

HOME AND SOCIETY.

Hints to Young Housekeepers.—III.

SERVANTS.

I LEARNED much on the subject of servants from an English book on domestic duties, published early in this century, which I picked up in England nearly fifty years ago, and from which I made some memoranda. I trust these suggestions may be as useful to my readers as this book was to me.

THE CHOICE OF SERVANTS.

YOU cannot always have as wide a range in the choice of servants as you could desire, but you may adhere to certain rules. You may at first view satisfy yourself on looking at one who applies to you for employment that she is not the person you want, and can reject her without hurting her self-love. Unless they have grown old in your service, it is better that servants should not be over forty, for many reasons. Cooks, housemaids and laundresses should be strong and active, wholesome and honest looking, with clean hands and no long backs. Look for decent and quiet manners, and reject finery or untidiness of dress. The better educated are more likely to understand their responsibilities and do their duty. For a waitress, you want good looks, active and neat person, and quick motion; for a nurse, something superior to all other positions. All that can be done is to know at first sight the kind of person you want, and to decide which is most likely to fill your requirements. Having decided upon these points, take the names of those chosen and inquire about them.

ENGAGEMENT OF SERVANTS.

TAKE no servant into your house without making thorough inquiry as to respectability and former service. Never accept a written character from an unknown quarter. See the former mistress, ask questions, and, in a degree, judge by herself and her house what the servant's habits are. If those are untidy, the servants are, probably, untidy too. I am sorry to say there is sometimes a want of principle among employers in the recommendation of servants, and there is nothing more prejudicial to both servants and employers. Servants are careless from the belief that whatever may be their conduct no one would be unkind enough to "spoil their prospects." It is an absolute duty to give a just character, and, were this duty observed, the influence would soon be felt in the improvement of the employés. After making all inquiries, take the servant upon a week's trial; if not satisfied, extend it to a month, unless she is recommended by some one upon whose word you can depend. When you are called upon for a character, recommend no servant whom you would not be willing to keep in your own service. I need hardly caution you against angry feelings toward a servant from whom you have parted. She has the same right to choose a

place that you have to choose a servant. No servant has a right, however, to throw a household into disorder by leaving without due notice. Make an agreement with the one you are engaging—in writing, if possible—that she must give you due notice of her departure, or forfeit a week's wages. Much disorder is prevented by this. She should claim the same notice if dismissed unless for absolute misconduct. After making every inquiry and taking every precaution, don't expect excellence.

Never send for a servant who is in place, or allow any person to apply to you who has not given due notice to her former mistress. I have known several instances of servants being offered higher wages to leave their "present employer." It is a kind of burglary, and should be punished.

TREATMENT OF SERVANTS.

TREAT your servants with confidence and consideration, and do not suspect them of doing wrong. They must be trusted more or less by the whole household, and trust, in most cases, begets a sense of responsibility. Require careful performance of their duties, strict obedience to your orders, tidiness and cleanliness in their persons, respectful manners and willing service, and make them understand how much their good conduct adds to the comfort of the whole household. They must have time to do their washing and keep their clothes in order, or they cannot be clean and tidy. Treat them with kindness, but never with familiarity. Don't ask unnecessary questions. If they are sad and moody, take no further notice of it, than to suggest (if practicable), that the usual holiday hours should be taken on that day, rather than on the one appropriated to them. Without wholesome intervals of amusement, uninterrupted work becomes intolerable. If they are ill, take the best care of them. Allow them to see their friends in the evening, not in the day-time, for it interrupts work. If you deny them the privilege of companionship, you establish an unnatural condition, which is a premium for deceit and worse than deceit. Servants will have friends, even lovers. Do not compel them to hide in areas, or to make appointments, but let everything be honest and aboveboard. There are and must be differences in the modes of pleasure and enjoyment, and in the gratification of wants and wishes, but there is a common womanhood. Let us remember this gratefully and feel how much it is in the power of every mistress of a household to elevate those she employs.

The habit of breaking up households every six or eight months, when families go to the country, is much against the improvement of servants and their desire to do their duty. Too many servants is a greater evil than too few. They had better be fully employed than not have enough to do.

Let your servants look for your presence as an aid and assistance toward seeing their work more

clearly. Never lose your temper with a servant. If she cannot be reasonably dealt with, dismiss her. But, with proper precaution, you are not likely to engage such a person.

Appoint a time for the holiday of each servant, and, if possible, do not allow arrangements to interfere with this appropriated time. If necessary to defer it, have no question about it. I have never known an instance of unwilling assent. "Good mistresses make good servants" is an old adage and usually true. Servants are influenced by example. If they see that your conduct is governed by principle they will respect you. If they see that your temper is well regulated, and that you desire to do your duty to them, while you expect a steady performance of their duty to you, their respect will be mingled with affection, and a desire to deserve your favor.

A good and faithful servant may be one of the best friends of a family. In sickness, her services are sometimes invaluable. I have known, personally, three instances of devotion in servants rarely equaled by friend or relation out of the immediate family.

DUTIES OF A COOK.

I HAVE written, in "The Choice of Servants," that a cook should be clean, strong, active and healthy; she must be honest and sober, careful and economical. If a cook could be persuaded to wear short clothes, short sleeves, strong shoes, a large apron and a clean collar, she would add much to her comfort and yours. A clean kitchen and a tidy cook are pleasant objects when one remembers how much the comfort and even the health of the family depend upon them. You can aid your cook in her economy and honesty by knowing how much is required, and how long each thing should last. Nothing should be misused, such as knives for prying, cleavers for hammering, etc., and nothing should be wasted. Sixpence a day is nearly twenty-three dollars a year. All so-called "perquisites" are a great mistake. Give your servants such wages as repay them for their work, but do not allow anything to be sold by them, for their sakes as well as yours; it is a great temptation to speculation. Let your servants have as little to do with tradespeople as possible. Give to the cook what is necessary for the consumption of the kitchen. She will soon understand that you expect her to do what is right, and will respect you the more for it.

A quarter of a pound of tea is sufficient for each person for the week, unless you give coffee, too, when, one pound of coffee, and half the quantity of tea will be sufficient. A pound of sugar is enough for each servant, a candle a week for each servant's bedroom, and one for the cook for cellar and closets (a small lantern in which the candle can be placed is best for this purpose).

The cook must take charge of meat, bread, butter, eggs, and all articles of daily consumption, and it is the duty of the mistress to know how much should be consumed. If you keep books with trades-

It prevents all question. Make it understood by the people with whom you deal that you will mark out any charge not written by yourself. If the tradesman thinks anything has been omitted, let him write it on a piece of paper, and send the paper for you to enter the omission.

Weekly accounts are best for all households. This enables the mistress to understand at once if she has exceeded the limits laid down for herself, and to make any comments and question any prices.

A cook should be up at an early hour; she should clean out the range and flues, and lay the fire. While it is kindling the tea-kettles can be filled with fresh water, and the servants' breakfast-table be prepared. The fire should be kept low during the day, a little coal being added from time to time, till the larger fire is required for dinner. The fire should be let down at night at as early an hour as convenient, to give the range time to cool, or it will soon be good for nothing but repairs. The flues under and around the ovens should be cleaned out at least once a week, and the ovens brushed and wiped out daily.

The order of the cook's duties depends upon the breakfast hour. If you do not breakfast at an early hour, the servants' breakfast can be over, and the sweeping of the areas and hall can be done before; but she must prepare and have ready whatever is ordered for breakfast. After breakfast, she should clean the pantries and stairs, wash and put away all utensils and sweep the kitchen early, so as not to interfere with other work. Orders for the day should be given early, and a little *carte* written and given to the cook for the servants' dinner, the lunch, the dinner, and the next morning's breakfast. No matter how simple your fare, it leaves no doubt on the cook's mind, and gives little trouble to you. Go into the store-room, and oblige your servants to come and ask for what they want, and answer no requests later. If there is anything for dinner requiring preparation, like crumbed chops, croquettes, veal cutlets, etc., it should be prepared in the morning, covered, and put away in a suitable place, that there may be no careless haste at dinner-time. A cook should have a basin and towel always near for her hands, or she will flavor one dish with another.

