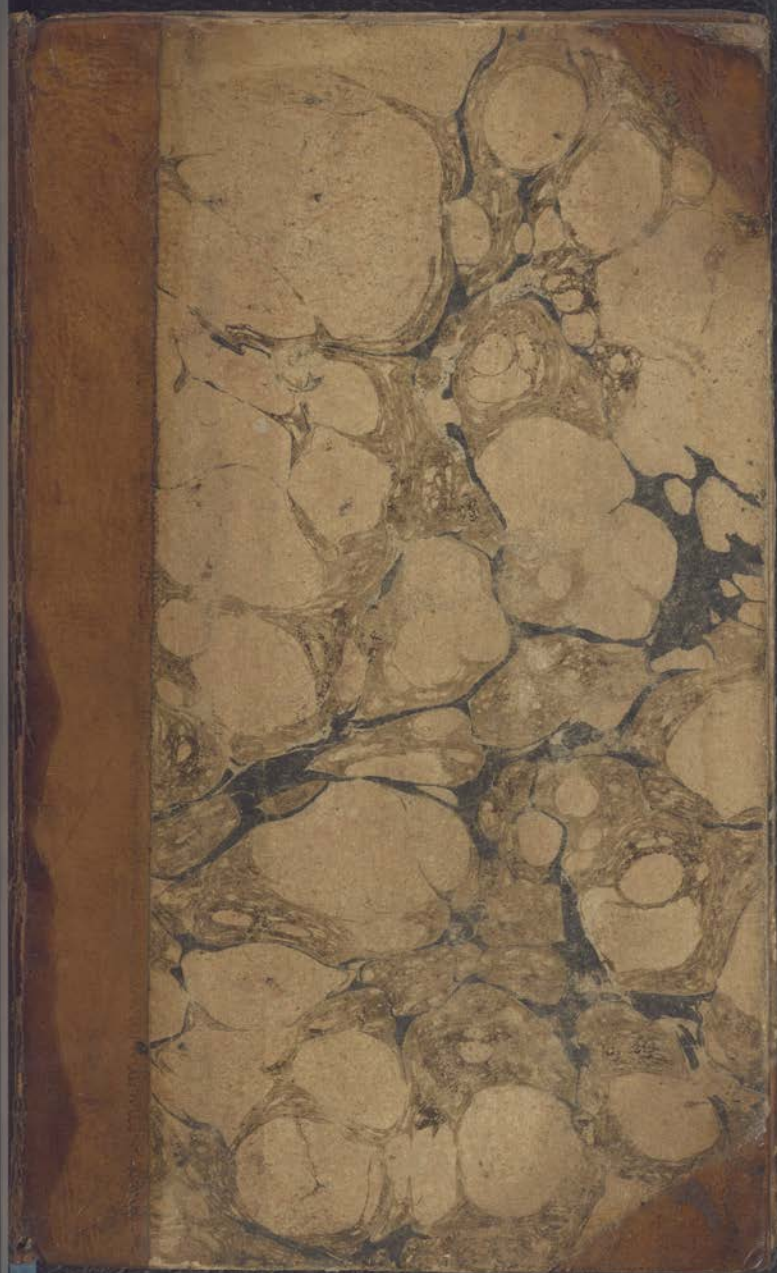




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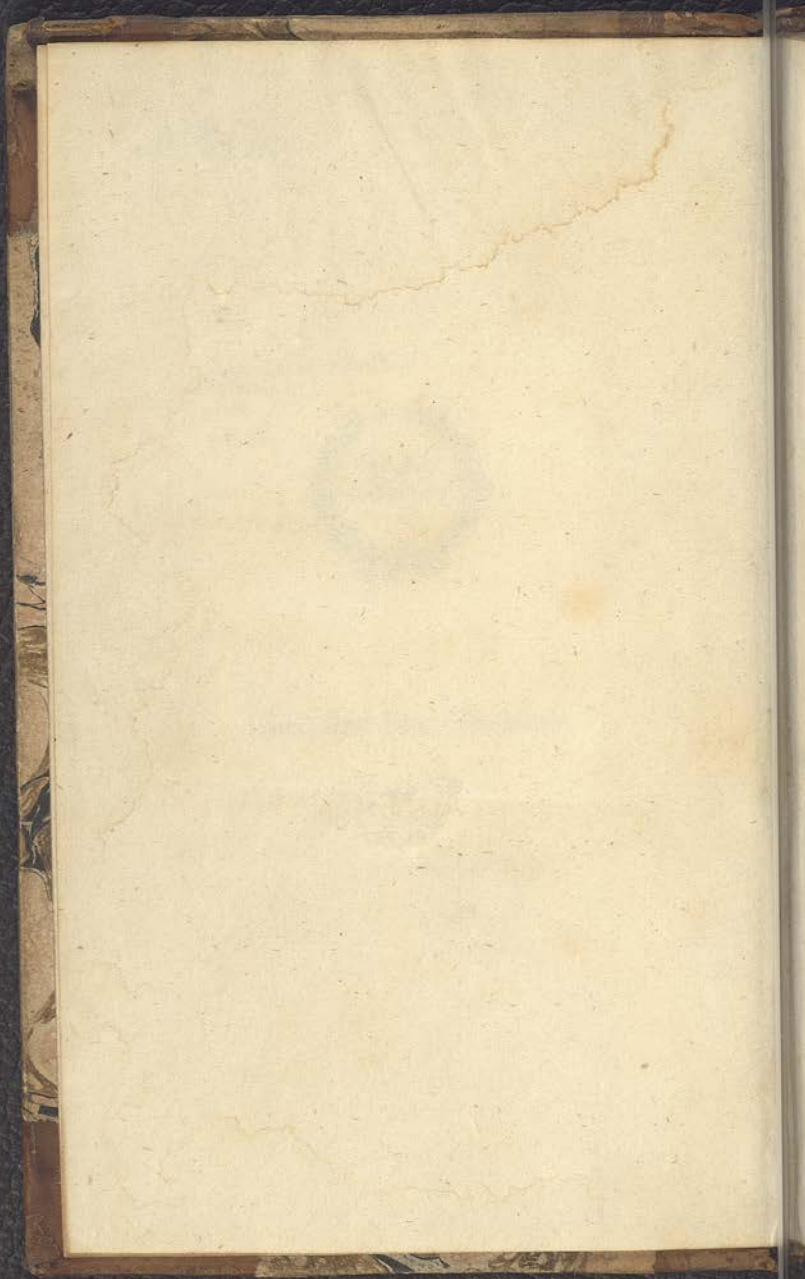


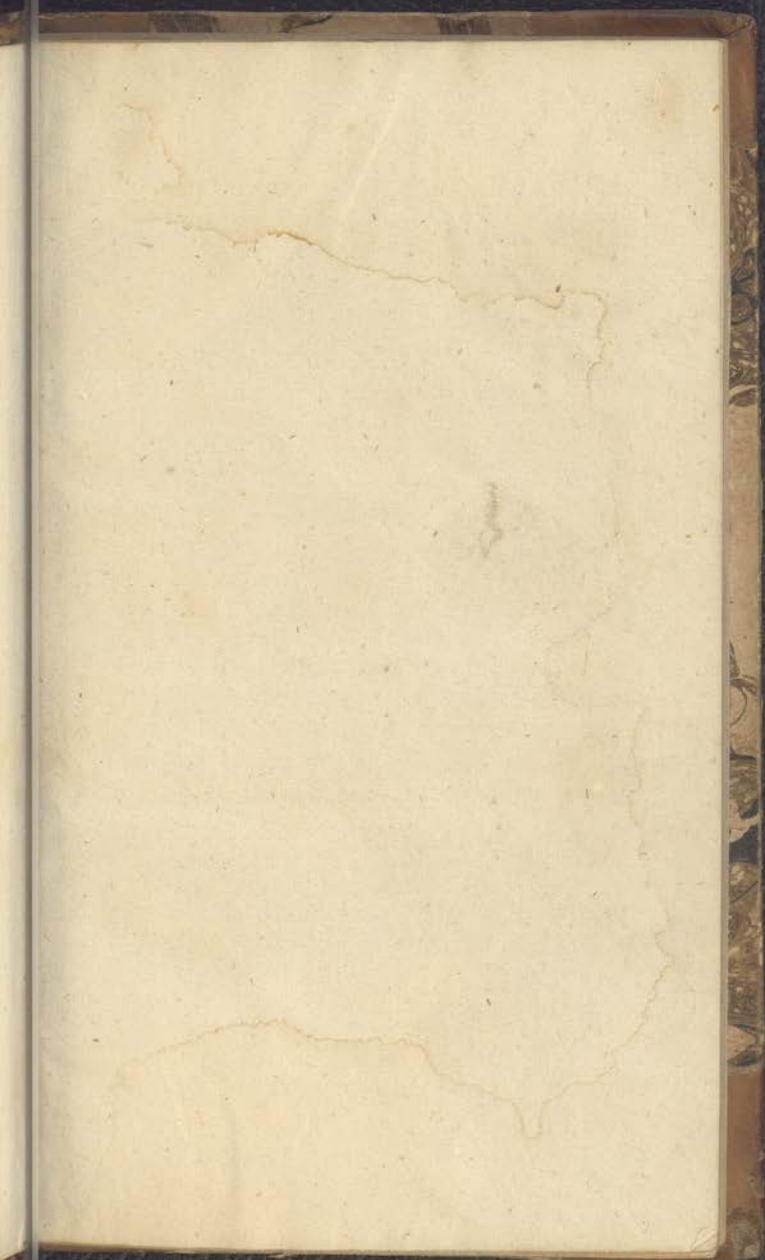
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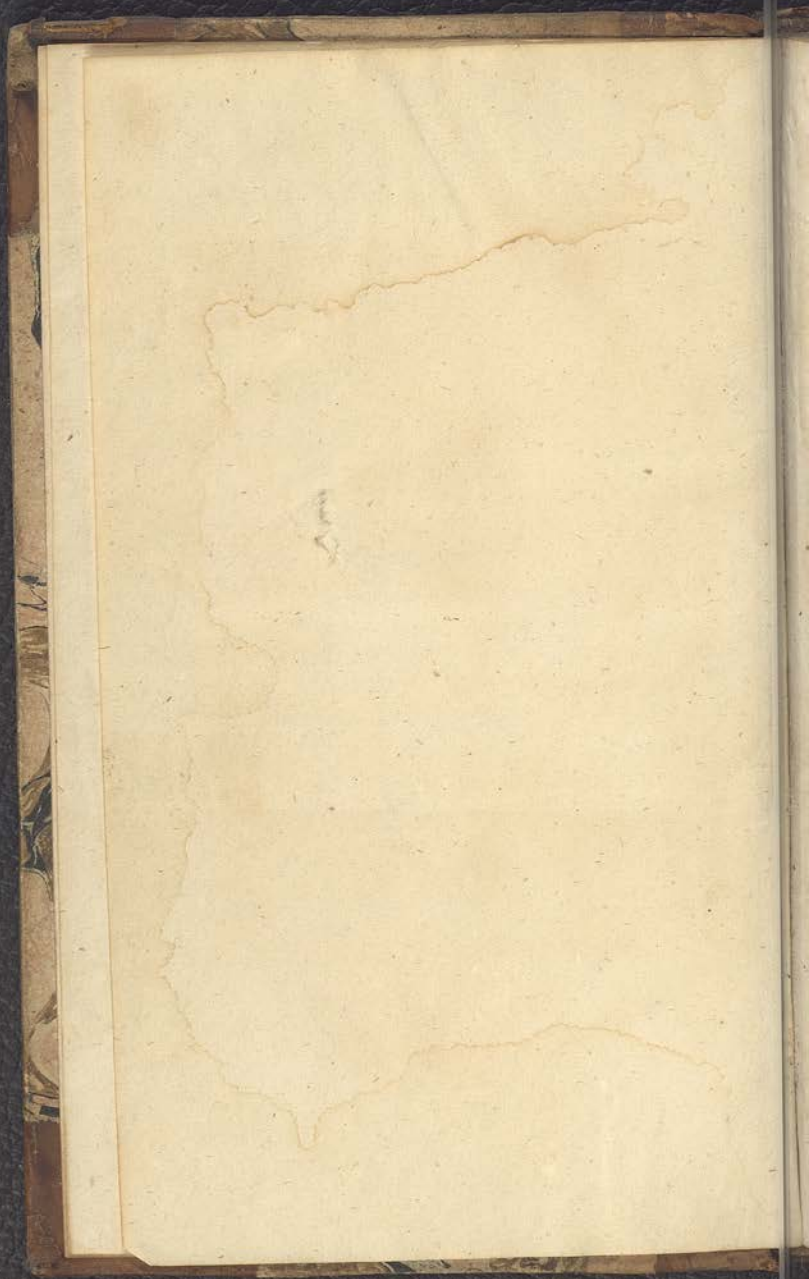
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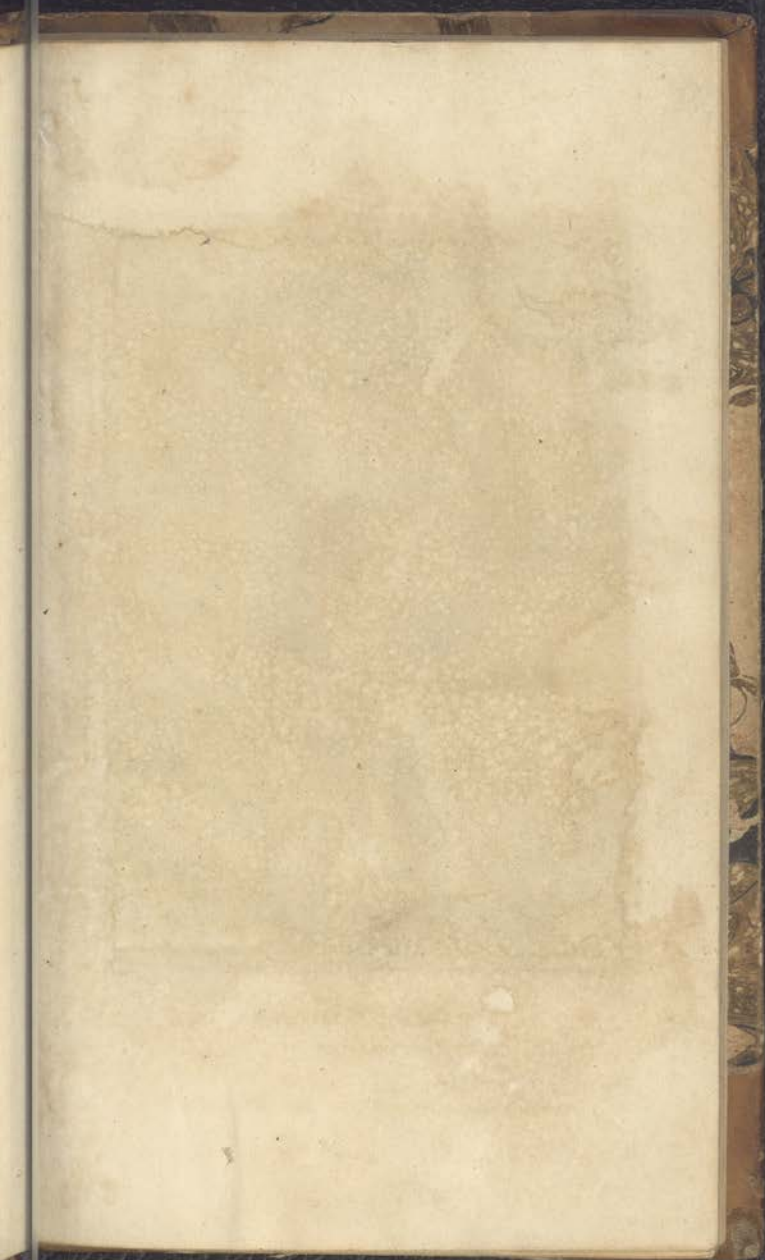
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LYDIA MILLER.

see p. 20.

Published Mar. 1. 1819 by Taylor & Hessey, Fleet Street.

THE
PRESENT OF A MISTRESS
TO
A YOUNG SERVANT:

CONSISTING OF
FRIENDLY ADVICE AND REAL HISTORIES.

BY
MRS. TAYLOR, OF ONGAR,
AUTHOR OF 'MATERNAL SOLICITUDE,' AND 'PRACTICAL HINTS
TO YOUNG FEMALES.'

"Exhort Servants to be obedient to their Masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." *Titus*, ii. 9, 10.

SIXTH EDITION.

LONDON:
PRINTED FOR TAYLOR AND HESSEY,
93, FLEET STREET.
1819.

PRESENT OF A MISTRESS

TO HER SON, THE LORD OF THE MANOR

BY THE AUTHOR OF THE MISTRESS

IN TWO VOLUMES. THE FIRST

CONTAINS THE HISTORY OF THE

MISTRESS, AND THE SECOND

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THE HISTORY OF THE MISTRESS

ADVERTISEMENT.

To any lady who may be disposed to present her servant with this little work, the following explanation of its design may not be unnecessary. It will be obvious, from a very cursory perusal, that it is not intended for the use of competent servants. Many of the directions respecting household work, frugality, &c., are inapplicable to such, especially in large establishments; but while a hope is entertained, that servants of a superior order may occasionally glean a hint for the regulation of their general conduct, it is principally ad-

dressed to young girls at their first setting out in life. Plain families have the trouble of forming such for higher situations, and it would contribute greatly to the comfort of both classes, if steady principles and sober habits could be early instilled into those by whom they are served.

But the following pages have an object remotely in view, more extensive than that which they immediately profess; and this is, to form good wives and mothers among the poor: for there can be little doubt, that she who is brought to act conscientiously in the character of a servant, will acquit herself well in these more important relations. To attain so desirable an end, it has been deemed necessary (as few in these classes would reason from generals to particulars) to

adopt a very minute mode of instruction, on the subject of frugality especially. In servants this quality cannot be exercised on a large scale, and their opportunities are not less contracted when they have families of their own; they have seldom pounds at their disposal in either case. It must therefore be by attending to the small portions of which such sums are composed, that they can practise frugality, and become economists, either for their employers or themselves.

As example is in general more forcible than precept, a number of anecdotes and characters from real life have been introduced, which it is hoped will relieve the tedium of dry advice, as well as impress the injunctions more deeply. Should they answer the end for which they are thus exhibited, the amiable

among them will have effected good beyond their humble aim; and those of a contrary description, without any aim but the gratification of their own passions, may have the melancholy advantage of deterring, though they cannot invite.

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THE
PRESENT OF A MISTRESS.

CHAPTER I.

INTRODUCTION.

WHENEVER we see any thing amiss in others, we ought to inquire whether it may not arise rather from mistake, than from an evil design or criminal carelessness; and especially if the parties are in that rank of life which receives but little education, improprieties of conduct may be more likely to appear. If among servants there are some who do evil from an evil disposition, it is probable that many more do wrong whose dispositions are kind, and whose principles are honest, and who would act otherwise, had better instruction enabled them to see what was right, and what was especially their own interest, and conducive to their personal happiness and respectability.

In order to lead gently those who may wish to follow the right path, these pages have been written: duty has been described in the plainest manner; and the benefit of right conduct, as displayed both by precept and example, it is hoped may recommend it to every well-disposed servant, especially those who are setting out in life, still young and pliable.

