

A
P R E S E N T
FOR A
Servant-Maid:

OR, THE
Sure Means of gaining LOVE and ESTEEM.

Under the following Heads.

Observance.
Avoiding Sloth.
Sluttishness.
Staying on Errands.
Telling Family Affairs.
Secrets among Fellow-Servants.
Entering into their Quarrels.
Tale-bearing.
Being an Eye-Servant.
Carelessness of Children.
Of Fire, Candle, Thieves.
New Acquaintance.
Fortune-Tellers.
Giving saucy Answers.
Liquorishness.
Apeing the Fashion.
Dishonesty.
The Market Penny.
Delaying to give Change.

Giving away Victuals.
Bringing in Chair-women.
Wasting Victuals
Quarrels with Fellow-Servants.
Behaviour to the Sick.
Hearing Things against a Master
or Mistress.
Being too free with Men Servants.
Conduct toward Apprentices.
Mispending Time.
Publick Shews.
Vails,
Giving Advice too freely.
Chastity.
Temptations from the Master.
If a single Man.
If a married Man.
If from the Master's Son.
If from Gentlemen Lodgers.

To which are Added,

DIRECTIONS for going to MARKET;

ALSO,

For *Dressing* any *Common Dish*, whether FLESH,
FISH, or FOWL.

With some *Rules* for WASHING, &c.

*The Whole calculated for making both the
Mistress and the Maid happy.*

L O N D O N :

Printed and Publish'd by T. GARDNER, at *Cowley's*
Head, without *Temple-Bar*; and sold by the Book-
sellers of Town and Country, 1743.

[Price One Shilling.]

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848

1848



P R E F A C E.

*I*T is not to be wondered at, that in an Age abounding with Luxury, and overrun with Pride, Servants should be in general so bad, that it is become one of our Calamities not to be able to live without them: Corruption, tho' it begins at the Head, ceases not its Progress till it reaches the most inferior Parts, and it is high Time to endeavour a Cure of so growing an Evil. I am certain no Undertaking whatever can be more useful to the Publick, and I flatter myself will meet with greater Encouragement. A due Observance of the Rules contained in this little Treatise, cannot fail of making every Mistress of a Family perfectly contented, and every Servant-Maid both happy and beloved; and I hope whoever of the latter shall read what I have set down, will find it so much her Interest, as well as her Duty, to behave in a contrary Manner from what too many for some Years have done; that she will make it her whole Study to avoid the Errors she may see in others, and reform such as she has been guilty of herself. This is the sole End proposed by the Publication of these Sheets, and if the Attempt succeeds, I shall think my Labour well bestowed.

C O N -



C O N T E N T S.

	Page		Page
I NTRODUCTION	1	Giving away <i>Viſtuals</i>	27
Caution againſt bad Houſes	2	Bringing in Chair-women	ib.
The Bleſſing of an honeſt Ser- vice	3	Waſting of <i>Viſtuals</i>	29
Studying to give Content	4	Hearing Things againſt the Maſter or Miſtreſs	31
Sloth	5	Quarrels among Fellow-Ser- vants	32
Temperance in Eating and Drinking	6	Behaviour to the Sick	33
Sluttishneſs	7	Conduct to Apprentices	35
Staying on Errands	8	Miſpending Time	37
Telling Family Affairs	9	Hypocriſy.	38
Speaking of Fellow-Servants	10	Publick Shears	40
Secrets among Fellow-Servants	ibid	Vails	41
Entering into their Quarrels	11	Giving Opinion too freely	42
Tale-bearing	ibid	Chaſtity	43
Being an Eye-Servant	12	Temptation from the Maſter	44
Careleſſneſs of Children	13	Behaviour to him if a ſingle Man	45
Of Fire and Candle	15	————if a married Man	46
Of Thieves	16	Temptations from the Maſter's Son	47
New Acquaintance	18	———— From Gentlemen Lodgers	49
Liſtning to Fortune-tellers	ib.	Concluſion	ib.
The Folly of it	19	Directions for going to Market	51
Lying	20	For Dreſſing Meat	57
Giving ſaucy Anſwers	21	———— Fowl	59
Liquoriſhneſs	ibid	———— Fiſh	ibid
Apeing the Faſhion	22	For making Puddings, Pyes, Etc.	66
Diſhoneſty	23	For Waſhing	72
The Market-Penny	24		
Delaying to give Change	25		



A
P R E S E N T
FOR A
SERVANT-MAID.

DEAR GIRLS,



Think there cannot be a greater *Introduc-*
Service done to the Commonwealth, *tion.*
(of which you are a numerous Bo-
dy) than to lay down some gene-
ral Rules for your Behaviour,
which, if observed, will make your Condition
as happy to yourselves as it is necessary to
others. Nothing can be more melancholy, than
to hear continual Complaints for Faults which
a very little Reflection would render it almost
as easy for you to, avoid as to commit ; most of
the Mistakes laid to your Charge proceeding
at first only from a certain Indolence and In-
activity of the Mind, but if not rectified in
time, become habitual and difficult to be thrown
off. As

B

*Caution
against bad
houses.*

As the first Step therefore towards being happy in Service, you should never enter into a Place but with a View of *staying in it*; to which End I think it highly necessary, that (as no Mistress worth serving will take you without a Character) you should also make some Enquiry into the Place before you suffer yourself to be hired. There are some Houses which appear well by *Day*, that it would be little safe for a modest Maid to sleep in at *Night*: I do not mean those Coffee-houses, Bagnio's, &c. which some Parts of the Town, particularly *Covent-Garden*, abounds with; for in those the very Aspect of the Persons who keep them are sufficient to shew what manner of Trade they follow; but Houses who have no public Shew of Business, are richly furnished, and where the Mistress has an Air of the strictest Modesty, and perhaps affects a double Purity of Behaviour: Yet under such Roofs, and under the Sanction of such Women as I have described, are too frequently acted such Scenes of Debauchery as would startle even the Owners of some common Brothels. Great Regard is therefore to be had of the Character of the Person who recommends you, and the Manner in which you heard of the Place; for those Sort of People have commonly their Emissaries at Inns, watching the coming in of the Waggons, and, if they find any pretty Girls who come to Town to go to Service, presently hire them in the Name of some Person of Condition, and by this means the innocent young Creature, while she thanks God for her good Fortune, in being so immediately provided for, is ensnared into the Service of the *Devil*. Here Temptations of all Kinds are offered her; she is not treated as a Servant but a Guest; her Country Habit is immediately

mediately stripp'd off, and a gay modish one put on in the stead; and then the design'd Victim, willing or unwilling, is expos'd to Sale to the first leud Supporter of her Mistres's Grandeur that comes to the House: If she refuses the shameful Business for which she was hired, and prefers the Preservation of her Virtue to all the Promises can be made her, which way can she escape? She is immediately confined, close watched, threatened, and at last forced to Compliance.—Then by a continued Prostitution withered in her Bloom, she becomes despis'd, no longer affords any Advantage to the Wretch who betrayed her, and is turned out to Infamy and Beggary, perhaps too with the most loathsome of all Diseases, which ends her miserable Days in an Hospital or Work-house, in case she can be admitted, but some have not had even that Favour, but found their Death-bed on a Dunghill.

Nor are these Artifices confined to Country Girls alone, those cunning wicked ones have their Spies in every Corner of the Town, who lie in wait to intrap the Innocent and Unwary; it behoves you therefore to know very well, for what, and to whom you hire yourself, and be satisfied, at least, that it is for honest Purposes, and that the Persons you serve are People of Reputation.

Having given you this necessary Caution, I must also remind you, that you ought to rejoice when received into an House, which to be seen in can call no Blush into your Face; and as there is no perfect Happiness in this World, even in the highest Stations, much less ought you to expect to find every Thing exactly to your Mind, but to resolve to make every thing so as much as possible; and not say

*An honest
Service a
great Blessing.*

as some of you are apt to do, *There are more Places than Parish Churches*, and on the least Occasion presently give Warning. Those who speak or act in this Manner will scarce succeed in any Service; they will be continually roaming from House to House, oftner out of Place than in, without Character, without Money, without Friends or Support, in case of Sicknes or any other Exigence, all which those who have lived any Time in a Family have a Right to demand. If therefore you would seriously consider the Miseries that threaten you on the one Hand, and the certain Advantages which offer to you on the other, none of you would have any Disposition to change; but on the contrary endeavour to avoid doing any thing that might occasion your being turned away.

I know there are People of very odd Humours in the World, but then those Humours have all of them a certain way of being sooth'd, which if you hit, as a little Attention will teach you how to do, you will find more Kindness from those very Persons than you might from others of a more even Temper.

*Studying to
give Con-
sent.*

Possess'd with a strong Desire of pleasing, you will rarely fail of doing it; a good Temper will be charmed with your Readiness, and a bad one disarm'd of great Part of its Harshness; and tho' you should be a little awkward in Things you are employ'd in, when they see it is not occasioned by Obstinacy or Indolence, they will rather instruct you in what they find you ignorant, than be angry that you are so. Whereas if you really perform all the Duties of a Servant with the utmost Exactness, yet if you seem careless whether what you do is agreeable or not, your Services will lose great Part of
their

their Merit. The Manner of doing any thing is as much to be regarded as the Thing itself ; and because the Humours of People are vattly different, it is your Interest to study by what Sort of Behaviour you can most ingratiate yourself, as the Scripture says, *The Eye of the Handmaid looks up to her Mistress*, so you ought diligently to observe not only what she says, but also how she looks, in order to give Content. On this you may depend, that if you are fearful of offending, you can scarce offend at all, because that very Timidity is an Indication of your Respect for those you serve, and a real Ambition of deserving their Approbation, than which there is nothing more engaging.

Sloth.] One of the greatest Impediments to *Sloth*. the Practice of this Lesson is *Sloth* ; which tho' it proceeds at first from a Heaviness in the Blood, and is no more than a Distemper, if indulg'd grows up into a Vice, and renders you incapable of doing your Duty either to God or Man : The *Roman Catholicks* place it among the Number of the deadly Sins, and can really give a better Reason for so doing than for most of their other Tenets ; for it is, as I may say, the principal Source of all the Evils a Person in any Station can be guilty of, but more especially in yours. *Sloth* occasions a falling-off from every thing that is commendable, and a general Defection of the Animal Spirits, so that you become unable as well as unwilling to perform even what would otherwise be most pleasing to you. Take care, therefore, how you give way to the Love of Idleness, or too much Sleep, both which dull the Spirits, and fill the Body full of gross Humours ; you shou'd therefore make Use of your utmost Endeavours
against

against these potent Enemies of your Health, your Happiness, your Virtue. There are many *Recipes* in Physic for this Evil, but, believe me, the best Prescription is a willing Mind. Whenever you find yourself inclin'd to sleep beyond those Hours which Nature requires, rise, tho' it be before the Time expected from you: Make Business for yourself if you can find none, and stir nimbly about till the Fit is intirely gone off. This Method frequently practis'd will wear off in time, whatever Sluggishness you may have from Constitution or Custom, and render you strong and lively.

Temperance in Eating and Drinking I must also add, that *Temperance* in Eating and Drinking is very conducive to this End: You shou'd remember you do not *live to eat*, but *eat to live*; and whatever goes down your Throats beyond what is requisite for that Purpose, only engenders Crudities, which naturally occasion *Sloth*: Neither shou'd you sit too long at Meals. It is an old, but very true Saying, *Quick at Meat, quick at Work*, and nothing is more unbecoming in a young Person, especially a Servant, whose Time is not her own, than to indulge herself in this. The Affectation of following your Mistresses Example, has corrupted but too many of you; you imagine it shews a Delicacy, and looks pretty in you, to be able to breakfast on nothing but Tea and Coffee, whereas both these Liquors, especially the former, diminish your Strength, waste your Time, and, for the most part, draw on a more pernicious Consequence, which is Dram-drinking. I have known several who have loath'd the very Smell of any spirituous Liquor, become at last to love them to their Ruin, meerly by drinking of Tea, which by too much cooling and weakening the Stomach, seems to render it necessary

necessary to have something warm. You begin with a little, and think you will never exceed a certain Bound, but by degrees increase the Proportion, you crave still for more, till by frequent Use it becomes too habitual to be refrained. The Consequences of these intoxicating Spirits, none of you but have Sense enough to see, if you would give yourselves the Trouble of considering, and the horrible Objects which the Streets every Day afford you, methinks, should make it impossible for you not to do so.

Sluttishness.] The constant Attendant on Sloth *Sluttishness* is *Sluttishness*: She who gives her Mind to Idleness, can neither be thoroughly clean in her own Person nor the House; and tho' her Pride may sometimes force her to prink herself up when she is to go Abroad, or her Fear of being turn'd away make her keep those Rooms in Order in which her Neglect, if otherwise, would be most conspicuous; yet all her Neatness will be Outside; there will always be some dirty thing about the one, and some unswept Corners in the other. Sloth suggests to you, that *this*, or *that* will not be taken notice of, and you may sit still and indulge yourself a little, and work the harder for it next Day; but, when the next Day comes, you are as unwilling as before, and by putting off your Business, make it become too heavy for you to go through, even tho' you had the best Inclination, and every thing infallibly shews the Slut, than which there cannot be a more scandalous Character, or that will more effectually disqualify you for any good Service.

But tho' Cleanliness in your own Person, and the Goods committed to your Charge, be highly commendable, yet it is more especially so in dressing of Victuals. To see any thing nasty
about

about what is to go into the Mouth, creates a Loathing, even in those who are the least nice in other Particulars. All the Utensils in the Kitchen, therefore, ought to be kept free from any kind of Dirt, or Rust, and your Hands very well wash'd, and your Nails close pared, before you touch the Meat : For this Reason it is very odious for Servants to use themselves to the taking of Snuff. The most careful cannot answer that what they are dressing may not be spiced with some of this Powder, which is so fine grounded, especially that which they call *Scotch* or *Spanish*, that in the very opening the Box that contains it, you may see the Dust fly out. As the taking it is nothing but a Custom, and a very bad one too, because it clogs both the Brain and the Passages to the Stomach, soils the Linnen and the Skin, indulges Sloth, and is some Expence, tho' a small one, without any one good Property to atone for all these Inconveniences, I would advise you by all Means to refrain it.