If your servants dine in the middle of the day, it is the duty of the cook to see that the meal is well cooked and well served, at the hour appointed, punctually, that they may adapt their work to this hour.

Everything should be ready for dinner at the hour appointed. Care, neatness, and attention are necessary. With these qualities, an intelligent cook may rise to excellence. If she is not intelligent, she is not fitted to be a cook.

After dinner comes the washing of dishes and the clearing up of the kitchen. Every vessel that has been used must be washed, dried, and put away, upside down if possible, to keep out the dust.

The washing of plates and dishes is a rare art. There should be two tubs: one of warm water and soap (if your service is not gilt, soda is best), and one of cold water, in which they should be thoroughly

washed, with a clean wash-cloth, in the hot water, and rinsed in cold, and then placed in the draining-rack to drain. Fine china should not be put into very hot water; it cracks the enamel. With a rack no wiping is requisite, and the contamination of a soiled towel is thus avoided. I am told that a rack is unusual. It is simply four upright bars, bound together with cross-bars in front and behind, and at the two ends wide enough to allow of small round bars to be put through them. Perhaps I can better describe it by saying, Place two short ladders on their sides, the rounds very close, and joined at the two ends by two bars about ten inches long. Between these rounds the dishes and plates are placed vertically to drain. There may be two or three tiers, according to the number of plates and dishes.

The grate, hearth and floor should also now be swept and made clean, and the kitchen put into perfect order.

Every part of the kitchen should be cleaned thoroughly once a week. This can easily be done by taking one closet on Monday, others on Tuesday, the dresser on Wednesday, etc.

If the cook is required to wash bed-linen, let it be done on Saturday, so as not to interfere with the laundress.

A cook should not allow her refuse pail to stand for more than a day. When the ash-man takes it, let her see that the place where it stood is clean, and that the pail is scalded immediately. Carelessness on this point may infect the air of a house.

If you have servants, let them do their own work, for which you employ and pay them. There is no reason why a mistress should do anything herself, but she must give her directions clearly, and—with a cook (if any new dish is to be prepared)—stand by to see them executed—the directions being given, one by one. Two such lessons will enable any intelligent woman to understand what she is to do. Then write the directions clearly (if the woman can read, a most desirable accomplishment), and let her carry them out herself. Repeat the dish very soon, that the details may be impressed upon her memory.

DUTIES OF A HOUSEMAID.

A HOUSEMAID should be active, clean, and neat in her person, and good-tempered, for she will often find her work increased by the carelessness of others.

Her first duty is to open the windows in the parlors, remove the fender and rug, and put a coarse cloth over the carpet while she takes away the ashes and cinders, cleans the grate and fire-irons, and lays the fire. If of steel, they should be rubbed with a bit of flannel wet with alcohol and dipped in emery powder and polished with a chamois leather; if of iron, with black lead, applied with a bit of cotton or flannel, and well polished with a brush. The fire should be laid with the wood crosswise, to let the draft through; the cinders which have been taken from the ashes laid on the wood; then the coal. The ashes should be taken away, the hearth washed, the fender wiped, the rug (after shaking) replaced, scraps removed from the carpet with whisk-broom and dust pan, and the room thoroughly dusted,

including window-sashes. The stairs should then be swept down and balusters carefully dusted before the family leave their rooms.

As soon as the family are at breakfast, the housemaid should go to her bedroom work; open the windows, and throw off the bedclothes on chairs at the head and foot of the bed, that the bedding may be well aired, though it is better for each member of the family to do this after dressing, to allow more time for airing. The maid should bring her chamber bucket, empty the baths and dry the tubs thoroughly, and wipe out the bath pails; then bring a pail of hot water to wash out basins, pitchers, etc., and dry them with appropriate towels; then rinse out the bucket and expose it to the air, and when dry put it back into the housemaid's closet. She should fill the pails with fresh water, dry and fold the towels on the towel-rack, or change them. The beds can now be made. After they are made, she should see that the carpet is free from scraps, and dust the room thoroughly, and close the windows, according to the season. If fires are used in the bedrooms, the grate, fire-irons and hearth should be attended to first, and the scuttle left full. The servants should strip their beds when they rise in the morning, and open the windows and shut the doors, that they may be aired when the housemaid comes to them. I think it very important that servants who are at work down-stairs should not be expected to take care of their own bedrooms; for it is important, not only to them as a matter of health, but to the whole household, that their rooms should be kept perfectly clean and well aired. If necessary for them to do this themselves, on account of the small number of servants, let a time in the day be appointed for it.

The rooms under the housemaid's care should be cleaned once a week, each in turn, on such days as may be appointed,—attic on Monday, highest bedroom floor on Tuesday, and so on. The furniture should be thoroughly dusted and rubbed, and, if possible, removed into an adjoining room; if not, covered with one of the large cotton cloths. The window curtains should be turned up as high as possible, out of the dust, and the carpet should be swept with tea-leaves, or, if of very light color, with Indian meal. After sweeping, the dust should be removed from the tops of the doors, window-frames, surbases and doors with a soft, clean cloth duster, and the duster frequently shaken out of the window. The frames of pictures, looking-glasses, and mirrors should be dusted with a painter's brush, a feather duster, or a fox's-tail. If the wood of the furniture is spotted, a tea-spoonful of linseed oil in a little cold water will remove the spots. Chimney ornaments, candlesticks, etc., should be carefully removed while washing the mantel-piece; but no clock should be moved. The window-curtains should be dusted with a feather duster, and the windows cleaned with newspaper wet and wrung out in cold water, and polished dry with clean, soft linen cloths.

The bedrooms should be treated in the same order, and the mattresses whisked with a broom. A small and a slightly damped mop should be passed under any piece of furniture that cannot be moved. The

fires should be laid ready for lighting, the mirrors cleaned (with newspaper and cold water), and a candle, free from sperm, should be left, whether gas is used or not. While the family are at dinner the housemaid must answer the door-bell, see that the fire is kept up in the parlor, drop the curtains, light the gas and turn it low. She should then go to the bedrooms, turn down the bedclothes, put anything in order which has been disturbed in dressing, set out the tubs, light the gas and turn it low. A good housemaid, as she leaves a room, will look to see that nothing has been omitted.

When there are but three servants kept, the bedroom work devolves upon the laundress. I shall try in a later paper to suggest the best arrangement of work where but two servants are kept, and when

but one, or none. A time should be appointed for each servant's washing of her own clothes.

PLACARD FOR THE HOUSEMAID'S CLOSET DOOR.

Open windows; grates and fire-places.
Floors; dusting; stairs.
Bedroom work.
Cleaning appropriated to each day.
Arrange your dress.
Door-bell; fire, curtains, and gas in drawing-room.
Attend to the bedroom work.
Tubs, pails, basins, etc., and gas.
Help the laundress up with her clothes, while the family are at dinner.
Monday—Clean attic.
Tuesday—Highest bedroom floor.
Etc., etc.

On Tuesday afternoon, while the waitress is doing her own washing, the housemaid should answer the door-bell.

CULTURE AND PROGRESS.

The Second Loan Exhibition.

THE second Loan Exhibition of works of art, held at the Academy of Design, by the Society of Decorative Art, is open as we write, but will be closed before we are read. From the first of October till the middle of December, or thereabout, this interesting and instructive collection is to be accessible to the public. It appears that its pecuniary success is decided, perhaps as great as that of last winter, though the first exhibition had the charm of novelty to recommend it. The friends of the Society are not to be blamed for thinking that consideration the most important. They are enlisted in the service of what is a distinctly artistic enterprise; so that even the most unworldly of them—even the most ardent lover of art and despiser of money-making—may consistently aid in filling *that* treasury.

