

The second part of a female's wardrobe, comprehending every article not subject to the laws of fashion, deserves also attention and care; and for your management of this branch I recommend this rule: do not neglect to make each year a small addition to most of the articles of which it is composed. By doing this you will scarcely perceive the effects of time on your general stock, because the yearly supply will bear some proportion to the deficiencies which that may cause. But if you neglect this rule the consequences may be that all at once, you shall find your wardrobe to require a complete renewal, and your annual allowance will then scarcely suffice to provide it. Most of the things to which I allude are of an expensive nature, and sweep away no inconsiderable sum, when whole sets are to be purchased at one time. All good economists agree in their approbation of this rule and enforce it, more particularly with regard to household and table linen.

In choosing linen or cambric, examine the threads if they are even and close; a raw linen, with uneven threads, does not promise to wear well. Fine linens answer better than the coarse ones, provided they are not unsuitable for the use for which they are destined. The yard-wide linens are not thought so strong and well made as those of the narrower width, but the latter will not always cut out to the same advantage as the wider linens.

I recommend you to resort to good and old established shops, rather than to those which are considered cheaper; the former rest their prosperity upon the approbation of steady customers, and will not knowingly offer them goods which are bad in quality, and which would prove unserviceable, while the latter are eager to attract vagrant purchasers, alluring them by the promise of bargains—a delusive promise, the goods thus offered for sale being usually of so flimsy a texture, as to prove, on trial, scarcely worth the trifling sum that had been given for them.

**INDUSTRIOUS FEMALES.**—What a happy simplicity prevailed in ancient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful and sometimes laborious works! Every one knows what is told us in Scripture to this purpose concerning Rebecca, Rachel, and several others. We read in Homer of princesses drawing themselves water from springs, and washing, with their own hands, the finest of the linen of their respective families. The sisters of Alexander the Great, who were the daughters of a powerful prince, employed themselves in making clothes for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Among the Romans, no citizen of any note ever appeared in public in any garb but what was spun by his wife and daughters. It was a custom in the northern parts of the world, not many years ago, for the princesses who then sat upon the throne to prepare several of the dishes at every meal. The depravity of the age has, indeed, affixed to these customs an idea of meanness and contempt; but, then, what has it substituted in the room of them? a soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shows, and a frantic love of gaming.

The habits of industry, says an elegant female writer, cannot be too early, too sedulously formed. Let not the sprightly and the brilliant reject industry as a plebeian quality; as a quality to be exercised only by those who have their bread to earn, or their fortune to make. It is the quality to which the immortal Newton modestly ascribed his own vast attainments; who, when he was asked by what means he had been enabled to make that successful progress which struck mankind with wonder, replied, that it was not so much owing to any superior strength of genius, as to a habit of patient thinking, laborious attention, and close application. Industry is the sturdy and hard-working pioneer, who, by persevering labor, removes obstructions, overcomes difficulties, clears intricacies, and then facilitates the march and aids the victories of genius.

Be not desirous of having it to say, that you have perused a vast number of volumes. One book read with laborious attention will tend more to enrich your understanding, than skimming over the surface of twenty authors.

## MISCELLANY.

*From the Twenty-fifth Report of the Religious Tract Society.*

## ISSUES OF PUBLICATIONS.

The publications issued from the depository during the year have amounted to nine millions, six hundred and forty-nine thousand, five hundred and seven; without including the works published in foreign countries, at the expense of the society, to which considerable additions have been made—being an increase, compared with the preceding year, of one million, three hundred and sixty-seven thousand, one hundred and three, in those issued in England. The sales of the first series of tracts alone have increased nearly six hundred thousand. The Committee have no doubt that the total number of publications distributed through the instrumentality of this institution, since its commencement in 1799, amounts to upward of one hundred and twenty millions.

The following paragraph exhibits the activity of the agents of the society, in distributing tracts among that class of people and in those places, where the restraints and purifying influence of divine truth are most needed.