Staying on Errands. *Staying when sent on Errands.]* Another very great Fault I have observed in many of you, which, if not proceeding always from downright Sloth, does from something so like it, that the Effect is scarce to be distinguish'd from the Cause : It shews, at least, a *Sloth of the Mind*, a Want of Diligence, a Carelessness of pleasing, which, as I have already said, is the Source of almost all the Faults you can be guilty of ; and this is staying when you are sent on an Errand ; a Croud gather'd about a Pickpocket, a Pedlar, a Mountebank, or a Ballad-Singer, has the Power to detain too many of you, tho' when sent on the most important Business to those you serve, and which, perhaps, may greatly

greatly suffer by a Moment's Delay. How cruel, therefore, how unjust is it to sacrifice to a little impertinent Curiosity the Interest of those who give you Bread! But supposing the Affair you go upon is in itself immaterial, it is not so to those who send you: No body sends for any thing they do not want, nor on any Message which they would not have immediately deliver'd; and the Suspence they are in while waiting beyond the time they might expect you back, creates an Uneasiness of Mind which no considerate Person would give to any one, much less to a Master or Mistress. Sometimes, perhaps, you have the Excuse of meeting an Acquaintance, a Friend, or one who knows the Family you lived in before, and has a thousand things to tell you concerning what happened since you went away, and what is said of yourself; but you ought to remember, that no Intelligence that detains you from your Business can be worth your while to hear, or an Equivalent for disobliging those you serve; and that none are truly your Friends that would hold you by the Ears with any idle Story; for while you are in the Condition of a Servant your Time belongs to those who pay you for it; and all you waste from the Employment they set you about, is a Robbery from them.

Telling the Affairs of the Family.] But infinitely worse is it when you suffer yourselves to be detained in order to discover the Affairs of the Family where you live. The smallest and most trivial Action *there* should never escape your Lips, because you cannot be a Judge what are really such, and what are the contrary. Things that may seem to you Matters of perfect Indifference, may happen to prove of great Importance

portance to those concern'd in them, and sometimes a single Word inadvertently let fall, may so coincide with what has been said by others, as to give room to prying People for Conjectures which you are not aware of. Neither is it sufficient you inviolably preserve what Secrets are intrusted to you to maintain your Character of Fidelity; if you are found guilty of blabbing small things, you will be suspected of not being more retentive in greater; so that as what you can say can be of no Service to yourselves, and may be of prejudice to those you live with, I wou'd advise you to be extremely circumspect how you mention either their Humour, Circumstances, or Behaviour.

*Speaking
of your Fel-
low-Ser-
vants.*

It will be likewise prudent in you to be as silent in what relates to your Fellow-Servants, if you have any: If they are good they stand in no Need of any thing you can say, and if bad it is not your Business to search into their Faults, for fear of provoking them to be on the watch for yours, and even laying those to your Charge of which you may be perfectly innocent: Indeed if you find them guilty of any flagrant Injustice, such as may touch the Life or Property of your Master or Mistres, to conceal it from them wou'd be no less than to partake their Crime; but you must be well assured of this before you venture to speak; say nothing on Surmise, for to give even the least Hint of what you cannot prove, will make you be look'd upon only as an Incendiary and an envious Person, and excite the Hatred of the whole Family.

*Secrets a-
mong Fel-
low-Ser-
vants.*

Secrets among Fellow-Servants.] Neither would I have you be desirous of being trust- ed with the Secrets of your Fellow Servants: You can gain nothing by the Confidence of such

such as they, and when any two are observed to be continually whispering, it not only raises a Jealousy in the rest, but also is apt to give your Master and Mistress a Suspicion that you are carrying on something to their Detriment.

Entering into their Quarrels.] Nothing can lay you more open to Ill-will than interfering in any Dispute among them; by so doing, you are sure to incur the Displeasure of one Party, and often of *both*, when the Quarrel being made up, it shall be discovered what Hand you had in it. *Entering into their Quarrels.*

Tale-bearing.] Much less ought you to report every little Word you hear among them. Many Things, if heard out of the Mouth that first speaks them would be wholly inoffensive, carry a stronger Meaning when repeated by another: Besides, those that cannot help telling all they hear, are very apt to tell more than they hear, and even tho' they do not, are suspected of it. Neither ought you to meddle with what is not properly your Province. In a Family where there are several Servants, each has her Business assigned, and it is sufficient for you that you do your own; when others neglect theirs, leave to those to whom it belongs to find out and blame it; by this Means you will preserve Peace, and acquire the Love of all of them, without running any Danger of disobliging your Master and Mistress, who, whatever Use they may make of the Tales you bring, will not in their Hearts approve such a Propensity in you. *Tale-bearing.*

*Being an
Eye-ser-
vant.*

Being an Eye-servant.] I would also warn you against being what they call an Eye-servant. To appear diligent in Sight, and be found neglectful when out of it, shew you both deceitful and lazy, and when once discovered to be so, as this is a Fault cannot be long concealed, how irksome will it be to you to hear the just Reproaches made you on this Score, and to be watch'd and followed in every thing you do, and how great a Trouble must you give your Mistress in forcing her to it! People, who keep Servants, keep them for their Ease, not to increase their Care; and nothing can be more cruel as well as more unjust than to disappoint them in a View they have so much Right to expect. The taking any Liberties when your Master and Mistress are abroad, which are not allowed you when they are at home, comes also under this Head, and however innocent you may think them, or they in Reality may be in themselves, are still a Breach of Duty which you ought by no means to be guilty of. To avoid all Mistakes of this Kind it would be well for you to calculate the first Thing you do in the Morning (after having said your Prayers) the Business of the Day, and contrive it so as it may come within as little Compass of Time as possible, and then go cheerfully about it, without taking Notice whether you are observed or not. Contrivance is half Work they say, and I am certain you will find it so; every Thing will go easily and smoothly on, and no Mistress but will look on such a Servant as a Jewel, when she finds that waking, or sleeping, abroad, or at home, she may depend on her Business being regularly done,

Care

Carelessness of Children.] There is no Neg-^{Carelessness}
 ligence you can be guilty of less pardonable ^{of Child-}
 than that concerning Children committed to your ^{dren.}
 Charge. If you happen to live in a Family
 where the Mistress either suckles, or brings an
 Infant up by Hand at home, Part of the Duty
 of a Nurse will fall to your Share ; and to use
 the little Innocent with any Harshness, or omit
 giving it Food, or any other necessary At-
 tendance, is a Barbarity which nothing can ex-
 cuse. It was by Diligence and Tenderness you
 yourselves were rear'd to what you are ; and
 it is by the same Dispositions you must bring
 up your own Children when you come to have
 them. Practise, therefore, if it falls in your
 Way, those Lessons, which it will behove you
 to be perfect in when you come to be Mothers ;
 but above all Things be careful whether the
 Child be yet in Arms, or goes in leading Strings,
 that it gets no Falls ; and as such Accidents
 may sometimes happen in spite of the greatest
 Caution in the World, never let your Fear of
 offending prevail on you to conceal it : Do not,
 because perhaps you may see no outward Scarifi-
 cation, assure yourselves there is no Harm
 done : Internal Damages are of the worst Con-
 sequence : A Bone may be split which you do
 not perceive, and which if not timely rectified,
 can no way afterwards be set to right. You
 must not defer discovering what has happen'd
 one Moment ; but if your Mistress is absent,
 run immediately to some skillful Person, and
 have the Infant examined. Reflect within your-
 selves how great a Shock it would be to you, to
 find, when it was too late for Remedy, that
 a Child, committed to your Care, should be
 lame, crook-back'd, or have any other personal
 Defect

Defect entail'd on it for Life, merely thro' your Neglect. Nature makes few Mistakes, and I dare answer, that of the many unhappy Objects we see of this Kind, Ninety-nine in a Hundred owe their Misfortune to the Disingenuity of those who attended them in their Infancy. The eldest Son of an Alderman in the City, with whom I am well acquainted, by a Fall his Nurse had as she was carrying him down Stairs, had his Back-bone broke at six Weeks old: The poor Woman presently undrest, and examined him according to the best of her Judgment; but perceiving nothing appear outwardly, imagin'd no Hurt had come to him. The Misfortune discovered not itself till some Weeks after, when perceiving that he had no other Strength in his Back than what the Stays afforded him, and that when naked he fell quite forward, a Surgeon was sent for, who presently found the Truth; but there was in Art no Prospect of Relief: The afflicted Parents spared no Cost for that Purpose, but all in vain; and the young Gentleman could never walk without a Crutch under each Arm. I know a Gentleman also, whose little Daughter of much the same Age, and by a Fall of the like Nature, had one Arm and one Leg broke, which, by not being set in Time, could never after be repaired; and she has no Use, or ever can have, of either of those Limbs: Another being let fall, had both her Knee-pans slipt, and never knew the Pleasure of walking, but to the Day of her Death, and she lived to be upwards of 20, was obliged to be carried wherever she went in a Footman's Arms. How melancholy a Thing was this, for a fine young Lady to be deprived of all the Pleasures, all the Advantages of her Rank and Age, and not to be able

to taste in Youth those Satisfactions which Age regrets the Loss of; yet how much more unhappy would it have been, how would the Misfortune have been doubled, had it befallen a Person whose Parents had it not in their Power to bequeath her a handsome Subsistence. Cripple as she was, she must then have been obliged to the Hospital, or Work-house, for a wretched Support. Consider, therefore, how miserable you must have been, had any such Accident rendered you incapable of getting your Bread; and let no false Modesty, or unseasonable Timidity, make you ashamed or afraid, of revealing any thing of this Nature: You may, perhaps, receive a little hasty Word at first, but your Integrity and Good-will for the Child will afterward be praised, and you will besides enjoy the innate Satisfaction of having discharged your Duty.

Fire, Candle.] There are also some other *Fire, Candle.* Things in which it will become you to be extremely cautious. Most of the dreadful Accidents which have happened through Fire, have been occasioned by the too little Circumspection of Servants: I once lived in a House, which, but by the strangest Providence in the World, must infallibly have been consumed, and probably many others with it, by the Maid taking the Cinders off the Kitchen-Fire, and putting them into a Coal-Scuttle, which she set under the Dresser, and then went Up-stairs to Bed. One of the Family happening to be taken ill in the Night, ran down for some Water, and found the Dresser and Shelves over it in a Blaze: On this timely Discovery an Alarm was given, and proper Methods being immediately taken, the Fire was happily extinguished, which, had
it

it continued but a very small Time longer, would have reach'd the main Beam of the House ; all had been in Flames, and the Means perhaps never guess'd at by the unhappy Sufferers. Innumerable have been the Mischiefs that have been done by the Servants letting a Candle burn after they are in Bed, and even by snuffing it among Linnen, Paper, or Shavings : A Spark flying off, and happening to fall on some very dry Thing, has often proved of the most dreadful Consequence, and there cannot be too much Caution used in this Particular ; and I would recommend it to you to see every thing of Fire utterly extinguish'd before you venture to lie down to sleep.

Thieves.

Thieves.] Neither is it enough that you are careful in barring all the Doors and Windows to guard against the House being robb'd : The Night is not the only Season in which those Invaders of the Properties of others are in Search for Prey. Experience teaches us, that the Day has sometimes been no less favourable to them : The Vizard and the formidable dark Lanthorn they have then indeed no Occasion for ; but by appearing less themselves, are not the less dangerous. It is not then their Business to affright but to deceive ; and so many Stratagems they abound with for compassing this End, that you cannot be too much warn'd against them. Where Lodgings are to be let, they frequently watch an Opportunity of the Family being gone abroad, and under the Pretence of seeing some Apartment, get Entrance, bind, gag, or perhaps murder the Maid, and plunder the House of every Thing valuable in it. On Sundays, in the Time of Divine Service, when the Family are at Church, it is very dangerous to open the
Door

Door to any one that knocks, especially in Squares, or Streets where many People are not continually passing, or sitting at Doors or Windows, as they are apt to do in little Lanes and Courts: I would therefore advise you to answer all Strangers that shall come at that Time from an upper Window; for several Houses have been robb'd by the Inadvertency of a Servant, who, on opening the Door, has given Admittance to Villains in the Shape of Gentlemen. It would be not only endless, but likewise impossible, to recount the various Stratagems they put in Practice; I shall therefore content myself with reminding you, to let no Person, who is not perfectly known to you, into the House, either when you are alone in it, or early in the Morning before the Family is up: They have come sometimes as Footmen, with a Message from some Person, whose Name they make use of as a Sanction: Sometimes as Porters with a Basket from an Inn, with a Present from the Country: Sometimes as a Neighbour's Servant, (especially if you are lately come, and unacquainted) desiring Leave to light a Candle; but whatever their Pretences be, let them wait; better to seem unmannerly, than by your Carelessness expose your Master and Mistress to be robb'd, and yourself murder'd. There are your little Pilferers too, no less impudent nor artful than those who rob by wholesale, who watch the Opportunity of a Sash being up in a Parlour-window, to snatch out any Thing within their Reach, and some of them have long Sticks with Hooks, which will easily bring out a Cloak, Hat, or any other Thing that happens to hang up. Some of these have had the Audacity to knock, and ask to speak with the Mistress of the Family, when they have seen she has been

in an upper Room, and on being asked to walk into the Parlour, and left alone while the Maid goes up to inform her Mistress, have swept away whatever the Beauſet afforded; so that on no Account, nor at any Time, can you safely give Entrance to one you know not.

