

A 621
SELECTION

Selection

MRS. TRIMMER'S
INSTRUCTIVE TALES.

The Listener Detected,
The Village Festival; or Merit rewarded,
The Conscientious Publicans,
The Unexpected Reformation,
The Good Schoolmistress.

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INSTRUCTIVE TALES.

TALE I.

THE LISTENER DETECTED.

Mrs. Andrews knew that the reports concerning Kingsman and his wife, which had been circulated till they reached her ears, came originally from Goody Prat, which had given her a very unfavourable opinion of this woman; however, as she did not think it right hastily to withdraw her favour from a poor neighbour, she resolved to inform herself of the general character of Goody Prat, before she expressed her displeasure against her. With this view, the lady called on Kingsman's wife, and inquired of her what sort of a neighbour the widow was upon the whole? Mrs. Kingsman replied, that she could not say but that Goody was very well in the main. She was a ready helper in time of sickness, and had a deal of pity for persons in distress. In the early part of her life, she said, Goody had been a very industrious woman, and, after her husband's death, had struggled hard to bring up a young family, which she had done very well, and got them into good services; since which, she had lived alone in the next cottage, the rent of which was paid by a gentleman, to whom she had been wet nurse, and who gave her, besides, ten pounds a-year. Mrs. Kingsman added, that Goody had nothing to do now but to set her apartment to rights, and spin a little, and that the only fault she had ever heard her blamed for, was a curious desire of knowing

every body's business, and a delight of talking of it. She added, that her husband entertained a strong suspicion, that Goody Prat was the person who had spread about the reports concerning the quarrels which had formerly been between them, and he was determined to play the old woman some trick, which she should remember as long as she lived, if he found out that his surmise was well grounded.

It is an old saying, and it has often been verified, that *listeners never hear any good of themselves*, and so it proved in the present instance. Goody Prat had observed Mrs. Andrews enter James Kingaman's cottage, and leave the door a-jar; she immediately quitted her spinning-wheel, and perceiving the coast clear, repaired to her post of intelligence, and placed her ear at the door, just at the instant that Mrs. Kingsman was telling the lady what her husband threatened to do.

James had already passed many a joke upon Goody Prat, and she lived in great dread of him. This dread was increased by what she now heard, and her spirits were so flurried at finding Mrs. Andrews and her neighbour engaged in a conversation about *her*, that she did not hear James, who, in his return from work, seeing her at the door, crept softly behind, and seized her in the fact. "Heigh-day, old woman!" cried he, "what dost want to know? Come along, and hear the *whole matter*; what signifies hearing things by *halves*?" And then, not thinking of Mrs. Andrews being there, he pushed Goody, much against her will, into his house. It is needless to say that she was greatly terrified and confounded. With a face as pale as death, she stood trembling before the lady, begging a thousand pardons,

and declaring that she meant no harm: while James (notwithstanding the great respect he bore the lady) could not refrain from laughing at her ridiculous situation, and his wife stared with astonishment. James soon recollected himself, and entreated Mrs. Andrews to forgive his rudeness, but added, that he hated eavesdroppers, and could find in his heart to take Goody Prat before his worship, only that he hoped his worship's lady would reprove her.

Mrs. Andrews, from the general character she had just heard of this woman, supposed that she had been detected in listening, and expressed herself greatly displeased at her impertinence; adding, that it was a most despicable piece of meanness to take such a method of acquainting herself with other people's business. The lady observed, that every family had private affairs, which it was their interest and their wish to conceal from the world; and it was far from doing as any one would wish to be done by, to pry into them. She told Goody Prat, that she fancied she did not often read the Scriptures. The old woman replied, that, to her great sorrow, she could not read. "This information accounted, in a great measure, for her fault.

