

Bayle in his curious and amusing work on Haydn and Mozart. In listening to the quartets of Haydn, this lady felt as if present at a conversation held by four agreeable persons.

She found in the *First Violin* the semblance of a man of considerable intelligence, of the middle time of life, an accomplished talker, and quite as capable of sustaining the conversation as of furnishing the subject of it. In the *Second Violin* she recognised a friend of the first, who endeavoured, by every possible method, to draw out his brilliant qualities—was rarely occupied about himself—and kept up the discourse rather by his approbation of what fell from others than by advancing any ideas of his own.

The tenor was a solid, profound, and sententious personage, who gave support to the remarks of the first violin, by maxims of a laconic turn but of striking truth. As for the violoncello, she was a good woman of a somewhat battling inclination, who said nothing that mattered very much, but yet would not be without her share in the conversation. She contributed a certain grace to it, however, and whilst she was talking the others got time to breathe. One thing, with respect to her, was not difficult to discover—namely, that she cherished a secret bias for the tenor, and gave him the preference over his instrumental brethren.

In this description the double bass is left out of account, quartet playing not being in his line. His characteristics have been very well pointed out, however, by one writer, who says, "The double bass is a fellow of imposing appearance, with the weight and strength of an Ajax, and a voice that you might conceive him to have borrowed from a thundercloud. In the assembled circle he is dogmatic, slow, and heavy; yet one is forced to confess that there is a depth in all he utters, and that what he wants in brilliancy is amply made up in profundity. He hears the flourishes of those around him, but seems to take little heed of them, and sometimes makes a solemn pause, as if in meditation, while the rest are chattering away. His manner, even when he perfectly agrees with what is advanced by others, has a bluntness in it that is not very unlike dissent. His arguments are of the sledgehammer kind, knocking down contradiction. He is the Dr. Johnson of the society, he settles matters with a growl. With all his surliness, however, he is a thoroughly good fellow at bottom, and, as he is well understood, and pretty much humoured by his associates, the general harmony is none the worse for his presence, nay, rather, would be very sensibly subtracted from were he absent."

"HONOUR THY FATHER AND THY MOTHER."

PART I.



THE duties of host and guest, of governess, shop assistant, domestic servants, travellers, pedestrians, and others have already been considered in a long series of articles. The rules of good-breeding to be observed by one and all under the various circumstances of life, even to the minutiae of mere etiquette, were comprised amongst the more serious duties, and now children may claim a space for their own special instruction.

In using the term "children," I do not mean to restrict it to those of tender years, but as having reference to their relationship to

parents, just as the term is employed in the Holy Scriptures, when speaking of the "Children of Israel," the "Children of the Resurrection," the "Children of Disobedience," and the "Children of the Kingdom."

When reading the "Answers to Correspondents," which appear in this paper, it must be patent to everyone that the opinions and wishes of present day parents are altogether outside the consideration of a large proportion of young people or weigh but little in "Young England" estimation.

With my old-fashioned views of "a place for all, and everyone in his place," of the Divine statement, "the Powers that be are ordained of God," and of "the first commandment with promise," what can I think of such a state of things? Am I wrong in my estimation of a parent's Divine prerogative to teach, counsel, and rule their children, quite as much as to feed, clothe, and tend them in sickness; to provide for their present interests, and "lay up for them," according to the rules left for their guidance in 2 Cor. xii. 14, and 1 Tim. v. 8.

Yes, I own I am often shocked at the "cavalier" style in which some of these "half-fledged bantlings" presume to act for themselves. They make private acquaintances, correspond, and walk out with whom they please; and actually enter into matrimonial engagements utterly unknown to their own mothers!

Then how often it happens that, trifled with by some man whom, like "green girls," they trusted, they have no parent's arm to lean upon; no authority to place them in their right position; no loving sympathy to soothe them. What an unnatural, disreputable state of things! And with whom does the blame chiefly lie?

I know that in the highest circles of English society such a *bouleversement* of all order and propriety does not yet exist. The rules of etiquette are too strict, and duennas and maids are ever in attendance on the young ladies of every family, to watch over them day by day, and prevent any act of indiscretion. But good breeding alone, apart from every higher motive, ensures at least a semblance of respect towards their elders. The ancient patriarchal system to a great extent exists amongst them; they do not constitute, as it were, a commonwealth. The heads of private families and the heads of clans to which they belong are recognised as worthy of respect as such, and thus a higher system of order is maintained. But these classes in society are only in the minority, and thus I must write for the masses around them.

