Point offers a fair field for those who, having secured an entrance there, will conduct themselves with propriety. A spirited, intelligent lad, who has an aptitude for things, and quickness in learning, here enters upon a lifework which secures him certainly a living and fair social status. The pupil of the government obtains a society position beyond dispute. Here is a life-work ready for him, with pension in illness or dis-When the soldiers of the church are disabled on the field of battle, they get a meagre appropriation, sinfully called 'charity.' The government pensions its invalided officers, and calls it fairly their right. Entering West Point saves a youth the expense of a college education—that long preparatory period of constant outlay, which is such a stumbling-block to some who are trying to get on in the world."

"How much money does he need to enter?" asked Peter.

"Enough, strictly speaking, to pay his fare to West Point. More no doubt is an advantage, to keep him in a little pocket-money until he is paid."

"Then he gets a salary from the start?"

"Yes, and enough to support him, though perhaps not all he would like to have. But when boys are studying, the less money, the less mischief, generally. When he is graduated, he is commissioned as a second lieutenant, and until promoted he has second lieutenant's pay. He, at graduation, receives also an amount necessary to buy him his outfit, the uniform and *et ceteras* desired."

"What outfit must he bring with him to West Point?"

"Seven shirts; six pair of winter socks; six pair of summer socks; four pair of summer and three pair of winter drawers; six hand-kerchiefs; six towels; clothes-brush, tooth-brush, hair-brush, comb, one each; four sheets; one trunk. If he is really unable to bring these, they are provided and charged against his salary. If he is careless in losing or destroying his clothes, his salary will be inadequate; so, if he wastes his pocket-money. The pay is only sufficient when the most scrupulous economy is exercised. But so much the better. Youth should learn economy: it is one of life's best lessons. Sparing youth, plentiful age. 'Blessed is the man who hath borne the yoke in his youth.'"

"Are there distinctions as to birth, wealth, or position?"

"No. The idea is to abolish all but military distinctions: those of rank. The same clothing, food, room, requirements, attentions belong to the millionaire's son, or the butcher's son. Among themselves boys will have cliques and whims for which their teachers are not responsible. Advancement is on merit, and military rank is the only grading recognized. If a dandy cadet, with more money than wit, secretly gets from a city tailor a finer quality of uniform than his class-mates, or a jauntier cap, an amiable inspecting officer mildly confiscates the prey. The boys are not allowed to adorn or improve their rooms in any way: accommodations must be on a par. If a cadet has a full purse he cannot spend it as he will; he cannot get gifts, and boxes, and treats, or go to stores without consent of his superintendent. A common mess and two cadets to each plain little room: this is West Point law. No Sybarites there."

"What is required to success in West Point?"

"Robust physical health and a taste for mathematics: the highest marks being given for mathematical proficiency. Without mathematical ability, self-control, and subordination, a cadet will not stay long at West Point. If parents bring up a son to impudence, disobedience, lawlessness, they will do well to keep him away from West Point." "What are the studies pursued?" asked John Frederick.

"Mathematics, natural and experimental philosophy, civil and military engineering, law, drawing, French, chemistry, army drill or discipline."

"What vacations do they give?" asked Harriet.

"At Christmas a well-behaved pupil may go home for a few days: New Year's, Thanksgiving, Fourth of July, and Christmas are holidays. From the end of June to the end of August the cadets live in camp. After they have been in the academy two years those who have less than two hundred demerits can go home for these two months. As they have demerits over two hundred they lose proportional days for the extra number of marks."

"What about pay after graduation?" asked Thomas.

"It is small, being second lieutenant's pay, and promotion is slow unless in the misfortunes of war. The young officer may be exiled to a frontier post and stay there for years; but he has had a good education, holds an honorable place, and is able to live decently."

"Is the discipline at West Point severe?"

"To nervous, spoiled, or peevish people it will seem so. Such faults as dishonesty, intoxication, duelling, falsehood, libel, hazing are followed by dismissal. Other offences are punished by demerit marks, fines, abridgment of recreation hours, or by locking up."

"What are the physical requirements for admission?" asked Thomas.

"The candidate must not be less than seventeen nor over twentytwo; not less than five feet high, free of disease, deformity, or infirmity, and unmarried."

"In what are they examined?" inquired Harriet.

"In such studies as an average boy in a public school can cover before he is seventeen. In these they demand thoroughness. They are, correct English reading and writing, arithmetic through decimal fractions; the elements of grammar, geography, United States history. No deficiencies in these are tolerated. On June 1st the applicant goes to West Point. By the twentieth he is told the result of his application and examination. During this time he is kept free of expense. But he is only a probationer until the first half-yearly examination in January. If he has failed to reach a West Point standard in recitation, he is then sent home. Only thirty-five per cent, pass this first examination; only fifty per cent, finish the course."

"And can any fellow that chooses go to West Point? and if he gets through with his examinations enter?"

"By no means, else our army would soon have more officers than privates. Each Congressional District, each Territory, also the District of Columbia, is entitled to one cadet. The Congressman of the district nominates his cadet, the Secretary of War confirms the nomination made by the representative. The Congressmen sometimes nominate their man through personal favor, but the practice is now becoming general of having a competitive examination of the lads that wish to go, and taking the best scholar if physically fit. The President of the United States can also appoint ten cadets. When the appointee of a Congressional District has failed, or has graduated, the way is open to his successor."

"Is there any other way of getting a commission in the United States army?" asked Robert.

"Nearly every year there is a competitive examination for candidates from civil life to enter as second lieutenants: several are appointed of the best among the examined. Information can be obtained by addressing the War Office early in the year: the test is in June."

"Will you now inform us about the Naval Academy?"

"The number received and the method of nomination are the same as at West Point. The places vacant are filled by July 1st each year: the applicants report at the academy at Annapolis, and are examined as at West Point. None under *fourteen* or over *eighteen* are accepted. The age must be certified, and testimonials of good moral character must be furnished. The physical examination is more severe than at West Point: a *robust* constitution is demanded. Catarrh, any cutaneous diseases, predisposition to inherited complaints, as consumption, heart disease, nervous excitement; impediments of

speech, malformations, defects of sight or hearing, are fatal to the application. The examinations, except in reading, are written; the subjects are reading, writing, spelling, arithmetic, geography, English grammar. No one is allowed examination after a second failure; but they may come up for a class a year later. The candidates who, in their first papers, make some errors, will have a second and final chance on these points. To fail in one subject will insure rejection."

"And are the examinations in these subjects severe?"

"Very thorough. Properties of numbers, tests of divisibility, ratio and proportion, analysis of miscellaneous problems, mensuration, measurement of rectangular surfaces and volumes, are among the queries proposed. In fact, thoroughness in arithmetic is a main point, and unusual excellence in it helps a boy wonderfully; if he has studied algebra, it is a great advantage. In geography, the outlines of countries, course of rivers, the position and direction of headlands, political and natural divisions, all cities of historic, geographic, or political importance, must be familiar as a, b, c. In grammar, besides the usual easy surface knowledge, minute knowledge of such points as the use of a or an, the difference between my and mine, between thou and you, the varied uses of it, comparison of adverbs and adjectives, parts of irregular and defective verbs, syntax, parsing, are required. Twenty-four words are given to be spelled, and a short original letter is demanded."

"Are the candidates bound to any observances?" said Dora.

"They pledge themselves to serve in the navy eight years, including their time in the Academy. Their pay is five hundred a year, beginning at admission. They are required to bring more in clothing than at West Point. The whole cost of outfit is one hundred and sixty-four dollars and eighty-six cents. Nearly all of the articles must be purchased after reaching the Academy, so as to conform to regulation. Eight white shirts, four undershirts, two night-shirts, and eight towels, are of the things that may come from home. Twenty dollars also must be deposited with the Superintendent, for extras. The whole cash deposit required is one hundred and eighty-

four dollars and eighty-six cents—the few articles allowed from home, worth about twenty-five dollars, being deducted from this sum. An application to the Secretary of the Navy, Washington, D. C., will get you a pamphlet with minute information."

"Is there not also a school for naval engineers?" asked John Frederick.

"Yes; and the grade of scholarship is higher, and the examinations are much more difficult. In this school applications can be made by any party, by addressing the Secretary of the Navy. The name is then registered; the examination is thrown open to all the registered men, and those who take the best grade get the appointments. Each year only twenty-five are received, and often there are from one hundred to one hundred and fifty up for examination. No one is admitted to register for examination who has not certified to his exact age and furnished testimonials of sound health and good moral character. The candidates present themselves at the Naval Academy on the fifteenth of September."

"How long is the course?" asked Catherine.

"Four years at the academy, and two at sea. Those who graduate are commissioned as assistant engineers; the pay while in the academy is five hundred a year. The same physical qualifications are demanded as for the naval school. The deposit required for out-fit is two hundred and fourteen dollars eighty-six cents—the value of underwear brought from home being deducted. One month after admission, the cadet-engineer will be credited with the sum he paid for travelling expenses. If he voluntarily resigns within a year, he must refund the amount thus repaid him."

"What are the subjects of examination?" asked Catherine.

"Arithmetic, algebra through equations of the first degree; plane geometry, elementary philosophy, reading, writing, spelling, grammar, composition, geography, free-hand drawing, and elementary knowledge of the steam-engine. In every instance those will be preferred who can draw, and have a practical knowledge of machinery. Where two stand alike, or nearly alike in all other things, he

who draws neatly, and understands the parts of a machine, will get the place. Remember it is not landscape drawing, nor pretty-face drawing, but accurate mechanical drawing, and map drawing, that will be sought after. Candidates must not be less than sixteen, nor over twenty."

"And how is the examination conducted?" asked Peter.

"It is written, and held during several days. Arithmetic comes first; time, three hours. Number of kinds of problems from six to nine. Algebra; time, three hours; problems, six or seven. Geometry; time, two hours and a half; problems, five or six. Natural Philosophy, three hours; questions, eight or ten. English branches, three hours. The spelling is of twenty-four difficult words, such as euphonious, inveigle, pusillanimous, coercion, etc. In grammar, such queries as these; give the possessive, the singular, the plural, of 'hoof,' moss,' folio,' race,' 'thief.' The uses of what, that? Correct these sentences, as 'Who did she marry?' 'It is the duty of every one to be careful of their reputation.' 'Neither of them were to blame.' Also one is required to parse a hard sentence.''

"What are some questions in Philosophy?" asked Laura.

"If a two horse-power engine can just throw 1,056 pounds of water to the top of a steeple in two minutes, how high is the steeple?

"If five quarts of water weigh as much as seven of alcohol, what is the specific weight of the alcohol?

"What is the horse-power of an engine that raises 1,500 pounds 2,376 feet in three minutes?

"In Arithmetic, such as: divide 723 by .000241; express 14s. 6d. as the decimal of £2 3s. 4d. Separate 25289 into prime factors. These are the easiest. Each problem contains several questions on the same subject. In Geometry: If A B be the side of a square, and A D the side of the triangle, prove that $3 \text{ AB}^2=2 \text{ AD}^2$. These are easy specimens. Every year the papers differ."

"I think," said Peter, "there are school-ships for boys."

"Yes, boys are enlisted in the navy on these terms: Boys must be from fifteen to eighteen years old; accompanied by permission of parents or guardians. They enlist until twenty-one years of age, and must be of fair character, never convicted of any crime. They must be well developed and robust. The applicant must be able to read, write, spell, and know his multiplication table. Travelling expenses to reach the ship are paid by the candidate. He is enlisted as thirdclass boy at \$9.50 a month, with one ration; if deserving, he is promoted to second-class at \$10.50, or first-class at \$11.50 a month, and while cruising gets higher wages, as a reward of good conduct. The parents can purchase the outfit; or, it is furnished and taken from the Besides the pay, if they behave well, they can draw monthly one dollar of pocket-money if out of debt. The commander lets them go ashore, as he sees fit. They are taught common English branches, seamanship, and other professional occupations, fitting them for skilled sailors. Those injured or disabled in the service get pensions. They are not permitted to send any part of their pay home, as they are supposed to need it all to keep themselves in fair order. Their health is carefully attended. In all these departments of governmental service medical attention is given to the lad, and his food, clothes, exercise and lodging, are supposed to be those best calculated to maintain vigorous health."

At this instant Samuel entered. "I am late," he said. "I have just come from the train. I have been to Washington to enter my brother Dick in the signal service, and I have left him there."

"You are just the man we wish to see, then," said the Stranger, because you can tell us all about this service."

"To be admitted to examination one must have a certificate of sound character, and must be of fair size and health. Under eighteen, there must be written permission for enlistment from parent or guardian. The enlistment is for five years, and must be preceded by a careful physical, and also by a literary, examination."

- "On what subjects?" asked Catherine.
- "Reading, writing, spelling, arithmetic, grammar, geography; also

an original letter or composition. The examination is partly written, and partly oral, and the thoroughness on subjects required is such, and the rapidity of the questions is so great, that it makes the affair rather hard. Fifteen were examined with Dick: only three got in: two of those with exceptions."

"And do tell us how Dick got on?" cried Laura.

"They stood him up and just *fired* questions at him for four hours. When spelling, writing, and the letter were on, the examining officer rattled off the words as fast as he could, and Dick caught them up in breathless haste. After reading, spelling, writing, and grammar, the officer laughed and said to Dick: 'You had better go and get your dinner, my lad.'"

"I'm glad of that," said Dora. "Dick was always fond of his dinner; what did he get?"

"He rushed to an 'old book store,' and dined luxuriously on a geography, an atlas, and an arithmetic. Then he went back at the end of an hour and a half, and the questions began again. He tripped on the rule for cube root, but corrected himself before the officer could shake his head. By the end of the geography, he was pretty well done up, and said Savannah was in North Carolina. But he looked so horrified, that the officer said, 'I'll let you take that back.' 'It is in Georgia, on the Savannah river,' said Dick, and so he passed perfect. When the officer found that Dick understood surveying, French, map-drawing, algebra and geometry, he said he would get promoted faster, and find it easier at the fort. So after the physical examination, and his signing his enlistment, and father's letter of consent going in, I went to the fort with him."

"Where is that?" asked Robert.

"A few miles from Washington. There he must stay for six months, studying telegraphy, flag and word signals, meteorology, military drill; the learning of several thousand catch words, each of which means a sentence, and various other matters that shall make him a good weather prophet. After six months, he will go to the observatory in Washington for three or four weeks' practice. Then he will be sent on station."

"What did he take from home with him?" asked Peter.

"A good stock of underclothes, brushes, toilette articles, sheets, pillow-cases, towels; some books. At the fort he is provided with uniform, but may wear his civilian dress when out on leave. If he had not had the needed underclothes and brushes, he would have been given them, and the amount charged on his pay. He took a looking-glass, basin, and shaving-mug, but these and the sheets and pillow, and pillow-cases, are optional."

"How does he live at the fort?"

"They sleep in barracks, or long rooms, in separate beds. A new tick is given to each one to fill with new straw. He makes up his bed with what he brought, a pair of blankets being added by the commissary. He puts his trunk by his bed; hangs his glass and basin over it, and makes his allotted space as tidy as he can. Each boy pays a certain tax monthly, which goes to hire cooks and scrubbers. The boys mess together, but the fare is very plain though wholesome. They are allowed to buy milk and other extras if they choose. By their enlistment they are exempt from the ordinary duties of soldiers, as fighting and service; though they learn the drill and to use a musket. Their pay at the fort is thirteen dollars a month, with board, clothes, tuition and medical aid. they get on station they have fifty-eight dollars per month, with increase at stations where expenses of living are extraordinary. For efficiency and progress they are promoted, with proportional increase of pay, until they can become lieutenants. When the period of enlistment expires they receive several hundred dollars of reserved pay; and if they re-enlist they are at once replaced in the rank to which they have risen. On station they wear no uniforms, and only work a certain number of hours daily. Their travelling expenses and medical attendance are all paid. The salary is just sufficient to maintain them as their education and station demand. They need to exercise care of their funds, lest they come short for food bills and extras while on unexpected journeys. In this service young men are sure of a support, are occupied with matters of interest, and have an opportunity of travelling and seeing the country, and learning of men and affairs, while they prosecute their proper business. The service is very severe on all getting *into debt*, also on drunkenness, indolence, insubordination, and gambling. Those who indulge in these things get dismissed."

"Is the pilot service under government?" asked Peter.

"No. Each large port has its pilots, who are bound by certain laws as to their prices, graded by the size of the vessel, and there are other regulations governing the business. The pilots own their boats, small, swift steam-vessels, and receive on each boat a number of apprentices, who serve for five years. At the end of that time they are licensed pilots. As the boats cruise about looking for vessels, the boys who live in the shore villages now and then get a chance to run home to see their friends, and take their clothes for washing and mending. It is very rarely that they get a Sunday, and two weeks in the year afford their only vacation. Their fare is plain, and they are exposed to all kinds of severe weather. The loss of Sabbath privilege is a very serious drawback to this service. The apprentices get their clothes and food. A pilot can make from fifteen hundred to two thousand a year, and many desire the position but, as the number of pilots is limited, the sons or nephews of those on the boats, or the orphan boys of pilots, fill up the number of apprentices allowed, and few others can get in. The rules of river pilotage are much the same."

"There is the life-saving service too. What is that?"

"Along our seaboard and on the shores of the great lakes the government has established saving stations, for the aid of vessels in distress, and the rescue of seamen. The 'crew' at these stations serve from the first of September to the first of May. They have a captain who is salaried by the year, and during the summer remains alone at the station, calling in, if he needs help, aid from those of the 'crew' living near. The men get house-room in the station, light, fuel, and forty dollars a month. They usually catch a good many fish for their own table, as they board themselves. The duty is arduous, as

night and day relays of the men pace the beach for a beat of many miles; and this, in fierce storms, and the coldest weather, is hard work. They are also exposed to great danger and suffering in rescuing disabled vessels. For this service a man must be very robust, used to the water, a good sailor, swimmer, and boatman, and sober. This service represents a great change from the days when the coast was lined with wreckers, and struggling cast-aways were murdered, and lost vessels were an eagerly desired prey upon the seaboard."

"The ship-building yards represent a great industry and engage hundreds of men, I think?" said Laura.

"It is a long business to learn. A young man spends about six years in his apprenticeship. His first year he gets some three dollars a week. This will cover his board and washing in a plain way. and his parents must provide his other expenses; or if he lives at home, board free, he may clothe himself. He should study drawing if he has a taste that way, and may get up to the designing room, where he can have a pleasant and well-paid business. As he goes on from year to year in the yard, he gets higher wages. It is much the same in a carriage-building establishment, or a great machine The first year or two the wages barely pay for board in a respectable place, and if a young man wants to put on a white shirt, a decent pair of boots, and a fair suit of clothes on Sunday, he must have some means beyond his wages of getting these things. A great and growing complaint is, that apprentices are kept out of opportunities to enter these establishments, or when once in, they are kept on piece-work, ill-taught, and not allowed to get a good understanding of the business. This insures 'shoddy,' 'sham,' and 'slight,' in work; we hear of constant accidents, buildings falling, boilers bursting, rods breaking, all manner of results from poor work. Besides this young men fail to get any employment, or are discouraged in their work; they feel as if honest industry does not pay, or shuts her doors to their knock. It will be necessary for States, or for great cities, to open and endow large industrial schools, where

lads who are growing up to be 'hoodlums,' 'tramps,' 'pick-pockets,' 'bummers,' can be safely and thoroughly taught a handicraft. As skilled craftsmen, they will always feel strong and independent. Private enterprise cannot open or maintain these schools for great crafts. The authority, the money, even the military reserve power, of a State or city will be needed to secure them a footing, and make them effective."

"Are there not a great many clerks, secretaries, and pages in Washington attached to the Departments, Congress, and individual service?" asked Henry.

"These places are usually picked up by residents in or near Washington, or by friends and relatives of the Senators who take their dependents and clients to Washington to fill these positions. So with the clerkships in the Mint: both clerkships for men and women—places worth sixty or eighty dollars a month—one must have the influence of some leading politician, either to secure a place that is vacant, or get a place made vacant!"

"There seems to be so much wire-pulling in it all," said Harriet.

"No doubt. I have frequently explained to you that we are not living in the millennium, nor yet even under a full reign of commonsense. Wire-pulling is the curse of republics, as patronage is the curse of monarchies. There is no question but that our American people would be more calm, more settled in their minds, less given to wild speculations, if our country did not go through a political convulsion once in four years. If the tenure of such offices as consulates, clerkships, postmasterships, all the revenue and post services, with many others, was for life, or during good behavior, no doubt offices would be more honestly administered: there would be less bribery, corruption, extortion. What! if a man gains nothing by being honest and generous; if he loses nothing by being grasping and pettifogging, is he likely to set up for a business-saint? He knows that in four years his pedestal is to be knocked away from under him; no more lamps will burn before his niche; he is not living in the millennium; and if his mother has not stayed him with scrupulous moral principles (such as would very likely keep him from getting into office) let him flourish while he can as patron saint of thieves! The moral nature of man is such that he is open to two grand influences: the hope of reward, the fear of punishment. Why this is so it is needless to discuss. It is an evident fact: there is no reason in denying it, so long as God recognizes it on nearly every page of the Bible, and every parent daily recognizes it in dealing with his children. When the fair, faithful servant of government is sure of being turned out of his place without a particle of reason except that there has been a quadrennial election, even if that election has not put a new party in power; when the unblushing swindler knows that he will not lose his place until he has had four years to plunder a fortune for himself, what ground have we to look for probity in office, except the ground of moral miracles, and the supernatural power of some good woman's teaching of her child, some plain man's godly example to his son? Only for these unrecognized factors in political life we had been wrecked long ago."

"And now, sir," said Samuel, "that you have told us how long it takes, what hard labor it requires to learn any profession, or trade, or business, will you tell us how long we may hope to exercise ourselves in these? When from four to twelve years are demanded to prepare for life-work, how long are we likely to prosecute that work? Leaving the chances of death aside, does brain wear out? If we live, how long of life can we labor?"

"A clean, honest, hardy, temperate youth," said the Stranger, "is a fair promise of the threescore and ten, or fourscore years of life; and in all this time brain, the nobler part of man, should go on from good to better. The promise of vigorous, continuous brain-power is best in those who develop slowly. An oak grows very slowly; but, as says Carlyle, 'a cabbage is the quickest and completest of all vegetables.' Scott was thirty-four when he wrote 'Waverley:' his best work was done between forty-six and fifty-seven. Carlyle was forty-two when he published his first great work, 'The French Revolution:' he was sixty-nine when he put forth the last volume of

his 'Frederick.' Swift was fifty-seven before he began 'Gulliver's Travels; 'Tennyson writes his best as he advances in his sixties: so do Longfellow and Whittier. Bryant flourished in perennial brainpower; Macaulay went on from better to best, and his fine early essays are pale indeed compared with the splendor of his later writings. Washington Irving never flagged in his work: his 'Life of Washington' was written after he was sixty-seven. Grote, Defoe, Prescott, Hallam, all were of those who brought forth best fruit in age. La Place, one of the greatest of mathematicians, did an enormous amount of work after he was seventy; Victor Hugo after seventy; Amberet's best work was done after fifty; Cervantes finished 'Don Quixote' at sixty-eight; Cicero's best work came between fifty-eight and sixty-two; Galileo discovered, at seventy-four, the diurnal motion of the moon; Goethe, stoutly holding that brain improved with age, wrote, at eighty-two, his 'Helene.' The same statements of vigor in age might be made about discoverers, scientists, inventors, statesmen, soldiers, craftsmen."





CHAPTER TWENTIETH.

"OF NOTES, LETTERS, BUSINESS FORMS, ETC."

E want to-night," said Laura, "a little practical information, that shall suit us all. Something about letters, notes, business forms. We do not get these things by instinct, and few schools but the Normals give instruction in them."

"It has been said," remarked John Frederick, "that the character of a person can be told from their penmanship, and their way of getting up a note, letter, or business document. Certainly the amount of their education and literary practice can be detected in this way."

"I think that about deciphering character in these productions is true," said Henry. "My mother has a cousin, who is always making mistakes in life; she never fails to begin her letter on the fourth page; it must be 'read backwards like a Hebrew book.' If she adds an extra half sheet, she does not number it, and thus you cannot tell on which side to commence to read."

"Let us begin," said the Stranger, "by some plain, simple rules, which will assure to your correspondence an amount of neatness and propriety, that will at least save it from absurdity. After that, I will give you a few general forms, and leave it to your tact and discretion to do the rest."

"First," said John Frederick, "how shall one get at least a fairly good penmanship? Some of us seem to inherit, or otherwise come by, a bad script. We cannot all go to commercial college, or even to a good writing-master."

"It is not needful. Care, slow, steady practice will ensure you a (422)

clear, creditable chirography. You should practise every day. Get a few good plain copies; not fancy hand, but clear manuscript hand. and follow them. Also remember these rules: Above the line the b and the l, and the h, must have equal height. Below the line the g. the p, the y, the q, must reach equally down. The d and t are to be of the same height, while the f, above, matches the b, and below. the g. The capitals reach the same height above, as h or l, the other letters, as e, a, r, s, the open round parts of the d, g, q, with the loops of p, y, b, and so on, are to be all of even size. A Greek ε is the best e. Take care and do not make the v and r alike, or loop a or o, so they look like e; also take heed that the u and the n, the m and the w are not run off like the same letters; curve the s carefully, cross the x and finish the z sharply. Dot your i's, cross t's. If you will heed these plain rules you will be surprised to see how clear and even a page of your work will be. You can never write well with a poor pen, slazy, rough paper, or pale, gritty ink. Always cork your ink-bottle and wipe your pen, and put by your paper, out of the dust, when you are done with these articles."

"What do you think of fancy papers and ink?" asked George; "are they in good taste?"

"No; black ink, a good, thick, cream-laid paper, and an envelope to match, with no ornament unless a very modest monogram, will always be in good taste; but paper with colored edges, fancy stamps, or blue, pink, purple, brown, or other high-colored papers, always look vulgar. Never use blue, bronze, red, or violet ink. These, too, have a 'loud,' 'flashy' look, and are beside, trying to the eyes. Do not write on thin, tissue, writing-paper, and never write criss-cross; crossed writing is an abomination."

"What do you think of 'fashions' in writing?" asked Laura.

"I think if you have a good clear hand of your own, you do well to keep it and need not follow new fashions. People affect queer script, as they do queer hats and ties, but the affectation is more dangerous, as it destroys a really good possession. When you write an even and handsome, round, or business hand, why should you change for a great square hand, where your letters look like structures of children's toy bricks? Or, why, as the fashion gets a new freak, should you take a sharp-pointed hand, which looks like a new-fangled way of sticking pins or needles? Or, why seek after a sloping compressed hand, until your letters look like a tract of seagrass, trampled under a fierce wind?"

"Certainly, if we write poorly we greatly vex any one who must read our documents," said Henry.

"I knew a man once who wrote so execrably that only one person in the world could read his letters. That person was his eldest daughter. He could not read his own writing, after it was two days old. The meekest creatures can finally be roused to resentment, and even the long suffering editors of the religious press sometimes arrive at the end of their patience. Here is the way in which one of them turns upon his foes: 'Made a mistake in your article, did they? The wonder was that they could read it at all. Perhaps, if you try, you can make it absolutely illegible next time. Get a stub pen, write in a very fine hand, use pale ink, and thin paper, write on both sides of the page, up, down, and across, fill it full of carets, sprinkle it all over with obscure proper names, write the first two letters in each word and wriggle out the rest.' That I call a very thorough prescription."

"But after a note or letter is written, there is a deal in folding and sealing it," said Catherine.

"Exactly; you can recklessly fold it too large or too small, and refold it, until it is all wrinkles; then you can direct it upside down, put the stamp on the left-hand corner, and so infuriate the post-office clerks; then drop a nice blot on it, and wipe it off; wet the sealing-gum too wet, and rub down the edge with a soiled or inky finger, and you will have a very handsome letter or note. Even a part of these precautions will give it a sufficiently notorious appearance. On the other hand if you will fold the letter of the proper size for the envelope, direct it clearly right side up, and neither too high up, nor too low down; put your stamp in the upper right-hand

corner, and seal with care, distributing no superfluous ink, the letter will have nothing distinctive about it, but its decency—it will look as if it came from a fairly well-educated person. Besides the clear script, the letter should be well spelled and properly punctuated. Any little work on 'How to Write,' or 'First Principles of Rhetoric,' or 'Elements of English Composition,' will teach you how to spell, compose, and punctuate. Never use slang in a letter. Don't fling your correspondence about promiscuously, to people who do not care for it."

"When one reads a proper letter, invitation, introduction, business form, or notice, it looks so easy, and just what should be, that one wonders why it is that people never can make it right unless they have first learned how. One never hits the right by accident even in these simple things."

"It is like shooting at a mark; one will never hit the bull's-eye unless he has been trained. Now, here is a notice that I picked up once on the road. See how easy it is to be wrong:

"' NOTICE.

"'as I cant Rent the Store that I now occupy & Compeld to leave I shal sell at publick Oxtion on Thursday the 8 of Januory all My Stock of good on hand and all perssons indebitd to Me. by Store account ar requestid to pay there bills, at onst as I have got mine to pay. Sale at II Oclock.

"'JIM BUNTIN."

"Now you see, aside from the lawless spelling, and the reckless use of capitals, Jim was going quite outside of the necessities of his case, in stating why he sold out, or why he collected his debts. That information did not belong in his sale notice. He felt it his duty to put a period somewhere in his effusion, but putting it in regardless of consequences, he offers to sell all who are indebted to him, a cheerful promise likely to keep his debtors at a reasonable distance. I observe, also, that if he has any favorable moral qualities, or any

providential blessings, he means to sell them also, as he offers all his stock of good."

"One would hardly think that so much absurdity could be crowded into so small a space," said Samuel.

"Here is another specimen—a genuine document. It is curious to observe in this how the bad spelling is in the smallest, simplest words. The script is remarkably neat and clear, the only fault being that w is carefully written for u in some words. The ink is red.

"'Compliments. of. L. D. Dolboy.

"'To. MISS. SWDIE, V. CWR.

.Mr. Simpson. Porter. is. going. to. holde, forth. to. night. at. owr. appointed. Place. of. Worship. and. If. yowr. going. i. showd. Bee. verrey, happy, to. Bee. yowr. Escort. If. yow, are, not, nigaged.

"'.Yowrs. verrey.

"' Respectifuly.

.L. D. DOLBOY.

"'.Pleas. answer. Directly.

.and. oblig.'

"The faults of this invitation are elaborate, and I do not believe its equal in punctuation exists. A period is very carefully marked before and after each word. But the writer had good natural abilities, and had made a fair use of his small opportunities. He lived on one of our coast islands, where public schools are not yet inaugurated.

"Now what do you think of this, well penned, and well spelled, but intended as a business document?

"'I owe Mr. Luke Murray ten dollars, which I got of Mr. Hand for work I did for Mr. Smith.

"'Tom Cross."

"I don't see what it means," said Catherine.

"Tom knew, and perhaps Mr. Murray knew. Here is another:

"'Three days after date (Aug. 16) I will owe Mr. Peters, twenty

dollars which he lent my brother-in-law Jany 5. if it is not paid before. Jany 7.

"'NICHOLAS CROSBY."

- "No one could unravel that," said Violet.
- "Mr. Peters laughed at it, and thought the paper worth the debt. It meant that on January 7th Nicholas became security for twenty dollars, which his wife's brother had borrowed two days before, that is, January 5th; and this twenty dollars Nicholas would pay on the 19th of August, unless his brother-in-law paid it before that time."
 - "Will you give us a form for an invitation?" said Henry.
 - "For a formal invitation to a party, one writes thus:
- "'Mrs. Hunter presents her compliments to Mr. and Mrs. Long, and requests the pleasure of their company, on Thursday evening at eight o'clock.

"'(Place. Date).'

- "A less formal invitation between nearer friends, or *for a smaller* party, is:
- "'Dear Miss Gray: May I have the pleasure of seeing you at my house to-morrow evening at seven o'clock? I have invited a few friends whom I shall be glad to have you meet.

"'Yours,

"'LAURA KNIGHT."

- "To the formal invitation, one replies thus:
- "'Mr. and Mrs. Long accept with pleasure Mrs. Hunter's kind invitation for Thursday evening.

" (Place. Date)."

- "Or decline thus:
- "'Mr. and Mrs. Long present their best regards to Mrs. Hunter, and regret that they will be unable to accept her invitation for Thursday evening."

"To the familiar invitation, such an answer as this:

"'MISS LAURA KNIGHT:

"'DEAR FRIEND: I accept with pleasure your invitation for tomorrow evening. It is always a gratification to visit at your house, and to meet your friends.

"'Very truly yours,

"'ELLEN GRAY."

- "A gentleman thus invites a lady to accompany him to a concert or party:
- "'Mr. Hubers presents his compliments to Miss Race, and requests the honor of escorting her to Miss Wren's party (or Madame Patti's concert), Wednesday evening.'
 - "Or, more familiarly:

" 'DEAR MISS WILLIS:

INTERNET ARCHIVE

"'Are you already engaged for Mrs. Hosford's party (or for Mr. S.'s lecture, or concert)? If not, may I have the pleasure of calling for you Tuesday evening at eight?

"'RUPERT NORTH.'

"I will here say that I like to see young ladies escorted to a party, as is English custom, by their parents or some married friend. The lady replies to the invitations above, thus:

"Acceptance.

"'Miss Race presents her compliments to Mr. Hubers, and accepts with pleasure his escort for Wednesday evening.'

"Declining-thus:

- "'Miss Race presents her compliments to Mr. Hubers, and regrets that she will not be able to go out on Tuesday evening;' or, 'and has already accepted escort for Tuesday evening.'
 - "Notice, a lady does not send her regards to a gentleman, though

she may to another lady. Nor does she say she 'regrets' if she has accepted other escort: that would be invidious to that escort. To the more familiar invitation she may reply:

"'MR. RUPERT NORTH:

"'I am not engaged for Mrs. Hosford's party, and will await your escort at the hour mentioned.

"' MARY WILLIS."

"A lady does not sign herself *Yours Truly* to a gentleman. Ladies who write many business letters usually have a set form of signature, as 'Very truly, Elizabeth Haven.'

"If a gentleman wishes to invite a lady to take a ride on horseback, or in a carriage, he invites her thus:

- "' Miss (or dear Miss) Hannah:
- "'Will you be able to take a ride on horseback on Tuesday evening (or afternoon), if the weather is favorable? May I bring the horses to your door at 6 o'clock (or 3 o'clock)?

"'Yours sincerely, ROBERT MURRY.'"

- "And more ceremoniously?" asked Peter.
- "I give you no more ceremonious form for such an invitation, as a gentleman has *no right* to invite a lady to ride out with him unless they are well acquainted; and no lady will accept such an invitation from a person who is nearly a stranger."
 - "How about wedding invitations?" asked Harriet.
- "Where cards are issued the engraver will give you a choice of styles and forms to suit the circumstances of the occasion. If the wedding is to be private, with only a few friends, the lady of the house writes her invitations as thus:

"'MRS. R. LACY:

"'MY DEAR FRIEND: The wedding of my dear Louise on Wed- nesday morning will be almost entirely private. I invite only a few of our most intimate friends, among whom I number you. Will you be present at the ceremony at 10 o'clock A. M.?

"'Yours faithfully,

Anna Merrit.'

"The rule for such notes is merely this simple one: write briefly; as nearly as possible as you would speak. Do not go into needless explanations: those can be given at another time by word of mouth. Another invitation to a social gathering may run thus:

"'DEAR ANNA:

"'We are to have on Friday night a little social: a very unceremonious affair. We shall hardly enjoy it unless you are present. Will you come and bring your friend, Mr. Hermon, with you? I trust he will not wait for a more formal invitation.

"'Ever yours,

"'ADELAIDE BENTON.'"

"Do you think books called *Letter-Writers*, giving forms of letters on all subjects, are valuable?" asked Laura.

"They might possibly hinder some people from falling into absurdities; but, as a rule, a letter cannot follow any set form. One should write frankly and simply what they really feel, and what they think the receiver of the letter should hear, or would like to hear. 'Your letter to me,' wrote one lady to another, 'was like a delightful friendly call. You told me all about my friends who are near you, and asked after others whom we know. You explained your own affairs, and I seem now to have lately seen you and yours.' Now this accurately describes a letter of friendship. A father who writes to admonish a heedless son is not likely to go and look in a 'Complete Letter-Writer' to see how to express himself. If he does, it will not be heart speaking to heart, and the son is likely to be little benefited by it. So, if your friend has lost parent or child, you should write as you would speak if you went to him, clasped hands, and mingled tears. If you search for some book to teach you what to say, the warmth, the consoling vital force of your letter, will be lost. Still there are some people who are so heedless, and have such an unhappy faculty for saying the wrong thing, that possibly for them a 'Complete Letter-Writer' might be better than their unaided genius. What do you think of a person writing thus?

" 'MY DEAR MARGARET:

"'I take my pen in hand to inform you that I am enjoying very poor health at present, and hope this will find you sharing the same blessing. Our poor dear grandmother is at last dead. I hope the Lord will teach us to be thankful for all our mercies. As I never spread an evil story of any one until I know it to be true, I shall not tell you how it is said that Cousin Lucy is secretly married, and that Ben Bent has forged his uncle's name. I hope so long as you know nothing of all this for certain, you will tell people who ask you that you know there is not a word of truth in it, and you have not heard a whisper of it. But I have my opinions. I hear you are very unhappy because your friend Nora is dead; but never mind, it won't last long, I was nearly distracted when sister Jane died for a little while. You know we all have to die some time. I belong to a very long-lived family. Dr. Perry was in here yesterday, and speaking of you, said you came of very sickly stock, and were bound to die early of consumption; so I hope you will try and get rid of that nasty cough. Mrs. More was telling me of some sure cure: I misremember whether it was strychnine or cubebs; perhaps you might try a little of both. I am sure it was not Paris Green, that was for rats.