It is natural when we take a servant into our families, to be maintained by us, and to be intrusted (as every one must be) with some of our property, that we should expect to find her a friend; and she only is a true friend to herself who proves such to her employers. Now, my young reader, you can be neither one nor the other, if you are inclined to imitate those who are enemies rather than friends to the persons in whose service they are; who, resolved to get all they can with the least possible labour and trouble, are nevertheless constantly discontented, murmuring, and railing. I would guard you against this conduct for your own sake, because persons with such dispositions cannot reasonably expect that their comfort, and their happiness, should be particularly studied by those with whom they live. You naturally wish to find a comfortable home,

a plentiful table, and good wages; and you are justly displeased if disappointed: but your employers have an equal right to demand your best services, and to be displeased in their turn, if you fail to do that for which they bargained, and for which they honestly pay you.

If you would but consider that service is your *trade*, that by which you are to obtain your livelihood, and that it is as impossible for you to prosper in it, without your utmost diligence, as for a tradesman to succeed without industry, and obliging attention to his customers, you would quickly become a comfort to us, and find us generally such to you. Good places are only obtained (or at least they are only kept) by good conduct and character: without these, you can no more hope to rise in the world, than you could expect to find your way into one of the upper chambers by going down into the cellar. It is painful to see that dislike to work, which some show who must subsist by their labour, especially those strong and healthy girls who are frequently inquiring for *light places*; who with little to do, wish to find their employers patiently disposed to put up with all their humours, and by no means having any humours of their own. Such

places are not very plentiful; and in the hope, my young friend, that you are more desirous to do your duty in the world, than to get a place where there is nothing either to do, or to bear, the following advice is affectionately given, with a request, that you will give it an *attentive* reading; not once over, and then laying the book aside, but frequently, as it is only by so doing, that you can possibly remember the various duties that are recommended.

The stories it is hoped will instruct, as well as amuse you: they are not tales invented to serve the purpose; but most of the characters were well known to your friend who writes this; some of them are now living: and while on the one hand, you see the certain end of evil courses, you will on the other discern all the benefit of good example, and endeavour to imitate those whose conduct you cannot but admire.

There is no intention, in all that will be said, to slight or despise your situation in life; truly honourable will you render it by amiable conduct: for though the customs of society confine the term *servant* to such as do another's work under a roof not their own, yet in effect we are all servants, some in one sense, and some in another: and those to whom alone the

term is generally supposed to apply, have often the lightest places, the least fatigue, and by far the smallest share of vexation and anxiety.

But we are all servants in another sense: one is our master, even God; He sets us our proper task; He says to one, come!—to another, go!—to a third, do this! Happy for each of us, when we readily and humbly obey Him; doing our duty to our fellow creatures in whatever station we are: not with eye-service as men-pleasers, but as unto God: although when we have done all, we are in His sight but unprofitable servants.

As fulfilling in some degree a duty to Him, have these pages been written; with the same view let them be read: and then we may indulge a humble expectation, that our labour will not be entirely lost.

CHAPTER II.

KEEPING IN PLACE.

No servant can ever rise in the world, establish a character, and become respectable, who is frequently changing her places; this is evident by the objections, which are generally made against servants, if they have not lived long any where. And they are reasonable objections; for it cannot be supposed, that a valuable domestic would be frequently turned away; that she should be unable to find a good place, or unwilling to keep it. A sensible girl will not suffer every trifle to unsettle her; nor expect to find perfection any where, at least while she is conscious of being imperfect herself. The customs of every house differ in some respect from those of others; and it is generally a servant's duty to conform to them, and not foolishly to say, "I will not continue here, because I have never been used to this or that." What appears unpleasant at first, may be so only because it is new; and should

not provoke you to leave in a hurry till you have given it a fair trial.

There are other weighty reasons, which will make a prudent girl observe this conduct. It is only the servant who has continued long in her place, and endeared herself to the family by amiable behaviour, that can reasonably expect the assistance of her employers, in times of sickness and distress. *Real* friends are more scarce, and of greater consequence than young people are apt to imagine; and frequently none are so able, or so willing to prove themselves such, as masters and mistresses who have been long and faithfully served. Nor ought it to be forgotten, how much is lost by remaining a few months, or even a few weeks out of place; as the same number of weeks or months must be laboured over again, before the loss can be repaired. Persons who are continually changing, are as often beginning the world afresh; and are as far from making any progress, as the traveller who turns back every few steps, and begins his journey again, vainly hoping thus to reach the end of it.

It is the custom in many country towns, (and a bad custom it is) for servants to change their places at a certain season in the year,

chiefly at Michaelmas; and this is so much the fashion, that many make a practice of it, whether their situations suit them or not. Or, what is as bad, they give warning, in order that they may be invited to stay another year, and thereby obtain an opportunity of behaving amiss, from the value that seems to be put upon them; thus running the hazard of being taken at their word, and discharged against their will.

Having said thus much about the *keeping* of places, it may be proper to give a little advice respecting the manner of *leaving* them, and the conduct that should be observed afterwards. Though the labourer is worthy of his hire, yet servants should have some sense of what they owe to those, whose bread they eat. It is a great thing to be supplied with the comforts of life, though they *are* earned by labour. Indeed labour, where there is sufficient health and strength, is no evil at all; and those who have constant employment are happier than the idle. But many live with mistresses, to whom they are obliged for more than their maintenance; those, who having taken them utterly ignorant, have been at the pains to instruct them, and have had the patience to

bear with all their awkwardness, thereby enabling them to procure their livelihood, which is of more value than a sum of money, because that may be lost or spent, but of knowledge and skill we cannot be deprived. Now, how ungrateful it is, that as soon as a servant begins to feel the value of such instructions, she should forsake her who gave them! and while she is seeking for a better place, leave her mistress to find a worse servant, that is, one who will oblige her to have all her trouble over again. Certainly it is unreasonable to expect, that a servant should so confine herself to her first place, as to have no wish to rise in the world, and obtain a better situation if she can; but before this is attempted, she should have good reason to hope that she is bettering her condition, and not leaving a place where she might still improve herself, and live comfortably, for the sake of a small increase of wages. That place cannot be a bad one, where a young person has the means of improvement; that mistress is a good one, who is willing to afford it; and self-interest, as well as common gratitude, might prevent a servant from quitting such a situation in a hurry. At least it would be advisable, to continue long enough, to establish a character;

for much cannot be said of one, who is but *just beginning* to be clever.

From whatever cause a place is left, a good character is naturally wished for, whether it is deserved or not; and without it, a respectable situation is not easily obtained. Servants are often displeased with their mistresses for telling the truth; but if mistresses were always determined so to do, that is, if they would do as they wish to be done by, without concealing faults of any kind, lest their servants should be thrown into distress, there would soon be an alteration in the conduct of some: and this would really operate to their advantage; as that which made them sober and steady, industrious and obliging, could not fail of improving their circumstances.

But mistresses, as well as servants, have characters at stake; and many a place has fallen into such disrepute by the false reports of those who have been discharged for misconduct, that it has been found difficult to get it suited again. How unjust this is! as if it were not enough to have been awkward, or idle, or uncivil, or even dishonest; but that such a servant should add to the injury she has done, by preventing a better from supplying her place!

Can she think such conduct will not bring its own punishment, sooner or later? Certainly it may be extremely difficult for some to give a satisfactory account of the reason why they were turned away; and it may be equally so to tell the *real* cause of their giving warning themselves; but it would be well if those who cannot tell the truth, would at least tell no falsehoods. They may indeed by malicious stories gratify their resentful feelings, and for the present hide their own bad conduct, but they will injure themselves in the end; for it is not often that falsehoods of this nature are long concealed.

Be not set against a place that has been thus injured by ill-designing girls; but if it appears a good situation in other respects, go and try for yourself. Should the reports you have heard prove, after all, to be true, you are not bound to continue, and no great harm will be done: should they be false, you may have obtained a comfortable settlement, and perhaps in time may rank with the subject of the following story.

Lydia Miller was the daughter of an honest labourer, who lived a hundred miles from London; and her mother was generally respected as a decent and industrious woman,

who occasionally went out a nursing, and was much esteemed by all who employed her in that capacity. They reared a numerous family, who, from the good example and instruction of their parents, turned out as well as families in general do who have such advantages. Lydia was the youngest, and when she was about sixteen, she was tempted to go to London by a neighbour who had just been there, and who was going again. This man told wonderful stories about London, and about a relation of Lydia's who was settled there; and as a proof of the fine style in which she lived, he declared that there were *sash windows* even on the staircase in her house! for being quite a country man, this appeared to him very stylish indeed.

Accordingly Lydia left her mother's neat and pleasant cottage, with the pretty garden, and rural seat at the door, shaded by honeysuckle and jessamine, where she used to stand with her spinning-wheel, and feel as blithe and as joyous as the little birds, that flitted over her head, or chirruped in the neighbouring trees. Her friend, according to his promise, took her up in his cart, and lodged her safely at her relation's, who lived in a dark gloomy house, in a dirty street, and who took in washing. Lydia

was wanted to assist in the wash-house, to nurse the children, to wait on the lodgers, and to fetch and carry the linen. The dirty *sash windows* on the staircase had no charms for her: no pleasant fields or gardens were to be seen from them; nothing but eaves of houses, and miserable yards and sheds. Now it was, that Lydia thought her mother's cottage prettier than ever she had done before, (so apt are people not to value their privileges till they have lost them) but alas! there was little hope of returning, as she had no money to pay for her journey back; for, living with a *relation*, it was not deemed necessary to pay her any regular wages, and the old man with his friendly cart was not likely to return again.

But there were many other things which increased Lydia's dissatisfaction; she had been too well instructed at home, to feel any relish for the wicked stories, the profane swearing, and the lewd songs which she continually heard from the women in the wash-house; and as she had no hope of returning home, she resolved to inquire for a place. Those who are desirous of *light* places might have been tempted by that to which Lydia was directed;

for there were only an elderly gentleman and lady, and they lived in a very small house ; but a small house, and a small family, do not make up the whole of a good place. The mistress drank, and the master was passionate, stormed and swore : they were in continual ill-humour with each other ; no wonder it reached the servant, or that those who disregarded their own happiness, paid no attention to hers. She resolved therefore to leave this situation, and was at last directed to another in the neighbourhood, where the mistress had been unhand-
somerly left by her servant at a moment's warning ; a conduct which often throws a family into the greatest confusion, and of which no girl who values her character will be guilty. If it had not been for this circumstance, Lydia's youth (and she was even small of her age) would have been a disadvantage to her, though it was more than over-balanced by her extremely neat, but plain appearance. Her clothes were of the most homely kind ; but there was a simplicity and a propriety in her dress, which gave her a manifest advantage over those mistaken girls, who render themselves ridiculous by expensive finery. To the

inquiries that were made respecting what she could do, she gave no very satisfactory answers; for she had as yet seen nothing of the world, and could boast of little but the virtue of cleanliness, which she had learned of her mother. Nor would she deceive her mistress by pretending to understand things, of which she knew herself to be ignorant; a falsehood which must be immediately discovered, and by which she would naturally forfeit all title to future confidence.

When Lydia's month was expired in her old situation, she entered upon her new one, and soon gave her mistress reason to rejoice, that she had not refused her on account of her youthful appearance. She proved cleanly, industrious, humble, and teachable; and being sensible of her ignorance, and very desirous to learn, she improved very fast. But Lydia's good qualities may be gathered from these few words; *she continued in her place twenty years!* She was greatly attached to the family, and their interest was as dear to her as her own. She became very clever in marketing, well understood how to lay out money to the best advantage, and would contend with the market peo-

ple against a little overcharge, in a way which her mistress would not have done for herself. She was too much in her employer's interest ever to listen to any stories to their disadvantage, especially as she was no gossip, and was always the happiest when engaged in the business of the family. Although her temper was good, there were occasions that could rouse it, and these were, if any attempts were made to injure the family either in word or deed: these she resented as an injury done to herself. She loved the children, and was of course beloved by them; was a tender and attentive nurse in sickness, and would undergo the fatigues of such distressing seasons without a murmuring word.

During the twenty years that she lived in this family, she paid two visits to her native village; the first was at the seven years' end, for during that time she had saved money enough, to be able to allow herself such a reasonable gratification, as that of seeing her aged parents, and the rest of her family. Those only who love, and are deservedly beloved by their parents, can tell what a happy meeting it was, and how delightfully the three weeks that

were allowed her passed away. Some of the girls indeed were envious at the creditable appearance she made, and sneeringly said, that it was a fine thing to go to London! not sufficiently aware, that it is good conduct alone which can insure prosperity, either in town or country. To have said, "it is a fine thing to be discreet and amiable," would have been much more to the purpose.

When the three weeks were expired, Lydia took an affectionate leave of her relations, and returned punctually to her time, for she would not have been so ungrateful to her mistress as to stay beyond it, though she might have returned with such excuses as some do not scruple to invent upon these occasions; but this would not have agreed with her sense of duty to her fellow-creature, nor with her habitual sense of the all-seeing eye of God, who is well acquainted with all our thoughts, words, and actions.

Although worthy and upright conduct is the sure road to true happiness, yet it is not in this world that happiness is to be found in perfection: not even by a *good* servant in a *good* place. Lydia had her imprudences, and of

course she had her sorrows: a young man in the neighbourhood wished to amuse himself by paying his addresses to her; but had not her usual prudence failed her in this instance, she might have perceived that he had no serious intentions. He was continually praising her beauty (though she was no beauty), and talking of her sweet diamond eyes, and rosy cheeks, calling her his angel, and declaring that he was always dreaming of her, and could not live without her! and so he went on altogether in a strain, which reasonable people are not apt to do when they are quite in earnest. What however he uttered in joke, in process of time she felt in earnest. When he saw this (for she was weak enough to let him see it), he thought it would increase his sport, and raise his own consequence, to abandon her, and expose her to his companions, who now used to insult her even as she passed along. The grief and mortification produced by this, so affected her health, as to occasion disorders of which she could never be thoroughly cured; yet in the midst of her sorrows, she did not forget her duties, nor was so occupied with her own affairs as to be negligent in her business. She

continued at all times, and in seasons of great bodily weakness, an affectionate, diligent, and trusty servant. The man, who had deceived her, soon after died: and though her bodily health was irrecoverably lost, her mind shortly became serene and composed. She had another offer from a worthy man who was quite in earnest; but as she did not feel her affections engaged, she wisely declined it, preferring a respectable service, to the disadvantages of a married life under such circumstances; prudently thinking, that it was not worth while to quit a comfortable situation, merely for the sake of being married.

Years rolled away, and she continued faithful to the family through many trials and changes: she attended the dying beds of both her master and her mistress, and closed their eyes. She then went to another branch of the same family, where she remained ten years longer, till her health, which continued to decline, obliged her to remove to a lighter place, still in the same connection. Here she lived beloved and respected, till quite past her labour, when her master procured her a situation in a respectable alms-house, and furnished it

very neatly at his own expense. She had of course saved something considerable, in so many years of service, and so few changes: this, with the alms-house allowance, and the kind attentions of her friends, made her completely comfortable; and (to use the expression of one of them) she lived like a lady. Her neat garden, with the honeysuckle over the door, reminded her of her mother's cottage, where it seemed but as yesterday that she used to stand and spin; so fast does time fly away! Who of all the gossips in the neighbourhood, with whom she might have associated, would thus have befriended her in time of old age and sickness? It is only faithful servants, that continue long in their places, who deserve, or can expect to find, true friends in their masters and mistresses.

At length Lydia was attacked with a disorder, which showed that her end was approaching: she felt this without dismay; for she had a comfortable hope of being received into a better world, through the merits and death of Jesus Christ, on whom for salvation she had long depended, and not on her own good behaviour; for she was sensible, that however she

might endeavour to do her duty to her fellow-creatures, something better was wanting to recommend her to Him, who seeth not as man seeth, but who searcheth the heart, and who will bring every secret thing into judgment, whether it be good, or whether it be evil. This humility respecting her own deserts, and this trust in her Saviour, did not come all in a hurry on a death-bed; for that is a doubtful religion which does not begin till we cannot enjoy the world any longer; but hers was a religion of many years standing. It was a light to her feet and a lamp to her path, to show her the way she should go, when death appeared to be distant; and it was her support and comfort when flesh and heart failed. Hers was the religion of the Bible.

During her illness, she expressed the greatest affection for the various branches of the family she had served, and mentioned them with her dying breath. One of these, whom she had tenderly nursed in her infancy, wrote the following epitaph, as a memorial of a *good and faithful servant*.

IN MEMORY OF

LYDIA MILLER,

Who departed this Life, August, 27, 1814, Aged 60 Years.

It is not beauty, wealth, or fame,
That can endear a dying name,
And write it on the heart:
'Tis humble worth, 'tis duty done,
A course with cheerful patience run;
By these, the faithful sigh is won,
The warm tear made to start.

And such the virtue, such the praise,
Of one, who now her forehead lays
Beneath this stone to rest!
Her modest worth, her meek content,
Her life, in lowliest duty spent,
Have raised her better monument
In many a grateful breast.

By those she served this tomb is made,
By those she loved this tribute paid,
Well earned through many a year;
The withered arm, the sightless eye,
Which here in death and silence lie,
Nurtured and soothed the infancy
Of her who drops the tear!

CHAPTER III.

TEACHABLENESS.

As you were not taught to sew, to knit, or to read, without some pains on your part, and without paying attention to your instructors; so neither can you become dexterous at household work, without the same attention and pains. It must frequently fall to the lot of mistresses, in addition to their other concerns, to have inexperienced girls to teach; for if their mothers are ever so notable and cleanly, yet they have seldom the opportunity of instructing them in the variety of things which are required in service, where the way of living is so very different. When you go to your first place, all is new to you; indeed, in every fresh place you will find something new, as the customs and habits of families vary; and it is your duty and interest to acquaint yourself with the rules of the house, and abide by them, thankfully receiving the instructions that are offered you.

Every one must know his business, before he can hope to succeed in it. The bricklayer, the carpenter, and the shoemaker, generally require a seven years' apprenticeship to perfect them. Household employments are *your* business, by which your livelihood is to be obtained, and for which desirable end, previous instruction is equally necessary. If young persons, at their first setting out in life, would view things in this light, they would not be perverse and uncivil, when attempts are made to instruct them; or when they are desired to do this or that, they would not turn away without answering, as if they did not hear. Nothing can be more improper than such behaviour: those who are guilty of it, can have little that is obliging in their dispositions; if they had, they would reply readily, and say that what is ordered shall be done; or when fault is found, they would express their concern that they had not pleased, they would promise amendment, and be as good as their word; never forgetting that they are paid for civility as well as for labour, that they are hired to *obey* as well as to *do*. To mutter, is also exceedingly wrong. If what is said is fit to be heard, it might be spoken aloud; if otherwise,

nothing is gained thereby but the gratification of ill-humour; and those who indulge such a temper, always injure themselves the most by it.

None are too old or too wise to learn. Even your mistress, if she is a sensible woman, hopes to grow wiser every year, and takes pains so to do; while, on the contrary, those who are young and ignorant, but conceited and unteachable, might be asked, how they came by their wisdom; or, how it comes to pass that they already know all that is to be known, and that there is nothing further to learn. A girl with such an unhappy temper may, indeed, torment her employers, and occasion them a great deal of trouble and vexation; yet they can ease themselves of it when they please by parting with her; but to herself it will produce the worst consequences, by keeping her in ignorance, and thereby preventing her from rising to respectability in her station. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." *Proverbs*, xxvi. 12.