Let my readers look through the correspondence department of this paper, and, judging from many of the answers given, let them explain how it is that multitudes of girls, from six or eight up to twenty or thirty years of age, are continually appealing from the judgment of their legitimate guides to that of an absolute stranger.

Let it be clearly understood that to write for information respecting every branch of education—literary, scientific, artistic, in reference to hospitals and nursing, housekeeping, and methods of economy, dress, work, recipes of all kinds; rules of good breeding, emigration, public offices, and miscellaneous questions, including theology—to write, I say, for information on such subjects as these is perfectly legitimate, and the editor feels it a privilege to supply the advice required. So long as no attempt be made to bring a stranger's statements of opinion into any antagonism with home discipline and parents' wishes, thus substituting in reality the child's will and opinion for those of its guardians—so long a correspondence like that of this paper must prove a blessing to thousands.

There are, moreover, peculiar cases of ex-

ceptional character, when essentially private matters connected with the home troubles and difficulties of the writer could with greater wisdom and safety be confided to an unknown editor (especially of a religious paper) than to anyone else. If there be grievous delinquencies on the part of the parent involving the well-being of the family, and throwing unusual responsibilities on young shoulders; if there be some misdoing amongst, or quarrels between, brothers and sisters, or a misunderstanding between the writer and her guardian, husband, or employer, let her write in these columns and obtain the counsel desired. Many a sad story of sin and suffering, or of difficulties involving others, may be judiciously confided to one who is personally unknown; no names nor addresses being given; no betrayal of confidence, nor compromise of others being thereby involved.

But, as I said, such cases are exceptional. As a rule, your appeal, my young sisters, is to your mother in all circumstances connected with your personal guidance and the domestic affairs of your home.

Let us take a survey of the replies given to a large number of queries. How continually we read: "Consult your mother." "Why did you make such an acquaintance unknown to her?" "How came you to engage yourself to any man without her knowledge and permission?" "Be guided entirely by her wishes as to the invitations to be accepted and the recreations in which you may take part." In fact, be subject to your parents, following the example of your Divine Master.

Little short-frocked babes, scarcely able to frame a question, or guide a pen, not having seen yet through the first decade of life, write to inquire "at what hour they should get up and go to bed," and "how they should perform their ablutions." Little girls in their teens inquire "whether they may turn-up their back hair and lengthen their skirts;" and the elder ones amongst them, "whether they may take *tête-à-tête* walks with young men, and accept presents from them." Truly, judging from questions such as the answers very clearly indicate, the modern mother seems to be regarded as some antiquated piece of crockery, too cracked to be of any service, and therefore hidden away in a corner-cupboard.

Surely multitudes of "Our Girls" must recognise this pitiful picture as representing the case in many families of their acquaintance, if not in their own home-circle. And wherever such circumstances exist, what a loss the child must experience, what a disadvantage as regards its future prospects!

If a girl be troubled in mind or body, if slighted by a lover, and perplexed how to act; if, forgetting her self-respect, she be desirous to find one (as seems too often the case), to whom could she look for more gentle and loving sympathy, or more disinterested advice than to her own mother? And as to the minor details of her toilet, or of the hours she should keep, the food she should eat, and the recreations and studies suitable to her age, it reflects the utmost discredit (if not on the mother) on the child to appeal from her judgment and wishes to anyone else on the face of the earth. Surely, the solicitude experienced for a child by a parent must, when fully realised, draw forth the freest confidence in return. Realise it, if you can; the sooner the better.

But now that I have said so much in reference to the insubordination of daughters, doubtless many of my girl readers will think that, in common fairness, their side of the question should likewise be represented. Some will complain that their mothers are considerably advanced in life, have lived in out-of-the-way country places; have seen little of society, and never kept pace with the advance of

the times and of modern thought: that instead of this they have crotchets and old-world prejudices, very unreasonable, and equally irksome to those to whom they are practically applied.

Other girls will plead that their mothers are weak in mind and purpose, and having always permitted them to speak and act as they pleased, no one else has any right to find fault with the independence which must naturally characterise all they say or do.