But what, in this Exhibition, are the short-comings which we pardon, in view of the above considerations? What is there that might be better if more money were spent and more time given? There will be plenty of loan exhibitions held in the land during the next few years, and they may as well be studied out beforehand and carefully prepared. Perhaps smaller cities cannot vie with New York in the number and variety of objects of art owned by private persons, any more than New York can be compared in that respect to a great European city; but there is one thing in which many towns have the advantage over us—the possession of a building that can be secured for such a purpose at a moderate expense. The heavy weekly rent of the Academy galleries hurries everything; no time can be given to proper and thorough arrangement, because every day so spent depletes the treasury. Glass cases and tables have to be procured at the lowest rate, because that initial expense of rent is so formidable. And then the Exhibition may have to be held—as this year—at a very bad season, because at the best time of year the galleries cannot be had at all for a six

weeks' term. New York is poorly off for large halls and suites of rooms, in fitting neighborhoods, and in central locations. And then, the Academy is a place where people are accustomed to go, and you cannot count upon all the town hearing of the Exhibition in Gotham, as you might in another place; it is not safe to take a vacant church, or factory, in an out-of-the-way street, if you desire a crowd of visitors and innumerable quarter-dollars. So there are ways in which some towns of thirty thousand people are better off than the big city. If in mere size the loan collection should be inferior, it will be easier to house it advantageously and display it properly. And there is no reason why such collections should not be made here to-day and there to-morrow, astonishing the neighborhood by the number and variety of interesting things that will be brought to light, once it is made the fashion. The mistake that is too often made is in unwillingness to lend for exhibition objects considered not first-rate of their kind, or of too simple a kind. One might not readily imagine it, but actually that uneasy modesty interferes more with success in these undertakings than even the opposite error of ranking one's treasures unduly high. The owner of a brass *lustre* may be quite sure that it has been in his family for 150 years, and that it is of the time of Louis XIV., while the connoisseur who is arranging the cases may be perfectly aware that it is of the time of the First Empire, and never saw any century other than the nineteenth; still, the piece is exhibited, and even if catalogue and label are complaisant, and defer to the owner's preconceptions, yet the gossip of the visitors spreads the unbelief of the few better informed among those who are interested in such inquiries. This sort of error does little harm. After all, the great thing which the public needs is familiarity with the sight of artistic design freely applied to objects of utility; that is what is lacking, not accuracy of chronological criticism. It is the other error, the undue contempt

paid a sovereign who, for many years, has represented a nation. It is always easier to be loyal to a person than to an idea; and men who have ideas make to themselves leaders and kings, on whom to fix their faith and their affections. Americans have had, first and last, a good many popular idols; but, in the nature of the case, the President of the United States represents only the favorite of a party.

We have no wish for a change in the American form of government. The risks would be too many, even were a change in any way desirable; but one does not need to be very acute of vision to see that the peculiar form of loyalty which gathers around the Queen and royal family of England is the grand bulwark of the national stability. Indeed, the Queen and her family hardly exist to-day for anything more or better than to sit or serve as the objects of the nation's loyalty. The sovereign of England is a person who, in these days, exercises very little authority, for the English nation is about as truly and thoroughly self-governed as our own. Indeed, England is one of the freest countries of the world; and, in some respects, her governing powers are more directly and immediately responsible to the people than our own. She certainly has this one advantage, to which in this article we call special attention, viz.: that for long years she has had in the supreme place a woman, who has represented the nation and been

the recipient of its affectionate loyalty, and not half a dozen men who, for limited periods of time, have represented a party. Through all administrations and above all administrations, there has stood unchanged the person of the British Queen, as the incarnation of the national institutions, laws, authority and life.

So we are delighted with the expressions of loyalty which have attended the reception of the new Canadian governor and his wife. Canada is a friendly neighbor, with whom it is for the interest of the United States to cultivate the most cordial relations. She wants nothing of us politically, and we want nothing of her; and it is gratifying to learn—that this reception seems to have proved—that Canada is content with the very mild foreign rule under which she lives; nay, that she has a sense of pride in being brought closer to the heart of the empire by the presence within her borders of royal blood. This reception promises well for order and peace and unity, on which our neighbor is to be heartily congratulated. She is to be congratulated on the acquisition of a capable and worthy gentleman to stand at the head of her affairs, and a woman for her social leading and political inspiration who represents in her blood the person around whom cluster the loyal affections of a great and remarkable people.

HOME AND SOCIETY.

Hints to Young Housekeepers. IV.

DUTIES OF A LAUNDRESS.

A LAUNDRESS may be also a chamber-maid, where no housemaid is kept, in which case the housemaid's duties in the bedrooms devolve upon her.

The laundress should be provided (if it is convenient, and not too expensive) with all things suitable for her work. Heavy and light irons, skirt-board, bosom-board, sleeve-board (covered with heavy flannel or bits of blanket) and two washable covers for each,—best in the shape of bags of the shape of the boards and to slip over them,—and two covers for the ironing table, also covered with flannel or blanket. It is the laundress's duty to keep these covers clean. A mangle for bed and table linen and towels is advantageous. With it not more than a quarter of the usual time is required for ironing the linen, and it saves it from all scorching and gives to it the gloss and softness of new. I have used for nearly forty years the old-fashioned heavy mangle filled with stone; but there are now many kinds. The linen is folded very smooth and rolled round the mangle pins, put under the weighted box, and with the handle the box is rolled backward and forward over the pins. There should be horses in the laundry for airing the clothes, and in summer a mosquito net to throw over them to protect them from dust and flies; also a fluting machine and

fluting scissors, a piece of bees'-wax for her irons, and some bits of cotton cloth in which to tie her wax.

The laundry should be kept scrupulously clean. Laundry work is the part of house-work over which a mistress can have the least supervision; she must judge of it by the results. No soda, potash, or borax should be allowed except for special occasions,—the removing of stains, obstinate grease spots, etc.,—when it should be given out for the occasion. Bluing (of which ball-bluing is best), soap and starch must be used at the laundress's discretion. Table-linen is best with a little water starch in it and mangled. Bed-linen is better mangled. Flannels must be washed by themselves in the hottest soap-suds (no soap rubbed upon them), and rinsed in the hottest clear water, and passed through the wringer and well shaken and ironed before they are quite dry. The clothes that are ready should be brought up at the end of the day. This is the duty of the housemaid, if one is kept.

Clothes that are worn or torn should either be mended before going into the wash, or rough-dried and sent upstairs to be mended, before being starched or ironed. There is great economy in this. Clothes are much less destroyed in the wearing than by the wash-board, and a laundress should be forbidden to rub fine clothes upon it. The wash-board is a barbarous invention, and one generally yields to it from a supposed modern necessity.

DUTIES OF A WAITRESS.

THE duties of a waitress vary with the habits and needs of the family. She must first open the windows to air the rooms. If no housemaid is kept the care of the parlors devolves upon the waitress. After attending to the parlor work (see p. 443 of the January No. of this magazine) she should brush down and dust the stairs. It is important to do this before the family is stirring. The dining-room should then be attended to. (If the waitress has charge of the parlors, they can be attended to after breakfast.) She should see that no scraps are upon the dining-room floor; set the breakfast table; see that the kettle (and a waitress should have one which is used by no one else) is put upon the fire filled with fresh filtered cold water.

The front steps and sidewalk can be swept, and the front door and vestibule attended to before or after breakfast, according to the hours of the family. The vestibule should be washed daily. When breakfast is ready, the waitress should appear tidily dressed, and with white aprons and cuffs.

I think much waiting at the breakfast table is out of place. A waitress should look to see that she has omitted nothing, and should be within call during breakfast time. She has the china and silver to wash, the carving-knives to clean, the cleaning appointed for each day, the door-bell to answer, and that she may never go to the door looking untidy, a part of the pantry furniture should be a large, coarse apron which will shield her while doing her work.

Lunch is a less formal meal but it should be nicely served and announced, and dinner should be looked upon not merely as something to eat, but as the climax of the day,—for rest, comfort and conversation. The table should be carefully laid,—folds of the tablecloth in line, two large napkins placed at the head and foot of the table with corners to the center, every plate wiped before being set upon the table, the glass clear, the silver polished, the salt-cellars filled with fresh sifted salt. (A little stamp upon the salt improves the appearance.) When the plates are laid, two forks should be put on the left hand, a knife and a soup-spoon on the right, large spoons crossed at each salt-cellar, and salt-spoons on the top; tumblers and wine-glasses on the right hand at each plate, a napkin folded with a piece of stale bread within its folds, the soup-plates placed in the plate at the head of the table, and the napkin in the upper one. Soup-ladle, gravy-spoon, and carving knife and fork go before the mistress; fish-trowel (if there is fish for dinner), gravy-spoon, and carving knife and fork before the master; if there is no soup, no ladle; if no fish, no trowel; if but one dish of meat, but one carving knife and fork. If you have neither fruit nor flowers, a bowl with bits of ice makes a pretty center.