Can a servant who chooses to remain thus ignorant, expect to become a useful and notable wife? Or should she ever be a mistress

herself, would she like to have a sturdy girl to maintain, who was too ignorant to do her work, and too unteachable to be taught it? But what is rather more likely to happen, she may in process of time have some such girl placed under her in the kitchen: in which case it is to be feared, that the spirit which will not now endure teaching, would then have little patience with the awkwardness, the dulness, and perverseness of another. Let such a one but suppose herself busily engaged with her own particular work, and that the girl under her, from want of care and attention, was by her continual mistakes rather hindering than helping, showing wilful negligence, and then giving ill language in return for just reproof, would this be patiently borne, though the maintenance and pay of such a useless person would fall upon the master and mistress? Those who feel that they could not endure this themselves, might be reminded of that divine precept which teaches us, to do unto others as we would they should do unto us.

CHAPTER IV.

GOOD TEMPER.

THOSE who have not naturally a good temper, or whose dispositions have not been properly trained at home, will have to endure much misery when they go out into the world; for they will find a great deal to try them, as all do, whether rich or poor. They cannot expect that every body, and at all times, should conform to their humours: on the contrary, as servants, it is a part of their business to submit to the humours of others, to *obey*, and not to *rule*. Masters and mistresses are sufficiently occupied with their own concerns, without having their peace disturbed by their servants.

Girls of a naturally bad temper, are frequently discomposed by *things* as well as by persons. If the fire will not burn, if the pot will not boil, if it boils over, or if any little circumstance happens cross, even where no one is to blame, every one within reach must suffer

for it! as if all *things* as well as all *people* were to be in constant subjection to them. Locks may be spoiled by banging of doors, earthenware may be broken by throwing it about, fellow-servants may be rendered miserable, the children may be frightened, the mistress offended, and a good place may be lost—sooner than any of these exploits will improve the fire, or make the pot boil slower or faster, or produce one good effect either present or future. Let those whose tempers are of this unhappy cast, endeavour to subdue them. Were their bodies diseased, they would take medicine; but a diseased mind, as it is worse in its consequence, requires still greater attention, lest bad habits should grow so strong as to become incurable. Some say, they know their tempers are bad, but they cannot help it; yet were they certain that some one was standing with a pistol, ready to shoot them the next time they suffered their tempers to break forth, it is more than probable that they would keep them under restraint. If this is the case, they are not so uncontrollable as people are apt to suppose: and though no pistol may threaten, there are dangers belonging to such conduct quite sufficient to deter from it, though they

may be less sudden and dreadful just at the time.

Every servant wishes for a good-tempered master or mistress, and that every one with whom she has to do may be of the same description. If this were the case, what a pity it would be, that an ill-tempered girl should break the peace of so many well-disposed people! But if, to her great mortification, she should find too many of her own disposition, she might learn from the frequent opportunities she has of viewing their unamiable conduct, in what light she must herself appear; and what little hope there is of her being loved or esteemed, while she finds it so difficult to love or esteem others, with such unpleasant tempers.

There are many little things which a good-tempered servant will do, though they may not properly belong to her place, which will be exceedingly gratifying and pleasant to the family, and seldom go unrewarded. An observant and obliging girl will soon discover, in almost every mistress, some little thing, (perhaps some whim or humour,) in attending to which she will have an especial opportunity of pleasing, and thereby endearing herself, at the expense of little time and trouble. Though such

trifles frequently add more to a mistress's real comfort, than even so much laborious work can do, if performed in ill humour and with a grudge; yet it is not every one who has an eye to discern these things, or a heart to practise them; but those who have, generally find their account in it, beside the pleasure of doing a kind action. If no one had ever done for you any more than they were obliged to do, nor suffered you to feel that pleasing sort of kindness that springs from a willing mind, you might have been much worse off than you are, and might have had still more reason for complaint. A good disposition is its own reward; and those who are disposed to conquer an evil one, may be encouraged thereto by that Scripture which sayeth, "He that ruleth his spirit, is greater than he that taketh a city." I will now relate a story which I know to be true, to show the surprising effects of good temper and good conduct, even in the lowest situations of life.

A gentleman of fortune, the peace of whose family was continually disturbed by the bad temper of one of his servants, used frequently to tell her, that he wished she looked half as pleasant and good humoured as *Jane Batson*,

who lived at a neighbouring public house in London, and who was employed in carrying out porter, and fetching in the pewter pots. He made this remark not without reason; for there was a modesty in her behaviour, a mildness in her countenance, and a neatness in her dress, which is not often seen in such a situation. Her character was as little injured by the company she was exposed to, as her temper was ruffled by her laborious employment, and her hurried life.

Her appearance so far interested this gentleman, as to induce him to converse with her occasionally; and he was thereby confirmed in his good opinion, because when she was so noticed, she did not bridle and look coquettish and forward, as some might have done; nor did she, though his attentions increased, bedeck herself with one new ribbon, or spend one more minute at her glass. She was not foolish enough to think, that every civil word spoken, even by her equals, must needs have some particular meaning; much less had she the presumption to imagine, that a gentleman of his rank could have serious thoughts of her. But whatever she might think, so it was; for he discovered so many engaging qualities in

her, that for once he resolved to disregard what the world might say, and to make her his wife! This is a thing which seldom happens; nor is it meant to hold out the idea, that every one who is discreet and modest, and good tempered, may of course expect such good fortune. But though gentlemen may not marry them, being in general able to obtain suitable wives among their own class, yet such conduct will assuredly meet with its reward in some shape or other. Indeed, the very pleasure of trying to please and serve others, is a reward of itself; for such dispositions, however they may be situated in the world, will always be happier than those, who by fretfulness and discontent, render every one miserable around them.

But to proceed with the story. *Mr. Warner*, the rich London merchant, actually married *Jane Batson*, the girl at the King's Arms! and she did not disgrace him, or give him occasion to repent his choice. She had always, as far as her situation would permit, endeavoured to improve her mind; and as she had kept at as great a distance as possible from the low company to which she was exposed, she had none of their vulgar and disgusting man-

ners. Indeed, she would not have continued in so unfavourable a situation, had she not been distantly related to the people of the house, from whom she had some expectations; and being otherwise friendless, she was fearful of disobliging them. She was, as the wife of *Mr. Warner*, sensible of her deficiencies, and knew that something more was wanting to make her a *gentlewoman*, than fine clothes. She therefore bestowed more time, and took more delight, in the improvement of her mind, than in the various pleasures of her new situation. Whatever she learned that she did not know before, so far from rendering her proud and vain, convinced her that there was yet much more to be learned, and reminded her of her remaining ignorance. Nor did she put on any of those ridiculous airs, which people are apt to assume who are suddenly raised from an obscure situation. Religion taught her, that it is God only who by his providence pulleth down one, and setteth up another; and that it is He who lifteth the poor out of the dust, and the needy from the mire; and to Him she gave the glory. She never forgot from whence she had been raised; and it made her humble rather than proud. Neither did she become extrava-

gant, or show a fondness for finery: she had always dressed agreeably to her station, and so she did now; but she never exposed herself to ridicule by going beyond it. She was an excellent wife, mother, and mistress: and let it not be forgotten, that the quality, which first attracted the notice of her husband, was her *good temper*.

CHAPTER V.

SPEAKING THE TRUTH.

WHEN you go to a shop, to purchase any article for yourself, and they put that which is bad into your hands, at the same time assuring you that it is good, you are justly displeased at the imposition, and you are not inclined to believe them another time, or to deal there again; naturally suspecting, that those who do not scruple to impose upon you to-day, will do the same to-morrow, if they have opportunity. Or if you inquire the way to any place, and one should direct you to the left hand, when you should have turned to the right, you will

not for the same reason suffer yourself to be misled by that person a second time if you can avoid it. Or should any one do you a slight injury, and then flatly deny it, you would probably be more provoked by the denial, than by the injury, itself. If all were guilty of such conduct,—if no confidence could be placed in any one,—what a world we should have! What a situation would yours be, if neither your master nor mistress, nor any with whom you are concerned, could be depended upon! Judge then, my young friend, of the sensations of other people, by your own; and never imagine, that you are the only person in the world, who has a right to the truth, without ever being deceived.

There are so many ways in which a servant may practise the vice of falsehood, if she is so inclined, that she may thereby become almost intolerable in a family, as well as occasion herself a great deal of trouble: not to mention the heinousness of it in the sight of the God of truth, who has expressly said, that “Lying lips are an abomination to the Lord, but they that deal truly are his delight.” *Proverbs*, xii. 22. But more shall be said on this part of the subject at the conclusion; for the present,

we shall view it merely as it affects our fellow-creatures and ourselves. A number of lies are frequently told, in order to conceal one small fault, though they very seldom answer the purpose. It is vain, therefore, to add crime to crime; for such evil practices seldom remain long undiscovered; and when a servant has forfeited all right to confidence, she must not wonder if she is disbelieved, even when she *does* speak the truth. It is surprising, that any one can endure to be thus treated with suspicion and distrust, and take such pains to procure a *bad* character, when a *good* one might be obtained at so much less trouble.

There are some servants so dull about their common business, that they can scarcely be trusted to do any thing alone; who are yet so ingenious and clever in ready excuses, as to leave no doubt of their ability, if they would apply it to proper purposes. How lamentable it is, that the valuable talents, with which our Maker has favoured us, should be used as instruments of rebellion against Him! Such have no scruple in declaring, that they have performed that which they know still remains undone; and they will deny having done things, of which they know they are justly accused, laying their

carelessness or negligence upon any body they conveniently can; or where no one is at hand to bear the blame, they will endeavour to persuade you, that the mischief was done without hands, that the furniture or china broke of itself! There are few instances of such persons continuing long in a place, and none of their carrying good characters away with them, unless their employers have the same failing, and do not scruple to give false ones.

On the contrary, how lovely a servant appears, when her word can be depended upon! She gains credit for many other good qualities; especially her honesty will not be suspected; for those who would scruple to deceive, would hardly purloin. Her little faults are frequently overlooked or pardoned, for the sake of that openness which confesses them.

O 'tis a lovely thing for youth
To walk betimes in wisdom's way,
To fear a lie, to speak the truth,
That we may trust to all they say!

But liars we can never trust,
Though they should speak the thing that's true;
And he that does one fault at first,
And lies to hide it, makes it two.

See the evil consequences of this vice, exhibited in the history of *Hannah Perry*, the daughter of poor cottagers; who having no good principles themselves, of course were unable to instil them into their children. The mother was in the constant habit of *lying* to the father, to account for the money she squandered away in gin, in snuff, in ounces of *fine* tea, and quarterns of *fresh* butter, and in a variety of other unnecessary expenses; by which, many of the poor injure their circumstances, impose upon the charitable and humane, and become burdensome to the parish, when they might maintain themselves decently by their own industry, if they chose.

When Hannah perceived that her father was sometimes imposed upon, she began to think *lying* a very convenient thing: for she had not learned to consider, that it is the offspring of vice, and the parent of misery. Being a girl of quick parts, she soon became as dexterous as her mother, in every kind of deceit and falsehood. She often obtained her parents' praises, for the tricks she practised upon themselves, they thought them *so* droll and *so* clever. "O Hannah! what a liar you are, girl!" the father would say laughingly, clap-

ping her on the back : and the mother used to observe, that it was a hundred to one but her girl would get on in the world, by hook or by crook.

In process of time, into the world she went to try her fortune : of course she was extremely ignorant, but naturally very sharp ; so that in general, she required to see a thing but once done, to be able to do it herself. She had a sort of pride, which delighted in performing things well ; not so much to serve and oblige her mistress, as to set herself off, and show how clever she was ; and though brought up in a dirty way, she soon discovered, that to be thought clever, it was necessary she should be cleanly. Cleanly, therefore, she became ; and as idleness certainly formed no part of her character, she found the habit not so difficult to acquire as some are apt to imagine.

And now was the turning point in Hannah's fortune. Had the natural ability which she possessed been united to a principle of uprightness, a little care and attention would have established her character as a valuable servant : she might not, indeed, have become the wife of a rich merchant, as was the case with *Jane Batson*, related above ; for these are extraor-

dinary circumstances, and of course can happen but seldom; yet she might have done credit to her station, and proved a comfort to all around her; and that is as much as a reasonable person ought to expect. But with all her capability, she was liable to frequent mistakes, arising from her ignorance and inexperience, which in order to excuse, or conceal, she had always a story ready; and as she had no father at hand to extol her ingenuity, she used secretly to congratulate herself upon what seemed almost like a natural talent.

But however clever Hannah might be, she found mistresses who were as clever as herself, and who were as dexterous in finding out falsehoods, as she was at inventing them. A single one may perhaps pass undiscovered, though never unpunished, sooner or later; but they cannot be habitually practised without detection. Hannah soon found that neither her cleverness, nor her civility (for she had a very smooth tongue) could atone for her want of sincerity: of course she removed from place to place; and as she could seldom obtain a character, she had invented a variety of stories with surprising ingenuity, which were always ready upon such occasions, and which were

judiciously chosen according to the circumstances of the case. Either her late mistress was far distant in the country, or dead, or something, or any thing that might suit her purpose, and serve her turn. In due time, however, she found that it was easier to get *out* of place, than to get *in* to one, notwithstanding all her plausible stories. Experience might have instructed her to alter her course and amend her ways, but the habit had become so powerful, that she had almost forgotten how to speak truth upon the most common occasions; and she frequently persisted in an untruth, till she almost believed it herself, and often uttered falsehoods before she was aware of them.

At length in an evil hour for him, a labouring man in the neighbourhood became acquainted with her, not at first with any intention of marrying, but merely to enjoy a little innocent chat; though in a short time, the wonderful stories she told, of the high places in which she had lived, the great confidence placed in her by her mistresses, the amazingly grand things she had seen, and the clever things she had done, the great offers she had had from Lord such a one's butler, and the Duke of such a one's valet, quite captivated the man; and as

her conduct towards him became so increasingly kind and condescending, as to leave no doubt on his mind respecting her partiality towards him, he was encouraged to make her the offer of his person; especially as she gave him to understand that she had saved a handsome sum in service, which made the step appear not quite so imprudent as at first he feared some might think it. The remaining doubts which he had, respecting what could induce her to marry a poor working man, who could earn little more than enough for his own subsistence, he got rid of, by concluding that there must be something in himself passingly agreeable! When, however, *William Jenkins* set about furnishing his house, in order to hasten the happy day, he wondered that she did not come forward with a little money toward defraying the expenses; but she said, her money was in the hands of a friend, and this friend was in the country: so Jenkins thinking that whenever it did come it would be welcome, and impatient to secure such a bargain, lest it should drop through his fingers, contrived to save enough by half starving himself for a few months, to purchase an old bedstead, a few ricketty chairs, a table, and a

broken hutch, a rusty kettle, and a few cracked plates and platters, pots and pans: and he did again wonder, that she appeared so well contented with all this, and often repeated to himself the words of the old song, "Only see what love can do."

And so in due time they were married, and in due time he discovered his mistake, and so did she too; for she found that quitting service, and getting a husband, and being *Mrs. Jenkins*, was not quite so delightful an affair as she had expected. As to the money she had saved, it soon appeared that she had no friend either in town or country, nor money either. Mutual disappointment produced mutual dislike and discontent, especially as she could not now, as formerly after a dispute with her mistress, give warning, and go off in a huff.

It was observed above, that she was not cleanly from principle; and now having, as she imagined, no further purpose to serve by it, she relapsed into all the dirty and slothful ways in which she had been brought up, and proved in every respect that she was *her mother's own daughter*. Her old trade of lying she still industriously followed, and taught it to her

seven vagabond children. The husband, who was naturally of a frank and open disposition, finding that she could never be depended on, grew suspicious, cross, and sulky. As she always told some falsehood respecting the way the money went, he as constantly tried to make a secret of how and when it came. If she wanted any thing on trust at the chandler's shop, she was never at a loss for some story to suit her purpose, and when payment could no longer be delayed, she had recourse to the same means to procure the money from her husband, who advanced it always grudgingly, not believing a word she said. If the children were detained at home from the Sunday school, she furnished them with an excuse to account for it; and she was so dexterous in inventing a different one every time, that they did not long need their mother's assistance. But she soon found, that as neither her husband nor her children could depend upon her, so she had no one on whom she could depend; confidence and comfort were banished together, and the house became a scene of quarrelling and confusion.

In process of time her children sallied forth into the world to get their living, and to be the

torments of their employers, as their mother and grandmother had been before them: so do vicious habits descend from one generation to another. Of course they were frequently leaving their places and returning home, to devour the scanty morsel barely sufficient for their parents. William Jenkins died, and left his wife in deplorable circumstances. She was naturally so handy and clever, that many families would gladly have employed her, if her unworthy disposition had not been so notorious.

And there in her forlorn and darksome hut she still lives, destitute and friendless, only recollected by the families she once served as "*that lying Hannah!*" Her last resource is the workhouse; and the only friends she can boast are the overseers of the parish!

This is not the only instance, by many, of the evil consequences of this pernicious habit. If any more were wanting, an affecting one might be found in the History of Mary Wood, the housemaid, in Mrs. More's cheap repository.

What must be the feelings of poor creatures like these on a death bed, with the recollection of such a life brought fresh to their

memories! Clever lies, and little lies, and white lies as they are called, will then look like what they really are; sins against the God of truth—sins which He has plainly forbidden, and which He will certainly punish. The best lie that ever was invented, even if it delivered them from the greatest punishment that a fellow-creature could inflict, will afford no satisfaction to remember, when the tongue that uttered it is stiffening with death. Nothing will then give a moment's comfort but the thought, that while there is life there is hope in repentance; and, that God, who can melt the hardest heart, and wash away the foulest sins, may even at the eleventh hour save them, for the sake of Jesus Christ, who died for sinners.

CHAPTER VI.

HONESTY AND SOBRIETY.

THERE are some who imagine that taking a trifle from their master cannot injure him, because he appears so much richer than themselves; but whether they take little or much, or from those who can, or cannot afford it, it is breaking the eighth commandment, which says, "Thou shalt not steal." Whatever is taken secretly from another, is depriving him of it against his will, and therefore reason might determine that an actual injury is done.

There are those, who because they never go beyond little thefts, imagine themselves honest enough;—who while they would neither take clothes out of a drawer, nor money out of a desk, think it no crime to help themselves to tea, sugar, wine or spirits, or to any nicety which may be set aside for the family. A servant so disposed would be found to make great havock in the course of a year, were the amount of all the articles she thus seizes reckoned up;

to say nothing of the inconvenience to families, in being compelled to keep such things under lock and key, than which nothing can be more unpleasant to generous feelings. How disgraceful is it, that of any human being as much watchfulness should be necessary, as of a dumb animal who knows not right from wrong! But she who has taken a trifle to-day, may feel less scruple in seizing something of greater value to-morrow; and thus it is, that from small beginnings, vice over-runs the whole character, and utter ruin frequently ensues. It is vain to say that we do not intend to run such lengths; we none of us know what we shall do when once we begin to do evil. If you have been inoculated, you have perceived that the little drop of matter, at the point of the lancet, was sufficient to infect the whole mass of your blood, and make a particular change in your constitution: now the effects of sin are equally powerful; they are as mischievous as the small spark, which falling on the tinder, is not only sufficient to kindle fires in every chamber of the house, but even to consume it without proper care. It is never worth while for the value of a skein of thread, a bit of ribbon, or a little tea and sugar, to run such dangerous

risks, and begin habits which may be so difficult to cure.

To avoid every temptation, let me caution you, my young friend, against that foolish and impertinent curiosity, which often, with no dishonest intention pries into drawers, and rummages over the mistress's wardrobe. There, many a trifling thing may be found, which, because it appears of no value, is sometimes taken without scruple. This may be done, merely for the purpose of obtaining the pattern of a cap or handkerchief; but those who are guilty of it, might be convinced how unpleasant it must be to a mistress to be so served, by supposing for a moment, that a fellow-servant, or any one else, should take the same liberty with them. Such things, if frequently repeated, are generally discovered; and though the loss of a place should not be the immediate consequence, yet it is by no means desirable to forfeit that complacency and approbation, which most mistresses would wish to feel towards their servants, and which all well-disposed girls are anxious to preserve.