Again, there are some who make the more plausible excuse that their mothers are comparatively uneducated women; that in attempting to speak with them on any subject of modern thought of literary and artistic interest, they find them "out of their depth" at once; and thus that they cannot accept their opinions, nor be guided by their wishes.

By all means let girls placed in such circumstances be met fairly on their own ground; first of all disposing of the excuse of the elderly mother with the antiquated notions and prejudices. It may be so, and we are very sympathetic with you; more especially if those old-world ideas included the compulsory dosing of young people with calomel, and regular bleeding at stated periods. But it is not likely that you have this description of trial to endure. Possibly she may have a fancy for a Moravian or Quaker style of simplicity in dress, and this and similar "fads" may prove rather oppressive to a young girl. Still, such prejudices are not very long-lived, and it is but a trifle after all. But, let her crotchets be what they may, she is your mother, and if you desire to be guided by Christian rules, observe what the Scriptures say thereupon: "Despise not the mother when she is old" (Prov. xxiii. 22), and this simple and unequivocal precept is enforced elsewhere, in the same inspired book, by a terrible malediction; which, although it be expressed in metaphorical language, is of very appalling signification. It means that children that are rebellious and despise their parents, are only fit for carrion to feed the birds of prey; and that some day they will certainly meet with their due reward!

True, there are also many silly, weak mothers, as well as old ones, in the world, who allow their affection to blind their eyes to their children's faults, and to over-rule their judgment in dealing with them, even when, perhaps, they see those faults with painful clearness. But to a delicate, gracious, and magnanimous nature, the milder the rule the less the desire to rebel against it. Who would think it grand and heroic to fight with a dove or a lamb? If your mother, weary of contention and longing for a quiet life, neglect to assert her right and enforce your obedience, and should yield to the will of an inexperienced yet headstrong girl—should you not, my young sister, feel yourself degraded to the status of a savage if you took a mean advantage of her weakness, and set aside her wishes in favour of your own? Oh, shame on such a course, apart from all higher considerations of Christian

duty or moral obligation! Weakness of purpose and a mistaken exercise of indulgence on the part of the parent should offer no excuse to the child for acts of insubordination and expressions of independent opinion. If that opinion be invited *à la bonne heure*, express it modestly, not as an oracle.

Our third set of apologists, who allege that the excuse for their own independence of action is to be found in the imperfect education of their mothers. It may be, my young friends, and very likely it is a fact, that members of the generation preceding your own were many of them inconveniently located for attending lectures or receiving lessons from masters at home; and this was still more generally the case in the time of your grandmothers. But, at least, more attention was paid in former times to a training in domestic duties. Now times are changed. "The higher education" is the idol of the day; and as this does not include a practical acquaintance with household work and economy, dressmaking, cookery, and the nursing of the sick, and such-like home-duties, your grandmothers and mothers have the advantage of you so far. Knowledge of this kind is only acquired as separate accomplishments by a limited number of girls. Those devoted to the classics, arts, and "ologies" unfortunately omit, as a rule, to add them to the other treasures of wisdom and knowledge which form such a subject of self-glorification in too many.

In practical matters, involving the health, beauty, and comfort of home-life, the mothers of multitudes may have an extensive acquaintance, guiltless as they may be of ever having solved a problem in mathematics nor hobbled their way over the "ass's bridge." But while perfectly unread in the various school-books with which your thoughts have been occupied, she could boast of another advantage over you in her more varied and extensive experience of life, of the ways of the world, men and manners, and business matters of all kinds, with which you—enthroned as you may be on your books and slates and mathematical instruments, yes, and with a Master black gown and a trencher cap on your head—can as yet have no possible acquaintance. I admire your possible talent, taste, and persevering energy in attaining to any scholastic eminence, but I reprobate your independence of your mother's rule and opinion on the ground of her inferior attainments. What retrospect of life can you take from which to glean a fragment of valuable experience, apart from the early days of bib and babble, and the step next taken from the nursery to the schoolroom? And besides all this, the intellectual capacity in youth may be very considerable and even precious, but the judgment is quite a separate attribute, and of exceedingly slow development. In many—nay, the majority—it has not reached its maturity till the age of five-and-twenty. Your mother's has been the growth of years. And thus in various things you must admit she has greatly the advantage of you; and, as compared with her,

you might accept the advice of old Polonius to his daughter, and

"Think yourself a baby!"