Mrs. Andrews, comparing it with what Mrs. Kingman had told her, concluded that Goody Prat, having, in former days, been accustomed to a variety of employments, and not being able to read, had given way to gossiping for the sake of *amusement*, rather than from any *malicious* design; she, therefore, sincerely pitied her, and said, that as she was so thoroughly ashamed of herself, there was great reason to hope she never would repeat a fault, which had brought such disgrace upon

her. The old woman promised most heartily that she would not; on which Mrs. Andrews entreated Kingsman and his wife to excuse what had passed, and not to bear enmity to her for this offence. James, whose nature was greatly averse from bearing malice, replied, that he was ready to *forget* and *forgive*; and his wife, who felt a deeper degree of resentment, said, that she would *forgive*, but could never *forget* it. Goody replied, that she hoped she would; and returning many thanks to the lady for her goodness to her, went back to her own house full of regret for the unhandsome part she had acted, and fearful of further disagreeable consequences. Mrs. Andrews staid behind only long enough to express her approbation of the generous behaviour of James Kingsman, and to advise his wife not to make such a distinction between *forgetting* and *forgiving*, as implied that she meant to nourish *resentment* in her *heart*, though it was not her present intention to let it break forth into *acts of revenge*. She told her, that, to make her forgiveness acceptable to her SAVIOUR, who had expressly commanded his followers to forgive one another for offences often repeated, she must endeavour to *forget* it, or at least think of it as the effect of *human infirmity*. The lady added, that unless she did so, she would not be fit to say her prayers. The idea that Goody Prat, had been witness, perhaps, to many disputes, between her and her husband, was so painful to Mrs. Kingsman, that she could not immediately resolve on a complete reconciliation; so the lady put an end to her arguments for the present, but before she departed, begged of James to exert his influence with his wife, and to be very careful not to let the

matter transpire, as it might expose Goody Prat to a great deal of ridicule, and render her future abode there very uncomfortable. James replied, that though Goody was an old gossip, he did not think she had a *bad heart*; and if *she* was to quit the place, a worse might come in her room: he had heard say, that Thomas Holford wanted a dwelling in that neighbourhood, and perhaps *he* would hire her house, and then there would be fine doings, for his wife loved talking as much as Goody Prat, and never opened her mouth but to utter slander and spite; and he should not like such a change as that; besides, he said, when people were sorry for their faults, it was *unkind* to reproach them: and if Goody could restrain *her* tongue, he would promise to restrain *his*.

Mrs. Andrews was extremely pleased at hearing James express himself so properly, and added, that it was certainly the duty of Christians to *forgive* as they hoped to be forgiven. Were God, she observed, to cast people off for *one failing*, even when they resolved to try to amend it, what would become of the best of mankind? The lady then took her leave.

Mrs. Kingsman had remained silent while this discourse passed; but as soon as Mrs. Andrews was gone, she expressed herself with some degree of acrimony, against Goody Prat, saying, she heartily hoped she would never enter her doors, and she would take care to keep away from the old gossip, and would never come again where she was if she could help it. Her husband replied, that he would not have her make such a rash resolution; that, for his part, it was his wish to live peaceably with all mankind, and that it would be very uncomfortable to be upon bad terms with a next-

door neighbour, whom they could not avoid meeting sometimes—perhaps he might cut a *joke* upon the old woman now and then about her curiosity, but he would bear her no malice, and hoped his wife would not. If a *man* could forgive such a busy listener, he said, he thought a *woman* was bound to do so; for where was the female to be found, that would not listen if she thought she should not be caught in the fact, or tell a secret when she had heard it? At this speech, his wife reddened exceedingly, and was going to make a tart reply—he perceived her emotion, and luckily called to mind the promises he had made, not only to her, but to the Squire also, and, with the utmost good humour, cried out, “*A truce, Peggy; remember the gammon, my girl!* Have a little patience; I cannot leave off old tricks all at once. What has got for dinner? I have but a very little time to eat it in.” On this, his wife bustled about; and having laid a cloth, took out some cold beef, and said, she should have made him a dumpling if the lady had not come in and hindered her; but that she would get him a bit of something hot for supper. James soon dispatched his meal, and returned to his labour; and, by the time he came back in the evening, his wife had entirely recovered her good humour, and resolved to be friends with Goody Prat.

