

HOW TO HAVE GOOD SERVANTS.

A writer in *Chambers' Journal*, (London) thus discourses upon this subject:

"If you want attached servants, be an attached mistress. Let your thoughtfulness show itself in little things, speak courteously, not curtly. Spare them trouble, and thank them for the courtesy they show to you. Be considerate, but not intrusive. Recognize the fact that servants must have some interests of their own, some occupation which affords a relief from the constant strain of service; and do not pry too closely into their concerns, or arrange too minutely the order in which they are to get through their business. There must, of course, be some general principle of procedure; but a household in which everything, down to the least detail of domestic duty, is done by "clock-work," cannot be expected to produce much beside living machinery. Children must often be thus drilled; but intelligent men and women resent minute supervision, which checks the play to that confidence which is needed to create a feeling of attachment between a mistress and her servants. It leaves no room for trust and thoughtfulness to grow up. You can get nothing but what you give. You must make friends of your servants if you expect them to care for you; and by making friends of them I do not mean to advise the assumption of a tone of familiarity, which breeds contempt, but that appeal to good feeling and honor which is at once gratifying and respectful. When mistresses are inquisitive and suspicious, peering into every corner with pointed incredulity, and guarding the loose materials of domestic use with lock and key, a dishonest servant deliberately arrays her wits against those of her mistress, and throws upon her the *onus probandi* of shirking and pilfering; while an honest one is incessantly chafed with the consciousness that her honesty is superfluous, and either loses her high moral tone, or shuts herself up in herself, with civil tacit resentment. A good mistress sees into the holes and corners of her establishment without seeming to see them; and by the confidence with which she permits access to the floating household properties in daily use, wins the respect and gratitude of the honest, while she does more to disarm the inquisitive and greedy, than she could by the most stringent wardship. Even the honest do not feel themselves so scrupulously responsible for the guardianship and economy of odds and ends if the owner affects to protect them with significant caution. Where the side-board is unlocked, one good servant will check the tendencies of a bad one with far surer and more wholesome effect than any precautions on the part of the mistress. But where a system based upon mistrust prevails, the mistress is left to be her own custodian.

"I am quite sure that no one would have to complain of servants if they would both bear in mind the sensitiveness which is already produced by the improved education of the class from which they are taken, and, while they carefully avoid the peremptory tone of command which is too common, trust them more. Many a well-intentioned lady, moreover, keeps up a spirit of small but chronic resentment in her household by supervision in those matters which lie outside the covenant between mistress and servant. Servants, for example, should never be compelled to do their shopping and see their friends on the sly. Let them have the privilege of entertaining some of their acquaintances and going out to do their own inevitable business. Arrange, if possible, for your servants to have a party of their own friends some day when you are from home yourself. When you are absent for a time, bring back some little present; not an offensively good book, but such a knick-knack as is decorative rather than severely useful. Do not be too censorious about bonnets and hoops. Rather give your maid some article of dress which is dainty, and yet becoming, and thus win her confidence, by assuming the righteousness of a certain amount of personal self-respect. Meet the inevitable weakness of youth, good looks and high spirits, half-way, and let your own good taste and better cultivation lead them aright. Do not sniff at them and send them off at a tangent, thus possibly driving them into defiant and outrageous extremes. Above all, be courteous. Do not claim as a prerogative of gentility to speak sharply to those who are required to answer you with respect. It seems to me that servants are sometimes expected to be the most gentle in the household, and to keep rules of politeness which their betters are exempted from observing. If you treat your equal with courtesy, who is privileged to resent an impertinence, how much more cautious should you be in your tone towards those from whom you demand a respectful demeanor.

Master Walter (aged 7½) emptied his pockets the other day, at the request of his judicious father, and the following schedule of the contents was made on the spot:—

- 14 pieces limestone marble;
- 1 porte monnaie, rather the worse for wear;
- 1 piece five-twenty note;
- 2 pieces card-paper;
- 1 piece lead;
- 1 pen-wiper;
- 1 package homoeopathic medicine;
- 20 white beans;
- 1 playing marble;
- 5 pebbles;
- 1 steel peg of a top;
- 1 large pencil paint-brush;
- 3 small do. do.
- 1 shoe-string;
- 4 slate pencils;
- 2 large placard advertisements;
- 1 pocket-knife;
- 1 pin;
- 1 cent;
- 3 pieces water-color paints;—
- 65 pieces in all.

THE GRAVE OF THE BELOVED.

The grave of those we have loved—what a place for meditation! There it is that we call up, in long review, the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded in the daily intercourse of intimacy; there it is that we dwell upon the tenderness—the solemn, awful tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendance—its mute, watchful assiduities! The last testimonies of expiring love! The feeble, fluttering, thrilling—oh, how thrilling!—pressure of the hand! The last fond look of the glazing eye, turning from us even on the threshold of existence! The faint, faltering accents, struggling in death to give one more assurance of affection.