"'Your friend, "'ANN.'

"Now such a correspondent should be hedged in by a 'Letter-Writer.' When you write be careful to avoid such phrases as: 'I take my pen in hand,' 'As I have nothing else to do, I seat myself to write you a letter,' 'This is to inform you that we are all'well, and hope you are enjoying the same blessing.' Spend a little time in thinking, and you will attain something fresh and pleasant. Do not be above telling the news in your letters. Tell all about yourself. Show an interest in your friends and their concerns. Nothing is more educative than well-conducted letter-writing. Do not, if you can avoid it, write things to make people unhappy. Write to near relatives, as parent, sister, brother, wife, husband, child, very frequently. Neglect chills the heart."

"Does one expect to reply to letters of condolence, or congratulation?" asked Catherine.

"That is entirely a matter of preference. The letter of condolence is seldom answered; if at all, not for some length of time, unless in case of very intimate friendship, where the mourners find consolation in pouring out their feelings. You know that it is in order to call upon those who have just suffered some bereavement, but these calls are not returned. The fact is, that unless the friendship is close, such calls, though etiquette, are painful, both to make and receive, A far better way is to go to the house, present your card, and either have written on it, 'With deepest sympathy,' 'With sympathy and best regards,' or something of that kind, or say to the person who takes the card, 'Give that to so-and-so, with my remembrances, and say I wish that I could do something for her comfort.' Also, a basket of flowers, a bouquet, a consolatory poem (not original, pray, unless you are a poet), or a little volume suitable to the occasion; any of these will be far better than forcing the mourner to see you and to talk."

"What are letters of consolation to be like?" asked Laura.

"Let them express simply and earnestly your feelings. Of course, no one would be so barbarous as to condemn the dead, nor to reflect on the course of the living. Some people have a remarkable gift for writing such letters. They are usually those who are no longer young, and who have had an experience of sorrows. If such an one writes, the letter can be long, because they have something to impart. Otherwise, let it be short. Do not undervalue the trial; do not fall back on the common-place. You remember what Tennyson says:

"'One writes, that "Other friends remain;"
That, "Loss is common to the race;"
And common is the commonplace,
And vacant chaff well-meant for grain.
That loss is common, would not make
My own less bitter, rather more;
Too common! never morning wore
To evening, but some heart did break."

"Should you write these letters soon after you hear the news that calls them forth?"

"Yes: especially the letter congratulatory, for joy can better bear to be intermeddled with than sorrow. But if there is one kind of letter which you neglect, do not let it be the letter of condolence, for joy needs less sympathy than sorrow."

"And what shall the letter of congratulation be like?" said Dora.

"Let it be brief, but not curt; hearty, but not flowery and flattering. Let it be of all things *sincere*. Do not mar it by jealous hints, by ill prognostications, by advice. If the advice is to go also, let it go by itself, when the congratulatory letter has pleasantly prepared the way."

"I wish we had a sample of both," said Catherine.

"Well, I have in my desk a letter written to a friend on the death of a child. I will read it to you:

"'DEAR FRIEND: I did not write you when Adeline was married. Among all the joy of that occasion, when your house was full of friends and your ears of congratulations, I could afford to be silent. But now into your household has come another messenger. little one that we so loved has gone from you, and now I feel that, at least in spirit, I must come and sit down by your desolated hearthstone, and talk with you of that gracious child whom none saw but What! has such exuberance of life, that delightful overflow of tenderness, that brightness of thought, ended? Not so, but passed beyond us into a fuller development, a happier and nobler state of I come among you in heart: we sit and weep, for her voice is silent and her face unseen. But flow gently, tears, for I perceive that no place is really vacant, for among you, felt if not beheld, He stands. Christus Consolator, and He carries your lamb in His bosom. The loss is real, the woe unspeakable, and yet going forth and weeping, sowing in God's Acre this Resurrection Seed, you shall one day come again with rejoicing, bearing a sheaf with you; for the maid is not dead, and her sleep shall have eternal morning, and you shall claim her again, in the Land that now lies for you, not very far off.

"'Ever yours, ——.'"

"But," said John Frederick, "every one cannot write like that. I perceive the pen of the ready writer."

"The form of expression, however, is not the important part; earnest sympathy, affection, the mingling of tears and hope, this is what is needed; and the heart is always comforted, by the utterance of heart, no matter how feebly expressed. A letter of congratulation should be equally sincere. Here is a note that was written to a friend, who had unexpectedly received an estate.

"" DEAR HARRY:

INTERNET ARCHIVE

"'Is it possible that dame Fortune has pulled the envious bandage from her eyes, and taken a peep before conferring her favors? She certainly must have done so, because this golden shower has fallen from her hand exactly in the right place! I congratulate you. It is always a pleasure to see people made happy; but when their character is such that one is sure it will be mellowed and improved by fortune's favors, and that all that they have will be used to increase the welfare of others, then, there is a double satisfaction. I not only congratulate you on having received this handsome estate now, but I congratulate you, that it is only now. A youth of industry and self-dependence, of careful honesty, and of scrupulous economy, has taught you money's worth, uses, dangers. The fortune could not have gone where it would be better appreciated, and better used.

"'Very truly your friend,
"'THOMAS G—'"

"1 etters of introduction, I believe, are not to be sealed?"

"They must be unsealed, as it would be discourtesy to prevent the bearer from seeing what you say of him. You remember the fairy-tale, of the envious prince, who offered a handsome squire a letter of recommendation to a governor; and writing it, 'Cut off this rascal's head,' gave it to him sealed. The squire's worst enemy attacking him on the road, took the letter as best booty, presented it—and lost his rascally head. A letter of introduction must be brief, as the bearer waits while it is being read. The writer is in a measure responsible for the person whom he commends, so do not go beyond what you know; be guarded, unless your information is abundantly full."

"How shall they be addressed?" asked Peter.

"Address so that the character of the letter shall be known from the superscription. Thus, Mr. Long enters Mr. Cox's office, and presents a letter addressed—

Charles L. Cox, Esq.
20 Chestnut Street,

Introducing Mr. B. Long, of Sandusky, O.

Phila., Penna.

The instant Mr. Cox glances at this, he knows who this is, and why he hands him the letter, and he says, 'Mr. Long, be seated, sir;' or, 'Pray sit down.'

"Then he reads the letter, thus:

" DEAR COX:

"'My friend Benjamin Long, of whom I have often spoken to you, is the bearer of this line. Mr. Long is preparing a work on the early history of Philadelphia, and if you can aid him in securing the examination of any old books and records, you will conter a favor on us both, while I am sure your acquaintance with Mr. Long will be mutually agreeable.

"'Yours as ever,

"'W. J. MERCER.'

Now he knows all about his guest, what he can do for him. He shakes hands, and enters into a prompt discussion of his plans, and offers such hospitality as he chooses to show."

"Will you give us an example of one or two other letters of introduction?" asked Samuel. "First, then, of a person but slightly known. The address same as before in style. Within—

"'MR. HERBERT PERRY:

"'Dear Sir: I have known for some weeks Mr. Tracy, the bearer of this note. He has always appeared to me an amiable and upright young man. As he is quite a stranger in your city he desired me to introduce him to some one who could give him business information. Can you oblige him?

"'Yours truly.
"'F. GOLDEN.'

"Or here, where warm commendation is in order:

"'MY DEAR MRS. PERRY: I take this occasion to introduce to you my particular friend, Mrs. Williams. I know that I will increase your happiness and hers by making you two acquainted. I cannot speak too highly of her character, and the charm of her society.

"' Ever your friend,

"'Nora J. Roberts."

"Here is one for a person desiring advice, business aid, or anything of that kind:

"'Hon. L. V. LESTER:

INTERNET ARCHIVE

"'DEAR SIR: Allow me to introduce to your favorable notice Mr. Lucius Walford, a young gentleman of fine education and brilliant talent. He is a thoroughly upright young man, whom I have known well from his childhood, and of whom I have the highest hopes. He desires your aid in securing him a position in the Treasury (or state any other aid or business). Any kindness that you show to him I shall regard as done to myself.

"'Yours,

"'ROBERT SINCLAIR."

"And now about recommendations," said Catherine.

"These, too, will be left unsealed. They should be clearly written and expressed, brief, to the point, and only stating what you know. Never allow yourself to be beguiled by compassion into recommending an unworthy person, or one of whom you really know

nothing. This might be doing a great injustice to the community, and to the person who relied on your recommendation. These letters should always begin with a statement of your means of information; then your estimate of the moral character of the person in question; and then of the particular fitness for any especial thing, as thus; recommendation of a teacher:

" WIMBLEDON, June 3, 18-

"'I have known Mr. Horace Griffith for five years. I have the highest opinion of his personal worth, and also of his scholarship. He is a graduate of Yale. He has, during these five years, been the principal of our academy, and his success in teaching has been such, that I can warmly recommend him to the position of principal of the seminary in Macon.

"'WILLITS RENFREW."

"The letter of recommendation will be addressed to an individual, a board of trustees, a firm, a session, as the case may be; or may merely be an unaddressed circular letter, stating qualifications and character, and capable of being used anywhere. Here is one for a clerk addressed to a firm:

"'WALLER & BROTHERS:

"'SIRS: James Chapman has been in my employ for three years. I can warmly recommend him as a clerk. He is a young man of excellent moral character, diligent, well acquainted with his business, urbane in manners, and always popular. I trust that he may find employment with you.

"'Very respectfully,

"'AARON BENEDICT.'

"For a cook, waiter, laundress, chambermaid, or any other place as servant, a note of commendation may run thus:

"'This certifies that Susan Mason lived with me for three years as cook. She is neat, obliging, honest, and understands her business. I found her a very valuable servant.

"'MRS. H. DAYBROOK.'"

"Or,

"'Donald Ritchie has been for a number of years my man-of-all-work. He is diligent, faithful, moral. He understands gardening, and is a very handy fellow about a house.

"'RICHARD KANE.'

"Or, if any one sends for a recommendation of a person whom you cannot guarantee, reply thus:

"'MRS. MINKENS:

"'I am not sufficiently acquainted with Sarah Spade to be able to give you any information concerning her. Let me refer you to Mrs. Bellows, her last mistress.

"'Mrs. Gracey.'

"Or.

"'MRS. SIMPSON:

"'Bridget Murphy lived with me for one month, I cannot recommend her.'

"Or,

"' MR. HALLAM:

- "'Thomas Mulligan was in my employ for three months. The enclosed newspaper item will reveal to you his qualifications as they appeared in a police court."
 - "And now, how apply for work of any kind?" asked Peter.
- "This is an important kind of letter, as on its presentation of yourself may depend your getting employment. Let it be clear, well spelled, well written, respectful, frank, brief, to the point; and present your full case, giving your experience, recommendations, wishes, whatever is needful."
 - "Will you give us a sample or two?" said Robert.
 - "Suppose a lady applies for a place as teacher:
- "'REV. DR. HENSHAW: I should be very glad to obtain the place of mathematical teacher, now vacant in your seminary for young ladies. I am a graduate of Mount Holyoke, and have for three years

taught mathematics in the Dayton Academy. I enclose recommendations from my pastor, my teachers at Holyoke, and from the principal of the Dayton Academy. Hoping that I may receive a favorable reply,

"'I am, sir, very respectfully,

"' HELEN LOOMIS."

"For a place as book-keeper:

"'SIR: Knowing that the place of book-keeper in your store is soon to be vacant, I beg leave to enclose to you testimonials from Hendricks & Brothers, with whom I have been for five years. I feel that I need a more southerly climate, although my health is good, and I am never obliged to absent myself from my desk. If my application is favorably received by you, it should be my instant endeavor to give you that satisfaction that it has been my good fortune to give Mr. Hendricks.

"'Your obedient servant,

"' HENRY PETTINGILL."

"For a place as farmer on a gentleman's property:

"Hon. WILLIS GREGG—SIR: I have learned that your farmer at Willow Grove intends to move to the West. I should be very glad to come into your employ in his place. I have been farming for five years for Mr. Slocum, and have kept his place in excellent order and made it pay well. Mr. Slocum has now given this farm to his son, who will manage it for himself. I was brought up on a farm, and understand thoroughly all the kinds of work needed at Willow Grove. Squire Henderson, Rev. Dr. Graham, and Mr. Pease, of the Wilson stock farm, will give you all information about me. I hope, sir, that you will let me try my hand at the Grove, as I feel sure that you will have no cause to regret it.

"'Yours, respectfully,
"'OLIVER WARNER.'

"Now I have given you examples enough. All that is needful is

care, frankness, politeness. Don't hurry these things. Nothing good, in a literary point at least, is the result of hurry. Care, deliberation, thought: these make good work."

"O, sir, always?" said George. "Why, I have heard that Johnson took only one week to 'Rasselas;' Byron reeled off the 'Corsair' in less than a fortnight; Burns got up 'Tam O'Shanter' in an afternoon; Scott wrote 'Waverly' within a month; this dashing off makes things brilliant."

"I see, I see!" laughed the Stranger; "you cram these items, and spring them upon me. Yet, my fine fellow, I hold to my first statement. These very things were results of hard, patient work. 'Waverly' had been 'cooking' in Scott's brain for eight years, and upon it he brought to bear all the accumulated strength gathered in hard toil on his 'Border Minstrelsy,' his editions of Swift and Dryden, and his own best poems. Johnson bent on that one week's work of 'Rasselas' the force of the most magnificently furnished mind of his century—thirty years of literary labor made him competent to that grand effort laid on the altar of his filial love. Byron's unusual genius, and his best years spent in vigorous, careful, ripening products; made haste merely the outcome of long, slow progress, the spurt near the goal. Burns was a practised expert, equipped with all that natural gifts and experienced art could afford, and his 'out-put' of 'Tam O'Shanter' was the setting into script what had long been incubated in his poetic mind. The true story of nearly all great works is, that they are wrought and re-wrought with intense, tireless care. You cannot succeed by 'rattling off,' by 'trusting to luck,' by 'just peeling and going in.' No, my little sons: there is just one price put on excellence, and that price is-LABOR!"





CHAPTER TWENTY-FIRST.

GENERAL RULES OF SOCIETIES AND CLUBS.

UR last discussion," said John Frederick, "took such hold of our Practical Life, and was of so much importance to us, that we want another of the same style. We wish information about parliamentary rules, the proper methods of proceeding in clubs,

debating societies, and such meetings."

"I should like to know, to begin with," said Robert, "what the word *club* means, and what a club is, in English idea."

"The derivation of this name has never been settled. We have a Saxon word in our tongue, a word with two opposite meanings—cleave: it means to split or divide, and to cling to. Some get club from this same root, with the meaning that the members personally cleave together, and that they divide among them all the expenses. Carlyle says that the word comes from a German term, denoting the old chivalric orders, and that English clubs are the last representatives of these orders. The English club has never been domesticated among us, and I hope it never will be. It affords temptation and opportunity for the loss of domestic life and habits. A man who belongs to a club spends there much time that should be spent at his home. Young men, for their clubs, desert the society of mothers, sisters, sweethearts.

"Early clubs were formed as places of amusements and drinking, dividing expenses; after the plague, and great fire more clubs sprung up, as the troubles of the time drove men to unite for mutual aid and defence. Clubs are established in favor of all varieties of life and pleasure. There is, for instance, in London

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a club for each of the great universities. They have, also, a Beefsteak Club, a Naval Club, Army Club, Goldsmith's Club, Art Club, Literary Club, Civil Service Club, Antiquarian Club. In Anne's time a Mohock Club was formed, entirely for riotous conduct, and a Blasphemous Club for great swearers. These two called for parliamentary interference, and were suppressed, but London now has a Gaming Club in St. James street. All these clubs have large dining and reading-rooms, also various rooms for amusements, and lodging-rooms, not, however, to be occupied continuously. Only members are admitted to the privileges of the place. Initiation fees and yearly fees are heavy. Members are proposed by some member and then voted for by dropping favorable white-balls, or adverse black-balls, in a ballot-box. One black-ball excludes. Here arises the phrase that a person socially condemned is black-balled."

"I remember," said Violet, "that Tom Hood wrote a poem on clubs, as viewed by ladies. One verse runs:

"" Of all the modern schemes of man
That time has brought to bear,
A plague upon the wicked plan,
That parts the married pair!
My wedded friends, they all allow
They meet with slights and snubs;
And say, They have no husbands now,
They're married to the clubs,"

"Clubs were never so popular as in the days of the *Spectator*," said the Stranger.

"Will you tell us if the manners in the English public meetings are different from our own?" said Samuel.

"Their general Parliamentary law, as it is called, is the same, but the manners of their public meetings are different. They are more noisy; the men often sit with hats on; if they are opposed to the speaker's opinions they hiss, groan, and cry, 'Down! down!' 'No! no!' although their own views may but just have had a fair hearing. If they are in accord with the speaker they are likely to roar, 'Hear!

hear!' so that for part or the whole of a sentence no one at all can hear. This is not merely at political meetings, or out-of-door assemblies, but in great halls where ladies are present, and prominent men discuss important questions, as temperance, disestablishment, woman's franchise, and other great themes. The manners of ladies at these meetings are very amusing. They take their crochet or knitting, or embroidery, and sit working away, now glancing about the audience, now lifting their eyes to the speaker. At great anniversary meetings, where famous philanthropists, bishops, missionaries, orators of fine reputation, are speaking, one sees this fancy work. It gives one less respect for the mental status of the ladies. At such a meeting, at Exeter Hall, a fair knitter in an elevated place let her ball of worsted roll from her hand, and it fell on the bald pate of a gentleman beneath, the long line of red wool reaching from him back to the owner. He broke the thread, and gave the ball to an usher, to carry to the lady."

"Well, how ridiculous!" cried Laura. "I don't believe our ladies would be so absurd. But what do you think, sir, of the conventions and public meetings, conducted in various interests by our ladies?"

"I think our ladies are improving. They are becoming more learned in parliamentary laws; are less afraid of speaking out clearly, and less given to sotto-voce asides, which kept up a horrible hum, without accomplishing anything. The ladies are improving in oratory. I do not mean in high tragic style, and flourish, but in a clear, firm, logical stating of what they feel and know; they respect the lady in the chair more, and are more easily kept in order, possibly because the lady in the chair has better learned her duties, and privileges. There is still room for improvement: many of these meetings are perfect Babels, full of side issues and juntos for irrelevant chat, and the only wonder is, that in so much disorder they have accomplished such a wonderful amount of important work in benevolence and literature. One has only to point to the humane achievements of women during the war, and to the remarkable work

of the varied mission societies, which, within fifteen years, have fairly sown the world with teachers, nurses, physicians, missionaries of the Word, and are fast turning deserts into gardens of the Lord, to see what our ladies are capable of doing, even as learners. When they have learned, they will be five times as efficient."

"What do you think of the effect of these literary clubs, and debating societies, or lyceums, scattered through the country?"

"Their good effects are incalculable. By them thousands of young men have been rescued from spending time and money at barrooms, or bad resorts. These societies have disseminated reading matter and general information; have given young folks interest, self-respect, social standing, and have educated for efficient public life many of our citizens. Parents should encourage their sons and daughters to join such societies; they should not grudge the fees and small expenses entailed by them. Those societies should be most favored where the members are of both sexes, and of the seniors as well as juniors of the community. I have in mind one village, which has a lyceum sixty-five years old. The library has two thousand volumes, the meetings are fortnightly, for eight months each year, and no town in the country can boast a better set of young people, well informed, friendly, well mannered; they have sent into active life men of all professions, who have reached high place, and women who have had the best of influence on rising generations."

"I am glad to know your views," said Samuel; "last night at the village store they were talking about these societies. Most of our folks favored them, but some opposed."

"Will you tell us how to organize such a society? Those here were started before our time," said Peter. "We may go West: and want to begin something new."

"The first move will be to issue a call, either written or printed, and put it up where most people will be likely to see it, as at post-office, depot, village store; or advertise your call in the paper: here is—

"'A FORM OF CALL

"Improvement! All citizens of this Borough who are in favor of organizing a society for Social Entertainment and Mental Improvement, are requested to meet at (name the place) on (name time and date). Let there be a good attendance.'

"This can be signed by several prominent citizens who are interested in the matter; or, here is another style:

"'TO THE RESCUE!

"'The young men working in our shops and factories being offered no safe and comfortable place where they can spend their evenings, are driven to bar-rooms and the street corners. The citizens of Perry are invited to meet at (place, time, etc.) and make arrangements for opening a Reading-room, with Coffee-room attached, and opportunity for social, refined amusement, so that our young men shall be no longer forced into places that are disadvantageous to them.'"

"And suppose the people gathered, what then?"

"Some leading man calls the meeting to order and nominates a Temporary Chairman; the Chairman, chosen by acclamation, takes his place and explains the object of the meeting. He next declares nominations in order, and requests that a Chairman and Secretary may be appointed. The proper style of doing this is, some one says: 'I move that Mr. — be chosen Chairman;' another: 'I second the motion.' The gentleman temporarily in the chair says: 'It has been moved and seconded that Mr. — be chosen as President of this Meeting. All that favor this motion will say Aye.' Then come the Ayes. 'All opposed to the motion will please say No.' The Noes, if there are any. The Chairman pronounces for the majority. Sometimes, in difficulties, a rising vote is taken: ayes and noes signifying their views by rising in turn. Sometimes ballots are taken: the Secretary is chosen in the same manner as the Chairman. It is better that, previous to this meeting, some of the leading spirits, in

private session, should have decided what to do, and how to place the desired objects before the meeting. When the meeting is organized the Chairman directs the Secretary to read the Call. Then in a few words he opens the business and inquires the pleasure of the meeting. After more or less discussion it is usual to appoint a Committee to draft resolutions expressing the views of the assemblage. These are generally nominated—an uneven number—and all voted for together: the one first nominated being the Chairman of the Committee."

"Why should committees be of uneven number?"

"To prevent a tie or equal division of opinions. While the Committee have retired to draw up resolutions, the meeting will, at the request of the Chairman, be addressed by various speakers, and the Chairman should be discreet in calling out influential, intelligent speakers, and those who represent the varied views of the community. When the Committee returns, its Chairman reads, addressing first the Chairman of the meeting, the resolutions drawn up. The Chairman of the meeting then calls for discussion. If the resolutions please all, they are adopted; if they fail to please in all particulars, amendments are moved, thus: 'Mr. Chairman, I move that the words "give them," in such and such a resolution, be thus changed.' The amendments are then discussed, but all in order: only one member speaking at a time; and if the amendments are adopted by the meeting, the Chairman orders them to be added to the document, and in its revised state it is read and voted upon thus: 'Gentlemen (and ladies), or 'Ladies (and gentlemen), you have now heard the Report of the Committee. What shall be done with it?' Some one says: 'I move that it be adopted;' another: 'I second the motion.' Chairman: 'It has been moved and seconded that the report be adopted. All in favor say Aye. All opposed say No.' 'Carried' or 'Defeated,' as case is. The Secretary keeps the minutes of the meeting; that is, he writes accurately what is done, and reads the report at the next meeting: he should be concise and exact. When it is time to adjourn some one says: 'Mr. Chairman, I move that this meeting adjourn' (or, until such a day). The motion to adjourn cannot be debated: if no one seconds it, it falls; if it is seconded, then it is put, as other motions, to the house, and the majority carries. If any infringement of order, as debating on adjournment motion, or several trying to speak at once, or getting rude or personal in speech, occurs, the Chairman must understand parliamentary order, and control the meeting. If he does not approve the manner of speech, considering it rude or offensive, he says 'Order,' or raps on the table and looks at the speaker. If several rise at once and insist on speaking, he decides as honestly as he can for the one that he supposes rose first, saying: 'Mr. D—— has the floor.' If time for speech has been limited, he raps when the speaker exceeds. If the audience which made the rule wish to have it broken, they cry: 'Go on! go on!' and the Chairman by a nod permits the speaker to proceed. The rap of the Chairman with his gavel should always be respected: no regular business can be transacted until a meeting is organized. When the minutes of a former meeting are read, the Chairman says: 'You have heard the minutes: shall they be accepted?' If any one sees that something was omitted, he moves an amendment, and finally by 'moving,' seconding,' and 'putting to the house,' the matter is settled. The Chairman has power to request the withdrawal of any disorderly one who refuses to yield to his proper authority. If the rebel will not go, the Chairman can order him removed. This process in Parliament is called Naming. All motions must be reduced to writing if the meeting desires it. It is customary after a discussion of a question for the Chairman to say: 'Will the house now consider it?' or, 'Is this meeting now ready for the question?""

"After a motion is adopted, may it be altered?" said Peter.

[&]quot;Some one may move its reconsideration."

[&]quot;What is a good book on parliamentary law?" asked Robert.

[&]quot;There are several. 'Jefferson's Manual' is standard, is clear, compact, complete, and cheap."

[&]quot;Is there appeal from any decision of the Chair?"

"Yes, a member may appeal, and must be allowed to state, with quiet and courtesy, the question and ruling; then the Chairman is bound to put it to the meeting: 'Shall the decision of the Chair stand? Ayes? Noes?' and then announce the verdict of the house."

"What is a Committee of the Whole?" asked Catherine.

"When the entire assembly, by adopting a properly put motion to that effect, resolves itself into a Committee to consider any affair, then the Chairman of the assembly appoints a Chairman for the Committee of the Whole, and himself takes a seat with other members, while the Chairman of the Committee of the Whole sits at the desk."

"What is a quorum?" asked Violet.

"It is that number out of all the members, which, by the constitution of the society, is pronounced capable of legally conducting the business. All members of an assembly are on a parity, except as they are chosen officers by the vote of the whole. A society meeting is a true republic. Every member is bound to help, by example and otherwise, in maintaining order, and aiding the Chairman in a constitutional exercise of his duties."

"Suppose that the meeting wants to suppress a question?"

"They can move an adjournment; move to lay it on the table for future consideration; move that the question now be put; move a destructive amendment; move an indefinite postponement; or a postponement until next meeting."

"What is the general form of a constitution for a lyceum, or literary society?" asked Catherine.

"First comes the *preamble*, stating the 'why' of the organization, closing with such words as these: 'the undersigned agree to form an association, and for its government do adopt the following 'Constitution'.' This comes next in this style: Article 1st. The name and object. 2d.-A list of the officers: these are usually President, Vice-President, two Secretaries, Treasurer and Librarian. 3d. Duties of officers. 4th. On appointment of Committees. 5th. Conditions of membership. 6th. Times of meeting. 7th. Collection of dues. 8th. Penalties. 9th. Alterations and amendments."

nerated on 2022-08-01 22:11 GMT / https://hdl.handle.net/2027/uc2.ark:/13960/t04x55n38 blic Domain / http://www.hathifrust.orm/acress.ise#nd "What is the usual order of exercises?" inquired Thomas.

"I will first give you the primary rules of debate. The question is announced by the President: the affirmative opens, the negative closes. Two speak by appointment on either side; then when they have alternated, and concluded, others, as they choose, discuss, affirmative and negative alternately, negative closing. Time of speaking limited by rule; number of times one member may speak limited also. The President at the close decides the question for the party using the strongest arguments, and irrespective of his own personal belief. But when the decision thus made trenches on his conscience, or firm belief, he may state his views afterward, to clear himself. The order of business is:

- "' I. Call to order.
- "' 2. Call the roll.
- "'3. Read minutes of last meeting.
- "'4. Propositions for membership.
- "'5. Reception of members, etc.
- "'6. Reports of standing and special committees.
- "' 7. Officers report.
- "'8. Oration, if any.
- "'9. Debate.
- "' 10. New business.
- "' II. Motion to adjourn."
- "Will you tell us something about resolutions?" said Dora.
- "These are brief methods of expressing opinions. If a distinguished guest is present, there may be a complimentary resolution. If the society, or any member, has had some great good fortune, resolution congratulatory. If a person or a corporation has done some good act, that the society desire to uphold, resolution commendatory. If some public calamity, or private affliction of a member has befallen, or a member dies, resolution of condolence. If a favor has been received by the society, a resolution of thanks. If a public nuisance exists, resolution of remonstrance. If any one at a distance is acting in behalf of the society, resolution of instruction.

If an officer retires from service, resolution of compliment, and so on. The resolution begins, 'Whereas;' and states the why of the resolution; then, Resolved, and there are usually three or four resolveds in one set of resolutions, as—'Resolved that the thanks of this society are due to X. V. for his able and impartial performance of his duties.

"'Resolved, That on retiring from office, he carries with him our highest esteem and regard, etc., etc.

"'Resolved, That his associates in his late duties regard his retirement as their great loss, while they trust that to him it will be a gain, and that his future may be crowned, etc., etc.

"'Resolved, That the Secretary be directed to transmit a copy of the preamble and resolutions adopted on this occasion."

"How is a petition managed?" asked Henry.

"When a society or community desire some certain thing, as the suppression of liquor-selling in their midst, they set this forth in a petition, addressed to the proper authority, and praying that thus and so be done. Then as many signatures as possible, especially of tax-payers, and influential people, are added to the petition, for in signatures lie the weight of petitions. So of remonstrances: suppose a new street is to be cut, or some nuisance, as a slaughter-house, tannery, or other unpleasant establishment, is to be set up in a community. Then the Common Council, or the town authorities or district authorities, whoever can control the fact, will be addressed by a remonstrance, signed by the householders, land-owners, tax-payers, whose wishes will have weight, and the more and stronger the signers the more likely will their petition be to meet with success. The petition or remonstrance expresses the public wish, and the public wish is the controlling power in republics.





CHAPTER TWENTY-SECOND.

OF DIVORCE AND HASTY MARRIAGES.

RE you coming in to our meeting?" asked John Frederick, as the burly figure of the butter-buyer appeared in the doorway of the Bureau of Information.

"No; I'm going to the county town. Have to be there to-morrow at court. Neighbor Jones and

his wife are trying to get a divorce, and I'm a witness."

"Which one are you witness for?" asked Peter.

"I don't justly know. I might speak for either of 'em, so far as living like cat and dog are concerned, but I don't know which of 'em has spinnyed me."

"Well, which one do you side with? Which one is right?" asked Dora, earnestly.

"Neither of 'em. Why nothing was to hinder them living like two doves, only they got notional and cross-grained. She's a tiptop butter-maker: neat, saving; he's an honest man, without a bad habit; and he's a first-rate provider, too. But there: they haul opposite ways. When me and my wife married, we concluded it was done for good. Says the parson: 'Whom God hath joined together, let not man put asunder.' Now ain't the county judge a man? But folks now-days seems to think they can break that marriage bargain as easy as wink. I don't know what the world is coming to. Things was done up tighter in my young days. Says I to my son Jeremiah yesterday, talking on occasion of Jones: 'Jeremiah, know your mind if you talk of getting married, and don't bring a wife here

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one year and want to part from her the next. It's for good and all, Jeremiah,' I says; 'the State is set up on the family, and let there be no loose foundation-work, or the whole thing will be dropping about our ears. Jeremiah, if you bring a wife here, she stays.'"

"And what did Jeremiah say to that?" asked Violet.

"O, he took to it kindly; he's courtin' Nanny Blake."

"And do you really think there are more divorces than there were formerly?" asked Peter.

"Think! Why, I know it."

"And what is the reason?" said Robert.

"Not being a learned man, I can't tell you, my young friend; nor am I wise enough to unravel how to stop it, and get into a better frame of mind. I expect all the *bears* are dead; my mother used to tell us, *bear* and *forbear* were nice creatures as family pets. But I will say, seeing our Stranger here is talking to you about this, that, and the other, concerning life, I wish he would just fairly lay his best work out on this question of divorce to you young folks."

"Divorce!" shouted Henry; "why, we are not even married yet. It is too soon."

"Not a bit, my young friend; now is the time to impress on your mind what a solemn, binding, everlasting institution marrying is: so that you will not rush into it pell-mell, frantic, thoughtless, and then be just as frantic to get out of it."

"You are right," said the Stranger. "I have been thinking of this very subject; and now, young friends, we will talk of it tonight."

The butter-buyer went his way; the doctor's gig stopped at the gate, and Thomas got out.

"Doctor," cried the Stranger to Thomas' father, "if you are in no haste, come in for the evening. I have up a theme on which you have thought and talked much, and where you can give us your help—Divorce and Hasty Marriages."

"Yes, yes, only you have 'turned them wrong end to!'" laughed the doctor; "hasty marriage comes first, and it is the fruitful root of divorce. Yes, I've time for such a subject. Just hitch the horse, Thomas."

"Peter," said the Stranger, "read this sentence from Sir James Mackintosh."

Peter read:

"'Almost all the relative duties of human life will be found to arise out of the two great institutions of property and marriage; these constitute, preserve, and improve society; upon their gradual improvement depends the progressive civilization of mankind; on them rests the whole order of civilized life.'"

"Cornelius L. Calvus, a Roman poet, has this line," said the doctor, "and I wish you to observe its philosophy: 'He gave them divine laws; instituted marriages, and built spacious cities.' This is the exact progress indicated in the book of Genesis; it is also the history of human civilization: first, recognition of divine law; then the sanctity of the family; then rises national prosperity."

"The learned Story has declared," said the Stranger, "that 'The contract of marriage is the most important of human transactions. It is the very basis of civilized society.' It is affirmed that 'The stability of the family is the criterion of the moral character of an age.' Therefore, there is no subject second to this in importance; and even to be good citizens, it is needful that you should clearly apprehend the institution of marriage."

"It is important, then, that you should first understand the *intention* of marriage," said the doctor; "God instituted marriage for three great ends: 1st. The preservation of chastity; 2d. The continuance of a physically strong race; 3d. For the elevation of the individual to the highest possible perfection and the best social power."

"Then," said Thomas, "as divorce enters the family and social system to frustrate these grand ends, it is an important factor in, moral, individual and public degradation, and its causes and effects must be understood."

"I wish to know," asked Peter, "if you recognize any divorce as just and lawful—lawful as something beyond legal?"

"Yes, I do," said the doctor. "To begin with, the Scripture recognizes the fact, that when a husband forsakes his pledged faith to his wife, and takes another in her place, or when a wife thus abandons her fealty to her husband, the marriage is made null and void; the accord of hearts is broken; the family is rendered incapable of being a fountain of moral purity; the three great aims of marriage, as I just stated them to you, are frustrated, and the civil law is competent to announce the dissolution of this violated bond."

"Are there any other valid grounds of divorce?" asked Henry.

" Most of our States recognize, to begin with, two others: habitual intemperance and cruelty. Now these two causes undoubtedly render impossible the securing of the true object or end of marriage; for, first, intemperance is nearly always attended with unchastity, while it vitiates the blood, and is a fruitful cause of disease: so that from a drunken parent cannot proceed a vigorous race. Nor in marriage, where one party is drunken, can either party be morally or otherwise improved. As a physician I agree with the judge who, granting a divorce from a man given to intemperance, said, that not only 'no woman should be compelled to live with one who, by a most dangerous habit, had fallen from his legitimate estate of manhood; but he doubted whether a woman would be justified in living with a man who would make her mother of a mentally and physically deteriorated race of children, born full of disease, doomed to misery, and with unnaturally strong tendencies to mental and moral disorder.' So, also, savage cruelty unchecked rises often to murder or to maiming, redounds upon children, making them mental or physical weaklings, and destroys individual rights which the State is bound to respect. But in these cases, as well as where one of a married couple becomes a criminal, and is condemned to long imprisonment, it is my opinion that not divorce, permitting the parties to remarry and so to confound and entangle family relations, but a decree of separation and protection should be given to the injured party, with proper alimony in case of the husband being the transgressor."

"Well," said Peter, "why, if the husband is the guilty one, must

he give his wife alimony, while, if the wife is the culprit, she gives him nothing?"

"Because, in a pecuniary point, the woman has lost more than the man in marriage; for, if she have had a trade or business her marriage has most likely broken it up by absorbing her in the cares of a household, while family life does not so destroy a man's business relations; also the mother is, by the duties of her maternity, hindered from active and money-making life, while a father is not so diverted."

"But it seems to me," said John Frederick, "that by these decrees of separation you make the innocent suffer with the guilty. The woman who has made an intolerably bad marriage, herself free of all blame, and who might herself be happy, and make some good man happy in the marriage state, is forced to remain in singleness or widowhood: so of the man whose wife has turned out a drunkard."

"I will answer you, John Frederick, thus," said the Stranger: "first, in all questions like this, we must generalize before we individualize. The unit must not be considered before the many: the greatest good of the greatest number is the principle that must dictate our course. Now, if, in these instances which we have stated, separation, and not divorce with remarriage, is the rule, then the sanctity of marriage, its abiding character will be better maintained before the community, than if divorced people remarried and proved to the public that the marriage contract could be readily annulled. As marriage is of the utmost consequence to the good of the whole, and as all that enfeebles this tie is most dangerous to the moral and political prosperity of the whole, then we see it better to bear heavily on the comfort of certain individuals than to relax the barriers that guard the safety of the entire community; but I answer you in the second place that in nearly all these instances, which you suggest, the separated parties are not innocent of folly if they are of crime. I say to you, that in a long and closely observant life, I have not found an instance where such a separation became needful, where the marriage contract had not been entered in opposition to the advice or remonstrances of parents or friends, or in direct antagonism to common-sense, or from trifling or wrong motives. Dozens of times have I seen it true that the scoundrel's separated innocent wife was harvesting the folly of the reckless, rebellious girl, who refused to heed the warnings of her long experienced mother; who disobeyed the commands of her father, who for twenty years had heaped benefits upon her; who resented the truthful statements of a brother, far better situated than she was, to judge of the man of her fancy. I have known such a family as this, weeping over the corpse of an innocent victim; I have seen a woman, ragged and disfigured, seeking with three wan babes the house of the father who had refused to enter the room where she made a reckless marriage; I have seen such a wronged, deserted wife, dying in the arms of the heart-broken mother, who on her knees had besought her not to marry a man devoid of moral principle. All these, deeply to be pitied, were proofs of that unchangeable fact that under the present constitution of things crimes and follies reap the same fields."