But apart from these indisputable facts, which should render you a little more humble in your self-estimation, it seems to me that any exaltation of feeling on the ground of your superior attainments constitutes one of the most hideous traits in any daughter's character. Why? Because she turns a gift bestowed by that mother into a weapon against her. Who denied herself extra indulgences, which she might have enjoyed, to expend her money on your extra education? And because she gave you the benefit of higher advantages than she ever obtained herself, are you to strut about like a peacock, and despise the less brilliant garb of her more homely attainments—far lovelier as she must appear to others in a less assuming, and thus more essentially, womanly department.

But there are, naturally, multitudes of our girls whose acquirements in what is improperly called "education" do not exceed in any respect those of their mothers. Nevertheless, the old story still holds true of the human heart, as it did when Job declared that "Vain man would be wise, though man be born like a wild ass's colt" (xi. 12). And thus the conceit and self-will of many a young girl finding no other opening for self-assertion— which often lies at the root of religious fanaticism—indulges herself in the adoption of crude religious views other than those their parents may hold and teach.

And so they eagerly seize on such passages as those in St. Matt. x. 35 and 37, and the Book of Acts, v. 29; and on the strength of their own misapplication of these they set their so-called conscience against the teaching of their parents. But how is it that they fail to comprehend the true meaning of such passages as these by reference to the context, and the circumstances which called them forth? The children of Jews, who rejected the Messiah, and crucified Him, and the children of the heathen, who had to choose between the worship of false gods and Christianity; these had the bitter trial set before them of proving their faith in Christ at the expense of all they held dearest on earth, and even of life itself.

But such injunctions are inapplicable to your case, dear girls, in this Christian country, and the texts that do apply in all their full force to you do not exact from you the sacrifice of your parents' love and protection, nor that of your lives for your Master's sake. Quite the contrary. You have everything to gain from Him and them by a dutiful submission to the unequivocal command, "Children, obey your parents in all things, for this is well pleasing unto the Lord." (Col. iii. 20.) Thus your martyrdom is to be that of a self-sufficient and rebellious will, which, in some cases, is a life-long sacrifice, and one beautiful to others, and well-pleasing to Him who laid that Cross upon you.

S. F. A. CAULFIELD.



nor brace to hold it up. The tops of the legs of these stockings are contracted, and are open a few inches down the leg; the space thus left being then laced up with narrow silk laces so as to fit tightly and accurately, and ensure the remaining up of the stocking under all circumstances.

And now a few words must be written on the new season's gloves. Kid gloves seem to be more used than the *gants de Suède* for the daytime. This perhaps arises from the fact that coloured *gants de Suède* are soiled directly in a muff, or even when used once or twice with a dark coloured winter toilette, while kid gloves, from the smoothness of their surface, do not soil so soon. Still, for the evening *Suèdes* are constantly used, as they are cooler; and some of the new makes are nearly as thin as silk. Kid gloves have eight or ten buttons, and are generally buttoned the entire length of the arm, meeting the sleeve, which some people still fancy to wear very short. The tan *chevrette* glove is still used for morning shopping and country walks, while for the best or afternoon gloves, kid which exactly matches the dress is preferred to anything else when the dress is dark throughout. But where the bonnet is grey, or of any such hue, the gloves match the bonnet. Gauntlet gloves are to be found this season with velvet gauntlets, and they are liked by many, as they are warm and protect the arm. Silk gloves of a warmer kind, lined with fleecy wool, are sold for the winter, and find many purchasers amongst young ladies.

The winter bonnets are low at the sides, high in the front, and peaked, and a little pressed backward, the crowns appearing higher than they were. The loose crowns of velvet, with straw or felt brims, are very pretty, and are easily made; but so great is the quantity of fancy shapes, that my readers will have but little trouble in selecting one to please them, and in trimming it themselves. Feathers of all kinds have superseded flowers, now that the flower season has departed from us; fancy ribbons to match the bonnet in colour are much used. All kinds of very ugly metal ornaments may be seen—frogs, lizards, and other things—and there is a peculiarly horrid arrangement of bird's claws, which look as though the poor creature had died in agony, one leg being twisted round the wrong way. All these things are lacking in good taste, and we are sure our girls will reject them. I only wish every girl or woman would avoid using dead birds at all in her dress; it seems such a needless cruelty towards God's beautiful creatures.

HONOUR THY FATHER AND THY MOTHER.