Though the old woman lived at the very next door, Mrs. Kingsman got no opportunity of speaking to her. Shame made Goody wish to shun the eye of those whom she had used so unhandsomely, so she locked up her doors, and went out that very afternoon in a neighbour’s cart, which was going to a market-town, in which she had a daughter married and settled, and took the first

opportunity of pouring her grief into her bosom, and declaring that she would leave her place of abode. The daughter, who had been brought up in a charity-school, and lived afterwards with a single lady, who took a great deal of pains to instruct her, by which means she became a sensible woman, well knew that it was her duty to succour her parents; so she said every thing she could think of to comfort her mother, persuaded her by no means to quit her house, and promised to go to the village, and speak to Mrs. Kingsman upon the subject. Three days, however, passed before she could get leisure to do this; and, in the mean while, poor Goody fretted herself almost into a fit of sickness; however, at last her daughter went to the village, and brought back the pleasing news, that her mother's peace was made, which greatly relieved Goody's mind; but still a strong sense of shame remained: however, she took up courage to return home; and in a narrow lane, through which the cart passed, she met James Kingsman, who spoke so very friendly to her, that she was quite comforted. The next day, being Sunday, James proposed to his wife to go and ask Goody to come and sit with her while he read the Bible.

With much delight the poor old woman accepted the invitation, and from that time a perfect reconciliation took place, and a happy one it was for Mrs. Kingsman, for she soon after had the misfortune to slip and sprain her ankle very badly: on which occasion Goody Prat endeavoured to make amends for her late error, by showing all possible kindness; she made her neighbour's bed, swept her room, bathed her ankle, and, in short, performed every friendly office for her

in her power. Both James and his wife were exceedingly pleased with the old woman's grateful behaviour, and he did not even *joke* her as he had threatened to do, but often asked her to stay while he read to his wife in the evening; and by hearing him she was soon furnished with something more pleasant to talk about, than the worldly affairs of her neighbours.

Mrs. Andrews having heard of Mrs. Kingsman's accident, called in to see her, and was exceedingly pleased at finding her and Goody Prat sitting together in the most friendly manner. A painful recollection of the scene which had passed in the cottage when she last saw the lady, made Goody start from her seat, and offer to go away; but Mrs. Andrews spoke so kindly to her, that she was encouraged to sit down again, and the lady, before she went away, promised to call and see her little garden, of which Goody was very proud, for it was in nice order, James Kingsman having lent her a hand to put it to rights. In a few days the lady performed her promise, and congratulated Goody on the harmony she observed between her and her neighbours. Goody Prat thanked Mrs. Andrews, and said, she was very happy now, but should never recollect that day, in which she was put to shame, without great pain. Mrs. Andrews, finding her so properly affected with a sense of her fault, forbore to remonstrate, and kindly said, she had called upon her before, but could not find her at home. "Ah, Madam!" replied Goody, "I went from home for a little while: I could have been glad to fly away from the place *for ever*; but my daughter persuaded me to

return. I could not meet your eye, Madam, nor indeed look any body in the face, and I was ready to sink into the earth when you came into James Kingsman's the other day."—"This," said Mrs. Andrews, "was the effect of *conscience*, Mrs. Prat; and since you listen to this *inward monitor*, far be it from me to reproach you; on the contrary, be assured of my good opinion." The kindness of the lady delighted the poor woman, and she told her she had taken great pains to correct her fault, and had prayed to God every day of her life, to *set a watch before her lips, and keep the door of her mouth*. Mrs. Andrews replied, that she had taken a very proper method, and she did not at all doubt, but that God would give her strength to keep her good resolutions. Goody thanked her a hundred times, and said she heartily hoped God would reward her kindness by the blessing which he had promised to the peace makers. From this time to the day of her death, she lived happily with all her neighbours.

TALE II.

THE VILLAGE FESTIVAL; OR, MERIT REWARDED.

It was mentioned in a former tale, that Mr. and Mrs. Andrews had concerted a scheme with the neighbouring gentry, for promoting *conjugal happiness* in the village;

and that, preparatory to it, a paper was dispersed, concerning the proper behaviour of husbands and wives.

The hint of this plan was taken from the institution at Whichnover (which has been described before *); but as, in that *more* was required than could well be expected from *human beings*, especially from those who had not had the advantage of a liberal education, and who, unfortunately, for want of a friend to advise them, had contracted bad habits, which could not be rooted out all at once, this good gentleman resolved not to propose such very *severe terms* as Sir Philip de Somerville's, which seemed to him rather calculated to *save* the Knight's bacon; whereas, his wish was to *distribute* his own.

Mr. Andrews considering with himself, that keeping the *sabbath holy* was a very likely means to reform people from every kind of vice, and put them upon endeavouring to correct whatever was amiss in their tempers and dispositions, raised a subscription among the neighbouring gentry; and proposed to give to every man, whether married or single, who should go to church constantly morning or afternoon for a whole year, never absenting himself but from real necessity, a *new coat*, and to every woman a *new camlet gown* on the same conditions. Whoever was obliged to be absent, was to give in the reason for being so to the Vicar, to be minuted down, that inquiry might be made into the truth of it.