The side-table should be laid with a white cloth, the silver, plates, finger-bowls, that will be needed during dinner, arranged tastefully upon it; the castors, a pat of butter with ice upon it, and one or two spare napkins, making it a pretty object.

When the soup is on the table, let the waitress

come quietly and say, "Dinner is served." A good waitress makes no noise. She will stand at the dining-room door till the family has passed in, and then take her place by her mistress to hand the soup. When the soup course is over, the waitress takes off the plates, one in each hand, and takes them to the pantry, or to a tray outside the door. Permit no piling of plates as they are taken from the table, nor allow the soiled plates to be placed on the side-table. As the soup is removed hot plates should be ready for fish or meat, and as the waitress places the hot plate before the diner, she removes the cold plate to the side-table. Fish should be served alone—no vegetables. Salad is the only thing allowable with fish. If fish be broiled, a lemon, cut in quarters, should be handed, to be squeezed upon the fish, unless fish-sauce is preferred. With salmon, thinly cut slices of cucumber, dressed with pepper, salt, and vinegar, should be served. Before the fish is removed, the fish-trowel and spoon should be taken off on a tray or plate; before the meat is removed, the carving-knife and fork and gravy-spoon should be carefully taken on a plate or tray. After the meat and plates are removed, the unused silver should be taken off, then the salt-cellars. The table being cleared, the crumbs should be taken off with a crumb-knife or with a napkin upon a plate; then the spread napkins should be taken off by the four corners.

Place upon the table the dessert-plates, and spoons, and forks, if for pudding or sweets of any kind; if for fruit, a plate with a colored doily, a finger-bowl, and a silver knife and fork. If coffee is served, it should be placed on a tray, with coffee-cups and sugar, at the head of the table. The old fashion of a polished and bare table for fruit is gone out, except where an elaborate table and men-servants are kept.

It is the duty of the waitress to see that no one is without bread and the accustomed beverages during dinner, being careful to hand everything on the left hand side, and never reaching in front of any one.

If tea is taken in the evening, the tray should be set in the drawing-room before dinner. If there is an urn or spirit-kettle, the water should be boiled upon the table, and watched, for the tea should be made the moment the water boils. If the water stands after boiling, the tea is never clear. Where there is no urn or spirit-kettle, the waitress should feel the responsibility of bringing the kettle at the proper moment. The waitress's kettle for tea should be used for no other purpose, and should be rinsed out night and morning, and filled with fresh, cold, filtered water.

The waitress should have a baize-lined drawer in the side-board for her small silver, and a list on the bottom of the drawer of the silver in daily use; and a closet in the side-board for the larger pieces, each with a baize cover, and a list of the pieces on the door of the closet. She should be provided with two baize-lined baskets (if there is no safe),—one for forks, spoons, ladles, etc., and a larger one for the larger pieces; and the silver should be carried upstairs in these baskets at night

to an appointed place. Narrow leather straps passed under the baskets, carried over the handles, tied in their places and buckled tight, will prevent the weight of the silver from loosening the handles. If there is a silver tray in use, it should be put into a fitting cover and carried up with the silver.

The use of plated knives saves much trouble; they are less expensive, and can always be made bright and clean with a little hot water and soap; whereas the steel knives, unless kept in fine order, are not an ornament to the table, and require great care and skill in cleaning. A smooth pine board should be used, well covered with soft bath-brick, and the knives rubbed backward and forward, first on one side, then on the other, till they are finely polished. The handles should never be wet, or they split and become yellow.

Fine china should be washed in warm water; too hot water is apt to crack the enamel. Glass should be washed in cold water (wine-glasses and tumblers), and polished with a soft linen towel. Silver should be washed in the hottest water,—with a little soda in the water,—wiped dry, and polished with a chamois leather. When cleaned, mix ball whitening with some hartshorn to a paste, apply it with a flannel, and polish with the leather. If the silver is embossed, it will require a soft silver-brush.

It is the waitress's duty at night to see that the area-gate is closed, the windows fastened, the doors locked, the gas put out. It is well for some member of the family to loop back the curtains before going upstairs, to preserve them from the contact of working hands in the morning.

A mistress should tell the waitress in the morning whether she will receive visitors or not, that no visitor may be treated with the incivility of sending in a card and being refused admittance, or kept waiting while the servant is running up and down stairs. Let the mistress say she is "engaged," "indisposed," "will not receive," or "is at home"; but do not expect a servant to say you are "out," or "not at home," if you are in the house, if she is to tell the truth upon other occasions. Though the phrase "out" is understood in society, your servant may only understand it as a falsehood.

PLACARD FOR WAITRESS'S PANTRY.

Open windows. Grates, fires and hearth. Brush carpet. Dust thoroughly. Stairs. Sidewalk before or after breakfast. Kettle. Breakfast-table and waiting. Wash silver, china, and glass. Salt-cellar, castors, and knives. Cleaning appointed for the day. Lunch. Dress. Dinner. Washing of dinner silver, china and glass. Tea. Silver. Locking up.

DUTIES OF A LADY'S MAID.

A WOMAN who takes this position must be neat, active, a good dress-maker, a neat seamstress, and a good hair-dresser, and must understand the getting up of fine muslins and laces.

Every lady has her own way and order of dressing, and must direct the maid accordingly. The maid's first daily duty is to repair to her mistress's dressing-room, where the housemaid, if there be one, has already attended to the grate and fire; if there is no housemaid, the maid must take this duty upon herself. Let her protect her hands with a

pair of old gloves, and her dress with a large apron, for a lady's maid needs to keep her hands smooth, delicate, and very clean. She must then prepare the bath, take out the morning dress, put the underclothes to the fire, and have every thing needed upon the toilet-table, when she may go and get her breakfast.

The dressing over, everything is to be put away, brushes combed out, sponges hung up, towels dried and folded, and the room put in order. If she is housemaid as well as lady's maid, she will then attend to the bedroom. (All these duties have been described.)

The dresses worn the day before must then be examined and dusted, and, if muddy, carefully cleaned,—dresses of woolen material with a proper brush, those of silk, with a piece of silk or of soft woolen; all the spots should be removed, and any repairs made, and the clothes hung up in their places. Much-trimmed dresses should be hung on two nails, by loops placed on the belt under the arm, or the weight will drag the skirt into lines. The waists, if separate, should not be hung up. They should be folded carefully with the lining outside, and the seams at the shoulders pulled out straight, and laid upon a shelf or in a drawer.

The bonnet should next be attended to. If the flowers are crushed they should be raised with flower-pliers, which may be got at a flower shop, and the feathers, if damp held before, and not too near the fire or over the steam of boiling water, to restore their curl and crispness. Outer garments should undergo the same examination that they may be ready for wear. Velvet should be cleaned with a soft hair brush. Thin dresses in summer should be shaken, pressed as often as required; and, for this purpose, a maid should have a skirt-board, covered with clean flannel, and two or three fresh cloths, which may be removed and washed.

After having attended to the dresses, she can sit down to any work she may have to do, until she is called upon again. She should take out whatever dress is to be worn for dinner and all its belongings, and, if there is an evening toilet, this must be taken out and made ready, seeing that the skirts are of the right length, etc., etc.

Some ladies require their maids to sit up and undress them, and brush their hair and prepare them for bed. This seems to me not only a very unreasonable requisition, but a very dangerous one to both morals and health. While the mistress is at a gay party, does she expect her maid to sit alone in expectation of her return? She is not likely to do so. It would be better that she should go to bed when her mistress leaves the house, and be ready for her duties the next morning.