*New Ac-
quaintance*

New Acquaintance.] To be easily drawn into a Familiarity with Persons who scrape Acquaintance with you, is often of ill Consequence both to yourselves and those you live with. Particularly those you will frequently meet with at Chandler's Snops, and at some Markets, where there are always idle People hanging about, who will in a Manner force themselves upon you, ask you a Thousand Questions about your Place, tell you that you deserve a better, and that if you should go away, they can recommend you where you will have more Wages and less Work, be very officious in offering to carry any thing for you, and omit nothing that may make you think they have taken a great Fancy to you, in order that you may ask them to come to see you, when your Master and Mistress are abroad. These are a Sort of Sharpers of your own Sex, but not a whit less dangerous than those of the other, as many of you, who have been unwarily drawn in by them, have sadly experienced.

*Listening
to Fortune-
tellers.*

Listening to Fortune-tellers.] Telling of Fortunes has been one of the Pretences the Wretches abovementioned have found very successful for the bringing about their wicked Designs; by no means, therefore, give way to any Insinuations of that Sort; I know no Path that more readily leads to Destruction: Like *Macbeth* in the Play, who, by being told he should be a King, became guilty of all manner of Villanies

to make himself so. There is no Vice whatever, but you may fall an easy Prey to, if you are once made to believe it is your *Fate*, and that tho' you should strive against it never so much, it is unavoidable; and I believe as many Girls have been corrupted by this one Artifice, as by a thousand others. But supposing no Efforts are made on your own Honesty this Way, nor you should even suffer by their Want of it, whom you thus imprudently introduce, you at least mispend your Time, and have your Head filled with a thousand vain Imaginations, which render you thoughtless and forgetful of what is really your Interest; and if no worse comes of it, (as is seldom the Case) that of itself is bad enough.

It must be confessed a Desire of prying into *The Folly* future Events is very much ingrained in human *of it.* Nature, especially in your Sex; yet sure nothing can be more silly than an Endeavour to penetrate into them by looking into a Cup, as if the Decrees of Heaven were written in the Grounds of Coffee, and intelligible to such poor ignorant Wretches as those who make a Practice of this pretended Art. It is no Excuse for you, that you see your Betters sometimes guilty of this Weakness; you are not to imitate them in their Errors: Besides, what they do of this Kind is only for Amusement; they cannot but have more Sense than to place any Dependance on the absurd Things foretold them by these People, nor can run the Hazards you do by bringing them into the House, where, when you happen to be called away, they are often left alone in a Room, and, as I said before, 'tis great Odds if they do not make use of that Opportunity to pilfer something, for which afterwards you will have the Blame. Tho' I have only mentioned the Prog-

notificators in Coffee-grounds, the Calculators of Nativity, Resolvers of Horory Questions, Palmistry, Geomancy-mongers, Card-cutters, Gipsies, and all the other Pretenders to Divination, come under the same Head, and are in general to be discouraged and avoided by all discreet and honest Servants.

Lying.

Lying.] But there is scarce any one thing I would more strenuously recommend to you than speaking the exact Truth: If at any time tax'd with a Fault which you are conscious of being guilty of, never attempt to screen it with a Lie: for the last Fault is an Addition to the former, and renders it more inexcusable: To acknowledge you have been to blame, is the surest Way both to merit and obtain Forgiveness, and establishes an Opinion that you will be careful to avoid the like Trespasses for the future. Whereas, if you are once detected in a Lie, you will never after be believed; and tho' wrongfully accused, all your Protections of Innocence go for nothing. Some have by Nature so strong a Propensity to this Vice, that they cannot refrain it in the most trivial Concerns, and even where speaking the Truth wou'd be of equal, if not more Advantage. But this is a most dangerous Habitude; for supposing that either thro' your own artful Manner of delivering what you say, or the easy Credulity of those you impose upon, whatever you alledge for a long time should gain Belief, and repeated Falshoods be look'd upon as sacred Truths, the Success might be of worse Consequence to you than the Detection: Embolden'd by having never yet been found out, you might be lull'd into a fatal Security that you never should be so; and in that Confidence venture

to be guilty of Things which no Invention or Diffimulation wou'd have the Power to screen, and an Attempt of that kind only add greater Weight to the Crime, and Shame to the Aggressor. So that to indulge it on any Motive, or in any Shape, is not only base to others, but pernicious to yourselves.

Giving pert or saucy Answers.] It is also very becoming in you to be modest and humble in your Deportment, never pretending to argue the Case, even tho' your Mistress should be angry without a Cause. *A soft Answer puts away Wrath, says Solomon.* And if she is a discreet Woman she will reflect after her Passion is over, and use you the more kindly; whereas going about to defend yourself by a saucy Reply, gives her a real Occasion of Offence, justifies her ill Humour, and perhaps will be more severely resented by her than the Fault she accused you of would be, had you been guilty of it.

Liquorishness.] As small Errors frequently lead on to greater, there are two things I wou'd advise you not to give way to: The first is a Desire or Craving after Dainties, by which I mean such things as either are not in the House, or are not allowed to come to your Table: It looks silly and childish in a Servant to be laying out her Money in baubling Cakes, Nuts, and Things which she has no real Occasion for, and can do her no good; and no less impudent to presume to touch any thing her Mistress has order'd to be set by; who, tho' she may not be of so cruel a Disposition as a certain Lady, who not long since sent her Maid to *Bridewell* for taking a Slice of Pudding, has Reason to be angry

at having any thing diminish'd she reserv'd for her own eating, or those on whom she intended to bestow it.

*Apeing the
Fashion.*

Apeing the Fashion.] The second of these Errors or Failings, for I think neither of them simply in themselves can be called a Vice, is the Ambition of imitating your Betters in point of Dress, and fancying that tho' you cannot have such rich Cloaths, it becomes you to put them on in the same Manner: Whereas nothing looks so handsome in a Servant as a decent Plainness, Ribbands, Ruffles, Necklaces, Fans, Hoop-Petticoats, and all those Superfluities in Dress, give you but a tawdry Air, and cost you that Money, which, perhaps, you may hereafter have Occasion for. This Folly is indeed so epidemic among you, that few of you but lay out all you get in these imagin'd Ornaments of your Person: The greatest Pleasure you take is in being call'd *Madam* by such as do not know you; and you fear nothing so much as being taken for what you are: I wish you would seriously consider how very preposterous all this is. Enquire of your Mothers and Grandmothers how the Servants of their Times were drest, and you will be told that it was not by laying out their Wages in these Fopperies they got good Husbands, but by the Reputation of their Honesty, Industry, and Frugality, in saving what they got in Service. Besides, can you believe any Mistress can be pleas'd to find, that she no sooner puts on a new thing, than her Maid immediately jumps into something as like it as she can? Do you think it is possible for her to approve, that the Time she pays and feeds her for, and expects should be employ'd in her Business, shall be trifled away in curling her own Hair, pinching her
her

her Caps, tying up her Knots, and setting her self forth, as tho' she had no other thing to do, but to prepare for being look'd at? This very Failing, without the Help of any other, I take to be the Cause that so very few of you are able to continue long in a Place, and have so little Money to support yourselves when out. Yet this, my dear Girls, bad as it is, is not the worst; there is an Evil behind that is much more to be dreaded, and may be said to be an almost unavoidable Consequence, and that is, your Honesty is liable to be call'd in question: People will be apt to examine, how much you gave for such or such a thing, compare your Profits with your Purchases, and if the Calculation of the Expence amounts to a Scruple more than they can account for your receiving, will presently place it to the Score of those you live with, and say, you owe your Finery to your Fraud: If innocent, your Character inevitably suffers; and, if guilty, you pay dearly for the Crime your Vanity has ensnared you into, by a sooner or later sad Remorse.

Disbonesty.] Let not, therefore, any Temptations, much less those idle ones I have mention'd, prevail upon you to become dishonest. To cheat or defraud any one is base and wicked; but where Breach of Trust is added, the Crime is infinitely enhanc'd: Nor flatter yourselves, that because you do not actually break Locks, or take any thing out of your Master or Mistress's Trunk, you are faithful Servants. There are other kinds of Thieving you may be guilty of, which are of worse Consequence to the Losers, tho' less perceptible, and when discover'd shew you refrain from more publick Robberies only for fear of the Penalties of the Law.

*The Mar-
ket-penny.*

The Market-Penny.] To purloin or secrete any Part of what is put into your Hands in order to be laid out to the best Advantage, is as essentially a Theft as tho' you took the Money out of the Pockets of those who entrust you; and in doing this you are guilty of a double Wrong, first to your Master or Mistress who sends you to Market, by making them pay more than they ought, and to the Tradesman from whom you buy, by making them appear as guilty of Imposition in exacting a greater Price than the Commodity is worth. Do not imagine, that by taking pains to find out where you can buy cheapest, you are intitled to that Overplus you must have given in another Place; for this is no more than your Duty, and the Time it takes to search out the best Bargains, is the Property of those to whom you belong. Those among you of any Spirit, methinks, should value the Praise of a good Market-woman, far beyond those scandalous and pitiful Advantages, which cannot be made without proclaiming you either Fools or Cheats; for depend upon it, you can live with very few who will not examine into the Market-Prices. They will enquire of those who buy for themselves, and as some People have a foolish Way of belying their Pockets one way or other, those who pretend to buy the cheapest, will be the most readily believed; so that do the best you can, you will be able to give but bare Satisfaction in this point. You will, however, have that innate Pleasure in a Consciousness of having discharg'd your Duty, which not the most secret and advantageous Breach of it could afford. Dishonest Practices, even in the most trivial Matters, fill the Breast with a thousand Apprehensions of Discovery: Every Accident alarms; and

and a Word sometimes spoke without Design calls a Blush into the guilty Cheek, and is taken as a kind of oblique Accusation. But what Shame, what Confusion, must you be involv'd in, if ever detected in a Crime of this Nature? This puts a final End to all your Hopes; if you are forgiven, you will no more be trusted; no more be recommended, and your Character utterly destroyed: It is a great Chance, if you are not reduced to get your Bread by those infamous Practices by which you lost it; and from petty Frauds proceed to greater, and such as may bring you to the most shameful Death. Dare not, therefore, to harbour the least Thought of converting to your own Use what is the Property of another, much less that which is committed to your Charge. Buy for your Master and Mistress as you would for yourself; and as to what remains, look on it as a Rust that would consume all you have, and get rid of it by returning it to the Owner the Moment you come home.

Delaying to give Change.] A very foolish *Delaying to* Custom, to say no worse of it, has been observ'd *give* in some of you; and that is, when you are *Change.* sent to buy any thing with a larger Piece of Money than it can possibly cost, you do not immediately give back the Remainder: I once knew a Maid so negligent in this Particular, that whenever her Mistress gave her any Money to change, she was obliged to stick two Pins across in her Sleeve as a Memorandum to ask for it, without which, she told me, she expected never to have it, and believed she had lost frequently that way, when the Hurry of Business had made her forget. You may be sure, no Mistress wou'd long be under such a Confinement

E

ment

ment for the sake of any Servant, the silly Girl was turn'd away at the Month's End, and tho' in other Respects I heard she behaved well enough, yet this gave so strong a Suspicion of her Dishonesty, that she was trusted with nothing the little time she staid in that Service, nor could obtain any Recommendation to another.

'Tis very possible, that neither this young Woman, nor many others who may have been guilty of the same Folly, had any real Intention of keeping or embezzling this Money ; but it shews at least a great Carelessness of a Mistress's Concerns when they can forget to give her an Account of what Money was entrusted with them, which of itself is a very great Fault, as I have already fully remonstrated. But who will believe, that a Servant who constantly keeps Money in her Hands till it is demanded, can do it with any other View than that of making it her own, in case it should happen to be forgotten : By all means, therefore, avoid what gives so just an Occasion for Suspicion ; be not only strictly honest, but do nothing that may give the least room to doubt your being so. Besides, 'tis both weak and sinful to lay yourself under a Temptation of this kind. When you have Money of another's in your Pocket, have kept it for some Days, and find it is totally forgotten, may not the Devil, who is watchful for such Opportunities of seducing the unwary Mind, suggest to you, that as you want a thousand Necessaries, which the Smallness of your Wages will not supply you with, there is no Harm in making use of a Trifle, which the Owner can very well spare, and will do you so great a Service ; and can you be assured your Honesty will be able to hold out against the Insinuations

of

of this subtle Fiend? That you will despise the Bait, and, unask'd, refund what you imagine you have so much Occasion for, and might preserve with so much Security? Why, therefore, should you voluntarily run into a Danger, which, even if you escape, can afford you neither Pleasure nor Profit, or is indeed any Merit in you?

Giving away Viſuals.] Giving away any thing without Consent or Privity of your Maſter or Miſtreſs, is a Liberty you ought not to take; for tho' Charity and Compaſſion for the Wants of our Fellow-creatures are very amiable Virtues, they are not to be indulg'd at the Expence of other People's Property and your own Honesty: When you find there is any thing to spare, and that it is in danger of being ſpoil'd by being kept too long, it is very commendable in you to ask Leave to diſpoſe of it while it is fit for Chriſtians to eat; if ſuch a Permiſſion is reſused, the Sin lies at their Doors, you have nothing to answer for on that Account; but muſt on no ſcore beſtow the leaſt Morſel in Contradiſtion to the Will of thoſe to whom it belongs.