"Are there any statistics that show that divorce is on the increase?" asked Catherine.

"Let me tell you that at present in New England alone two thousand divorces occur annually. These directly concern four thousand individuals; but indirectly, considering children, parents, near friends, and parties that marry with these who are divorced, the number must reach some ten thousand, annually interfered with in their domestic relations. In one hundred years, ending 1785, New England divorces were 4.3 annually. In 1800 about one divorce for every one hundred marriages; but by 1864 the ratio was one divorce to every ten marriages. The ratio of divorce now in New England is greater than in France at the lawless period of the Revolution. In the West, though that portion of territory is connected with very loose ideas as regards divorce, the ratio is one divorce to twelve marriages. A newspaper correspondent, in one of the finest Western cities, says: 'Divorce has become a deadly epidemic which no one can explain.'"

"Pause one moment just there," interrupted the doctor; "I wish to bring before your minds a tremendous moral fact: the contagion of crime; vice as an epidemic. We doctors have learned but little about contagious and epidemic diseases—we are learning how to handle them—but our moral physicians, our social scientists, know less and interfere less concerning the contagion of crime. A mania for divorce, did one say? So there starts up a mania for arson, for forgery, for suicide. Cases of these crimes do not stand alone: one more, always. I tell you young people you need not at all dread physical sickness and death in comparison with the way in which you should dread sin: sin, my children, is the very quintessence of death. Beware then of lightly regarding evil, for, bad in itself, it is worse as the root of further evil. Never be restive against the legitimate restraints of crime: it is as necessary as the restraint of small-pox or the plague. Crime is the most fatal of epidemics!"

"What do you suppose," asked Laura, "was the reason of the sudden increase of the divorce ratio from 1780 to 1820?"

"No doubt the corrupting influence of French infidelity and the lawlessness of the French revolution. France was at that time a horrible moral sore on the face of the earth, corrupting every nation that had any dealings there."

"And yet France has been purified and bettered in every way, by that awful outbreak," said Robert.

"Thus poor France sloughed off the garnered corruption and iniquity of centuries of the most demoralizing and fatal rule and instruction," said the doctor, "and some of the poison thrown off by France then interfered with the moral health of every civilized community."

"You spoke," said Henry, "of three causes of divorce as legal in all our States. How many causes do the different States recognize?"

"Connecticut, until lately, recognized nine. Vermont admits six. Massachusett, nine; other States from three to ten causes."

"I think the Western States are most notorious for divorce," said Dora.

"They may be in popular report, but really, in fact, are not before New England. Truth is, the West got its divorce, with the majority of its vices, and the greater portion of all its virtues, from New England."

"And are divorces easy to obtain?" demanded George.

"Far too easy, which makes them so frequent. A chief-justice said one day, in court to a minister, 'There! I have divorced a couple quicker than ever you married one!' Certain lawyers dare to advertise: 'Divorces legally and quietly obtained. Can be paid for in instalments.' 'Why are divorces so easily obtained?' a person asked a lawyer: 'Because sixteen cases out of seventeen are collusive; neither person obstructs, each party pulls to the same end, they are united in disuniting,' was the reply. Pity that earlier these people did not understand the power of union!"

"But," said John Frederick, who was reading law, "people argue that divorce is not wholly an evil. Divorce sifts out the marriages, and leaves the happy matches, stable matches, and breaks the bad ones, until finally, all homes are made right. Granting these divorces often prevents abandonment, violence, murder, adultery, all great crimes. No doubt that legislators have been impressed by these considerations."

"Now, John Frederick," said the doctor, "mark my reply, and lay it up for use, when you are a lawyer. I will answer you on the basis of statistics, and as no State has such an admirable bureau of statistics as Massachusetts, I will take those there furnished, and remember, that Massachusetts early received an impetus in favor of morality. Now as divorces increase, marriages do not increase in proportion to the advance of the population; second, as divorces increase, crime, leaving out liquor cases even, obviously increases; of these crimes those which are of a licentious nature, and physically most destructive to the population, more than double in a period of only twenty years! And one finds also, that infanticide increases as divorces accumulate, and also that illegitimate births multiply. Instead of an improvement in public morals or an improved public

conscience, we find deteriorated morals, and much lower state of public opinion. These statistics furnished by the bureau are maintained by court records, lawyers' statements, the testimony of physicians, this last being very emphatic. Now as education, wealth, general religious enlightenment are advancing over the world, we can see but one reason for the lowering of the moral tone of this State, which has been a stronghold of virtue; and that reason is, increased facilities for divorce. I will quote Dr. Woolsey, ex-President of Yale College: 'Rome is the most interesting study for us Americans, because her vices, greed for gold, prodigality, a coarse material civilization, corruption in the family, as manifested by connubial unfaithfulness, and by divorce, are increasing among us. But whether we are to decay, and lose our present political power, depends upon an ability to keep family life pure and simple.' You who have read Horace will also remember that that poet, who was no extreme stickler for morals, felt constrained to write the sixth ode of his third book, to warn the Romans of ruin impending to the state, because the morals of the family were so corrupt. Premature and loveless marriages and connubial infidelity were likely to eat out the vigor of the empire. He cries, 'It was not a race sprung from such parents, that empurpled the seas with Carthaginian blood, and slew Phyrrus, and great Antiochus, and dire Hannibal! but a manly stock of rustic soldiers, taught in hard industry to till the soil, and to cut wood for simple-mannered mothers!""

"Can you tell us why this evil of divorce has so increased? What has opened the way for such a change in morals?"

"I can tell you," said the Stranger, "and first I will quote President Dwight. 'The general prejudice against any public exposure of the evils attendant upon the violation of the seventh commandment has been carried to a length unwarranted either by the Scriptures or common-sense.' It is not permitted now to expound the intention of the seventh commandment. For asserting God's law in that point Jonathan Edwards was driven from his pulpit. The captious, fantastic niceness of modern times objects to the

ringing outspokenness of Moses, to the plain speech of Christ, the square dealing of Paul, on the subjects belonging to chastity. have grown more prudish but less pure. Parents elect for their children rather the silence and ignorance that may betray into criminality, than the knowledge which should assure virtue. Parents neglect, from false delicacy, properly to instruct their children. The father owes it to his son, the mother to her daughter, that they are not left to receive vile information from degraded acquaintances -many of whom wear good clothes, go to church Sundays, and live in nice houses-but that in simplicity, they shall be given moral and physiological knowledge, inculcated in the spirit of 'Blessed are the pure in heart, for they shall see God,' and 'Whoso shall defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' Now I say that this prudish neglect of instructions in chastity, by parents, teachers, and pastors, instructions lying in the straight line of Scripture, has been a great cause of viciousness among the young, and viciousness and happy wedlock are wholly incompatible. Next, the country has been flooded with loose and obscene literature. While virtue has kept silent vice has cried in the high places of the city. Our laws are not half severe enough against these moral poisoners. If by any curious luck they get to prison, they are presently pardoned out, whereas their offence should assure life imprisonment, for they are the destroyers of the citizen, and through him of the State; their crime is murder and treason. Third, there has been a lack of a sound, scientific, scriptural literature, expounding, delineating, and maintaining the rights and position of the family, its power, its sanctity, its necessity in the body politic. The constitution of the family is moral, physical and political, and as such it must be recognized and maintained. Fourthly, intemperance, a crime destructive to the marriage estate, has been too lightly dealt with. Fifthly, crimes of lust have not met due condemnation and retribution. Sixthly, public sentiment has too gently handled the parties in divorce suits."

"I have understood," said Laura, "that Queen Victoria will not

allow any lady who has been in any way concerned in a divorce suit to be presented at court. Even if the lady is all that is good and proper, and has been wronged, and has wronged no one, she is not allowed at court. Some of our papers have condemned the queen for that, and have said that she was too hard on the unfortunate, and on her own sex."

"That condemnation arose from not sufficiently considering the queen's position. She is the head of a great nation; she is bound to consider the advantage of an empire; she moulds, in a great measure, public opinion. Her majesty knows that on the inviolate sanctity of marriage the prosperity of her vast kingdom rests. Just in proportion as she relaxes in one iota the bulwarks that defend the marriage state, ruin begins to enter her realm. She is where she cannot individualize; she must do what is best for the moral status of the whole, even though she bears hardly on the unit. If those who were divorced, but blameless, were admitted at court, soon others would slip in who, at least in the knowledge or opinion of some, were not blameless, and public opinion concerning the force of the marriage tie would be relaxed. We may say, 'Better feed a hundred impostors, than let one needy man starve; but we must in this case of the maintaining of the marriage bond say, 'Better condemn one innocent, than let ten criminals escape.' The moral life of the community is here at stake."

"Are there other causes for the recent lessening of regard for the marriage tie, and the increase of divorce?" asked Samuel.

"Yes," said the doctor: "there are these among others, and they rest upon that idea of the contagion of crime—the epidemic nature of moral evils. The sanctity of marriage cannot be rightly upheld as long as the Mormon iniquity is suffered to be a blot on our public morals. We have no right to encourage such a plague spot on the nation. Why imprison a man for bigamy east of a certain parallel of longitude, and admit the bigamist or polygamist to Congress because he comes from some particular Territory? Permitting Mormonism, we not only are guilty of a most enormous contradiction

and absurdity, but we foster a moral cancer, whose poison, in one way or another, will creep through all the whole nation. Another evil is, that in the enfranchised blacks we have some five million of voters, who are undeniably lacking in a just idea of purity, and of the sanctity of domestic life. The circumstances of the early history of these people have rendered it quite impossible that they should have just ideas of property and marriage. It is the instant duty of the State to enlighten these new citizens in these regards, and enforce among them right action. Business and home are two pivotal words whereon turn our American life. These must be guaranteed to us in purity and perpetuity. On these two ideas turn our prosperity. Assured in these, the portals of unlimited success open to our nation, and we recall what Milton says of the doors of heaven:

"' Heaven opened wide, her ever-during gates, Harmonious sound, on golden hinges turning."

Christ asserted two commandments, whereon 'hang all the law and the prophets.' Here are two words whereon turn all our national glory."

"And I wish to add to what the doctor has said a few thoughts," remarked the Stranger. "Unhappy marriages are often hasty marriages. The doctor once gave you sound advice about premature marriage, with its train of evils. Hasty marriages are often, yes, usually, made without the knowledge or hearty consent of friends. A secret marriage is seldom a fortunate one. There is a moral looseness in those who enter secretly into so honorable a relation as wedlock. Hasty marriage, permitting no thorough knowledge of the character of the contracting parties, affords room for terrible mistakes."

"And to what do you attribute so many hasty marriages?" asked Violet. "I have known of a great many."

"They are largely referable to the *carelessness of parents*. Parents allow their children to go too early into society. They do not sufficiently fortify their minds with education. They ignore *the fact*, that

from fourteen to twenty is the most heedless and susceptible, and sentimental, period in a child's life—the period for hasty, ill-considered, unhappy marriages. The mother tranquilly assumes that her girl before twenty is 'a mere child,' without such a thought as love or marriage in her head.' The child sometimes enlightens her wise parent by eloping. Young girls are dressed too much; they are fostered into young ladies while yet children from nine to fourteen. Insane friends talk to them about their 'little beaux,' 'what little boy they love best,' 'who is their little husband,' and on this reckless and disgusting forestalling and degradation of God's high mysteries of love and marriage, springs a mushroom growth of sentimentalism. The manner of the education of many of our boys and girls forces on them the belief that love is a whim or a fancy, and marriage a mere amusing trifle. On such monstrous misapprehensions they found a home! Who can expect its stability?"

"And I shall add to this," said the lawyer, who had entered, "that worldliness, vanity, fortune-hunting, are fostered or admitted by parents. Young master is told 'to seek a rich wife: he cannot afford to marry poor;' Miss is told that she *must* marry, of course, or she will be an *old maid*. Honest sentiment is sneered at; true passion is travestied in love songs, valentines, and red-hot novels. One forgets that such simple pastorals as the Marriage of Ruth, or the Loves of Isaac and Rebecca, or Jacob and Rachel, ever crossed the earth."

The tavern-keeper had strolled into the Bureau, and had been listening intently. He said: "I agree heartily to all this. But the subject is often talked of at my place, and I have heard a good bit on the other side. They often say that in the *Latin countries*, or in countries where the Romish church holds the reins, divorce is not permitted."

"It is very unusual in those countries," said the Stranger, "because the Romish church esteems marriage a sacrament which cannot be annulled. She is *very right* in heartily discountenancing divorce."

"Aye: but it is a proved fact that morals in those lands are very bad. Manners are much grosser; family ties are less respected; children are less reverent to parents; the marriage vow is oftener violated; illegitimate births are more numerous, and some folks say all this arises from the withholding of divorce."

"I admit the facts of greater immorality, but I deny the cause assigned," said the Stranger. "As long as in those countries education is not general, as long as the Bible is not free, as long as a great mass of the people cannot read, there will be abundant explanation of a low state of morals, aside from making lack of divorces a cause of crime. Take any two countries where education and Scriptural enlightenment are on a par, or nearly so, and you will find the morals better as the law of marriage is better upheld. When, by a frequency of divorce, we shake the stability of the family, we are tending toward the destruction of the health, the happiness, the virtue, the wealth, and the peace of the community."

"The old Romans," said the doctor, "could set us Christians a good example. During six hundred years there was not one divorce. In 231 B. C. Carvilius Ruga divorced his wife, and thus was the first of his race who took a dangerous step that has since then been often followed."





CHAPTER TWENTY-THIRD.

THINGS NOT TO BE DONE.

HEN we were here last," said Samuel, "you told us of several things which we must not do; as, for instance, we must not enter society too early, nor marry hastily. We have heard of a great many things that we must do, if we are to make the

most of ourselves; let us hear more of the things which we must leave undone."

"Yes," said John Frederick; "there is more of 'Thou shalt not' than of 'Thou shalt' on the statute books: devote to-day to the prohibitory laws."

"There were some visitors at our table last night," said Laura, "and they were saying how easy it is for people to wreck themselves. One of the gentlemen remarked that young men often adopted rash opinions, or advocated certain theories, hastily assumed, which ever afterward stood in the way of their success. He instanced Swift, who, by venting his spleen in the *Tale of a Tub*, lost himself a bishopric to which he eagerly aspired. For when this high office was about to be conferred on him, his opponents brought up the *Tale of a Tub*, and defeated him."

"Let us have our *shalt nots* upon certain subjects," said Henry; "and, to begin with, you have said little or nothing to us on the subject of *travelling*: are there any *shalt nots* connected with that?"

"Certainly there are. Do not, from a love of travelling, get a habit of aimless running about, which wastes your time and money, and unsettles your ideas."

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"But a young man is much better off, is worth more, is better able to take care of himself, who has travelled some, and has seen something of the world," said George.

"That is true; unless in his travels his object has merely been amusement, and in this he has wasted the time and money required to establish himself in business. Remember that our youth is *seed-time*, not mere play-time."

"Suppose one has this strong desire to travel, and means by it to improve himself: are there not ways in which he can travel without much expense, or in pursuit of his business?" asked Robert.

"Young men of energy and business address sometimes get occupation which shall take them from place to place. Others get positions as tutors in families going abroad, or advertise, or inquire privately, for situations as friends and companions for invalid or elderly people who are to make a tour. Then their expenses are paid for their services: they see all the sights without money cares."

"Many young ladies look for these places as governesses in families going to Europe, or as companions to ladies who will take them travelling," suggested Harriet.

"It is a very dangerous place, unless the girl well knows the persons with whom she leaves her home and friends, and is assured that they will treat her in a Christian manner. One young American girl going thus abroad, offended the lady, and was dismissed almost penniless in London. Ignorant of foreign life, terrified at the dangers about her, with no home, no recommendations, no money to return to America, too desperate or uninstructed to apply to our consul or minister, she threw herself from London bridge."

"Then," said Violet, "one of the things that we girls must not do is, to leave home with people who may forsake us."

"Yes; before you venture far from *mother-guardianship*, know well what will supply its place."

"I think," remarked Thomas, "that young men often go off on cheap tours."

"It is done, and sometimes, as in the case of Bayard Taylor, with great success. He had authorial ability: he knew where he could send accounts of his travels. If young men are thoroughly moral, well versed in economy, physically very strong, and are not ashamed of stout shoes, a rough and ready suit, and the pedestrian's big cane, they may get on very well in such a tour if they neglect no home duties to perform it. These tourists take second-class or even steerage passage. They carry no baggage but a knapsack, and when they land in a foreign country they foot it: choosing plain lodgings for night and Sunday, and taking their dinners in a simple wayside luncheon. If they are acute, and observing, and discerning as to their companions, not falling into bad company, they get on very well in these trips. Norman McLeod tells us how he was 'done' by a companion on such an excursion: lack of funds caused Mc Leod to set out on foot from his university in Glasgow, for his northern home. He met a lively young fellow with a nice tale to tell, who effectually did McLeod out of his travelling expenses, Norman paid ferriage, meals, lodging-the airy stranger always large in promises of what he would do next time—until he skipped away early one morning, and left McLeod yet far from home, and with only sixpence remaining of his capital of twenty shillings. However, he was in his native land, and soon meeting a neighbor got home comfortably. Another thing that I wish to warn you ofafter warning you to take great heed to what acquaintances you make in travelling-is, take great heed to your manners in travelling. As soon as some people start from home, they consider it in order to put on their most selfish and boorish behavior. By this method of conducting ourselves we run the risk of being always remembered for vulgarity or arrogance."

"I have heard it said that most people show their worst side on a journey," added John Frederick.

"And this is a great pity," said the Stranger; "for, though travelling has a certain amount of pleasantness, it has very many incommodities and discomforts connected with it, and all people should set themselves to making it cheerful and pleasant for those who travel with them, even for strangers, who are on the same boat or train."

"And a very good thing some people make of this being agreeable," said Peter. "General Grant once met a very pleasant travelling companion: a stranger, whom he found to be a lawyer, and whose name and State the General remembered, though he had not even asked his residence. Some while after an attorney-general was wanted, and General Grant fixed his mind stubbornly on his travelling companion, and insisted on hunting him up and giving him the position. He concluded that he had seen excellent traits of character in this congenial traveller. But it will not be often that attorney-generalships go begging for stray pilgrims."

"Nevertheless, there is a lesson in the incident," said Dora.

"You were saying lately, sir, that property, or money, was one of the primary ideas of our civilization—was one of the hinges whereon all our affairs turned. Let us have some *thou shalt nots* regarding money," said Peter.

"Some people seem to be in a state of chronic bankruptcy. As boys, they spend the last cent of their pocket-money, and borrow where they can. As young men, with their first salary, they are continually insolvent—the income is absorbed even before it is received. They have never laid to heart the valuable advice given by the uncle of the famous Wilberforce: 'Learn how to do three things wisely: save wisely; spend wisely; give wisely.' These unhappy beings heedlessly buy everything that they fancy, never considering whether they need it or can go without it. If it attracts their attention for a minute, or is cheap, or seems to be cheap, they get it, though it brings them to their last penny, and for the next thing that they crave, or perhaps really need, they must go in debt. Next to these rash purchases comes the plan of losing money. These born bankrupts recklessly lend their money without considering whether the lending is wise, or even honest. They pull out a handful of money, and drop some as they pay a bill. They take their change without looking at it, and so get wrong change, or counterfeit money; they cheerily go with a hole in their pocket, or with loose money which rolls over the floor when they pull off their clothes; or they toss a gold-piece into an open box, as a temptation to some poor servant, for whose crime they will be more than half responsible."

"I have seen fellows exactly like that," said Robert. "Their conduct is childish and foolish in the extreme: it shows a lack of manly judgment; they carry out these trifling traits in all their affairs. They get into debt, and make a bad name for not settling up what they owe. No one respects them, or has a respect for their way of doing business."

"And so we come to the *shalt nots* of business," said Samuel. "What are they?"

"First: never go hastily into business. It deserves serious consideration. Look at it on all sides, and in all lights, before you undertake anything. Do not allow yourself to be talked into any operation by some fluent swindler, who has only his own gain in prospect, which gain will consist in fleecing you. If such an one proposes an affair to you, keep carefully out of the reach of his tongue for a few days, until you have had time to talk with unprejudiced people, and to consider the matter for yourself.

"Next: if you are hasty in business, you will get yourself into difficulties where you will lose your commercial integrity. Now integrity—saying what you mean and sticking to it—is your best business capital; if you lose that, you are bankrupt, indeed. One hundred cents to a dollar is sound orthodoxy in business-religion.

"Therefore, in the next place, never enter into a business of which you are ignorant. Because ignorance will beget ill-success, and ill-success will have a progeny of broken bargains, and you will culminate miserably at twenty cents on the dollar, or may be less. Don't set up as a real-estate broker, when you know nothing of real estate except the tilling of a potato-field; don't buy a farm and hope to make a fortune out of it, when your acquaintance with farming is limited to what you learned in square measure—'272½ square feet make one perch; 160 perches make one acre.'

"If you do not understand your business, you will fail in it; if you fail, you will harm some one else, for no man can stand and fall alone. Therefore, learn your business, whatever it is. Remember what I have so often told you, avoid haste. Haste is one of the most destructive principles in our American life. More sermons than one, and very practical sermons too, could be preached on these texts: 'He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him;' and 'He that will be rich falleth into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' When our ministers will take such every-day texts as these, and preach to young men squarely and frankly, laying down the religion of business principles, we shall have honester men, less defalcations, a better understanding of what the gospel requires of a man, even when he has got so far from his church door as to have reached Wall street."

"It has just struck me," said Peter, "that about what you said of hasty marriage and hasty choice there might apply to hastily-formed business partnerships. Men often take partners of whom they know little, and they are led by them into extravagances, or dishonesties, or speculations."

"You are right, Peter: nothing requires more careful consideration than the choice of a business partner. If a man's principles are not coincident with ours, if he lacks stability, uprightness, discretion, energy, knowledge, we had far better not take him as a partner."

"Well, what do you say of speculation in business?" asked Peter.

"Speculation becomes a dangerous mania. It is a kind of business gambling often, and is never satisfied. It is one of the Leech's daughters, who always cry, 'Give, give.' Now there is a certain amount of money and property in the world, and only a certain amount. Speculation does not increase the aggregate of property; it changes the hands that hold it. Manufactures, commerce, opening of new lands, mining, and especially agriculture, create capital; they increase commodities that have real values. In these enterprises there is a certain amount of speculation involved; and where there is

nothing that may verge on speculation, great enterprises are impossible. There must be some risk in grand undertakings. If high interest means bad security, perfect security, on the other hand, means investment in established undertakings, not in those undertakings that have their fortunes to make. But as the race increases, its resources must have new developments, and new fortunes must be made by new means. The business man is not bound to eschew all speculations, but he should do the most of his business in very safe lines, and should repudiate all speculations that concern merely the abnormal direction and diverting of existing capital, and not the creation of fresh capital by new industries. As I told you, there is a certain amount of capital, and where a man enters into speculations which mean that by the use of five dollars he shall buy up fifty, or by turning over ten thousand he shall make a million, he merely means to take money from many who shall get for it no equivalent, and direct it to himself, who gave for it no adequate exchange. This is done by a fictitious increase and decrease of values, and this is effected by absolute dishonesty, though a dishonesty that tries to keep out of the clutches of human law, ignoring the inevitable but possibly distant reckonings of the Divine Law.

"Speculation is a mania. In many years it seems to rise to a singular insanity. The most extraordinary height of speculation-phrensy was reached from 1711 to 1721. The South Sea bubble has always remained a name for mad ventures. This scheme was set on foot by the Earl of Oxford, incorporating for a monopoly of South Sea trade certain London merchants. Though the only ship sent out was in 1717, extravagant ideas spread of the wealth to be gained. At this time John Law, in Paris, devised the Mississippi scheme, for developing the supposed mineral wealth of Louisiana. Paris was in a furore, the streets were blockaded by people of all classes, ladies, nobles, servants, artisans, hundreds of thousands struggling to reach Law's presence and obtain shares. The influx of people was such, that Paris could not accommodate them; they lodged in garrets, stables, cellars, kitchens, waiting their turn to

see the new Midas, whose touch would make of their copper and silver Many invested their all in this fatal scheme. In 1720 Law's whole speculation collapsed, he fled the country, and a howl of dismay and anguish went up, when his dupes found that shares bought for five hundred lires would not bring twenty-four. The news of the Mississippi scheme disaster went to London and caused holders of South Sea stock to tremble, but the directors encouraged the people to renewed confidence. Shares rose steadily. On June 1st a share was worth 890, but on June 3d had unaccountably fallen to 640, and in a few days brought nothing! Ruin was on every hand. Thousands were desperate; a frantic mob raved in the streets. It was shown that the noble directors of the bubble had been bribed, and fictitious stock created. The Government interfered to aid in the settlement, and finally succeeded in giving the dupes 33 per cent, of their original investments. So rose and perished within ten years two of the most gigantic frauds that ever convulsed the civilized world."

"Do you consider speculation an especially American passion? Is there more of it here, than in other countries?" asked Catherine.

"England is by no means exempt from this mania; other nations share it, but possibly we exceed all. Its opposite is French thrift."

"And how is that *thrift* exhibited? Describe it, as a companion picture to the South Sea bubble," said Harriet.

"There is no country that exceeds France in economy, and in the universality of money-saving. Almost every Frenchman, no matter how small his gains, saves something. He invests with great care his little savings, and from them derives an income, apart from what he gets by continued daily labor. Every small shop-keeper, every domestic servant, every artisan, every mechanic, every clerk, knows that he is expected to save something, and as a rule he does save. In England and America, we talk of laying by for old age; the money is to be saved up for a certain number of years, that one may reach a resting time, and live on what is laid by. No such flattering unction does the thrifty Frenchman lay to his soul. He saves

because this is part of his country's creed, because saving was inculcated in all his early training, because it is second-nature, rooted habit, highest satisfaction, to save. If he had an abundance for old age, he would go right on and save still; if he had no children, he would save because he likes it, considers it sensible and honorable, and saving is the fashion. When he gets old he still is industrious, because he sees no pleasure in being idle, and he still saves, because he does not know how to live on any other terms. There are many domestic servants in France who have savings amounting from two to twenty thousand dollars, invested at from three to five per cent., the principal yearly being increased by the interest, and by new economies. This saving is an endless process. Parents save for their children; children save for themselves and for their posterity. As soon as the child appears in the cradle, his parents begin saving for him; they lay by some little nucleus of a future inheritance, some centre of the crystallization of his increasing fortune."

"But," said Catherine, "I think there is a bad as well as a good side to all this. While your sketch of a speculative furore reminds us of earthquakes tearing everything to pieces, this exhibit of intense unending economies hints of the work of white ants, which honeycomb and eat out the foundations. It may undermine liberality and greatness, until all will collapse unexpectedly into dust."

"That is a very just thought, Catherine. This too intense devotion to small economies develops a narrow type of character. It may be favorable in preventing individual pauperism, and unfavorable as limiting the final development of national prosperity which in its beginning it promotes. The mind of the community being absorbed too much in littles, has not room for those wider views which make men and nations great. Sometimes one saves so much money that he makes less. A miser in a most penurious, niggardly, grasping life, may save up by atoms a hundred thousand dollars, while by liberal dealing, and wise investments, he might have acquired a million, and have done a deal of good with it. A miser never does any good with his savings; but the energetic man of business, whose

knowledge and interests have been broadened by occupation in great affairs, is often a large benefactor of the human race. Between overthrift and speculation is a just mean, which the reasonable business man will seek to attain. This mean permits energy, generosity, enterprise, high aims, and scrupulous honesty. It trenches on no man's right, and, ennobling the individual, it aids the community."

"Why is it," said Samuel, "that we are a nation of speculators? There must be something in our circumstances, or education, as a people that produces this spirit."

"I think, Samuel, that you have touched the root of the matter. There seems to me an error in our style of education: an error that produces undue ambition, and this restlessness that in business bursts forth in new South Sea Bubbles."

"And what is that error?" asked Catherine.

"One set of very important words has been ignored in our education," said the Stranger. "We are barely taught to spell and define them, and then they are hastily shuffled out of the way. They are such words as 'humility,' 'contentment,' 'goodness,' 'duty.' In place of them we have been given the words 'sublime,' 'famous,' 'emotional,' 'ambitious.' Our American idea is to despise the plain, the simple, the common, and rush after what is brilliant and unusual. Such homely birds as doves, who brood in quiet places, and robins, familiar as at kitchen doorways, are not for us; our idea of a bird is a spread-eagle, rushing with a shriek to the sun and shaking in his claws thunderbolts and arrows!"

The young people burst into a laugh.

"Tell me, is it not so?" demanded the Stranger. "When you learned the Beatitudes how was it? Did the virtues there commended seem desirable to you? Meekness, poverty, mourning, mercy, peacefulness, were they at all the key-note of your education? Were these the qualities commended by your teachers and in your reading-books? You might consider the purity worth having if it were very dazzling, and the martyr-spirit if it met martyr-renown; but has not all your education taught you to aspire madly after the

'glorious,' the 'heroic?' You have all been spouting Excelsior, and Psalms of Life, and Bozzaris, and Casabianca, until you have forgotten that the Lord makes a many man to hoe corn and cotton and fashion ploughs, and a many woman to mend and turn old clothes, and to wash little faces and hands and pack little dinnerbaskets. But all this is too common-place for our national spirit. People who do these things are nobodies, and masses, and cumberers of the ground! Did you ever consider that the Lord made far more blades of grass than cedars of Lebanon, and that when all the cedars of Lebanon have perished the grass will still cover the earth for the blessing of man and beast?"

"I do not quite understand you," said Catherine. "Do you consider that all this stimulating of ambition is wrong?"

"Yes, I think we have ambition enough, and it does not need stimulating. Our climate, our history, and the varied admixture of our blood, have combined to make us Americans a nervous, excitable, emotional people. Now instead of feeding our children and youth on such mental confectionery, high-spiced wines, and fruitcake, as they have been getting, cultivating the emotional, when they have too much of that already, the aim of education should have been to cultivate simplicity, steadfastness, thoroughness, contentment. A mother once wrote me, 'I do not like that word duty: it is so cold and hard and legal; we say nothing about it in our family; all we speak of as law is love.' She thought that a very pretty sentiment. So it was; but she had left out of her family ethics, the strong foundation principle."

"Well, how did it work?" asked Violet.

"Her children were nice children—enthusiastic, morbid, overemotional, nervous, physically frail, and almost lacking in *self-control*, by which only sound physical and mental health can be obtained."

"But you would not have the idea of love ignored?" said Dora.

"By no means. It is a mainspring in family and social life, but duty is its true yoke-fellow. God hath joined these two together,

let not man put them asunder. I saw once two little girls in a company; they came together; were dressed nearly alike; kept together.

- "'Are those two sisters?' asked a lady.
- "'They are not even related,' I replied.
- "'How did you know?' asked some one; 'you are an entire stranger.'
- "'I saw,' I answered, 'that they had been trained on totally different principles. One is a creature entirely of *feeling*—emotion is her life. The other is ruled by good judgment, and is capable of iron self-control.'
 - "'But emotion is so sweet,' said one.
- "'You will see that the child trained on other principles will give far less trouble, and be far more happy.'
 - "'But such training suggests severity and hardness."
- "'On the contrary, I fancy, it has embraced infinitely less error, reproof, correction, than the other, for less was daily needed.'
- "By accident, I met these two children next day in a dentist's; first came Emotion. Permitted all her life to fall into excitements rather than to measure duties, she got into a state of terror; she trembled and wept; she *could not* have her tooth drawn. She wasted the dentist's time. Her mother implored, bribed. 'My darling, you pain your mamma; you do not love me.'
- "'Yes, I do love you. O, don't say that, mamma!' and her paroxysms redoubled; 'I will have it out—but—oh, I cannot, I cannot!' and so for nearly an hour, advancing, retreating, cajoled, protesting.
 - "The other child came in.
- "'Please draw this tooth as promptly as possible. Take your place in the chair, dearie,' said the mother, unhesitatingly.
 - "'Will it hurt much?' asked the child, promptly obeying.
- "'Probably for a moment. We must think what will be best for all your life. You will suffer badly and look badly if that tooth is kept in,' and in five minutes the affair was over, and she was cheerfully going away with her mother.

"Now this was not the result of a 'happy constitution,' but of a 'happy training.' We seem to have wandered from our theme, but this little fact is a key to a great amount of domestic education. In things moral and physical, the emotional, ambitious, and grasping, have been cultivated. If a child is at all bright, teachers urge him to be somebody, and set before him fame, money, honor, as the true and only prizes in life; and these to be sought, not by doing well and contentedly what God set us to do, but by rushing into a profession, or a mad strife for wealth, as if in these only lay results worth reaching. Did you ever think of the tone of our juvenile literature? Every story is of boy or girl who performs the most wonderful exploits, makes a dazzling impression, wins a fortune. Even our better class of literature sets before our youth only the arriving at great honor and emolument-never the simply and sincerely filling of those humble, unnoticed places for which God designed nearly all men and women that ever were born. 'Aim high,' is the watchword of our schools. What do they mean by it? It is not to aim as high as to 'please God perfectly,' and to do the work well that he set for us, but it is to get some great place before men. 'Be something,' 'be something,' cry the teachers; but do they ever mean that one is to be a good stone-mason; a competent cook; an honest shoemaker?"

"No," said Samuel, "it means that we are to be doctors or lawyers, or president of something, whether of a bank, or a railroad, or of the United States. We are to be artists, editors, authors—not common folks."

"But, after all, most of us must be common folk," said Catherine; "that doom is on us, and we grumble, and feel restless all our lives, because we were not 'somebody' as we were bidden to be."

"Yes, you are right," said Robert, "and in struggling to aim high, and 'be somebody,' we boys want to speculate, and rush into risky trade to get a fortune quickly; and we feel that as soon as we are in business, we must scheme in politics, to *get something*, whether a country post-office, or a seat in Legislature. And the girls—well,

they feel that they must marry rich men, to have fine houses and fine gowns; and then there is this craze for marrying foreign lords and counts, like the girls in the stories, instead of plain, every-day American merchants or mechanics."

"The parents are as much to blame as the teachers," said Henry. "In fact, the teachers have been pushed into their style of teaching by the ambition of the parents. The thing is popular; that is the best teacher who tells all the boys that they can be judges of the Supreme Court, secretaries of State, generals, millionaires; all the girls that they can be Mrs. Brownings, Rosa Bonheurs, George Eliots, Charlotte Cushmans."

"And if all the world were distributed in this way, where would these famous creatures find admirers, audience, supporters, bread to eat, or raiment to put on?" said Violet.

"Well, you cannot deny," remarked Harriet, "that most parents say that they want their children 'to be better off than they were,' not work so hard,' have an easier time,' make more of themselves.' Farmers want their sons to be professional men, calling that *somebody*, and farmers' wives do not want their girls to marry farmers: they say they will not have them drudges all their lives."

"Without considering that a half-bred, half-capable professional man *must* lead a life of deceit and imposture upon the community, whether he means to do so or not. While he might have been raising honest beets and pumpkins, or making honest horse-shoes."

"I do not know what you are going to do about it," laughed Dora; "these ideas are spread over all the country. The parents go to meeting and sing:

"'Shall I be carried to the skies
On flowery beds of ease,

and are quite willing to say they shall not. But they mean to compass those 'flowery beds of ease' for their children, if they can."

"I do not know what is to be done about it, except each in our place do the best we can to exalt the simple, the true, the perse-

vering, and not try to cross the intentions of Providence by urging folks to be what he never called them to be."

"Still, perhaps, by this change, we shall smother somewhere real greatness," said John Frederick.

"I told you long ago, John Frederick, that genius like murder will out. There will need no exorcisms to evoke it. You cannot strangle songs in the throats of Miltons, nor keep Cromwells in swaddling bands, nor bind Samsons with green withs. When God wanted a prophet in Amos of Tekoa, he called him loudly enough to bring him from the flock, and the herd, and the sycamore fruit. And when he raised up a singer among the Saxons, in Caedmon the herdman, he set him to singing of the Origin of Things Created, in a voice that has rolled through twelve hundred years."

"What are we to aim at in our education, then?" said Dora.

"At righteousness, thoroughness, earnestness, contentment, and moving straight on as Heaven shows a way to you. You are to avoid too high esteem for yourselves, too low esteem for common things, and all running before the face of Providence. But we have talked enough about education. Cultivate simplicity, and don't go wild in ambition and greed."

"Give us some of the shalt nots of amusements, or fun," said Harriet
"I must be more concise. Don't amuse yourself with any dangerous fun. I read this sensible paragraph in a paper lately: 'A
letter came to us, asking if there were any good-looking cadets
at West Point, and if they were allowed to correspond with whoever
they pleased. It was signed "A Fun-Loving Girl." No doubt the
letter was written in a spirit of mischief, which meant no harm. But
we take occasion by it to warn all young ladies how they indulge
their love of dangerous fun.' Never in amusement pass the limit of
proper reserve and nice purity and self-respect. Don't enter into
rollicking fun. Don't demand pleasures of a highly exciting nature,
and that embrace the chances of gambling. Many young fellows
think that gambling is a sure and easy way to get money, and that
its moral objections are its only objections. Never were they more

mistaken. The experience of gamblers proves the very reverse. John Morrissey was one of the most noted gamblers; he kept a regular gambler's palace, and in his will he made large bequests. Yet, it is said, that when his estate was settled, his creditors got but twenty cents on the dollar, and the bequests were wholly unpaid. This is the statement of a leading newspaper. The man himself seemed mistaken as to the profit and loss of his favorite amusement.

"Don't in your amusements give fair names to foul actions, that those who start at first at real vice may be led at last to practise its lessons under the disguise of virtue.

