(3) INTRODUCTORY CHAPTER

The true economy of housekeeping is simply the art of gathering up all the fragments, so that nothing be lost. I mean fragments of time, as well as materials. Nothing should be thrown away so long as it is possible to make any use of it, however trifling that use may be; and whatever be the size of a family, every member should be employed either in earning or saving money.

'Time is money.' For this reason, cheap as stockings are, it is good economy to knit them. Cotton and woollen yarn are both cheap; hose that are knit wear twice as long as woven ones; and they can be done at odd minutes of time, which would not be otherwise employed. Where there are children, or aged people, it is sufficient to recommend knitting, that it is an employment.

In this point of view, patchwork is good economy. It is indeed a foolish waste of time to tear cloth into bits for the sake of arranging it anew in fantastic figures; but a large family may be kept out of idleness, and a few shillings saved, by thus using scraps of gowns, curtains, &c.

In the country, where grain is raised, it is a good plan to teach children to prepare and braid straw for their own bonnets, and their brothers' hats.
Where turkeys and geese are kept, handsome feather fans may as well be made by the younger members of a family, as to be bought. The sooner children are taught to turn their faculties to some account, the better for them and for their parents.

In this country, we are apt to let children romp away their existence, till they get to be thirteen or fourteen. This is not well. It is not well for the purses and patience of parents; and it has a still worse effect on the morals and habits of the children. Begin early is the great maxim for everything in education. A child of six years old can be made useful; and should be taught to consider every day lost in which some little thing has not been done to assist others.

Children can very early be taught to take all the care of their own clothes.

They can knit garters, suspenders, and stockings; they can make patchwork and braid straw; they can make mats for the table, and mats for the floor; they can weed the garden, and pick cranberries from the meadow, to be carried to market.

Provided brothers and sisters go together, and are not allowed to go with bad children, it is a great deal better for the boys and girls on a farm to be picking blackberries at six cents a quart, than to be wearing out their clothes in useless play. They enjoy themselves just as well; and they are earning something to buy clothes, at the same time they are tearing them.

It is wise to keep an exact account of all you expend—even of a paper of pins. This answers two purposes; it makes you more careful in spending money, and it enables your husband to judge precisely whether his family live within his income. No false pride, or foolish ambition to appear as well as others, should ever induce a person to live one cent beyond the income of which he is certain. If you have two dollars a day, let nothing but sickness induce you to spend more than nine shillings; if you have one dollar a day, do not spend but seventy-five cents; if you have half a dollar a day, be satisfied to spend forty cents.

To associate with influential and genteel people with an appearance of equality, unquestionably has its advantages; particularly where there is a family of sons and daughters just coming upon the theatre of life; but, like all other external advantages, these have their proper price, and may be bought too dearly. They who never reserve a cent of their income, with which to meet any unforeseen calamity, 'pay too dear for the whistle,' whatever temporary benefits they may derive from society. Self-denial, in proportion to the narrowness of your income, will eventually be the happiest and most respectable course for you and yours. If you are prosperous, perseverance and industry will not fail to place you in such a situation as your ambition covets; and if you are not prosperous, it will be well for your children that they have not been educated to higher hopes than they will ever realize.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Doctor Franklin's maxim was a wise one, 'Nothing is cheap that we do not want.' . . . Begin humbly. As riches increase, it is easy and pleasant to increase in hospitality and splendour; but it is always painful and inconvenient to decrease. After all, these things are viewed in their proper light by the truly judicious and respectable. Neatness, tastefulness, and good sense, may be shown in the
management of a small household, and the arrangement of a little furniture, as well as upon a larger scale; and these qualities are always praised, and always treated with respect and attention. The consideration which many purchase by living beyond their income, and of course living upon others, is not worth the trouble it costs. The glare there is about this false and wicked parade is deceptive; it does not in fact procure a man valuable friends, or extensive influence. More than that, it is wrong—morally wrong, so far as the individual is concerned; and injurious beyond calculation to the interests of our country. To what are the increasing beggary and discouraged exertions of the present period owing? A multitude of causes have no doubt tended to increase the evil; but the root of the whole matter is the extravagance of all classes of people. We never shall be prosperous till we make pride and vanity yield to the dictates of honesty and prudence! We never shall be free from embarrassment until we cease to be ashamed of industry and economy. Let women do their share towards reformation—Let their fathers and husbands see them happy without finery; and if their husbands and fathers have (as is often the case) a foolish pride in seeing them decorated, let them gently and gradually check this feeling, by showing that they have better and surer means of commanding respect—Let them prove, by the exertion of ingenuity and economy, that neatness, good taste, and gentility, are attainable without great expense.