Brushes should be washed at least once a week. Dissolve some soda in boiling water, dip the bristles of the brush into the water several times, wetting the handle and back as little as possible, rinse with cold water, wipe the backs and handles, but not the bristles (it makes them soft), and put them into the sun to dry, bristles down. It is better to brush out

the combs and not wet them; a comb-cleaner may be had at any druggist's. All mending but that of stockings, unless of silk, should be done before clothes are sent to the wash. If silk stockings need mending, the stitches should be picked up carefully. Lists should be taken of clothes sent to the wash, for the laundress's sake, as well as your own.

A lady's maid may make herself useful by taking

charge of the table and bed linen, examining and making repairs before the wash, and receiving it and putting it away when brought from the laundry.

Many families keep a seamstress, whose only duty is to sew, make whatever is to be made, and repair and keep in order the linen and clothes. Where there are many children this is rather an economy than an extravagance.

CULTURE AND PROGRESS.

Bayard Taylor's "Prince Deukalion."*

THE theme of Prince Deukalion is nothing less than the evolution of human thought from the age of classical antiquity up to the present time, and somewhat beyond. The various agencies that have been active in human history, advancing or retarding the onward march of Man, are symbolized by certain allegorical types, whose very names in most instances give the clue to their interpretation. But for the further guidance of those who might otherwise find the unraveling of the allegory too difficult, the author has given a few hints in the argument which he has prefixed to his poem. It may be a matter of regret that he found this necessary, but as it was of primary importance to him to be understood, and our public are apt to treat with irreverence what they do not understand, one cannot but agree with him as to the necessity.

The first act opens about A. D. 300. The antithesis between the sunny, cheerful paganism of ancient Greece, then in its decay, and the intensity and gloom of early Christianity is strikingly indicated in the choruses of the Nymphs and the Subterranean Voices of the Christian Martyrs, and the rhythmical structure of the verse,—in one instance gracefully tripping anapests, and in the other slow-footed iambics, tend further to emphasize the contrast. The Nymphs are passing away with the joyous religion to which they owed their being, and the new faith, hidden as yet in catacombs, celebrating its rites in subterranean caverns, is soon to rise triumphant in the daylight and complete their ruin:

"NYMPHS.

"We came when you called us, we linked our dainty being
With the mystery of beauty, in all things fair and brief;
But only he hath seen us who was happy in the seeing,
And he hath heard who listened in the gladness of belief.

"As a frost that creeps, ere the winds of winter whistle,
And odors die in blossoms that are chilly to the core,
Your doubt hath sent before it the sign of our dismissal;
We pass, ere ye speak it; we go, and come no more.

"VOICES (from underground).

"We won, through martyrdom, the power to aid;
We met the anguish and were not afraid;
Like One, we bore for you the penal pain.
Behold, your life is but a culprit's chance
To rise, renewed, from out its closing trance;
And, save its loss, there is not any gain!"

In the following lines the shepherd describes the appearance of Gæa, the ancient Mother Earth:

"But, lo!—who rises yonder?—as from sleep
Rising, slow movements of a sluggish grace,
That speak her gentle though a Titaness,
And strong though troubled is her breadth of brow,
And eyes of strange, divine obscurity."

Gæa is evidently a personification of Nature who "travails with her children," who "changes with Man, Mother not more than partner of his fate." Her sentiments are pagan; for Greek paganism loved and honored her, while Christianity rebelled against her and pronounced her evil. She hails Eros, the god of Love, the last survivor of the Olympian dynasty (who, though eternally young, was, according to an ancient myth, the first-born of the gods), and sees in his survival a bright promise for the race:

"a single seed,
When soil and seasons lend their alchemy,
May clothe a barren continent in green."

She re-instates him in his ancient kingdom, and bids him reconquer the earth which the new religion threatens to wrest from his sway:

"ply the teachery
That into blessing soon forgives itself;
Print thy soft iris on white wings of prayer;
Strike dangerous delight through sacrifice;
And interpenetrate the sterner faith
With finest essence of the thing it spurns."

The third scene introduces Deukalion and Pyrrha, the ideals of possible manhood and possible womanhood. They do not yet in corporeal presence inhabit the world, but watch the revolutions of history and wait for the day when incarnate they shall dwell as real denizens of the earth; for not until then are they permitted to celebrate their nuptials. They are filled with regret at the downfall of the glory of the Greek civilization; and yet they recognize the fact that the new age which is dawning is to be an advance upon the one that is past:

"Yet, His law is good
Who now shall rule; for they we lose withheld
The strength of human hands from human throats,
Forced them to join, and overcome and build,—
Create where they destroyed; but He compels
That strength to help, and makes it slave of love.
Thus, from the apathy of faith outworn
Rises a haughty life, that soon shall spurn
The mold it grew from."

Nevertheless, doubt and hope struggle alternately in Deukalion's mind, and he determines to go and

* Prince Deukalion. By Bayard Taylor. Boston: Houghton, Osgood & Co.

HOME AND SOCIETY.

Hints to Young Housekeepers.—V.

DUTIES OF A MAN-SERVANT.

WHERE but one man-servant is kept his duties are complex; his place is no sinecure. He must be up early, to do his rough work before the family is stirring. He has the front steps and sidewalk to clean, boots to black, his master's clothes to brush, and must have the dining-room and breakfast-table in order and be neatly dressed before the family comes down. In many families an under-servant is kept, or one comes in for a few hours in the morning to attend to the sidewalk, black the boots, fetch the coal, attend to the furnace, pump the water (if there is a reservoir), and break up the wood. This is a great relief, and enables the man-servant to have more time for his morning work. Where no man-servant is kept, this under-servant is almost a necessity in winter.

The man-servant should be ready to attend to and wait upon the breakfast-table, in a neat jacket and clean apron. While the family is at breakfast, he should go into the hall, brush the hats, and lay the gloves upon the rim, and be ready to help to put on the coats and the overshoes, and to hand umbrellas and canes. After breakfast, he should clear the table, brush up the crumbs, look to the fire, fold the tablecloth, and leave everything in order; then go to the pantry, put on an apron which ties at the neck and waist, and a rough pair of cuffs, and wash his china, glass, and plate, clean any knives that have been used at breakfast, and leave his pantry in nice order. (I have before given directions for washing glass, china, and silver.) He must answer the door-bell.

The servant should know whether he is to admit visitors or not. If they are to be admitted, he should precede them, open the door of the drawing-room, and announce them, by name, distinctly. This prevents many awkward mistakes. When the visitors depart, he should be ready to open the door.

Luncheon must be attended to, and if he is required to go out with the carriage, he must give notice to the housemaid to answer the bell during his absence, so that no one may be kept standing at a door. When the carriage drives to the door, it is the man's business to announce it, to stand ready at the front door, with his gloves on, to assist his mistress into the carriage. He should stand at the door till she has passed out, having first put any wraps into the carriage, hold his arm for her as she gets in, see that her dress is free from the door, and, having shut it, wait at the window to receive directions. Whenever the carriage stops, he should jump down and assist his mistress to alight by holding his arm for her hand to rest upon. Having returned home, he should ring, then open the carriage-door, assist his mistress to alight, stand at the front door till she is in the house, take out the wraps and any bundles, shut the carriage-door, and return to his occupations in the house.

The dinner-table is to be laid, and all things connected with it attended to by him. These directions

have all been given in the "Duties of a Waitress," and also the service at table. A man should be neatly dressed in black, with white neck-tie and white gloves. While the family are at dinner, the housemaid should bring in the door-mat and light the gas in the hall. When the dessert is put upon the table, the servant should go into the drawing-room, attend to the fire, light the gas, and drop the curtains.

After dinner, he should attend to tea in the drawing-room, go to his pantry, wash and put away glass, china, and silver, bolt the doors, put out the gas, and carry the silver upstairs, if there is no safe. (See "Waitress.") A footman who performs his duties quietly, respectfully, and without bustle, is a great treasure.

In many houses now the dinner is served *à la Russe*. China, plate, glass, fruit and flowers are put on the table, and the dinner is carved and served from the side-table. In such case, the man-servant needs to be a good carver.

Dean Swift quaintly recommends that a footman should read all notes, in order better to fulfill his duties to his master. An old lady of Forfarshire had a Caleb Balderstone sort of servant, and being in haste, took the precaution to read her note to him, adding, "Now, Andrew, you ken about it, and need na stop to open and read it." But we think it better for a messenger not to take so lively an interest in affairs around him.