"Don't *idle* for an amusement. What says Ovid? 'Do you ask me why was Ægisthus an adulterer? The cause was self-evident: he was an idler.'

"But now I shall give you a few *shalt nots* as to your habits. The *Spectator* says: 'A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. A man is more sure of his conduct, when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him.'

"Make a *habit* of geniality and benevolence. Well is it said, 'Thou canst not know in which of the many homes thou passest daily, a future benefactor may not have been reared for thee. Leave nought unnoticed that lies in thy path.'

"Avoid the formation of bad habits. Take warning by the famous genius and poet Coleridge. Addicted to opium and brandy, he wrote: 'I used to think the text in St. James, "that he who offends in one point offends in all," was very harsh. But now I feel the awful, the tremendous truth of it. In that one crime of opium, of what crime have not I myself been guilty? Ingratitude to my Maker and to my benefactors; injustice and unnatural cruelty to my poor children—breach of my word!'

"Never make a habit of carrying fire-arms and daggers. Their very possession is a temptation and a provocative of hasty conduct. More than once has the community been horrified at the spectacle of a mere boy flying red-handed, a murderer, from the bleeding body of some boy companion. The carrying of arms of this kind is illegal, it is brutalizing, it familiarizes a youth's mind with ideas of violence, it makes him a bully, it tempts him to ignore the wishes and rights of others.

"Consider what you are worth, every lass and lad of you. cost of raising you and educating you for eighteen years, in a plain and simple way, is five thousand dollars, as has been 'calculated by an adept in statistics. Every ignorant criminal youth costs five thousand, on a low average, to the State. Now, if, being trained at an expense of five thousand dollars, you cultivate evil habits, and become vicious, you will in your criminal career cost five thousand more, and the community will be ten thousand dollars out of pocket by you. Add to that, by a very low calculation, five thousand dollars, which as an upright, industrious citizen you should have been worth to the community, and the public loses by your iniquity, at the very least, fifteen thousand dollars. But here is not a sum total. your example, the endless ramifications of your influence produce more waste and expense; there is a great item in the shape of moral degradation to be considered; and lastly, that problem in values which the Bible itself never ventured to solve, THE WORTH OF A SOUL. All these considerations urge you to look warily to the habits and opinions which you are forming. Measure by your immortal worth the possible extent of immortal loss."

31





CHAPTER TWENTY-FOURTH.

THE WORLD'S WEDDING-DAY.

OW," said Thomas, "we shall have our longpromised talk about marriage, ceremonies, trousseau—all that concerns weddings."

"I'm afraid it will be very stupid," said Violet.
"And not at all useful," added Catherine.

"Why, young ladies! What ever can you mean!" cried John Frederick, in pretended astonishment.

"We mean just this," said Violet, "we know all about it; we have seen weddings, and read about them, and heard about them, all our lives. There's *nothing* new in the subject."

"And why lay down rules, or make explanations," added Catherine, "when in the end we must be governed by circumstances? Take the matter of trousseau and presents: we shall have just what our parents and friends choose; we shall be married by Quaker, Presbyterian, Episcopalian, or civil service, just as circumstances and our family creeds dictate. The day, the hour, the manner, the amount of display, will all depend on our position, prospects, preferences at the time. The cards, and the invitations and the notice will be at the mercy of the printers, and the fashion of the year will govern our dress. As for certain ordinary facts, such as on which side of the groom the bride shall stand, which hand she shall give him, and that she shall make *some* response when spoken to, we all know without telling. If we fear that we shall be awkward, we can do a little private practising."

"Now you are all bound to be perverse," said Samuel; "but we (482)

have heard about flirting, courtship, divorces: it is not fair that marriage shall be ignored."

"I propose," said the Stranger, "to tell you something about the marriage customs of all countries and ages. I think that in this discussion you will find things new, strange, and entertaining, if you will be pleased to hear it."

"O, we will hear it," said the young ladies, who were now mollified, having expressed their minds.

"I will then begin by saying, what you will naturally expect to hear, that elegance, refinement, and kindliness, in marriage customs, is in proportion to a nation's civilization. The coarsest, most brutal, and degrading manners in regard to matrimony exist among the Hottentots of Africa and the Australian natives, two races the lowest in the series of humanity, being each notable for physical and mental inferiority. As we ascend in the scale of cultivation, we perceive a gradual rise in the views concerning the marriage contract-advancing through Hindoos, Chinese, Turks, Tartar tribes, Scandinavians, Russians, and then Germans, French, English peoples. And in these highly enlightened nations the marriage ceremonies and attendant customs have been going through a long process of refining. With the wedding of George the Third many foolish and vulgar manners passed out of fashion. Even now, in England and America, you will notice that in rude, uncultivated districts, marriages are conducted very differently from what is etiquette in more elevated circles. Noise, practical jokes, serenades, and chivaris wait upon weddings in some localities, while they would in other places be considered a breach of peace and decency.

"Except among the most ignorant and degraded tribes, certain objects have always been associated with marriage, and have had a part in the marriage ceremony. These are rings, flowers, fruit, wines, glass, money, presents, shoes, veils, perfumes.

"Days, months, questions of age, ceremonies, music, are also interesting topics under our general theme. Add to these marriages by proxy, forbidden marriages, taxed marriages, morganatic marriages, and you will see that we have a very wide subject, and one deeply interesting."

"Why, I never thought of all those things belonging to marriage ceremonies particularly," said Dora. "Glass! shoes! Why any one dresses by a glass, and wears shoes at any time."

"You are to consider that, as associated with the wedding ceremony, these things had a peculiar significance. I propose to tell you how they were used and what they meant, and afterwards I will describe some of the most peculiar marriage customs.

"Almost the first thing which you will connect with marriage will be the ring, now almost universally worn by married women, and enjoined to be used as part of the marriage ritual in some churches. It is not certain that wedding-rings were used by the Jews in patriarchal days, and as they are not mentioned in the Talmud, some suppose that the Hebrews were almost the last people to adopt them. Among the Romans in Pliny's time the ring was iron, and some are mentioned set with adamants, and these materials indicated the perpetuity and strength of the contract. The ring being a circle, was meant to express the endless nature of marriage. In the Greek church both man and woman wear a wedding-ring: his of gold, hers of silver, as indicating that he must bring the chief property into the family. Among mediæval Jews the ring must be of pure gold, of a fixed value, and not come by by debt, gift, or theft, but purchased by the bridegroom. The converse of this is in Ireland, where the ring may be hired or borrowed, if only it be gold; and in Galway the ring is handed down from mother to daughter for very many generations. A vow made on or through a ring was formerly held as very sacred. In the Orkneys in old times the contracting parties joined hands through a ring in a stone pillar; in Scandinavia, formerly, a silver ring dipped in the blood of a sacrificed animal was used; and in Iceland a great ring of bone, jet, or stone was kept in church, through which the groom put four fingers to clasp his bride's hand. Of late years, the Swiss Protestants have banished the ring from the wedding ceremony; the Quakers also do not use it, though many of the ladies wear a ring afterwards. The Puritans during the Commonwealth abolished the nuptial ring as a pagan invention; the Mormons also reject it, probably because with them so many would be needed! In Italy for many years a diamond ring was required, as some virtue in this hardest of stones was supposed to bind the wedded hearts to While the Church of England ritual demands a ring, any ring may be used; the ring of the church key once served at Colchester, and a brass ring of a bed-curtain was used in London, and also at May Fair for the marriage of the Duke of Hamilton; a brass ring was employed at Worcester, and on another occasion a leather ring hastily cut from the bridegroom's glove! Mottoes were often used on marriage rings. Thus, in the 'Merchant of Venice,' the posy was, 'Love me, and leave me not.' An old Yorkshire ring had, 'Ma fiancé velt,'-'My love wills it.' Another old ring reads, 'Gift and giver, your servants ever.' Another: 'In hope is help.' Now the style is for a plain, heavy gold ring; this is often guarded by a ring with a gem, as a diamond. Mary of England demanded a plain ring from Philip; and Mary of Scots used three rings when she married Darnley, whom in thrice three months she heartily hated. A wedding-ring is surrounded by superstitions. It is supposed to have healing properties for wounds, sore eyes, mixing medicines, and so on; while to lose it is terribly unlucky."

"I did not suppose there was such a variety in the use of rings at weddings," said Laura. "Now next to these little circlets come flowers, as associated with marriages. What can you say of them?"

"Flowers are or have been used for chaplets, girdles, bouquets, and for strewing in the way. Their presence at the bridal meant to signify joy, good wishes, and marriage as the crowning act of a happy life. In very many countries this distinction is observed, that no flowers are used at second nuptials: they are for a first marriage only. In the Greek church the bridal pair had crowns of olive, which were, with much ceremony, placed by the priest on their heads, with the words: 'The servant of God is crowned, and mar-

ries the handmaid of God.' In Scandinavia, Iceland, and other cold countries, bridal wreaths were kept in the church for use, and were made of artificial flowers and leaves. These chaplets, in many countries, are mingled with gilt, tinsel, or gold crowns, and are placed on the heads of bride and groom by the nearest relative, generally the mother: this is also an Eastern custom. Thus we read in Canticles: 'Go forth, O ye daughters of Jerusalem, and behold King Solomon with the crown, wherewith his mother crowned him, in the day of his espousals, in the day of the gladness of his heart.'

"In Russia the priest put upon the heads of the pair crowns of rue or wormwood, as hinting that no state is of unalloyed happiness. In Holland laurel is used in the wreaths: the festoons over the doorways and for strewing the ground, as the wedding-day is a day of triumph. In Athens the bridal crown was of ivy.

"In Genoa it was the custom for a man to offer himself by sending to the object of his love a large, peculiarly made bouquet: never used for other occasions. If she took it she accepted him, and then it was etiquette for him to send her every morning a fresh bouquet, whose size would mark the state of his affections."

"I should think the bouquets would become so large that they could not be carried, nor would the door be wide enough to receive them," remarked John Frederick, tranquilly.

"In some countries the flowers were woven into waist garlands, and the tying of the ends of these together by the priest was an important part of the ritual. In old Rome the bride's wreath must be of *verbena*, gathered by herself. In Bœotia the wreath for bride and groom must be woven of evergreens, myrtle, wild thyme, and roses, all plucked by the bride herself, as if any of them had been *purchased* it would be considered an evil omen."

"That is a very different view from that now current," said Violet, "when hundreds of dollars are laid out on the wedding flowers, and people boast of what has been paid to the florist."

"In Switzerland the bride must always wear a garland on her head, and a bouquet at her bosom. In old times, in England, it was a rule that bridal nosegays should be of primroses, pinks, and violets. While later these 'posies' were made up of lilies, pansies, roses, pinks, and clematis. You remember poor Ophelia says: 'There's rosemary—that's for remembrance; pray you, love, remember; and there is pansies—that's for thoughts.'"

"I thought rosemary was a funeral flower," said Thomas.

"So it was; and a wedding flower too. It was supposed to strengthen the memory. Herrick thus writes to the *rosemary*:

""Grow for two ends: it matters not at all, Be't for my bridall, or my buriall."

"In Elizabeth's time every bridegroom must have a bunch of rosemary tied with ribbons. From 1550 to 1700 you can hardly find a
lengthened notice of marriages without an introduction of some
thought about rosemary. It decked the roast beef at the marriage
feast; it was hung on the horses that drew the bridal coach; it was
sprinkled for the couple to walk on, and it trimmed the walls of their
room. 'As soon as the bridegroom comes,' says Turf, 'send in a
van of rosemary!' During the plague a bride died on her weddingday. 'Here,' writes Dekker, 'is a most strange alteration. In the
morning the rosemary was sprinkled with sweet waters for her bridal:
it was at night wet with tears at her burial.'"

"When did *orange flowers* come into bridal fashion?" asked Dora.

"After Henry Seventh's time. Their use is Saracen in its origin, and the orange tree is emblematic of joy and abundance. Of late the white Persian lilac, as a more delicate and less stiff flower, is coming into use for a bride's wreath. But speaking of Henry Seventh reminds me of a peculiar circumstance. He was of York, and his emblem was the white rose; he ended the long wars of the roses by marrying Elizabeth of Lancaster of the red rose faction. Their wedding flower in 1486 was the variegated red and white rose: for one hundred years after very popular in England."

"The next thing that seems to belong especially to bridals is the veil," said Laura.

"In this you will fancy there can be but little variety in custom. The emblematic intent of the veil is modesty and subjection, its white color is to denote innocence. Here is the usual meaning of the veil. But this significance and fashion are in some places not recognized. Among the quasi-Christians of Georgia, Circassia, and Armenia, the bridegroom wears a veil as well as the bride. In old Rome the veil of the bride must be bright yellow. In Persia it is now of crimson silk. In Poland the bride and her maids wear veils of red silk. In Armenia the bride's veil is white and very long; the groom's is of flesh-colored gauze, and reaches to his waist."

"I'd rather not be married than look so absurd," said Peter.

"You would look absurd in any other guise, there," said Catherine; "you know fashion destroys absurdity."

"A veil was a distinctive part of the dress of a Jewish bride. It covered her from head to foot. St. Isidore of Seville writes, that it is proper for women to be married in veils, because Rebecca, when presented to Isaac, 'took a veil and covered herself.' In modern Egypt the veil is nothing more nor less than a huge and smothering shawl, and after the marriage ceremony the bridegroom presents his bride with some money, as payment for the privilege of looking for the first time on her countenance."

"I pity his feelings, if she happens to be ugly," said Peter.

"In China the bride, who has never been seen by the bridegroom, is covered with a thick veil, locked up in a closed sedan-chair, and sent to her husband's house. Her nearest male relation runs by the chair, carrying the key. The bridegroom, receiving this, unlocks the door, lifts the veil and takes a look at his treasure. If he cannot be reconciled to her appearance, he shuts the chair as quick as a flash, hands back the key and sends her home. This does not often happen, as his mother has generally selected the bride, with a view to her son's taste. One of the pleasantest modern associations of the veil concerns Queen Victoria's marriage. Finding that the village of Honiton was impoverished because its *lace* had gone out of fashion, and that with the cessation of this manufacture the people had

fallen into misery, her Majesty ordered from thence her bridal attire. This brought Honiton lace into the front of the fashion, and as the two eldest daughters of the Queen, and also the Princess of Wales, followed the royal example, Honiton lace has since remained in style. In this act Victoria showed the loving-kindness of a generous woman, and the wisdom of a true sovereign, who encourages domestic manufactures, and builds up the waste places of the dominions."

"You mentioned *fruits* in connection with marriages," said Thomas, "what was their use?"

"In Athens part of the marriage ceremony consisted in the eating of a pomegranate together, by the bridal pair. Connected with this may be the myth of Pluto and Proserpina, when the god secured his bride, for at least half the year, by persuading her to eat some pomegranate with him. Jean Ingelow describes it thus:

"'He takes the deft pomegranate seeds;
"Love, eat with me, this parting day;"
Then bids them fetch the coal-black steeds.
"Demeter's daughter, wouldst away?"
The gates of Hades set her free,
"She will return full soon," said he,
"My wife, my wife, Persephone."

"'Low laughed the dark king on his throne,
"I gave her of pomegranate seeds;"

Demeter's daughter stands alone,
Upon the fair Eleusian meads.'

Solon made it a law that the newly wedded pair should eat a quince together, to indicate that their mutual relations should be agreeable. In India the betel nut wrapped in leaves or in tinsel, is exchanged by the couple; rice also is plentifully flung over the bride, as an omen of good luck and abundance. In Spain ears of wheat were thus used, as in the ballad of the Cid's bridal with Ximena, it says:

"'All down the street, the ears of wheat Are round Ximena flying.' In Burmah, in sealing any civil contract, the parties partake of tea leaves steeped in oil, and part of the wedding ceremony is the eating of this elegant mixture."

"Was there any especial meaning in the use of perfumes, at marriages?" asked Harriet.

"They were supposed to be efficacious in warding off evil eye, witch-crafts, and demons. The bride and groom load themselves, in some countries, with all kinds of gums, herbs, and vegetables having strong scents, even such as garlic, camphor, sandal-wood; and pleasant or unpleasant odors, to keep away envious imps. Some such superstition as this prevailed in mediæval England, where the church doors were anointed with perfumes, before the bride entered. Thus in a tale called 'The Maids of Moreclacke,' before the brides on their way to church goes a maid strewing flowers, and a man-servant to anoint the church doors with perfumes."

"I think," said Samuel, "that I have heard something odd about church doors, in connection with weddings, but I cannot recall what it is."

"Very probably it is this, that in old times the couple were married, not inside the church, but outside, and after marriage enter the church for some religious observances. This probably arose from a desire of all people to see the ceremony, and from an idea of making it more impressive and binding by having as many witnesses as possible. The noisy Wife of Bath in Chaucer's 'Canterbury Tales,' says:

"' Husbands at churche door have I had fyve.'

"In the reign of Edward Sixth, weddings took place in the church porch. Henrietta Marie, of France, when married by proxy to King Charles First, of England, was married at the door of the church of Notre Dame, Buckingham being the officiating bridegroom. In 1553 the Princess Elizabeth of France was married by the Bishop of Paris, by proxy, to Philip of Spain, at the door of Notre Dame church.

"Selden and Littleton, both writers on English law, mention the

church door as the place for marriage, and for the declaration, 'before all men,' of the bride's dower. When Marguerite of France came to England to marry Edward First, the royal lover took her hand at the door of Canterbury Cathedral, and declared her dower in lands and houses."

"What is marriage by proxy?" asked Dora.

"Until the present century, when international law and public faith have become more assured, it was considered inexpedient for a sovereign, or any important grandee, to leave his home to take a bride. Not only were the dangers of travelling too great, but it was feared that on pretence of marriage the groom might be betrayed into captivity, or to death. Therefore, the contract being made, the groom sent a friend empowered to be married for him: the public faith and pledge of this proxy being considered as secure as that of the real bridegroom. The ceremony being performed at her own home, the bride with her attendants, escorted by the proxy, went to the home of the bridegroom, where the ceremony was confirmed. In 1791 Lord Malmesbury thus went and married, as proxy for the Duke of York, a royal prince of England, a princess of Prussia; Clovis of France married by proxy the Princess Clotilde; in 1491 the Archduke Maximilian sent a proxy to marry for him Anne of Bretagne; by proxy Philippa of Hainhault married Edward III. of England; the Earl Marshal of England was proxy for Richard the Second in marrying Isabelle of Valois. The most curious case of proxy was when Antoine Riczi went to England as proxy for Joanna of Navarre, a royal widow, when she married Henry Fourth: this is probably the only case of a lady having a male proxy. However, Henry and Riczi presented themselves at the altar to the priest, pronounced their vows, and Henry put on Riczi's finger a marriage ring. Then the proxy went home to Navarre and gave the ring to his liege lady, and considering it safe to go to England now that she was married, Joanna hastened to her husband. The Earl of Suffolk, much protesting, espoused Margaret of Anjou for Henry Sixth. The earl protested, fearing that Henry might 'repent at leisure' and

blame him! James Second of England married, in 1673, Mary of Modena, the Earl of Peterborough being his proxy, and the ceremony being performed by a renegade, exiled English priest, as the Romish court had scruples about it. Anne of Denmark was married by proxy to James Sixth of Scotland, the Earl Marischal of Scotland being the bridegroom pro tem. The major domo of the Spanish Emperor Charles Fifth was wedded by proxy at Valladolid, he being at Brussels, and unable to get leave to go to Spain and be married. In ancient times, when very young children or princes were married, a proxy almost always officiated. In Turkey a proxy called a sargois, or 'friend of the bridegroom,' is often called upon to marry and escort home the bride."

"A proxy marriage is then different from a morganatic marriage?" said Thomas.

"A morganatic marriage is almost peculiar to Germany," said the Stranger. "It is a *left-handed* marriage made between a man of rank and a woman inferior to him. The marriage is legal and has church sanction; but part of its condition is, that the wife does not share the husband's rank, nor can her children inherit his titles nor estate. The second marriage of King Victor Immanuel, a civil contract without a church ceremony, partook largely of the nature of a morganatic marriage. He married a countess: a widow who had risen from a rank but little above a peasant's. The second marriage of the Emperor Alexander Second, of Russia, was also much of this sort, though it had both civil and ecclesiastical sanction."

"You spoke of wines being used at marriages. I suppose that you do not approve of that?" said Violet.

"Certainly not; but anciently they had a symbolical meaning. In the Jewish wedding the priest, having tasted a cup of wine, gave it to the couple to share between themselves. In mediæval times, in England, wine was so important at a wedding that churchwardens paid for the cup of wine to be used in the marriage service of the very poor. Thus on church accounts we find charged: 'for wine and a sop of bread wherewith to take it, 2d.' It was called a 'bryde cup,' or a 'knit-

ting cup.' We Ithy brides had this cup carried before them, of gold, elegantly ornamented, and with a sprig of rosemary floating in the wine. Wine was at that time so much a part in English marriage ceremonies that one was not legally wedded without the 'contracting cup.' Thus in an old play: 'Did you break a coin?' 'Nay.' 'Drank ye together?' 'Not a drop.' 'Go to then; it was no wedding: it cannot stand in law.' The cup was a token of joy, of plenty, and of the unity and joint possession of all things by the wedded pair."

"You mentioned, also, glass as an accompaniment of weddings," said Catherine.

"In Hebrew weddings the groom, having finished drinking the wine, took the glass cup wherein the liquor was and dashed it violently against the wall. This was said by some to betoken the miseries and ruin that had come on Jerusalem, and that they remembered the fallen city 'above their chief joy.' Glass or earthen vessels were also broken at the bride's door, to signify that the past and its associations were broken, and that in future it was to be remembered that all human joys passed away, and earthly unions ended. The modern Jews still shatter glasses at nuptials to teach the frailty of life, to hint the fate of those who break their wedded faith, and to signify the making room for good fortune. In Prussia, when Lord Malmesbury married as proxy the Duchess of York, the people broke a great heap of glass and earthenware at her door. In Russia the bridegroom breaks and tramples on the cup from which the priest has drunk his health, and says: 'So let them be confounded and trodden on who create ill will between me and my married wife.' In Persia, as the bride goes to her husband's house, one of her young friends marches before her, carrying a looking-glass, that the girl may behold herself for the last time as unmarried. But in the south of England it is considered a sure sign of disaster for a bride to look in a glass after she is fully dressed."

"But," said Violet, "I have been waiting with the utmost curiosity to learn what shoes have particularly to do with weddings."

"You must know, in the first place, that from most ancient times

the shoe was a symbol of power or authority. The giving of a shoe by one party to another signified the transfer of some right. So when Ruth's 'near kinsman' declined to ask her hand, he gave to Boaz a shoe, in the presence of the elders who sat in the gate, thus indicating that he made over to Boaz all claim on the hand or field of Ruth. In early Christian times these 'shoe symbols' were recognized. Gregory of Tours says, describing marriage ceremonies: 'The bridegroom shall present to his espoused a ring and a shoe.' This indicated his taking her into a perpetual union, and giving her authority over his house. In Luther's day, when Jean Luffte was married, the groom's shoe was set at the head of his bed, as declaring that he was to be master of his house. Among the Eastern Jews it was in the middle ages a custom to carry a shoe before a bride, as a token that she had resigned her independence. The Roman bride was required to wear bright yellow shoes, to match the hue of her veil. In Ceylon, and generally through Asia, a bride's shoes are an important part of her attire, and are elaborately ornamented, being of velvet, wrought with gold, silver and seed pearls. A reference to this is in Canticles, where it is sung to the bride: 'How beautiful are thy feet with shoes, oh, prince's daughter!' This shoe symbol is of world-wide acceptance. The pagan natives of Peru had this form of marriage: when a man desired any particular woman for a wife, he took a certain kind of shoe, and going to her father's house, asked his permission to put it on his daughter's foot. done, she was his wife, and he led her to his own home. If the chosen bride were a young maiden, the shoe was made of wool: but if she were a widow, the shoe was made of woven rushes.

"Formerly among the Germans, as the bride left the wedding banquet, she took off her shoe and flung it back among the guests. A struggle ensued for its possession, and the person who obtained it esteemed it a happy omen. The Liburnians had at their marriages two bridesmen, or attendants, who presented the lady with new shoes and stockings. After the dance, she put on these, and gave her bridesmen two or three old handkerchiefs, thus declaring that she

was shod or prepared for her life as a matron, and resigned the amusements of her girlhood. The Highland Scotch took particular care that the bride's shoes should be without buckle or tie, to prevent the influence of witches. When Waldemar, who from low estate had risen to be emperor, asked in marriage the daughter of Regnald, proud of her high birth, the lady responded that 'she would not take off her shoes to the son of a slave;' meaning that she would not resign her independence to his authority. Leobard of Tours gave the lady of his love a ring to bind her faith to his: a kiss to bind her heart to his, and a pair of shoes to show her that he was ever willing to wait upon and defend her.

"All through Great Britain the superstition of *shoe-throwing* after a departing bride prevails. Doubtless, the early meaning of this was, that the parents resigned their authority over the daughter that had been given away. They now say that the shoe is thrown *for luck*, and in some districts it must be a shoe from the left foot; in others the older the shoe is the better. In Leicestershire, when the oldest shoe on the premises has been found, it is tied with a white satin ribbon and hung up in the hall 'for luck' after the throwing."

"Why, a good many of those ideas and associations are very pretty," said Violet; "the next friend of mine who is married shall have from me a charming shoe of some kind, as a memento of old times and an omen of good luck. Is there anything curious about the custom of giving wedding presents?"

"The habit is very ancient. We find that Isaac's servant, when he courted Rebecca in behalf of his master, propitiated her family by 'jewels of silver, and jewels of gold, and raiment, and precious things.' The Talmud made it obligatory on every man to marry, and that the poor might be able to marry, all their friends gave them money, clothing, household utensils, and food. The wedding was held in a large public room; a friend stood at the door to receive the presents, and those invited who could not attend sent their contributions. Each person's name and gift having been written down, the presents were made over to the young couple. The gifts

brought for the necessities of the poor were conferred on the wealthier from custom, and from a desire to show affection.

"The most curious wedding presents are made by the Chinese, especially by the family of the groom, who send to the bride's family, a few days before the wedding, such articles as these: a cock, a hen, a pig's leg, a goat's leg, vermicelli, eight torches, six red candles, and bunches of fire-crackers. In Java the presents are made to the bride, who is usually very young, and are to console her for the loss of her childhood and her playthings. After the Javanese maiden is betrothed she gets together all her toys and makes a grand holocaust, to show that henceforth she puts away childish things. Her friends then come and congratulate her, and give her clothes, money, jewels, confections, and trinkets of value, to make up to her for the dolls, tops, balls and hoops which she has sacrificed.

"In Poland, when a marriage was to be arranged, the bridegroom's family did not inquire what riches the bride's parents had, but 'How many relations?' For all relations would give presents, and from these arose the bride's wealth. In Scotland what were called 'penny weddings,' or 'pay weddings,' were made by poor people; all the guests paid a coin at the door, and this set up the young people in housekeeping. 'Pay weddings' were usually scenes of uproar and drinking, and the church and magistrates strove, but until lately in vain, against them. In some parts of England and in Wales, for several centuries, 'bidding weddings' were customary among those in humble circumstances. The young couple sent forth a friend, who, carrying a long wand decorated with ribbons, went among all the acquaintances, and in rhymes of his own making, or by delivering 'bidding letters,' invited them to the wedding, the 'biddings,' whether oral or written, carefully stating that gifts were expected. Such phrases were used as, 'What favors you may then in kindness confer on us, we will return on similar occasion to you, with our best wishes; 'or, 'We request that all gifts, hitherto made by us at weddings, may now be returned to us in kind, with any additional favors, for which we will be duly grateful.'

"In England wealthy families were wont to set up favorite servants or poor relations in married life, by inviting a party of wealthy friends to a feast, and requesting them to contribute to the fortunes of the bridal pair. Pepys, in November, 1660, writes in his famous gossiping diary: 'I went to Sir W. Batten's to dinner, he having a couple of servants married to-day: and so there were a great number of merchants and others of good quality, on purpose after dinner to make an offering, which, when dinner was done, we did. I gave ten shillings, and no more, though I believe most of the rest did give more, and that they believed that I did so too.'

"Among the Moors, the custom is to allow the bachelor friends of the groom to stick gold coins on his face, and as they fall off the attendants catch them in a basin, and they become his portion. This was also the custom in ancient Assyria. Sweden formerly had 'pay weddings,' and also in early times the bride and groom sat under a canopy, and their friends, retainers or subjects passed before them, laying gifts at their feet, as a sign of love and gratulation. In fact, early practices of wedding presents arose either from the demands of poverty, or from a spirit of lordly extortion, and these elements are not lacking in wedding gifts at the present day. The practice is now carried to such an extreme, so much emulation and display being embraced in it, that it often becomes burdensome and indelicate. What was once a token of love between friends has now become a tribute to a custom, and is often grudgingly paid."

"You spoke of money as well as of presents, as if the two had some distinct significance in wedding customs," said Dora.

"In some countries the giving of a coin was part of the ceremony of betrothal, or of marriage. The breaking of a six-pence or a nine-pence between lovers was a token of their engagement. In some places it was necessary that the coin be *crooked*. Butler says in 'Hudibras:'

"'Like commendation nine-pence crooked, With, "to and from my love,"—it looked."

When Philip of Spain married Mary Tudor, Queen of England, he

laid on the book 'a handful of gold,' which one of the queen's bridesmaids put into the royal purse. In Albania, the girls wear close cloth caps, whereon coins are sewed, showing what dower they have. Friends often begin giving these coins to the girl in infancy, and she strings them on cords and hangs them around her head, often they overlap each other, and a row of gold coins goes about the forehead. While in England the dividing of a coin meant marriage, in Tonquin it is a token of divorce. The man breaks the money, and giving half to his wife as a sign, sends her away. In Egypt no marriage was concluded without the groom putting money in his wife's hands. In France money is always given to the bride as a token of favor. By law of olden times she must have a sou and a denier, but of course she gets more in proportion to the status of her lover. When Napoleon married Eugenie, money was presented to her. now 'marriage coins' or 'medals' are struck for tokens. Rheims' ritual demanded that thirteen pennies be given to the Other rituals required that at the words 'With all my goods I thee endow,' a purse with coins be put into the bride's Several English rituals ordained this, up to the time of Edward Sixth. The custom of scattering money among the poor, children, or the public in the streets, was supposed to ensure prosperity, and sprinkling coins over the heads of bride and groom brought good fortune."

"Were not many superstitions connected with months, as regarded marriage?" asked John Frederick.

"The classic authors have many hints of this: Proclus says marriages should be celebrated at the new moon, but Pindar the poet says in the full moon; to this also Euripides agrees. Hesiod says no time is so favorable for marriage as the fourth day of the month January. The Greeks especially preferred this month for bridals. The Latins esteemed June the happy month, and while they also approved of January marriages, they discountenanced them in February and May."

"Why I supposed that May was a real lover's month," said Thomas.

"On the contrary, the Romans thought no month so adverse to domestic life. Ovid says May weddings were always unhappy. Plutarch admits the fact and tries to explain it. May was 'the old men's month.' The superstition against May did not end with classic times; when Mary Stuart married Darnley, some one wrote over Holyrood gate: 'Mense malas Maio nubere vulgus ait'; or, freely: Everybody says you err, marrying in the May month. In Scotland both January and May were objected to for bridals; and in Perthshire May is considered of the most miserable omen. The Latins esteemed February dangerous as a marriage month. In Sicily the same dread of May exists. The Roman Catholic church early forbid weddings in Lent, and on certain days and festivals."

"And how about days for marriages?" said Samuel.

"In Scotland the upper classes married on Monday, and the lower classes on Tuesday and Friday. But in many places Friday is considered a most dangerous day; so is the fourteenth of May. Romans forbid marriage on the calends, nones, and ides of each month, that is on the first, the seventh, and the fifteenth of most months, though of some months the nones were the fifth, the ides the thirteenth. In Strasburg two centuries ago, tradesmen married on Mondays and Wednesdays. A rainy day is considered ominous of evil, especially in India. The Jews preferred Wednesdays; the modern Jews fixed Wednesdays and Fridays for maids' marriages. and Thursdays for widows. The Moors do not allow marriages on Tuesday, Wednesday, or Friday; Saturday was the only marriage day in Cardiganshire. The superstition that a put-off bridal is unlucky prevails in many places. The 28th of December was formerly supposed to be a very fatal day to marriages. An old book on marriage says Tuesday and Thursday marriages are always happy. A popular ancient rhyme runs thus:

> "' Monday for wealth, Tuesday for health,

Wednesday the best day of all.

Thursday for crosses,

Friday for losses,

Saturday no luck at all.'

This you see omits Sunday altogether, but an old ballad says:

"'And I shall be glad as a bird in spring

Because I was married o' Sunday!'

Generally Sunday marriages are discountenanced. The clergy consider that they disturb the quiet and solemnity of the day, and in some places, as marriage is regarded as a civil contract, and civil contracts made on Sunday are not binding, it is estimated that Sunday marriages are unlawful. An old English proverb runs: 'Blessed is the bride that the sun shines on,' and rainy weddings were cause of great lamentation. As for hours, in Goa no marriage after noonday was allowed, and marriage before twelve at noon is English law."

"Music is an accompaniment of weddings: why?"

"To express joy, and to scare away demons. The Anglo-Saxons always had wedding minstrelsy. Allusions to music at marriages are frequent: 'To cheer up the bride's heart,' says one. 'Your wedding dinner is starved without music,' says another. Vernon tells of a right jolly priest who when any of his people wedded, took his bag-pipe and marched before them to the church, playing all the way. At church 'he layd his instrument right handsomelye on ye aultare, tyll he had maryed them and sayd a masse. Then he would gentillye bringe them home againe withe ye bag-pipe.' Epithalamium, or wedding songs, are of note in poetry, and several wedding marches are famous in music. In the 'Ancient Mariner' we read:

"'The wedding guest here beat his breast For he heard the loud bassoon.

"'The bride hath paced into the hall, Red as a rose is she; Nodding their heads, before her goes The merry minstrelsy.' "Also, after the ceremony,

"" What loud uproar bursts from that door!

The wedding guests are there;

But in the garden-bower the bride

And bride-maids singing are."

"I think we must now hear something about wedding ceremonies," said Catherine.

"These embrace the widest varieties: what is etiquette in one country is scandalous in another. Christian and civilized nations discountenance an elopement: parents feel disgraced by it, and the couple usually live to blush at their hasty conduct. But among the Turkomans it is the strictest etiquette, and parents would be insulted if they were supposed capable of giving away a child: she must be captured, and then it is generous in them to forgive the pair. The most simple ceremony known is among the Nairs of Malabar: it consists in merely tying a piece of thread about a woman's neck! The most elaborate ceremony is in India: this comprises seven successive steps or stages, all wearisome in the extreme. The ritual occupies four days, is accompanied by some thirty or forty oblations, as many typical acts, alterations of attire, exchanging of gifts, repeating of texts from the sacred books, offering of sacrifices, preparing and eating of food, and an almost endless variety of performances, all followed by a degrading, barbarous, and loveless slavery."

"Can the variety of marriage ceremonies be divided into classes of any kind?" asked Robert.

"It seems to me that they are capable of this division: marriage by capture; marriage as a religious ceremony; civil marriage."

"Marriage by capture!" cried Violet, "how is that?"

"It seems in many countries to be a tradition or form that a woman could not willingly give herself to any man. In fact, as the nations where this idea prevails are quite or semi-barbarous, and the woman's lot is one of unmitigated hardship and contempt, we may not wonder at this view. It is therefore supposed to be either idle or improper to ask a woman to do what she certainly will not,

namely, marry peaceably, and so her lover captures her. The fashion of wife-capture is doubtless based on the reasoning which I have given you; and yet in many countries it was followed as a historic fashion, or commemorative of some event, long after the reason passed out of existence. The story of the capture of Sabine wives by the Romans is well known to all: so is the capture of the women of Shiloh by the Benjaminites, as told in the last chapter of Judges. The Greek myth of the Centaurs seizing the daughters of the Lapithae is probably a poetic account of the conflict of two early barbaric races where the men of one tribe seized the daughters of the other tribe for wives—the homo-equine nature of the Centaur merely expressing some Scythic race of rude horsemen."

"And where did this capture marriage exist? and is it known at present?" asked Peter.

"Yes; among the Patagonians, Australians, and Bedouins, the marriage is still by capture. In many places the capture is only nominal: being a mere pre-arranged form. The Greeks and Romans pretended to capture their wives after the contract had been carefully made out; and where now the ceremony of lifting a bride over the threshold or into a vehicle exists, it is a remnant of the capture plan. In Australia the stealing of wives is a fact, attended by bloodshed, cruelty, and often murder: the poor girl, if a beauty, frequently being wounded or nearly killed in the strife of her suitors and of Among the Circassians the bride is noisily captured by night; but only after the wedding preliminaries have been settled, and the dowry paid. In Khurdistan the bride is captured by daylight: her young friends making furious defence of her. In truth, the more scratching, screaming, biting, kicking, slapping, and stonethrowing that the damsels do, the better style it is! Among the African tribes the bride is generally carried off by force, although the families may have peaceably exchanged the wedding gifts. may safely say that among almost all the Tartar, Sclavic, and Scandinavian races, marriage is now, or has been until lately, by capture; as, for instance, among Mongols, the Caucasus people, the Kalmucks,

Kirghiz, and anciently in Poland, Sweden, Finland, and Muscovy. Two centuries ago, in Prussia, the wife was first stolen by the young man: his father having strictly charged him whom to capture. This sapient parent then went to the maid's sire and politely requested that his dear boy might keep his booty; and the contract was made, and a grand wedding followed. As late as 1802 Sampson informs us that in Ireland, in the hilly countries, a marriage 'was but a lame exploit,' unless the groom showed himself of spirit to run away with his bride. This gave room for the national delights of quietly arguing the matter with sticks, and finally sealing the reconciliation with copious usquebaugh. Scotland, England, and Wales, all have, in the rural districts, wedding customs which are plainly relics of old Celtic fashions of bride-capture."