With the design of promoting *sobriety* and *good order*, the Squire further proposed to give to every man who

* See The Wrangling Couple, p. 71.

could truly say, that he had never been *drunk*, or *played at any unlawful game* in the course of the year, a *new bat*, and the same to every woman who had not stayed at any fair or wake to dance, or been on any frolic that might call her discretion as a wife, or her modesty as a maiden in question.

In order to promote good housewifery Mrs. Andrews promised to give to every woman who had a family of children, whose clothes, as well as her own, were kept tidily mended, a new *petticoat*, or any other article of dress she should stand most in need of.

And to every *married man and woman* who had lived in such a degree of peace and harmony, as never to have given each other a *blow*, called *bad names*, or used what might be termed *abusive language*, or *wilfully teased and fretted* each other, a *piece of bacon* of equal value with the *gammon* which was reserved for James Kingsman; and to every young man and woman, who had kept true to their *sweethearts* during that time, a *silk handkerchief*.

As a further encouragement, every man and woman who obtained the rewards was to have a *testimonial*, very nicely written by some of the boys in the charity-school, and pasted on stiff paper, naming the reward each person had obtained, and the nature of the merit for which it was given.

As soon as these proposals were made known, a general emulation to excel in goodness prevailed in the village: this, through the kind admonitions of Mr. and Mrs. Andrews, the Vicar, and other gentry, was kept up; and the inward testimony of a good conscience

made both men and women impatiently long for the expiration of the year.

On the Sunday preceding the wished-for day, notice was given in the church of its approach, and of the intention of the benefactors to make the necessary inquiries; and every person was desired to go to the Vicar for a *certificate* respecting his or her attendance at public worship.

In the course of the year Mrs. Andrews had made it her business frequently to inspect the apparel, and question the women: and very high pleasure had she received from finding all the houses neat, the children tidy, and every thing well mended, excepting in a few places, where sickness had prevented the women and girls from exerting themselves as they wished to do.—It is needless to say that allowances were made for them, and relief afforded.—The others received certificates from Mrs. Andrews, in which, with great delight, she mentioned, that family peace had met with very little interruption.—Not a single blow had been given by husband or wife, nor any abusive language.—Mrs. Kingsman in particular very joyfully declared, that if ever husband in the world deserved a gammon of bacon for using a wife kindly, hers did; and she was as happy with him as she could wish to be.

Mr. Andrews very humanely considered, that the reformation which had taken place in the village, had occasioned a considerable loss of business to the landlord of the George, who was really a very good kind of man, and by no means a promoter of *riot* and *intemperance*; and his wife was a very good woman; there-

fore Mr. Andrews, in order to show his approbation of his conduct, bespoke a good dinner, at his own expence, for the men and women who should obtain the allotted prizes, and contrived other things in his favour which will be mentioned hereafter.

When the welcome day arrived, the men worked as usual till breakfast-time, and then went home to clean themselves, while the women set their houses to rights, and prepared for joining their husbands.

The good Vicar and his wife, taking into consideration, that it would be fatiguing to the old men and women to go with the younger ones to the George, and that it would relieve the mothers very much to take the little children out of the way for that day, provided a separate repast for them: to this all the little ones who were able to run about, and could be prevailed upon to stay without their mothers, were invited, and all the big girls, who amused themselves with dancing, singing, &c. while the old folk sat quietly, and talked over old stories, or walked about the garden and fields as their strength admitted. As for the great boys who were under the age of sixteen, they were allowed to go to the Squire's, where bats and balls, &c. were provided for their amusement in a large field, and they had a very excellent feast of beef and plum-pudding. After the husbands and wives had dressed themselves in their best apparel, they assembled at the Squire's, and produced their certificates, which they had received from the Vicar and Mrs. Andrews. Instead of putting the married folk to the oath, as was the custom at Whichnover, Mr. Andrews examined the cer-

tificate, and asked the married men, whether their wives had behaved well to them? All replied, that indeed they had.—He then inquired whether their own consciences would bear witness for them to the several articles proposed; to which all present separately replied, that their consciences could answer for them, that they had neither *quarrelled with their wives, played at unlawful games, nor got drunk*, during the whole year.