There is another quality equally indispensable in a servant, and that is *sobriety*. There

cannot be a more disgusting spectacle, than that of a human being disguised in liquor: but when a *female* is addicted to this vice, it is shocking indeed; and unless it is timely checked, there is reason to fear that as she advances in life, she will rank among the most miserable of her sex. When it becomes a habit, it is seldom cured; though it frequently originates, not in any pleasure which spirituous liquors afford to the taste, but to the imprudent custom of taking a cheering glass, when persons are fatigued by any extra work, or when any imagine that almost any bodily complaint may be cured by a dram; whereas the very reverse of this is the case; for there are comparatively few disorders, which are not either attended with fever, or in danger of it. Now drams only add fuel to the fire. Many complaints have been occasioned, and even rendered mortal by them; but few, if any, have they ever cured. A dram does certainly revive the spirits, and appears to recruit exhausted strength for the present; and many of those who have unfortunately experienced this, would not easily be persuaded that they are gradually ruining their constitutions, and bringing upon them-

selves incurable disorders by this deceitful cordial.

Were I to describe in what manner spirituous liquors act upon the stomach, how they ruin the digestion, and carry disease into every part of the human body, perhaps you might not understand it. But you *can* understand the consequences, when you behold the red and bloated face, and the swelled limbs of the confirmed drunkard, or the pale countenance and trembling hand of the secret tipler. Those who think that it will be time enough to discontinue the practice, when they begin to feel its effects, are not sufficiently aware that their health may be at that time so seriously injured, as to occasion them much trouble and distress before it is restored. Health is among the first of blessings: without it, those who have riches do not enjoy them; and the poor cannot maintain themselves, and perform the duties of their station. Yet how often has this valuable blessing been irretrievably lost by many, who only began the habit, with just taking a drop to comfort them once a day!

We will endeavour to enforce what has been said, by the history of a worthy young

tween the parents, and rebellion among the children. Their bitter quarrels were sometimes interrupted by days of resentful silence, when every vengeful passion was lurking within, and at length burst forth with increased violence. Who can wonder that children, brought up amid such scenes, should carry some of their parents' passions with them into the world, and prove torments to all around them! Most of this family turned out such as might be expected; and one of them brought the grey hairs of his aged father in sorrow to the grave. What a price was this to pay for a dram!

A volume might be filled with instances of this nature, but one more shall suffice at present.

Sophia Ladbroke was the only child of a widow, who procured a decent livelihood (in addition to a little property which her husband had obtained through his industry) by selling fruit and chandlery wares. The mother and daughter lived very happily together for some years: but in due time Sophy lost her colour and appetite, and was subject to fits. The tender parent felt all that a parent could feel in such circumstances, and expressed her grief and her apprehensions to her neigh-

hours. But neighbours are frequently more sagacious than parents; and some of them ventured to hint to her the probable cause of her daughters illness: she had smelt at times of spirituous liquors (for they are sad tell-tales, in spite of every precaution); and they had also perceived other symptoms, which could not be mistaken, though they had escaped the notice of the unsuspecting parent. Instead, however, of being thankful for this friendly information, her partiality for her child betrayed her into the most violent passion, and resentment, against her daughter's accusers. She wondered at the malice that could raise such evil reports, and desired them for the future to mind their own business, and not to interfere with her concerns; so they did as they were desired, and left Sophy and her mother to themselves.

Many months passed over, and Sophy grew rather worse than better. One day, having been to carry a pottle of raspberries to a neighbouring house, her mother observed that some of the juice had stained her apron, and in taking hold of it she struck her hand against something hard! It was a bottle of spirits, in a private pocket, hanging before! The whole mys-

tery was revealed at once : those who had been accused as enemies, appeared to be true friends ; and grief and shame took place of the resentful feeling which the unhappy mother had indulged against them. But the conviction came too late : the health of her child was beyond recovery. One dreadful symptom succeeded another, and left no room for hope : but the tender feelings which were naturally excited in the bosom of the parent, had a strong mixture of disgust with them. Mrs. Ladbroke continued to *love* her child, but she ceased to *esteem* her. A dying drunkard is an awful spectacle. At length death came, and put a period to her fatigue and anxiety ; and she was left alone at the age of seventy, instead of having a daughter's care to alleviate her increasing infirmities, and to soothe her dying pillow.

CHAPTER VII.

GOSSIPING AND HOLIDAY MAKING.

YOU make a great mistake, my young friend, if you imagine, that the generality of masters and mistresses wish to keep you in perpetual confinement, without any one to whom you could speak. People are seldom so unreasonable as to expect their servants to live without society; for they are aware that the young especially, of every class, require recreation. But it would be well if some servants could be contented with what is generally allowed them for this purpose, without neglecting their master's business, which is really dishonest; as their time, properly speaking, is not their own. And indeed, those who have their bread to get by their labour, whether servants or others, cannot reasonably expect to have a great deal of leisure for amusement. Happy is it for them, if they have health and strength sufficient to obtain an honest livelihood, though they should have little opportunity for taking their pleasure.

Most servants however are allowed holidays, on which occasions they should always return home punctually to their time; otherwise they cannot be surprised, if such indulgences are granted more reluctantly for the future.

To visit your parents, and near relations, is a natural desire; and especially if they are worthy people, such holidays are the pleasantest you can have. But there are fairs and other places of amusement, which require a word of caution. If a fair were only a few gay stalls, offering to your notice a little fruit and gingerbread, ribbons and gloves, with perhaps a show of wild beasts and some music; and if the company were all decent people, who once a year assembled together to shake hands, and treat each other with a slice of plumb cake, or to purchase some useful article at that time, which could not be had in their own village, it might be all very well; but if ever you have been to a fair, you must have perceived that this is not all; what crowds of drunken men are there, who will hardly suffer a modest girl to pass along unmolested! what profaneness and wicked conversation, and lewd songs are to be heard! But especially if you have been tempted to see one of their plays as they

are called, one would think that if you have any sense of propriety, you would be deterred from going again. Indeed you may judge of what is going forward within, by that which is to be seen without. What uncouth figures and shocking grimaces there are, twirling their tambourines, and winding their hurdy gurdies! what bold and impudent women, who ought not even to be looked at, but with a sigh of pity or a frown of disapprobation! and what figures of children, brought up to the same trade, tossed to and fro, and trundling over and over! Do they look like reasonable beings! or can you suppose them to be wise, and good, and sober people? They may produce great fun; but fun is a thing that does not always lead to the best consequences; and it is possible to be very happy and cheerful without it. I advise you therefore, if, after all, you are disposed to visit a fair, that you at least avoid such places as these, where there is much to corrupt, but nothing to instruct you; that you go with decent company; that you do not stay till a late hour, when drunkenness and revelling are at the height; and that you are not too lavish in spending your money, by purchasing unnecessary things, because they may seem

cheap, or articles which you do not want, for they are bargains only to those who really want them. She who indulges in all the excesses of such a place, is not one whom we should expect to behave well when she gets home. What has been said relates entirely to *country* fairs, for a discreet servant would hardly wish to be seen in those which are in, and near London.

There are some servants who are apt to stay on their errands, which often occasions much inconvenience to the family, and frequently so hinders their work, as one would think must make them feel very uncomfortable themselves. But girls of such dispositions are generally indifferent about what is put out of course, or left undone. They will not suffer themselves to be so hindered, as not to find time to get their usual quantity of meals, or perhaps an odd half hour to make a smart cap, or curl their hair; and having done these they are contented. Yet if a mistress ventures to complain (and servants sometimes complain with less occasion), perhaps she is railed at, to the first gossiping neighbour they meet; but such as will listen to them, are not their true friends: they may by increasing their discontent, cause

them to change their places; but when they have so done, and thereby helped to ruin their prospects in life, are they either able or willing to befriend them in times of need? What would have become of *Lydia Miller*, if in her latter days she had had no better friends than these.

But if you, my young friend, should be so fortunate, as to find an honest neighbour of your own rank, who seems disposed to give you good advice, cultivate such an acquaintance. True friends may soon be known by the counsel they give: at least this was *Susan Gardener's* opinion, who having had some disagreement with her mistress, left her at a moment's warning, and called at a neighbour's in her way home, to whom she told her story, expecting to be commended for what she had done; but instead of this, her friend addressed her thus: "Susan, you have done a foolish thing; you had a good place, and ought to have known when you were well off; and if it is not all that you could wish, your next may be worse: you are not perfect yourself, and why should you expect your place to be so? If your mistress was angry, it was your duty

to humble yourself; and if you will go back and do it now, I will go with you, and see if I cannot persuade her to forgive you; but remember, I will not do it a second time; when next you quit your place without occasion, or are turned away for misconduct, you must take the consequence." The girl prudently listened to this wholesome advice; her mistress was reconciled; she behaved well in future, and continued in her place till she married. But you shall hear more of her in another chapter.

There are other things, beside their giving you good advice, by which you may be directed in the choice of your friends. You may, for instance, be assured, that she who is untidy in her cottage, her children, and herself, has something else amiss in her character. The poorest people *may* be cleanly if they please, and if they are so disposed they certainly *will*; because water costs nothing, and it will do much if people are not too indolent to use it. Sloth and idleness are sure to be accompanied by other vices; nor would it be surprising, if lying were among the number: and as a lie is generally a cover for something

that is amiss, it affords another argument against keeping such company; especially as the deceit may be practised upon yourself as well as another; or should you be the only favoured person with whom they are sincere, there would be reason to suspect some resemblance in character, for virtue and vice cannot hold any fellowship.

If the persons above described are such improper company for young servants, how much more so are those who are addicted to pilfering! Many an honest girl has been thus tempted to commit petty thefts, till all principle was gone, and ruin has ensued. When therefore you are asked for any thing, ever so trifling, that belongs to your master, be assured that those who ask you, are as much your enemies as they are his; and avoid them as you wish to escape destruction. Always remember too on such occasions, that you have no right to give away what is not your own: leave your employers to be charitable, when, and how they please; as they best know what they can afford and do not need the assistance of their servants, to dispose of their property according to their pleasure. In a word, the idle, the lying, the

profane, and the pilfering, are not fit companions for a respectable servant; and those who will associate with them, must share their lot. They might as well hope to gather cherries from a bramble-bush, or straw-berries from a bed of nettles, as expect any benefit from such society; or that those who are their own enemies can prove the friends of others.

It sometimes happens, that servants are exposed to bad company without going abroad, from such as are occasionally employed in the house as helps. Those who have been any time in service, may have known some at least among these, who were not likely to improve a servant; and girls who have any wisdom, will keep themselves at a proper distance, always making it a point of conscience, to inform their employers of any dishonest practices that they may see, regardless of the resentment they may bring upon themselves by so doing. Those who have the misfortune to live under the same roof with wicked fellow-servants, will find still greater trial for their prudence and integrity; but they are not obliged to follow bad example; and it is to be hoped, that among a number, some one at least may be found wor-

thy of imitation : but where a good example is wanting, it is in every person's power to set one, and become a pattern for others, who may grow weary and ashamed of their evil courses, when they perceive the beauty of discreet and amiable conduct, and what general approbation it gains.

I shall conclude this subject, by putting you on your guard against gypsies and fortune-tellers. They are the vilest of characters. What caution or advice, that is worth having, can you expect from such vagabonds? Surely if they could tell their own fortunes, if they knew that they should be transported or hanged for their wickedness, as many of them are, they would act with more caution for their own sakes. When they have entertained you with their nonsense, and made you believe a thousand improbable things, for the sake of a little money, which is all they want, they cannot even tell what you are going to pay them, or whether you mean to pay them at all. If you should not, you might ask them how they came not to know of your intention beforehand, as they pretend to know every thing else. Not that you are advised to practise such a trick

upon them; for cheating tricks should be practised on none, not even on cheats themselves.

A company of gypsies once offered to tell a man his fortune, which he wisely refused. They then requested him to let them ride a little way in his cart, which he complied with; but when he came to a stream of water, he contrived to let them all drop into it, telling them as he drove off, that if they had known their own fortunes, they would have foreseen how he intended to serve them, and would never have ventured themselves in his cart!

CHAPTER VIII.

FRUGALITY:

To be sober, honest, and sincere, are three excellent qualities; yet a wooden block, or image, would neither lie, steal, nor tipple, and might be kept at no expense; but it would not answer the purpose for which a servant is wanted; many things beside are required, and the mistress that can be satisfied without them, is not worth living with; as, under such a one, a servant can never improve.

If, my young friend, it should be your privilege to live with a discreet and managing mistress, you will find, that to gain her approbation, you must learn to be *frugal*; and such a habit, acquired when you are young, and employed for the benefit of others, may prove of incalculable service to you as you advance in life, and have to manage for yourself. Servants have much at their disposal, let a mistress be ever so careful: and should you be inclined to wastefulness, you may injure your

employers, in a greater degree than you are aware of. You may possibly think, that frugality is quite unnecessary, in a house so very different from your own home: and you would be surprised to hear, that your master and mistress may not really be richer, or even so rich, as your parents! But to make you understand this; suppose your father has twenty shillings a week, and spends but eighteen, or at any rate no more than he earns (which I hope is the case), he is really richer than one who has ten times as much, if it is not equal to what his situation in life requires. Those who have not enough for their purpose, are *poor*; and those who have, are *rich*, be their income small or great. You may, therefore, serve families, where (notwithstanding appearances) every shilling, almost every penny, is an object; and who, while their servants are enjoying their meals, without any care or anxiety how they are to be paid for, find it difficult to maintain them; and spend many an anxious hour in contriving it, while their servants are fast asleep, or perhaps idling their master's time, or wasting his substance. Of course, people do not communicate their affairs to their servants; but there is reason to believe, that many a thought-

less creature has good nature and principle enough, not *wilfully* to injure those who maintain her, if she understood the state of the case; and who would pursue a different line of conduct, if she was aware of the real mischief which her wasteful habits occasioned.

How unbecoming is the wastefulness of some servants, who will let provisions stand by from day to day, till they are quite spoiled, and unfit to be eaten! Instead of this, they should look into the pantry every morning (if their mistress does not), and bring out all that was left the day before. If it is not eatable to-day, it will be worse to-morrow; and in plain families, where the broken victuals cannot be given away, the servant should eat her share of such leavings at any rate. It is probable, they are better than what she has been accustomed to taste at her mother's cottage, or than what she may taste again when she gets one of her own.

It is a servant's duty to take care of the bread: it has been a very expensive article for many years, and it is justly called the staff of life. No more should be cut at a time, than is likely to be wanted; and what pieces are left, should be eaten before fresh is cut. Keep

the loaf as even as possible. A neat and careful servant, may almost be known by the way in which she manages her bread; while a careless one will sometimes have to throw away half a loaf, that has been left to spoil. When any pieces are left, which could not be avoided, they should neither be given to the chickens, nor thrown into the swill tub, nor cast on the cinder heap; but saved for bread puddings, and used in proper time. A pennyworth of bread may be easily wasted every day, and that is thirty shillings a year!

For the same reason, no more beer should be drawn at a time than is likely to be wanted: when however any is left, a piece of *under* crust should be put into it, and it should be covered close. A pint of beer is sometimes left to be thrown away, and thought nothing of; but there are only eight pints in a gallon!

Coals are a most expensive article in a family, and a thoughtful servant will be particularly careful of them. She will not be always stirring the fire: fresh coals are quickly turned into dead cinders, by frequent and violent stirring; besides its keeping the hearth in a constant litter, and giving the fire-place a

very uncomfortable appearance. When a fire is made up, the coals should be wetted with a little water, and suffered to lie a short time to cake together, before they be stirred. Some servants by using up the large coals, when they are not wanted, have only dust to burn towards the last ; thus both parlour and kitchen have to put up with bad fires, till the fresh stock of coals comes in. A fire always burns deader after the bellows have been applied to it ; at any rate it should be blown gently, and from a distance. People are apt to suppose, that the more coals they heap on a fire the better it burns ; but if it is loaded too much, it will not draw till it is half stirred away into the ashes. How many more shovels full than are wanted, may be thrown on in a day ! how few of these go to a peck ! and there are but four pecks in a bushel !

Candles are another expensive article : you will therefore carry them steadily, that they may not gutter down ; and you will see that no pieces are left in the candlesticks, to be melted away when you clean them. Carefully save all such pieces, and never cut a whole candle for the kitchen, while any of these remain. Nor yet suffer it to burn in the socket. If

you have occasion to leave the kitchen for any length of time, put out the candle while you are gone; and do not let two or three be burning at once, when one is sufficient. How many pounds of candle may be wasted in a year, by not attending to such precautions as these!

There is no occasion to use soap in scouring of boards, where wood ashes can be had; these with fuller's earth, and even without it, are quite sufficient, and will make them look equally well, if they are properly wetted, scoured the right way of the grain, well rinsed, and dried. And there is less occasion still to leave the soap in the water, for whatever purpose it is used. It should not be so left, even while you are washing your hands; for if you wash them frequently (which I hope you do), it will make it quite soft in the course of the day. Much less should you leave it in the hot suds while you are washing. Half a hundred of soap costs a great deal of money, and it is gone in a very short time, without care.

The things that have been mentioned, make but a small proportion of the waste and destruction, which a careless servant may occasion. The furniture of a house is often injured

by such a one, to a great amount. If, for instance, it had ever entered her mind, to think what is the value of a dozen knives and forks, surely she would not suffer the one to become rusty, nor blunt the points of the other, by driving them into the knife-board while cleaning. They should always after using, be washed in moderately hot water, (if it is too hot it will loosen the handles,) and then wiped with a dry cloth. Rust, though it may be rubbed off, will generally return again; in which case the knife is spoiled. Many are left about and lost, by those who are not in the habit of putting things in their places; and then it is no wonder, if articles of less value, which are not so likely to be missed, share the same fate, when a moment's time would at once secure them, and take off all the appearance of a littered and untidy kitchen.

The bruises which are sometimes to be seen in pots and kettles, might often be prevented by a little care and attention; as well as the rust by which tin ware is destroyed; when if it were slightly rubbed with wood-ashes *every time* of using, well rinsed, and put by the fire to dry, it would last for years, and be a credit to her who had the care of it. I say

slightly, because hard rubbing is unnecessary, if things are so cleaned *every time* they are used. When once they become foul for want of this, they require much trouble to clean them.

Tin candlesticks are sometimes unsoldered, and the japan of others quite destroyed, by holding them over the fire to melt the tallow, instead of dipping them into hot water. Many a twopence, and threepence, goes for soldering these things; and many a half crown for new ones, when they can be soldered no longer.

But if hard wares are so liable to destruction, through carelessness, what shall we say of the china, and earthenware? Plates, and dishes, cups, and basons, are always going. (We are speaking to *very* young persons now, for surely an established servant cannot need such cautions.) When a girl carries the handle of a jug to her mistress, and tells her that it came *right* off in her hand! she might often be asked, whether it would have done so if it had not been first cracked: this is continually done, by putting things violently down, or knocking them against each other. A mistress may sometimes be told (and very truly too)

that the tray was but just touched, and it fell off the dresser, with all the china! and no wonder if it stood half off, and but just on the balance! Some mistresses (and it is a very good way) have a list of kitchen ware, and at stated times, require every article to be produced, whole or broken; otherwise the kitchen in process of time becomes almost destitute of furniture; and when inquiries are made, some servants are apt to deny having broken this or that, declaring they cannot think *which ever way* it went. And they are often equally ignorant of what is become of their towels, kitchen cloths, and rubbers, which are sometimes used for improper purposes, and then thrown aside into holes and corners. There are but two ways to choose, when they are all gone: one is, to do without; the other, to make new ones; and the latter cannot be done for nothing.