"Is marriage a civil or a religious ceremony?" asked Dora.

"In nearly all civilized countries it is accompanied by religious forms. In Protestant countries marriage is regarded as a civil contract, made in the presence of competent witnesses, and is entirely valid if no religious ceremony accompanies it; as, for instance, marriage by a magistrate. It is equally valid before an accredited minister of any church. In some sections ministers must be licensed by the State before they can perform a marriage ceremony. In others the groom must obtain from the proper civil authority a marriage license, which he shows to the minister. In Roman Catholic countries marriage is regarded as a religious ceremony. The Romish Church esteems it a sacrament, and does not approve of its being meddled with by the civil authority. Under the present government in Italy a great marriage-conflict has arisen between the State and the church—the State insisting upon a civil ceremony before a magistrate, without which the bridal is illegal, the children illegitimate, and inheritance of property inadmissible. The State is quite indifferent to the question whether the parties before or after the civil marriage are married by a priest or minister. But the Romish clergy in Italy refuse to marry sacramentally couples who conform to the civil law, and if these couples accept civil marriage the church refuses to perform its ceremony, and at the same time refuses to consider them lawfully wedded or to admit them to church privileges. Therefore, an enormous number of Italian families are living either in a wedlock disallowed by their church or by their State.

"In France during the Revolution religious ceremonies at espousals were prohibited, and civil marriages only were legal. Contracts of marriage are now made in France first before a magistrate, and then by religious ceremony—the Roman clergy in France having always been more amiable and amenable to State laws than are the Italian clergy. In Germany the civil marriage is also demanded, and religious ceremonies are afterward at the pleasure of the contracting parties. Among the early Christians marriages were at first esteemed as a civil contract, the chief ceremony being the accepting and leading the bride to her new home in the presence of witnesses. gradually, to prevent disorders and disputes, the church assumed some control, and it became customary to have both the betrothal and marriage made in the church before the priest. Many of the marriage ceremonies of the Christian Church were developed out of the customs of the Greeks and Romans, as the use of the ring, the making of vows, and the priest's blessing. The marriage candles in the Roman Church are the successors of the nuptial torches of the Latins; the holy water is the ancient aqua lustrale; the mass takes the place of the lamb sacrificed by the Latin priest. It was about the year 300 that the church began to make laws concerning marriage."

"What was the ancient Hebrew ceremonial?" asked Catherine.

"The betrothal was considered as binding as the marriage and preceded the marriage by some little time, longer or less, according to the age of the parties. After the betrothal the lady was 'an espoused wife,' but not 'a married wife.' For the wedding both parties were dressed in their utmost splendor; the bridegroom was waited upon by his 'friend,' who arranged all things for him. Generally after dark, the groom, accompanied by music, torches, and troops of friends, went to claim his bride. The parents with much pomp de-

livered her to him, and, uniting her train of friends to his, they set out riding or walking to his house, generally the pair going under a canopy, and their way being accompanied by songs, showering of fruits, flowers, grain, nuts, money, and confections, with every demonstration of gladness. At the groom's house a feast was prepared, lasting longer for a maid's marriage than for a widow's, and often extending for fourteen days. Great sums were lavished on these entertainments, sometimes the groom giving 'wedding robes' to all the guests."

"Does the present Jewish wedding differ from this?" said Laura.

"In form, but not in the desire for magnificence. The Jews are famous for wedding splendors. Lavish presents are made, and there is much music, feasting and dancing. For the ceremony a carpet, called a taleth, is spread under a gorgeous nuptial canopy. On the taleth stand the young couple, the parents and the rabbi. The canopy is of crimson velvet, belongs to the synagogue, and is brought and returned by the synagogue servants. During the ceremony the guests hold the canopy corners. The drinking of nuptial wine and the breaking of the glass yet remain part of the Jewish ceremony, as do the use of the ring and the flower-crowns, and abundant perfumes."

"Will you describe a Greek marriage?" asked Harriet.

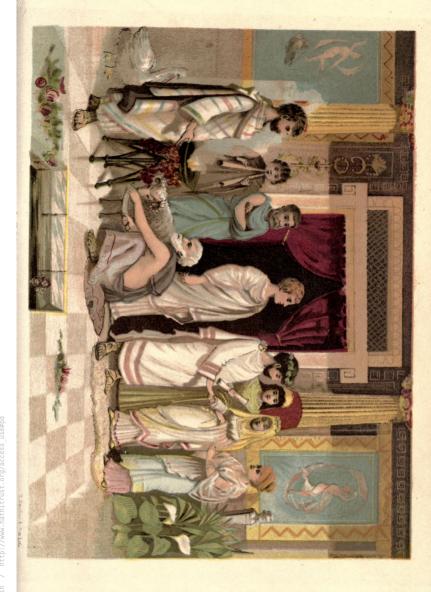
"The betrothal preceded it as in the Hebrew rite. At this betrothal the dowry was settled and gifts were exchanged. Then on the day before the wedding the father of the bride-elect sacrificed to the gods of marriage—namely, to Pollux, to Hera, to Artemis, and to the Fates. To the Fates the bride offered a lock of her hair. In some Greek countries Zeus also received a sacrifice. On the wedding-day the bride and groom must each bathe in water brought by a boy from some especial fountain. Then, dressed in their best, they walked in a procession to the chosen temple, attended by singing friends; at the altar they were crowned with ivy, and sacrifices were made, deities invoked, and auguries sought. After nightfall the bride was placed in a chariot, drawn usually by oxen, and escorted to her

husband's home. At the door stood youths and maids with nuptial torches, singing hymns sacred to marriage."

"Did the Latin ceremony differ from this?" asked Thomas.

"This Greek ceremony differed in different ages and various parts of Greece, but probably not materially. The Latin form was something varied from the Greek. There were several forms of marriage among the Romans, as the age, the class, and the manners of the time changed. The entire Roman nation allowed no marriage without augury. The ring was given at betrothal, the contract made between the families, and the dowry settled.

"On the wedding-day the bride's hair was rolled upon her head a la the goddess Diana; then she put on a long white robe with a purple fringe or border: this was girded at the waist with a belt of white wool. The lady wore a wreath of verbena, plucked by herself, her shoes were yellow, her veil was yellow: she had flung over her shoulder a stola, and a peplum, or cloak. The groom wore his toga and a laurel wreath. The marriage was at the door of the house, where a sheep skin was laid down for the couple to stand upon. A woman dressed as Juno Pronuba, the patroness of marriage, stood by the bride. An altar was set up at the door of the bride's house, and there the priest sacrificed a sheep or lamb with sprinkled incense. The vestal virgins stood near, with a cake made of flour, sweet wine, and salt. Ten witnesses were required to be present. The bride held in her right hand three ears of wheat: her parents and the groom's parents stood by, and the priest having sacrificed, blessed the nuptial bond. The marriage procession then set out from the bride's house to the husband's house; the groom usually going thither first with his friends, and the bride being escorted to him at the edge of evening. Before her marched boys whose parents were living; a maiden friend carried a flowering branch; on either side the bride came boys bearing her spindle and distaff; other friends carried five wax candles. The groom's house was found illuminated and adorned with flowers. At the doorway the bride paused and tied white wool upon the posts to keep off evil omens;



then the groom's friends who stood near caught her up in their arms and lifted her within the door. Her husband met her, bringing vases of fire and water. These she touched, saying: 'Ubi tu Caius, ego Caia:' 'Where thou art Caius, I am Caia.' Then the groom gave her the household keys and a kiss. After this a banquet was served, and the musicians played, and a choir sang the *Talassio*, or wedding-lay."

"We get hints of other customs accompanying marriage among the Romans," said John Frederick. "I suppose they were accessories of this central ceremony?"

"Such as the binding of fillets, the throwing of nuts, the seeking for omens, and so on. One of the most curious relics of ancient marriage we find on one of the old monuments of Egypt. This gives the marriage pledge made before the priest in the Temple: 'Patria, son of Pchelchous, whose mother is Tahet, says to the woman Taontem, daughter of Relon, and whose mother is Tanetem, I have accepted thee for wife.' He then enumerates his gifts: among others ten shekels as dowry, then thirty-six oboli, yearly, for toilet-money, and as much for pin-money. Then he pledges himself to make her eldest son his heir; and he declares the value of his property, and gives her a mortgage on it as security that he will not tire of, nor neglect her: the priest then signs the contract. In ancient Assyria girls were auctioned off on certain days: beauties got no dowries, plain girls had one. Yet, though marriage was so strangely contracted, the Assyrian wives were held in high honor, were paramount in their households, reverenced and obeyed by their grown-up children, and often had extraordinary marks of attention paid to them."

"You spoke of unruly practices going out of date in England with the marriage of George the Third," said Catherine.

"Until then wild capers of throwing shoes and stockings, cutting up garters, forcing the couple to drink possets, and pelting the pair with cake and other condiments, had been usual in even royal circles: all these freaks are now banished. But with this we must finish our long discussion of marriages."

"Only one word more," said John Frederick: "you spoke of forbidden marriages: what are they?"

"Various states and churches have framed laws forbidding marriages within certain affinities: some of these laws have their basis in Scriptural prohibitions and natural feelings, others are arbitrary. The Romish Church forbids wedlock not only between certain degrees of blood relations, as cousins, but with relations by marriage; and also between those whom they call religiously related by being sponsors for the same child. Within these degrees special permit is demanded for marriage: so King Henry Eighth, by special permit or dispensation from the Pope, married Catherine of Aragon, the widow of his elder brother; so Anne of Bretagne having been married by proxy to the Archduke Maximilian, the Pope was persuaded to say that her nuptials were a court pretence, and gave her a dispensation to marry the King of France. In England marriage with a deceased wife's sister is unlawful, and many of our American clergy discountenance it and will not perform the ceremony, while several clergy making such a marriage have been suspended from their ministry: yet it is not contrary to the Scripture."

"Did you mention marriage taxes?" asked Peter.

"Yes; King William III. in 1695 levied a tax on marriages, baptisms, and burials: a very dangerous tax, destructive to the morals and prosperity of a nation. This was renewed in 1784: the tax was four shillings, or about ninety cents. The converse of such a tax is a bounty, that under various sovereigns has been bestowed in France and other countries, on parents with numerous children, or dowries conferred by the State on poor maidens to enable them to marry. Where marriages are only legal when made before priests, and no restriction is laid on their fees by the State, great troubles have risen. M. Ancizar, a Spanish political economist, complains much of the falling off, or slow increase of population in New Grenada, and the loss of family life and ties, with the increase of illegitimacy, and the consequent ruin of health and morals, all arising from the heavy marriage fees demanded by the priests. He carefully shows that where a far-

sighted and liberal-souled priest remits these fees, or makes them merely nominal in the case of the poor, the canton improves in morals, population, health, and prosperity."

"Was polygamy or monogamy the practice of early nations?" asked Thomas.

"It is a noteworthy fact that nations remarkable for their vigor, civilization, long existence, and their powerful influence over the world, have been nations that in their early history, at least, were monogamous. The Hebrews, Greeks, Romans, early Egyptians, and Saxons, had at first the custom of taking only one wife. From the influence of surrounding peoples, polygamy crept into many of these races. Barbarous tribes generally practise polygamy. There are some clans where, instead of one man having many wives, one woman has several husbands, who are supposed to live in peace with each other, and each provide part of her individual and family expenses."

"I would like to ask," said John Frederick, "to whom children are supposed most to belong, to their mother, or their father?"

"Legislation is so various on this question that it leads us to infer that human consciousness recognizes as fact that children belong equally to both parents. Among all nations the status of the mother governs that of her child, a slave's children are slaves, a free woman's are free, whether the father be free or slave. But a child born on the high seas is a citizen of the country of its father. A man cannot control the persons of his children born out of wedlock, though he can be compelled to contribute to their support. Such children are not heirs of their father, but are heirs of their mother. In some countries, royal descent has always been counted in the female line; thus the son of a daughter inherits rather than the son of a son. But no doubt the divine idea, evidenced in the establishment of households by monogamous marriage was, that the two parents with equal right and love should train up their children to serve God and help their fellows."





CHAPTER TWENTY-FIFTH.

PRACTICAL RELIGION.

ND to-morrow you are off for your last term at college, John Frederick?" said Laura.

"Yes. You may think of me busy as the busiest. Early in the morning, flying round to be at chapel, sharp on the minute; and able to give a

good account of myself on Sundays."

"Where my cousin goes to college," says Thomas, "they need not be at church or chapel exercises, unless they like."

"That's right," said Peter.

"I have never handled you young fellows with gloves," said the Stranger, sharply; "and I must say, Peter, I am surprised to hear you talking such arrant humbug."

"Why, sir," said Peter, flushing, "it does not seem to me just right to interfere with a man's religion. He should judge for himself in that."

"What would be the fortune of a college, where there was no settled curriculum, where every student studied what he chose, where the pupils selected their own text-books, and were not required to learn any lessons, unless they liked, and need not come to class unless they so preferred?"

"Evidently it would be a college without pupils," said Dora.

"What would be the credit of a college, where no regard was paid to matters of health? Suppose that the rooms were unlighted, filled with foul air, damp, the drains mere breeding-places of typhoid fever, no attention at all paid to the physical condition of the immates?"

"Such an institution would be a public nuisance," said Thomas, "and could not long exist."

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"Then in such matters as regard health and intellectual training, people may be under laws, ordained not by themselves, but by others, and on these laws colleges and schools maintain themselves: in them is the beginning of their strength. And yet Peter denies the right of institutions to have laws regarding religious exercises, and the inculcation of piety."

"But," remonstrated Peter, "a man's *soul* seems to me not a thing to be meddled with: it is so entirely his own private property."

"No more his peculiarly private property than his backbone, or his digestive apparatus, or his memory, or his logical faculty, with all of which, law, and our friends and guardians, seem to have a right to intermeddle."

"Well," said Peter, manfully standing up for himself, "it is evident that care and training exercised over us by others may make us physically healthy, or intellectually well informed. But no amount of such care of others can make us Christians without our consent: there we have to act for ourselves."

"That is true, Peter, and yet our training and surroundings may be such as to set us in the line of right feeling and choosing in our own behalf. The soul, especially in youth, is plastic, and easily moulded by impressions from without; and right forces being brought to bear on it, are likely to produce right results. Now the end to be attained is so great and important, that it is certainly worth while to use every means to secure it."

"I think you might rather argue that, in reference to parents, and their home-training of their children, than of strangers, such as college faculties," said Peter.

"College trustees and faculties must be beings possessed of common-sense," said the Stranger, "and one of the first dictates of common-sense is, that we should pay the most attention to that which is highest, and be the most zealous in securing for ourselves and others that which is most important to well-being. Now, Peter, it is evident that no matter how magnificent a physique we may obtain or attain, it will scarcely last us a century. And what then?

Good it is while it lasts; but we must inevitably part with it at the grave's mouth, and we have an interior assurance that we ourselves shall exist, and face a future, and enter into other conditions, without it. To provide for this future, and these conditions, seems merely common-sense. We may by diligent improvement of our minds reach lofty intellectual heights. But we know that every mental advancement increases our responsibilities in serving God and our fellows, and in making ready for that infinite intellectual existence that lies outside the boundaries of time. Common-sense would assure us that it is either rash madness or dumb idiocy to not prepare for that life; and it is extremest folly to accumulate knowledge and at the same time render it dangerous by neglecting that which shall make it wisely effective. All this college authorities should and do recognize, and to equip their pupils for that which lies beyond, which is higher and wider than mere physical power, or mental acquisition, they require an attendance upon the ordinary exercises of religion, giving opportunities, which students should embrace, for culturing the soul as well as the mind and body."

Said the deacon, who was sitting among the young people: "While this is true of school and college authorities, it is, as Peter suggested, very especially the duty of parents to train in piety. And to me it has always seemed that a home without piety is pretty much like a nut without a kernel, or a fair-looking tree all decayed at the heart. If we have not piety we have nothing to go on."

"Very true," said the Stranger; "and to continue the theme, as we have opened it: college faculties as soon as they cut themselves loose from the Bible, and from a recognition of God and God's law, have 'nothing to go on' to maintain their own laws. If laws are mere arbitrary enactments of one man for his fellows, if rule is the mere conquest of the weaker by the stronger, then all that we have of government is tyranny. But the fact is, that God is the original and rightful authority, and from him, as from a fountain, flow power, government, law. 'The powers that be are ordained of God,' and by him 'Justice beareth not the sword in vain.'"

"You will observe," said the lawyer, who had been an interested listener, "that if law and the judicial authority among men had no higher source than man himself, the death penalty would be merely a formal murder."

"Some, yes, many, call it that now," said George.

"Because they do not recognize the true source of executive power," said the lawyer. "We cannot confer what we do not possess. Man, as a creature, has no rights over the life of his fellow-men. He has rights over the life of the lower orders of creation, for God gave him the brute creation for his use and behoof. Who ever blamed a farmer for selling beef cattle to the butcher? But if the farmer in a rage kills his hired servant, who fails to see his intense criminality? God, who gave man's life, has reserved to himself the sole right to take that life. Now he has seen it to be needful to restrain men from bloodshed, by announcing the penalty of death against murderers. God works through men as his instruments, and when the appointed authorities of a land in solemn tribunal, after careful investigation of a cause, find a man guilty of murder, and sentence him to death, they act for God, their voice is the voice of God, and from him they received the power to take away a life that is forfeit."

"Once," said Peter, "people were executed for forgery, theft, and small offences."

"It is true," said the Stranger, "that man, having received a certain authority, in the sinfulness of his nature, wrests or overstrains that authority. The fault is his, not of the law."

"And, too," said John Frederick, "after the most careful investigation men have been pronounced guilty, when they were innocent, and they have died unjustly."

"Because men are not omniscient," said the minister. "Doing our best we are yet liable to err. These are of the sins that God will not lay to our charge; the imperfections of even our right or holy things. But these terrible mistakes do not weaken nor remove the commandment, 'Whoso sheddeth man's blood, by man shall his blood be shed.' 'The land cannot be cleansed of blood,

but by the blood of him who sheddeth it.' 'Ye shall take no satisfaction for the life of a murderer that is guilty of death: but he shall surely be put to death."

"There has been proclaimed a mawkish sentimentality about the death penalty, that has resulted in banishing it from some States," said the lawyer. "But setting aside the divine command, and the duty that lies on man to vindicate the power and honor of God by solemnly executing the destroyer of God's image, we have only to look at the fact, that murders and violent deaths increase, when the penalty of death is abrogated, and we shall be convinced that not only justice, but mercy, demands the murderer's death."

"A new and very sure way of escaping the extreme penalty of the law," said John Frederick, "is to plead insanity for the criminal."

"It has been said, and in my view, well said," replied the lawyer, that where insanity develops in the line of murder, and the evidence of insanity is a thirst for innocent blood, this kind of a maniac should be executed, on the same grounds that a mad dog is killed, not as a moral spectacle, nor as a lesson to other dogs, but as a conservation of innocent lives."

"You will remember," said the minister, "that the law of Moses was, that even the beast that slew a man must be put to death. This was not only to prevent the beast from slaying other men, but also to show the Lord's indignation at the destruction of man made in his image, always excepted the judicial slaying, by him ordered for the cause of murder."

"It has to come be considered *humane* to assert insanity as the invariable cause of murder or suicide," said the lawyer, "but it is weakness and inhumanity in point of fact; for this sentiment has removed many of the restraints of lawlessness, and permitted many murders, which else had been wholesomely restrained.

"I would remind you also, that it is now not generally considered a 'reasonable excuse for murder,' that the murderer was drunk. But while he is drunk he is truly insane. Now why should one form of insanity serve better as an excuse than another? If we plead that the drunkard is responsible for his insanity, in that he took the liquor that produced it, remember that government licensed some one to sell that producing cause, and tempt him beyond his strength."

"Is the murder of a ruler worse than any other?"

"It seems to me," said the lawyer, "that the dignity of the victim, and the fact that on one hand he represents divine headship, power, and executive personality, and on the other he represents the nation as a whole, makes the person of a ruler, whether king, emperor, or president, peculiarly sacred, and that not only the taking of his life, but the attempting it, should be punished with death. From the violent death of a ruler a certain amount of anarchy results. The blow struck at him is a blow struck at the nation. The nation is a great individuality, and the assassin who endeavors to destroy the chief magistrate of a nation attacks the peace and prosperity of the entire commonwealth. For this reason those who endeavor to cut off the head of a nation, though they do not succeed in the attempt, should yet be visited with the extreme penalty of the law, as this would be for the greatest safety and good of the whole body of the citizens."

"From all this," said the Stranger, "we see that wherever order is to be maintained or authority exerted, the higher authority of the Divine must be promulgated, else government becomes without respect, and anarchy results. Those institutions where all religion is ignored will inevitably run through a course of rebellions and law-lessness, and having conspicuously failed to secure the ends of proper training, for which they were ostensibly founded, they will perish. Without the Moral Law as the co-worker with the alphabet, without the Bible as the first and noblest use of the alphabet, without Sabbaths to stay the hurrying course of man in merely earthly pursuits, and set him thinking of eternal necessities, ruin must come upon the finest civilizations and their products. Religion is the true vital force of civilization."

"If all that is so," said Samuel, "where is the sense of a man's.

being ashamed of being religious, and why should young men be fearful of being thought interested in religion?"

"Why, indeed, since this is the strongest and loftiest subject that can be presented to them?" said the Stranger.

"And why should they be proud of entertaining what are called loose, liberal, free-thinking notions," said John Frederick, "if it is true that these are subversive of law and order, and really indicate a lack of sound thinking and tend to ultimate ruin?"

"These notions in young men," said the Stranger, "invariably arise from a lack of honest investigation and independent thought, and careful research. Young men cut loose from ancestral piety, and from the religious instructions of their early years, and say they 'are out of leading-strings,' and 'are thinking for themselves,' while the truth is that they have been carried away by some loud-mouthed demagogue, or some subtle author, or some silver-tongued orator, who has arrogated to himself the right to do their thinking and judging. These callow doubters quote his sayings and follow servilely in his reasonings, not daring to question or investigate for themselves, and then grow blatant about being independent thinkers! It would be ludicrous, and rack one with 'inextinguishable laughter,' did not one have that realizing sense of some coming, awful hour, when these weak imitators shall awake to the knowledge that they have been betrayed to their destruction."

"Why, do you *really* think," said Catherine, "that these young men, and even young women, who reject the Scriptures and the teachings of religion, are not thinking and arguing for themselves, do not know what they are talking about?"

"That is exactly what I think—what I know of a surety. They are merely following some flashy talker, who has announced their opinions for them; they are copyists, without knowing it. Not one of them has carefully searched the Scripture through with the aids of historic and scientific lights—with any of the simplest expositions, such as they would bring to bear on any disputed geological, geographical or botanical question which they were studying. Truth is,

they do not and will not study religion at all. They reject it uninvestigated at the beck of some ranter."

"I have seen a few of these people," said John Frederick, "and I have been astonished at their ignorance of the Scriptures, displayed freely in their attacks on them; they evidently were making unfounded charges."

"Where did they get them?" Stole them from some one else, and then boasted of—independent thinking!"

"This you assert of young men who are recklessly following a multitude to do evil, and I think you are quite right: it coincides with my experience," said the doctor, who had joined the group. "But what of these older ones, the leaders, whom they are following?"

"I would have you notice a few things about the method of their attacks on religion," said the Stranger.

"First. They deal much in bold, unsupported, unargued contradictions. Now, it is one thing to deny: quite another to prove the denial good.

"Second. They attack much by sarcasm. Sarcasm is a weapon very easy to some kinds of mind. It is also a very brilliant weapon, and dazzles many. It is a sort of mental sleight-of-hand that wields it. We can be sarcastic about the simplest and most evident truths. It would be very easy to deny that the world is round. It would remain to be proved that it was not round, and to account for certain peculiar phenomena occasioned by its roundness. We can see that a disbeliever in the earth's rotundity, if he had wit and sharpness of speech, could indulge in a fine flow of sarcasm against the belief in the spherical shape of our planet. But after all his sarcasm, the proof of his theory would still remain to be made, and certain stubborn physical facts would remain to be accounted for.

"Third. Notice that these fierce opposers of religion are full of bitterness. They cannot meet and challenge religion in any spirit of courtesy, of charity, of reasonableness. In all human history error has been fierce and bitter. Truth can afford to be gracious. This

bitterness, this fury of onset, is something very different from the assured valor of confident right. Where malignancy peeps out in every sentence, take warning and investigate.

"Fourth. You will observe that these leaders of a crusade against piety are utterly unfair in their methods. They undertake an attack on Scripture, and they misquote Scripture (being quite sure that none of their hearers have their Bibles with them). They deliberately wrest or interpolate the text, or they leave out a portion, or they ignore the context. They also make false historic statements.

"Fifth. They assume much. They undertake to disprove a Scriptural statement by means of some scientific statement, which in itself is only half proved, and yet remains, even among scientists, on debatable ground. Yet these opposers of religion seize these half-explained things, these suppositions, these questions put forth by science as subjects for discussion, and asserting them as proved facts, seek to annihilate religious truth with them. But by the time their gaping followers fancy that the work is wonderfully done, science coolly turns about and declares, that having arrived at a new point in her investigations, this former half statement is disproved; thus Bathybius, asserted as mother and origin of all life, hidden under the deepest seas, turned out to be—chalk.

"Sixth. These are but marks whereby you may know these teachers, and be wary to challenge their teachings. These, in them, are effects, whereof the cause is: a soul in an agony of unrest. At the bar of their own inner consciousness they are tried and condemned; and never a criminal spoke well of the law! That consciousness of duty, of human responsibility, of future retribution, good and ill, of the soul's immortal estate, these which are of man's innate ideas, born in him when he was born, developing, in spite of him, as he develops, which, though denied, cannot be eradicated, have broken out in this contradiction, this fury of negations. It is a pity that hundreds should suffer themselves to be made holocausts on the altar of some one man's spiritual pain and wrath, which vents itself in attacking God, instead of finding peace by seeking God."

"You remind me," said the doctor, "of an incident that once greatly impressed me. I was on a steamer going down the St. Lawrence: among the passengers was a loud and fluent talker, who set up for an atheist. He cared more for disseminating his opinions than for viewing the scenery, but especially broke forth at dinner, and occupied the time, to the disgust of most of his hearers, asserting among other things that religion was an exploded superstition; that men had outgrown it; that in another fifty years Bibles, churches, and piety would be things of the outworn past. 'They claim,' he said, fiercely, 'that their Christianity shall become a mountain, and fill the whole earth. A stone growing? Yes; it will grow as much as any other stone!' and so on. He looked about for the effect of his words, and met the eyes of a lady whose whole face expressed horror. He said, flippantly: 'Miss, I seem to have alarmed you. You look frightened.' 'I am,' she responded, promptly, 'horribly frightened—FOR YOU. "Whosoever shall fall on this stone shall be broken; but, on whomsoever it shall fall, it shall grind him to She did not wait for the effect of her words. They were spoken, not too loud, but with a terrible intensity. With the last syllable she rose and sauntered out of the saloon. A profound silence fell on the company, and during this our loud blasphemer slipped into his state-room. Late in the afternoon I heard one gentleman say to another: 'Grind him to powder!' What a fearful expression, and how true: all history confirms it. Where are Egypt, Assyria, Chaldea, Greece, Rome, all the nations that forgot God? Ground to powder! 'The spider weaveth her web over all the pleasant palaces!' Where are the bold blasphemers, from Pharaoh and Sennacherib to Julian the Apostate, and down to Voltaire and Tom Paine? Ground to powder. And yet men dare to follow in their steps."

"You all know," said Peter, "that I have no sympathy with atheism, and that I am a respecter of religion as much as any of you; but in an argument I am always one to 'take the other side,' and if no one upheld that, where would we have any argument? Now I do

not wish to be misjudged in continuing this theme. Sir, you have spoken of independent judgment, and of young cavillers being mere imitators; yet, it seems to me that those who, as you say, are from earliest years influenced and moulded into piety, by all the laws and associations with which they are surrounded, cannot be very independent thinkers: they follow in a beaten track long prepared for them."

"Facts, Peter," said the Stranger, "are the most powerful of arguments: there is no logic like their logic. Now fact is, that there have been no more forcible, just, and original thinkers than those who have been educated in the ways of evangelical piety, or Biblical religion; and this is because the Bible develops brain power and encourages reasoning: it is not a book to dwarf mental faculties. Those who have been habituated to study the Scriptures, and to make the Bible the rule of their lives, must be thinking and independent beings: God seeks not slaves, but sons."

"But does not the Bible require us to believe many things that we cannot understand?" asked Peter.

"Truly it does; but there are not things contrary to reason, but simply above the grasp of our reason in its state of human development. It would be strange indeed if the Book containing the mind of God had nothing beyond the comprehension of creatures here on earth. These things which we do not now apprehend, are but suggestions of the flights of which our minds shall be capable in future ages."

"While the Bible demands that we accept statements that we cannot understand," said John Frederick, "science does, and has always done, the same."

"That is very true," said the doctor. "Scientific men were obliged to accept certain facts, the reason of which lay beyond their ken; but when, in process of time, the reason became known, these facts appeared very simple and beautiful. Thus, before Harvey discovered the circulation of the blood, physicians recognized very many then inexplicable facts about the human body, which the discovery of the laws that govern circulation made very clear."

"The circulation of the blood is so clearly manifested in a hundred ways," said Thomas, "that it seems strange that it was so long undiscovered."

"Probably that is the way in which we shall, in the immortal state, regard what are now great mysteries," said the Stranger.

"The law of the attraction of gravitation, exerted while concealed, caused many effects that men admitted without knowing their why," said the doctor. "That law being expounded by Newton, the facts were no more assured, but they were understood. Unknown laws and forces operate all around us. Once the phenomena of electricity were mysteries: suggestive of diableric and the supernatural; now they are known, and we do not believe more deeply in the effect, but we understand it better. While yet the earth was supposed to be a flat and fixed surface, many celestial phenomena moved the wonder of men: they did not deny their existence and recurrence, because they did not know their reason. By admitting and studying them, men at last reached the why. A great deal of our reasoning and study must be inductive: we meet many facts before we know their sub-lying principle."

"And yet I have found in the Bible," said Peter, "many things, or at least *some* things, which seem like contradictions."

"And some of the deep things of God will seem to us like contradictions, until we get a wider range of mental powers, and a higher outlook. We can grasp but a little part of each of these things, and that makes them seem contradictory. Just think for a moment how many are the scientific facts, that to the ignorant man seem the maddest contradictions, while to the man of science they are harmonies. But even from her wisest votaries science demands acceptance of things which seem contradictions. So that ether, whose waves of motion are light, is declared to be at once the solidest of all bodies, and the most nearly immaterial! Science leads her pupils along perfectly logical lines of thought, until they face each of these conclusions! What then? Acceptance. It will be made clear by-and-by. Mathematics, the most exact of the sciences, in its

highest flights reaches most nearly the domain of pure spirit. The mysteries of nature press on us an inexplicable fourth dimension; and chemistry sits and marvels, why, when a solution of permuriate of mercury and a volatile alkali are poured together, a white sediment results, instead of the red oxide of mercury. If we find such wonders in the material creations of God, why need we marvel at yet deeper mysteries in the realm of spirit? We might marvel if that were all comprehensible."

"These arguments are all true of the domain of doctrines," said the minister, who had joined the group in the Bureau; "but the highest of all Christian mysteries are made clear to us when we accept them. Some things we can understand only when we have first believed. Thus, we never can understand Christ as a personal Saviour, until we have believed in him as our Saviour; then we apprehend him, being by him apprehended. True is the poet's cry:

"'Strong Son of God, Immortal Love, Whom we that have not seen thy face By faith and faith alone, embrace, Believing what we cannot prove.'"

"And you consider," said Thomas to the Stranger, "that religion, or piety, is the first concern of life?"

"It is indeed, for only in this we prepare for that which is most enduring. That does not perish in the using, and it confers its immortality on other good things that we gather. I should not wish to devote all my energies to those things which some sudden finger of decay might smite in a moment, and they would perish, and,

"'Like the fleeting fabric of a vision, Leave not a wrack behind."

"Then why have you not discussed this with us more particularly?" asked Catherine.

"Because I preferred rather to put it in all instructions that I addressed to you, as the salt that enters into all food to make it savory. I did not wish you to have an idea that religion was a separate part of your life, but rather that it belonged to and was in-wrought with the whole of it. I have not discussed to you the process of breathing, nor exhorted you to natural affection toward your families. I pre-supposed these, took them for granted in all that I said. So I have taught you, as desiring that piety should be a pervading element in all your character."

"And what kind of piety?" asked Robert.

"There is only one kind genuine, or worth having: that is, practical piety. Practical piety acts rather than talks. It is never dumb, and never blatant. Always ready to give a reason for the faith it holds, always ready to commend Christianity; its best commendation is its own beneficent working. Its foundation and rule is in the Bible, and its desire is to please God, and dwell with him forever."

"Then is church membership needful to this kind of piety?" asked Thomas.

"Church membership will be natural to it. The Christian man will unite himself to that church which he believes to be most nearly in accord with that Bible which is the rule of his life. He will unite with a church because it is an evident way of taking his stand and showing what he is, and no true man is ashamed of his colors. Then, too, love of his Christian brethren will impel him to unite himself in some organization with them. Humanity is gregarious in its nature; in politics, in social life, in business pursuits, in scientific associations, we desire to unite with those like-minded with ourselves. Besides this, a truly religious man desires to further evangelistic efforts, and he can best do this laboring through the equipment of some church where work is thoroughly organized."

"And," said the minister, "if this practical piety is worth anything, it is worth having and exercising all one's life. It puts one at ease, as does a competence laid by for feebleness or age. Many men are frantically religious, under terror of death; it is better to be religious for the improvement of life. There is this strong passage in Plato, "De Republica:" 'Let me tell you, Socrates, that when a man thinks himself near death, he has fears and cares which never before entered

his mind. The tales of a life below, and of the punishment which is there the penalty of deeds done here, were a laughing matter to him formerly, but now he is haunted with the thought that they may be true. Either because of the feebleness of age, or the nearness of the prospect, he seems to have a clearer glance at the other world; suspicions and alarms crowd upon him, and he begins to reckon up in his own mind what wrongs he has done to others. And when he finds that the sum of his transgressions is great, he will many a time, like a child, start up in his sleep for fear, and he is filled with dark forebodings.' Here is a miserable picture of a life where piety has been left out."

"I begin to think," said Samuel, "that there is no such open and manly and honest thing as whole-hearted piety: the piety which will love and do right because it is right, and endeavor to be, as I have read somewhere, 'like God, perfectly simple and true, both in word and deed.'"

"That is in Plato," said John Frederick.

"Remember," said the Stranger, "that this practical piety is no coward; it is not ashamed of its belief. It will not stand silent and hear good evil-spoken of. I quote Plato again: 'For I fear that there may be a sin when justice is evil-spoken of, in standing by and failing to offer help or succor, while breath or speech remain to me.'"

"Well," said John Frederick, "what is that conviction worth that is not worth a battle? Right is the true knight-errant of the ages, armed cap-a-pié, lance in rest, riding forward to fight its way through the world."

"We cannot thus champion right as a mere matter of abstract morals without religion to stay us," said the minister. "We are not sufficiently in harmony with righteousness to maintain pure justice without piety. Our moral forces have fallen and weakened, and we need a projection of divine power into our natures, that we may 'stand upright on our feet."

"It takes many of us a long time to learn this," said the doctor.

"I have noticed among my patients that many of them, when they begin to feel ill, poison themselves with all manner of dosing and foolish nostrums, and finally, when they have made the case as bad as they can, send for a physician. So in spiritual matters, we try a deal of self-help and quack-work first. It takes us a long while to learn to pray the prayer of Epictetus, that 'henceforth the gods would lead and guide, feed and clothe him as they saw best.' We reach this after we have tried guiding ourselves in all these things and failed—and then we turn to God!"

"But it is only in this path of Christian faith that we can walk vigorously," said the Stranger. "Here is not ground that will give way under our feet. Here we have the promise of the life that now is, and of that which is to come. In this life of piety the soul is not tortured by terrors nor turned aside by doubts, nor made timorous by uncertainties. We know that all things work together for good to them who love God. We know that we daily move toward a realm of compensations. Here we can best make our lives tell. To those who would weaken your youthful strength with doubts, assert the authority and teaching of the Bible, and say, as did Socrates of a truth at which he had arrived: 'This will remain our conviction until we find a better;' and that one is better must be shown by equally strong proofs and effects upon humanity. These teachers of infidelity, those who reject the Scriptures, come to you with negations; they take away what you have, but give you nothing in its Beware, then, of giving up an assured good for a nonentity. On Christian truth the world has risen to its present estate, incomparably better than the past, and better just in proportion as evangelical truth has permeated the nations."

"And practical religion," said Catherine, "is just to accept that truth and live it out every day, and so grow better by it, and make others better."

"What we have arrived at is," said the Stranger, "that only by evangelical or Biblical religion good morals can be perpetuated or good order maintained. In this only is the stronghold of law; by this man rises to his highest estate and finest development. Its opponents appeal to passions rather than to reason; strive to create prejudices instead of awakening logical investigations. Independent thinking is not inconsistent with religious training, and the Bible develops man's reasoning faculties to their highest degree. Those arrogant infidel teachers who go about the country proclaiming that they wish to free men from 'the trammels of Bible superstitions' are themselves the 'servants of corruption,' and their demand is that men shall take their word instead of God's word, and pin an unquestioning faith to their sapient deliverances! The best answer to all this is to 'Search the Scriptures,' and walk in the light which you there find, in the safe and noble ways of Practical Religion."



THE AFTER-MATH.