Mr. Andrews then addressed himself to the married women, who replied in like manner; and the Squire to the great delight of all parties, called out, “THE BACON IS YOURS;” on which the whole company of men gave a loud huzza.

The young men and women next came forward, and with bashful countenances received the reward of *faithful love*. Some persons, who were conscious that they had not performed the conditions required, stayed away; but the number of these was very small, and they were so thoroughly mortified at being absent from this joyful festival, that they resolved not to put themselves so to shame another year.

It was observed by Mrs. Andrews with great pleasure, that of all the women present, none had happier countenances than James Kingsman’s and Will Hudson’s wives—a plain proof that their minds were at ease; nor was there any woman among them neater than Mrs. Perkins.

From the Squire’s house the company proceeded to the George, where they were regaled with a plentiful dinner, and amused themselves with innocent sports, and cheerful conversation, which was much enlivened

by the drollery of James Kingsman, who was in high spirits, but avoided playing any *teasing tricks*, or making any *cutting speeches*.

Early in the evening they walked in regular procession through the village. First of all went a fiddler, and a piper, playing a merry tune; after them came a number of young men and women bearing branches of evergreens: then followed a young man and his sweetheart, carrying between them a neat basket, adorned with flowers, and containing the GAMMON OF BACON; after them marched hand in hand, James Kingsman and his wife. The rest of the party followed in the same order, the *young men* and *women* bearing the prize of *conjugal love* for the *married ones*. When they arrived at the Vicar's, they stopped at the green before his house to refresh themselves, and that the old people, and the children, might have a view of the cavalcade. When each person who chose it had partaken of the Vicar's good cheer, they set off in the same order; but as they arrived at their own houses, they took leave of their friends; and by this means the company dispersed without noise or confusion, and the old people hobbled after, accompanied by the little children and the girls.

In the course of the week each man and woman received the promised rewards and a *testimonial* to the following effect:

“On such a day, James Kingsman and Margaret his wife received from John Andrews, Esq. a gammon of bacon, as a reward for studying each other's temper, and governing their own, for a whole year. The same man also received a coat, and the woman a gown, for

regular attendance on public worship. May this testimonial serve to remind them of the pleasures and advantages of *peace* and *holiness* to the end of their lives !”

On the following Sunday all the parties appeared in their new garments, nor did the young men and women omit to display the reward of *faithful love* ; the former tied their handkerchiefs round their necks, the latter wore them shawl-fashion upon their shoulders. Mrs. Andrews had contrived to buy a *pair of handkerchiefs* for every *pair of lovers* ; so that, whoever were *inconstant*, afterwards might be considered as deserters flying from their colours. The good Vicar preached a sermon very suitable to the occasion, in which he called upon his parishioners to ask their own hearts, whether they had not, upon the whole, led much happier lives than formerly ; and whether they had not saved money by dividing the produce of their labour with their wives and families ; and after expatiating on the blessing of *domestic peace*, he exhorted them to be sober and regular for the future, and to live together as Christians ought to do.

Many of the neighbouring gentry, who came from other villages to see the procession, were so pleased with the appearance of joy and decent pride in the countenances of the happy troop, that they resolved to adopt the same mode with their labourers and workmen ; and in succeeding years it became a general, regular custom with them, which was attended with the happiest effects ; for it proved one mean of insensibly lessening the parish rates.

TALE III.

THE CONSCIENTIOUS PUBLICANS.

I HAVE hitherto called the George an *alehouse*, but it was in fact an *inn*, though not much used as such, excepting by post-boys, who, as it stood in a turnpike-road, made it a house of call in their return from London. Other travellers occasionally stopped here, though few lodged; whoever did so, found a very neat, quiet apartment.

Notwithstanding this house had been the resort of many idle fellows, Mr. and Mrs. Jefferson had conducted themselves in such a manner as to avoid reproach; no one could accuse them of having made use of any arts to allure men to spend that money in their house which ought to have been laid out on their families, neither were they ever known to join with their guests in any acts of intemperance; on the contrary they practised sobriety, and promoted it as far as their duty required, each of them having a regard to the health of their bodies, and the welfare of their souls, which made them resolve not to endanger either, by getting into a habit of drinking to excess.—I do not think that either of them ever drank a dram.