A careful servant will not hazard the loss of silver spoons by taking them into the wash-house, nor will she wear them away by scraping the insides of saucepans with them. It is a serious thing to lose or injure a silver spoon.

Frugality is especially necessary at wash-

ing times. As copper stoves will generally draw well with any thing, large coals should by no means be used for them. When the colour of a printed thing is lost, by being washed in too hot water, or by lying in it longer than necessary, it cannot be restored again. And as it is impossible to put colours *in*, so it is very difficult to get iron-moulds *out*, with which linen is often disfigured by carelessness; neither is it easy to repair a fine gown, or handkerchief, torn by a prickly bush, on which it was improperly hung, and then snatched off again in a hurry.

If some girls would lean half as hard on the boards when scouring them, as they do on slight furniture when rubbing it, they would do them credit. I have even known two or three panes of glass broken by a heavy hand, while cleaning the windows. Casement windows too are sometimes left open unfastened, and suffered to blow about with the wind, till there is a shilling's worth or two of work for the glazier.

As it is expensive, and in the country sometimes difficult, to get chairs new bottomed, no careful servant will stand upon them, or lay any thing thereon which may injure them.

When a carpet is taken up, unless it is shaped to the room, the opposite side should be turned to the fire, and it will wear regularly, and last much longer.

No one, who considers the original cost of feathers, will suffer them to escape by want of a timely stitch in the bed ticking, or by not preserving what may be seen about the rooms: expensive feather beds may lose a great deal in a few years through negligence. When bedding gets out of repair, the mistress should be informed of it, if she is not in the habit of looking after these things herself. A little thought and attention, and in various instances almost as little trouble on the part of a servant, will thus save to her employers many pounds in a year, and make it worth their while to grant her all the privileges and indulgences, which those only who possess these valuable qualities have any right to expect.

Say not, my young friend, that it is *only* a bit of bread, *only* a slice of meat, *only* a shovel of coals, *only* a small piece of soap, or candle, *only* one knife, or fork, out of a set, *only* a pane or two of glass, *only* a plate or cup: for when some one, or several of these, are wasted and destroyed every day, they soon

amount to a great sum; and if those whose business it is to watch over them, require to be watched themselves, they are unprofitable servants, and must not wonder if they are held in low estimation.

When our Lord fed five thousand people, with five barley loaves, and two small fishes, as recorded in Matthew xiv. 17, it might appear strange to some of them, that He, who could so easily supply their wants by His almighty power, should nevertheless command them to gather up the fragments, that nothing should be lost: and many a scrap might be so gathered up, which by the thoughtless creature who was treading it under foot, would appear to be scarcely worth the trouble of stooping for; yet by this care *twelve baskets full* of wholesome food were preserved, and the multitude were thus taught to estimate *frugality* as a christian virtue. When divine mercy bestows abundance, then frugal care of it becomes our duty.

Is there a mistress who would deem the above lessons on *frugality* superfluous, or too minute? Would she regret the accumulation of *twelve baskets full* of fragments, while there is a necessitous fellow-creature within her

reach? or when, for aught she can tell, notwithstanding present appearances, such fragments might one day become an object to herself, or to her children? especially if it be added, that acting on the principles here recommended, is the most likely way to prevent such necessity.

I shall now relieve your attention, my young friend, with the history of *Jane Perkins*, who went to live kitchen-maid in the family of a lady, where several servants were kept. Jane was quite young, and had had no instruction at all; but being conscious of her ignorance, and desirous to improve, she narrowly watched every thing that was done in the kitchen, and soon became so handy, as to be more serviceable to the cook than kitchen-maids always are. As she was a good-natured woman (which cannot be said of every cook), she took pleasure in instructing her; for she recollected, that she had once been young and ignorant herself, and that if somebody had not taken pains, and had patience with her, she could never have obtained the comfortable situation she now enjoyed. What she had received she therefore bestowed willingly; and found herself amply repaid in the tractable and active disposition of

Jane: especially as her health was in a declining state, she felt her assistance increasingly necessary. Growing rapidly worse, and having no hopes of recovery, she was obliged to quit her situation; but it was a great pleasure to her, to leave Jane capable of filling it. This she did for a considerable time, with satisfaction to the family, and credit to herself: but she was not so occupied with the business of her particular place, as not to observe at every opportunity what was going forward in other parts of the house; for she justly thought, that she could not know too much, and she wished to qualify herself for any situation, as none can tell what they may be called to. She was one who used her eyes, and could see other things, beside those which were laid straight before her.

As she was deservedly beloved by her fellow-servants, she found it no difficult matter to obtain from Mrs. West, the housekeeper, who occasionally assisted as lady's maid, all the information she required: for as Jane was not one of those ill-natured creatures, who refuse to do any thing but what belongs to their place, she did Mrs. West many a service; and once when she was absent for a few days, she

acquitted herself so to the satisfaction of the lady, that she expressed herself particularly pleased, and from this time grew much attached to her.

Years thus passed away, till Mrs. West gave up her situation, and went to live with her brother in the country. By this time Jane was well qualified to take the place; and so amiable had been her behaviour, that she was not envied by her fellow-servants, when she quitted the kitchen, and took possession of the housekeeper's room.

And now her lady had more frequent opportunities of observing the sweetness of her temper, her humility, her prudence, and integrity: nor was she a less favourite with Miss Mannington, the lady's companion, who died in a few years, to the great regret of all the family, but especially to the lady whose attachment to her had been such, that it was not expected her place would soon be supplied. Yet it is as true, as it may appear strange, that she actually raised *Mrs. Perkins* (we must no longer call her *Jane*) to this honourable station, where she came nothing short of Miss Mannington, in all that had rendered her so

valuable a companion ! By this time she was not very young, yet she had some respectable and suitable offers ; which however she refused, saying, she would never leave her benefactress.

These events do not happen every day, even to the most deserving ; and to the undeserving they never do. Such people may, indeed rise in the world, but not in the honourable manner Mrs. Perkins did, who under Providence, owed her exaltation to her own merit. Few of her rank, however well-inclined, are capable of filling such stations : but there was a natural manner about her (similar to that of Jane Batson) which was far remote from vulgarity, and which was improved by attention and care. It was not pride, or insolence ; for pride and insolence are vulgar in whatever rank.

The lady lived to be ninety, and as she had no relations, she left the bulk of her fortune to Mrs. Perkins, who had proved as faithful a friend, as she had been a servant.

It is worthy of remark, that had she not been sober, and honest, discreet, attentive, and clever, she would never have rode in her car-

riage, become the mistress of her fellow-servants, and of the spacious house, which she first entered as a *kitchen-maid*!

CHAPTER IX.

INDUSTRY.

A LIFE of indolence is injurious both to body and mind; and were it not so, it is unreasonable to expect food and clothing, with other accommodations, for nothing. These are things which must be purchased by some means; and those who have no property or fortune, must earn them by their labour: and to Providence they ought to be very thankful, if they have the use of their limbs, and senses, with health and strength, to enable them so to do. Many who are envied for their riches, would gladly exchange them with some of the labouring poor, for their robust constitutions, and healthy feelings. These are *their* fortune, and a fair portion it is; as it at once enables them to pro-

cure the necessities of life, and to enjoy it in a way, which the deformed and diseased cannot do, if they are ever so rich.

If somebody were not industrious, and very industrious too, there would be no sowing or reaping, grinding or baking; and then you could have no bread. If somebody were not industrious, there could be no spinning or weaving, and then you could have no clothes. If somebody had not been industrious, there would be no house to shelter you, nor any of the various conveniences which you find there. And you certainly do not expect, to reap the advantage of all these things, without taking your share in the labour.

Those who are really industrious, will be early risers, because an hour gained in the morning, will be a great comfort throughout the day. Some pretend that they cannot wake without calling; but who wakes the caller? Somebody *must* wake uncalled; and those whose hearts are in their business, can generally wake too. It is acknowledged, that young people are sometimes heavy to sleep; yet there have been known those who could *always* wake, and at any hour, when they were going out for a holiday; but who *never* could

when their business required it, though it was ever so urgent! It is vain, however, for people to rise early, unless when they are up, they make the most of their time, and do not idle away small portions of it, in the midst of their business. Would they, for once take an account of what such odd five minutes, and quarters of an hour, amount to in the course of one day, they would often perceive the occasion of their being so behind hand.

Some persons, while young, acquire a habit of being slow in their motions; and this is very difficult to cure, as all habits are: but it should, if possible, be conquered, as in future life, when their own concerns become urgent, it will prove very injurious to themselves. In servants it is unspeakably tiresome, where there is much to do. If from want of activity, they find it difficult to dispatch the business of the day, they are ill qualified to meet any unexpected circumstance that may happen, such as visitors, sudden illness, and many other occurrences, which are continually arising, in every family, and by which it must be thrown into confusion, unless servants, by good management and expedition, can afford to be so hindered. Those who are apt to complain of

want of leisure, or rest, might in many cases gain a spare hour which, perhaps, is spent in sauntering about their business, and murmuring as they go.

CHAPTER X.

MANAGEMENT AND REGULARITY.

There are some persons who are nimble enough in their motions; yet they are continually in a bustle, always doing and have never done. These are the bad managers, who having no notion of regularity in their business, double their labour, and when they have so done, are often out of humour with every body but themselves. There are three valuable rules, which ought to be hung up in every kitchen, and which if attended to, would render the business of a house comparatively easy and pleasant. These are,

To keep every thing in its proper place,
To use every thing for its proper use, and
To do every thing in its proper time.

The reasonableness of such simple directions will appear, when it is considered, that it is much easier to replace a thing when done with, than to find it when mislaid; for it is put away in *one* place, but it is sought for perhaps in twenty. How much real distress is often occasioned by this negligence! Every article in use should be so kept in its *own place*, that if needful, it might be found even in the dark. Where this rule is disregarded, a house has a most slovenly appearance; and one would wonder that those, who think sitting still at their ease is the height of felicity, should occasion themselves so many needless steps. To use every thing for its proper use is equally necessary, as many things by being misapplied are utterly spoiled, and this especially is quite needless, in those houses which are well furnished with every useful article. Every thing is not done in its proper time by those, who delay till the evening what should have been done in the morning, and then are obliged to drive it off till the morrow; when, if to-day is too short for its own business, it will be still more difficult, to crowd the work of two days into one.

It is pleasing to witness with what ease to themselves, and others, some servants will go

on, entirely owing to management and contrivance. They *think* of what they are doing, and have not their attention employed upon every thing, and any thing but their proper business. It has been remarked, that a shoemaker may be known by the way in which he handles a shoe, a bricklayer by the manner of his holding a brick; and the same of most other handicraft trades. So may a notable servant be presently known, by the way in which she performs her work. There is a *right* method and a *wrong* one in every thing; and it is surprising that some servants should prefer the latter, when the former would occasion them so much less trouble, and procure them so much more credit. There are those who require to be shown every thing but what lies straight before them; as though their heads were so immoveably fixed, that they could not turn them to the right hand, or to the left. There are others who by proper attention, will do the work of two hours in one: when they are going up or down stairs, they will look about, and take that opportunity, to carry what may be wanted to go. This will prevent many an errand on purpose. When they are cooking, they will first set every thing at hand that may be wanted, and not have to fetch them

one by one, just perhaps when they are in the hurry of taking up their dinners. Indeed there is no part of your business, my young friend, where you would not find the benefit of good management. When a servant tells us, that she left her last place because there was too much work, there is some reason to fear, that she may be deficient in this valuable quality. It would do much towards lightening the labour, in the most laborious situations; and such complaints are seldom heard from those who possess it.

We will now exemplify the good effects of it, in the history of *Sarah Leven*, who lived upper maid, for some years, with a lady and her daughter, where two women-servants, and a footman were kept. The family were frequently absent for several months, during which time, the servants had little to do; and it would have been no wonder, if in such circumstances, they had acquired habits of idleness, and had become unfit for other situations. When the lady died, Sarah had a new place to seek; and she speedily engaged herself to a family, where there were several children, and but one servant kept. This surprised some of

her acquaintance; but she knew it to be a regular and steady place, and that was the reason she chose it. The mistress who did not expect her to suit, became still more apprehensive the first day of trial, by the leisurely way in which she moved, just as if there had been nothing to do: but she soon changed her opinion, when the meals were ready at the moment; for Sarah took a pride in having the dinner-bell ring, and the clock strike together! The cooking was well done, the house neat, and Sarah ready at an early hour, inquiring for needle-work. Yet she always found time to keep her own clothes in thorough repair; which was evident, from her neat and creditable appearance. If company arrived unexpectedly, or if any other circumstance occurred out of the common course, things went on nearly the same as usual: she was never confused, or put out of temper. With her management and contrivance, quick motion would have been unnecessary; but her leisurely ways would be no excuse for those who have neither. As she could perform her business, with such ease, though there was much to do, she did not find it oppressive; and therefore saw

no reason for quitting her situation; especially as she was not the sort of person likely to wish for change.

At length she became attached to a young man in the neighbourhood, who promised her marriage; but on the day that she expected the banns would have been published, she was informed, that another young woman had been named, to whom in a few weeks he was married! This naturally proved a great trial; but it is never worth while to revenge ill usage upon one's-self, and sacrifice the happiness of future life, by a step that cannot be recalled. Thus did Sarah, by shortly marrying a man, whom she neither loved nor esteemed. He was not idle, nor drunken, nor ill-natured; but he was stupid, and clownish; and altogether such a one as did not suit her. And here I must observe, that she was much out of her duty, in promising to love, and honour a man, to whom her heart and her reason told her, that she could yield neither. The marriage ceremony is a solemn oath; and those who do not feel what they then utter, come under the guilt of false swearing.

And now Sarah became a poor man's wife, and found things very different from what she

had been accustomed to in service; where she enjoyed all the comforts of a plentiful table, without the care, or anxiety, of procuring them. She had never been dainty, discontented, or unthankful for the gifts of Providence; yet she missed many things now, which passed unnoticed, and which perhaps were not sufficiently valued, while she enjoyed them. A young family came on, and the husband's scanty earnings proved insufficient to supply their wants: but she did not increase the misery, by giving herself up to sloth and dirt, as some might have done in her circumstances. Indeed it is not a very easy thing for such persons as Sarah, to sink into slothful habits. Love for her children, for her character, and a proper sense of decency, prevented this; and she proved by her conduct, that there are ways of amending the circumstances, even at the worst, if people have principle enough to make the trial. Many have wondered, how she found time to attend to a cow, to keep pigs, poultry, and a variety of other things, whereby the thinking, and industrious, contrive to maintain their families. Her pork, and her sausages, were in high repute, all over the village; and she would never have been at a loss for employ, if her young

family had permitted her to leave home. A lady, who was desirous that she should have her child to nurse, once called at her house, but not finding her at home, could only look through the window; and this was almost sufficient. The clean floor, the white-washed fire-place, the bright candlesticks, and fire-irons, the white cloth spread on the dresser, and the neat row of plates above it, besides a cradle with a clean pillow-case, and a tidy patched counterpane, with not a litter about, afforded her good reason to hope she had found a good nurse; and she was not disappointed.

One evening, a company being out on a walk, called in at her cottage to rest: the children were all in bed; and there was a table neatly spread for supper, as soon as the husband should return from work: the table-cloth was coarse, but clean; and the things upon it were placed in as much order, as they used to be on her mistress's table. Why not? for it is as easy to set things in one place, as in another; and the homeliest fare may be rendered palatable, if cooked with cleanliness, and served with decency. The husband of such a wife, could have no excuse for spending his time and money at a public-house.

It is unnecessary to give the history of Sarah's children; or to say what sort of servants they made. Undutiful children, and bad servants, are not often found in such families as hers. When they were capable of providing for themselves, Sarah went out a nursing, in which capacity she was highly esteemed. As she had never burdened the parish, when her family was young, she had no occasion to do it in her declining years, for she had decent and affectionate children, and many kind friends and neighbours. What a difference in the situations of *Sarah Leven*, and *Hannah Jenkins*!

CHAPTER XI.

CLEANLINESS.

WE shall now endeavour to convince of their mistake, those who imagine, that in proportion as they are cleanly they shall have more labour and trouble. Indeed it is only very young, and inexperienced persons, generally living in plain families, who can need a word to be said on the subject: and to such only, this chapter is addressed.

Young servants are not always sufficiently aware, with what comparative ease a house once clean (clean in every part) may be kept so; provided there are no slovenly ways of dirtying it again. A kitchen is sometimes rendered needlessly dirty, for want of a little care. The custom, for instance, of sweeping the crumbs, &c. &c. off the dresser, to the floor, from whence they are conveyed by the feet into every chamber of the house, renders it necessary to clean such rooms, much more frequently than they otherwise need to be. Or

if a tea-tray is set upon a dresser, bestrewed with crumbs and litters, and from thence carried to the parlour table, such table will of course require extra rubbing; when, after the marks are removed, the scratches frequently remain, which in due time, give it the appearance of a chopping board, with lines in all directions. Dressers require continual cleaning, from having greasy knives, spoons, and other dirty things, needlessly laid upon them. I have seen a careless girl set a black saucepan upon a dresser which she had just scoured! (I hope such a sight is not often seen.) If any utensil is suffered to be unnecessarily dirty, the hands are to wash every time it is used; otherwise the aprons, tea-cloths, and napkins, are the worse for it; and should there be more than is necessary of these to wash, those who occasion it ought not to complain.

Saucepans and kettles become in such a state, by neglect, as sometimes to require a day or two's labour to clean them; when it might all be prevented by one *slight* rubbing with wood-ashes, as was observed above; and it is only repeated here to show, how the neglecting of this, occasions in reality more work. Mahogany furniture may be kept in good

order, with light and quick but frequent rubbing; especially the table in constant use should be so rubbed, every time the cloth or tray is removed, when the labour of a minute or two will be sufficient. If when a room is swept, the windows are dusted at the same time, with a clean cloth, they will require much less frequent cleaning. For the same reason, bed furniture should be continually whisked and brushed. When silver spoons are nicely washed, in hot water, and well rubbed with a perfectly clean and dry cloth, they will look very tolerably, and save the trouble of more frequent cleaning; at least in a family where but one servant is kept, and there is much to do. Knives too, thus washed and wiped, will clean much easier and sooner.

When a girl goes to a new place, before she removes any of the furniture, in order to sweep a room, she should take particular notice how every thing stands, and set it as it stood before; she will lay the carpet straight and even, and place the chairs close to the wall, (not hitched up against it): a room will not look neat, or do a servant credit, if ever so well cleaned, unless the furniture stands regularly, and is placed in order.

There is nothing which a young servant requires to be more cautioned against than dust: when the sun shines into a room, the cloud of dust that is occasioned by sweeping, or even by the smallest motion, is plainly visible. Now this is always the case, whether the sun shines to show it or not: therefore, before she begins, she should carefully look round, and put every thing out of the way; not forgetting the towels, otherwise the next person who uses them, will be made dirty rather than clean: she will also shut any drawers, that may have been left open by a gentleman (ladies certainly never do this), and throw something, that should be kept for the purpose, over the bed; having so done, she will not fail to sprinkle the room with tea leaves wrung perfectly dry, or deal saw-dust, as without having the dust thus laid, a room had almost as well remain unswept. It is a good way, in summer time, after the rooms are swept, to mop under the beds, with a perfectly clean, damp (but not wet) mop; this takes up the flue, and cools and refreshes the chambers. Nothing should be done in such rooms with dirty hands or apron. When a room is dusted, that no part of it may be forgotten, it is best to begin at one place,

and go regularly round ; this too will save many an unnecessary step. The ledges must not be omitted, or any place where dust may lodge ; and a brush should always be kept for such purposes.