The writer has no apology to offer for this cheap little book of economical hints, except her deep conviction that such a book is needed.

In early childhood, you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save everything,—not for their own use, for that would make them selfish—but for some use. Teach them to share everything with their playmates; but never allow them to destroy anything.

I once visited a family where the most exact economy was observed; yet nothing was mean or uncomfortable. It is the character of true economy to be as comfortable and genteel with a little, as others can be with much. In this family, when the father brought home a package, the older children would, of their own accord, put away the paper and twine neatly, instead of throwing them in the fire, or tearing them to pieces. If the little ones wanted a piece of twine to play scratch-craddle, or spin a top, there it was, in readiness; and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

Economy is generally despised as a low virtue, tending to make people ungenerous and selfish. This is true of avarice; but it is not so of economy. The man who is economical, is laying up for himself the permanent power of being useful and generous. He who thoughtlessly gives away ten dollars, when he owes a hundred more than he can pay, deserves no praise,—he obeys a sudden impulse, more like instinct than reason: it would be real charity to check this feeling; because the good he does maybe doubtful, while the injury he does his family and creditors is certain. True economy is a careful treasurer in the service of benevolence; and where they are united respectability, prosperity and peace will follow.
Rise early. Eat simple food. Take plenty of exercise. Never fear a little fatigue. Let not children be dressed in tight clothes; it is necessary their limbs and muscles should have full play, if you wish for either health or beauty.

Avoid the necessity of a physician, if you can, by careful attention to your diet. Eat what best agrees with your system, and resolutely abstain from what hurts you, however well you may like it. A few days' abstinence, and cold water for a beverage, has driven off many an approaching disease.

If you find yourself really ill, send for a good physician. Have nothing to do with quacks; and do not tamper with quack medicines. You do not know what they are; and what security have you that they know what they are?

Wear shoes that are large enough. It not only produces corns, but makes the feet misshapen, to cramp them. {88}

Wash very often, and rub the skin thoroughly with a hard brush.

Let those who love to be invalids drink strong green tea, eat pickles, preserves, and rich pastry. As far as possible, eat and sleep at regular hours.

Wash the eyes thoroughly in cold water every morning. Do not read or sew at twilight, or by too dazzling a light. If far-sighted, read with rather less light, and with the book somewhat nearer to the eye, than you desire. If nearsighted, read with a book as far off as possible. Both these imperfections may be diminished in this way.

Clean teeth in pure water two or three times a day; but, above all, be sure to have them clean before you go to bed.

Have your bed-chamber well aired; and have fresh bed linen every week. Never have the wind blowing directly upon you from open windows during the night. It is not healthy to sleep in heated rooms.

Let children have their bread and milk before they have been long up. Cold water and a run in the fresh air before breakfast.

Too frequent use of an ivory comb injures the hair. Thorough combing, washing in suds, or N.E. rum, and thorough brushing, will keep it in order; and the washing does not injure the hair, as is generally supposed. Keep children's hair cut close until ten or twelve years old; it is better for health and the beauty of the hair. Do not sleep with hair frizzled, or braided. Do not make children cross-eyed, by having hair hang about their foreheads, where they see it continually. . . .
(89) HINTS TO PERSONS OF MODERATE FORTUNE.

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When clouds are seen, wise men put on their cloaks.—SHAKSPEARE.

FURNITURE.

The prevailing evil of the present day is extravagance. I know very well that the old are too prone to preach about modern degeneracy, whether they have cause or not; but, laugh as we may at the sage advice of our fathers, it is too plain that our present expensive habits are productive of much domestic unhappiness, and injurious to public prosperity. Our wealthy people copy all the foolish and extravagant caprice of European fashion, without considering that we have not their laws of inheritance among us; and that our frequent changes of policy render property far more precarious here than in the old world. However, it is not to the rich I would speak. They have an undoubted right to spend their thousands as they please; and if they spend them ridiculously, it is consoling to reflect that they must, in some way or other, benefit the poorer classes. People of moderate fortunes have likewise an unquestioned right to dispose of their hundreds as they please; but I would ask, Is it wise to risk your happiness in a foolish attempt to keep up with the opulent? Of what use is the effort which takes so much of your time, and all of your income? Nay, if any unexpected change in affairs should deprive you of a few yearly hundreds, you will find your expenses have exceeded your income; thus the foundation of an accumulating debt will be laid, and your family will have formed habits but poorly calculated to save you from the threatened ruin. Not one valuable friend will be gained by living beyond your means, and old age will be left to comparative, if not to utter poverty.