This worthy landlord and his wife made it a point of conscience, to observe *strict honesty*, in respect both to the *quality* and *quantity* of the liquor and provision

they served, and would have scorned to score up a single pint even of small beer that was not drank, or to urge a man to have a drop more than he called for of his own accord; nay, they frequently endeavoured to persuade their guests to go home.

If a traveller bespoke a bed, Mrs. Jefferson never failed to see that the sheets and every thing were well aired; for she said, she should think herself guilty of a kind of murder if any person, through her neglect, caught cold in her house, so as to occasion his death, as she had heard many a one had done by the carelessness of landladies and their servants, who put damp sheets upon their beds; both she and her husband considered their guests, for the time they stayed, as members of their own family, and treated them accordingly.

Mr. Jefferson was as careful to see that the *beasts* which were put into his stable had the provender which their masters ordered; for (as he observed) it is a sad thing, nay, a sinful thing, when a horse has performed a journey, and wants refreshment, to cut the poor dumb creature's meal short, and defraud its master of his money, for the sake of adding to the profits of the landlord or his servants.

Notwithstanding their good principles and exemplary conduct, these worthy people had many riotous scenes in their house, while the men were out of employment, and at variance with their wives, and had often found it impossible to go both of them to church on a Sunday, but never omitted it without regretting it as a misfortune and disappointment. Sincerely rejoiced, therefore, were they, when the reform, which

Mr. and Mrs. Andrews projected in the village, furnished them with a good pretence for restraining their guests in these practices which they always thought wrong, but which, till then, they knew not how to put a stop to without entirely giving up their house; a sacrifice too great to be expected, as they had no other employment to turn to for a livelihood, for neither of them was brought up to any trade, but they had lived in service from their youth to their marriage.

Mr. Andrews was himself a man of strict sobriety, and very averse to meetings at taverns, or any other places, where gentlemen sometimes assemble for the professed purpose of pushing the bottle about, yet he did not reprobate the whole class of public-house-keepers; but liberally supposed, that there were among them many well-disposed persons, who would rejoice to follow their calling in a manner consistent with the law of God, and the law of the land, if they had courage to refuse those who desired them to do otherwise: and was so much pleased to find his tenants at the George among the number of them, that he promised them every degree of encouragement and protection in his power to give, if they would but fall in with his plan of reformation; and as an earnest of his good-will, when he proposed to his workmen to spend their evenings at home, he lessened the rent of the George, and said, that if he had not been the owner of the house he would have made Jefferson a present annually of the sum he now abated, rather than have given him any cause to think himself oppressed or injured.

Jefferson and his wife did not fail to acknowledge

this favour with gratitude, and promised to yield to the Squire's directions in all things, assuring him that they had suffered a great deal of uneasiness on account of the irregular doings, which they had been obliged to submit to; but Jefferson said, that as he knew the trim of the men in the neighbourhood, he would make bold to offer one piece of advice to his honour, which was, not to be too *violent* and *positive* with them; for they were at present a disorderly set, and he was afraid harsh measures would make them desperate.

Mr. Andrews said, he should proceed in a different manner, by exciting them to industry, and convincing them, that they would be happier at home with their families, than in lounging and drinking in a public-house; and the reader has already been acquainted with the happy success of his gentle remonstrances, which as Mr. Andrews observed, had convinced him, that the landlord's advice was very judicious, and that poor men would be ready to hearken to *reason*, if their superiors would condescend to address themselves to their *understandings* instead of using *compulsion*, which only raises a spirit of *pride* and *resentment*, that leads them into greater excesses.

When the good gentleman had accomplished his point, and saw the men in general contented to pass their evenings under their own roofs, he contrived the following plan, for the mutual benefit of them and their landlord. He agreed to pay Jefferson two-pence a day for a mug of ale for every one of his workmen who went home to his family after he left work. This the landlord either sent or carried round to them at supper-time; his doing so was a great mean of pro-

moting sobriety ; and was less trouble to him, and more comfortable to his wife, than it would have been to entertain a set of riotous guests in their house.