Bringing in Chair women.] But infinitely more blameable are you, when, unknown to the Maſter or Miſtreſs of the Family, you bring Chairwomen into the Houſe, and give them Viſuals for helping you in that Work you have undertaken to do alone. This Action is a Compiication of Hypocriſy, Deceit, and Injuſtice to thoſe you ſerve, and may be attended with very ill Conſequences to yourſelves: Can you answer that nothing of what is committed to your Charge will be pilfer'd? You cannot ſure be without ſome Apprehenſions of this Sort, when

you trust a Person, whose Character and Principles sometimes are little known to you, with Goods, which, if lost, you must not only be blamed for, but obliged to pay for, as far as is in your Power. Does not your Reputation, your Means of getting Bread in the World, and even your Life, depend on the Fidelity of the Person you thus clandestinely introduce? But, you'll say, perhaps, that the Person you employ is a very honest tho' poor Woman; that she has been trusted in the best Houses, and where the richest things have been, and nothing was ever missing. All this may be true, but you ought to remember, that what has not yet happen'd, a Moment may produce: Scarce can we know our own Hearts beyond the present Moment, much less those of others; and many People who have behaved well for a long time, have been at last found guilty of what they were least suspected capable of. Far be it from me to impeach the Integrity of these poor Creatures: Doubtless many of them are perfectly honest; but that is still more than you can be ascertain'd of, and it is running a Hazard to take them in, which it would be Prudence in you to avoid; and the more so as you are guilty of an Injustice to those you serve, which deserves some Punishment. You shou'd not undertake more Work than you think you can perform; but if you find yourself mistaken, and that it is heavier than you imagin'd, or your Strength will enable you to go through, you ought modestly to remonstrate it to your Mistress, and if she insists on it, and will not give leave for any one to assist you, it is much better to give Warning than to deceive her in this Point: Perhaps this Sincerity may so much win upon her, that she will find some Way to ease you; but if this shou'd not be the Case,

Cafe, ſhe has at leaſt no Fault to lay to your Charge, and cannot reſuſe giving you a Character.

Wasting of Victuals.] To make any Waſte *Wasting of*
of what God has given for the Support of his *Victuals.*
Creatures, is a Crime of a much deeper Dye than thoſe imagine who dare be guilty of it; and to ſay nothing of another World, rarely goes without its Punishment in this, by the ſevere Want of that which they have ſo lavishly con-founded. What they call the Kitchen-ſtuff is the uſual Appurtenance of the Cook, and I have heard that in large Families, where a great Quantity of every thing is ordered in, ſome have been baſe enough to melt whole Pounds of Butter into Oil, on Purpoſe to increaſe that Perquiſite: I ſhould ſcarce believe this to be Fact, if I did not know that ſeveral, who are very far from being of a niggardly Diſpoſition towards their Servants, have denied them the Profits of the Kitchen-ſtuff merely on this Score. Others alſo among you have been ſo dainty, that you could not eat of a Joint of Meat the ſecond Day, eſpecially if your Maſter and Miſtreſs had any little Thing for their own Table. Suppoſe a Fricaffe, a Fowl, the Remains of which they would be glad to have ſet by for Supper; but this you cannot allow of, you muſt have your Share you think, and beſides a Bit or two purloined in the Dreffing, make ſure of all they leave, and then the poor Cat or Dog has the Blame, who, before you were aware, ſtole all out of the Diſh. Indeed there is ſomething very mean and vile in ſuch paltry Pretences, and as they are eaſily ſeen through, make you ſuſpected of worſe Practices; but, as I have before taken Notice to you, baniſh *Pride*
and

and *Liquorishness*, and you will have no Occasion for these little Subterfuges. I do not deny but you have the same Appetites with your Superiors, and a good Mistress will doubtless allow her Servants a Taste of every thing in Season ; but then you are not to expect it as often, or in as full Proportion as she has it herself ; that were to destroy all Disparity, and put you too much on a Level with those you serve.

This, perhaps, you think a hard Lesson ; but yet were you to know the real Pinches some endure who keep you, you would find the Balance of Happiness wholly on your Side. The exorbitant Taxes, and other Severities of the Times, have, for some Years past, reduced our middling Gentry, as well as Tradesmen, to very great Straits ; and the Care of providing for you, and paying your Wages, is much more than an Equivalent for your Care of obliging them, and doing your Duty by them. It often costs many a bitten Lip and aking Heart to support the Rank they have been accustomed to hold in the World, while you, entirely free from all Incumbrances, all Distraction of Mind, have only to do your Duty quietly in the Station God has placed you. Whatever Changes happen in public Affairs your Circumstances are unaffected by them. Whether Provisions are dear or cheap is the same Thing to you. Secure of having all your real Necessities supplied, you rise without Anxiety, and go to Bed without Danger of having your Repose disturb'd. And as to your Labour, if you consider the Difference of Education, it is no more to you than those Exercises which are prescribed to your Superiors for the Sake of Health.

Method, if you would thoroughly weigh the Comforts of your Condition, you could not help

help having an Affection for those under whose Roof and Protection you enjoy them, especially when they behave to you with any tolerable Degree of Affability and Sweetness; for then not to love them would be the highest Ingratitude: But supposing they are a little harsh in their Expressions, use you with Haughtiness, and keep you at the greatest Distance, yet still you should remember it is their Bed you lie upon, their Food that sustains you, and their Money which cloaths you.

Hearing any Thing said against your Master or Mistress.] So far from ever speaking against them yourself, you should never listen to any idle Stories to their Prejudice; should always vindicate their Reputation from any open Aspersions, or malicious Insinuations; never mention their Names in a familiar Manner yourself, nor suffer others to treat them disrespectfully; magnify their Virtues, and what Failings they may have, shadow over as much as possibly you can: This, when known, will not only endear you to them, but also gain you the Esteem of those who hear you talk: For tho' many People have the Ill-nature to be pleased with picking out what they can to the Prejudice of their Neighbour, yet none in their Hearts approve of the Person who makes the Report, as we love the Treason but hate the Traytor. Listening, without Contradiction to an ill Thing, is tacitly acknowledging the Truth of it, and is little less base and cruel than the inventing and telling it yourself. But tho' I would have you defend those you serve by all the Arguments that Truth and Reason will admit, yet I would not advise you to give the least Intimation to themselves of what you have heard,

heard; to repeat a rude Thing said of any one, would be rude in you, and gives so great a Shock to the Person concerned in it, as is not easily forgiven: Besides, to recite what Replies you made, would only serve to make you look like a Pickthank, and the Service you have done lose all its Merit, perhaps give Occasion to suspect, that no body would have taken the Liberty to say such Things to you, if you had not given Room for it by some Complaints of your own. You must therefore be quite silent on this Head; 'tis better it should be heard from others than yourself, and it seldom happens that such Things go no farther than the Mouth which speaks them. Those you have defended will one Time or another be made acquainted with it, and your Discretion and Disinterestedness in concealing it, be reckoned of equal Value with your Fidelity.

*Quarrels
among Fel-
low Ser-
vants.*

Quarrels with Fellow-Servants.] Preserve as much as possibly you can the Good-will of your Fellow-Servants; let it not be in the Power of every Trifle to ruffle you, or occasion you to treat them with any grating Reflections, even tho' they should be the first Aggressors; 'tis better to put up with a small Affront, than by returning it, provoke yet greater, and raise any Disturbance in the Family. When Quarrels in the Kitchen are loud enough to be heard in the Parlour, both Parties are blamed, and it is not always the justest Side finds the most Favour. If injured, the less Passion you discover, the more Advantage you gain over your Adversary; and if you happen to have given the first Ground for Animosity, confessing it in time is the surest way to have it no more remembered. But of all Things, I would advise you not to throw severe
or

or biting Jest on any one; they sink deeper into the Mind than even foul Names; and tho' you may fancy you shew your Wit in them, and excite the Laughter of the Standers by, you may excite a Spirit of Revenge in the Person you deride, which may draw many Tears of Repentance from yourself. Any Reflection on personal Defects, as they are obvious, and consequently prove the Truth of your Satire, are the least to be endured, and not only create you an implacable Enemy in the Person you insult, but shew the little Generosity of your own Nature, that can suffer you to reproach what is not a Fault but a Misfortune. Besides, 'tis impious, instead of thanking God for making you more perfect, to find Fault with his Handy-work in your Fellow-creature.

If you are once discovered to be of a peevish or quarrelsome Disposition, all the good-natured Part of the Family will shun all Conversation with you, as much as possible; and those of the same Humour with yourself be continually throwing something in your way to occasion Contention, on Purpose to try your Spirit, and see which of you shall get the better; so that perpetual Wrangling will ensue, all your Business will be neglected, and every Thing in Confusion till the House is rid of the Authors of it. Believe me, there is nothing so engaging as a mild affable Behaviour, especially to People of the same Family; and of all Policies, that is of the most Consequence which teaches us to acquire the Love and good Wishes of those we converse, or have any Business with.

Behaviour to the Sick.] If any of the Family *Behaviour to the Sick.* happen to be sick, let all Animosity, all former Displeasure they may have given you be forgot:

F

Visit,

Visit, attend, and comfort them all you can, whether you are ordered by your Mistress to do so or not; you have a superior Authority for this Act of Compassion, 'tis a Duty enjoined by God, and owing to Humanity, and which you know not how soon you may stand in need of yourself. If it falls to your Share to administer any Prescription to them, content not yourself with barely giving the Medicines regularly, but add to your Attendance a Softness of Behaviour, which may convince them you are truly concerned for them. A tender Assiduity about a sick Person is half a Cure; it is a Balsam to the Mind, which has a powerful Effect over the Body; it sooths, it composes, it eases the sharpest Pains, and strengthens beyond the richest Cordial: By seeming to feel their Anguish, you relieve it. People never think themselves truly unhappy, while their Sufferings are treated with Pity and Gentleness. If Good-nature therefore be so necessary to alleviate Misfortunes, and of all Misfortunes Sickness is allowed to be the greatest, how shocking, how stinging must a contrary Behaviour be to a poor Wretch, both incapable and fearful of resenting any Insult in a proper Manner. Let no Toil, therefore, you may happen to have about a Person in this Circumstance, weary you out so far as to make you answer with any Peevishness; let what you do seem a Pleasure to yourself, or it will greatly lessen the Merit of the Obligation; but to reproach them with any Thing is highly savage, and what, on their Recovery, they will scarce forgive or forget. It is indeed Affliction enough to languish under the Chastisement of Heaven, and for a Fellow-creature to add to it by harsh Expressions, Sullenness, or any other Act of Unkindness, shews the Person guilty of it has
 thrown

thrown off all Humanity, and is capable of every Thing that is ill.

Being too free with Men-Servants.] If you are *Being too free with Men-Servants.* in the House of a Person of Condition where there are many Men Servants, it requires a great deal of Circumspection how to behave. As these Fellows live high, and have little to do, they are for the most Part very pert and saucy where they dare, and apt to take Liberties on the least Encouragement; you ought therefore to carry yourself at a Distance towards them; I do not mean with a proud or prudish Air; you are neither to look as if you thought yourself above them, or to seem as if you imagined every Word they spoke to you had a Design upon you; no, the one would make them hate and affront you, and the other would be turned into Ridicule: On the contrary, you must behave with an extreme Civility mixt with Seriousness, but never be too free. To suffer them to toy or romp with you, will embolden them, perhaps, to Actions unbecoming Modesty to bear, and the least Rebuff provoke them to use you ill; whereas a cold Reserve at first will prevent both the one and the other. You must also observe an exact Equality in your Deportment; for if you shew the least Distinction in favour of any one, you will not only make him too presuming, but also draw the Resentment of all the others upon you, who will be continually twitting you concerning him, and it may be construe every Thing you do into Meanings very foreign from the Truth.

Conduct toward Apprentices.] With regard *Conduct to-ward Apprentices.* to Apprentices a different Conduct is to be observed. If there be more than one, he who has served longest is to be treated with the most Re-

spect, but you ought by no means to use the other in a saucy and imperious Manner; you are to consider that they are Servants only to become Masters, and are often of a better Birth and Education than those they serve, therefore should be treated not only with Kindness but Civility: It may hereafter lie in their Power to recompence any little Favour you do them, such as mending their Linnen, or other Office of that Kind, when you have a leisure Hour; but then this Good-nature must not proceed too far when they grow up towards Manhood, lest the Vanity of Youth should make them imagine you have other Motives for it, which to prevent, you must behave with the same Reserve I advised to Servants of a different Class. If an Apprentice should be what they call sweet upon you, and make any Overtures of Love, you ought to check the Progress of his Solicitations in the Beginning; and not think as some of you have done, to draw him into Marriage, by encouraging his Addresses; young Men of that Age are incapable of knowing their own Minds; his may alter before his Time is out, and should he marry you before, he forfeits his Indentures; is not perhaps half Master of his Trade, his Parents are disobliged, will do nothing for him, and you both run a very great Risque of being miserable for Life. Yet is not this the greatest Danger: His Designs may be of a different Nature from his Pretensions, and while you imagine he is falling into the Snare you lay for him, may be entangled in one yourself to your utter Ruin. So that on all Accounts, and which way soever his Passion tends, all Engagements with an Apprentice are to be avoided: If he truly loves you, and continues to do so when his Years of Servitude are expired, it will then be
Time

Time enough to listen to his Offers, and consider what Returns you ought to make ; if he then marries you, he will value you the more for the Prudence you have shewn in his Regard, and make the better Husband.

Tho' I have advised you to use an Apprentice with a great deal of Good-nature, I do not mean that you shou'd extend it so far as to encourage any rakish Disposition in him ; if you find he stays out late, and desires you to sit up for him after the Family are in Bed, you may do it for once or twice ; but if he continues to make a Practice of it, you ought not only to refuse, but also to threaten him with acquainting your Master ; and this you must not fail to do in reality if he still persists, and gives no Ear to your Admonitions. No Promises, no Bribes, shou'd make you countenance such a Behaviour ; for as no laudable Business, nor innocent Recreation, cou'd make him transgress in this Manner, whatever Wrong he does himself or Master, or whatever Mischief may ensue, you are necessary to it, by concealing what you know, and thereby preventing any Step being taken to keep him within the Bounds of Duty and Regularity.