The days have grown to weeks, to months, to years—the years to many, since first the Stranger entered the Village Store. The longlegged and long-armed clerk has boys and girls of his own. saddle and harness-maker, bent and wrinkled, yet somewhat mellowed by age, is cared for by his children. The burly butter-maker sits on his sunny porch, and marks his world move on under the administration of his descendants. No more the clamor disturbs the storekeeper at mail time: he is asleep under the daisies. The lawyer has joined the majority of his clients; and the doctor-we mean nothing invidious—has gone over to the majority of his patients. Samuel and his Catherine have gray hairs here and there upon them; and their sons and daughters are asserting themselves as independent entities, as once did Samuel in the Village Store. The deacon bows under the weight of eighty years. John Frederick shines in Congress, and Violet his wife shines at home. The noisy urchins of the Village Store are teachers and farmers, merchants and manufacturers, soldiers, sailors, ministers, pioneers, discoverers, and still the world "rolls eastward," unjarred, and "bears with her lightly borne" the myriad sons of men, who reign in the stead of their elders, and reign as well! The Stranger who said all these things herein recorded has vanished from the earth, and his name remains among the people: "A Stranger: who had his home in our hearts."

They asked no more concerning him; this was enough.

"The traveller owns the grateful sense Of sweetness near, he knows not whence, And, pausing, takes with forehead bare The benediction of the air."

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"Move eastward, happy earth, and leave Yon orange sunset waning slow: From fringes of the faded eve, O happy planet, eastward go."



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BUREAU MISCELLANY.

is the duty of all parents to provide amusement at home for their children. In so doing they minister in their families to a taste which heaven implanted, and which, therefore, must be right. The desire for amusement is in the child just as natural as the desire for

food, and drink, and sleep, and in its own line is as important. Most parents subserve to this instinct in the young child; but possibly more to keep the little being from troubling them, than from a reasonable appreciation of its needs. Rattles, dolls, balls are provided for the small ones; but, in many families, when the child becomes eight or ten years old, the parents cease to apprehend its desire for entertainment: but this is the very age when neglect of wants in this direction will be most dangerous. If from eight to eighteen years of age no home pleasures are provided for the young, they begin to seek enjoyments abroad, and these often become of a most dangerous quality.

All young people will work better, study better, love their parents better, stay at home better, and consequently have better morals, if a due attention is paid to making their homes cheerful, and giving them innocent entertainments. Said the father of a family: "Hundreds of lads go to the dogs every year for want of proper home amusements."

The elderly fathers can take their newspapers, or nod in their chairs, or ponder abstruse calculations; the mothers can read, or knit, or sew, or design a new garment, and pass the time very com-

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fortably six evenings in a week; but we cannot expect this of the exuberant spirits of youth: we must "provide some better things for them."

These amusements should cover the needs of the home circle, and of the young friends who, it is to be hoped, are often and cordially invited to houses where sons and daughters are growing up.

One of the first entertainments for the young which we shall mention is

I.—Reading.

If children are taught to read well, forcibly and dramatically, they will be much entertained with home readings, especially when these are well selected: not expecting the young to be always satisfied with mouthing Bolingbroke, or Pitt, or Burke, or Clay, or Pope—though they will be willing to use these with livelier works. Among pleasant readings for the home circle we will find:

Macaulay's Lays of Ancient Rome; Lamb's Essays of Elia; Hood's Lost Heir; Hood's Miss Kilmansegg; Mark Twain's Works; Tennyson's Poems; Longfellow's Poems; Whittier's Poems; Jean Ingelow's Poems; Selections from Bret Harte; Aldrich's Marjorie Daw; Aldrich's Short Stories; The Skeleton In Armor; Carleton's Farm Ballads; Gerald Griffin's The Collegians; Coleridge's Ancient Mariner; Curtis' Potiphar Papers; Curtis' Prue and I; Dickens' Short Stories; Thackeray's Four Georges; Wordsworth's Peter Bell; Burns' Cotter's Saturday Night; Burns' Tam O'Shanter; T. Buchanan Read's Bay of Naples.

Dramatic readings should be encouraged; and when the young folks of a neighborhood will form a club, to meet fortnightly, or monthly, and read certain well-selected dramas, of which the parts are previously given out and well studied, it will add not only to their pleasure but to their cultivation. A large number of dramas for parlor readings are now published in paper covers at from ten to fifteen cents each. Many of the older dramatists can be read to advantage, where two or three competent persons will do the needful "cutting out," that is, arranging for the omission of certain parts and

phrases that happily do not suit the taste and morals of the present age. Of these dramas, that require but a small amount of expurgation, and are most valuable as literary works and studies, we suggest:

Shakespeare's Merchant of Venice; Tempest; Midsummer Night's Dream; Lear; Macbeth; Henry VII.; Goldsmith's She Stoops To Conquer; Sheridan's Rivals, and School For Scandal. Bulwer's Lady of Lyons, Richelieu, and Money, will probably need no excerpts.

All these plays, having numerous "parts," can best be read by clubs; but there are issued a large number of delightful and amusing little comedies, with only four or five characters, which can easily be read by any home circle. Of these we would mention, as full of harmless fun, "Trying It On," "Poor Pillicoddy," "A Lover By Proxy," "Ici On Parle Francais," and "An Irishman In London." These last can be easily acted, with very little trouble or stage preparation, by those who enjoy parlor theatricals.

II.

*Another very entertaining and improving amusement, especially for well-read families, is "CAPPING VERSES." Thus: a certain word is given out as a cap, and each one repeats a verse beginning with this word; as, the cap is All. The verses may run:

I.

"All day the hoary meteor fell;
And, when the second morning shone,
We looked upon a world unknown,
On nothing we could call our own."—Whittier,

2.

"All day the gusty north wind bore
The loosened drift its breath before."—Snow Bound.

3.

"All day within the dreamy house

The doors upon their hinges creaked.

The blue fly sung in the pane: the mouse

Behind the mouldering wainscot shrieked."—Tennyson.

5.

6.

7.

8.

9.

I.

2.

4. "All of a sudden he stopt: there passed by the gate of the farm, Willy; he didn't see me; and Jenny hung on his arm. Out into the road I started, and spoke, I scarce know how. Ah, there is no fool like an old one, and it makes me angry now."

> "All aghast then death shall shiver, And great nature's frame shall quiver, When the graves their dead deliver."-" Dies Ira."

"All fresh the level pasture lay, And not a shadow mote be seen Save where full five good miles away, The steeple towered from out the green."-Ingelow.

"All in this mottie, misty clime, I backward mused on wasted time, How had I spent my youthfu' prime, An' done nae-thing."-Burns.

"All night the booming minute-gun Had pealed along the deep, And mournfully the rising sun Looked o'er the tide-worn steep."-Hemans.

"All ye who live in the upper sky Do you love holy Christabel! And do you love them, and for their sake, And for the good which me befell?"-Coleridge.

III.

Where there are classical students they can amuse themselves in a way popular among the young men of Oxford, Cambridge, Leyden, and Bonn Universities, by capping Latin verses. This is done as in English verse, and is a fine vacation exercise for college students.

Thus, let Fam be announced as the cap.

"Jam dignati fœno nasci Poenas mecum divide."-" The Stabat Mater."

"Jam satis terris nivis atque diræ Grandinis misit Pater."-Horace.

3.	
4.	"Jam te premet nox fabulæque Manes."—Horace.
Т.	"Jam captum teneo jam volucrem sequor
	Te per gramnia Martii."—Ib.
5.	"Jam redit et Virgo, redeunt Saturnia regna."— Virgil.
6.	Jum redit et vingo, redeunt bituitina regia. — ringin.
7	"Jam que novum ut terræ stupeant lucescere solem."—Ib
7.	"Jam vinctæ vites, jam falcem arbusta reponunt."—Ib.
8.	
	"Jam validam Ilionci navem, jam fortis Achatæ."—Ib.

IV.

Another amusement for college students is trying the SORTES VIR-GILIANÆ, or the Virgilian Fates. This was once more than an amusement among the learned; there was a superstition connected with it, that when one purposed any undertaking, by opening a Virgil, and reading the line on which the eye or finger first fell, one could foretell his fate.

For instance, if one setting out on a sea-voyage tried the Sortes Virgilianæ, and turned up the line:

"Interea magno misceri murmure pontum"-(l. 124)

he would meet a storm. Or, if his sors came out:

"Unius ob noxam, et furias Ajacis Oilei?"—(l. 41)

he would meet an enemy. Or, if he proposed an undertaking, and hit line 437 of the first book:

"O fortunati, quorum jam mœnia surgunt!"

he would be successful.

If a lady turns to

"Felix, heu nimium felix! si litora tantum

Nunquam Dardaniæ tetigissent nostra carinæ"—(iv. 1. 657)

she will be unhappy in her love. If it is line 705—

"Dilapsus calor, atque in ventos vita recessit"

she is soon to die.

Sometimes these "Sortes" are tried from Shakespeare, or in modern poets as Tennyson or Longfellow, and are quite amusing.

V.

Charades are another pleasing home-amusement. This game consists in choosing a word, and acting its syllables in parts, and then the word as a whole, while the spectators guess what word is meant. Usually half the company look on, and half act. Books can be purchased containing elaborate charades, requiring nearly as much paraphernalia as parlor theatricals. It is easy to act short charades, which can be made very amusing without "turning a house upside down." We give a few good words leaving the carrying them out to the genius of the young folks, who will improve by practice.

I. Banditti. Parts "Band" "ditty."

This can be very comical acted in pantomime; first, a band seeming to play on all kinds of instruments, and who, under a bandmaster, play a tune through, keeping perfect time and making no sound. The second syllable comes in as a serenade, also silent but with wonderful contortions. The whole is represented by a travelling party, pounced on and rifled by robbers.

- Inspector. (Inn spectre.) This affords fine fun in a country tavern scene, and a ghost scene.
- Nightmare. (Scene 2d includes the excited sale of a wooden rocking-horse).
 - 4. Aladdin. Also easy.
 - 5. Matrimony. (Mat rye money.)
 - 6. Antipodes. (Aunt tip odes.)
 - 7. Miserable. (Miser able.)
 - 8. Dramatic. (Dram attic.) A temperance charade.
 - 9. Neighbors. (Nay bores.)
 - 10. Sweepstakes. Short and easy.

PUN CHARADES.

These are very comical and require only a table with a curtain before it, and a good exhibitor.

I. Aladdin. (A lad in.)

A little boy so sitting in a sack that the exhibitor, always silent, pulls it over his head and ties him in.

2. Commentator on Acts. (Common 'tater on ax.)

A large ax whereon is laid an Irish potato.

3. The Isles of Greece. ('Iles of grease.)

Neatly arranged saucers of olive, whale, lard, sperm, and kerosene oil. To follow this, are, the Isles of Greece.

> 4. Delos. (Deal hoss.)

A common wooden hobby horse.

5. Samos. (Same hoss.)

No change from 4.

6. Chios. (Shy hoss.)

The same horse rearing.

7. Wag.

A toy dog whose tail is wagged by an invisible thread.

8. Wagon.

(Wag on.)

The same performance continued.

9. A little Misunderstanding.

A little girl standing with a board or book held over her. (A cart of doll-furniture.)

10. A moving scene.

Acting proverbs is also a merry way of passing an evening. give a few proverbs:

VI.

No rose without its thorns.

When the cat's away the mice will play.

Never too late to mend.

A new broom sweeps clean.

All's well that ends well.

It never rains but it pours.

Haste makes waste.

A fair exchange is no robbery.

Lightly come, lightly go.

It's an ill wind that blows nobody good.

Many men, many minds.

VII.—Tableaux.

- 1. Diligent Students.—Scene, a parlor: four girls prettily dressed, asleep in different attitudes.
 - No. 1 has a novel open in her hand (yellow paper).
 - No. 2 a magazine.
 - No. 3 a Webster's Unabridged open on her lap.
 - No. 4 a little blue and gold volume of poems.
- 2. A Soul at Stake.—A young lad gambling with an old rascal: behind the young man stand an angel and a demon, each with a hand on his shoulder.
- 3. The Judgment of Paris.—Classic costumes. Difficult Figures. Paris, Juno, Venus, Minerva. Scene out-of-doors. Read Tennyson's "Ænone" for a cast.
- 4. The Departure of Pandora.—Elaborate. Classic. The gods are gathered around the smiling Pandora, who, with her fatal box, bows farewell to Jove and Juno throned, as she sets out for earth.
- 5. The Beggar Maid.—Read Tennyson's "Beggar Maid" for cast. The maid is met by the king, who takes her hand as his courtiers stand staring.
- 6. "Two Angels: One of Life and One of Death."—See Long-fellow's poem. The bright and the gray angel, each with emblematic flowers, part to do their separate errands.
- 7. "The Sleeping Beauty."—Read Tennyson's "Day-Dream" for cast. The Beauty sleeps: the Prince steals near to wake her from the enchantment.
- 8. The Dream of Fair Women.—Elaborate. From Tennyson's Poem.
- 9. Audrey and Touchstone.—See Shakespeare's "As You Like It."
 10. The Cast of a Drama.—From "Midsummer Night's Dream."
 Bottom and his friends arranging their play. Act I. Scene II.

VIII.—Burlesque Classic Dramas.

These are classic scenes acted in broad burlesque of dress and character. Good subjects are:

Orpheus and Eurydice.
The labors of Hercules.
The adventures of Pius Æneas.
Penelope and her lovers, with the return of Ulysses.
Circe and her victims, with the escape of Ulysses.
The apple thrown among the gods, and decision of Paris.
The Trojan war.

IX.—Games.

While charades, proverbs, tableaux and the like afford excellent entertainment, they demand some time, preparation, and experience to present them. But often games of an impromptu character are required, and those suited for younger persons. We give a few of these. First, a merry French game called:

1. La Defiance.

The players stand in a row representing France. One player faces the row, and is England. The defiance is accompanied by a gesture. As it passes from mouth to mouth, each player adds a word or two and a new gesture. The player who forgets any of the defiance as it came to him, fails to add something new, or adds what has before been added, takes the place of England. England does not speak, but makes the gestures, adding each to those made before, and the player who gives him a gesture that cannot be made with those gone before, must as penalty become England. For example:

First Player—"England! I defy thee!" shakes right fist. England shakes his right fist.

Second Player—"Arrogant England! I defy thee!" shrugs shoulders. England makes both signs.

Third Player—"Arrogant England! I defy thee with all my heart!" puts tongue in his cheek. England makes these three signs.

Fourth Player—"Arrogant England! with all my heart I challenge and defy thee!" shakes left fist. England now makes simultaneously four signs.

Now when it comes to a player who runs out his tongue, as it is manifestly impossible that England should at the same minute put his tongue in his cheek and thrust it out, and as all England's gestures are to be coincident, the player takes his place as a forfeit; or, if one sign has been closing the eyes, and some one gives the sign of stretching them, he is forfeit; or, if a sign has been shaking one foot, and a player gives shaking the other foot—as England cannot shake both feet at once—he is relieved of his place.

2. Shadow Buff.

This is a modification of blind-man's buff, and is a gentler and safer game to play. To begin with, a smooth white wall surface should be chosen, or one created by hanging up a sheet or table-cloth. "Buff," not blindfolded, sits opposite this screen, looking at it, with a bright light behind him. The players then pass behind him in procession, each distorting himself as he passes by every means in his power, and the game consists in "buff" trying to identify them by the shadow on the screen. Whoever is caught takes "buff's" place.

3. Porco, or Italian Blind-Man's Buff.

This game is similar to "Buff with the Wand."

Several persons, male and female, join hands so as to form a circle, and one person, who is blindfolded, is placed in the centre, with a small stick in his or her hand. The players dance round the hood-winked person, who tries to touch one of them with the wand, and if he succeeds, the ring of people stops. The player then grunts like a pig—hence the name of the game—crows, or imitates some animal, and the person touched must endeavor to imitate the noise as closely as possible, without discovering himself or herself. If the party touched is discovered, then the hoodwinked player transfers the bandage and the stick to that player, and takes the vacant place in the ring of persons, who once more resume their dance, until another player is touched.

4. Blind-Man's Buff with the Wand.

Blind-Man's Buff with the Wand is a game well adapted for the parlor.

The blind man with his eyes covered with a bandage is placed in the middle of the room, and a long wand is put into his hands. The rest of the company join theirs, and, forming a circle, wheel around him, at the same time singing some lively air, in which they all join.

When the song is finished they stop, and the blind man, extending his wand, directs it by chance towards one of the company, who is obliged to take hold of it by the end presented to him. Then the blind man utters three cries, which the other must repeat in the same tone. If the latter does not know how to disguise his voice, he is easily guessed, and takes the blind man's place; otherwise, the circle wheels around him, stops again, and so on as before.

5. Eye Buff.

Stretch across a room, door or corner a piece of white cloth with eye-holes in it. Behind this stand the players, their eyes at the holes. Buff, when all their persons but their eyes are hidden, is required to identify them by the eyes only. When he guesses right, the picked out player takes his place. But it is wonderful to see how hard it is to identify a person only by that most expressive feature, the eye.

6. What Will He Do With It.

One person, called an Alien, leaves the room. The rest of the players agree on some word that with the same pronunciation has different spelling and meaning, so that they can answer according to its varied significations. Then Alien comes in and has three questions in succession: "How do you like it?" "When do you like it?" "What will you do with it?" Thus: "How do you like it?" One answers, "I like it hot;" another, "I like it cold;" another, "I like it old;" another, "I like it new." He then asks the company in succession, again, "When do you like it?" One says, "At all times;"

another, "Very seldom;" a third, "At dinner;" a fourth, "On the water;" a fifth, "On the land," etc. Lastly, the Alien goes round and asks, "Where would you put it?" One says, "I would put it up the chimney;" another, "I would throw it down a well;" a third, "I would hang it on a tree;" a fourth, "I would put it in a pudding." From these answers a witty girl may guess the word chosen; but should she be unable to do so, she has to pay a forfeit. Many words might be chosen for the game, such as—

Aunt and ant; plane and plain; rain and rein; vice, a tool, and vice, a crime; key, of a door, and quay, a place for ships; pare, pair, pear; eight, ate; fellow, and felloe, of a wheel; champagne, wine; champaign, expanse of country; box, a receptacle; box, a blow; box, an evergreen plant.

7. Paul Pry and Mrs. Grundy.

The players seat themselves, except a lady and gentleman. The gentleman is Paul Pry: the lady Mrs. Grundy. Mrs. Grundy whispers to each player a different answer, as—

To No. 1 she whispers: "Hot, sweet, and strong."

To No. 2, "With pepper and vinegar."

To No. 3, "With my best love."

To No. 4, "No, indeed."

Giving each a different answer to use. Then Paul Pry goes around and asks any question which he chooses, but *aloud*, and gets aloud the various replies that Mrs. Grundy has given, and which are beautifully inconsequent, as he asks—

No. 1, "What kind of a week have you passed?"

No. 1, "Hot, sweet, and strong."

To No. 2, "Shall you ever marry?"

No. 2, "With pepper and vinegar."

To No. 3, "How will you keep house on these?"

No. 3, "With my best love."

To No. 4, "Are you sincere?"

No. 4, "No, indeed!"

As no personalities can be intended, no offence must be taken,

though answers seem to hit home. But the players of any game should always remember courtesy, delicacy and good judgment.

8. Madame Rumor.

One player whispers to the first of the line of players a piece of gossip, which he has carefully written down, and without showing the paper whispers just as he wrote it. The story is repeated in a whisper from one to another of the whole circle. The last player carefully writes down what he supposes to be the rumor, and the two papers are then read aloud. For instance, let the story start thus: "Mrs. Green, who has four children, has lately been left by her uncle, who died at Sing-Sing, ten thousand dollars, her husband being in California," and see how it will come out.

9. Alphabetical Investments.

Each player is given a letter of the alphabet, to which in their nouns and adjectives they must adhere. The leader then starts off: "I load my ship," or, "I furnish my house," or, "I fill my store" with—. And player A. must at once begin with something appropriate under his letter. So if it is a ship to be loaded: "Axes, adzes, and antidotes for poisons." B. says: "With bitters, bonnets, benches and bells." C. says: "With carts, carriages, cradles, crowns, churns." D. says: "With dogs, dandelion roots, dentifrice, ducks and dolls," and so on.

If it is a store, A. may respond quickly: "With apple pie, awls, a la mode beef, anchovies and andirons." B.: "With bluing, butter, buttons, bands, boxes and berries," C.: "With candy, candles, crockery, crowbars and cushions."

Or the leader may start the game thus: "I love my love with an A, because"—and player at once sets in—"he is Affectionate, because his name is Augustus, because he lives in Albany. I will give him an Amethyst: I will feed him on Apple-tarts, and make him a bouquet of Anemones."

"I love my love with a B, because she is Beautiful, because her

name is *Beatrice*, because she lives in *Boston*. I will give her a *Brooch*: I will feed her on *Berries*, and make her a bouquet of *Bluebells*."

10. The Poetasters.

Take a sheet of foolscap; let one player write on the first line a line for poetry. It will be decided whether successive or alternate lines are to rhyme, and if the players are sufficiently advanced to understand *feet* in poetry, the number of feet may also be settled. Sometimes a theme is given. Then when Player First writes a line he announces the last word, turns back the line so it cannot be seen, and passes the paper to his neighbor. Suppose the theme given is An Old Man's Woes, every alternate line rhymes.

Ist player writes, turns over the line, says *bald*, passes it. 2d player writes, turns over the line, says *doors*, passes it. 3d player must rhyme with bald.

4th player must rhyme with doors.

5th player starts a new verse, and so can choose his word; he writes, says eye, and passes it.

6th player says heart when he writes his line.

7th player must rhyme with eye.

8th player must rhyme with heart, and the general theme of "An Old Man's Woes" must be maintained; and this result or better may be obtained:

THE OLD MAN'S WOES.

There was an old man his head was bald, Wild the winds whistled out of doors, Beneath his feet a kitten squalled, The mice gallivanted about the floors.

The widow transfixed him with her eye,
The old man felt a pain in his heart,
But he thought it prudent to up and fly,
So he rode away in a grocer's cart.

11. The New Novelists.

Give each of the company half a sheet of cap, and announce the

theme of a novel, and the name of the hero and heroine; as, theme, The Castle of Horrors; heroine, Bertha Martha Mary Jane Wolfgang; hero, Sylvester Lucius Otrander. Each of the company writes a chapter of their history, either of a few lines or more, one being appointed to open and one to end the tale, while chance directs what lies between. The story is finally read, and as in one chapter the girl appears blue-eyed and golden-haired, and her lover may be an artless shepherd, and in the next she is a dark, fierce Cleopatra, and he a robber knight, and now they die, and anon come to life in the next chapter, it becomes very amusing.

12. The Lady's Maid.

Each having taken the name of some article of dress, chairs are placed for all the party but one, so as to leave one chair too few. They all sit down but one, who is called the Lady's Maid, and stands in the centre; she then calls out, "My Lady's up and wants her shoes," when the one who has taken that name jumps up and calls "Shoes!" sitting down directly. If any one does not rise as soon as called, she must forfeit. Sometimes she says, "My Lady wants her whole toilet," then every one must jump up and change chairs, and as there is a chair too few, of course it occasions a scramble, and whoever is left standing must be Lady's Maid, and call to the others as before.

13. The Auctioneer.

The object here is to make an acrostic on some piece of furniture in the room. Choose the furniture, as the *sideboard*, the *pier-glass*, the *centre-table*, and give each player one letter of the word, and auction it off by *barter*, one letter at a time. Thus, take the pianoforte, and the auctioneer says (having written the letters on a card, and, as he speaks, writing each offer opposite its letter):

"I have just returned from the city, where I purchased a pianoforte, but I wish to barter it [speaking to the first person]: what will you give me for the first letter, P?" The first person and the other nine make consecutively their offers, and the seller carefully records them, after which he says: "You propose to barter for my

P a Pen.
I an Inkbottle.
A an Anchor.
N a Newspaper.
O an Orchard.
F a Fan.
O an Oar.
R a Ruby.
T a Teacup.
E an Evergreen.

"I accept the offer, and this is the way I intend to use the articles so acquired.

"The Ruby I will have mounted in a ring, and will ever treasure it in remembrance of the donor. The Fan I will present to a certain lady who, at present, shall be nameless. Then I will ride into the country, where, sitting in my Orchard, I will read my Newspaper, and with my Pen and Inkbottle write letters to you, my dear friends, from whose agreeable society I shall then be absent. When tired of writing I will proceed to the river, where, with my Oar, I will row on the water till evening, then Anchor the boat; and, after taking tea from my Teacup, will go into the garden and superintend the planting of my Evergreen.

14. Scissors Crossed or not Crossed.

Each player in his turn passes to his neighbor a pair of scissors, or any other object, saying: "I give you my scissors crossed (or not crossed)."

If the former, the player, as he utters the words, must cross his arms or his feet in a natural manner. If the latter, he must be careful to keep them separate. The person who receives the scissors must be careful to imitate this action. Many persons, from mere want of attention, render themselves liable to forfeits in this game, and without knowing why: their surprise produces the chief part of the amusement.

15. The Mole.

This simple game consists merely in saying to one of the players: "Have you seen my mole?"

The latter answers, "Yes, I have seen your mole."

- "Do you know what my mole is doing?"
- "Yes, I do know what your mole is doing."
- "Can you do as it does?"

The person who replies must shut his eyes at each answer; if he fails to do so he pays a forfeit.

X.

Fox and Geese played on a board with holes and pegs is a very pretty game, and gives occasion for some constructive ability and neatness if the board is of home manufacture. Such boards may be very nicely made of white wood, the border riveted on of dark wood, the lines between the holes painted in red, brown, or blue, the holes smooth, the geese white wood with goose-heads cut on them, the fox red, with a fox-head. Such a board is a pretty present, and will pleasantly occupy many hours in the making. A mere simple board furnished with the requisite holes, seventeen pegs for geese, and one big peg for a fox, can also be used. The object is to shut in the fox between a double square of geese, or between the margin of the holes and a double row of geese.

2. Jack-Straws furnish another nice game, and very beautiful straws can be whittled, fashioned like bells, leaves, swords, sickles, knives, axes, tomahawks, fool's-caps, wheat-heads, arrows, spears, and an infinity of other objects, all on long stems.

XI.—Curious Questions.

- I. What two occupations extend from pole to pole?
- 2. Which is most, six dozen dozen, or half a dozen dozen?

Can you tell me why
A deceitful eye
Can better descry
Than you or I,
On how many toes
A pussy-cat goes?

Brothers and sisters I had none, But that man's father was my father's son.

What relation then?

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4.

- 5. Can you place four fives so as to make six and a half?
- 6. What two numbers multiplied together will produce seven?
- 7. What is the difference between twice twenty-five, and twice five and twenty?

8. If five times four are thirty-three,
What will a fourth of twenty be?

- 9. There were eight gallons of wine in a cask. Of this two men owned each four gallons. They must divide it, but had only, to measure it with, one three-gallon keg, and one five-gallon keg: how would they manage?
 - 10. How can you plant ten apple trees, so that there shall be five rows, and four trees in each row?
 - II. A man had a fox, a goose, and a measure of corn to ferry over the river, but his boat would not carry all three at the same time. How shall he manage? If he leaves the fox and goose together, the fox will eat the goose. If he leaves the goose and corn together, the goose will eat the corn?
 - 12. How can you plant ten plum trees in equal rows having ten rows, and three trees in each row?

XII.—Diagrams.

- I. Cut a square of paper three inches on each side, and then divide it into seventeen smaller but equal squares.
- 2. Take a piece of paper two inches wide and three long, and take a square one inch each way out of the lower left-hand corner. Throw this little square away, and divide what is left into three pieces which will make a perfect square.
- 3. Take a piece of pasteboard six inches long and three wide. Divide it into two equal squares. Cut one of these squares into two even triangles. Cut the other square into one small square, one lozenge, and four triangles.

How will you do it, and how many figures can you make of these pieces, using all in each figure?

4. Take fifteen parlor matches, and lay them on a flat surface, so

that they form five complete squares with united edges. Now remove three matches, in such a way that you have three complete squares left, with their inner corners united.

XIII.—The Gnome.

Let a person with a smooth white hand close the fist so that the end of the *thumb* appears between the *middle* and *ring* fingers; the first finger is thus the forehead, the second the nose, the thumb the moving tongue, the third finger the chin of the *gnome*. Put a black shoe-button on each side the knuckle between the first and second fingers, drape this face in a kerchief, and a most horrible gnome-like face is the result.

- . I. The handkerchief properly tied, with two pert little corners left for ears, and a long corner twisted for a tail, becomes a very respectable mouse.
- 2. Lengthen the ears and tip them back, draw in the tail and increase the body, and you get a fair rabbit.
- 3. Hold the hand with two fingers erect, drape it in a kerchief to represent a veiled figure, and addressing it in a rhymed or prose, comic monologue, bowing and *curtesying* the figure with the concealed fingers, you keep up an amusing correspondence of word and motion.

XIV.—Parlor Magic.

1. To Balance a Coin.

Stick a needle in the cork of a large bottle. Take a second cork and splitting the lower edge insert the top of a dime or nickel; now stick in the sides of this cork two small pen-knives of equal weight, or two heavy darning-needles. Balance your coin on the point of the needle that comes through the cork, and by the knives it will be balanced, so that it will spin round without falling.

2. To Bottle an Egg.

Take a small fresh egg and soak it for several days in very strong vinegar: the acid will destroy the hardness of the egg-shell, which consists of its lime, so that the egg will look just as ever, but will be

elastic and capable of compression. Get a bottle with a rather wide neck, which is evidently *smaller* than the egg, and wager that you can bottle an egg in it. Then get your egg, wipe it, handle it mildly, and it will elongate under the pressure of your fingers and enter the bottle. You should have the bottle half full of very strong lime water. In a day or two the egg-shell will be as hard as ever. You can pour off the water, and have a hard-shelled egg which has been put in a bottle with a neck only two-thirds of the diameter of the egg.

3. To Eat a Candle.

Cut a piece of apple the shape of a tallow candle end. You can crowd a bit of wick in the bottom, but put a slip of peeled almond in the top for a wick: it looks just like a tallow candle end. To prove it so, light your almond and let it burn a minute; then blow it out and eat it.

4. The Flying Stick.

Take a bit of wood one-half inch in diameter and five or six long, round it neatly and stick a pair of penknives in the upper end; now balance it on your thumb-nail, and it will spin as you touch the knives.

5. To Balance an Egg.

Lay a looking-glass, face upwards, on a perfectly flat table: the surface must be even. Then you can make an egg stand on it on the little or large end as you like. N. B.—The secret is that you must have privately thoroughly shaken the egg until the white and yolk are entirely incorporated. Then it will balance until it begins to settle.

6. To Lift a Bottle with a Straw.

Take a stout straw and bend it at the thickest part at an acute angle, making the shorter of the ends of the exact height of the bottle you are to lift, measuring from the bottom to the angle of the neck. Thrust your straw in the bottle, holding by the longer end, and the short end will spring out against the side of the bottle, forming a V. Now you can lift the bottle by the straw.

7. The Dancing Dervishes.

Cut figures of pasteboard, paint them or dress them in tissue or tinsel: they are prettier with some fine floss for wigs, glued carefully on the heads. Run bristles in the edge of the card-board skirts, which skirts should not be longer than to the knee, and let the bristles be as long as the legs of the images: use three white bristles which will be invisible. These images will dance in time if you set them inside an open piano near the wires, and play a dance tune; or, put them on a light table and play a tune with the ends of your fingers on the table top.

- 2. These dervishes can be made with a cork body, pasteboard head, arms, and legs, tissue clothes, and four bristles, and will dance nicely on a piano, or on a light table, if a violin is played touching the table edge.
- 3. Make sitting dervishes of cork or light wood, not over two inches high. Dress them handsomely: if you put lead in their heads under their caps, they will always stand on their heads no matter how you place them. If the lead is on the back of the figure, they will fall over on their backs invariably; if it is in the base of the image they will sit erect, no matter if you stand them on their heads. By making several dervishes, putting shot in a different part of each, they behave very oddly.

8. The Obstinate Card.

Take a visiting card and bend over the two ends equally so it can stand on them like a bench; but do not break the card, nor turn it on a sharp line. Set it on a table and ask some one to blow it over. Many efforts will be made without success. To blow over the card it is needful to blow on the table, sharply, at some distance from the card.

9. Water Witchery.

Take a goblet and fill it with water, put a piece of paper over it, place the palm of your hand firmly on the paper, and hold it pressed closely for a minute or two; then take the foot of the goblet between

two fingers of the other hand and invert it, keeping one hand well pressed against the paper. Now, in a moment, you may remove the hand that presses the paper, and atmospheric pressure from beneath will sustain the paper in its place, and uphold the water in the goblet for two or three minutes. It is well to practise this performance before exhibiting.

10. The Whirlpool.

Take a saucer and fill it with water. Have some gum camphor powdered to the size of coarse sand. Drop this on the water, and it will begin to go round and round, and will keep up the rotary motion for some minutes.

11. The Magic Egg.

Put pin-holes in the ends of an egg: blow it empty. Wager that you can make an egg float in a bowl of *clear* water. Get your blown egg and it will float safe enough.

XV.—Parlor Paradoxes.

- I. How many kings have been crowned in England since William the Norman?
 - 2. How can you take one from nineteen and leave twenty?
 - 3. How can you work out this example?

- 4. How can you increase nine until it is six?
- 5. How do you explain that a body three inches deep, nine inches in its greatest length, four inches in its greatest breadth, contains a solid foot?

XVI.—Useful Games.

1. The Spice-Mill.

One person keeps the spice-mill: the other players sit in a row. First Player—"I have come to buy pepper."

Leader—"What is it like?"

The player must describe the appearance of pepper.

Leader-" Where shall I get it?"

The player must describe where and how it grows.

Leader-" What will you pay for it?"

The player must give the proper market price.

So on through all the spices, cloves, cinnamon, mace, nutmeg, ginger, allspice; and when a player makes a mistake he pays a forfeit. Forfeits will be many, and it will be clearly seen that most people know very little about *spice*. If the game is played a dozen times in a season, the players privately *posting* themselves from an encyclopædia, it will be very improving. N. B.—One of the forfeits in this game is to make the player eat some of the spice of which he was ignorant.

2. The Little Cooks.

The crafty teacher of a school for little girls invented this play for rainy-day recess and nooning. The players are in a semi-circle, the leader in the centre.

Leader—"The king is to be married: what will you send to the wedding feast?"

Each player names some article. If it is not suitable to eat, as "soap," or "candles," a forfeit is required. If it is eatable, then the demand is, How will you make it? The Little Cook must then give a recipe, and pay a forfeit for every mistake.

Thus—The king is to be married: what will you send to the feast? First Player—"Walnut macaroons."

Leader-" How will you make them?"

First Player—"I will beat the whites of two eggs very stiff; I will beat in a cup of white sugar; I will put it on buttered paper in spoonfuls and sprinkle the tops with walnut meats."

Other Players—"Forfeit! forfeit! The king cannot eat them; you forgot to bake them."

Leader—"The king is to be married: what will you send to the feast?"

Second Player-" Coffee."

Leader—" How will you make it?"
Second Player describes properly.
Leader—" The king," etc.
Third Player—" Brine."

Players—"He can't eat brine. Forfeit! forfeit!" etc., etc.
Children get interested in this, and study up recipes, sometimes
writing new ones in little books, and the game is quite useful.

3. The Queen's Birthday.

This is played much as the preceding game, the presents being of jewels, lace, dress-goods, plumes, etc., and each donor being required to tell where he will get his gift, or of what it is made; explaining thus, Ostrich feathers, from a great bird in Africa; Diamonds, "from a mine in India, and they shall be cut in Holland;" Velvet, made from silk threads in Genoa, and so on.

XVII.—Sabbath Interests.

It is of great importance that the Sabbath should be made a cheerful and helpful day to young people. Those who have from childhood been well brought up, and usefully entertained on Sabbath, will by the time they are fifteen or sixteen find the whole day happily occupied with two church services, Sabbath school, the study of the Sabbath lesson, the reading of the church papers, which every family should take, as suits their own creed, and the reading of useful and interesting religious books. But from the time the child is two or three years old until it is fifteen, the parents must exert themselves to mingle pleasure with instruction, or the child will fall into the habit of desecrating or disliking the best day of the week. The primary object of the Sabbath is religious instruction; the more of this the child can get the better—always provided that it is given in a pleasing way, which shall make a happy impression on the child and remain well fixed in memory. Where there are children of various ages in the family, the elder should unite in the instructing and entertaining of the younger ones.

Every family should have a Concordance, an illustrated Bible Dictionary, and, if possible, illustrations of Scripture scenes. The various religious societies publish very beautiful cards, in sets of a dozen or more in colors, illustrating scenes from Bible history. Every family should have a few packets of these, and they should only be brought out on Sabbath. Thus the juveniles will not weary of them, and they will remain a pleasure connected with the day. We shall begin with indicating ways to attract the very youngest on the Sabbath, and rise to matters suited to entertain and instruct older youth.

1. Story-Telling.

Parents should not say that they cannot tell stories to their children; that they do not know how. They are bound to learn how if they have children. True, there are many well-written books of Bible stories, as the old-fashioned "Peep of Day," "Line upon Line," "Precept upon Precept," and more recent works, all very fit to read to children; but the read story will not have the impressiveness of the told story, and the parents should seek to associate the Scripture tale with their own love and memory in the child's heart. So, though some stories may be read for variety, the father and mother should tell the Bible narratives to their children. As they tell the tale they can show on the illuminated, card the picture of the event, and thus instruct the child through eye and ear. Many of the events of Scripture have been made into verses or little poems, and these can be repeated with the story to the child, for all children naturally love verse. Poetry belongs alike to the infancy and maturity of the race.