By SOPHIA F. A. CAULFIELD.

PART II.



As these articles on the Divine command forming their title are primarily addressed to girls, I have made the question of duty to their mothers my especial consideration. Equal honour should be paid to both parents; but while boys are so much away from home, after nine or ten years of age, and should look to their fathers as suitable models for their guidance and imitation, girls as a rule return to their mother's special jurisdiction, and their place is at her side; their work is united with hers, their walks and drives are taken together, their visits paid under her wing. She is their model and their guide, and she should be their care in her advancing years.

Before a child is three years old the habit of

instant and unquestioning obedience should have been learnt, and whether a boy or a girl, it is the mother who trains the infant. From that time till they complete the first decade of life the character must be formed by her; ill-temper, hastiness, and rebellion should be nipped in the bud; the timid encouraged to speak the truth, acts of unselfishness and generosity encouraged; kindness to animals inculcated, and the knowledge of their Creator and Redeemer gradually instilled into the mind as soon as it be able to receive it. All this training is the business of the mother, a difficult yet most sacred duty. This, then, is my reason for directing special attention to the application of the Divine command towards her.

But this article deals with the duties of children only, so I will commence by saying a few words on the style of address due to a parent from childhood till the last day of their lives. No advance into mature age, nor beyond it, ever absolves a child from a certain deference of manner, which in the middle and lower ranks of life is only too often forgotten.

If the rules of politeness could be waived in speaking or listening to anyone whatsoever without turning to face them, or if excuse could be urged for replying in monosyllables, it is out of the question that any such liberty should be taken towards an elder and a parent. "Yes" and "No" must be followed by "Father" or "Mother," or "Papa" and "Mamma," according to the custom obtaining in your family. You must turn towards them, listen without interrupting their observations, and wait till they have no more to say before averting your face or leaving the room. Doubtless in many little ways the privacy of home may excuse trifling infractions of the general rules of etiquette, based as they still may be on genuine good sense, kind feeling, and propriety. But from the deferential character of your deportment towards your parents no departures whatsoever can be permitted, although united with the most loving caresses, and the playfulness at times of mere children one towards the other. Respect must underlie all filial affection and every course of conduct. Let your parents be the judges of what you should do or refrain from doing; let their wishes be your laws. You may freely confide your own to them, but always with the understanding that any ultimate decision rests entirely with them.

And now we will suppose that my young reader has returned from school or college, having received all the education to be there obtained, or at least afforded by her parents. What is the dominant thought and object in her mind? I will take the case of a professional man's or tradesman's daughter, one of just sufficient means to support his family, without necessitating the sending away of the daughters to earn their own living.

What, I ask, is your chief thought and aim, my friend, in your return home? At eighteen you ought to be able to support yourself, and it is to be hoped that the expense lavished has not been thrown away. You may not have learned how to make pastry, nor do many another thing amongst those that are useful; but intellectual education—to whatever branches of it your mind has been directed—enlarges the intellect, and teaches you how to use your brains, and apply your reasoning powers with reference to every subject, whatever it may be, from working a difficult problem down to polishing a grate. Thus you should be able to be helpful in all kinds of ways, and if not, it is because the goodwill is lacking.

But let me return to the question—What is your dominant idea and desire? Is your mind set on merely doing just as you please now you are released from school? On being introduced into that circle of society to which your parents belong, to give up your time to

some favourite art, to bury yourself in a snug armchair, and lose yourself in the world of imagination, reading works of fiction, or even those of a more serious and instructive character? In fact, is your heart set on amusing yourself, going to parties, playing lawn-tennis, staying on visits with friends, &c.?

All these are pleasant occupations and pursuits, and suitable to your age; and it is natural that you should enjoy them more, and set a greater importance upon them at your time of life, than when a few more years have passed over your head. But when we talk of "dominant wishes," and a "great object in life," (at any rate for the time being) it is to be hoped that some higher and nobler thought, some more worthily-dear ambition fills your heart in returning to your home.

Unfortunately that of many girls is to marry and become the mistress of a home of their own. They wish to be a centre of interest to someone, and to have the special pleasure of "guiding the house" which they thereby acquire. This is all very natural, and there is no harm in cherishing the anticipation of such an interest in future days.