Mispending your own Time.] The Condition *Mispending* of a Servant would be too severe, were they not *your own* allowed some Time which they may call their *Time.* own ; and it is according to their well or ill employing this Time, that their Dispositions are to be known. In all well-govern'd Families a Maid-Servant has the Liberty every *Sunday*, or every other *Sunday* at least, in the Afternoon, of going to Church, which if she neglects, it discovers she has little Sense of true Religion, and may well be suspected of failing in her Duty to
an

an earthly Master or Mistrefs, when she fails in that to her Maker. And yet, how many of you had rather walk in the Fields, go to drink Tea with an Acquaintance, or even lye down to sleep! Unhappy Choice! and which can never expect to be attended with any Blessings either here or hereafter. Whatever you do, therefore, never omit Divine Worship. If you are so unhappy to live with People who have no Devotion themselves, and expect you to be always at home, entreat humbly at first Permission to go to Church; if you find that will not prevail, insist upon it as your Right, and rather quit your Place than be refused. If you lose *one*, that God for whose Sake you have left it, will doubtless provide another, and perhaps a better for you.

Hypocrisy.

But beware how you make use of the sacred Name of Religion as a Pretence to cover your going to any other Place. Remember what you are told by the great Oracle of Truth, concerning the Place allotted for Hypocrites in another World; never say you have been at Church unless you have, but if you have gone out with that Intention, and been diverted from it by any Accident or Persuasions, confess the Truth, if asked.

There are, however, some Occasions which will render the Omission of this Duty excusable; and that is when you can get Leave on no other Day to shew that Love and Tenderness which ought never to be forgotten by Children to their Parents, as the only Recompence they can make for the Love and Tenderness received from them: If they are good, they will entertain you with such Conversation as may atone for your missing the Precepts deliver'd from the Pulpit; and if they have not
that

that Consideration for your eternal Welfare, and talk to you only on worldly Matters, you must visit them less often, tho' not totally neglect them: Want of Respect to the Persons of Parents, or Disobedience to their Commands, being one of the first Steps which lead to an abandon'd Life; and we rarely find that those who are guilty of it have not a Multiplicity of other Vices also.

But those you live with must be very unreasonable indeed (without they have some more than ordinary Motive that requires your continual Attendance) that would not permit you sometimes to see your Friends on other Days than that which ought to be devoted to Heaven alone: Few Servants but are allowed one Holiday at each of the great Festivals of the Year, and in the Time of Fairs, and it is then expected you should go to your Relations, or take what other Recreation you think proper. Innocent Merriment will make you afterward work with the more Alacrity, ought to be sometimes indulg'd, and is never blameable, but when the Heart is set too much upon it; that is, when your Impatience for the Day makes you unable to think on any thing else, and your Mistress's Business suffers by it.

But this is not all I mean by mispending Time: Some of you who have enough upon your Hands either loiter it away at the Door or Windows, or sit idle at the Fire-side, as if it were a Crime to do any more than they were compelled to; but she who would endeavour to oblige her Mistress, or prove herself a good Housewife, should, after the common Affairs of the Family are over, ask if she has any thing to employ her in, and if she answers in the Negative, can scarce be without somewhat to do for herself. Industry
and

and Frugality are two very amiable Parts of a Woman's Character, and I know no readier Way than attaining them, to procure you the Esteem of Mankind, and get yourselves good Husbands. Consider, my dear Girls, that you have no Portions, and endeavour to supply the Deficiencies of Fortune by Mind. You cannot expect to marry in such a Manner as neither of you shall have Occasion to work, and none but a Fool will take a Wife whose Bread must be earn'd solely by his Labour, and who will contribute nothing towards it herself.

*Publick
Shews.*

Publick Shews.] But these two Virtues ill agree with an immoderate Love of Pleasure, and this Town at present abounds with such Variety of Allurements, that a young Heart cannot be too much on its Guard: It is those expensive ones, I mean, which drain your Purse as well as waste your Time: Such as *Plays*, the *Wells*, and *Gardens*, and other publick Shews and Entertainments, Places which it becomes no body to be seen often at, and more especially young Women in your Station. All Things that are invented merely for the Gratification of Luxury, and are of no other Service than temporary Delight, ought to be shunn'd by those who have their Bread to get: Nor is it any Excuse for you that a Friend gives you Tickets, and it costs you nothing; it costs you at least what is more precious than Money, your Time; not only what you pass in seeing the Entertainments, but what the Idea and Memory of them will take up. They are a kind of delicious Poison to the Mind, which pleasingly intoxicates and destroys all Relish for any thing beside: If you cou'd content yourselves with one Sight and no more, of any, or even all these Shews, or cou'd you answer that

that they would engross your Thoughts no longer than while you were Spectators, the Curiosity might be excusable ; but it rarely happens that you have this Command over yourselves ; the Music, the Dances, the gay Clothes, and Scenes make too strong an Impression on the Senses, not to leave such Traces behind as are entirely inconsistent either with good Housewifry, or the Duties of your Place. Avoid, therefore, such dangerous Amusements ; and that it may be the more easy for you to do so, refrain the Society of those who either belong to them, or are accustomed to frequent them.

Vails.] Never conceal from your Mistress *Vails.* neither the Whole or any Part of what is given you : For as what is bestowed on you is out of Respect to her, it is an inexcusable Piece of Ingratitude to *her* as well as to the *Donor* not to acknowledge the Bounty. And as whatever you receive this way, be it little or much, is more than you can demand, or could be ascertain'd of when you were hir'd, I would also advise you to lay it carefully by, (without some extraordinary Emergency obliges you to break into it) and never lay out more upon yourself than your bare Wages, if so much ; for as your Wages will be according to the Place you hold in the Family, whether an Upper or Under Servant, so ought your Expences in Clothes and every thing else, (as I have before observed,) to be also proportion'd according to both. To prevent any Temptation from prevailing on you to diminish this little Bank, it would be prudent in you to deposit whatever is given you from time to time in your Mistress's Hands: By this Means the Snow ball will increase by degrees to an Heap, and, if you con-

tinue to behave so as to deserve frequent Favours of this Sort, amount to more than you can imagine.

But should your Gains be very small this way, and you receive few Vails, or even none at all, it will be extremely unbecoming in you to murmur at it, to go about your Work discontentedly, or throw any Reflections on Persons who dine and sup often at the House without remembring the Servant ; for this would be affronting your Mistress, who cannot enforce the Liberality of others. She will, however, if she be of a generous Temper herself, take notice of it, and perhaps make up this Deficiency another way, provided she sees you modest and patient, and not in the least wanting in your Obedience to her, for the Neglect of her Friends. But however slow she is in her Consideration, you are still not to grumble. Remember that you have your *Agreement*, and as you can demand no more, must not only *seem contented*, but endeavour to *be so*. A fordid mercenary Disposition is hateful both to God and Man ; and to give any Indication of it will, instead of *bettering* your Condition, render it much *worse*, by depriving you of all that Affection which else might, sooner or later, on some Occasion or other, exert itself in your Favour when you least expected it, and perhaps might stand in most need of it.

*Giving
your Opin-
ion too
freely.*

Giving your Opinion too freely.] To give your Opinion either of Persons or Affairs unasked, is saucy if directed to your Superiors, and impertinent if to your Equals ; I would therefore have you refrain it to both ; and even if desired, nay press'd to it, to be very cautious how you speak : Such Questions are often proposed

posed to you as a Trap, either to sound your Inclinations or Sincerity, and may turn to Ill-consequence to yourselves. There is an old Saying, that *a close Mouth makes a wise Head*, to which I think may also be subjoined, that *it makes an easy Mind*. But you ought chiefly to be upon your Guard, if consulted in this Manner by your Mistress (as I have known some, who, to gratify their Curiosity, will throw aside all Disparity, and seem willing to take the Judgment of a Servant) in such a Case it will behove you to reply with all Humility, and excuse yourself from answering to the Point with Modesty, telling her you are utterly incapable of giving any Reasons either for or against the Affair in Question; and if she insists on your speaking, let it be as evasively as possible. This is an innocent Artifice, and the only Medium you can take; for if guessing at her Mind, to flatter it, you answer contrary to your own, you are guilty of Dissimulation; and if ignorant of it, you chance to contradict her Sentiments, she will not like you the better for not being of the same Opinion with herself. Numberless Reproaches you may afterwards incur by complying, but can hazard nothing by refusing, and those who attempt to sift you in this Manner will have the higher Idea of your Discretion, by failing in their Design upon you.

Chastity.] I come now to warn you against *Chastity* all those Dangers which may threaten that Branch of Honesty which concerns your own Persons, and is distinguish'd by the Name of *Chastity*. If you follow the Advice I have already given you, concerning going as frequently as you can to hear Sermons, and reading the Holy Scripture, and other good Books, I need

not be at the Pains to inform you how great the Sin is of yielding to any unlawful Sollicitations ; but if you even look no farther than this World, you will find enough to deter you from giving the least Encouragement to any Addressees of that Nature, tho' accompanied with the most soothing and flattering Pretences : Every Street affords you Instances of poor unhappy Creatures, who once were innocent, till seduc'd by the deceitful Promises of their Undoers ; and then ungratefully thrown off, they become incapable of getting their Bread in any honest Way, and so by degrees are abandon'd to the lowest Degree of Infamy. The Lessons I have given you concerning the Manner of passing your Time, your Temperance, your Fidelity, the Obligations you lye under to those you serve, if duly observed, will also be no inconsiderable Defence against the Snares laid for you on this score ; but I would have you not only be strictly *virtuous* in rejecting all the Temptations offer'd you, but likewise prudent in the *Manner* of doing it. There may be some Circumstances in which you will have Occasion to vary your Denials according to the different Characters of the Persons who solicit you : I shall begin with one which happens but too frequently, and that is, when the Temptation proceeds from your Master.

Temptations from your Master.

Temptations from your Master.] Being so much under his Command, and oblig'd to attend him at any Hour, and at any Place he is pleas'd to call you, will lay you under Difficulties to avoid his Importunities, which it must be confess'd are not easy to surmount ; yet a steady Resolution will enable you ; and as a vigorous Resistance is less to be expected in
your

your Station, your persevering may, perhaps, in Time, oblige him to desist, and acknowledge you have more Reason than himself: It is a Duty, however, owing to yourself to endeavour it.

Behaviour to him, if a single Man.] If he happens to be a single Man, and is consequently under less Restraint, be as careful as you can, Opportunities will not be wanting to prosecute his Aim; and as you cannot avoid hearing what he says, must humbly, and in the most modest Terms you can, remonstrate to him the Sin and Shame he would involve you in; and omit nothing to make him sensible how cruel it is to go about to betray a Person whom it is his Duty to protect; add that nothing shall ever prevail on you to forfeit your Virtue; and take Care that all your Looks and Gestures correspond with what you say: Let no wanton Smile, or light coquet Air give him room to suspect you are not so much displeas'd with the Inclination he has for you as you wou'd seem; for if he once imagines you deny but for the sake of Form, it will the more enflame him, and render him more pressing than ever. Let your Answers, therefore, be delivered with the greatest Sedateness; shew that you are truly sorry, and more asham'd than vain that he finds any thing in you to like: How great will be your Glory, if, by your Behaviour, you convert the base Design he had upon you, into an Esteem for your Virtue! Greater Advantages will accrue to you from the Friendship he will afterward have for you, than you would ever have obtain'd from the Gratification of his wild Desires, even tho' he should continue an Affection for you much longer

ger than is common in such Intrigues. But if you fail in this laudable Ambition, if he persists in his Importunities, and you have Reason to fear he will make Use of other Means than Perswasions to satisfy his brutal Appetite, (as what may not Lust seconded by Power attempt, and there is no answering for the Honour of some Men on such Occasions) you have nothing to do, but, on the first Symptom that appears of such a Design, to go directly out of his House: He will not insist on your forfeiting a Month's Wages for his own Sake, for fear you should declare the Cause of your quitting his Service; and if he should be even so harden'd in Vice, as to have no Regard for his Character in this Point, it is much better you shou'd lose a Month's Wages, than continue a Moment longer in the Power of such a one.

If a married Man. *If a married Man.*] Greater Caution is still to be observ'd, if he is a married Man: As soon as he gives you the least Intimation of his Design, either by Word or Action, you ought to keep as much as possible out of his Way, in order to prevent his declaring himself more plainly; and if, in spite of all your Care, he find an Opportunity of telling you his Mind, you must remonstrate the Wrong he would do his Wife, and how much he demeans both himself and her by making such an Offer to his own Servant. If this is ineffectual, and he continues to persecute you still, watching you wherever you go, both abroad and at home, and is so troublesome in his Importunities, that you cannot do your Business quietly and regularly, your only way then is to give Warning; but be very careful not to let your Mistress know the Motive of it: That is a Point too tender

to be touch'd upon even in the most distant Manner, much less plainly told : Such a Discovery would not only give her an infinite Uneasiness, (for in such Cases the Innocent suffer for the Crimes of the Guilty) but turn the Inclination your Master had for you into the extremest Hatred. He may endeavour to clear himself by throwing the Odium on you, for those who are unjust in one Thing, will be so in others ; and you cannot expect, that he who does not scruple to wrong his Wife, and indeed his own Soul, will make any to take away your Reputation, when he imagines his own will be secured by it. He may pretend you threw yourself in his Way when he was in Liquor, or that having taken Notice of some Indecencies in your Carriage, and suspecting you were a loose Creature, he had only talked a little idly to you, as a Trial how you would behave ; and that it was because he did not persist as you expected, and offer you Money, that you had made the Discovery, partly out of Malice, and partly to give yourself an Air of Virtue. But tho' he should not be altogether so unjust and cruel, nor alledge any Thing of this kind against you, it would be a Thing which you never ought to forgive yourself for, if by any imprudent Hint you gave Occasion for a Breach of that Amity and Confidence which is the greatest Blessing of the married State, and when once dissolved, continual jarring and mutual Discontent are the unfailing Consequence.