There is nothing in which the extravagance of the present day strikes me so forcibly as the manner in which our young people of moderate fortune furnish their houses.

A few weeks since, I called upon a farmer's daughter, who had lately married a young physician of moderate talents, and destitute of fortune. Her father had given her, at her marriage, all he ever expected to give her: viz. two thousand dollars. Yet the lower part of her house was furnished with as much splendor as we usually find among the wealthiest. The whole two thousand had been expended upon Brussels carpets, alabaster vases, mahogany chairs, and marble tables. I afterwards learned that the more useful household utensils had been forgotten; and that, a few weeks after her wedding, she was actually obliged to apply to her husband for money to purchase baskets, iron spoons, clothes-lines, &c.; and her husband, made irritable by the want of money, pettishly demanded why she had bought so many things they did not want. Did the doctor gain any patients, or she a single friend, by offering their visitors water in richly-cut glass tumblers, or serving them with costly damask napkins, instead of plain soft towels? No; their foolish vanity made them less happy, and no more respectable.

Had the young lady been content with Kidderminster carpets, and tasteful vases of her own making, she might have put one thousand dollars at interest; and had she obtained six per cent., it would have clothed her as well as the wife of any man, who depends merely upon his own industry, ought to be clothed. This would have saved much domestic disquiet; for, after all,
human nature is human {91} nature; and a wife is never better beloved, because she teases for money.

EDUCATION OF DAUGHTERS.

There is no subject so much connected with individual happiness and national prosperity as the education of daughters. It is a true, and therefore an old remark, that the situation and prospects of a country may be justly estimated by the character of its women; and we all know how hard it is to engrain upon a woman's character habits and principles to which she was unaccustomed in her girlish days. It is always extremely difficult, and sometimes utterly impossible. Is the present education of young ladies likely to contribute to their own ultimate happiness, or to the welfare of the country? There are many honorable exceptions; but we do think the general tone of female education is bad. The greatest and most universal error is, teaching girls to exaggerate the importance of getting married; and of course to place an undue importance upon the polite attentions of gentlemen.

That a mother should wish to see her daughters happily married, is natural and proper; that a young lady should be pleased with polite attentions is likewise natural and innocent; but this undue anxiety, this foolish excitement {92} about showing off the attentions of somebody, no matter whom, is attended with consequences seriously injurious. It promotes envy and rivalry; it leads our young girls to spend their time between the public streets, the ball room, and the toilet; and, worst of all, it leads them to contract engagements, without any knowledge of their own hearts, merely for the sake of being married as soon as their companions. When married, they find themselves ignorant of the important duties of domestic life; and its quiet pleasures soon grow tiresome to minds worn out by frivolous excitement. If they remain unmarried, their disappointment and discontent are, of course, in proportion to their exaggerated idea of the eclat attendant upon having a lover. . . . Young ladies should be taught that usefulness is happiness, and that all other things are but incidental. With regard to matrimonial speculations, they should be taught nothing! Leave the affections to nature and to truth, and all will end well. How many can I at this moment recollect, who have made themselves unhappy by marrying for the sake of the name of being married! How many do I know, who have been instructed to such watchfulness in the game, that they have lost it by trumping their own tricks!

One great cause of the vanity, extravagance and idleness that are so fast growing upon our young ladies, is the absence of domestic education. By domestic education, I do not mean the sending daughters into the kitchen some half dozen times, to weary the patience of the cook, and to boast of it the next day in the parlor. I mean two or three years spent with a mother, assisting her in her duties, instructing brothers and sisters, and taking care of their own clothes. This is the way to make them happy, as well as good wives; for, being early accustomed to the duties of life, they will sit lightly as well as gracefully upon them.