MRS. S. W. OAKLEY.

A New Aid to Housekeepers.*

PROVIDING for the table, while it is far from constituting the whole duty of woman as housekeeper, certainly forms no unimportant factor in her responsibilities. It seems very wonderful that half the machinery of life should be set in motion that mankind may be fed, and yet this is very nearly, if not quite true, and confers some dignity upon what needs all the dignity it can muster.

Eating, in itself, is a very unlovely practice to absorb so large a proportion of the time of rational beings; and we cannot do too much to elevate it from mere eating, into a bright occasion for social family gatherings, with its unpleasing features garlanded by the sweetest domestic graces and lighted by the kindest interchange of thought and feeling. But even on the physical side, much is necessary to insure the perfection of this social reunion. It lies within the power of every housekeeper to make all this pleasant chat and bright cordiality run with, instead of against, the current, by her judicious management of the *ménage*. There is probably no housekeeper who has not, many times in her life, been awed by the question: What shall I have for dinner? By a malignity of fate, of which the nobler sex have no conception, every woman is forced to answer the momentous dinner question, just as she has finished her breakfast, and has arrived at a firm

* The Dinner Year-Book. By Marion Harland. New York: Charles Scribner's Sons.

conviction that she will never be hungry again. Her imagination, not being stimulated by appetite, flags, and as a result she is almost sure to fall into a rut.

Selecting the best material and insuring its being well cooked and well served is scarcely more important in good, thrifty housekeeping than is constant change from day to day, and a wise combination of dishes and courses at each meal. The palate wearies and revolts, as do the ear and the eye, with constant repetition or jarring discords.

The want which every housekeeper has felt for efficient aid in this department is thoroughly well supplied by Marion Harland's "Dinner-Year-Book." The bill of fare for each day is carefully compiled,

the dishes are wisely chosen with reference to their harmony, and the seasonable meats, vegetables, fish, and fruits are indicated, which, to housekeepers who do not go to the large markets, is a real boon. Each dinner is supplied with receipts for the preparation of its components. It is to be regretted that some receipts are repeated when a reference would answer equally well, while others are mere references to another book by the same author; this seems to be the only flaw in what is otherwise so admirable.

The most excellent and valuable feature in the whole book is that the receipts are economical, and that there are many valuable suggestions as to the use of what the author calls the "left-overs." S. B. H.

CULTURE AND PROGRESS.

Tyler's "American Literature."*

WE do not now remember any history of literature written on so large a scale as Mr. Tyler's. These two volumes, devoted to colonial literature of the pre-Revolutionary period, contain about half as much matter as the two solid volumes in which Craik attempts to tell the story of more than five hundred years of English literary activity, and they bear about the same relation in size to Taine's "History of English Literature." It would be an interesting problem in the rule of three to calculate the space that must be given to the literature of England, or even to our own if treated in the same liberal way throughout. We are not inclined to quarrel with this generous largeness, but rather to rejoice in it. If Mr. Tyler could do for all our literature what he has done for that of the colonial period preceding the revolutionary agitation, he would render an inestimable service.

And, indeed, no part of literary history requires such fullness as the history of its origins. The beginnings of literature furnish in some sense a key to what follows not only of literary, but of national life; they are therefore worthy of minute study, the more that to all but special students they are obscure. We do not need that any historian tell us at length of the position or influence of Emerson, Lowell, or Motley. But the writings and the lives of the Mathers, of the Wigglesworths, of Mather Byles, of Captain John Smith, and Robert Beverly, are sealed up to the general reader. One cannot but be glad that Mr. Tyler has found it in his heart to give us sketches so full and piquant of the men and their surroundings, with tidbits so savory from their works. For ourselves we confess that nothing we have read gives us so clear a vision of the conditions and forces of colonial life as do these two volumes of generous discussions and liberal examples of the earlier writers. It is a history, as all true literary history should be, of the life of the

people. There is not that continual pressing upon us of a theory that one finds in Taine, but the relation of the life to the literature is always recognized, albeit Professor Tyler gives us plenty of room also for the individual as a literary force, which Taine does not.

In so much writing about authors who have long since passed into a sort of literary limbo, one naturally looks to find many tracts of weary dissertation, and many a dull extract. But from this the tact of the historian has saved us. Mr. Tyler has an infallible scent for that which is interesting, whether for its intrinsic merit, its oddity, or its absurdity, and we are perpetually regaled either with his own humor, or the humor, conscious or unconscious, of those about whom he writes. Their quaintness, their antiqueness, the strangeness of their opinions, their follies, their whims, and the genuine literary flavor of the best of them, keep the reader always interested. We smile at the arguments whereby God confounds the reprobate infants at the Day of Judgment in Michael Wigglesworth's poetry; we laugh gently at Captain John Smith's overdrawn stories, and we are exceedingly curious about the great Cotton Mather's grotesque piety and remarkable exercises of mind. The material is excellent, and is handled with vigor and vivacity. The most serious defect of the book lies in this direction. The author has almost too much vividness, too much alertness, and too little repose.

What is here treated is, for the most part, hardly literature in the exact sense, but the antiquities of literary history. Mr. Tyler is an enthusiastic antiquarian, and he skillfully makes the most of his treasures. It is indeed much for us that we are enabled to see again the continent as it appeared in its virginity to the delighted settlers in Virginia and Maryland, to feel afresh the Puritan zeal of the New Englanders, and to catch a glimpse now and then of the strange "salvages" of the wilderness through the wondering eyes of the early and somewhat credulous writers. The best evidence of Mr. Tyler's success is, that he makes us wonder at the richness of his quaint material. The work of research and narration will be less, and the task of criticism more

* A History of American Literature. Vol. I, 1607 to 1676. Vol. II, 1676 to 1765. By Moses Coit Tyler, Professor of English Literature in the University of Michigan. New York: G. P. Putnam's Sons.

is thicker than water," and "Large heart never loved little cream-pot"), the sugar-tongs,—thin, graceful and lustrous, with golden claws,—the spoons worn by years of honorable service, but still sporting half obliterated crests. Forget not the tea-caddy, either antique or modern, on which fashion now lavishes much extravagance. Nor omit the porcelain or silver plates and dishes, bearing wafer-like slices of bread and butter, tiny cakelets, and (if you wish to be truly and indubitably English) a shape of hot buttered muffin bread, not unlike our good old Sally Lunn!

And now for an appropriate support. Happy if you possess a Chippendale, with its immortal spindle shanks, you may yet rest content with the more ample expanse of a table of smooth and ruddy old Santo Domingo mahogany, claw-footed, and polished to a luster which reflects the flickering shapes of a flaming hickory fire in Walpurgis dance. Women have even been known to survive spreading their afternoon tea upon the ordinary dining-table, reduced in the matter of leaves! The shops are full of trefoil tables too, and the Decorative Art Society is ready with suggestions about their ornamentation and drapery. These latter suffice to hold a tray with two or three cups, but are more frequently used at the elbows of nervous people to whom are tremblingly consigned the egg-shell jewels of the hostess. A glass of violets or forced lilacs, pallid crocuses or heavy-headed, delicate-tinted rose-buds, mingling their fragrance with that of a *pétillant* wood fire upon the tiled hearth, makes a luxurious supplement to the furniture of the trefoil table, sometimes as gorgeous as a cardinal in its drapery of antique lace.

Your table-cloth is a subject for profound consideration, and is susceptible of endless variety. It may be white or *écru*—fringed or frilled with lace. It may be worked all over in sprays of forget-me-not, or bunches of cyclamen or honeysuckle, in crewels, with margin of the same. It may be bordered with Holbein work in scarlet tracery, and there is nothing prettier. Or you may have a square of virgin linen, with inserting and edge of real antique lace. The work in "Old Blue" colors and designs is always cool and crisp-looking.

The use of the tea-cosy, a sort of wadded night-cap for the tea-pot, is an English fashion now prevalent over seas, and deriving its origin from old Scotch and English customs. The tea-cosy, made in silk or satin, worked to match the table cover, is ugly beyond measure, under the most favorable conditions. Some of them bear the embroidered monogram of the hostess. We have seen them made entirely of swan's-down. One could pardon their homeliness, perhaps, in the pleasure of a cup of good tea kept hot by one of them.