Ay, go to the grave of buried love and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unrequited—of that departed being who can never, never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold and still beneath thy feet—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear—the more deep, more bitter, because unheard and unavailing. Then weave thy chapel of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile, tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duty to the living.

HUMPS and HUMP-BACKED PERSONS.

A Frenchman, who has certainly hump-backs on the brain, has devoted much time in investigations as to the monography of hump-backed persons. It is in Europe, under the temperate zone, that he has found the most. They are most numerous in Spain, principally in a small locality at the foot of the Sierra Morena. One is found there in every 13 inhabitants; in South America, Buenos Ayres, etc., he found the least. In France, the department of the Loire contains the greatest number; the deformity exists there like an epidemic; in Orleans the backs seem to be cut in every shape and pattern. A singular fact is this: The deformity has an intimate rapport with the configuration and the aspect of the country where it is produced. Thus, the hump-backs of the Pyrenees have the shape of points and peaks, while those of the inhabitants of the seaside show from top to bottom as successive layers. The hump-backs of the plains are flat and spread out something like mushrooms.

Taking the average of figures of all the hump-backs on the globe, the statistician comes to the conclusion that there is not less than one hump-backed person in every thousand individuals. The average height of every hump being 7½ inches, and the given population of the earth being one thousand millions, in multiplying the million of hump-backs it contains with the height of the humps, it will give 625,000 feet. That is to say, in placing all the humps one on top of the other, one could climb by that strange ladder of Jacob over ten Cordelras, 20 Mount Blancs, 80 Mount Toms to which could be added, to make up the difference, the Pyramids of Egypt and the steeples of all the churches of Europe.

FASHION CRITICISMS.

The Bath (N. Y.) *Courier* gets off the following "licks":

We are about to say a few words which we beg our lady friends not to read. It is not intended for them at all. "Twenty years ago!"—there's music in those words—twenty years ago we saw sights that would look queer now. Possibly it may have been an illusion, incident to tangled vision. Our good mothers and grandmothers used to fold together two corners of a bandana handkerchief, and, placing it on their heads, tie the other two corners under the chin. It made a warm, substantial covering for the head, at an expense of about eighteen pence. The same fashion prevails to-day—only there's a slight difference. We saw yesterday a little, three-cornered "love of a" something, that protected the lady's head neither from rain heat nor cold. It was charming—only cost *eighteen dollars*! A wad of somebody else's hair depended from the rear, by a small pike-pole with a bomb-shell on either end. Modesty remarked that she had named this modern bomb-proof a "waterfall!" Two weeks ago Sunday, we rode out of church on a splendid silk robe, drawn by a lady full six feet distant. We tried our best to avoid the necessity, but she insisted—it was all the style! Mentally we replied, "where's the use of street cars?"

Twenty years ago it was understood to be fashionable to wear short night-gowns from 10 P. M., to 6 A. M., or thereabouts. Transpose P. M. and A. M., leaving the figures where they are, and you get the fashionable remainder of to-day. "Loose sacks" are beautiful.

But fashions are good things (to sell goods and "sich,") and we are in favor of them. But what next?

GOOD TEMPLARS.

The Good Templar Lodges in Chicago, meet as follows—

STAR OF HOPE LODGE, No. 15, meets every Friday evening, in Methodist Church Block, cor. Clark and Washington streets.

HOUSTON LODGE, No. 32, meets every Monday evening, north-east corner Randolph and Clinton streets, entrance on Randolph.

STAR IN THE NORTH LODGE, No. 100, meets every Monday evening, in the Illinois Street Mission Chapel.

DASHAWAY LODGE, No. 210, meets every Tuesday evening in the Lecture Room of Edwards Church, north-west corner of Halsted and Harrison streets.

WASHINGTONIAN LODGE, No. 488, meets every Thursday evening, at 611 State street.

CLEVELAND LODGE, No. 494, meets every Monday evening, in their New Hall, on Bonfield street, Bridgeport.

WARREN LODGE, No. 496, meets every Thursday evening, corner Madison and Roby streets.

CHICAGO LODGE, No. 498, meets every Tuesday evening, in the M. E. Church, Sedgwick street.

IRON CLAD LODGE, No. 521, meets every Thursday evening, in their new Hall, on Bonfield street, Bridgeport.

SCANDINAVIAN LODGE, No. 533, meets every Tuesday evening, in the Board of Trade Building, South Water street, between La Salle and Wells.

UNION DEGREE LODGE, No. 1, meets every Saturday evening, in Methodist Church Block, corner of Clark and Washington streets.

Special Notices.

LADIES' KID GLOVES, best quality, direct from Paris, for sale at Foreign Department Sanitary Fair.

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