But what time do modern girls have for the formation of quiet, domestic habits? Until sixteen they go to school; {93} sometimes these years are judiciously spent, and sometimes they are half wasted; too often they are spent in acquiring the elements of a thousand sciences, without being thoroughly acquainted with any; or in a variety of accomplishments of very doubtful value to people of moderate fortune. As soon as they leave school, (and sometimes before,) they begin a
round of balls and parties, and staying with gay young friends. Dress and flattery take up all their thoughts. What time have they to learn to be useful? What time have they to cultivate the still and gentle affections, which must, in every situation of life, have such an important effect on a woman's character and happiness?

As far as parents can judge what will be a daughter's station, education should be adapted to it; but it is well to remember that it is always easy to know how to spend riches, and always safe to know how to bear poverty.

A superficial acquaintance with such accomplishments as music and drawing is useless and undesirable. They should not be attempted unless there is taste, talent, and time enough to attain excellence. I have frequently heard young women of moderate fortune say, 'I have not opened my piano these five years. I wish I had the money expended upon it. If I had employed as much time in learning useful things, I should have been better fitted for the cares of my family.'

By these remarks I do not mean to discourage an attention to the graces of life. Gentility and taste are always lovely in all situations. But good things, carried to excess, are often productive of bad consequences. When accomplishments and dress interfere with the duties and permanent happiness of life, they are unjustifiable and displeasing; but where there is a solid foundation in mind and heart, all those elegancies are but becoming ornaments.

Some are likely to have more use for them than others; and they are justified in spending more time and money upon them. But no one should be taught to consider them valuable for mere parade and attraction. Making the education of girls such a series of 'man-traps,' makes the whole system unhealthy, by poisoning the motive.

In tracing evils of any kind, which exist in society, we must, after all, be brought up against the great cause of all mischief—mismanagement in education; and this remark applies with peculiar force to the leading fault of the present day, viz. extravagance. It is useless to expend our ingenuity in purifying the stream, unless the fountain be cleansed. If young men and young women are brought up to consider frugality contemptible, and industry degrading, it is vain to expect they will at once become prudent and useful, when the cares of life press heavily upon them. Generally speaking, when misfortune comes upon those who have been accustomed to thoughtless expenditure, it sinks them to discouragement, or, what is worse, drives them to desperation. It is true there are exceptions. There are a few, an honorable few, who, late in life, with Roman severity of resolution, learn the long-neglected lesson of economy. But how small is the number, compared with the whole mass of the population! And with what bitter agony, with what biting humiliation, is the hard lesson often learned! How easily might it have been engrafted on early habits, and naturally and gracefully 'grown with their growth, and strengthened with their strength!'

Yet it was but lately that I visited a family, not of 'moderate fortune,' but of no fortune at all; one of those people who live 'nobody knows how;' and I found a young girl, about sixteen, practising on the piano, while an elderly lady beside her was darning her stockings. I was told (for the mother was proud of bringing up her child so genteelly) that the daughter had almost forgotten how to sew, and that a woman was hired into the house to do her mending! 'But why,' said I,
'have you suffered your daughter to be ignorant of so useful an employment? If she is poor, the knowledge will be necessary to her; if she is rich, it is the easiest thing in the world to lay it aside, if she chooses; she will merely be a better judge whether her work is well done by others.' 'That is true,' replied the mother; 'and I always meant she should learn; but she never has seemed to have any time. When she was eight years old, she could put a shirt together pretty well; but since that, her music, and her dancing, and her school, have taken up her whole time. I did mean she should learn some domestic habits this winter; but she has so many visitors, and is obliged to go out so much, that I suppose I must give it up. I don't like to say too much about it; for, poor girl! she does so love company, and she does so hate anything like care and confinement! Now is her time to enjoy herself, you know. Let her take all the comfort she can, while she is single!' 'But,' said I, 'you wish her to marry some time or other; and, in all probability, she will marry. When will she learn how to perform the duties, which are necessary and important to every mistress of a family?' 'Oh, she will learn them when she is obliged to,' answered the injudicious mother; 'at all events, I am determined she shall enjoy herself while she is young.'