More attractive are the tea-gowns, now much in vogue in England. These are graceful *négligé* garments, worn by dwellers in large country houses, and assumed just after removing the walking dress, and preparatory to putting on that intended for dinner. They are ascribed to poor ugly Queen Anne, who surely never affected anything half so

coquettish,—a combination of sacque and wrapper, often made of black satin, with blue or cherry bows and rivers of old lace. This toilette, worn with red stockings, high-heeled slippers with huge buckles of *cailloux du Rhin*, lit by wax-lights set in sconces of old English brass, and reflected in a convex mirror high upon a wall hung in Morris's *couleurs tées*, completes the enchantment wrought by the influence of that favored spot—the five o'clock tea-table.

SACHARISSA.

Hints to Young Housekeepers.—VI.

DUTIES OF A NURSE.

"THAT child is happiest who never had a nursery-maid, only a mother," says Miss Muloch. I think no one will deny this, yet the necessity for hired nurses is a part of the artificial life we all lead. A nurse is the most difficult of servants to find. Many servants are honest, well meaning, capable of being trained for any service except that of nurse. No rough or ignorant woman should be tolerated. I should consider good looks, good accent and manner of speaking desirable, and among the necessary requirements, good health and activity, a cheerful, good-tempered expression of face; for children are imitative, especially of expression. One wants also conscience, taste, gentleness, and supreme neatness. Where will you find all these qualities combined? There is but one resource: the mother must be head nurse herself. She must overlook no short-comings. Health, temper, habits—all are in question. If one is fortunate enough to meet with a sensible woman, she may be made to understand how much the future welfare of the children depends upon her obedience to directions and upon the careful performance of her duties, that the cares of the mother must be seconded by hers, and that the smallest omission may produce bad results—the exchange of a warm garment for a thin one, the leaving off any article of clothing usually worn, etc.

Little children should be made happy, left free from unnecessary checks and restraints, and supplied with occupation. Indeed, occupation is the secret of happiness, whether with children or adults. The law of love should govern the nursery, and not the law of irritation. Blocks, picture-books, threads and needles, round-ended scissors, paper and pencils, chalks, dolls and doll-clothes, are among the accessories of a good nursery. If the nurse has the will she may keep children amused, and if they get the nursery in great confusion it is easily put in order again by a willing and active nurse. No one should take a place as nurse, nor be allowed to keep such place, who has not a natural love of children. A watchful mother can soon judge how worthy the nurse is of her confidence.

It is desirable that the children should play in a different room from that in which they sleep, and that it should contain an open fire of wood or soft coal.

Children are rarely ill tempered, unless made so by others or by sickness and suffering, in which cases it cannot be considered as ill temper. They may be willful, but decision and gentleness will

remedy it. Yielding and coaxing are the great enemies of obedience with children. A nurse should not be allowed to punish a child. If she attempts it, she should be reprov'd, and if not obedient, dismissed. She should be a light sleeper, ready to wake at the slightest noise, and cheerfully, and should always be within easy hearing distance of a sleeping baby, since a baby may wake and cry on account of discomfort which she could readily remove. No two children should be put to sleep in one bed, nor with the nurse; it is injurious to health. I prefer a nurse not less than 25 nor more than 35, unless she has grown old in the service of the same family—a rare event now.

A nurse should be up early in order to make her fire (unless a housemaid is kept), air the clothes, and have everything ready for her little charges. She should wash and dry them well. A white cotton sheet, for each child to be wrapped in upon being taken out of the bath, is a great safeguard against exposure; a baby should be taken in a blanket. Most mothers would reserve this pleasure and duty of washing the baby for themselves. The windows should be opened, the water and tubs removed, and everything restored to order but the children's beds, which should be left to air for a long time. An India rubber cloth over the little mattresses, with a blanket over it and under the sheet is advisable. Flannel

night-gowns are much better for little children than cotton. Nothing should be left in a nursery for a moment which can affect the air. No napkins should be dried in it.

A boy should not be kept in the nursery after five years of age; and a little girl should have her own room, and have a pride in it at as early an age as possible.

Children's meals should not be taken in the nursery if it can be avoided, and the nurse should see that the children are neatly dressed, washed and aproned before sitting down to their meals, and that their aprons are removed and their hands and faces washed after eating.

A nurse should have her work-basket always at hand to make any repairs, but unless under peculiar circumstances (only one child, or a happy, contented baby), she can do little consecutive sewing. If there are many children, and she does her duty faithfully from early morning till her little charges are in bed, she should have rest, and time for reading and for her own sewing. She must have her hours of recreation, and time for her meals, uninterrupted. All this each mother must arrange for herself, but "all work and no play makes" not only "Jack" but the servants "dull."

MRS. S. W. OAKEY.

CULTURE AND PROGRESS.

Joseph Cook on "Conscience."*

JOSEPH COOK'S last volume is a strange compound of sound sense and sound without sense. On the whole the book is well worth reading; many true and profound things are forcibly and brilliantly said; and one is filled with amazement on reading some of these vigorous passages, that the mind that conceived them could ever have given vent to such stuff as we find in their vicinity.

Mr. Cook calls his book "Conscience,—with Preludes on Current Events." A conscience with a prelude is a curious piece of psychological property. Whether Mr. Cook's own conscience is of this sort we are not expressly told; but we do not need to be told that his logical faculty is fitted up with some such attachment as this: preludes and postludes, and all sorts of running accompaniments,—arpeggios and trills, and fugues,—abound in connection with his severest thinking. Indeed, certain labored discussions of this book would be well described as examples of logic with variations.

The first chapter, on "Unexplored Reminders in Conscience," though the title does not well describe it, contains an admirable definition of conscience, and a clear showing of its validity and its authority as the central part of our moral nature. The conscience, according to Mr. Cook, is simply

"that which perceives and feels rightness and obligatoriness in choices." It is the faculty that tells us that there is a distinction between right and wrong, and that we ought to do the right and shun the wrong. It is the judgment, and not the conscience, which tells us *what* actions are right. The fact that conscience is an original faculty of the soul is here impressively set forth; and the statement of what conscience includes and what it implies is made with great skill and power. There is nothing especially new in this analysis; but Mr. Cook has done philosophy a good service by the felicity and force of his discussion in this chapter. So we may also say, with some qualification, of the chapters on "Matthew Arnold's Views on Conscience," on "Organic Instincts in Conscience," and on "The First Cause as Personal."

But what shall we say of those two tremendous chapters entitled "Solar Self-culture," and the "Physical Tangibility of the Moral Law"? If they were set before us as poetic presentations of some curious analogies between the physical and the moral realms, we might read them with a degree of patience; though even then the way they "prance around among the eternities" would be somewhat startling to minds unfamiliar with the heroic and resounding rhetoric of Tremont Temple. But when these conceits are baptized with the name of science, one hardly knows what response to make. To laugh is not dignified, and

* Conscience,—with Preludes on Current Events. By Joseph Cook. Boston: Houghton, Osgood & Co.

Hints to Young Housekeepers.—VII.

TWO SERVANTS.

IN those households where but two servants are kept, one should do the cooking, washing and ironing, and keep the lower part of the house in order, and the other should be housemaid and waitress. Where the family is small, the work is not too much for two servants; where the family is large, care should be taken by the different members not to increase the work unnecessarily, and there should be a willingness to aid in keeping things in order. We live in New York, as it were, in towers, with stairs upon stairs. To those who go up and down only to their meals, to dress, and to go to bed, this mode of life is but a light affair; but to servants, who must answer the door-bell, run with letters and messages, and go up and down for their necessary work, it is often a cause of much distress. A considerate mistress will save them as much of this climbing as possible, by giving notice that she will or will not receive visitors, and by having a box in the hall, in which notes and letters may be deposited which do not require an immediate answer, and by giving such clear directions in the morning that no running to ask questions is necessary.

ONE SERVANT.