Once a week, a birch broom should be put up every chimney, where a fire is kept, as far as the arm can reach. A tidy servant may be known at once, by the delight she takes in a clean hearth : she will sweep and throw up her cinders after every meal, and especially before she begins cooking.

There are, in most houses, stated days for sweeping the chambers ; the other days should be allotted for any extra work, and such opportunities should always be taken. By thus managing and timing of business, a house may be kept in order, with half the labour that it would otherwise require, and with no bustle or confusion at all.

When the washing is done at home, perhaps there is no occasion to neglect the house quite so much as some do at that time. They might keep up appearances, by a swept hearth, and by just putting things in their places, so that the males of the family, should have no just occasion for the discontent, and com-

plaints, which they frequently express at such comfortless times. Families who wash once a month, have thus, one quarter of the year, rendered miserable; when it might be in some measure prevented, by the hindrance of only a few minutes. There are those, who while they would grudge this, think nothing of sitting over their meals, chatting with the washerwoman, much longer than they need to do; and while they are making it a day of carousal in the kitchen, leave the family to shift for themselves in the parlour; and reward them with cross looks, and murmuring complaints into the bargain. On the other hand, no considerate family will over-burden a servant, or be too particular in their requirements at such a slavish time.

Though no *servant* needs to be instructed in the art of washing, yet a young beginner should be informed that the great secret of *good* washing, is plenty of water. People may boast of the *rubbing* they bestow on their linen; but while rubbed in a small quantity of cool and thick liquor, it is lost labour. Linen will not look well, and every laundress knows it (or ought to know it), that is not twice washed, in *plenty of water*, and then boiled and well

rinsed; and between each washing it should be shaken out, and not thrown down as it is wrung, which frequently occasions it to look streaky. Girls sometimes lose all the credit of really good washing, by the careless manner in which they throw linen about when getting it up; by laying it while wet on dusty tables or dressers; by sweeping the kitchen, while baskets of it are standing about uncovered; and by dirty ironing cloths, which ought to be as carefully kept as the linen itself: what effect must a cloth loaded with dust, have upon a thing that is wet, when pressed down upon it with a hot iron! Servants should not be angry if linen is complained of, though they know it to have been well washed, when so little care is taken in getting it up: the question is not, how it was done, but how it looks when finished. Much stress is laid upon the *air* in drying, and good air is certainly very desirable; but a thorough laundress will make linen look better without it, than a *bad* one will with it. A tidy servant will scour her copper thoroughly after washing, clear out and sweep the copper-grate, wash her tubs, inside and out, and set them up in their places.

There are two apartments, into which if

a mistress could be admitted, when inquiring the character of a servant, she need ask no further questions. The one is the wash-house, the other is the maid's chamber. If these, which are out of sight, are not in good order, whatever may be the appearance of the rest of the house, the labour bestowed upon it is performed reluctantly, and it will bear the marks of it somewhere or other. A thoroughly clean girl, *will not, cannot* sleep in a dirty or littered chamber, any more than she can endure a slovenly wash-house. A mistress who wishes to instil cleanly habits into a young servant, might endeavour to lay the foundation of them in her chamber. And if, my young friend, you should find in your new place, a clean napkin over your table, a bason and ewer, as in other apartments, and your mistress should even occasionally visit your room, to see that you keep it as you found it, you may be assured, by her thus letting you feel you are respected, that she wishes you to respect yourself; and by teaching you to be careful, both of your character and manners, she has your real welfare at heart, though you may think her needlessly strict.

As the original design of this book, was not

to give lessons in household work, no more will be added on the subject; especially as the purpose may be better answered by recommending *Trusler's domestic Management*. The cost of this book would be money well expended; for the directions there given, are calculated to form a truly valuable servant, so far as relates to the *business* of her station: and there are servants of old standing now living, who acknowledge, with gratitude, the great benefit they have derived from it.

Young persons are frequently chidden, for what is rather their misfortune than their fault: mistresses complain, that their business is not done well, and justly. Servants too, as truly declare in their defence, that they work as hard as they can, and are incessantly slaving. But were they instructed while young, in such particulars as have been recommended above, which people perhaps may think of trivial importance, it would be for the advantage of both parties. It is not in rubbing and scouring that the excellence of a good servant consists: these are arts which are soon acquired: but rather in those minute habits, which seem almost too trifling to mention; but which however, if a young person does not attain, either

by early instruction, or by intuitive genius, she must remain only a second-rate servant for life.

CHAPTER XII.

OBSERVATION, ATTENTION, AND MEMORY.

THE foregoing directions can be of little use to those, who are not in the habit of observing what passes before them. Although without practice no one can improve, yet to practise well, it is necessary that they observe. Many excellent opportunities are lost for want of this. In every new situation, something may be learned that was not known before; and an attentive servant will find some new dish, or method of cooking, or way in cleaning, or getting up of linen, different from those to which she has been accustomed: and in some instances at least, she will find, that new methods are improvements; unless indeed she is so ignorant, as to suppose, that a thing cannot be right, unless it is done in the old way; but as

different persons vary in their method of proceeding, some of them must be wrong: and a sensible girl, will not suppose herself to be so much wiser than the rest of the world, as that *her* method must needs be the best.

Those selfish and unhappy tempers, which dislike to do any thing but what belongs to their place, and from this principle, even refuse to assist a fellow-servant, are their own enemies; for they thereby lose many opportunities of improvement. Some, by an opposite disposition, have risen to most respectable situations, as in the instance of Jane Perkins, related above. Some have become the wives of decent tradesmen, and have conducted themselves equal to many of better education. It cannot be too frequently repeated, that we can never know too much; and there are few instances of a really clever servant, if equally trusty and faithful, who does not prosper in her situation, sooner or later. I believe there are no characters more secure of success. But such are not the people, who go plodding on without observing any thing, but what is straight before them.

Some servants complain of a naturally bad memory, but frequently without reason; at

least if, whenever themselves are concerned, there appears to be no deficiency. I should think, that a better name for this troublesome quality might be *inattention*. Whatever it is, the sooner it is cured the better. When a girl of this sort is making herself a new cap, she is not apt to forget how, and where, to place the bows and trimmings; though it may be only from the recollection of one she has seen: and perhaps she can remember, what such a one wore, at such a time, with every particular of the cut, colour, and fashion. It is probable too, that she punctually remembers the day on which her wages become due, as well as every bargain made in her favour, when she was hired; not forgetting how many holidays were promised (if any were promised); or if she has seen any show or sight, she can generally remember all the particulars. If so, it is plain that her memory is not bad; but however this be, if somebody had not a good one, she would be less comfortable than she is; for none of her enjoyments, or conveniencies, could be procured, without the trouble of thinking. And it is hard that a mistress, who has a family to conduct, should in addition to her own immediate concerns, have to follow a

servant about, and remind her of her business every hour. But we would hope this is not often the case.

When a servant first goes to a place, she should, as soon as possible, acquaint herself with the rules of the house, and endeavour to remember them, without being reminded a second time. Nothing is more tiresome than to have to repeat the same orders over and over, and to hear, "O, I forgot it!" at the end of every one of them. Surely if a proper attention were paid, arising from a desire to oblige, there would be less of this. "I am sure I work, as hard as I can," is sometimes the reply to just complaints: but the labour of the hands is of little avail, when the head is not equally employed. When it is, much less labour will answer the purpose; which, I hope, has been fully proved above. A moment's thought will frequently prevent an hour's labour.

But it is not merely in the character of a servant, that habits of observation and attention will be useful. They are, my young friend, calculated to make you good and amiable, as well as dexterous and expert. And if it should be your happy lot, to live in a steady and religious family, you may obtain many valuable

lessons, by attention, which may prove a substantial blessing to you, and all your future connexions. Do you observe in your master or mistress, kindness, patience, and forbearance, towards yourself, and others under their care? Let it teach you the same amiable conduct, in every circumstance that may arise. Do you perceive in them, meekness and humility? Let it check that pride, and passion, which cannot bear controul. Should you hear, while you are present, any conversation of an instructive nature, and such as you can well understand, there is no crime, or impertinence, in applying it to your own use; so far as it is applicable to your circumstances. You may thus, from time to time, obtain scraps of important knowledge, and treasure them up in your memory for future use, which will be employing that valuable faculty to the best of purposes. This reminds me of my promise, to give you the history of *Susan Gardner*, the young woman who left her mistress in ill humour, and was taken back by a prudent neighbour.

She continued in her place, after this circumstance, some years: during which time, she made as great progress, in the improvement of her mind, as in the management of her

household business. She was furnished by the family with instructive books; in reading of which, and in learning to write, she spent many of her leisure hours. She took great pains to understand, and to remember what she read, otherwise reading is to little purpose. And as the family were in the habit of reading to each other, she had many opportunities of hearing them, while waiting in the parlour. These things had such an effect upon her mind, and character, that she lost all relish for those idle songs, and foolish jests, which amuse and often corrupt the ignorant.

After some time she was married to a man, to whom she was much attached; and in three years was left a widow, with two sons, and no means of support but her own industry. By constant labour and *contrivance* (a most valuable quality in the poor), she managed to earn a scanty subsistence: though to provide food and clothing for her children, was not the whole of Susan's care. She wished to make them worthy characters, and to give them what knowledge she had herself obtained by observation and attention, and of which she felt the value. It did not prove sufficient, to make

them quite as wise, and knowing, as some of their superiors; but it was enough to show them their best interests, and to convince them, that to be respectable, it is necessary to be sober, honest, diligent, and obliging. It taught them, that the little which a righteous man hath, is better than the riches of many wicked. They were never suffered to play in the streets, or to mix with the vagabonds in the neighbourhood. They were sneered at sometimes, and called abusive names for this, but they disregarded it, and went steadily on; wisely thinking, that though they were as poor as any of them, there was no occasion that they should be as wicked.

In future life, while some of these drank themselves to death, some were imprisoned, some transported, and some hanged, *they* enjoyed the fruits of their honest labour, in credit and quiet. They never became rich, unless it was in the respect and approbation of their superiors, and in such tokens of their kindness as the deserving generally experience. They always had a sufficiency for their wants, and something to bestow upon their worthy and beloved mother, to whose *attention* and obser-

vation in early life, they owed in a great measure the respectability of their characters.

If from what has been said respecting *memory*, you should be convinced of its value, and inclined to cultivate it, I shall have some hope, that you will not in future *forget* what follows, though it is a subject, which if you never thought of it before, you cannot properly be said to have forgotten. This is the care of poor animals, whenever any are kept in the house where you live; and I know not where better to introduce the subject, than in this place. One would wonder, that people should neglect them in the manner they often do, when they are all so useful in their way; and many of them we should not know how to do without. How shamefully treated is that valuable creature the horse, to whom we owe so many of the conveniencies, and comforts of life! It would be well if some of their masters were as innocent and industrious as they are: but with these, a woman servant has nothing to do, except to pity them, (though I would advise her to be very careful of marrying a man who is cruel to animals, lest he should be cruel to her). To the faithful dog, however, you may be a friend: his attachment to his master,

his honesty and obedience, are lessons worth imitating; and if once you view him in this light, you will be disposed to befriend him, as well as the poor cat, who is equally useful in her way, and often equally neglected, and ill treated. It is in your power, without wasting any provision that is fit for a fellow-creature, to supply their wants, with only the trouble of collecting together the bones and scraps that are left, and setting them down regularly in one place, with a little water to slake their thirst, where they have no means of helping themselves to it. Besides, the butcher, if asked for it, will generally give a little meat for these creatures, and thus they may be maintained, without the cost of sixpence in a year. If you fail to do this, you should not be angry, if they take the opportunity, of an open pantry-door, to help themselves; or throw down your plates and dishes, in ransacking for a morsel to satisfy their hunger. Those who kick and beat them so unmercifully for this, as some do in revenge, should consider, that they have no means of maintaining themselves, except by thieving: some people thief who have not this excuse.

You will not in the absence of the family,

suffer a poor bird, imprisoned in a cage, and quite unable to help itself, to famish through neglect. Favourite and valuable birds, have perished thus, through the forgetfulness of servants. It is no wonder that persons so unfeeling, can flay eels, and fry fish alive! Surely, unless you have a heart of stone, if you were but to consider the thing, you would shudder at the very thought of putting innocent creatures to so much agony; for they feel as much as you would do in such case. As the great Creator has given them to us for food, we have a right to their lives, but we should take them away in the easiest manner possible. Fish may generally be killed, by letting it lie some time in cold *pump water*, before it is cooked. If you are humane and tender to poor animals, there is reason to expect, that you will abound in those kindly feelings towards your fellow-creatures, and we shall intrust our children to you with confidence. Do not *forget* this.

CHAPTER XIII.

THE NURSE-MAID.

THERE is no situation, in which good temper is so absolutely necessary, as in that of a *nurse-maid*. She who is conscious that her temper is bad, should by no means undertake the care of children, because both their future health and dispositions, greatly depend upon her conduct. To those, however, who are already in such a situation, the following advice may be serviceable

She who is disposed to neglect, or ill treat, a helpless infant, should remember, that she was once an infant herself: and that if she had been treated thus, she might have been sickly, or a cripple, and unable to provide for herself in the world. Perhaps it is well for some, that their parents could not afford to keep *nurse-maids*, and that they were nursed by their *mothers*.

As an infant cannot defend itself from ill treatment, so neither can it complain of it; and

therefore, is entirely at the mercy of those to whom it may be intrusted, though it is the most precious part of its parent's property. To waste and purloin their provisions, to take their clothes, or their money, is pardonable, in comparison with neglecting or injuring their children,—those whom they value so highly, and love so tenderly. Yet it is sometimes the case (we hope not often), that when nurse-maids are intrusted to walk out with children, for the benefit of the air, they are sitting in some smoky cottage hard by, while the poor babes are moping and moaning unheeded, or are allowed to play, with dirty or diseased children. At other times, perhaps they are suffered to hang over the maid's shoulder, while she is traversing the streets with some of her companions, who may be carrying their burden in like manner, or dragging by the hand a weary little creature, and refusing to carry it at all, or shaking and chiding it for crying. Children have sometimes been so treated, by those who have appeared very fond of them in the presence of their parents: but if this is taking them out, they had better remain within doors. When at home, they should not pace backward and forward, by the hour together,

with them, hanging over their arms, and almost bent double. The child might as well continue in the cradle, or be fastened in its chair. To *carry* a child, is not to *nurse* it. They ought to be kept cheerful, by being diverted and played with, for all young things are playful, (perhaps their nurse-maids are so, though not so young). The colt, the lamb, the puppy, the kitten, can help themselves, almost as soon as born; but an infant requires assistance even in play, and those who love infants, will be amused by playing with them; those who do not, are unfit to be nurse-maids.

You will be particularly careful, not to suffer a child to spring back in your arm: if it should do this, or fall out of it, and get the slightest hurt thereby, do not hide it from the parents. You cannot be such a sufferer by their anger, as the child would in being a cripple for life; which has sometimes been the case, through such accidents having been concealed. Slight hurts have sometimes serious consequences, if not attended to in time. And the servant who conscientiously tells of them, would be more frequently commended than blamed.

Give the child nothing improper to eat;

nothing which you know would be disapproved by its parents. No green gooseberries, sour apples, sweet cakes, or other trash: such things may keep it quiet, but they are unwholesome. Plain food is the best for grown up people, and much more so for children.

If the bodies of young children are so feeble that they cannot sit upright, or move from one place to another, or feed themselves, their minds are more feeble still. You see how very ignorant they are, and what mistakes they make. They believe any thing that is told them, however foolish or untrue. The reason is, that they have not seen so much of the world as you have; just as you cannot know so much as those who have lived still longer, and seen yet more. As, therefore, they have every thing to learn, they should not be imposed upon; but should have their little mistakes set to rights as soon as they arise. Perhaps, my young friend, if you had been so instructed when a child, and your errors, as fast as they arose, had been corrected, you would have found the benefit of it at the present moment. You have been urged in a former chapter, to pay a strict regard to truth; and to a child, of course, you will never tell an

untruth ; or be guilty of it in its presence. Children had even better be disfigured, or crippled, through the carelessness of a servant, than be made wicked by her example.

If unripe fruits, and trash, are so hurtful to their bodies, the foolish stories, and improper conversation, which they sometimes hear, are injurious to their minds, in a much greater degree. As they do not know the difference between good and evil, what is said, and done before them, is of the utmost consequence, and their future happiness may depend on it. They should never be terrified with nonsensical stories of ghosts, and old men, and witches ; unless you wish to render them as unhappy about such things as you may have been, and perhaps still are, when alone in the dark. You never saw a ghost in your life, though you may fancy that you have ; and it is cruel to terrify children, with what you never *have* seen, and they never *will* see.

But it is not enough, that a nurse-maid does children no *harm*. It is in her power to do them much good, if she is a well-disposed person. Should you be of an affectionate temper, my young friend, it will do a great deal toward making them so. And especially

should you know the value of instruction, you will think it a part of your duty to instruct them ; and it will be a delightful employment. While you are telling them of God the creator, and Jesus Christ the redeemer, and reading to them, or teaching them, passages from the Holy Scriptures, or devout hymns, of which we have so many, you will at once be strengthening your own religious principles, and laying the foundation for theirs. Thus they will do you credit, when they leave the nursery, and you deliver up your tender charge into other hands.



CHAPTER XIV.

SICKNESS.

It is probable that you will not live long in service, without witnessing those afflictive scenes, occasioned by sickness in a family ; nor is there any circumstance, by which the real character and disposition of a servant, can be more certainly known. If she is selfish, or unfeeling, indolent, or fretful, those unamiable qualities will now appear : though it is a time,

when they will be more especially distressing. If ever, my young friend, you have been sick yourself, one should expect, that the recollection of your own sufferings would make you extremely tender and attentive to the afflicted; and that you would not increase the distress of a family by any misconduct of yours; nor act as though you thought it were a crime, rather than a misfortune to be sick.

Should your assistance be required in the sick chamber, put on a cheerful countenance, and do not appear to do any thing with a grudge: speak in a tender voice, and endeavour to be expert and handy in all you do. And if you should be intrusted to make any messes or suppings, do them delicately; for what can be more offensive to a sick stomach, than ill-cooked messes? what more trying to weak spirits, worn out with pain, than a sulky look, or an angry, or peevish voice? Should you be called up suddenly in the night, rise immediately; for a life may be lost by a moment's delay. And do not grudge a little night watching; for what is such weariness and fatigue, compared with that of the sick, who lie tossing to and fro, and can find neither rest nor ease?

To some families, the expenses of such a time are very distressing; and a considerate servant, will not take this opportunity to be wasteful, or extravagant. On the contrary, when the watchful eye of the mistress is away, she may be extremely useful *out* of the sick chamber, as well as *in* it, by supplying her place below, and by defending the property from those who may wish to take advantage of such a time, if they are dishonestly inclined.

That mistress is greatly to be pitied, who when she is herself confined, has not a faithful servant below, in whom she can confide: and who on returning to her family, in a weak state, finds every thing out of sorts; this destroyed, and that missing: but we hope better things of you, my dear reader, and that whenever it should please Providence to afflict you, the kindness you showed to others may be amply repaid by affectionate friends, who will soothe your spirit, and mitigate your sufferings, with attentive kindness, and patient attentions.