And this is the way I have often heard mothers talk! Yet, could parents foresee the almost inevitable consequences of such a system, I believe the weakest and vainest would abandon the false and dangerous theory. What a lesson is taught a girl in that sentence, 'Let her enjoy herself all she can, while she is single!' Instead of representing domestic life as the gathering place of the deepest and purest affections; as the sphere of woman's enjoyments as well as of her duties; as, indeed, the whole world to her; that one pernicious sentence teaches a girl to consider matrimony desirable because 'a good match' is a triumph of vanity, and it is deemed respectable to be 'well settled in the world;' but that it is a necessary sacrifice of her freedom and her gayety. And then how many affectionate dispositions have been trained into heartlessness, by being taught that the indulgence of indolence and vanity were necessary to their happiness; and that to have this indulgence, they must marry money! But who that marries for money, in this land of precarious fortunes, can tell how soon they will lose the glittering temptation, to which they have been willing to sacrifice so much? And even if riches last as long as life, the evil is not remedied. Education has given a wrong end and aim to their whole existence; they have been taught to look for happiness where it never can be found, viz. in the absence of all occupation, or the unsatisfactory and ruinous excitement of fashionable competition.

The difficulty is, education does not usually point the female heart to its only true resting-place. That dear English word 'home,' is not half so powerful a talisman as 'the world.' Instead of the salutary truth, that happiness is in duty, they are taught to consider the two things totally distinct; and that whoever seeks one, must sacrifice the other.

The fact is, our girls have no home education. When quite young, they are sent to schools where no feminine employments, no domestic habits, can be learned; and there they continue till they 'come out' into the world. After this, few find any time to arrange, and make use of, the mass of elementary knowledge they have acquired; and fewer still have either leisure or taste for the inelegant, every-day duties of life. Thus prepared, they enter upon matrimony. Those early habits, which would have made domestic care a light and easy task, have never been taught, for fear it would interrupt their happiness; and the result is, that when cares come, as come they
must, they find them misery. I am convinced that indifference and dislike between husband and wife are more frequently occasioned by this great error in education, than by any other cause.

The bride is awakened from her delightful dream, in which carpets, vases, sofas, white gloves, and pearl earrings, are oddly jumbled up with her lover's looks and promises. Perhaps she would be surprised if she knew exactly how much of the fascination of being engaged was owing to the aforesaid inanimate concern. Be that as it will, she is awakened by the unpleasant conviction that cares devolve upon her. And what effect does this produce upon her character? Do the holy and tender influences of domestic love render self-denial and exertion a bliss? No! They would have done so, had she been properly educated; but now she gives way to unavailing fretfulness and repining; and her husband is at first pained, and finally disgusted, by hearing, 'I never knew what care was when I lived in my father's house.' 'If I were to live my life over again, I would remain single as long as I could, without the risk of being an old maid.' How injudicious, how short-sighted is the policy, which thus mars the whole happiness of life, in order to make a few brief years more gay and brilliant! I have known many instances of domestic ruin and discord produced by this mistaken indulgence of mothers. I never knew but one, where the victim had moral courage enough to change all her early habits. She was a young, pretty, and very amiable girl; but brought up to be perfectly useless; a rag baby would, to all intents and purposes, have been as efficient a partner. She married a young lawyer, without property, but with good and increasing practice. She meant to be a good wife, but she did not know how. Her wastefulness involved him in debt. He did not reproach, though he tried to convince and instruct her. She loved him; and weeping replied, 'I try to do the best I can; but when I lived at home, mother always took care of everything.' Finally, poverty came upon him 'like an armed man;' and he went into a remote town in the Western States to teach a school. His wife folded her hands, and cried; while he, weary and discouraged, actually came home from school to cook his own supper. At last, his patience, and her real love for him, impelled her to exertion. She promised to learn to be useful, if he would teach her. And she did learn! And the change in her habits gradually wrought such a change in her husband's fortune, that she might bring her daughters up in idleness, had not experience taught her that economy, like grammar, is a very hard and tiresome study, after we are twenty years old.

Perhaps some will think the evils of which I have been speaking are confined principally to the rich; but I am convinced they extend to all classes of people. All manual employment is considered degrading; and those who are compelled to do it, try to conceal it. A few years since, very respectable young men at our colleges, cut their own wood, and blacked their own shoes. Now, how few, even of the sons of plain farmers and industrious mechanics, have moral courage enough to do without a servant; yet when they leave college, and come out into the battle of life, they must do without servants; and in these times it will be fortunate if one half of them get what is called 'a decent living,' even by rigid economy and patient toil. Yet I would not that servile and laborious employment should be forced upon the young. I would merely have each one educated according to his probable situation in life; and be taught that whatever is his duty, is honorable; and that no merely external circumstance can in reality injure true dignity of character. I would not cramp a boy's energies by compelling him always to cut wood, or draw water; but I would teach him not to be ashamed, should his companions happen to find him doing either one or the other. . . .
HOW TO ENDURE POVERTY.