Temptations from your Master's Son.] But *Temptations from your Master's Son.* there is yet a greater Trial of your Virtue than these I have mentioned, which you may probably meet with ; and that is when your young Master happens to take a Fancy to you, flatters
your

your Vanity with Praises of your Beauty ; your Avarice with Presents ; perhaps, if his Circumstances countenance such a Proposal, the Offer of a Settlement for Life, and, it may be, even a Promise of marrying you as soon as he shall be at his own Disposal. This last Bait has seduced some who have been Proof against all the others : It behoves you therefore to be extremely on your Guard against it, and not flatter yourselves, that because such Matches have sometimes happened, it will be your Fortune : Examples of this Kind are very rare, and as seldom happy. Suppose he should even keep his Word, which it is much more than a thousand to one he never intended, what you would suffer from the Ill-usuage of his Friends, and 'tis likely from his own Remorse for what he has done, would make you wish, in the greatest Bitterness of Heart, that it were possible for you to loose the indissoluble Knot, which binds you to a Man who no longer loves you, and return to your first humble Station. Such a Disparity of Birth, of Circumstances, and Education can produce no lasting Harmony, and where you see any such Couples paired, all the Comforts they enjoy are mere Outside-Shew, and tho' they may wear a Face of Contentment, to blind the Eyes of the World, and keep them from prying into the Merits of their Choice, their Bosoms are full of Disquiet and Repining. Suffer not, therefore, your Hearts, much less your Innocence, to be tempted with a Prospect wherein the *best* that can arrive is bad enough. What then must be the *worst* ! Eternal Ruin ; every Misery you endure rendered more severe by the Stings of Disappointment, and a too late Repentance.

Gentlemen

Gentlemen Lodgers.] If it be your Chance to live where they take in Lodgers or Boarders, especially such Gentlemen as do not keep Servants of their own to fit up for them, you may be subjected to some Inconvenience, when they stay out till after the Family are gone to Bed, come home in Liquor, or without being so, take this Opportunity of making Offers to you. If the Attempt goes no farther than Words, get out of their Way as fast as you can, and shew that tho' you are a Servant, you have a Spirit above bargaining for your Virtue: But if they once proceed to Rudeness, acquaint your Mistress with it, who, if a Woman of Reputation, will resent it as an Affront to herself, and rather lose her Lodger, than permit any Indecency in her House. But if you give any Ear at first to the Sollicitations made you, or accept of any Presents given on that Score, even tho' you neither make nor intend any Return, you will be accounted a Jilt, used ill by the Person you impose upon, and if it comes to your Mistress's Knowledge, infallibly lose your Place, with the same Disgrace as tho' you had yielded to the Act of Shame.

Having thus run through in as brief a *Man-Conclusion*ner as I could the several Obligations you lie under to God, to those you serve, and to your selves, I shall only add a few Words to remind you of the Advantages of living a great while in a Family. Those of you who go young to Service, and continue in one Place eight or ten Years, will be then but of a fit Age to marry, and besides being entitled to the Advice of your Mistress, will be certain of her Assistance in any Business you shall take up; your Children, if

H you

you have any, partake her Favour, perhaps some of them be taken into the Family, and both you and yours receive a Succession of good Offices, If your Husbands behave well to you, they will be encouraged for your Sakes; and if ill, you may depend on Protection from them. An old and tried Servant is looked upon as a Relation, is treated with little less Respect, and perhaps a more hearty Welcome. This you cannot but be sensible of yourselves; and I shall therefore conclude as I began, with exhorting you to make use of the Understanding God has given you, in a serious Consideration of the Hints I have thrown together, in order to render you both valuable and happy.



DIRECTIONS



DIRECTIONS

FOR

*A Young Woman to qualify herself for
any Common Service.*

IF you truly design to make a good Servant, and to gain the Affection and Esteem of those you live with, it is absolutely necessary you should endeavour, before you venture out into the World, to have some little Skill in those things you must expect to be employed in, and which Practice afterward will make easy to you. To this End I have annex'd some few Rules, which, if you carefully observe, will make you fit for any common Service.

First, For going to MARKET.

How to chuse FLESH.

Beef.] The right Ox Beef is best, and that which is so has a fine open Grain: If it be *young*, it has a kind of oily Smoothness, and if you dent it with your Finger will immediately rise again; but if *old*, it will be rough and spongy and the Dent remain. *Cow* Beet is less boned than that of the *Ox*, the Flesh closer grain'd, the Lean of it somewhat paler, and the Fat whiter; but if young the Dent you make with

your Finger will rise again. *Bull Beef* is closer grain'd than either, more coarse, and if you pinch it, feels rough : The Fat is hard and skinny, and has a certain Rankness in the Scent, tho' it be ever so fresh kill'd.

Mutton.

Mutton.] When *Mutton* is young, the Flesh will pinch tender, and the Fat part easily from the Lean ; but if old, the one will wrinkle and remain so for some time, and the other not be pull'd off without Difficulty, by reason of a great Number of little Strings : Old *Mutton* may also be known when the Flesh shrinks from the Bones, and the Skin is loose : In *Ewe Mutton* the Flesh is of a paler Colour than the *Weather*, and of a closer Grain. If there happens to be a Rot among the *Sheep*, the Fat will be inclining to yellow, and the Flesh very pale, loose from the Bone, and if you squeeze it hard, a Dew like Sweat will rise upon it.

Veal.

Veal.] The Flesh of a *Bull Calf* is more red, and has a firmer Grain than that of a *Cow Calf*, and the Fat will be harder. The Butchers about *London* have so many Arts in blowing up their *Veal*, and keeping it in wet Cloths, that you cannot be too careful in examining the Scent, or what looks beautiful to the Eye may prove musty.

Lamb.

Lamb.] *House-Lamb*, when good, is very fat, the Lean of it looks of a pale pink Colour, and the Fat is exceeding white. *Grass-Lamb* is somewhat of a higher Colour, but the Fat is also white : In a *Fore-quarter* of either you must observe the Neck-Vein ; if it looks of a fine light Blue, it is fresh kill'd ; but if greenish or yellowish it is stale. In a *Hind-quarter* smell under the Kidney, and try the Knuckle, if it be limber, and you meet with a faint Scent, do not venture to buy it.

Pork.]

Pork.] If it be young and fresh, the Flesh *Pork.* will look of a fine bright Colour, but not too red; the Skin will be thin, and if you nip it with your Nails the Impression will remain; but if the Lean be high-colour'd, the Fat flabby, and the Rind hard, it is old; or if any part feel clammy, it is stale. If you find many small Kernels in the Fat like Hail-shot, it is certainly meazly, and dangerous to be eaten.

Bacon.] Bacon may also be known, if young *Bacon.* or old, by the Thickness or Thinness of the Rind. Always chuse that, the Fat of which has a reddish Cast; for if it look quite white, like Tallow, or inclin'd to yellowish, it is stark naught. That Bacon which gives, and becomes flabby in moist Weather, has not been well cured, and is either rusty, or will very soon be so.

Westphalia or English Hams.] Both these are *Westphalia* to be tried by putting a Knife under the Bone *or English* that sticks out; and if it comes out in a manner *Hams.* clean, and has a curious Flavour, the Ham is sweet and good; if, on the contrary, it is much smear'd and sully'd, and smells rank, the Ham was either tainted before it was dried, or grown rusty afterward.

F I S H.

All sorts of fresh Fish may be judg'd by the *Fish.* Redness of their Gills, if no Deceit be used; but as there is sometimes an Imposition by wetting them with Blood, you must observe whether they are stiff, if their Eyes stand out and full, and their Fins and Tails are not shrivelled; for if these Symptoms do not answer, they are stale, notwithstanding the Redness of their Gills.

Plaice

Plaice and Flounders. *Plaice and Flounders.*] As *Plaice* and *Flounders* will live a long Time out of the Water, whoever buys them after they are dead, may find them sweet, but their Substance will be so far spent, that they will almost dissolve in the Water they are boiled in, and afford neither an agreeable Relish to the Palate, nor Nourishment to the Stomach. To distinguish *Plaice* from *Flounders* you must observe the Backs: The *Flounders* are somewhat thicker, are of darker brown, and have small Specks of Orange-Colour; the *Plaice* have Spots too, but they are not so bright and of a larger Size. The best Sort of both are blueish on the Belly.

Whitings. *Whitings.*] These are a Fish, which if not extremely stiff when you buy them, will neither broil nor boil.

Salmon. *Salmon.*] To buy this Fish you must examine the Grain and Colour as you do in Butchers Meat; if the one be fine, and the other high and florid, the *Salmon* is good; but if course and pale it is bad: When it is perfectly new, a great Quantity of Blood will issue from it when it is cut, and the Liver look very clear, almost transparent.

Poultry.

P O U L T R Y.

Capon.

Capon.] If a *Capon* be young, his Spurs are short, and his Legs smooth; if a true *Capon*, a fat Vein on the Side of the Breast, the Comb pale, and a thick Belly and Rump; if new, a close hard Vent; if stale, a loose open one.

A Cock and Hen.

A Cock and Hen.] If young, his Spurs are short and dubb'd; but you must be careful in taking Notice whether they are not pared or scraped by the Poulterer, in order to deceive you. You may know if he is new by the Vent, in the same Manner as you judge of the *Capon*,
and

and so also of a Hen ; but if young, her Legs and Comb are smooth, if old they are tough.

Cock or Hen Turkey, Turkey Poults.] If the *Cock* be young, his Legs will be black and smooth, and his Spurs short ; if old the contrary : If stale, his Eyes will be sunk, and his Feet hard and dry ; and if new, the Eyes will look lively, and the Feet pliable. The like Observation you may make of the *Hen* ; and, moreover, if she be with Egg, she will have an open Vent, if not, a hard close Vent. *Turkey Poults* are known the same Way, as to being new or stale, and you cannot be deceived in their Age.

Goose.] If the Bill of a *Goose* be yellow, and she have but few Hairs, she is young ; but if there are many, and the Bill and Feet red, she is old : If new, limber ; if stale, hard and stiff in all her Parts. Never chuse a *Goose* that is not very fleshy on the Breast, and fat in the Rump.

Duck.] A *Duck* is every way to be judged in the same Manner as a *Goose*.

Chicken.] You cannot well be deceived in *Chickens* ; only take this for a Rule, that the white-legg'd are in general the best, and taste the sweetest.

Wild-Duck.] A right *Wild-Duck* has a reddish Foot, and smaller than the tame one ; the Marks of being young or old, new or stale, are the same as with the others.

Woodcock or Snipe.] A *Woodcock* ought to be thick, fat, and the Flesh firm ; the Nose dry, and the Throat clear, otherwise they are naught. *Snipe* if young and fat has a full Vein under the Wing, and feels thick in the Vent. As for the rest like the *Woodcock*.

Partridge.] When the Bill of a *Partridge* is white, and the Legs look blueish, it shews Age ; for

for if young, the Bill is black, and the Legs yellowish. To know if new or stale, smell at their Mouths.

Pidgeons. *Pidgeons.*] Old *Pidgeons* have generally red Legs, and are blackish in some Parts: If young and new, the Flesh looks all of one Colour, and are fat in the Vent.

And thus of grey or green *Plover*, *Fellfare*, *Blackbirds*, *Thrush*, *Larks*, and *Wild-fowl* in general.

Hare. *Hare.*] A *Hare* is white and stiff when new and clean killed; if stale, the Flesh will have a blackish Hue. If the Cleft in her Lips spread very much, and her Claws are wide and ragged, she is old; the contrary when young.

Leveret. *Leveret.*] To know a true *Leveret*, feel on the Fore-Leg near the Foot, and if there be a small Bone or Knob, it is right, if not, it is no *Leveret* but a *Hare*; and for the rest of the Marks, you must judge as of the *Hare*.

Rabbit. *Rabbit.*] The *Wild-Rabbit* is better than the *Tame*; to distinguish the one from the other, you must observe the Head, which is more picked in the *Wild* than the *Tame*. If it is old, there will be a great deal of yellowish Fat about the Kidneys, the Claws will be long, and the Wool rough and mottled with grey Hairs, if young the Reverse. For being new killed, you must judge by the Scent.

Butter. *Butter.*] When you buy fresh *Butter*, trust not to the Taste the Person gives you; for they often patch a Piece of good *Butter* at the End, when the rest is naught; but run your Knife into the Middle, and if it comes out with a fine sweet Flavour, the *Butter* is good. You must also observe that there are no Crumblings stick about

about the Knife; for if so, the Butter, tho' it may be well tasted at present, has not been well work'd up, and will not keep. As for Salt Butter, having tasted it, and found it to your Palate, make them cut you what Quantity you want out of the Middle; for the Tub is apt to give an ill Flavour to that Part which touches it. If one *Cheesemonger* refuses to do this, go to another; but if you carry ready Money, there is no Danger of his turning you away, but those who go on Credit must take up with it.

Cheese.] The best *Cheese*, whether of *Cheeshire*, *Gloucester*, or *Warwickshire*, has generally a rough moist Coat, but if too much of the latter, is apt to breed *Maggots*. Always chuse that which has a fine Yellow Cast, and is close made.

Eggs.] The best Eggs are those which have a clear thin Shell, are of the longest Oval, and most picked at the Ends. As for the Newness of them, hold them before the Light, and if the White is clear, and the Yolk flows regularly in the Midst, you may depend on their being good, and the contrary when the White looks cloudy, and the Yolk sinks which way soever you hold it.

Now that you may not disgrace your Marketing, and spoil by bad dressing what you have well cater'd, take the following Rules, which, without being ordered to the contrary by those who love their Victuals over much or over little done, you ought not to transgress.

BOILING Butchers Meat.

Beef.] Let your Pot be large enough to contain a sufficient Quantity of Water for it to
I have

have Room to wabble about, and be sure, before you put it on, to make up a good strong Fire, so as it may never cease boiling from the Minute it begins, till it is thoroughly done. As for the Time of boiling, you may allow a Quarter of an Hour to every Pound of Beef, except *Brisket*, which requires more by reason of its being so very fibrous.