Rebecca Verney was one of the many, who reaped the fruits of that good conduct, by which she gained the affections of her master and mistress. When she had lived with them some time, she became blind; and believing

herself to be totally friendless, she was naturally thrown into great distress of mind. But they soon removed her apprehensions, by assuring her, that while they lived she should never want a home. Accordingly she remained in their house, with every prospect of being dependent upon them for life. But one day she happened to mention a lady of great fortune, to whom she was very distantly related; and her master, thinking that she might possibly be as charitably disposed as himself, applied to her, with a statement of Rebecca's case: when after having satisfied herself of the truth of it, she settled fifty pounds a-year upon her for life. She then became a boarder in her master's family, where she continued upwards of thirty years; and at her death, bequeathed him what she had saved, as a token of gratitude for his disinterested kindness.

CHAPTER XV.

DRESS.

WHILE there are many servants, whose dress is so neat and creditable, that it is a pleasure to look at them, there are some who appear in a manner unbecoming their station; and who, instead of saving their wages for useful purposes, expend them on useless finery. It is *useless*, because it does not answer any purpose for which it can be intended. If, for instance, a servant wishes to appear like a *gentlewoman*, she will be disappointed, after all her pains; for, as we observed before, "something more is wanting to complete that character than fine clothes." By going *out* of our station, we become objects of contempt; not by remaining *in* it, be that station ever so humble. Or if a servant imagines, when she goes to be hired, that she shall appear to advantage, in proportion as she is gaily drest, she is much mistaken; for a mistress naturally suspects, that a great deal of time and money must be

spent in such fine clothes; and that she, who is extravagant in her own concerns, will not be frugal in her mistress's. Besides, a dressy servant is a disgrace to a house, and renders her employers ridiculous, as well as herself.

Young women of this sort sometimes dress, to attract the notice of the other sex; but there are few prudent men, such as are likely to make good husbands, who are tempted by it. A showy girl, it is true, may gain many an acquaintance by this means, who will joke, and romp, and talk nonsense with her: but a discreet servant is above such acquaintance.

Dressy girls are not aware, how vulgar they appear, and how very far from *genteel* (if this is their aim); when by a more consistent appearance, they would approach much nearer their object, and gain that respectability, which in a certain sense is *genteel* in every station. A young woman is not required to dress like an old one, or to make herself remarkable by her plainness; but she will always appear to better advantage without gimps, fringes, and artificial flowers, feathers, brooches, ear-rings, and necklaces. If those who are so happy as to have learned to write, would keep an account of all the money expended upon such unsuit-

able things, and cast up the amount at the year's end, they might often be surprised, and perhaps grieved at their folly. They would then perceive the reason of their wages being too small, to purchase shoes, stockings, and useful linen. What a pretty sum the money so unnecessarily spent, would make in a few years! It would purchase many useful articles of furniture, should they marry; and be like a little fortune to a deserving man. Or it might be of especial service in sickness; or assist an aged parent, or a distressed brother or sister. Or should they remain in service (and many worse things might befall them), it would prove a comfortable supply when they grew past their labour; and procure them many a nourishing mess, and warm garment, which the aged poor frequently want, sometimes owing to their misconduct when young.

Having said thus much respecting what is *improper* in a servant's dress, it may be necessary to give her a word of advice respecting what is *proper*: of which, nothing can be more so, than warm clothing in cold weather. Many a young person, by going out in a thin shawl, in the winter, catches a cold that settles on her lungs, and ends in a consumption, which

is but seldom cured. That money is well laid out which goes to purchase flannel petticoats, worsted stockings, socks, and cloth cloaks, or pelisses. A piece of woollen, or broad cloth, pasted within-side at the bottom of shoes, will at once keep the feet warm (which is of the greatest importance to health), and save the wear of the stockings. There are those, who can line the feet of cotton stockings so neatly, with calico cut the cross way, as not to be in the least clumsy; and by this means they require little mending, and will last as long again as those which are not so lined. And now for your amusement, between this and the next chapter, we shall relate the following story.

Mary Tomkins was once hired by a mistress, who would not have given her house-room, if she had not at that time been destitute of a servant, when there was sickness in the family.

Mary was extremely pretty, but had quite spoiled her appearance by the tawdry manner in which she was drest. She wore a feather in her bonnet, with a tassel dangling on her left side; beneath it, lying on her forehead, was an ugly bunch of artificial flowers, of all manner of colours! (and nothing, you know, could be

more vulgar): she had a brooch in her handkerchief, and large gold ear-rings! In this trim, she applied to several places, but in vain. One lady asked her what that glittering ornament meant in her handkerchief; and a gentleman almost turned her out of doors, saying, such a creature should not enter his house. So, as she was in want of necessaries, having been long out of employ, she readily engaged herself, to go to her new place immediately; for both mistress and maid being in such circumstances, a hasty bargain was made, and few questions asked on either side.

For once, however, the mistress was deceived by outward appearances (though such appearances seldom deceive). Mary proved a valuable servant; and though no persuasions could alter her way of dressing, she gave, in other respects, no occasion for complaint. In a few hours the appearance of the house was quite changed; and all the dirt and litter removed that had been gathering for months! So little time does it take to render a place comfortable, if people do but know how, and are in earnest! As Mary was one of those who could not sit down in a dirty kitchen, she was equally restless while any apartment of the

house remained so: for she loved cleanliness, for its own sake. Indeed her greatest faults arose from this disposition; for she was always out of temper, and sulky, if any careless foot-mark soiled the boards, which she took such delight in having clean. That so dressy a servant should prove notable and cleanly, is a rare instance indeed; and so far from its encouraging any to imitate her, it should operate as a warning, when it is considered, that with all her capability, she was in danger of being reduced to want by her unseemly appearance.

She however possessed most of those qualities which have been so strongly recommended in the former chapters, and which are so engaging in a servant; and as the family became increasingly attached to her, a hope was entertained that she might continue long, and by degrees be reasoned out of her fondness for dress. But they were not so fortunate; for she had had a severe and lingering illness at the house of a step-mother, where she had incurred debts, which she was unable to pay, and which there was little prospect of discharging while her money went as it did. The mother came after her so frequently, using such abusive lan-

guage, and altogether behaving so disorderly, that to part with Mary became absolutely necessary: and again she experienced the same difficulty in getting a place. At length, however, she appeared to be as well settled as before; when a gentleman, who visited at her master's, thought proper to take her home, to be the mistress of his house!

And now Mary thought herself fortunate indeed; for she had as much money as she pleased to ask for, (and she was not backward in asking). She had silks and satins, feathers and laces, rings, brooches, and necklaces, in abundance. She went to the play, and to the opera, drove about from one watering-place to another, backward and forward, from town to country, and from country to town. She was admired, and flattered, by Mr. Webster's companions, wherever she went; and she very likely thought, that what had been said to her respecting dress was all nonsense; that her being so smart, had been the making of her; and that she could never have made her fortune without dress, and a pretty face, such as she always knew hers to be.

It is a wonder, considering how Mary had been brought up, that she should be so soon,

and so well able, to entertain the dashing company which Mr. Webster frequently brought home: but she was naturally clever, and the mantua-makers and milliners had so far improved her, that after she had lived in this way some time, she might have been mistaken for a gentlewoman, till she began to talk. It is true, she had no ladies of character to make remarks upon her dexterity, in the entertainment of company; for they could not sit down to a table, with such a one as Mary at the head of it!

Years thus rolled away, and made no material alteration in the circumstances of Mary; she improved in every thing but character; that was long lost, and she became less and less sensible of its value. She however conducted the house, and servants, as well as a lady, who was so frequently abroad, could be expected to do: for she had been one of those, while a servant herself, who lost nothing which could be obtained by observation and attention, and she so far reaped the benefit of it now. She amused herself with working a bed, and decorating the house, with many ingenious and tasteful ornaments, an art, which she picked up some how or other. But while

all this was doing, the roses in her cheeks began to fade; nor could the assistance of paint, nor all her expensive ornaments, long conceal this from Mr. Webster. Her eye did not sparkle as formerly, and if it had, he had been too long accustomed to see it, to admire it now. He became gloomy, and less generous than formerly: was seldom at home, and scarcely allowed her a sufficiency to keep the house in his absence. At length he began quarrelling with her on the most trifling occasions; when he freely acknowledged, that he was completely tired of her, and that he wished she would find herself another situation. But, alas! a situation, for one of Mary's character, was not so easily found. Affairs in the mean time grew worse and worse; till at length, after having repeatedly told her to begone, he turned her out of doors, and ordered the servants to admit her no more!

She was allowed to take her clothes, which with a little money she had about her, was all she possessed in the world. She would not easily have believed, when first she became acquainted with Mr. Webster, (the fond, the generous Mr. Webster,) that he ever could

treat her so cruelly: yet there are many that *can*, and *do* act exactly as he did.

She had a sister, who has not yet been mentioned, but of whom it is necessary to give some account. Her name was *Hannah*, and she differed as much from her sister Mary in disposition, as she did in her person. It was well for her, that she had no particular fondness for dress; for as she was extremely plain, she would have rendered herself still more ridiculous by it, than her sister Mary did. Hannah's temper, and manners too, were very unengaging: and it is a question, whether it could ever be said after she left her mother's cottage, that she was beloved by any one. But *she loved herself*, and spared no pains to serve her own individual interest, whatever became of others. Had she continued twenty years in one family, she would probably have felt no more attachment to them, or they to her, at the end of that time, than at the beginning. No one was better qualified than Hannah, to sing the old song,

"I care for nobody, no not I,
And nobody cares for me."

Of the importance of keeping her places,

however, she was thoroughly aware; and not at all inclined to hazard being out of place, and spending what she took such pains to hoard. It was therefore necessary, that she should have some good qualities; and as she was of a strong make, and what is called an *iron* constitution, industry, and activity, were to her a very cheap way of obtaining her end. It is no wonder, therefore, if she generally continued a long time in her places; as she could do as much in an hour or two, as some do in a day; and people are glad to get their work done almost at any rate. But she well understood how to value her labour; and was not disposed to lift the weight of a straw for nothing. She made the most advantageous bargains she possibly could, whenever she let herself: vails and perquisites, of every kind, were never forgotten, or omitted; nor any opportunity lost, whereby a sixpence, or even a penny, could be honestly gained. She *was* honest; for she wisely thought, that honesty was the best policy: and that was another temptation to her masters and mistresses to bear with her unpleasant disposition, and keep her from year to year.

Though of such a hardy constitution,

she was extremely fond of indulgence ; and was as dainty, as if she had been in the last stage of a consumption. She had a great dislike to mutton ; and was always excessively out of humour when nothing else was provided. She could not eat a steak that was not hot off the gridiron : accordingly when any went from table, they were generally left about to spoil. She disliked bread if at all stale ; and could not eat the outside of a loaf, or salt butter. These were some of the things which she did *not* like ; but among those which she did, was fine strong green tea, plentifully sweetened with the best loaf sugar, and cream ; with many other good things, sufficient to show that she was no mean judge of what was nice : though one thing she loved, which is not nice, and that was *snuff*. Here her frugality failed ; for she could not resist spending threepence or fourpence a week in this nauseous drug ; by which however her masters might be gainers ; but how much of it they had in their dishes, history does not record.

Such was Hannah Tomkins, when a shop-keeper in the neighbourhood, thought that she was the very identical person who would suit him for a wife. He had been a widower only

a few weeks. His former wife was a sickly creature, worn out with hard work, hard fare, and hard usage. He never could believe her to be in any danger; but said that she was fanciful, and vapoured, and indolent. Her illness was so tedious, that he used to say, he wished there was an end to it, one way or another: and when the end drew near, happening to go into her chamber, he found the nurse in great alarm, as her mistress was in the agonies of death: but this he did not believe, and saying she was only a little faint, he sent for a penny-worth of oysters, and half a pint of porter, to bring her to herself, as he said. Before the oysters and the porter arrived, she was released from this troublesome world; and he from the expense under which he had so long groaned. By some accident, the nurse in moving the coffin let it fall, and the corpse fell out upon the floor. In great alarm, she called her master; but he expressed his surprise at her terror, saying, that nothing was easier than to put it in again; which he accordingly did, with as much unconcern, as he would have replaced any of his goods in the shop, had they met with a similar accident.

Such was the lover of Hannah; but indeed

there was no love on either side. Hearts like theirs are incapable of love or friendship. It was a match of pure convenience; and every body allowed that they were very well paired.

He was a money-getting man, as honest as his wife, because, like her, he thought it the most profitable to be so. He sold his chandlery wares just as good, and as cheap, as would at once insure him a good custom, and a good profit: and he was just as civil and obliging as he thought would answer his purpose, and give his customers no reason to complain. He had no taste for jokes or fun, yet he occasionally used both, for the sake of tempting those to his shop who had, and making them think, it was as nice a place for a bit of chat, as for tea, sugar, or snuff; and many an idle creature went there for the sake of the gossip, and laid out her master's money to disadvantage, instead of going to the respectable grocers, to whom she had been sent.

Some women would have been very unhappy with such a husband; and would have thought being in service a great deal better: but not so Hannah. The getting of money had always been her prime object; and as in this respect, her husband and she were per-

fectly agreed, she cared little for the rest. They fared hard, and would scarcely allow themselves common necessities: but there were times, when her dislike to *mutton* seemed to be nearly conquered, and when even a *steak* that was *not quite* hot, might have been acceptable; but neither one nor the other did she taste from year to year, or little else but tea, and bread, and vegetables.

She once fell through the floor of the shop, the boards having given way: in this situation her husband found her, with only her head and shoulders to be seen; when instead of affording her any assistance, he addressed her thus: "Why, now, I never knew such a woman in my life: you are for ever in a mischief. It will cost me I know not how much to mend the floor." He then marched off, and left her to scramble out as she could, or to drop through into the cellar!

Let those of my young readers, who are conscious that their dispositions are inclined to be selfish and unfeeling, endeavour to conquer them while young; lest, as they advance in life, they should bear too near a resemblance to Hannah, or her husband.

To this house poor Mary bent her steps,

when she was turned out of doors by Mr. Webster. Her sister did not at all recollect her, for they had not seen each other for many years. (What a pity it is, that own sisters should ever live so estranged.) When she made herself known, with the miseries of her situation, Hannah loaded her with reproaches. "Ah!" said she, "this comes of your *dress*: I always said how it would end; had you been as steady as I have been, you might have done as well; what should hinder? No fine gentleman ever tempted me; but as you have made your bed, so you must lie in it. I have nothing to give; for though we make shift to get a bit of bread, times are hard, and we have no more than we work for. It would be well, if every one could say as much." She then cut her a slice of bread and cheese, and drew her a pint of new small beer, from a vessel in a corner of the shop; desiring her to make what haste she could, lest her husband should come home, and find her there; as he would not much relish visits from poor relations. Mary turned away in an agony of despair, and left her sister's charity upon the counter!

She made many attempts to get employment at her needle, but almost in vain. So

that her fine clothes were soon gone, to buy bread; and she became the inhabitant of a miserable garret, in a house where she heard nothing below, but fighting, and swearing, and the shrieking of children. Here she grew almost crazy, and was seen for months, wandering about the neighbourhood slip-shod, with a stuff bed-gown, a ragged night-cap, and the locks which used to be curled, and trimmed so nicely, now turning grey, and hanging about her ears! She used sometimes to knock at Mr. Webster's door, intreating only to see him for a moment, though she was constantly driven away by the footman, and threatened with the constable. But what aggravated her sorrows, was the *young lady*, now the mistress of the house, and who generally stood at the parlour-window, laughing at her. Poor *young lady*! it will be your turn by and by.

At length Mary was seen no longer; and having never been heard of, there is too much reason to fear, that she either perished in her miserable lodgings, or died in the parish work-house. Alas! poor *dressy* Mary!

CHAPTER XVI.

BEHAVIOUR TO PARENTS.

WHEN you leave your parent's cottage, and go out into the world to get your living, they have the same claim upon your duty and affection as ever: they are your parents still, however you, or they, may be separated. Undutiful children are regarded with just abhorrence by man, and they are marked as the peculiar objects of divine displeasure.

Should the conduct of your parents be such as in your conscience you cannot approve, still you are bound to remember the relationship, and treat them with becoming respect; and this you may do without following their bad examples; for should they wish you to do evil, you must herein disobey them, because you have another parent to obey, even God, who is angry with the wicked every day, and who will assuredly punish sin, whosoever may have taught it. If, unhappily, you have been brought up under such instructions, you will

have had many opportunities of observing the bad consequences of evil ways, and you may so far derive benefit from them, should such experience determine you on a different course. At the same time you might endeavour in a modest and humble manner, to reason with your parents at convenient opportunities, on the impropriety of their conduct: but whether they listen to you or not, be ever ready to assist them in all their distresses, to the best of your ability; and perhaps, your dutiful and respectable behaviour may prove a better lesson to them, than all you could say.

But if you have been blessed with good and virtuous parents, what do you not owe to them? Has your father spent his strength, and the prime of his days, for the maintenance of his family? has he constantly brought home his hard earnings, to supply your wants, and to make your infancy and childhood comfortable? has your mother nursed you in your helpless state, and has she endured all the pain, and sickness, and fatigue, and sorrow, of a family; and now, does her strength begin to fail? no wonder,—you can never know what her sufferings have been, till you are in her situation. It is now time that she rested,—at least, that she

should enjoy peace of mind from the prospect of her family's well-doing. Do not grieve, or vex her spirit, by your undutiful behaviour, or misconduct; nor for a trifle leave your place, and return home, to devour her scanty morsel; but while you sit down to a plentiful meal yourself, forget not your aged parents, who perhaps even now, labour as hard as you do for their homely fare; and let such considerations, at least make you contented, and thankful for your own privileges.

Now is your time to make some amends, for any undutiful behaviour, of which you may have been guilty heretofore. Soon you and your aged parents must part, and when they are under the green sod, it will be too late. Then they will not see your tears, nor hear your broken sobs, nor will they be cheered by your well-doing or improved conduct. Then they can give you no more good advice; whatever you then are, or do, will be alike to them. The consequences of breaking the fifth commandment, which says, "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee," cannot be better exemplified than in the following history.

James Marshall was the darling son of his parents. To insure his present enjoyment, and his future prosperity, was the business of their lives, the first wish of their hearts; though they did not seem to know, that the way in which they indulged him, was not calculated to promote his happiness; and they might have seen this, from its present effect upon him, for he was constantly discontented and uneasy, in spite of all their indulgence. His father he despised, and his mother he ridiculed, and treated with slight and neglect; not all her tenderness and care, could gain her a kind look or a civil word. They were decent people, and possessed some considerable property, which they had partly obtained by their industry, and partly by money which had been left them. This they were disposed to enjoy, by affording every comfort, consistent with their station. But all this was insufficient for James. Nothing that they could procure, was either good enough for him to eat or to wear; and this temper they rather humoured and indulged, than opposed and corrected, as they ought to have done.

They were, however, wise enough to know the value of a good education, by the want

of it themselves; and they went to the other extreme, by keeping their son at school, till he was too old to be put apprentice; but as they had not fortune sufficient to support him in idleness, they at length began to think it high time that he should apply to some business. Many trials were made, before he could fix upon any thing to please him, for indeed, he liked nothing that required application and industry. He was at length set up in a shop; but as his father used to observe, "he certainly kept the *shop*, for it did not keep *him*." Nor could it, when most of his time was spent on the skittle-ground, at cards, or in any thing but his business!