2. The Noah's Ark.

We have known a Noah's Ark, a large and nice one, kept with the best results for little people's Sunday. The ark was not handed over to be frolicked with or broken, but the story of the flood was graphically told. The history of Mr. and Mrs. Noah and their sons, good and bad, was repeated as these wooden individuals were trotted out for inspection. Then the animals were set up, and when they were in file the pictures of said animals found in the Bible Dictionary were carefully shown as better representations, and then the older children in turn found, by aid of the Concordance, all the texts that referred to each one. The ark was built, the animals housed, the flood came on one Sabbath, and during the week the inmates of the ark were supposed to float on a stormy sea of the top shelf of the closet. Next Sabbath it was in order to tell how the waters subsided; the raven and dove went forth; the voyagers came to port; the sacrifice was offered; the bow in the cloud appeared. It always pays to make the Scriptures a living fact to children.

3. The Game of Scripture Numbers.

Arrange the children in a class. Let the eldest be at the head. Now No. I must give out a number that is mentioned in the Bible. If he gives out a number not mentioned he goes to the foot. When he gives out a number all the others tell some place where it is mentioned; and the places that are omitted the leader gives. When all are done naming references, look in the Concordance and see if any were left out.

Thus: No. 1 says, FORTY!

The class expound where they have seen forty in the Bible.

Jesus fasted forty days.

Moses was forty days on the mount.

Moses was forty years old when he fled into Midian.

Elijah fasted forty days.

Forty young men conspired to kill Paul.

Forty stripes were given to Paul, save one.

Forty kine were sent by Jacob to Esau.

Forty years was Israel in the wilderness.

David reigned forty years. And so for many more.

Or two is the number given.

Lamech took him two wives.

Jeroboam made two calves to be worshipped.

Two she-bears came to devour the mocking children.

There were two tables of the law.

The disciples were sent out two by two. And so on.

Seven, twenty, twelve, one hundred and twenty, one hundred and forty-four, and others, are good numbers.

4. The Game of Ten Questions.

One player makes up his mind as to some character mentioned in Scripture, and the others can ask ten questions (not including such an one as *What name?*), and from the answers the character must be guessed. Thus: "I have thought of a character."

- I. Man or woman? Ans. Woman.
- 2. Old or New Testament time? Ans. New.
- 3. In what country did she live? Ans. Asia-Minor.
- 4. What was most notable about her? Ans. Love of the Scriptures.
- 5. What great thing did she do? Ans. Taught a boy.
- 6. What kind of a boy was he? Ans. Good.
- 7. Was he her son? Ans. No.
- 8. Jew or Gentile? Ans. Jewess.
- o. Was she married? Ans. Yes.
- 10. What relation was she to that boy? Ans. Grandmother.
- O, I know, it was Lois.—2 Tim. i. 5.

Sometimes there is a catch in the answer, as:

- "I have thought of a character."
 - I. Male or female? Ans. Female.
 - 2. In what country? Ans. Chaldea.
 - 3. What age of the world? Ans. Mosaic.
- 4. For what was she noted? Ans. Amiability and faithfulness.
- 5. Was she a servant? Ans. Yes.
- 6. What especial thing did she do? Ans. Prophesied.
- 7. Who were her parents? Ans. None given.
- 8. Did she have any children? Ans. We are not told.
- 9. Good or bad? Ans. Neither.
- 10. Did she get to heaven? Ans. No.
- "What, no one guesses? It was Baalam's Ass!"

5. The Caravan into Egypt.

Here each one contributes something to a caravan going down into Egypt, giving the Scripture allusions to whatever he sends. Thus:

1st. I shall send a leader of the caravan: his name will be Jonadab, and he will be descended from Jonadab the son of Rechab, who was living in the days of Jehu. Then 2 Kings x. 15; I Ch. ii. 55; and Jere. xxxv. 6-10, must be read.

Second Player—I shall send down to Egypt in this caravan, Myrrh, from the Arabian forests. I shall get it from a tree nine feet high, with a thorny trunk. It shall be of the best, such as was used for making the holy ointment in the tabernacle; such as Esther was given at the court of Persia; such as Solomon sung about in the Song of Songs; and as was used in Christ's time for embalming the dead.

3d. I shall send honey such as drips over the rocks in Palestine: such honey as John the Baptist ate in the wilderness, and Jonathan tasted after the battle, and David tells of in the nineteenth Psalm.

4th. I shall halt the caravan to take a noonday meal near Dothan, where Joseph was sold by his brothers. They shall go to look into the pit where Reuben had him cast, and for their dinner they shall eat a roast kid.

Sometimes a player will make a mistake by sending into Egypt things that belong in Egypt, or by getting into the caravan things that are not found in the East. Then if they cannot prove themselves right they must add two articles to the caravan stores.

6. Capping Bible Texts.

This is an excellent exercise for increasing a knowledge of the Scripture, and aiding memory. It proceeds on the same plan as the capping previously given. One chooses a cap, as Come; and the others give out texts or sentences beginning with it, as, The cap is Come.

1. Come unto me all ye that labor and are heavy-laden, etc.

- Come, now, and let us reason together, saith the Lord, though, etc.
- 3. Come, ye children, hearken unto me, and I will teach you, etc.
- 4. Come and see.
- Come, ye blessed of my Father, inherit the kingdom prepared for you.
- 6. Come, take up the cross and follow me.
- 7. Come boldly to the throne of grace that we may obtain mercy.
- 8. Come up hither.
- 9. Come forth and flee from the land of the north.
- 10. Come down ere my child die.
- II. Come not down to take anything from the house.
- Come with me from Lebanon, my spouse, with me from Lebanon.

Or let the cap be Lo: then the verses might run:

- 1. Lo the winter is past, the rain is over and gone, etc.
- 2. Lo I come, in the volume of the book it is written of me, etc.
- 3. Lo I am with you alway, even unto the end of the world.
- 4. Lo we turn to the Gentiles.
- 5. Lo, nothing worthy of death is done unto him.
- 6. Lo I have told you.
- 7. Lo here, or lo there, go not after them.
- 8. Lo the heavens were opened and he saw the Spirit of God, etc.
- 9. Lo I begin to bring evil on the city.
- Lo I die, in my grave which I have digged for me in the land, etc.
- 11. Lo Sarah thy wife shall have a son.
- 12. Lo I have sinned and done wickedly.

Such words as Hearken, Where, Provide, Consider, and Out, are good caps.

7. Capping Hymns.

Next to capping texts will come capping hymns. This is a good exercise in acquainting young people with the hymnology of the church, and causing them to pay attention during the reading and singing in service.

Take such a	cap as Alas. Then verses like these suggest them-
selves:	
I.	"Alas! and did my Saviour bleed,
	And did my Sovereign die.
2.	"Alas / what hourly dangers rise,
	What snares beset my way.
3.	What shares beset my way.
3.	"Alas! how poor and little worth
	Are all these glittering toys of earth.
4.	"Alas / how oft this wretched heart
	Hath wandered from the Lord.
	Train wandered from the Bord.
If Come is th	ne cap, verses will be plenty; as,
I.	
	"Come, ye sinners, poor and needy,
	Weak and wounded, sick and sore."
2.	"Come, Holy Spirit, calm my mind,
	And help me to approach my God."
3.	
	"Come every pious heart
	That loves the Saviour's name."
4.	"Come, dearest Lord, descend and dwell
	By faith and love in every breast."
5.	store that small following
	"Come, Holy Spirit, Heavenly Dove,
	With all thy quickening powers."
6.	"Come, thou Fount of every blessing,
	Tune my heart to sing thy grace."
7.	San
	"Come, ye that love the Lord,

8. Enigmas.

And let your joys be known."

Scriptural Enigmas occupy pleasantly the time, while they occasion a careful searching of the Scriptures. The young people may not only solve them, but make them for themselves. Many of the religious papers, especially the Sunday-school papers, publish a few enigmas in every issue, and no doubt a small book devoted entirely

to Scripture enigmas would have a large sale, and be very useful in families. As enigmas are so plenty, we only give one or two as examples:

The first letter of advice to a sleeper.

The first letter of caution to an angry person.

The first letter of directions for a journey.

The first letter of instruction in unselfishness will give the name of a distinguished person. Answer: *Abel.*

BIBLICAL ENIGMA.—Fifty-nine letters.

- 13, 39, 15, 35, 11, 53, 28, 33, 14, 59, 32, 19, 37, 54, a Roman officer who saved Paul's life.
- 58, 28, 25, 41, a woman noted for her affection to her mother-in-law.
- 1, 41, 8, 24, 59, 43, 45, 13, 21, 53, 25, 48, 10, 4, 57, 46, 50, what the Bible compares to a spider's web.
 - 13, 6, 19, 30, built the first city according to the Scriptures.
 - 22, 49, 13, 15, 16, 53, 27, 40, the surname of a traitor.
- 43, 21, 53, 36, 5, a sin to which the prophet Isaiah attributes the destruction of Moab.
- 20, 42, 21, 46, 3, 9, 40, that upon which God pronounced the first curse.
 - 55, 27, 47, 36, that to which the trial of faith is compared.
 - 36, 17, 15, 40, 2, the wages of sin.
- 1, 22, 23, 38, 15, 40, 18, 46, 19, 56, 12, 49, 26, 58, a king of Assyria who reigned at the time of Pekah, king of Israel.
- 52, 31, 34, 7, 51, 35, the place where the marriage supper of the Lamb will be spread.
- 44, 56, 19, 29, 24, 15, one who in the midst of starvation prophesied plenty on the morrow.

The whole is a verse in Psalms.

Answer: The heavens declare his righteousness, and all the people see his glory.—Psalms xcvii. 6.

SCRIPTURAL ENIGMA.

My 25, 22, 65, 58, 42, 43, 34, 24, 25, 12, 35, 4, was one of the seven cities containing Christian churches to which the Apocalyptic admonitions were addressed.

My 64, 16, 13, 43, 52, 4, 49, was a man who was reluctantly prevailed upon to conduct a prophet to his master.

My 1, 13, 16, 21, 59, 32, 36, a city whose foundations were supposed to have been laid at the same time with those of the Tower of Babel.

My 3, 9, 42, 58, 66, 62, 43, 10, 19, 50, is a precious stone: a variety of amorphous quartz.

My 2, 5, 8, 21, 3, 27, 11, 6, was a young man mentioned as attending upon St. Paul's preaching late at night.

My 7, 43, 17, 53, was a famous garden.

My 18, 3, 66, 58, 23, 14, 57, 13, 40, 37, 28, 55, is a book of the Bible.

My 30, 55, 15, 38, 39, 29, was a queen of Persia.

My 6, 26, 42, 33, 44, 31, 45, 46, 61, 20, 51, 32, 10, 43, was the Apocalyptic appellation for the national demon of Egypt.

My 47, 4, 60, 48, 41, is one of the Christian virtues.

My 63, 67, 56, is a name given to the people of the Hebrew language.

My 54, is the initial letter of one name of the Deity.

My sixty-seven letters give a very beautiful and comforting verse from the "sweet singer of Israel."

Answer: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

CHURCH BIOGRAPHY AND CHURCH HISTORY.

Just as it is the duty of parents to be able to tell their children Bible stories, so they should be prepared to tell them stories of Church history, of the heroes, authors, martyrs, missionaries of the Church. Parents should make themselves acquainted with the biography of good persons, and present it in an attractive form to their young people.

Many parents would blush at hearing a child of twelve or four-teen say: Who's Shakespeare? Who's Burns? and would not feel surprised or pained if the question should be, Who is Henry Martyn? Who is Bishop Heber? Who is Whitefield? Who is Charles Wesley? Who is Mr. Judson? In fact the ignorance of very many young folks concerning the heroes, and kings, and warriors of the faith is disgraceful and unblushed for. An acquaintance with the lives of these truly great people will not only make children and youth more intelligent, but will have the happiest effect on their moral natures and tone of thought, and will put them in a line of good and suitable Sabbath reading.

SABBATH READING.

Nothing is more suitable as an occupation for the Sabbath than reading. Parents should be very careful what books come into the hands of their children on Sabbath. We would equally warn against weak, silly Sunday stories, novels by good authors, and profane history: there will be time enough six days in the week for the two latter, and for the first there is never time. A really good religious story, as, for instance, the "Schonberg Cotta Family," is in order for Sunday; a really good story, not religious, is truly useful for week-day reading. There is no lack of well-written and attractive reading suitable for the Sabbath. We cannot expect young, inexperienced minds to enjoy, "The Rise and Progress;" or, "The Saints' Rest;" or, "Edwards' History of Redemption;" or, "Flavel's Discourses." It is folly to try and crowd these works into youthful minds incapable of digesting them: the result will be spiritual dys-Paul knew better than this when he discerned between "milk for babes" and "meat for men:" meaning also the various aliments that lie between. Without expecting our young folks to read the books produced by very mature experience for minds like itself, we are still not driven upon secular Sabbath reading for our young people—the histories of the Lollards, the Waldenses, the Covenanters, of the Gospel in Madeira, in the Sandwich Islands, and in

Pitcairn's Island; the life and work of many of our missionaries, of such men as Headly Vicars, and General Havelock; works like "The Book and Its Story," "The Tales of the Covenanters," and "Various Stories on Church History," and religious questions. Of all books, next to the Bible, a taste should be cultivated in the young for "Pilgrim's Progress." This book should be read, it should be talked about, its scriptural references should be looked up, and good illustrated editions of it should be had to make it attractive.

XVIII.

It often happens that a very little thing, a few words, a mere question, pun, or quibble, will create a smile, or a laugh, break up a spirit of gloom or brooding, and make life wear a different and more cheery complexion. Young folks, whose home life is such that they expect these "merry nothings," that prove so much of "something," who are on the look-out for bits of fun to waylay them, and who are inspired to make fun themselves, and bring to their homes the best things that they hear or see, are altogether a heartier, happier, healthier, and more useful manner of young people than those for whom nothing of this kind is ever provided. At the table a conundrum or two, or a good joke, helps the meal to digest. Laughter is better even than pepsin for digestion, and does not cost so much! We give a few conundrums:

- 1. Why was Pharaoh's daughter when she found Moses, like a Wall street broker?
 - 2. What kind of monkeys grow on grape vines?
 - 3. Plant the Czar of Russia and what flower will come up?
 - 4. Plant a book-keeper named John and what flower will come up?
 - 5. Plant a mad bull on Broadway and what flower will come up?
 - 6. Plant me and what will come up?
 - 7. Plant your sister's shoes and what flower will come up?
 - 8. Plant the man most famous for riches and what will come up?
 - 9. Plant the sun and what will come up?
 - 10. Plant a negro's exclamation of astonishment and what?

- 11. When is butter like Irish children?
- 12. Why are dissenters like spiders?
- 13. What is it walks with its head downward?
- 14. What difference between Kossuth and a starved oyster?
- 15. If Pan had been pushed into the Bay of Salamis what would he have been?
 - 16. Why are babies like castles in the air?
 - 17. Why are guns like trees?
 - 18. Why is a coquette like a mountain top?
 - 19. Why is a shilling like a nod?
 - 20. Why is a sixpence like a man who dresses leather?
 - 21. Why is Troy weight like a man without a conscience?
 - 22. When is the French nation like a baby?
 - 23. Why is a girl being courted like a tree?
 - 24. Why is the receiver of too long a call like a door?
 - 25. Why is a silly youth like a tree?
 - 26. Why is a tree like a traveller?
 - 27. In what should an unwelcome guest imitate a tree?
 - 28. What does no one wish to lack or keep?
 - 29. When is a beard like a young spring vegetable?
 - 30. What constellation is like a sign of poverty?

XIX.—Games of Mesmerism.

1. The Trance-Reader.

One of a company proposes to put another in a trance state by a few passes on the forehead, and if each of the company will write in a clear hand any word on a slip of paper, the trance-reader, by pressing them upon her forehead, will read them correctly.

The trance-medium takes a chair, the words are handed to the mesmerizer: the slips being face down, so that the mesmerizer evidently does not see a word. After a few passes on the forehead of the medium, a slip is pressed on her forehead, and she rubs it slowly about, and spells carefully the word letter by letter, or reads it

promptly, taking both methods during the reading. The company see plainly while she does this that neither trance nor mesmerizer have looked at the slips. When the trance has spelled the word, its writer says, "Correct; that is mine," and she lays the slip in her lap, and the mesmerizer rubs another on her head to be deciphered in the same way: it is very puzzling.

2. The Trance-Guesser.

One person leaves the room and a member of the party left touches some object. The absent player returns, is seated in a chair, and the mesmerist rubs her head. Then different ones say, "Is this it?" "Is this it?" and she says "No;" until the mesmerist gets impatient, and after saying "Is this it?" of two or three things, cries, "Is that it?" and as it is the right thing the trance says "Yes, that is it."

3. The Trance-Diviner.

Seat a medium in a chair; let one of the company tie her eyes securely. Then let the mesmerizer make a few passes, and leading up a member of the party says, "Do you know Miss So-and-so?" "Yes."

"Do you know her collar? her watch? her belt? her dress? her chain? and her kerchief? her sleeve? her apron? her shoe?" Naming various articles, to which the blindfold trance always says, "Yes, yes."

Mesmerizer. "Perhaps you can tell me which of her belongings I touched when I spoke?"

Trance. "You touched her kerchief."

Whatever the *trance* says was touched always proves to be the very and only article so touched by the mesmerizer. Any one of the company may tell the mesmerizer what to touch, and still the trance will guess right.

4. The Growing Medium.

A lady appears before the mesmerizer, wearing a bonnet on her head, and draped in two sheets, one before and one behind. She wears a bonnet and a veil covering her head and face. The mesmerizer makes passes over her head and shoulders, and then begins to lift his hands to make her grow. As he raises his hands the medium grows, and grows, her long draperies increase as her figure gains in height. She towers sometimes to the ceiling, bowing gracefully to the company, and moving cheerfully about. The mesmerizer ceases to raise his hands when his medium is as high as the room, or when the fun has died out.

5. The Dwarfed Medium.

A young lady, wearing a large bonnet and a shawl, receives from the mesmerizer passes to diminish her size. The two retire behind a screen, where the company have just seen a table with a child's low chair standing on it. No one goes with them; in a few minutes the mesmerizer announces his work complete, and removing the screen there is the medium dwarfed to a tiny creature seated in the chair on the table, her hands softly patting her lap, her little feet tapping the table, and her head bent down, a being about three feet high, behind whom stands the mesmerizer, saying, "Don't be timid, my poor little dear, no one will hurt you," and so on, making it very amusing.

6. The Mesmerized Musicians.

This is very simple and evident, but is amusing. The mesmerizer makes passes on several who stand before him and they seem to shut their eyes, but really peep a little. He then commands each one to play a certain instrument, as violin, flute, piano, accordion, harp, etc. He stands before them beating time, and apparently or really, singing any tune he likes, with various contortions and grimaces. The trance musicians, sawing away on their ordained fancied instruments, follow his motions without making a sound. A very little peeping will emable them to catch the spirit of the affair, and seem to have their eyes quite shut.

7. The Mesmeric Speller.

One of a party is mesmerized by passes, and stands up to spell

One of the company whispers the mesmerist the word to be spelled. The mesmerist then rapidly puts out four or six words to his medium, one of them being the whispered word. Whichever order he gives these words in, the medium always spells the right one.

XX.-A Few Ordinary Business Forms.

1. A Few General Business Laws.

- I. All notes and contracts made on Sunday are null and void.
- 2. Contracts made with lunatics or idiots are null and void.
- 3. An agreement without consideration is not binding.
- 4. A contract made with a minor is void.
- 5. All notes obtained by fraud, or from drunken people, are void.
- 6. Ignorance of the law affords no excuse in law.
- 7. Principals are responsible for the acts of their agents.
- Partners are severally responsible for the entire debts of the firm.
- Especial partnerships may be made releasing from this responsibility.
- 10. The acts of one partner bind all the firm.
- II. If a note is to bear interest it must be so stated in the note.
- 12. A bill may be written on any sort of paper, with pencil or ink.
- 13. Signatures are good whether in pen or pencil writing.
- 14. When a husband sells real estate his wife must give her signature also, or the transaction is void.
- 15. If a woman puts her private property into her husband's hands and he cares for it and manages it with his own, it is considered his, and can be seized for his debts.
- 16. Debts become outlawed after a certain date.
- 17. Concealment of fraud indicates complicity, and is criminal.

2. For Rent.

\$40 Burlington, Vt., July 6, 1875.

Received of T. B. Sands, forty dollars, for rent of house on College and Williard Sts., for month ending July 31, 1875.

W. B. HENDREE.

3. To Make out a Bill.

New York City, Aug. 18, 1870.

James Pill to Henry Brown, Dr.

To	one	pair	of boots at	nine	dolla	rs		\$9.00
16	"	"	slippers :	at tw	o doll	lars		2.00
"	"	"	overshoe	S				1.50
"	"	"	gaiters				. 10	.75
,	Tota.	i .						\$ 13.25.

This is the form to send in, with the received payment written, but not the creditor's name; when the money is paid the name is signed; as, Henry Brown, and the paper so signed is kept by the payer of the bill as his receipt.

4. For a Note.

\$1000

Oswego, N. Y., June 1, 1864. Received of W. J. Nestor his note at sixty days for one thousand

dollars in full of account.

H. HERBERT GLENDENNING.

5. For Money on a Contract.

\$500

Syracuse, May 2, 1880.

Received of Waller & Wait five hundred dollars in advance, on a contract to build for them a brick warehouse at No. 1123 Wey-LUTHER RHEAMS. bridge St.

6. For Wages.

\$20

Pottsville Centre, June 9, 1880.

Received of Mrs. Lamb twenty dollars in full for wages up to date. MARY K. WING.

7. For Schooling.

Wheeler Court-House, July 3, 1879. \$15 Received of Mrs. M. H. Lewis fifteen dollars in full for tuition of her son, for term ending July 5, 1879.

SAMUEL HENDREE.

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8. Orders.

Winfield, Wis., July 1, 1869.

MR. MURRAY HOPE:

Please pay Martin Webber ninety dollars in Merchandise, and charge to Wheeler & Mixon.

9. For Goods to be Delivered.

Sodus, N. Y., March 12, 1880.

TORREY & BUCK:

Please deliver to Henry Hulburd eighty barrels of flour, six barrels of sugar, and forty-five hams, stored by me in your warehouse.

Louis Gresham.

10. For Produce.

Lewis, April 1, 1879.

MESSRS. PEPPER & HATCH:

Please furnish Wilber Nelson produce, such as he may desire, from your store to an amount not exceeding ninety-five dollars, and charge the same to my account.

RUFUS WILBRAHAM.

11. Bill of Goods.

Troy, N. Y., May 10, 1882.

Mrs. J. K. Landis bought of Helen Green:	
2 pair of gloves @ \$2.00	\$4.00
10 yds. silk @ \$3.00	30.00
5 " lace @ \$1.00	5.00
3 " lawn @ .50	1.50
I dozen spools cotton @ .60	
1 " buttons @ .50	50
ı veil @ \$3.00	3.00
Total	\$44.60
Received payment,	HELEN GREEN.

N. B.—In all notes and orders write the amount of the money in full, as well as place it in figures.

12. Form of Bill.

	Jon	nesbu	rg. A	ugus	t 16.	1876.
Mrs. Mary A. Smith to Sarah Wil	lliam	s, Dr		8		.0,0.
To making cloth coat @ \$5.00						\$5.00
" altering blue silk dress .						7.00
" making cloth walking-suit						16.00
" trimming merino polonaise		a ve				2.00
" trimmings furnished for black s	ilk			1 (8)		10.00
" making the same			1			15.00
Total						\$55.00
Receive	d pay	ymen	t.			\$55.00

XXI.—Government Offices.

In addition to the various offices, clerkships, and services already described, we may mention the Revenue Service, Department of the Interior, Light-House Board, Treasury Department, and others.

The Revenue Department has its offices not only along the seaboard of Atlantic, Pacific, and Gulf, but also upon the Great Lakes, Lake Champlain, and along the Canada boundary, and in our large cities. Places in these offices are usually obtained through Congressional influence; and, while in many cases examinations are required, the successful competitors will generally be found to be those who have the most backing. For some positions bondsmen are required, as in the Post-Office Department.

1. For Patent-Office Positions.

The examinations for the Patent-Office are pretty much restricted to mathematics, physics and mechanics, with an excursus now and then into the domain of chemistry.

In the Interior Department the competitor writes his answers to the questions propounded, signing to each sheet any name he may choose. He then fastens these sheets together and hands them to the Examining Board. On another sheet he writes a short biographical sketch of himself, to which he appends his true name. This he encloses in an envelope, seals, and, writing his pseudonym across the envelope, hands with the other to the Examining Board.

The Board is supposed to grade each competitor before opening the envelope containing his true name.

The result, of course, depends in theory upon the comparative merits of the competitors. The best men are approved. In practice, however, in the infancy of our competitive examinations, more depends upon the *fidelity* of the Board of Examiners.

The lack of system, and the too frequent perversion of official trusts, have combined to cast very grave suspicions upon many of these examinations. Competitors complain that the *favorites* of officials obtain in some way, the places sought, without reference to actual merit. In saying this, however, no charge is preferred by the writer against the Examining Boards. It is only desired to warn those who may seek positions in the several departments at Washington of the actual as well as the *supposed* difficulties which lie in their way; and no better method of doing this can be conceived than by giving the theory and practice of the civil service, together with the actual experiences and views of those clerks who have had the opportunity of knowing of what they speak.

2. For Treasury Department.

Physical Demands.—In the physical examination required by paragraph 3 of the regulations governing the admission of candidates to the grade of cadet in the Revenue-Marine Service (Revenue-Marine Circular, No. 23), any one of the following defects will be sufficient cause for rejection, viz.:

- 1. Decided cachexia, strumous diathesis, or apparent predisposition to any constitutional disease.
- 2. Permanent defects of either extremities or articulations, causing inefficiency.
 - 3. Unnatural excurvature or incurvature of the spine.
- 4. Impaired vision, color-blindness, myopia, chronic disease of the visual organs.

- 5. Epilepsy, insanity, apparent tendency to convulsions.
- 6. Chronic disease of the ears, deafness, chronic nasal catarrh, polypi, chronic tonsilar enlargement.
- 7. Chronic ulcers, or cicatrices of old ulcers likely to break out afresh.
 - 8. Chronic cardiac affections; insufficient chest expansion.
- 9. Hernia, sarcocele, hydrocele, varicocele (unless slight), stricture of the urethra or rectum; fistula, hemorrhoids.
 - 10. Varicose veins of lower limbs, unless slight.
 - 11. Stature less than five feet.
- 12. Besides the above, the existence of any disease, physical deformity, or abnormal condition of such character as to incapacitate the candidate for the performance of his duties, will be cause for rejection.

REGULATIONS FOR ADMISSION.—I. No person will be appointed in the Revenue-Marine Service who does not furnish satisfactory evidence that he is of good moral character and of sober and correct habits.

- 2. Candidates must be not less than eighteen nor more than twenty-five years of age, and no person will be appointed whose age is not within these limits.
- 3. Candidates will be required to pass a satisfactory examination as to their physical qualifications by a board of medical officers to be designated by the Secretary of the Treasury. They must be of vigorous constitution, physically sound and well formed, and not less than five feet in stature.
- 4. The candidates must pass a satisfactory examination in reading, writing, spelling, arithmetic, algebra, geography, history, and grammar, before a board of officers to be designated by the Secretary of the Treasury. The examinations will be in writing.
- 5. A standard of proficiency will be fixed, and if candidates fall below such standard they will be rejected; they may, however, receive a second examination at the next annual convening of the Board of Examiners. A failure on the second examination will

result in the final rejection of the candidate. While applicants, as a rule, will be accorded not more than two examinations, exception may be made granting a third examination in particularly meritorious cases, where candidates have passed successfully two examinations.

- 6. Candidates who pass the required standard in both the physical and mental examinations will be eligible for appointment, and will be placed upon a list in the order of the proficiency exhibited by them in their examinations, respectively; and from this list names will be taken in regular order for appointment to fill existing vacancies, and such as may occur before the class for the year is made up. It is to be observed, however, that the passing of the required standard does not guarantee a candidate's appointment, as the list is not likely to be exhausted in making up the class.
- 7. Upon receiving his appointment the cadet will be required to take the prescribed oath of office.
- 8. Cadets will be required to provide themselves with the proper uniform, and to wear the same on board the vessel to which they may be assigned, and upon all occasions of duty.
- 9. Cadets will be appointed for a probationary period of two years, during which they will be required to pursue the prescribed course of study, and perform such duties on board ship or elsewhere in the service as may be demanded of them. At the end of two years they will, if their probationary service has been satisfactory, be examined for promotion to the grade of third lieutenant in the Revenue-Marine.
- 10. The specific requirements of the examinations herein prescribed will be determined and published by the Secretary of the Treasury.

Scope of Examination.—Arithmetic—Notation and Numeration.—Candidates will be required to explain the Roman and Arabic systems of notation, and to write in words and express in figures any given number.

Compound Numbers.—Addition, subtraction, multiplication, and division of compound numbers, embracing denominations of money, weights, and measures in common use; the number of cubic inches

in a gallon; reduction of differences in longitude to their equivalents in time, and vice versa.

Properties of Numbers—including resolution into prime factors, finding greatest common divisor and least common multiple, the divisibility of numbers, etc.

Fractions.—Common and decimal fractions, with methods of contracted multiplications and divisions of the latter, and reasons for inverting divisor, cancellation of common factors, etc., in processes involving the former.

Ratio and Proportion, and Percentage, Interest, and Discount—including explanation of the nature of each, and the solution of examples.

Mensuration and Evolution—including measurement of surfaces and volumes, and extraction of square and cube roots.

Practical Questions.—Under this head problems involving processes under the various subjects treated of in arithmetic will be given for solution as a test of the power of analysis of candidates. A thorough knowledge of arithmetic will be insisted upon in all cases.

Algebra-to equations of the second degree.

Grammar.—The examination in this branch will embrace the whole of English grammar, with every subject of which candidates must be familiar; nouns, their classification, person, number, gender, case, and, under these, the rules for the formation of the plurals of proper names and of irregular nouns, the different uses of the three cases, etc.; articles, and their uses; adjectives, and the rules for their comparison, etc.; numerals, and their classification; classification of pronouns; the double uses of relatives, and the distinctions in their application; compound relative pronouns, interrogatives, adjective pronouns and their classification; verbs, their classification and conjugation; the distinction between transitive and intransitive, regular and irregular verbs, and their principal parts; auxiliary verbs and their uses; impersonal verbs; voice, mood, tense, person, and number; participles, and their uses; adverbs, with rules for use, and their

classification; conjunctive adverbs, etc.; prepositions, interjections, and conjunctions; rules of construction; correction of false syntax.

Parsing, of which the following is a sample: Noun.—Class, gender, person, number and case, and its relations. Article.—Definite or indefinite, and what it qualifies. Adjective.—Class, comparison, noun which it qualifies. Pronouns.—Whether personal, relative, interrogative, or adjective; gender, person, number, and case; if relative, its antecedent; if adjective, the noun it qualifies. Verb.—Class, form, principal parts, mood, tense, person, number, subject. Adverb.—Class, comparison, relation. Preposition.—Words related by it. Interjection.—Kind of emotion expressed. Conjunction.—Class, words, or sentences connected.

History.—Candidates will be examined in so much of the history of the United States as is contained in the ordinary school histories.

Reading.—Exercise in reading aloud will be required.

Writing.—Candidates will be required to write a theme of not less than two pages, as a test of penmanship and composition.

Spelling.—A written exercise in spelling, of not less than thirty words, will be required, and failure to pass the minimum standard in spelling will be sufficient cause of itself for rejection of the candidate.

Geography.—The examination will embrace questions on the grand divisions of land and water; the direction and position of mountain chains and locality of principal peaks; location and course of rivers and their tributaries; position of seas, gulfs, bays, and lakes; position and boundaries of political divisions of land, and location of their capital cities; position and direction of peninsulas, and situation of capes, straits, sounds, channels, and canals; position and political connection of important islands; locality of cities of historical, political, or commercial importance; character and general directions of coast lines.

3. The Department of the Interior.

APPLICATIONS.—Every application must be made in writing to the head of the Department. It must state: 1. Name in full; 2. Place of birth; 3. Legal residence, and how long it has been such; 4.

Education; 5. Occupation, past and present; 6. Any information about a past employment in civil service; 7. Whether ever in the army, and particulars.

Signatures.—Every application must be signed by two trustworthy persons, and the moral character of applicant must be attested.

Notifications.—At least ten days prior to each examination, a notification to appear will be mailed to the eligible candidates, unless it should be found impracticable to examine all of them, in which case a practicable number will be selected and notified to appear for examination. Those not selected for examination will remain on the eligible list.

Examinations.—I. All candidates for appointment to clerkships of class one, who shall appear in accordance with such notification, will be subjected to a public competitive written examination upon the following subjects:

(1) Penmanship; (2) writing and briefing letters; (3) elements of English grammar, chiefly orthography and syntax; (4) arithmetic: fundamental rules, fractions, percentage, interest, and discount; (5) elements of accounts and bookkeeping; (6) history and geography: general questions, principally such as relate to the United States; and (7) prominent features of the Government of the United States.

Candidates for appointment to grades below clerkships of class one, will be examined in like manner upon the following subjects: (1) Penmanship; (2) copying; (3) elements of English grammar, chiefly orthography and syntax; and (4) fundamental rules of arithmetic.

Proficiency in penmanship, orthography, and punctuation will be determined principally by a review of the examination papers, and, as far as possible, the examination in all the branches will be confined to practical exercises.

In examinations for appointment to positions requiring special or technical knowledge, such additions may be made by the board of examiners to the list of subjects as the nature of the case may require. II. The various subjects of the examination may be subdivided, if thought desirable, into classes, and to each subject or class a relative weight, according to its importance in the examination, will be assigned by each board of examiners.

The mode of ascertaining the result of the examination will be as follows: The degree of accuracy with which each question shall be answered will first be marked by the board on a scale of 100. The average of the marks given to the answers to the questions in each subject or class will next be ascertained. Each average will then be multiplied by the number indicating the relative weight of the subject or class, and the sum of the products will be divided by the sum of the relative weights; the quotient will determine the candidate's standing in the examination. Relative weight will be assigned, not merely to the special qualifications of the candidates, but to their general aptitude, as shown in the course of the examination. Candidates will be examined during office-hours, and in no case will their examination be continued more than one day.

III. When an applicant desires to be examined in some specialty, proficiency in which may be of advantage to the service of the department, he may apply for such examination to the board of examiners, and such examination shall then be had and the result thereof certified to the head of the department, who shall determine in his discretion what relative weight shall be attached to the same in the general computation of the result.

IV. The board of examiners will prepare a list of the persons examined in the order of their excellence, as proved by such examination, beginning with the highest, and will then certify the same to the head of the department.

V. The examination papers of any candidate who shall have passed a minimum standard of sixty per centum, but who shall fail to be appointed, will, if requested by the candidate, be brought into competition with those of candidates who shall compete for vacancies of the same class and nature at other examinations occurring within one year: *Provided*, *however*, That the candidate

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VI. Appointments shall, in the first instance, be made for six months only, which period shall serve as a term of probation. At the end of that period the head of the bureau, in which the applicant has been employed, shall certify to the practical efficiency of the latter, and if the report be satisfactory, an appointment on the permanent roll shall then be made.

PROMOTIONS.—Promotions in the Interior Department for the filling of vacancies in the several bureaus, above the grade of class one, will, except in cases of conspicuous merit in the performance of special duty, be governed by the following rules:

- I. Whenever a vacancy occurs in any grade above class one, at least five days' notice shall be given to the clerks of the bureau, that a competitive examination will take place on a certain day for the filling of the same.
- II. Competition will be confined to the clerks of the two grades next below the one in which the vacancy exists.
- III. Clerks desiring to compete must make application in writing, to the head of their bureau, at least two days prior to the day of examination.
- IV. The character of the examination will be such as not only to determine the clerical qualifications of the candidate for the higher grade, but especially to test his or her knowledge of the duties pertaining to the division in which the vacancy exists.

Examination Questions for Department of the Interior. ADMISSION.

Examination to fill vacancies in clerkships of class one.

Write a letter addressed to the head of the bureau in which you desire an appointment, covering at least two pages of paper, giving place of your birth, a history of your education, your occupation to the present time, your legal residence, and the reasons why you seek an appointment.

SENTENCES TO BE CORRECTED.

Between you and I there is no truth in the report. William has broke the chair.

37

I learned him how to do it.

My Christian and surname begin and end with the same letters.

The man is neither great or good.

There's the book you wanted.

I am not so good a scholar as him.

They have done much more than us.

He has ran from the house into the garden.

Every one of those boys are idle.

Neither William nor John were present.

You was there at the time.

Seven and five is twelve and four is sixteen.

Who is there? Me.

Was that you or him?

ARITHMETIC.

I. Place the following numbers in a column of figures and add them up:

Two thousand and two thousandths.

Two hundred-thousandths.

Nine millionths.

Seven million and seventy-nine.

Four hundred thousand seven hundred and ninety-seven.

One hundred and sixty-seven million eight hundred and seventy-one thousand two hundred and forty-nine.

Nine hundred and eighty-seven million six hundred and fifty-four thousand three hundred and ninety-one.

Ten hundred-thousandths.

One hundred and eighty-nine thousand one hundred and sixty-seven.

- 2. Multiply 874.0691 by 79.0473.
- 3. Divide 1979 by 11.225, and
 - Divide 127.555 by 63.
- 4. What is a pile of wood 15 feet long, 10½ feet high, and 12 feet wide worth at \$4½ per cord?
- 5. Find the interest on \$419.10 for 1 year 8 months and 15 days at 6 per cent., and also at 8 per cent. per annum.
 - 6. Find a common divisor of 72 and 90.
 - 7. 21/2 cents is what per cent. of 10 cents?
 - 8. 10 cents is what per cent. of 21/2 cents?
 - 9. If seven men can mow a field in 19 days, in how many days will 20 men mow it?
 - 10. What is the gold value of a currency dollar when gold is 13 per cent. premium?
 - 11. Reduce 75% to a decimal.
 - 12. Add 24 to 12.
 - 13. Subtract & from .97.
 - 114. Divide 34 of 12 by 1/3 of 12.