But, my dear little friend in your teens, only just come home from school, do you think you have no obligations to fulfil after all the expense that has been lavished upon you? Surely in school the idea is fully acknowledged that there is such a rule as that of "give and take." If you "take," are you not bound by all laws of honour and gratitude to "give" in return? This is an axiom of school life, and must commend itself to your own sense of what is just and seemly.

Granting this argument its full weight, I need not appeal to a still higher motive, which may be found in filial love, and in Christian duty.

You return home to find younger brothers and sisters less advanced in education; some perhaps delicate and proportionately spoiled; your mother with her hands full, having no strength to spare, few relaxations to enjoy, and "distractions" for an ever busy and anxious mind. She has already bravely borne "the burden and heat of the day," and you are all fresh and young, and it is to be hoped "capable" also. Evening parties are pleasant, lawn-tennis healthful in addition; keeping up accomplishments—in music and art—or indulging in book-worm proclivities, all very delightful. But have you no greater object before you to which all these pleasurable pursuits are subservient? Your studies were not intended for your personal benefit only; they are "talents" to be traded with. (See St. Matt. xxv. 15.) Your accomplishments were not acquired to entertain yourself alone. Lay them at the feet of those who provided the means to acquire them, and say in the spirit and beautiful words of David, to a far higher and more munificent Benefactor—"All things come of Thee, and of Thine own have we given Thee." (1st Chron. xxix. 14.)

Suppose that you are devoted to music: what a poor return for having had you instructed, to see you occupy the piano at stated hours each day, whatever else there might be to do in the household, and without inquiring whether the dear mother had a headache! How selfish to go off to play some outdoor game, without first offering to take the little ones for a walk, or to do any commission for the household benefit, or to go out with the mother later on. Mothers have to be coaxed to take an hour's rest or recreation, and if their slender means necessitate their performance of household work, mendings and makings, attending to the cooking or preserving, and to the linen and store closet departments, it is high time, when her daughters return from school, that they should learn to lighten the long-borne burdens, and so, in

however humble a way, to "requite their parents." (1st Tim. v. 4.) The expense of a governess or of an extra servant might often be spared by an active, intelligent, and grateful daughter, and thus a little change to the sea, or the refreshment of a few drives, be rendered possible for the benefit of all the party.

Then again, supposing my young friend should come home to be introduced into fashionable society, she still has ways and means of *showing her gratitude* and consideration for her parents. How many a girl will urge her mother to remain late at some evening entertainment for her own selfish satisfaction, instead of asking her as a favour to order the carriage, and go home to bed at a seasonable hour. To remain till the last guest shall retire is probably to inflict a sleepless night upon her, and result in her rising with a headache; while the daughter sleeps like a dormouse, and wakens as well as she was the previous day.

To ask for extra and expensive articles of dress, or tickets for exhibitions and entertainments, may often result in some private act of self-denial on your mother's part, however affluent the circumstances of your family may be. But if your thoughts and loving wishes centred around *that forbearing*, unselfish being, there would be no danger of overlooking her interests, however naturally thoughtless you might be.

As to the exaltation of marriage, unconnected with any particular individual, as the central object of life, and one towards which immediate steps should be taken, I can only deplore that I should have to reprobate any such degrading idea.

Five or six years of life and vigour should

be freely given to home duties, and if by that time a good and honourable man, with a sufficiency of private means, or engaged in a good profession, be permitted by your parents to pay you his addresses, and in course of time to win your affection, then indeed the time will have arrived to think about making another home. You will then be of an age to know your own mind, and to make no mistake; your judgment will have had due time to be matured; you will have had some experience in household duties, and, it may be, in teaching and keeping children in order, as well as in attendance in a sick room.

At no school nor college can you obtain the training that daily intercourse with your mother will afford you, and your education is but half finished when you first come home to be under her personal teaching. Besides all this—if you wish still further to complete it—private study, nursing, cookery, dressmaking, and plain needlework should occupy your most careful attention. I also advise you to study the subject of economy in expending an allowance; whether large or small, it may be—and indeed always is—a duty to parcel it out wisely as well as economically.

Having thus really completed your education—practically, as well as theoretically—during four or five years of home life and experience, you will be prepared to "guide the house" for some worthy man, who will bless the day that you yielded to his suit.

One more hint before I close. It is in very bad taste to allude to your having attained your "majority," thereby implying that you are legally independent. Besides, what sort of independence is it? Oftentimes not a very valuable affair after all.