In course of time, however, he thought proper to fall in love; and marrying soon after, he so far improved as to become industrious, and to set about providing for his family in earnest, in which however he found a good deal of difficulty. His poor mother had been dead many years, nor did he ever shed one tear over her green sod, or breathe one sigh of remorse, for the treatment with which he had rewarded one of the most indulgent of parents.

As his father became infirm, James thought

that the best way of securing his property, was to take him home to live with him; accordingly, the poor old man sold his furniture; disposed of his house, and discharged his faithful house-keeper, who had made him so comfortable ever since he had been a widower, and then went to end his days, under the roof of his *dear Jemmy*, as he used to call him.

There was a little building in the yard, which was furnished with a bed, a table, and a chair; and here, because he took up too much room at the parlour fire, James Marshall placed his father! The chimney smoked, the room was damp, and the walls were mouldy; for neither the father, nor the son, of any human being, had lived there for many a year. His food generally consisted of the cold scraps, that had been left the preceding day. Of a hot joint he never partook, and there were continual remarks made upon the amazing quantity he devoured.

He soon became so very lame, from the rheumatism, as to be unable to walk to his bed; and an unfeeling apprentice used to assist him, by running him across the room, and throwing him down voilently, leaving him to cover him-

self as he could. He had enjoyed a warm house, a comfortable fire-side, a soft bed, and nourishing food, at a time when he could have endured hardships much better than at present.

In this way he spent his lonely hours, never hearing his son's, or daughter-in-law's voices, but to chide him. He could hear the children playing about the yard; and they would sometimes put their heads in at the door, to abuse and torment him, in imitation of their parents.

He had a grand-daughter, the child of another son, long since dead. Her visits were always rendered miserable by the forlorn situation of her grandfather. She had no relish for their good dinners, while she knew that he was dining upon cold scraps in an out-house. She could not notice him as she wished to have done, from fear of offending her uncle; though she sometimes stole in, and consoled him in the best manner she was able. She might have been seen once, standing with her arm around his neck, while his aged head lay on her bosom; he looked up in her face, with an expression of silent sorrow, her tears fell,

and mingling with his, rolled down his furrowed cheeks; he raised his swollen hands, and by signs told her all his sufferings; but she heard her uncle's voice, she kissed her grandfather's cheek, and bid him a hasty farewell. She saw him no more! A few weeks put a period to his sorrows, and gave his *dear Jemmy* full possession of his property. Let us see how it prospered in his hands.

He made a grand funeral (for people of his class are apt to be fond of show), but this did not prevent the murmurings of the neighbours, whose disapprobation was expressed loud enough to be heard by the chief mourner, as he rode slowly along, behind the feathered hearse. They said, among other things, that such expense would have been far better bestowed upon his father while living, than when dead! But these reproaches could have little effect upon a heart like his.

And now he had reached the summit of his wishes, and expected all to go well. No such thing:—for though he enlarged his shop, and increased his stock, and procured more assistance, his stock did not sell, for his custom failed: by his assistants he was cheated and

plundered; persons broke in his debt, and at length he became a bankrupt himself, for he was "*cursed in his basket and in his store.*" His children however proved the chief instruments of divine displeasure. His only daughter, after very irregular conduct, became the wife of a poor (and what is worse), of a wicked man. One son enlisted for a soldier, another went to sea, and those who remained were neither able nor willing to afford their distressed parents any assistance; nor did they leave any room for questioning their inclination, to place them in an out-house, had the opportunity offered.

James Marshall died, unregretted by his family. No feathered hearse carried him to the grave; but while he was hurried along on the shoulders of four poor neighbours, his shabby family, paced after him with unconcerned and vacant countenances; for his death was unaccompanied by either gain or loss to give them any expression.

His wife, who had been a dressy lady in her time, was seen wandering, and muttering, about the streets, in an old red cloak, and leaning on a crook stick. Glad would she have

been to have sheltered her head in the out-house, and to have eaten of the cold scraps, which she once thought too good for her husband's father.

“Have you not heard what dreadful plagues,
Are threatened by the Lord,
To him that breaks his father's law,
Or mocks his mother's word?”

CHAPTER XVII.

CONCLUSION.

AND now, my young friend, have I been bestowing upon you labour in vain? It will be so, if you are not convinced that your welfare has been the main object in view; but if you feel this to be the case, then you will pay that attention to these pages, which alone can give them success, and you will treasure up those admonitions in your heart, which may have the most beneficial effects on your life. I assure you, that it would afford many of your mas-

ters and mistresses the sincerest pleasure, to see your character improve; not merely as it would add greatly to their own domestic comfort, but from the more important satisfaction of witnessing the prosperity of their fellow-creatures.

You have learned from what has been said, that you will injure both your character and your circumstances, by frequent change of places; and the benefit of the opposite conduct is enforced upon you, in the history of Lydia Miller. Happy will it be for you, whether you marry, or remain single, should you die such a death, and should your latter days be like hers. Nor will you become stubborn, or unteachable, when you perceive what a certain hinderance such a temper will be to your improvement. Of the evil of a bad disposition you must be convinced, whether you allow it in yourself, or suffer from it in those with whom you are connected; and though the good fortune of Jane Batson should never be yours, there is enough to encourage you to imitate her temper, which is its own reward.

Truth is so lovely in itself, and withal so advantageous to those who practise it, that one should think it were almost needless to exhibit

the hatefulness of the opposite vice in the character of Hannah Perry, afterwards Mrs. Jenkins. It is true, that *all* liars do not come to poverty, any more than *all* good-tempered girls marry rich London merchants: but they are certainly exposed thereby to many inconveniences, to many scrapes and difficulties, which perhaps are known to none but themselves. However this be—

“ ————— Every liar,
Shall have his portion in the lake,
Which burns with brimstone and with fire.”

The same may be said of dishonesty; some have even become rich by dishonest gains, but they have not become happy. You see their fine houses, clothes, and carriages, but you do not see their hearts. The worm at the root of all their enjoyments, placed there by an angry Providence, is concealed: and you may be assured, that you are really happier with honest gains, than those who are feasting upon the prosperity of others, though they should disdain even to look upon such a one as you. You have probably lived long enough in the world to know that Sophia Ladbroke, and the young woman, who from living happily

with her husband, lost her affections, and ruined her family, are not the only instances of the disastrous effects of drinking. Nor does the danger of improper acquaintance require any additional cautions to deter from it: its evil consequences are seen every day, and a prudent servant will reap the advantage of such lessons.

Till you become frugal, my young friend, you are unfit either for a servant or a wife: you are of little value, married or single; therefore, habits of frugality have been urged upon you; and to confirm them, bear this short sentence in your mind, "Wilful waste makes woeful want:" the truth of this, hundreds and thousands have proved to their cost. Jane Perkins was not wasteful, though she lived in the family of so rich a lady; or it is probable a kitchen-maid she would have remained still. That lady would never have taken into her favour a wasteful servant. *Good* rich people are not half so extravagant as *bad* poor ones.

The apostle says, "If any will not work, neither let him eat," and I hope, my young friend, that with you the virtue of industry needs no recommendation: and that you are heartily willing, to purchase the necessities and comforts of life, by your honest exertions; while

you feel grateful to that Providence, which has given you strength to labour, and crowns your endeavours with success. It is hoped that what has been said in favour of management, regularity, and cleanliness, will place them in so advantageous a light, that if never before, you will be tempted to make trial of them now. Should this be the case, there will be no occasion to caution you against relapsing into bad habits again, when you have once felt the benefit of the opposite conduct. And, no doubt, the history of Sarah Leven will confirm you in your good resolution; and convince you that the poor need not be so miserable as they frequently are, were they more managing and cleanly: and that a comfortable fire-side, and a decent (though homely meal), is not so difficult to obtain, as some people are apt to imagine.

Susan Gardner, who made so excellent a mother, and whose two sons became such worthy characters, obtained all her valuable knowledge by *observation and attention*. She had not a bad *memory*; neither with a bad memory are you charged. Most of those who accuse themselves of it, are not just to their own powers. And it is hoped you will prove the

truth of this assertion, by due attention to your proper business, and by *remembering* the various instructions that have already been addressed to you, as well as those which follow.

Should this friendly advice have been well received thus far, then may the smiling, or even the weeping babe, be safely intrusted to your care: if you are sober, and steady, cleanly, teachable, and obliging; if you would not waste, or destroy the smallest portion of your employer's property; their children, who are dearer to them than all else they possess, you will watch over with unremitting care. You may be safely trusted, you are a worthy girl, and will prove yourself such, whether our babes play and flutter in your arms, or sleep on your bosom. You are a worthy girl, and will not neglect, or be wilfully cruel, to any creature that may come in your way; nor grudge a moment's trouble to feed a famishing animal, who perhaps has not another friend in the world. Methinks I see you in the sick chamber, or among the family below, at such a distressing time: there, you are tender and attentive; here, you are diligent and watchful: either the nurse, or the housekeeper, as occasion may require. Ah! when you are sick,

may you never want a friend! And your appearance too, how very respectable it is! So neat and creditable, that one might almost venture to hire you, even without inquiring your character. No tawdry feathers, or flowers, disgrace you. You must be changed indeed, before you will be seen wandering about the streets like Mary Tomkins, in her stuff bedgown, and with her hair about her ears. One cannot even for a moment suppose such a thing; but rather, that you will remain a respectable servant, or become a valuable wife, and a good mother. And if an aged parent should retire under your roof, under your roof he would dwell in comfort; and not in an out-house, as the father of James Marshall did.

Such is the person we wish you to be; we wish it, my young friend, most earnestly: but something more is wanting, to give us a reasonable ground of hope concerning you, that your good conduct will be lasting, and that is, *religion*. As well might we expect a house that has no foundation to stand, when the stormy wind blows upon it, as that you should keep all your good resolutions without piety. You have a master, even God, to whom you owe higher duties, than to any of your fellow-crea-

tures. In comparison with Him, the greatest masters you can serve here, are less than servants, or even than worms. On them, and on you, His watchful eye is ever fixed, as though you were the only creatures under His care. He is acquainted with your actions, words, and thoughts; for even a sparrow does not fall to the ground without His knowledge. Nor can you go any where, that He does not observe you. The darkness, and the light, are both alike to Him.

“ There's not a sin that we commit,
Or wicked word we say ;
But in His dreadful book 'tis writ,
Against the judgment day.”

He is one who requires your best services, and commands you to love him, the Lord your God, with all your heart, and soul, and mind, and strength. And this you justly owe to him, for all his benefits and his mercies towards you. He has placed you, it is true, in that station where you have to labour for your maintenance, but it is he who gives you strength to labour, while, if he chose to command it, your strength would fail, and you would droop and die. Or he might plunge you in

deep distress, and make you want the necessities of life. The food you eat is of his providing; for every beast of the field is his, and the cattle upon a thousand hills. He created every herb yielding seed, and every tree yielding fruit, all that supports and gratifies you when in health; all that heals you when sick, comes from him. He gave wisdom and contrivance to build the house which shelters you, with all the numerous conveniences with which it is furnished. Nay, whatever degree of wisdom and prudence you may possess, by which you are rendered useful to others, or by which you provide for yourself, is of His bestowing. Now as this is the case, it is of the greatest importance that you have Him for your friend, in whom you live, and move, and have your being; and with whom you are as clay in the hands of the potter: for should He be your enemy, it were better for you had you never been born. This is what the *Bible* teaches: where God has also revealed that on which our eternal salvation depends. It is of all books the most valuable, because it points the way to Heaven; by exhibiting that Redeemer, without whom we could never hope to arrive there. But lest you should be one of

the many, who merely think the *Bible* a good book, without knowing how it came to be so, it may be useful to explain it to you.

In order that we might be made acquainted with a great many things, which we could not have known by any other means than a revelation; such as, the existence of a God, the creation of the world, the way in which mankind became such sinful creatures, with the redemption of sinners by Jesus Christ,—in order that we might be made acquainted with all these things, and a great many more, which are necessary for a true Christian to know, God revealed such important truths to certain good men, who wrote them down in that book which is called the *Bible*. Every word of which must be true, because it is the word of God; every word must be important, because it is the message from God to man. That we might be convinced of its truth, as well as of its importance, the coming of Jesus Christ was foretold by the prophets, many hundred years before he appeared in the world; which was certainly what they could not have known, unless God had informed them of it: and this proved all they wrote beside to be true.

The history of the Saviour, his sufferings,

and death, was written in like manner, with the rest of the Scriptures, by Matthew, Mark, Luke, and John, who were called Evangelists: some of whom saw our Saviour when upon earth, and were much in his company; and all, as well as the Apostles, wrote under the direction of God: so that they could not be mistaken, like other men. Now if the dearest and most respected friend you have upon earth, were to send you a letter, giving an account of any matter in which you were deeply concerned; though you might value it highly, and generally believe it to be true, yet you could not be certain, that it was free from the mistakes to which every human creature is liable. Your friend's letter might express much affection, and promise you much good; yet the best of friends sometimes fail, and are unable to perform their promises. But the *Bible* is a letter from *God* to you; not offering you earthly riches, which are so very uncertain, and unsatisfying, but durable riches, and righteousness, even Heaven itself, and God for your portion. He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." And He will be true to his promise: heaven and earth may

sooner pass away, than one jot, or one tittle of his word, can pass away unfulfilled.

God hath revealed in this book, that He hath appointed unto all men once to die, and after that the judgment. Yes, you must die! For as He sent you into the world at the moment he had decreed; so, when He has determined that you shall live no longer, He will call you out of it, whether you have performed the task that He set you, or not. Yes, you must die! In a few years, perhaps in a few months, weeks, or days, or even in a few moments, young as you are, you may be summoned to appear before your Maker; when your body must lie down in the dust, and become food for worms, and in whatever state you then are, whether a saint or a sinner, so you must for ever remain.

“ There’s no repentance in the grave,
Or pardons offered to the dead.

Just as a tree cut down, that fell,
To north or southward, there it lies;
So man departs, to heaven or hell,
Fixed in the state, wherein he dies.”

In one or the other of these states will your spirit remain till the judgment day, when

the Lord will descend from Heaven, with ten thousand of His saints; and with a shout, and the sound of a trumpet, He will call the dead from their graves. It will be very tempestuous round about Him, and the whole world will be on fire! But if you lived, and died, a real Christian, such as the Bible describes, and not merely called so, because you were once baptized; if by the divine influence of the Spirit of God upon your heart, you have been convinced of your lost condition by nature, and of your inability to do any thing of yourself, towards deserving the favour of God; if, therefore, you have been led to the Lord Jesus Christ, to do all in you, and for you; if the duties you have performed, have not been to earn Heaven thereby, but rather to show your love to the Redeemer, who has said, "If ye love me, keep my commandments;"—If this should be your happy case, then, fear not; for the Saviour will take care of you amid the terrors of that awful day. Though you passed through this world, and departed out of it a servant, he will own you before men and angels, for the Lord knoweth them that are his. And while on the wicked he rains a horrible tempest, and says, "Depart from me, ye cur-

sed, into everlasting burnings, prepared for the devil and his angels," to you he will say, " Well done, good and faithful *servant*, enter thou into the joy of thy Lord." In publishing these truths to the world, many good men have spent their lives; many are sailing over the seas to distant lands, enduring the greatest hardships, and venturing every danger, to carry the Bible, and preach the gospel it contains, to those who never heard it; and many have been put to death, in former times, by wicked men, for declaring the truths of this sacred book, which they could not bear to hear.

The Bible moreover teaches you all that is necessary to make you comfortable in this life. The conduct which has been recommended in these pages, is all inforced by the Bible. It is calculated to be a light to your feet, and a lamp to your path, in all your wanderings through this world. There you are encouraged to seek the divine blessing and assistance in your undertakings: and you are assured, that your humble supplications he will hear, from heaven his dwelling place, and that he will in no wise despise your prayer. Our Saviour, who, when an infant, was laid in a manger, who, when he grew up, had not where to lay

his head, and who was a man of sorrows, and acquainted with griefs, knows how to pity the afflicted, and regards not the outward circumstances, but the heart; for he is no respecter of persons. The rich and the poor are both alike to him, for he is the maker of them all. *He* is no respecter of persons; for he hath made of one blood, all the nations of the earth, yet he requires *us* to respect our fellow-creatures, according to the rank in which his providence has been pleased to place them; and commands, that we should give honour, to whom honour is due, and tribute, to whom tribute. He regards the *rich* as well as the poor, and has wisely decreed, that there should be both in the world, to be mutually serviceable to each other. If every one would act agreeably to his wise designs, what a happy world we should have!

What a mercy it is that you have been taught to read! Who taught you? Did your parents, either by their own instructions, or by sending you to school? Then, so far they were good parents; and they have given you a fair portion, of which no accident can deprive you; such as may qualify you for situations of

profit and respectability, which otherwise you could not have obtained. Now you perceive, why it was that you were compelled, probably much against your inclination, to learn your a, b, c; you could not then discern its use; and your tasks, instead of being pleasant, were perhaps irksome to you: but now that you are able to join the letters together, and make words of them; now that you can employ your leisure hours, in such a useful and instructive way, you not only excuse, but you are thankful to your teachers, for the pains they were at, and the trouble they occasioned you. And so, you may one day view the conduct of your great Father, and teacher, God. Many things in your present lot, which you may think hard, and of which you cannot discern the meaning, will be explained to you hereafter; and you will perceive, that they were all designed for your good; unless, indeed, you should be one of those unhappy creatures, on whom both prosperity and adversity are equally thrown away; and who have not a wish, or a hope, beyond this mortal life.

But did you learn to read at the Sunday school? Then how thankful ought you to be

to those, who have been at such pains and expense for your instruction. This is another proof of the importance of what you are taught; for wise people would not so exert themselves for a trifling object. How good and pious are those ladies, who instead of spending the Sunday in pleasure, as many do; or at any rate, in enjoying themselves and their books at home, when public worship is over; thus leave their comfortable fire-sides, in all weathers, to devote their time to the ignorant; patiently bearing with the various humours of their scholars; and determined, if possible, to do them good, even against their inclinations. One would imagine, that the poor were rather conferring favours, than receiving them, when we see how very unwilling some of the parents are, to let their children attend; and what excuses they make for keeping them at home. The expense of such schools is not trifling; and many there are, who exert themselves to support them, in a way of which the poor can form no idea.

But did you teach yourself to read! are you one of those who discerning its value, have obtained it by your own industry? This is a

favourable trait in your character; and it affords us pleasing expectations concerning you. Go on, my young friend, with the work of self-instruction, embracing every opportunity for the attainment of your object. And I trust, that he who has so far enlightened your understanding, and excited in you a thirst for knowledge, will raise up friends, who will supply you with such books as are calculated to promote it. I wish you may be able to procure Mrs. More's Cheap Repository. It is a book which will both instruct and amuse you. And do, if possible, learn to write. But I must once more caution you, against devoting that time, even to instruction, which ought to be employed in your master's service. The Bible will teach you the impropriety of this; and that you have no right to spend that time in your own pursuits (however laudable they may be in themselves), which is not properly your own. A dexterous and managing servant, will seldom be at a loss for an occasional half-hour, which she may honestly take to improve herself.

Finally, my young friend, I would recommend to you the strict observance of the Sab-

bath, so far as your situation will permit. It must fall to the lot of servants, to have more to do than others on that day; because, there are some things which are absolutely necessary to be done: but happy is that servant, who lives in a family where this sacred day is religiously observed; and where she has the means of public and private instruction. For others, who have not such advantages, and who for want of them are exposed to much temptation, we can only pray, that they may be delivered from the evil: and be finally brought, through all the dangers and trials of this mortal life, to the enjoyment of an everlasting Sabbath, in the kingdom of God.

THE END.