That a thorough, religious, useful education is the best security against misfortune, disgrace and poverty, is universally believed and acknowledged; and to this we add the firm conviction, that, when poverty comes (as it sometimes will) upon the prudent, the industrious, and the well-informed, a judicious education is all-powerful in enabling them to endure the evils it cannot always prevent. A mind full of piety and knowledge is always rich; it is a bank that never fails; it yields a perpetual dividend of happiness.

In a late visit to the alms-house at ——, we saw a remarkable evidence of the truth of this doctrine. Mrs. —— was early left an orphan. She was educated by an uncle and aunt, both of whom had attained the middle age of life. Theirs was an industrious, well-ordered, and cheerful family. Her uncle was a man of sound judgment, liberal feelings, and great knowledge of human nature. This he showed by the education of the young people under his care. He allowed them to waste no time; every moment must be spent in learning something, or in doing something. He encouraged an entertaining, lively style of conversation, but discountenanced all remarks about persons, families, dress, and engagements; he used to say, parents were not aware how such topics frittered away the minds of young people, and what inordinate importance they learned to attach to them, when they heard them constantly talked about.

In his family, Sunday was a happy day; for it was made a day of religious instruction, without any unnatural constraint upon the gayety of the young. The Bible was the text book; the places mentioned in it were traced on maps; the manners and customs of different nations were explained; curious phenomena in the natural history of those countries were read; in a word, everything was done to cherish a spirit of humble, yet earnest inquiry. In this excellent family Mrs. —— remained till her marriage. In the course of fifteen years, she lost her uncle, her aunt, and her husband. She was left destitute, but supported herself comfortably by her own exertions, and retained the respect and admiration of a large circle of friends. Thus she passed her life in cheerfulness and honor during ten years; at the end of that time, her humble residence took fire from an adjoining house in the night time, and she escaped by jumping from the chamber window. In consequence of the injury received by this fall, her right arm was amputated, and her right leg became entirely useless. Her friends were very kind and attentive; and for a short time she consented to live on their bounty; but, aware that the claims on private charity are very numerous, she, with the genuine independence of a strong mind, resolved to avail herself of the public provision for the helpless poor. The name of going to the alms-house had nothing terrifying or disgraceful to her; for she had been taught that conduct is the real standard of respectability. She is there, with a heart full of thankfulness to the Giver of all things; she is patient, pious, and uniformly cheerful. She instructs the young, encourages the old, and makes herself delightful to all, by her various knowledge and entertaining conversation. Her character reflects dignity on her situation; and those who visit the establishment, come away with sentiments of respect and admiration for this voluntary resident of the alms-house.

What a contrast is afforded by the character of the woman who occupies the room next hers! She is so indolent and filthy, that she can with difficulty be made to attend to her own personal comfort; and even the most patient are worn out with her perpetual fretfulness. Her mind is continually infested with envy, hatred, and discontent. She thinks Providence has dealt hardly
with her; that all the world are proud and ungrateful; and that every one despises her because she is in the alms-house. This pitiable state of mind is the natural result of her education.

Her father was a respectable mechanic, and might have been a wealthy one, had he not been fascinated by the beauty of a thoughtless, idle, showy girl, whom he made his wife. The usual consequences followed—he could not earn money so fast as she could spend it; the house became a scene of discord; the daughter dressed in the fashion; learned to play on the piano; was taught to think that being engaged in any useful employment was very ungentle; and that to be engaged to be married was the chief end and aim of woman; the father died a bankrupt; the weak and frivolous mother lingered along in beggary, for a while, and then died of vexation and shame.

The friends of the family were very kind to the daughter; but her extreme indolence, her vanity, pertness, and ingratitude, finally exhausted the kindness of the most generous and forbearing; and as nothing could induce her to personal exertion, she was at length obliged to take shelter in the alms-house. Here her misery is incurable. She has so long been accustomed to think dress and parade the necessary elements of happiness, that she despises all that is done for her comfort; her face has settled into an expression which looks like an imbedded growl; every body is tired of listening to her complaints; and even the little children run away, when they see her coming.

May not those who have children to educate, learn a good lesson from these women? Those who have wealth, have recently had many and bitter lessons to prove how suddenly riches may take to themselves wings; and those who certainly have but little to leave, should indeed beware how they bestow upon their children, the accursed inheritance of indolent and extravagant habits.