YOUNG FOLKS' COLUMN.

FOR THE SPECIAL ENTERTAINMENT OF GIRLS AND BOYS OF ALL AGES.

Benjamin West's First Paint Brush—The Quaker Boy's Love for Art and How He Continued to Gratify It Even Under Adverse Circumstances.

When a boy has a natural love for art he generally contrives to gratify it, even under the most adverse circumstances. Benjamin West was born in 1738 of Quaker parentage. There were neither paints nor pictures to be seen in that primitive settlement, nor were there at that time any shops where drawing materials could be purchased. Notwithstanding a lack of both opportunity and encouragement, Benjamin surprised his friends by his skill in drawing at the age of 7 years, and at 9 painted an admirable picture in water colors.

BENJAMIN WEST'S FIRST PAINT BRUSH.

His first colors were made from leaves, berries, etc., and his first brush was stolen from a cat's tail. He had been told that pictures were made by laying colors with pencils of camel's hair, but there were no camels at hand and plenty of cats. Mrs. West, Benjamin's mother, owned a pair with thick black fur, so, taking a pair of scissors, the boy secretly cut off a tuft of long hair from pussy's back, and tying it to a stick managed to make a sort of paint brush. But pussy's back looked so very patchy after this experiment that it attracted the attention of the family and gained a rebuke for little Benjamin. A relative, struck by the boy's perseverance, soon procured for him a box of colors and paint brushes, together with some canvas, and the little lad, who began his studies in color with a pencil from a cat's back, ended in becoming president of the Royal academy. He died in London March 11, 1820, and was buried with great pomp at St. Paul's cathedral.

The Tongue.

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes the form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great blessing lies in the heart."

From Hebrew writ the maxim comes,
"Though feet should slip, never let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."
—Rev. Philip Burroughs Strong.

Matches and Their Inventors.

A German authority claims that lucifer matches were the invention of a political prisoner, who perfected his idea within the walls of a jail. Kammerer, the prisoner in question, on coming out of confinement began the manufacture of matches. Unfortunately the absence of a patent law prevented his rights from being secured, and an Austrian and other chemists analyzing the composition, imitations speedily made their appearance.

Between the lucifer match as originally made and the safety match, that lights only on its own box, have appeared many varieties of matches. The safety match was invented in Sweden by a man named Lundstrom. The trade in matches has assumed enormous proportions, especially in Germany, where vast quantities are exported.

The Tale of Bluebeard.

The tale of Bluebeard is familiar to every child, but many have speculated on the original of this brave, merciless tyrant. Some say it was a satire on Henry VIII. of wife-killing notoriety. Dr. C. Taylor thinks it is a type of the castle lords in the days of knight errantry. According, however, to a popular belief Charles Perrault, the French author of this fascinating story, founded it on the history of a certain Gilles de Retz, Lord of Laval, who during his lifetime was known by the name of "Barbe Bleue," or Blue Beard, on account of the peculiar bluish black hue of his beard. This lord had a mania for sorcery and magic, and was accused of murdering six of his seven wives. He was ultimately arraigned and burnt in 1440.

The Thunder Shower.

Do you not hear how the heavy drops patter
On the broad branches that cover us now?
We are safe, as the sheep! so to shelter
See how they shelter themselves beneath us cow.

A SUDDEN SHOWER.

Old Nurse, perhaps, is afraid of the thunder,
Guessing in vain where her children can be;
After such torrents of rain she will wonder
To find us all dry 'neath the broad chestnut tree.

It Is Legal.

A marriage is legal, no matter what names the parties assumed. Marriage is a status between persons, not between names.

THE CURIOSITY SHOP.

A Singular Poem—A Satire on the Philosophers.