You may make a will or witness signatures to a legal document, and you may marry against the wishes and better judgment of your parents, and then go to the workhouse if you please. But I think many of you who reckon on inheriting certain "settlement" money at the death of your parents, to come in at least for any possible family of yours, had better remember that when a settlement is made on a woman for her life, and her children after her, sometimes "a power of appointment" is likewise left her to divide her property as she may deem best, and according to the deserts or necessities of those children. Your mother may therefore be able to give you a shilling only, and all the rest to a more dutiful child. But in reference to future prospects, be they what they may, it would be grossly indelicate to make any inquiries, as any such expectancies of yours involve your parents' death.

Lastly, be scrupulous in asking for money or other gifts. You ought not to wish to receive more than your brothers and sisters, and it should always be your desire and effort to share everything with them. As to other favours and indulgences, you may ask for them if you please, but once their decision has been pronounced let there be no teasing, no sulking, no half-accorded submission. Acquiesce at once and with a good grace.

Let the feeling of your heart respond to their wishes. "I submit because I respect you, I love you—I owe it to you as a debt of simple gratitude, and I owe it likewise to my God, who has ordained your supremacy over me, and has left this rule as a test of my Christian profession—"If ye love Me, keep My commandments."



DONALD AND I.

By NELLIE HELLIS.

CHAPTER IV.



THE following Monday morning found me at my lodgings in London. Tired out with my past journey, and anxious with respect to that which loomed before me, I was nevertheless full of happiness at the prospect of meeting Donald. Having seen from a timetable that a train arrived from Sunniehead at 6 a.m., I begged my landlady to have breakfast ready at an early hour, and then, though I was too excited to sleep, I went to bed.

I was up and dressed before seven, but eight and nine o'clock passed, and no Donald had appeared. Another hour struck; and my restlessness increasing (though why I was so restless I could not understand, for it was only as a dear friend that I now thought of my cousin), I resolved to put on my hat and go into the Kensington Gardens, which were only a few minutes' walk from my lodgings. With this intention, I stepped from my little sitting-room into the hall. The street door was open, and a gentleman was inquiring for Miss Campbell. It was Donald, and in another minute I had led him into my own room.

"Oh! Donald, I am so glad to see you."

"You cannot be so glad to see me as I am to see you."

"I don't know about that."

"But I do. Stand still now, and let me look at you. Why, lassie, you've scarcely altered at all. You're a bit thinner than when you left Scotland, but I see no other difference."

"There's a great difference in you. Your back is broader, and there's a plentiful sprinkling of grey in your hair."

"I suppose I *am* beginning to look old," and he glanced somewhat anxiously in the looking-glass.

"As old as Methusaleh," and then, as if I had said a clever thing, we both laughed heartily.

"Have you breakfasted, Donald?"

"Yes. My train got in early, and thinking you might not be up, I went to a hotel. Why, Jennie, where have all your roses gone?"

The flush with which I had met him had died away, and my face now wore its wonted paleness.

"I have not been well for the last few months," I answered, lightly. "I told you so in my letter."

Resting a hand on each of my shoulders, he looked at me searchingly. I was glad I could meet his eyes without flinching, and smile bravely in reply to his pitying scrutiny.

"This voyage to South Africa will set me up finely," I continued. "The doctors say

there is nothing really the matter with me. I only want rest and change of air. But, Donald, won't you sit down? You must be tired after your long journey."

Apparently he preferred to stand. But now, beneath his steady look, my cheeks were again beginning to flush, and my eyes had a strong tendency to seek the ground.

"You are going to kind people, Jennie?"

"If Mrs. Forbes is like her sister, she will be more than kind," I replied.

"And you wish to go?"

"It was the best thing that offered. Mrs. Forbes said it would be home to me."

"Had such a home been offered you in Scotland, would you have accepted it?"

"I suppose I should."

"Would you have preferred it?"

"Naturally. There is no country like one's own. Besides, Scotland is so beautiful with its mountains and its lochs and its glens. Now do go and rest yourself in that arm-chair by the window."

He did not comply with my request; perhaps he had not heard it. But as a sudden look of resolution came into his face, he removed his hands from my shoulders, and stepping towards the fireplace, leant his elbow on the mantelpiece.

"I have the offer of a home to make you," he said, after a moment's pause.

"In Scotland, do you mean?"

"Aye: as its mistress. Your duties would be light."