The friend who visits the courts and alleys of London, and distributes tracts in prisons, hospitals, and workhouses, has received nearly 53,000 publications for these important objects. At the pleasure fairs in London and its vicinity, where much wickedness generally abounds, 185,700 tracts and hand-bills have been distributed. About 150,000 have also been given to persons found violating the Sabbath day. The soldiers and sailors have not been forgotten: more than 23,000 publications having been granted for circulation among them; in addition to two of the Circulating Libraries—one presented to a regiment proceeding on foreign service, and the other for the use of the men in the barracks at Chatham. The Home-Missionary and Baptist Home-Missionary Societies have received 26,000 publications. Among the crowds attending the executions of criminals, 35,700 have been given away. Several convict-ships have been supplied to the extent of 18,000 various works; including the Circulating Library, which was placed under the care of a correspondent in one of the vessels. About 40,000 tracts and hand-bills have been circulated at different horse-races, and 28,000 among the crowds who visited the ruins of the Brunswick theatre.

## BURNING OF WIDOWS IN INDIA.

The following general view of the extent and the various ways in which the heathenism of India operates for the destruction of human life, is taken from the Evangelical Magazine. The destruction of social and domestic happiness, together with the complex and accumulated miseries which are occasioned, can never be estimated; and though much of it is seen by the eye of a Christian, yet much more of it has its seat in the heart, and is felt and known by those only who endure it. These evils are not things that were, but things that now are. They result directly from the religious systems now adhered to by, perhaps, 150,000,000 of people: religious systems, whose direct and powerful tendency is to pollute, rather than purify mankind—to enhance, rather than mitigate the sufferings of life. The object of all missions to the heathen is to substitute for these systems the Gospel of Christ.

The existence of human sacrifices in the 19th century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present a tale whose ghastly word might harrow up the soul.

These sacrifices are perpetrated by the suttee, (the burning or burying alive of the Hindoo widows,) infanticide, cruelties to the sick on the banks of the river Ganges, and pilgrimages to various holy places. By the practice of the suttee, hundreds of disconsolate widows, some of them mere children, are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of

superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them,) many of whom never survive the miseries of the pilgrimage. 'How are their sorrows multiplied that hasten after another god.'

The extent of these evils is very appalling. The number of suttees in the Bengal presidency, from 1815 to 1824, was as follows:

1815,	378	1820,	509
1816,	442	1821,	655
1817,	707	1822,	583
1818,	839	1823,	575
1819,	650	1824,	572

Total in 10 years, 5,997 burned or buried alive! In the Madras and Bombay presidencies, the official statements for nearly the same period, give 635; grand total, 6,632.

The Hon. East India proprietors, urging the abolition of this murderous custom, declare—'Probably no day passes on which some victims are not sacrificed to this horrid practice, in India, and more especially in the Bengal Provinces.'

No correct idea can be formed of the number of murders occasioned by suttees, infanticide, cruelties to the sick, &c. The late Rev. W. W. Hall, in his valuable work, conjectures "the number of victims annually sacrificed on the altars of the Indian gods," as follows:

Widows burnt alive in all the Hindostan,	5,000
Pilgrims perishing on the roads, and holy places	4,000
Persons drowning themselves in the Ganges or buried or burnt alive	500
Children immolated, including those of the Rajpoots	500
Sick persons, whose death is hastened on the banks of the Ganges	500
	10,500

By official documents laid before parliament, from 1821 to 1828, it appears that the average number of suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent states, which are not subject to British regulations. When Row Lacks, grandfather of the present chief of Cutch died, fifteen concubines were burned on his funeral pile. A recent account from the Hill Country states that twenty-eight females were burnt with the remains of a Rajah.—Probably half or one third the number of suttees in the estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, as though an angel spoke,—Oh Britain, spread thy shield over those who 'are drawn unto death, and ready to be slain.' Say, 'Whoso sheddeth man's blood, by man shall his blood be shed.'

**TEMPERANCE.**—The corporation of the village of Ithaca have refused to license any retail grocery establishment. The resolution was adopted by the board unanimously. This is a bold experiment, and we understand it has been submitted to without much opposition. The evil of intemperance is beginning to be seriously felt, and although there may be some diversity of opinion in reference to the measures to check its progress, there can be none in relation to its magnitude or of the importance of arresting its progress. Much has been done; example and precept of prominent individuals, may do more, until an entire corrective shall be found in public opinion.—*New-York Commercial Advertiser.*

If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthful his morning, how sober his nights, how moist his mouth, how joyful his heart—they would never admire the noises, and the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.—*Jeremy Taylor*

Calumny may fasten upon your character, but if you have a good conscience, you may unhurt shake it off, as Paul shook off the viper.