GOVERNMENT.

- 1. When was the Constitution of the United States adopted, and how?
- 2. How is each State represented in the House of Representatives in Congress, and how in the Senate? and give a reason for the difference.
- 3. Name the co-ordinate branches of our Government; in which branch is the patronage of the Government principally vested?
- 4. Which of these branches embraces what are called the Departments of the Government?
- 5. Why is the appointment and removal of the heads of Departments and Bureaus vested in the President of the United States.

GEOGRAPHY.

- I. What is the difference between geography and geology?
- 2. Define latitude, longitude, zones, tropics, and isothermal lines.
- 3. Give the latitude and longitude of Washington City, New York City, and San Francisco.
- 4. What is the width of the temperate zone, and what zone embraces the greatest and most enlightened population?
- 5. What State has the greatest area in square miles? What State has the smallest? What State has the largest population? What State has the smallest? What is the population of the United States?

HISTORY.

- I. Define the several kinds of government. Which kind is ours?
- 2. Name the thirteen original States.
- 3. How many States and Territories in the United States?
- 4. What rights and privileges do citizens of States have over citizens of Territories?
- 5. Why is general education and moral rectitude more indispensable in a republic than in an absolute monarchy?
 - 6. What is the process of amending the Constitution of the United States?
 - 7. What is the mode of electing a President of the United States?

Questions for Examination for Patent-Office.

Examination for third assistant examiner, June 12, 1873.

[Number the answers consecutively; write on one side only of the sheet; sign your name to each page; pin the sheets of questions and answers together and hand to the secretary as soon as completed.]

- I. What is a patent?
- 2. Who may obtain a patent in this country?
- 3. For what purpose are patents granted, and what have been the effects of the system in this country?

- 4. When were railroads first introduced into the United States, and what has been their effect upon the industries and general development?
- 5. What was the original and what the acquired territory of the United States, and how and when acquired?
 - 6. Name and bound the dependencies of Great Britain.
 - 7. What are the powers of the States, and what of the General Government?
- 8. What wars have been fought by the United States, and what were the general causes of those wars?
- Name the co-ordinate branches of the Government, and define their respective powers and duties.
- 10. What were the great powers of Europe in the reign of Queen Elizabeth of England, and what important wars were carried on?
 - 11. What are the different races of men, and what the various forms of government?
 - 12. Describe a galvanic battery.
 - 13. What are the distinctive qualities of metals? What metals can you name?
 - 14. What is fire?
 - 15. What are the principal forces used by man to produce mechanical results?
- 16. What are the mechanical uses of water in its various forms, and upon what qualities do its various uses depend?
 - 17. What is air, and what are its uses?
- 18. Suppose a tree 100 feet in height to be broken off by the wind, and that the top of the tree strikes the ground 40 feet from its base, while the other end of the part broken off rests on the top of the stump. Required, the length of the part broken off.
- 19. A log of wood is 15 inches broad and 11 thick; what length of it will make 10 cubic feet?
- 20. A garden 500 feet long and 400 broad is surrounded by a terrace-walk, the surface of which is one-eighth of that of the garden; what was the breadth of the walk?

Examination for second assistant examiner, June 11, 1873.

- 1. Under what circumstances will a patent be refused to an applicant?
- 2. Can a patent ever be granted to an applicant for a device known or used previous to his invention?
- 3. What is required of an applicant who seeks to introduce a claim not substantially embraced in the original affidavit?
 - 4. What are the rules relating to specifications?
- 5. What errors in the specification may be corrected by the examiner, and what by the applicant, and when should such errors be corrected?
- 6. What questions may be appealed in the Office, to what tribunals, and with what conditions?
- 7. In what cases will an interference be declared, and what questions should the examiner first settle?

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- 8. What are the rules relating to re-issues?
- 9. What is the practice of the Office in relation to the utility of an invention?
- 10. Is it a valid objection to an application for a patent that it is for an obvious change from an old device, requiring only ordinary skill?
 - II. What is the difference in construction between the microscope and the telescope?
 - 12. Explain the commonly received theory of light.
 - 13. What are the essential differences between the manufactures of pottery and glass?
 - 14. What are the essential parts of a loom?
 - 15. What are the mechanical uses of the air-blast?
 - 16. Describe a double-acting force-pump.
 - 17. Describe a galvanic battery.
- 18. Explain what is meant by the terms physical science, chemistry, geology, mineralogy, zoölogy, and botany. Explain their respective limits.
 - 19. What is the difference between a mixture and a chemical compound?
 - 20. State the distinction between organic and inorganic bodies.

Questions for Admission to Post-Office Department.

EXAMINATION G-ADMISSION.

To fill vacancies in clerkships of class one.

PRELIMINARY.

- I. What is your full name?2. Where and when were you born?
- 3. Of what State or Territory are you a citizen?
- 4. What was the nature of your education?
- 5. In what profession or business have you been engaged?

GRAMMAR.

I. Write a letter addressed to the Postmaster-General, consisting of not more than two pages nor less than one full page, upon any subject you may consider suitable to exhibit your skill in plain English composition. Sign the letter, fold it, and indorse upon the back a summary of its contents.

Note.—From this letter, principally, the board of examiners will judge of your proficiency in orthography and punctuation; but errors in those branches found anywhere in the examination papers will be taken account of, and for each error in orthography five units will be deducted from the final result of the examination. Errors in punctuation will detract from the value to be assigned to the answers in which they may be found in proportion to the importance of the errors.

SYNTAX.

I. Is the following correct? If not, wherein does its incorrectness consist? "I hoped to have seen you."

- 2. What number must the verb be in when two or more singular subjects are taken together?
 - 3. Write an incorrect sentence, point out the error, and explain why it is such. Correct the sentences following that are incorrect:
 - 4. Both were unfortunate, but neither are to blame,
 - 5. Who do you charge with the crime?
 - 6. Who was you speaking to when I came in?
 - 7. He learns me grammar, but neither of us speak English correct.
 - 8. Wisdom and folly govern us.
 - q. There comes three persons, either of which accomplish with ease what you propose.
- 10. I, they, and you, having completed your studies, it becomes us to be as they are, respected by all for their virtues.

ARITHMETIC.

26,342,981 82

- I. Write in figures the following numbers:
 - One million one hundred and eleven thousand and two, and decimal one thousand one hundred and one millionths.
- 2. Write in words the following figures: 263,478,978.0003469.
- 3. Add the following figures, and in your answer give only the amount:

87,063,562 04 63,572,386 50 49,682,463 05 76,435,879 45 89,572,641 06 47,326,121 80 74,623,112 45 67,472,809 63 643,752 05 847,962 45 206,473 65 784,962 37 536,487 94

683,548 75

468,684 57 372,890 45

683,572 46

PRACTICAL QUESTIONS.

- 1. How is a stamp cut from a stamped envelope to be regarded in payment of postage?
- 2. What restriction does the law impose upon the printing of stamped envelopes?
- 3. When are parties desiring special request envelopes required to pay for them, and what is the object of the requirement?

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- 4. What postmasters are required to make monthly reports to the Third Assistant Postmaster-General of postage-stamps received, sold, and remaining on hand?
- 5. What are official postage-stamps and stamped envelopes, and for what purpose are they provided?
- 6. What offices are supplied with official postage-stamps, and what offices with official stamped envelopes?
 - 7. At what rates are official stamped envelopes charged to postmasters?
- 8. To whom, in what manner, and how often are postmasters required to account for official postage-stamps and stamped envelopes?
- 9. What provision is made for supplying postmasters with postal cards and newspaper-wrappers for official business?
 - 10. What are post-office envelopes, and for what purpose are they provided?
 - 11. Name the several different sizes of post-office envelopes furnished.
- 12. State, as far as you are acquainted with the subject, what printing is done on post office envelopes.

Questions for Examination for War Department.

ADMISSION.

To fill vacancies in clerkships of class one.

- Write a letter of about one page in length, addressed to the Board of Examiners, stating the character of your past and present occupations.
 - 2. Make a fair copy of the following rough draught of a letter:

[It is not practicable to reproduce the rough draught here.]

3. Correct any errors that may exist in the following sentences:

Explain the difference between the old and new plan.

I intended to have answered when you called.

The dead and wounded were left on the field.

Every one must judge of their own situations.

He would not act thus if he were with them.

Correct the orthography of any of the following words that may be spelled incorrectly:

Iregularity, naration, consientious, seperate, catagory, buisness, vigorous, necesary, imediately, briefly, equivilent, debbet, prommisory, judgement, government, comutasion, medecins, allopathey, tryumphent, aforsaid, honerable, suplyes, memmorandum, eligible, comisary.

- 5. Write out, in full, the following, correcting all abbreviations, and placing capitals and punctuation where they properly belong:
- office of the depot qr mr ft leavenworth Kansas april I 1873 sealed proposals will be recd at this office until II o'clock a m saturday may 3 1873 for building supts lodges of brick or stone at the ft leavenworth and ft scott Kansas natl cemeteries for further informs &

plans & specifications apply to this office proposals to be endorsed proposals for supts lodges & addressed to the undersigned jno g chandler maj & qr mr U S A.

- 6. How many dollars make an eagle?
 - How many shillings one pound?
 - How many feet one rod?
 - How many quarts one bushel?
 - How many feet one cord?
- 7. Express, in words, the following amounts: 2009001; 6.00107; 9807300.026; $\frac{28\frac{14}{37}}{37}$;
 - 8. Subtract 754.75478 from 9026.8399.
 - 9. Divide 12.82561 by 1.505.
 - 10. What is the product of 1 of 5 of 3 of 151?
 - State the result in vulgar and decimal fractions.
 - 11. What is the interest on \$378.42 for 1 year 5 months and 3 days, at 7 per cent.?
- 12. A man purchased a house for \$10,000 on the following terms: \$5,000 in cash; \$2,500 in 3 months, and the balance in 6 months. What was the cash value of the property, interest being calculated at 6 per cent.?
- 13. What is a pile of wood, 8 feet long, 7 feet wide, and 5 feet high, worth, at \$4.50 per cord?
- 14. When bank-stock sells at a discount of 7½ per cent., what amount of stock at par value will \$3,700 purchase?
- 15. An army fought two battles. In the first it lost 15 per cent., and in the second 20 per cent. of the original number, after which it mustered 19,500 men. What was the original strength, and how many men were lost in each engagement?
 - 16. What is the cost of each of the following items of a soldier's ration?
 - 12 oz. of pork, at \$17.871/2 per bbl. (200 lbs.)
 - I lb. 6 oz. of flour, at \$6.62 1/2 per bbl. (196 lbs.)
 - 2.4 oz. of beans, at \$2.20 per bushel (60 lbs.)
 - 1.6 oz. of rice, at \$6.75 per 100 pounds.
 - 4.8 oz. of potatoes, at 95 cents per bushel (60 lbs.)
 - 1.6 oz. of coffee, at 221/2 cents per pound.
 - 1.4 oz. of sugar, at 61/8 cents per pound.
- 17. Name four battles occurring in the war with Great Britain in 1812, and four in the war with Mexico.
- 18. Name the first three or four States admitted into the Union of the thirteen colonies after the Revolution.
 - 19. What were the principal events occurring during President Jackson's term of office?
- 20. Bound the State of which you are a resident; give its capital, and two of its principal cities.
- 21. Describe the Missouri river, giving its rise, course of flowing, through what States it passes, and where it empties.

- 22. Where are the Adirondack Mountains, Lake Tulare, and Puget Sound?
- 23. What are letters of marque and reprisal, and what is a capitation tax?
- 24. Name six of the powers granted to Congress by the Constitution.
- 25. What provisions exist in the Constitution regarding the adjournment of Congress?

XXII.—Curious Manufactures.

I. The Crab Lady.

Take a crab's claw, red, such as are found by hundreds on the seashore. Let the claw be not over two inches long. Take a piece of thin card-board and sew it into a narrow funnel for a woman's skirt, and make a very small funnel inverted for her waist. Sew the funnels together, and make a head and neck of white cotton upon which you fasten the crab's claw for nose and a mouth full of teeth, and into the cotton on each side the red claws stick tacks, the heads being the woman's two eyes. The cotton pulled fluffy at the top is her white hair. Now put on her a skirt of black cambric or cashmere scant, a waist of the same, sewn over the two funnels; make her a pair of arms, and put a cane in one hand, a kerchief in the other. Put on the woman an apron of blue check, pin over her shoulders a threecornered kerchief, and make for her head an old-fashioned scoop bonnet of black cambric or crinoline, and let it project well over her countenance. The result is a keen, comical old virago, that will stand alone and look daggers, wherever you place her.

2. Peanut Owls.

Take peanuts with single kernels, get them from one-half an inch to an inch long. Now if you look at the *stem end* of these, you will see a resemblance to little owls. The curled-over end of the peanut shell is the owl's short beak. Take a penknife, and work out on either side this beak a hole, smooth and round, for an eye. Now take broom-whisk and making holes in the shell about one-half way from the beak to the lower end, stick in two bits of whisk for legs; these holes must be made with a needle or pin, so that the broom-straws will not be loose, and set at the right angle they will make the owl hold itself erect, in the very posture of an owl sitting

on a branch. The birds may be varied by putting on some of them frilled night-caps of tissue, and on others tissue wings. You can set your owls on a board covered with green flannel, cloth or velvet, and set your *crab lady* with them as Minerva. They are perfect copies of the screech-owl.

3. Lemon Pigs.

Take a nice smooth *lemon* with a well-defined *stem* end. Split this protuberance for a snout; in a proper position from the snout put the ends of two burnt matches for eyes; cut a triangle of the outer rind of the lemon and bend it upward on each side of this head for *ears*; put a neat bit of unburnt match, or a very tiny curl of shaving at the thick end of the lemon for a tail. Now take four unburnt matches, break off the heads and run them into the under side of your pig's body for legs, so he will stand erect and firmly, with his legs well spread for running. In a place not too dry he will remain good for a fortnight, and be a very comic pig indeed.

4. Delicious Dollies.

Get some stout wire; string on it three thick figs, the upper one transversely, for body and shoulders of your dolly; string nice plump raisins for legs and arms, and fasten them to this body by wires run through the upper and lower figs. Have very large raisins pinched into proper shape for hands and feet. Put on a big fig for a head: string dried currants on very fine limber wire or thread for curls, and fasten all around the head; get a big white lozenge and fasten it on for a hat; put a pair of cloves or of dried currants in for eyes; use a tiny red candy crowded into the fig for a mouth. You can dress this dolly in a short skirt made of strung pop-corn, or you can put belt and neck-chain of pop-corn, and buttons of little candies, and give him a thin stick of candy for a cane.

XXIII.—Answers to Curious Questions.

 The laundress and telegraph operator carry on their business from pole to pole.

2. Six dozen equals seventy-two. Seventy-two times one dozen equals eight hundred and sixty-four. But half a dozen is only six, and six times one dozen will be but seventy-two.

3.

The eye of deceit Can best counterfeit, (count 'er feet) And so I suppose It can best count 'er toes.

- 4. Father and son.
- 5. 5^{5}_{5} .5 $5^{5}_{5}=6$. .5= $\frac{1}{2}$. ergo, 5^{5}_{5} .5= 6^{1}_{2} .
- 6. 7×1.
- 7. Twice twenty-five equals 50, twice 5 = 10, and 20 added you will have 30. Difference then is twenty.
- 8. $8\frac{1}{4}$. The emphasis is on the *if*. The fourth of $33 = 8\frac{1}{4}$.
- 9. Fill the three-gallon keg and empty it into the five-gallon keg. Then in the eight-gallon keg five gallons are left, and a two-gallon space remains in the five-gallon keg. Take out the filling of the three-gallon keg once more from the keg of eight, and fill up the five-gallon keg. Now one gallon is in the three-gallon keg, and five in the five-gallon, and two in the eight. Empty the five into the eight, and the one into the five. The eight now has seven gallons. Fill the three from eight, and it has four. Empty the three into the five, and that has four.
 - 10. Plant them



11. He carries over the goose, leaving the fox and corn together; then he goes for the fox; that brought over, he carries back the goose and gets the corn and takes it to the fox, and then finally goes for the goose.

12. Plant your plums:



Diagrams.

I. Divide each side of the square into four portions. By drawing lines across each way to these points you produce sixteen of the squares. Unite the points by which the diamond is formed, within which you will find a square one-quarter the size of the first. Next draw a diamond within



this quarter-sized square, and by drawing lines—like a Saint Andrew's cross—through the whole figure, you have the points for the seventeenth square, as in the figure.



2. On A B measure I inch from B to P, and draw a line to E, the top of the removed square. Then from P draw a line to D. Cut on

these two lines. Then turn the three pieces so that E P are one side of the square and P D the other; then add one triangle at the side D and the other at the side E, and you have a perfect square.

3 Is the second square. It is capable of 200 changes with the pieces of the first square.



4. The lines represent the matches. Remove the 3 that are crossed.



Answers to Paradoxes.

1. Only one-James Sixth of Scotland-was king when he was

crowned king of England; the others were not kings until they were crowned.

- 2. XIX-remove the I and you have XX.
- 3. SIX IX = S.

$$IX - X = I = SIX$$

XL-L=X.

- 4. IX increased by S = SIX.
- 5. The body is a shoe.

Answers to Conundrums.

- I. She found a little prophet (profit) in the rushes on the bank.
- 2. Gra-pes (grey apes).
- 3. A crown imperial.
- 4. A Jonquil (John-quill).
- 5. A bulrush (bull-rush).
- 6. You (yew).
- 7. Ladies' slippers.
- 8. Crœsus (cresses).
- 9. Morning-glory.
- 10. See dar! (cedar.)
- 11. When made into little pats.
- 12. Because they are in-sects.
- 13. A nail in a shoe.
- 14. He is a native of Hungary, it is a hungry native.
- 15. A dripping-pan.
- 16. Their existence is only in-fancy.
- 17. They shoot after they are planted.
- 18. She is too airy.
- 19. Because it is one bob (English word for shilling).
- 20. Because it is a tanner (English word for sixpence).
- 21. Because it has no scruples.
- 22. When it is in arms.
- 23. Because she is wood (woo-ed).
- 24. He is bored (board).

- 25. Because he is sappy.
- 26. They each have a trunk.
- 27. He should make a bow and leave (make a bough and leave).
- 28. His bed.
- 29. When it is a little reddish (radish).
- 30. The grate-bare (great bear).

Games of Mesmerism.

- 1. The two are confederates. The first word given by the trance is any word she chooses, as hopeful, horse, nosegay; and the mesmerizer, whose paper is blank, accepts it, saying, "Yes, right, that's mine." The trance now takes down the paper, glancing at it as she drops it in her lap; but this paper bears the next word which she is to guess, and was written by some of the party; so, when the next slip is rubbed on her head, she announces the word which she has just seen, and so, always being one word ahead, reads them all. To make the trick less apparent, a third confederate in the party may be ready to accept the first word, saying, "Yes, that's my word," and so, the trance is always one ahead.
- 2. The two are confederates, and the sign fixed on is for the mesmerizer to say, is *that* it? of the right object, the one touched.
- 3. The secret here is for the mesmerizer *always* to use the word *and* before the article *touched*. The two being confederates, the mesmerizer says *and* only for one article.
- 4. The trance has sheets tied to her waist as well as her head, and holds under the upper sheets a broom or pole, to the top of which her head gear is fastened; as the mesmerizer commands she slowly lifts the pole (or broom), which, raising the bonnet and upper sheets, elongates her whole figure.
- 5. A pillow is tied into shape, and the shawl and hat are put on it with the veil and a short dress-skirt. The trance hides bent behind the table, thrusting her arms under the little chair, so that her hands with shoes on them come out as feet, moving feet before the figure. The mesmerizer puts on mittens and clasps his arms about the pillow-

figure to be its arms and patting hands: only the pillow-figure and the mesmerizer are to be seen; and the pillow wears the shawl, and hat, and veil of the trance, and as it moves head, hands, and feet, looks very funny.

- 6. Explained sufficiently.
- 7. The mesmerist agrees with his trance-confederate that he shall clear his throat before the right word, as, hay, harvest, house, hm—hope. Or, where hm—why, use, troop, etc., when hope or why are the words.

XXIV.—The Language of Flowers.

"In eastern lands they talk in flowers

And tell in a garland their loves and their cares,
Each blossom that blooms in their garden bowers
On its leaves a mystic language bears."

AcaciaFriendship.	Camelia Japonica Pity becomes Love.
AcanthusSteadfastness.	CampanulaGratitude.
Aconitum	Cape JessamineJoy.
Good Judgment.	Cardinal Flower
AloeSuperstition.	Catch-Fly Willing Prisoner.
Amaranth	Cedar Allegiance.
Almond	China-aster (double)Responsive Love.
AnemoneFragility.	China-aster (single) Encouragement.
ArumTreachery.	Chrysanthemum (red)Love.
Arbutus First Love.	" (white) Truth.
Artemesia Endurance.	" (yellow) Wealth.
Arbor VitæFirm Friendship.	Clematis
Aster Modest Beauty.	Cock's-Comb
Auricula Elegance.	Columbine (purple) Reluctance.
	" (red)
Bachelor's Button	Convolvulus
BalmSocial Joys.	Cowslip Native Grace.
Broom	Crocus
Broom-Corn	Crown Imperial
BalsamImpatience.	Cypress
Bay Unchangeable.	Carnation
Box	Dahlia Forever Thine
Calla Lily Feminine Delicacy.	Daisy
Cana Linj	

Dandelion	Coquetry.
Eglantine	
Elder	Compassion.
Everlasting Never-cease	
Fox-Glove	Ambition.
Fuchsia	Adoration.
Geranium (fish)	Thou art Charged.
	Love in absence.
" (rose)	Preference.
" (nutmeg)	
Hawthorn	
Heart's-ease	
Hibiscus	
Holly	
Honey-suckle	THE RESERVE OF THE PARTY OF THE
Hyacinth (blue)	
" (pink)	
	Purity.
Hydrangea	
The second secon	THE RESERVE THE PARTY OF THE PA
Jasmine	
Jasmine	
Jonquille	Amiabilty A Messenger.
Jonquille Iris Indigo	Amiabilty A Messenger Assurance.
Jonquille	Amiabilty A Messenger Assurance.
Jonquille Iris Indigo Ivy Laburnum	
Jonquille Iris Indigo Ivy Laburnum Lady-slipper	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice.
Jonquille	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconetancy.
Jonquille Iris Indigo Ivy Laburnum Lady-slipper Larkspur Laurel	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconetancy. Falsehood.
Jonquille Iris Indigo Ivy Laburnum Lady-slipper Larkspur Laurel Lavender	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconstancy. Falsehood. Faithfulness.
Jonquille	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconctancy. Falsehood. Paithfulness. Discretion.
Jonquille	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconetancy. Falsehood. Faithfulness. Discretion. First-Love.
Jonquille	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconctancy. Falsehood. Faithfulness. Discretion. First-Love. Purity.
Jonquille Iris Indigo Ivy. Laburnum. Lady-slipper. Larkspur. Laurel. Lavender Lemon. Lillac Lily (white). " (yellow).	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Incontancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False.
Jonquille Iris Indigo Ivy. Laburnum. Lady-slipper. Larkspur. Laurel. Lavender Lemon. Lilac. Lily (white). " (yellow). " Tiger.	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconstancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False. Fierce.
Jonquille Iris Indigo Ivy Laburnum Lady-slipper Larkspur Laurel Lavender Lemon Lillac Lilly (white) " (yellow) " Tiger " of the Valley	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconstancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False. Fierce. Delicacy.
Jonquille Iris Indigo Ivy Laburnum Lady-slipper Larkspur Laurel Laurender Lemon Lilac Lily (white) " (yellow) " Tiger " of the Valley. Locust	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconctancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False. Delicacy. Undying Affection.
Jonquille Iris Indigo Ivy Laburnum. Lady-slipper. Larkspur. Laurel. Lavender Lemon. Lillac Lilly (white) " (yellow) " Tiger " of the Valley Locust Lupine	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconstancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False. Fierce. Delicacy. Undying Affection. Indignation.
Jonquille Iris Indigo Ivy Laburnum Lady-slipper Larkspur Laurel Laurender Lemon Lilac Lily (white) " (yellow) " Tiger " of the Valley. Locust	Amiabilty. A Messenger. Assurance. Woman's Love. Pensive Beauty. Caprice. Inconstancy. Falsehood. Faithfulness. Discretion. First-Love. Purity. False. Fierce. Delicacy. Undying Affection. Indignation.

Mignonette	l	Marigold
Mimosa Sorrow. Mock-Orange Counterfest. Myrtle Jove. Marcissus Egotism. Nettle Scandal. Nightshade Suspicion. Nasturtion Wit. Oleander Beware. Olive Peace. Orange Flowers Bridal Festivity. Parsely Usefulness. Passion Flower Devotion. Peach-Blossom My Choice. Periwinkle Recollection. Phlox Union. Pine Philosophy. Pine (spruce) Farewell. Pink (white) Ingenuousness. " (red) Attachment. " (china) Aversion. " (variegated) Refusal. Peony Ostentation. Polyanthus Confidence. Pomegranate Flower Maturity. Poppy (red) Consolation. " (white) Disaster. " (variegated) Unlovely Beauty. Primrose Modest Worth. " (evening) Inconstancy. Pansy Thoughts. Ranunculus Remembrance. Rue Disadin. Rose-bud Confession. Rose (burgundy) Innocent Beauty. " (damask) Sweetness. " (red) Modesty.		
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Rose-bud		
Rose (burgundy)		
" (damask)		
" (red)		
" (moss)Superior Merit.		
		" (moss)Superior Merit.

Rose (white)	Freedom.	Sweet-William Finesse.
" (wild)	Simplicity.	Sweet-Pea
" (cinnamon)		Stock
Sage	Domestic Virtues	Thistle Misanthropy.
Snapdragon		Thyme Esteem.
Snow-ball		Tuberose
Snow-drop		TulipVanity.
Sorrel		Violet (blue) Constancy.
Speedwell		" (white) Modest Virtue.
Spider-Wort		Wall-Flower Courage in Trial.
Star of Bethelem		Weeping-Willow Forsaken.
Solidago		Wood-Sorrel
Strawberry	A Pledge.	WoodbineFraternal Love.
Sumach		Water-Lily Silence.
Sun-Flower		Yarrow

XXV.—The Comparative Values of Foods.

					Total ;	ber cent.	
Composition and Valuation						Solids	Nutri-
of Animal Foods.						l Nutri-	tive
(Valuation of Medium Beef						Materials	Valua-
Assumed as 100.)					in Sam	ples.)	tion.
Meat.							
Beef (lean)						_	91.3
Beef (medium)						-	100.0
Beef (fat)						_	112.Q
Veal (fat)						-	92.4
Mutton (medium)						-	86.6
Pork (fat)						_	116.0
Smoked beef						-	146.0
Smoked ham						-	157.0
Game, Fowls, etc.							
Venison						-	88.8
Priarie hen						_	93.9
Duck						-	104.0
Milk, Eggs, etc.							
Cow's milk						_	23.8
Cow's milk (skimmed	d)					_	18.5
Cow's milk (cream).						_	56.1
33							

Butter	9.5						124.0
Cheese (skimmed milk)						• • • • •	159.0
Cheese (fat)							151.0
Chaeca (warm fat)							103.0
Hen's eggs						. —	72.2
1 0000 (1 10000).							
Halibut						. 21.45	87.9
Flounder						. 5.97	82.4
Cod						. 11.45	68.2
Haddock						. 8.88	74.9
Alewives					160	. 11.95	86.8
Eels (salt water)				1.0		. 22.50	95.6
Shad						. 16.29	98.2
Striped bass						. 8.94	80.4
Yellow pike perch						. 8.45	80.9
Black-bass						. 9.57	86.5
						. 15.48	90.9
Bluefish						. 10.96	85.4
Salmon						. 32.99	107.9
Salmon trout						. 14.38	95-7
Brook trout						. 10.77	84.2
						. 13.69	104.5
Porgy						. 9.76	85.2
Blackfish						. 10.72	93.9
Red snapper						. 10.10	90.7
						. 12.51	73.8
Spanish mackerel						. 20.65	105.9
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Masquallange		18				. 12.52	91.8
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Sheep's-head						. 11.99	96.9
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Landiocked Samon (mai	-)					. 10.97	10.4

Landlocked salmon	(fe	ma	le)			10.74	77.7
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This table was compiled by Professor Atwater.

XXVI.—The Language of Wall Street.

Accounts of speculations and stock brokers' affairs are almost unintelligible to the ordinary reader, who has happily kept himself aloof from the gold board and its excitements. To render the daily paper more readily understood, we give the following table of

Words and Phrases Used by Stock-Brokers and Speculators.

"Bear market"—When the market is heavy and falling, and lower prices are expected in consequence of the efforts of the bears."

"Bear the market"—*I. e.*, operate for a decline. A bear is naturally "short" of stocks, and expecting to profit by a decline.

"Borrowing and loaning stocks"—When a party has sold stock short and has not bought it in by the time delivery must be made, he "borrows" the stock for the purpose of making a delivery, paying the owner the market price at the time, and agreeing to return it at the same price on demand or at a fixed time, the lender of the stock paying the borrower an agreed rate of interest on the money, or the borrower paying the lender an agreed premium for the use of the stock, as the case may be.

- "Cover, to 'cover one's shorts'"—Where stock has been sold short and the seller buys it in to realize his profit, or to protect himself from loss, or to make his delivery. This is "covering short sales."
- "A call"—The privilege obtained, for a consideration, of calling for a certain number of shares of stock, at a given price, within a time named.
- "Carrying stock"—Holding stock by a broker for his customers on a margin.
- "Clique"—A combination of operators formed for the purpose of artificially influencing the market by their combined operations.
- "Corners"—When the market is oversold, the shorts, if compelled to deliver, sometimes find themselves in a "corner."
- "Curbstone brokers"—Men who are not members of any regular organization and do business mainly upon the sidewalk.
- "Flyer"—Is a small side operation, not employing one's whole capital or not in the line of his ordinary operations.
 - "Lamb"-A very green "outsider" who essays stock speculation.
- "Limited order"—An order to buy and sell within a certain fixed price, above or below which the party giving the order does not wish to go.
- "Margins" Where one buys or sells for speculation, and deposits with his broker a percentage of value to enable the latter to "carry" stock and protect him against loss from fluctuations in value.
- "Milking the street"—The act of cliques or great operators who hold certain stocks so well in hand that they cause any fluctuations they please. By alternately lifting and depressing prices, they "milk" the small operators and the outside public.
- "Put"—To buy a "put" is to obtain the right, for a consideration, to deliver a stock at a certain agreed price within a given number of days.
- "Stop order"—An order to sell out a stock in case it should decline to a certain price, or to buy in short stock in case it should

advance to a certain price. A means adopted by a party "long" or "short" of a stock to limit his loss to a certain figure.

"Turning stocks"—Consists in buying for cash or regular way, and selling a like amount of the same stock at the same time on "option," thereby making six per cent. interest and any difference that may exist at the time between the market price of the stock for cash and on option; or selling for cash and buying on option, when the stock is hard to carry and the holder, hoping for a rise, does not want to "get out" of it.

"Twist on the shorts"—A clique phrase used where the shorts have oversold heavily, and the market has been suddenly advanced, compelling them to settle at ruinous rates; or when stocks are withdrawn from the loan market and made difficult to borrow except at a large premium for their use.

"Washing"—Is where one broker arranges with another to buy a certain stock when he offers it for sale. The bargain is fictitious, and the effect, when not detected, is to keep it quoted and to afford a basis for bona fide sales. It is not countenanced by the rules of the exchange, and if discovered renders members engaged in it liable to the penalty of expulsion.

Words as to Wall Street.

The editor of a New York paper holds this sage discourse to his readers:

"If the evil effects of Wall street speculation were confined to those who dwell in the city, the injuries inflicted would be comparatively limited; but in these days of the telegraph there is scarcely a town in the country whose daily or weekly newspaper does not contain stock quotations, and the natural result is that speculators are found all over the land. The Wall street fever has spread in all directions. It is the transactions for these outside operators, who send by mail or telegraph orders to buy or sell stocks, which have during the past two years swelled the operations of the Stock Exchange to such enormous proportions. Everybody wants to be rich, and the

newspaper stories of men suddenly acquiring wealth in Wall street, have inflamed and wrecked many men in various walks of life, in country as well as city.

"Many a young clerk's ruin may be traced to the fascination of Wall street; many a merchant has bankrupted himself by venturing into the same whirlpool. Banks have been broken by speculative officers who ventured the money intrusted to their care upon the rise and fall of the price of stocks, and the mania seems spreading.

"All this time the brokers are coining money, for however stocks may go, up or down, they get a commission on every transaction. If the amateur speculator would stop to consider, he would see that even if he were to come out just even on his speculations—that is, if his gains and losses were to exactly average, yet he would still lose money, for he would have to pay the commission to the broker for doing his business. But the outside speculator never thinks of this. He trusts to luck, while the big speculator, who is versed in the inner methods of the street, manipulates stocks at his pleasure, and when the time is ripe, causes a sudden rise or fall, which ruins the lambs—as the multitude of small outside speculators are called—and sweeps all their money into the big sharks' pockets.

"Sometimes a man in a boarding-house will make a little hit in the street. Straightway everybody in the house, men and women, will make an effort in the same direction, either individually or by combining small sums for one of their number to operate with. Sooner or later disaster overtakes them, and hilarity is changed to despondency. It is amazing to see the extent to which the infatuation goes. Even ministers, as well as doctors and lawyers and merchants, have yielded to the spell, and there are some brokers who have many women among their customers. When a big speculator goes down, the country rings with his misfortunes: but the thousands who lose their few hundreds of dollars—to them as serious a loss as the loss of Vanderbilt's millions would be to him—are never

heard of. They plod their weary way along, some robbing their employers, others depriving their families of the comforts of life: some taking to drink and wretched dissipation, and some committing suicide.

"Lower in rank than the regular brokers are dealers who invest for their customers very small sums of money—five dollars or ten dollars at a time. This permits office boys, and messengers and young clerks, to speculate. These lose far oftener than they win, for the broker continues in business, and how could he do so if he did not make money? and if he makes money, the customer must lose it. These places—bucket-shops, as they are called—are most dangerous and demoralizing in their influence.

"Still lower in the scale of brokers are those who advertise in the newspapers and by circulars sent through the mails, offering great advantages to those who may be induced to speculate with them. The amounts required are small, and the schemes are most delusive. Thousands of people have been swindled by these men. over the country they receive small sums for investment. Large dividends are promised, and sometimes paid, to induce the person duped to make a large investment. This scheme often succeeds. A man who has been paid six or seven dollars, which, he is assured, is the profit on his deposit of five dollars, is reasonably likely to respond with ten or twenty dollars when a still more promising scheme is unfolded to him. He does not stop to consider that the so-called dividends paid at first are really made up from money bodily transferred to him out of sums accumulated from other victims of the swindle. Yet this has been done in thousands and thousands of cases; and once the larger amount called for is sent, the victim never hears of his money again, and he applies in vain for any return.

"There are honest brokers in Wall street, but there are also many vampires there, who fatten and grow rich upon the credulity and cupidity of the uninitiated.

"Better keep away from Wall street. The big fish have always

eaten the little ones, and they always will. If you want to get rich, be frugal, industrious, and saving. If you see a chance for a safe investment with honest people, put in your money, and wait patiently for honest returns; but don't try to get rich by stock-gambling, for that road will surely lead you to poverty."

These are words of warning needed by the young in their zeal for success. But let calm assurance prohibit alike thirsty ambition and anxious care. Self-denial, industry, uprightness, will secure for every one both honor and competence.





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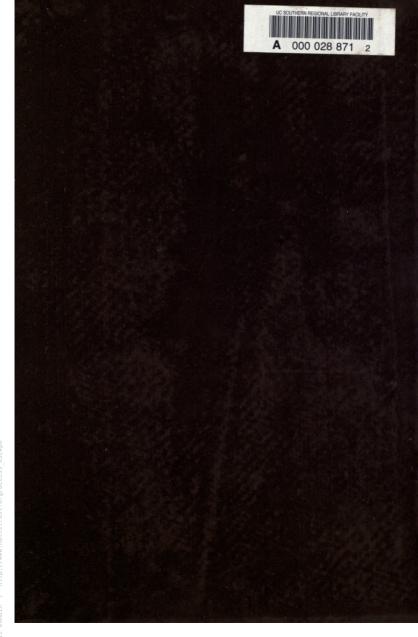
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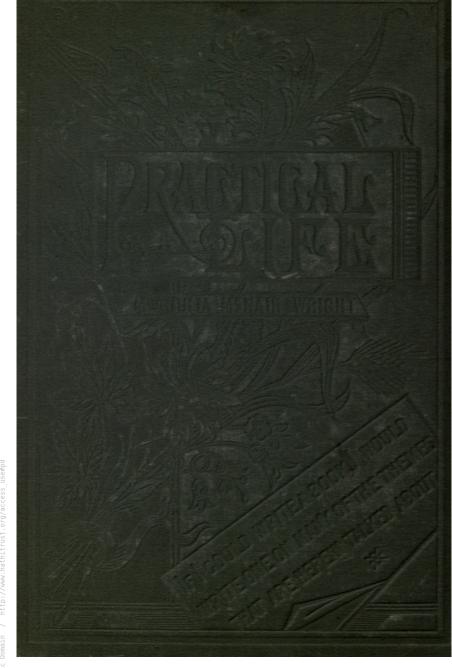
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