Mutton.

Mutton.] *Mutton* takes not 'up altogether so much Time nor Water, yet it must not be cramp'd in too small a Pot; for if it is, it will be tough, and the Colour spoiled. If you make Broth, put in no more Water than will just cover it; and after you have taken the Scum off, (which must be raised by throwing in some Salt, and put in what Thickening the Family likes, whether *Rice*, *Barley*, or *Oatmeal*) let it be close stop'd till enough.

Veal.

Veal.] A great Inducement to eating heartily of boil'd *Veal*, is the Whiteness of it: You should therefore not only be particularly careful in taking off the Scum, but also tie the Meat in a Cloth, and the Skin will then look of a delicate Clearness.

Lamb.

Lamb.] The same Care ought to be taken of *Lamb*, especially *House*; for it being of a more delicate Texture than the *Grass*, is more liable to imbibe any disagreeable Tincture. Both ought to be well boil'd, as indeed should all *young* Meat, or it is unwholesome.

Pork.

Pork.] *Pork* requires still more boiling, and should never be dress'd without salting; for there is a Juice between the Rind and the Fat, which if not well purged out, breeds bad Humours.

P O U L T R Y.

Turkey.] Three Quarters of an Hour is sufficient for a middling *Turkey*; but you must always consult the Largeness, and give Time accordingly.

Pullets, Capons, and young Cocks.] *Pullets, Pullets, Capons, &c.* especially if with Egg, take somewhat more boiling, than either a *young Cock* or *Capon*; for the two latter half an Hour is sufficient, and you must not add to the other above four Minutes. When you boil *Fowl* and *Bacon*, you must be sure to scrape the Rind exceeding clean, and pare off the Outside of the Lean, which in the best cured *Bacon* has an offensive Smell and Taste, and boil the *Fowl* in a Cloth.

An old Cock.] You can scarce boil an *old An old Cock* too much; but as it is seldom used but in *Cock*. Broth, the best Way is to cut it in Pieces.

Cbicken.] A Quarter of an Hour is sufficient *Cbicken.* for a *Cbicken*; if you have *Parsley* and *Butter* with it, let the *Parsley* be boil'd soft, and shred very small before you put it into the *Butter*.

Pidgeon.] When you have well clean'd and *Pidgeon.* trufs'd your *Pidgeons*, stuff their Bellies with *Parsley*, and be sure to take off the Scum as often as it rises. A little more than a quarter of an Hour serves to boil them.

Take it for a general Rule, that whatever you boil either of *Flesh* or *Fowl*, should be set over a brisk Fire, to the end it may keep constantly in Motion; for if it ceases, tho' never so little a Time, the Gravy drains out into the Water.

F I S H.

Salmon.] Wash it, and let it bleed well in *Salmon.* the

the Water, then lie a little to drain, after which put it into boiling Water; take out the *Liver* when about three Parts done, and braid it with *Ketchup*, which, mingled with the *Butter*, will make exceeding rich Sauce. This Sort of Fish takes almost as much boiling as Mutton.

Pike.

Pike.] Wash your *Pike* clean, then truss it round with the Tail in its Mouth, and its Back scotch'd in three Places; then throw it into boiling Water with a good deal of Salt and Vinegar, three or four Blades of Mace, and the Peel of a whole Lemon: Let it boil fast at first; for that will make the *Pike* eat firm, but more slow afterwards. The Time must be proportioned to the Bigness of the Fish, but half an Hour is enough for a very large one. The best Sauce for this is plain Butter, with a few Shrimps and *Seville Orange*.

Fresh Cod.

Fresh Cod.] Mix a great deal of the best White-Wine Vinegar with the Water in which you boil *Fresh Cod*, Lemon-Peel, Salt, Mace and Cloves; otherwise the Fish will taste waterish, be very flabby, and liable to break in the Kettle. The Sauce for this cannot be too rich, and if you are allowed it, spare neither *Ketchup*, the Body of a *Lobster* or *Crab*, *Oysters* and *Shrimps*; but if you have not all these at hand, put in as many of them as you can. You will know when it is enough, as you may all Fish, by the dropping out of the Eyes.

Barrel Cod.

Barrel Cod, or any other *Salt-fish*.] All Kinds of *Salt-fish* must lie in Water proportionable to its Saltness: Trust not therefore to the Words of those you buy it of, but taste a Bit of one of the Flakes. This requires more boiling than any *fresh Fish*. The Sauce for it is *Butter*, *Eggs*, *Mustard*, and *Parsnips*, or *Potatoes*.

ROASTING *Butchers Meat.*

Beef. When you roast *Beef*, make up a *Beef*, strong lasting Fire, that it may penetrate into the Heart of the Meat, else the Inside will be raw when the Outside is over-done. When you think it is near enough, make your Fire burn brisker in order to brown it. Rub a good deal of Salt upon it before you lay it down, and while it is roasting baste it often with its own Dripping, and flour it well. The Time for roasting is the same with that of boiling, a Quarter of an Hour to every Pound of Meat.

Mutton.] All Joints of *Mutton*, except a *Mutton*. Leg, require a brisker Fire than *Beef*. Baste it with Butter, and flour it often; but, if it be very large, and you suspect it to be Ram *Mutton*, baste it well on first laying it down with Water and Salt, and that will take off the Rankness. You must abate somewhat of a Quarter of an Hour for each Pound, especially when you roast a Shoulder or Neck.

Lamb and Veal.] All young Meats, as be- *Lamb and*
fore observed, ought to be thoroughly done; *Veal.*
therefore do not take either *Lamb* or *Veal* off
the Spit till you see they drop white Gravy.

Pork.] *Pork* should lie twelve Hours at least *Pork.*
in Salt, before you put it down to roast; then
flour it well, but a very little basting will serve,
except you roast it without cutting the Skin, and
then you must keep it basting and turning ve-
ry fast, as you would do a *Pig*, to preserve it
from blistering, or parting from the Flesh.
This is a very luscious Meat, and requires the
same Time as *Beef*, and as strong a Fire, for it
will be pernicious if eaten with Gravy in it
that has the least Tincture of Redness. The
most

most common, as well as most wholesome Sauce is Apple-Sauce, and *Mustard*.

Pig. *Pig.*] Take Sage, shred very small, grated Bread, Salt, a little Pepper, and the Yolk of four Eggs, wet them well with White-wine, till they come to a Consistency ; then put them into the Belly of the Pig : Sew it up, and after having rubb'd the Skin over with Butter, put it on the Spit : Keep it continually basting and rubbing with clean Cloths, and turning very fast, till it is enough. An Hour will roast a middling Pig ; if large, you must allow more Time. When it is done, take the Pudding out of the Belly, mix it with Gravy, and the Brains of the Pig : Sweet Sauce is to be made the same way, only add a few *Currants*, some Sugar, *Nutmeg*, and a little White-wine.

P O U L T R Y .

Capon. *Capon.*] Thirty Minutes will roast the largest *Capon* you can buy, provided your Fire be strong and brisk. Keep it well basted, and let it turn moderately fast. The best Sauce is a rich Gravy, well relish'd with Spice and *Ricamboll* or *Shalotte*.

Pullet, &c. *Pullet with Eggs, or without.*] A *Pullet* with *Eggs* will take somewhat more roasting than a *Capon* : *Egg-Sauce* is most proper, and most commonly eaten with it. If she be without *Egg* she will take less Time in roasting than the *Capon*. Gravy Sauce is also best with this.

Chicken. *Chicken.* A Quarter of an Hour will roast a handsome well-grown *Chicken*. The Sauce is Parsley and Butter, or Gravy.

Tame Duck. *Tame-Duck.*] Shred some Sage and Onion very small, mix it with Pepper and Salt, and put it into the Belly of the Duck ; when it is
enough

enough done, take out the Stuffing, and mingle it with a good deal of Claret and Gravy for Sauce.

Goose.] A *Goose* requires exactly the same *Goose*. Seasoning as a *Duck*: The Sauce in the Dish must also be the same, but you must add a Plate of Apple-sauce, and set Mustard and Sugar for those that like it.

Turkey.] A *Turkey* must be well flour'd and *Turkey*. basted, and roasted with a strong Fire, especially if the Belly be stuff'd with Oysters; in that Case you must take out the Oysters as soon as it comes off the Spit, and put them into melted Butter mix'd with Gravy. If there be no Oysters less Time will roast it, and you must put no Butter to your Gravy.

Wild-fowl.] When you roast a *Wild-Duck* *Wild*. or any other *Wild-fowl*, you shou'd make your *Duck*. Spit very hot before you put them on; otherwise the Inside will be raw, and the Outside too much done and dry: They must all in general be perpetually basted with Butter and their own Dripping. The Sauce you make for a *Tame Duck* serves for all kind of *Wild-fowl* except a *Partridge*, which must be basted with Butter and strew'd with grated Bread, and the Sauce made of grated Bread, Yolks of Eggs, White-wine, and Gravy well spiced.

Hare.] A *Hare* is best when it is larded; but *Hare*. if this is not thought proper, you must at least make a Pudding of grated Bread, the Liver of the *Hare* minced small, Parsley, Thyme, Winter-Savory, Sweet Marjoram, Salt, Pepper, a few Cloves beaten, three Yolks of Eggs, and well wetted with Claret, and put it into the Belly, which after you have sew'd up so that none may fall out, put it on the Spit; baste it with Cream till it is half done, then with its own Dripping;

ping; but take Care to keep it always moist. Mix half a Pint of Claret with very strong and high season'd Gravy for Sauce. It will take an Hour to roast.

Rabbits.

Rabbits.] Baste your *Rabbits* well with Butter; about Forty Minutes is sufficient to keep them at the Fire, which shou'd be brisk, but not too strong. The Sauce is only melted Butter with the Liver minc'd small.

STEWING.

Beef.

Beef.] *Brisket-Beef*, *thick Flank*, or the *Chuck Rib* are best for stewing: Cut it in Pieces of about four or five Ounces each; put it into an *Earthen Pipkin* with a few *Turnips*, one *Carrot*, one whole *Onion*, a little *Thyme*, *Winter-Savory*, *Sweet-Marjoram*, *Parsley*, some Corns of *Jamaica Pepper*, *Salt*, and *Black-Pepper*, and three or four *Bay Leaves*; then put as much Water as will a little more than cover them; stop it very close to keep any Steam as much as possible from going out; and set over a slow Fire, so that it may but just simmer. If it be *Brisket*, it will take four Hours to do it right; if any other Part, three will be sufficient. When it is enough, take out the *Bay Leaves*, and serve up the rest altogether in a *Soup Dish*.

Neck.
Breast.
&c of
Veal.

Neck, *Breast*, *Knuckle*, or any other *Joint of Veal*.] Whatever *Joint of Veal* is to be stew'd, must be put whole into the *Stew-pan*, with *Parsley*, *Winter-Savory*, *Thyme*, *Sweet-Marjoram*, *Lemon-Peel*, *Mace*, *Nutmeg*, a little *Salt*, and *Pepper*. Mix some *White-wine* with the *Water*, and put no more than will just cover it; then stop it close, and put it over a very slow Fire; when it is enough beat up the *Yolks of three or four Eggs*, and incorporate them with the *Gravy*

vy that comes from it, and when you have put it in the Dish strew a few *Mushrooms*, *Capers*, and a little *Sampshire* over, and garnish with *Lemon*, or *Seville Orange*. You may also add *Truffles*, *Morelles*, *Coxcombs*, and *Artichoak Bottoms*, if you have them. This is a very delicate and savoury Dish, and pleases most Palates.

Neck, Breast, or any other Joint of Mutton.] Some People like *Mutton* stew'd with *Potatoes*; and if so, you must cut the *Mutton* in Chops, and slice your *Potatoes*; put a larger Quantity of Salt and Pepper than you do either with *Beef* or *Veal*, and a very little Water; because what comes from the *Potatoes*, when they have been a little Time on the Fire, will stew the *Mutton*. You must put in no Herbs, except a Bunch of *Thyme*, and after covering it close let it just simmer; an Hour and a half will do it thoroughly, provided no Steam evaporates. To stew *Mutton* without *Potatoes*, you must also cut it in Chops, or Collops, according as the Part is, and put in two or three *Turnips*, *Thyme*, *Parsley*, Salt, *Pepper*, a small *Onion*, and as much Water as will cover it, and when done, strew it over with *Capers*.

FRICASSEES.

Of Veal.] Cut your *Veal* in thin Slices, beat it *Veal*. well with a Rolling-pin; then season it with *Pepper*, Salt, *Nutmeg*, *Thyme*, and *Lemon-peel*, shred very small; fry it in *Butter*, and when it is enough, as it will be in Six Minutes, pour away the *Butter* it is fry'd in, and throw in fresh, with two *Eggs* well beaten, and two Spoonfuls of *Verjuice*, shake it up all together, and then serve it.

Of Lamb.] *Lamb* must also be cut into small *Lamb*. Pieces; then season'd with a little *Pepper* and

K

Salt,

Salt, fryed first in *Water*, and, after being well flour'd, in *Butter* : It requires longer Time than *Veal* ; when enough done, pour off that *Butter*, and put in fresh, with two *Eggs*, and a very little *Verjuice*. Strew it in the Dish with *Mushrooms*.

Chicken.

Chicken.] Cut off the Limbs of your *Chickens* and joint them, and the Breast in thin Slices, and dislocate all the Bones, leaving a very little Flesh on them, fry them in *Water*, then pour off the *Water*, and save it, then fry them in *Butter* till they are of a fine brown : Beat the Yolks of *Eggs*, a little *Pepper*, *Salt*, and enough of pick'd *Walnut* to give it a Flavour ; mix all these well with the *Water* you pour'd off, and put it into the Stew-pan over the *Chickens* ; let it just boil up, and it is ready. If you add *Trousses*, *Morelles*, or *Coxcombs*, they must go in with it. Strew the *Fricassee* in the Dish with *Mushrooms*. *Rabbits* are to be done in the very same Manner.