There is a poem by (Dean) Rev. Henry L. Mansel, who was reader of moral and metaphysical philosophy at Magdalene college, Oxford, 1859, and appointed dean of St. Paul's, London, in 1868. We find it quoted in a book by the late Rev. Edwin Paxton Hood. It is as follows:

With a buzz, buzz, buzz, and a hum, hum, hum,
Hither we mighty Philosophers come!
Professors we,
From over the sea,
In the lands where Professors in plenty be;
And we thrive and flourish, as well we may,
In the land that produced one Kant with a K
And many Cants with a C.
Where Hegel taught, to his profit and fame,
That something and nothing were one and the same,
That absolute difference never a jot being
'Twixt having and not having, being and not being.
Where, reared by Oken's plastic hands,
The Eternal Nothing of Nature stands;
And Theology sits on her throne of pride,
As Arithmetic personified:
So we change to a gladder and livelier strain,
For great good Pan is alive again;
He lives and he reigns once more,
With deep intuition and mystic rite,
We worship the Absolute Infinite,
The Universe—Ego, the Unary Void,
The Subject-Object identified,
The Great Nothing-Something, the Being-Thought,
That moulds the mass of Chaotic-Nought.
With a buzz, buzz, buzz, and a hum, hum, hum,
Hither we great Professors come!

Origin of Visiting Cards.

As is the case in many other instances we owe the invention of cards to the Chinese. So long ago as the period of the Tong dynasty (618-907), visiting cards were known to be in common use in China, and that is also the date of the introduction of the "red silken cords" which figure so conspicuously on the engagement cards of that country. From very ancient times to the present day the Chinese have observed the strictest ceremony with regard to the paying of visits. The cards which they use for this purpose are very large, and usually of a bright red color. When a Chinaman desires to marry, his parents intimate that fact to the professional "match maker," who thereupon runs through the list of her visiting acquaintances, and selects one whom she considers a fitting bride for the young man; and then she calls upon the young woman's parents, armed with the bridegroom's card, on which are inscribed his ancestral name and the eight symbols which denote the date of his birth. If the answer is an acceptance of his suit, the bride's card is sent in return; and should the oracles prophesy good concerning the union, the particulars of the engagements are written on two large cards, and these are tied together with the red cords.

"There's Many a Slip."

In one form or other this proverb may be found in the folk sayings of most European countries, and it was current among the Latins and the Greeks. Lycophron tells this story of its origin: Ancæus, son of Poseidon and Alta, was a king of the Leleges in Samos, who took especial pleasure in the cultivation of the grape and prided himself upon his numerous vineyards. In his eagerness he unmercifully overtaxed the slaves who worked there. A seer announced that for his cruelty he would not live to taste the wine from his grapes. The harvest passed safely, and then the wine making, and Ancæus, holding in his hand a cup containing the first ruby drops, mocked at the seer's prophecy. But the prophet replied, "Many things happen between the cup and the lip." Just then a cry was raised that a wild boar had broken into the vineyard, and the king, setting down his untasted cup, hurried off to direct the chase, but was himself slain by the boar.

"A Tinker's Dam."

A tinker's dam is a wall of dough raised around a place which a plumber desires to flood with solder. An electrophorus an instrument for generating induction by electricity, is thus formed. A vial, previously heated, is upset upon a circular plate with a turned over edge. A circular dam of dough is raised around the lip, forming a wall to hold the soft solder, which holds the insulator to the plate. The material of this dam can be used only once, and, being consequently thrown away as worthless after a very temporary period of usefulness, this device has passed into the proverb "Not worth a tinker's dam," which generally involves the addition of a profane word to the last word, and thus converts an otherwise innocent comparison into a phrase of quite another character.

Eliot's Bible.

At the age of 42, John Eliot, pastor of a church at Roxbury, began the study of the Natick Indian dialect, with a view of translating the Bible into that language. He completed the translation in 1658, after a labor of eight years, and the book was issued in 1663. Upwards of 1,000 copies were printed, of which twenty copies were dedicated to King Charles. The latter copies are so rare that one of them was sold in the United States, in 1869, for $1,000, and six years later for $1,150. Among the many points of interest which Eliot's Indian Bible possesses, not the least is the fact that it is the language of a nation no longer in existence, and is almost the only monument of the race; another, that it is the first edition of the Bible published in this country.

University of Oxford.