WHERE but one servant is kept, the arrangements must be very systematic, or there will be confusion. A maid-of-all-work must begin her day by opening the windows of all the lower part of the house to air the rooms. She may then brush out the range, make the fire, sweep the kitchen, fill the kettle with fresh cold water, and then go to the dining-room, to put it in order. She proceeds like any housemaid (I need not repeat the duties), and, after sweeping and dusting, lays the breakfast-table, shuts the door of the room, sweeps the hall, shakes the mats, cleans the door and bell handles and the door-steps. (If the family breakfasts very early, the hall and door-steps must be left until after breakfast.) She should now wash her face and hands, smooth her hair, put on a clean apron and collar, and be ready to take the kettle or urn to the table. While the tea is drawing, she must prepare the breakfast and serve it. She can then take her own breakfast.

While the family is at breakfast, the maid should go upstairs, empty the tubs, put the rooms in order and leave them to air. (The beds should be made and the rooms dusted by members of the family. They may have the satisfaction, in this way, of having a well-made and attractive-looking bed.) The servant should then take from the breakfast-table the meat dishes and plates, place a vessel of fresh hot water on a tray upon the breakfast-table, so that the mistress can wash the china, silver, and glass herself, and attend to castors and salt-cellars, brush up the crumbs, fold the table-cloth, and restore the room to order. A pair of gloves and a large apron, in which to perform these services, should be kept at hand. The maid should sweep down the stairs, and dust the hall and balusters. After these duties are performed, the mistress should go down-stairs and give

her directions for the day, and give out from her store-room whatever supplies are needed. It would be well for the mistress to dust the drawing-room, especially the books and bric-à-brac, for the hands of a maid-of-all-work are not always in condition.

As soon after breakfast as possible, the maid, to avoid confusion and haste, should see that every thing is ready for dinner; she can then go to her washing or ironing. No maid-of-all-work can do all the washing of a family (unless it be a very small one) where tasteful order is preserved. A woman on Monday to assist with the washing is a relief, and when the clothes are washed, dried and starched, she can find time during the week to do the ironing at intervals, if her employers are reasonable people.

When the dinner hour arrives, the maid must have her dinner ready, having first set the table, and unless the plainest dinner is to be served, the family must submit to having some dishes "kept hot" (the ruin of good cookery). The maid must change her dress, bring in the dinner, see that every one has bread and water, and then prepare the second course, if there is one. When the first course is over, she should return, clear the table and put on the dessert. After dinner, she should brush up the crumbs and the hearth and go and eat her own dinner.

After dinner is over, she should wash and put away the dinner service, arrange her kitchen and put on the kettle for tea (if the family take tea after dinner). She should take in the tea, go upstairs, turn down the beds, see that the tubs are set out, and the pails full, take down the tea-service, wash it, and carry up the silver.

The cleaning of the house should be divided so that each day shall have its proper share: the parlor and dining-room on one day, two bedrooms on another, and so on, that the regular daily work need not be crowded out of its routine.

At night, the servant should leave her kitchen so that nothing but the morning work is to be done, her wood and coal ready by the range, or stove, and should see that the doors are locked and bolted.

A household cannot be carried on with system and order with but one servant unless the mistress is energetic, reasonable and ready to do what is necessary. If washing is to be done, let it not be an excuse for every mistake or omission, but press it into its proper place and time.

When there is a child or children, the mother, if she cannot have more than one servant, must be nurse herself. The necessity is very delightful for the child, but it is very hard work for the mother.

NO SERVANT.

A FAMILY can live in New York without a servant. There will be, of course, some inconveniences, but anything is better than a struggle to do what one cannot afford, or to incur expenses which one is unable to meet. This plan can be carried out by taking a small apartment, and getting one's own breakfast and lunch—an object easily attained by having cold meat (which may be bought at any

restaurant), pressed beef, tongue or ham, with the addition of a boiled egg or an omelet, toast and tea or coffee. If there are children, rice, oatmeal, or hominy may be boiled in an earthen-ware saucepan, which is easily washed; baked apples, a very wholesome dish, are also readily cooked. The chief trouble is the fire. A gas stove can be used, by which anything may be cooked. It is also economical, as the gas can be put out as soon as used.

The dinner, or, indeed, all the meals, can be sent in from a restaurant, an agreement being made, either for so much for each person, or by the day or week. A woman can be brought in occasionally to clean the apartment. The washing, of course, must be put out. This is, in some respects, a most comfortable way of living, since it relieves a mistress of many responsibilities and doubtful expenses.

MRS. S. W. OAKLEY.

CULTURE AND PROGRESS.

Matthew Arnold on Equality.

THE leading essay in Mr. Arnold's latest book* is that upon "Equality." It was delivered in London as an evening lecture at the Royal Institution, which, by the way, is an extremely aristocratic place. It was reported in the "Daily Telegraph," a paper which has been the special object of Mr. Arnold's satire, under the heading, "Matt. Arnold Again." The heading was a witty one and had a good deal of meaning in it, since it expressed the somewhat puzzled and unsatisfied frame of mind with which even the more intelligent portion of the British public has been listening to Mr. Arnold for the last fifteen or twenty years. His thoughts have always amused and interested; there was no doubting the reality of his culture, the rectitude of his intentions, nor, as regards certain subjects, the clearness of his perceptions. His very satire was so good-humored and the motives that prompted it so plainly pure as not to offend even those against whom it was directed; but for all this the world has hitherto been at a loss just what value to put upon Mr. Arnold's contribution to the ideas of the day. Some of his thoughts are undoubtedly true, new, and important; others again look very much like crotchets. The world is only lately beginning to give him his proper and just position as one of the truest and most intrepid writers of the time.

The Royal Institution does not allow addresses on practical politics. Mr. Arnold, of course, had no practical measures to propose or advocate. Nevertheless, he said that the only way by which equality could be reached in England was by freedom of bequest. The code Napoleon which is in force in France, Holland, and Belgium, and which is substantially in force in Italy, leaves a man free to dispose by will of only a very small portion of his property. In France, he can only control the disposition after his death, if he have three children, of one-fourth; if he have two children, of one-third; and if he have one child, of one-half. In this country, freedom of bequest prevails just as in England; but

here nobody desires to leave his property to his eldest son. In this connection, Mr. Arnold says: "I remember hearing it said to an American in England: 'But, after all, you have the same freedom of bequest and inheritance as we have, and if a man to-morrow chose in your country to entail a great landed estate rigorously, what could you do?'" "Set aside the will on the ground of insanity," answered the American."

But in England the wish to entail property is apparently as strong as ever. The transmission of great estates undivided can only be prevented in that country therefore by putting restrictions upon freedom of bequest. This nobody would dream of proposing at the present time. Mr. Arnold therefore says that his idea of the beneficence of equality is intended only for the "thoughts of those who think." He holds that the inequality at present existing in England is hurtful to all classes. To quote one of those expressions of his, which having once obtained, he never ceases to reiterate: "Inequality materializes the upper class, vulgarizes the middle class, and brutalizes the lower class." We think that everybody who knows England will agree that this is the truth. Speaking broadly, the upper classes care for little but to eat and drink, to shoot and hunt, to dine and dance, to be envied and admired, and to array themselves with all the splendid accidents of their position; the middle class are entranced in admiration of the "splendid materiality" of their superiors; the lower classes, seeing above them a level of living beyond their approach, sink hopelessly back upon such poor pleasures as their life is capable of, and yield themselves to "gin, beer and fun." With that fine gift for reading human consciousness which the author possesses, he lays his finger upon a fact of human nature which is really at the core of the whole matter, viz., that to be in a position greatly and unalterably inferior to another causes a feeling of unwholesome depression and discouragement. Again, we are told that equality and a high civilization are inseparable. Civilization consists in the pursuit by society of perfection, along, not one, but many lines. Man should seek to do rightly in the daily conduct of life, he should pursue a sense of beauty, he should seek knowledge and science, and he should seek to have good manners, and to be sociably happy. Social perfection is one

* Mixed Essays. By Matthew Arnold. New York: Macmillan & Co. (Including the Essays "Democracy," "Equality," "Irish Catholicism and British Liberalism," "Porro Unum Est Necessarium," "A Guide to English Literature," "Falkland," "A French Critic on Milton," "A French Critic on Goethe," and "George Sand.")