P U D D I N G S.

Plumb-Pudding common.

Plumb-Pudding common.] Take a Quarter of a Peck of the best *Wheat-Flour*, three Pound of fine *Beef Suet*, well pick'd from the Skins and Strings, and shred very small ; two Pound of *Currants*, rubb'd in a dry clean Cloth ; twelve *Eggs*, the White of half left out ; one Pennyworth of *Saffron* ; a Glass of *Brandy* and a little beaten *Ginger* ; mix them in as much new *Milk* as it will require for a moderate Thickness, and stir it well together ; then tye it up in a Cloth, and put it into boiling *Water*. You must take Care to turn it often when it first goes in, that the *Currants* may not fall to the Bottom, and keep it constantly boiling. It will be five Hours to do it as it ought.

Plain Pudding common.] *Plain Pudding* is *Plain Pud-*
made the same way, and with the same Ingre-^{ding com-}
dients, excepting the *Currants*, and abating one ^{mon.}
Pound of Suet; it must also boil as long.

Rich Pudding.] To a Quarter of a Peck of *Rich Pud-*
Flour, put four Pound of *Marrow*, four Pound ^{ding.}
of *Currants*, the Yolk of twenty-four Eggs,
and the White of six, one Pennyworth of *Saf-*
fron steep'd in a Gill of the best *Canary*, a lit-
tle beaten *Ginger*, three Ounces of candy'd *Ci-*
tron, of *Lemon* and *Orange Peel*, each an Ounce,
cut in thin, small Bits, and well mix'd and stirr'd
in new Milk.

Quaking Pudding.] Take the Crumb of a *Quaking*
Kingston Loaf, or six *French Rolls*, slice them, ^{Pudding.}
and put them in an Earthen Pan; put to them a
Quart of boiling Milk, cover it, and let it stand
till it is quite cold; then put in two Ounces of
pounded *Almonds*, a Glass of *Sack*, four *Eggs*,
two Ounces of double-refin'd *Sugar*, then tye it
in a Cloth, and boil it half an Hour. When
you have taken it up pour *Butter* melted with
Sack over it, squeeze a *Seville Orange*, and
strew it thick with *Sugar*; to make it look more
beautiful, you may stick here and there a *Sugar'd*
Almond.

Tansy Pudding.] For a *Tansy Pudding* you *Tansy*
must take a Pound of Flour, the same Quantity ^{Pudding.}
of grated Bread, twelve *Eggs*, six Ounces of
double refin'd *Sugar*, a Gill of *Sack*, then press
out the Juice of *Spinage* one Spoonful, and of
Tansy half a Spoonful, and mix them well to-
gether with Cream. You may either bake it or
fry it in a Pan. Squeeze *Seville Orange* over it,
and strew it thick with *Sugar*.

Common bak'd *Puddings* are to be made the
same way with the boil'd.

P Y E S.

Beef stake Pye. *Beef-stake Pye.*] Rump-stakes are fittest for a Pye, because most tender: If you use any other Part, beat them well with a Rolling-pin. Season them with Pepper and Salt, according to the Palate the Pye is made for. To every Pound of Flour for the Crust, you must take the same Quantity of Butter, but work no more than half up with the Paste; the other you must spread over it with your Knife in the Rolling; then fold it, spread it again, and so on till all the Butter is expended. Make your Crust thick, and as many times as you roll it, so many Flakes it will break in when it is baked, and eat as well as if you did it with Whites of Eggs.

Mutton, Lamb, and Veal Pyes. *Mutton, Lamb, and Veal Pyes* are all to be season'd the same way, except the two latter are to be made sweet, for which take the following Rule.

Lamb, or Veal Pye, sweet. *Lamb or Veal Pyes sweet.*] Cut your Lamb or Veal in Collops, then season them with Salt, Pepper, Nutmeg, and Lemon-Peel; put to every Pound of Meat a Quarter of a Pound of Currants and a few ston'd Raisins; some make a Caudle of Canary and Eggs, and pour it in when the Pye is cut up, but this is superfluous.

Minc'd Pye. *Minc'd Pye.*] The best Minc'd Pye is made of Neats Tongues or Hearts, which parboil, and then chop very small with an equal Quantity of Beef-Suet nicely pick'd: Put of Currants and ston'd Raisins as many Pound as you have of Meat, and to every Pound add an Apple, the sharpest you can get: Mix a little White-wine or Canary with the Mace, and some thin Slices of Citron.

Apple-

Apple-Pye.] With every six *Apples* you put into your *Pye*, join one *Quince*: When you have pared them, and taken out the Cores and Bruises very clean, cut them in small Bits, and throw in a large Quantity of *Sugar*, so that the Fruit shall seem buried; break a Stick of *Cinnamon*, and scatter it, with a few *Cloves* here and there.

Gooseberry, Cherry, and Currant Pyes, have nothing but *Sugar* mingled with the Fruit.

C U S T A R D.

Take a Quart of *Cream* and boil it with a *Custard*. little *Cinnamon*, then beat the Yolk of eight *Eggs* and four Whites; and when your *Cream* is almost cold, put in your *Eggs*, stir them well together, and sweeten it with six Ounces of *Sugar*; then pour it into little *China Dishes*, and bake it.

Cheese-cake.] The common way is to make *Cheese-cakes* of Curd taken from Milk turn'd with *Runnet*; but the surest way to have them good, is to have it turn'd with *White-wine*. which, if enough is put into the Milk when hot, will make a Curd hard enough for your Purpose. Boil *Cinnamon* in it before you pour in the Wine, but sweeten it afterward when you have taken off the Curd, and pres'd it to a moderate Dryness; add more *Sugar*, and a good Quantity of *Currants*, mix them well together, then fill your Crust, and put five or six small Bits of *Citron* in every *Cheese-cake*, and send them to the Oven. I need not tell you that the Paste must be made very rich.

Seed-cake.] Take three Pound of the best Flour, wet it with Milk, and put to it the Yolk of twenty-four *Eggs*, and twelve Whites, one Pound and a half of fresh *Butter*, half a Pound

Pound of *Sugar*, and two Ounces of *Carraway* Seeds, a little beaten *Ginger* and some *Cinnamon*, knead it well and bake it, and it will be a very good *Cake*. To have it richer you need only double the Quantity of *Butter*, and some sliced *Citron* and *Orange-Peel*.

P A N C A K E S.

*Flour-Pan-
cakes.*

Flour Pancake.] Take two Pound of the best *Flour*, the Crum of a *French Roll* grated, the Yolks of ten *Eggs*, and the Whites of five, well beat; then mix them with a Quart of new *Milk*, in which a little Bit of *Saffron* has been infused, throw in some powder'd *Ginger* and *Nutmeg*: After stirring it till it is very smooth, so that there is not the least Lump, cover your *Batter* up, and let it stand for two Hours before you put it into the *Pan*, then pour in sufficient to make the *Pancake* of a moderate Thickness: Let your *Butter* be well melted, and your *Pan* very hot before you put it in; keep it shaking round to prevent it from sticking, till you tose it, then add more *Butter*, and when it is fried crisp, lay it on a *Dish*, and squeeze *Seville Orange* over it, and strew it with *Sugar*.

*Clary Pan-
cake.*

Clary Pancake.] Beat twenty *Eggs*, Whites and all, then take as much *Clary* as, when shred exceeding small, will equal the Quantity of the *Eggs*, mix them together with three Spoonfuls of *Flour*, and as much *Milk* as will just make it pour; add powder'd *Cinnamon*, *Ginger* and *Nutmeg*; fry it as you do a common *Pancake*, and when done squeeze *Seville Orange*, and strew *Sugar* over it.

F R I T T E R S.

Fritters.

To every Spoonful of *Flour* you allow for your *Fritters*, you must take the *Yolk* of an

Egg, and as much *Cream*, beat all well up together with some *Ginger*, *Cinnamon*, and *Nutmeg* finely powder'd, then let it stand. Pare some of the best and sharpest *Apples* you can get, and cut them into small *Pieces*, but do not put them into your *Batter* till you are ready to fry it. Let your *Pan* be half full of *Hogs-lard*, and as soon as it boils up, throw in the *Batter* by a large *Spoonful* at a *Time*, and these will be excellent *Fritters*. When you have taken them up, squeeze *Seville Orange*, and strew *Sugar* over them.

BACON FRAISE.

The *Batter* for a *Bacon Fraise* must be made exactly the same as for a *Pancake*, only of somewhat more *Consistency*. After having pared all the *Rind* and rusty *Part* of the *Bacon* clean off, cut it in very thin *Rashers*, lay it in the *Pan* with a good deal of *Butter*, and when it is hot, pour the *Batter* over it. Hold it a good *Height* above the *Fire*, that it may not scorch before the *Heat* penetrates quite through it, and keep it shaking round to prevent it from sticking. You cannot tols a *Fraise*, and must be particularly careful in turning it, that it may not crack in those *Places* where the *Bacon* lies.

AMLET.

Take the *Yolks* of twelve *Eggs*, and the *Whites* of eight, beat them very well, then shred an *Handful* of young *Spinage*, *Parsley*, *Winter Savory* about half the *Quantity* each, a little *Sweet-Marjoram* and *Thyme*; season it well with *Pepper* and *Salt*, and a few beaten *Cloves*; for those that love *Onion*, you may put in enough just

just to give it a Relish. Stir them all well together, and fry it in fresh Butter ; but take care not to over-do it, for it will then be tough.

BACON with EGGS.

*Bacon with
Eggs.*

Cut all the Rind, and so much of Lean as you see has a yellowish Cast, clean off your *Bacon*, then put it into your Pan, and when you have turned it, break in your *Eggs*, taking Care that the one does not stick to the other ; when they have lain about half a Minute, turn them one by one with your Slice, let them lie half a Minute more and take them up : Pour *Vinegar*, and shake some *Pepper* over them in the Dish before you serve it up. But the best Way of eating *Bacon* with *Eggs* is to *broil* the *one*, and *poach* the *other*, laying one Egg over each Rasher of *Bacon*, and then pour *Vinegar* and strew *Pepper* as you do when they are fryed.

Next to being expert in buying and Dressing of Victuals, there is nothing so commendable in a Servant as the well and quick washing and getting up of Linnen. That you may not therefore be wanting in so valuable a Qualification, I have taken the Pains to give you some Instructions, which I doubt not but will be readily followed by as many of you as are ambitious of acquiring the Reputation of being good Housewives, or wish to give Satisfaction to those you serve.

DIRECTIONS how to manage Linnen for the Wash.

*How to
wash Lin-
nen.*

As soon as any Linnen is left off, look it carefully over, and mend whatever little Cracks

or

or Rents you may find in it, for otherwise they will grow larger when they come into the Water; then fold it up with the same Smoothness you would do if clean, and put it into the foul Bag, that it get no more Soil. Linnen, where bad Housewives have the Management of it, is as much worn out by being thrown carelessly about, as by the wearing. If there happen to be any Stains of *Ink*, *Red-Wine*, or any Sort of Fruit, you must be sure to get them clean out before you begin to wash.

How to get Spots or Ink out of Linnen.

Take the Linnen and let that Part of it that the Ink has fallen upon, lie all Night in *Vinegar* and *Salt*, the next Day rub the Spots well with it, as if you were washing in Water, then put fresh *Vinegar* and *Salt*, and let it lie another Night, and the next Day rub it again, and all the Spots will disappear.

*How to get
Spots or
Ink out of
Linnen.*

How to get the Stains of Fruit out of Linnen.

Rub all the Stains very well with *Butter*, then put the Linnen into scalding hot Milk; let it lie and steep there till it is cool, and rub the stain'd Places in the Milk, till you see they are quite out.

*How to get
the Stains
of Fruit out
of Linnen.*

Water.

Some People are so inconsiderate as to wash with Water when it first comes in, which being always thick, and very often yellow, gives the Linnen a muddy Cast: Be sure, therefore, to save Water enough for your Washing, that it may stand and settle three or four Days at least before you use it. If it happens to be a harsh Water, take a Chump of Wood, and burn it on the Hearth, then put the Ashes into a Piece of Linnen Rag, tie it close, and throw it into the Water, which will make it as soft as Milk, and save Soap.

Water.

*Soap.**Soap.*

Be careful in chusing the oldest Soap you can; for that which is new-made not only spoils the Colour of the Linnen, but also does not go so far.

*Washing.**Washing.*

See that your Pot or Copper be nicely clean that it may not soil, or greate the *Water*; while it is heating, sort your Clothes, laying the Small in one Heap, and the Great in another: The Coarse must also be separated from those that are finer. When you have done this, rub them all well over with Soap, especially those Places you find most dirty, then put the Fine first into the Tub, and pour the Water on them of a moderate Heat; for if it be too hot, it scalds the Dirt into the Linnen: Push it well in the Water before you rub it: In fine Linnen you will not have Occasion to rub very hard, for without it is more than ordinarily dirty, the Strength of the Lather, and the Motion you give it, will have all the Effect of rubbing, and wear it less out. When it is well washed, take it out of the Tub, and lay it on your Table or Dresser, on a clean Cloth, which you must spread for that Purpose, to prevent any fresh Soil from coming in it; then put in your coarse Linnen with some more hot Water, and rub that with greater Strength than the fine; then lay it on the Dresser, and throw away your Suds, without you have any Stair-Cloths, Dresser-Cloths, or such kind of Things to wash; if you have, you must save it in another Tub in order to wash them when you have done the others. You must now soap all your Linnen over again, pour Water as before, but something hotter, and wash it well; if it is not very dirty two Lathers will suffice, but if it has been worn long, you must give it three.

Boil-

TX 331

.H33

1743

COPY /
Rare Pbk

COIL

21515141