The University of Oxford has twenty-one colleges and six halls. The halls differ from the colleges in not being incorporated and having little or no endowments. There were at one time more than a hundred halls. The colleges are as follows: University, Merton, Balliol, Exeter, Oriel, Queens, New, Lincoln, All Souls, Magdalen, Brasenose, Corpus Christi, Christ's, Trinity, St. John's, Jesus, Wadham, Pembroke, Worcester, Hertford and Keble. The halls are: New Inn, St. Edmund, St. Mary, Charsley's and Turrell's.

Singular Verse.

The author of the following verse was William Dowling:

Cut off from the land that bore us,
Betrayed by the land we find,
When the brightest have gone before us,
And the dullest are most behind.
Stand, stand to your glasses, steady!
'Tis all we have left to prize;
One cup to the dead already,
Hurrah for the next that dies!

Slave Monopoly.

In 1517 Charles V gave the Marquis de la Brese a monopoly for eight years of importing slaves to the American colonies; but soon a very extensive and profitable monopoly sprang up in which England procured its share of the peace of Utrecht (1713), when Spain was compelled to allow her to import 144,000 slaves to her American colonies.

Turnpike Roads.

Turnpike roads were first established in the reign of Queen Anne. Till then all roads were repaired by the parishes. Turnpikes were so called from poles or bars swung on a staple, and turned either way when dues were paid.

ENGLISH SERVANTS.

THEIR RIGHTS. THEIR WRONGS THEIR FAILINGS'

And Their Good Qualities—Religious Acceptance of Servitude—Old Servants and How They are Cared For—Young Servants and How They are Trained.

[Copyrighted 1888 by the Author.]

Next to ivy covered ruins the American travelling in England admires those efficient servants by whose trained labor an English home is kept up to the highest level of domestic science. Always on the lookout for the best article in every department, the American eagerly imports English servants into the United States, only to find in the generality of cases, that his venture has not been crowned with success, and that the foreign servant is quite as faulty, in many if not all respects as is the home reared competitor.

The English servant, like everything else English, is an accretion of many centuries. The common saying in England is, that it takes three generations to make a gentleman. But the truth is, that the gentleman, like the poet, is born not made; while the English servant comes not of three generations only, but of a long line of ancestors in servitude. These servants also receive individual training to fit themselves for the work they engage to perform. Organizations for the tuition of duties necessary in house and home work are exceedingly numerous in England, and every humble cottage is the scene of daily drill of children by a mother ambitious to see her offspring installed as permanent, if humble, members of the household of well to do people.

English domestic servants have a certain social status which is a matter of envy among themselves. Readers of Thackeray are acquainted with the consequential humor of Jeems Yellow-plush; but Americans find it difficult to understand how any man—especially a tall, heavy, fine looking man as these servants usually are—can be proud of occupying the position of a servant. It is all a matter of how the community in which one lives regards these things. In England the upper servant, male or female, has a higher social rank than that of a male or female artisan. The life of servants in wealthy families is an exceedingly comfortable one, in which almost all the pleasures of wealth are enjoyed, without any of its carking cares. However they may be looked down upon by their employers, the servants of families of title are the potentates of their own social world. The butler or valet of a duke meets with the same social deference in the world of servants, as does his master in the exalted sphere in which he individually moves.

Why is it that these excellent English servants are not equally satisfactory when transplanted to American soil? The reasons are various. In the first place he or she never feels the sense of humbleness which is cultivated so assiduously by the upper classes in England in the minds of those who serve them. There is a religious acceptance of servitude in England. From every pulpit every Sunday all over the land is breached the injunction to "obey your pastors and your masters," to endure in a spirit of devout content, the position in life "to which God has been pleased to call you." Congreve says: "Nature to each allots his proper sphere," thus religion, custom and poetry are all agreed that he or she who is once a servant should so continue all through life, making no effort whatever to change their lot. The respect for "master" or "mistress" is ingrained in the character of the British servant. No matter how worthless morally such an individual may be, his right to his servants' respect and honor is never questioned, at any rate by the servants themselves. Those who have travelled in the South Seas and visited the little island where live the descendants of the mutineers of "The Bounty" tell us that, bad as was the ship's officer who led these people originally from the right path, changed as is the mental condition of the children of the men and women he wronged, nevertheless his name is always mentioned with respect; never without the prefix "Mr." such are their English institutions; he was a gentleman; they, born to the position of servitude.

In America of course, *nous avons changé tout cela*. On arriving in the United States, what does the English servant hear? Why, admonitions in every way opposed to those he has hitherto had preached to him. Instead of feeling that it is the right thing to be satisfied with his position of servitude, he learns that such a sentiment is considered opposed to all true progress in this country. Abraham Lincoln was a railsplitter; Andrew Johnson was a tailor. Up! Up! Strive! Cultivate the demon of unrest and discontent! "Get on!" He sees very likely that his own employer is but a common uneducated man like himself. The only difference between them is what is made by money; and that, there is a chance of any vigorous man acquiring, by energy or luck in this wonderful country. So why should he pass his time being a servant? especially as the mere title "servant" is about the only one which really carries a social stigma with it in America.

With women servants it is just the same. The nice prim girl who was "quite perfect" in England, soon becomes "demoralized" by certain American influences. A leader of New York society is pointed out to her as a girl who was a chambermaid at a hotel when her rich husband married her. Think of that now! it may be her luck to repeat the experience, who knows? The cheap story papers are full of romances of mill hands marrying mill owners, and barefooted farmers' daughters capturing the hearts of railroad kings. Naturally such a girl no longer has any head for her work. She becomes listless, and her employer impatient. A rupture is the inevitable consequence, and the verdict goes forth from a jury of matrons, "English maids are no better than any other servants in America."

English servants who have lived with Americans find it difficult to get places again with English families. Naturally these latter dread the more free and easy ways into which such servants have fallen, and prefer to hire persons who have not been brought under democratic influences. The impression prevails, even among Americans themselves, that Americans do not know how to treat servants, being at once too lax and too exacting with them. There is a great deal of truth in this. Not within the limits of a book, much less a single article, would it be possible to explain the many forms in which English haughtiness and pride of position manifests itself towards its servitors, and succeeds in maintaining its power when wealth has gone and even social disaster has supervened. Great affection often exists between employers and their servants in England, just as it formerly did between masters and slaves in the South; and exactly as in this latter case no loss of dignity is sustained by the employers in the esteem of the servant, be their sentiments of affection ever so profound.

Like every other condition in the English economy, the law of master and servant is clear and well defined. The days of serfdom are long past. Scott's "Ivanhoe" gives a picture of the period when it existed, and it is a fortunate thing for humanity that only on the printed page is such thraldom to be encountered. Nowadays the relation of master and servant in England is that of two persons who make a voluntary contract, which either can break at will; with the usual consequence that the party in the wrong is liable to pay damages for the breach. The servant undertakes to have competent skill for the duties, is bound to use due diligence, to conduct himself respectfully, and to obey all lawful orders of his master during the engagement, if within the scope of the particular services for which he was engaged. A coachman is not bound to do the duties of a cook, or vice versa. Every servant is bound to take due care of his master's property, and is liable to an action at the suit of his master for gross negligence, and also for fraud and misfeasance. The grounds on which a servant may be lawfully discharged are wilful disobedience, gross immorality, habitual neglect, and incompetence. Domestic servants are engaged generally by the month, and the engagement may be terminated at any time by giving a month's notice on either side; or on payment of a month's wages. In case of discharge without cause, a servant can claim a month's wages, but not board wages. If she discharge is for cause, of course no wages can be claimed.

In the matter of giving a character to a servant an English employe must exercise great caution. While not at all compelled to give a character to a servant, for it is entirely optional, if he should decide to give it, it must be a perfectly true one. Otherwise, if bad, an action will lie for defamation; while on the other hand if a master knowingly gives a false character to a servant who is engaged on the strength of it by a third party, such third party can sue such first party, should the former have been robbed by the servant who was recommended. Servants showing false characters are liable to be summarily convicted and fined 20 pounds, or imprisoned in default of payment. Any person writing such a character is subject to the same penalty.

To keep a servant at all is something of a responsibility in England. The master is to a certain extent liable for his servant's actions. Thus if a coachman run down a person on the highway the master is liable. If, however, he was driving the master's carriage without or contrary to the master's orders, then the servant alone is liable. To keep a man-servant entails a tax in England; greater if in livery, greater still if he wear powdered hair. For this reason, together with the annoyance brought about by drunken men servants, many families in England, some of considerable wealth, are dispensing with the services of men in the house and are employing women as butlers, table waitresses, etc. If a master undertakes to clothe a servant, with livery or otherwise, he must provide clothing suitable for the season; also proper food if he has engaged to give food. Neglecting to do this he incurs a penalty not exceeding 20 pounds.

A master has some peculiar privileges relating to his servant. Should any person entice the servant away and thereby cause loss to the master, the latter may sue such person for the injury. If a female servant is seduced, the master can bring suit against the seducer for loss of the woman's services. In case of bankruptcy of the master a preference is given to servants' wages if due and unpaid, but only for two months' wages, the servant being an ordinary creditor after that sum. The death of the master is a discharge of the contract.

Such, in the main, is the law of master and servant in England and Ireland. In Scotland the conditions are somewhat more favorable to the servant, as the hiring engagement is understood generally to be for six months instead of one month and in case of discharge without cause the servant can claim not only the six months' wages, but board wages for that period also. Forty days' warning of the termination of the engagement is required on either side in Scotland.

From my own experience in housekeeping in England, which lasted several years, I feel empowered to say that it is principally through the difficulty which exists in dissolving the engagement that is due the general permanence of servants in places. In a fit of temper mistress or servant may give the usual notice to quit; but before the period for parting comes around each takes a sober second view of the matter, and comes to the conclusion that the old conditions may as well continue. The power to leave a mistress or send off a servant without an hour's notice which is possessed in America is at the very root of all the trouble concerning domestic service. Many a decent girl's character has been lost because she was turned off by a capricious mistress and found herself without a shelter; and many a home has been sacrificed because the mistress could not endure the burden of heavy housework which had been thrown on her repeatedly by rebellious servants, who left her without warning.

I have often heard American ladies speak in unstinted admiration of the neat and pretty appearance of the women servants who always open the front door in what are known as middle class households in England. Great families of course have their butlers, their valets, their footmen, their groom of the chambers; but modest households have generally only two women servants, and go when you will, one or the other of these will be found bright, clean and smiling, ready to open the front door. An inexorable though unwritten law governs this matter, which might with advantage be enforced in some American houses. It is this: The cook must be dressed, and do no dirty work from 9 to 12 every morning and be ready to answer the door bell; the second girl must have got through all her dirty work and be dressed at 12, ready to take the cook's place in answering the door bell. The cook then goes to her kitchen, (after taking off her nice clothes) and there she works until after the dinner is over. Evening door duty they take on alternate evenings. The girl who is dressed is supposed to do needle work either for the family or for herself, in the intervals of the door bell.

English servants speak of my "master" and my "mistress" exactly as the Southern slaves used to do. To address an employer as "Mr." or "Mrs." So and so, would be considered great impertinence on the part of a servant. "Sir" or "Madam" is expected to accompany every remark, and while employers very rarely say "thank you" to a servant, servants frequently say "thank you" to employers when there is nothing whatever to thank for. American listeners often look upon this as fearful obsequiousness. In reality it is only meant and received as one of the forms of politeness in vogue in the servant world of England.

While young servants are carefully trained for domestic service, old servants are shielded from want and care when past work, in families which they have faithfully served. Only in England is the obituary notice often seen of so and so, the faithful friend and servant for 60 years of lord or lady this or that. An English friend of mine who had had great financial reverses, was advised to discharge her servant as a worthless expense. "Discharge Elizabeth!" she exclaimed, "why she has been a servant in our family for 40 years. You might as well advise me to discharge my mother!"

This term of endearing relationship used by a proud woman of rank when speaking of her servant, was one of the many instances I observed in England of deep moral affection existing where socially there was a great gulf fixed.

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