As a further help to the landlord, a benefit-club was established upon a very liberal plan, to which gentlemen and ladies subscribed their shilling a month as *honorary members*, in order to increase the fund ; and to show that the gentry by no means wished to deprive their poor neighbours of the pleasure of associating together in moderation, they allowed their workmen to meet at the George one evening in a month, when they had ended their day's labour, and stay two hours ; but insisted on the landlord's ringing a bell at the expiration of that time, as a signal for their departure. On these occasions a pint of beer was allowed to each man, besides that sent to their own houses, which was paid for out of the club-money. And it was also resolved, that once a year a handsome dinner should be given, when the rewards of merit were distributed.

As there were among the workmen several unmarried ones, to whom it was convenient to victual at the George, an ordinary was provided at a moderate price, at which no man exceeded the bounds of temperance either in eating or drinking ; and, in general, there was great peace and harmony in the house. If any disturbance arose, the landlord interfered, and was generally successful in reconciling the disputes, which were much easier to settle than those which take place in gaming or drinking parties, in which men usually lose their reason for a time, so as to have no command over their passions, and are frequently

driven into outrage and violence through a covetous love of gain.

The George was now become what inns were originally designed to be, and what the good landlord and landlady had long wished to make it—a comfortable place of rest and refreshment for weary and hungry travellers, and their cattle; and Jefferson might, with the greatest truth, write under his sign, *Good entertainment for man and horse*; for here both might certainly meet with such provisions and accommodations as would enable them, by the blessing of God, to pursue their journey with renewed strength. It was also a very safe and convenient place for those to repair to, who, not being housekeepers, would otherwise have been at a great loss for a dinner.

It is true, Jefferson did not draw so much liquor as formerly, but he made no bad debts, was punctual in his payments, and upon the whole, a tolerably good customer to the brewer, especially when the reputation of the house was thoroughly established.

Besides what arose from the sale of liquors, Mr. Jefferson and his wife were literal *victuallers*; for they sold a great deal of salted meat to their neighbours, many of whom found it very handy to buy of them a slice of hot or cold beef, or a small piece of well-cured bacon, which they had cheaper than they could have obtained it any other way.

Another article of much profit to them was honey, of which they sold a great deal in the village, and sent a large quantity to London every year. Besides this they farmed a little land: so that one way or

other they had a comfortable income, and lived in great credit.

It was really very pleasing to go into this public-house, especially to people who have seen and felt the want of good accommodations for travellers in foreign countries.

As I wish to do all possible justice to the characters of this worthy couple, I will give a few instances of their conduct, which reflect great credit on them, and show, at the same time, that the business of inn-keepers, so far from preventing their performing the common offices of humanity, often affords them opportunities of rendering the most essential services to their fellow-creatures.

It happened once that a poor soldier, who was quartered at the George, was taken exceedingly ill of a fever; the company he belonged to was to march the next day, and he was not able to join them.

Some inn-keepers would have murmured at the trouble and charge that were likely to fall upon them; but these good people felt the tenderest compassion for the poor sufferer; they considered a soldier not merely as a *fellow-creature*, but as one who had engaged himself to endure all hardships and even sacrifice his life, if necessary, for the good of his country; and they thought it the duty of those upon whom soldiers were quartered, to act the part of *friends* towards them as long as they stayed under their roof; not that Jefferson would allow the men to take what liberties they pleased; on the contrary, he let them know, as soon as they entered his doors, that he expected them to consider his house as his castle, him as the command-

ing officer, as far as the peace of his family and guests was concerned, and themselves as a part of the garrison, to whom he should show justice and kindness, and grant every reasonable indulgence; but would suffer no riotous doings, nor submit to any impositions.

It is worthy of remark, that the soldiers quartered with him were in general civil, orderly, and grateful; and very seldom riotous. Mr. Jefferson, indeed, would not supply these military guests with liquor enough to *intoxicate* them; but when their officers would allow them to work, he endeavoured to procure some employment for them in the village, or set them to work himself in his own garden and fields.

It is a pity that inn-keepers in general do not act upon the same principles. Troops to be sure are a heavy charge, especially if they have horses; but the manner in which soldiers are in general treated, irritates them to put their landlord to the utmost expense in their power, and this again provokes the landlord to show resentment; by which means perpetual enmity is kept up between those who must of necessity live together for a time, and who should, from this consideration, if duty were out of the question, endeavour to promote each other's interest and happiness.

Another instance of propriety of conduct in Mr. Jefferson was this: A jolly tar named Jack Bond, who had a handsome sum to receive when his ship was paid off, was tempted to go with his mess-mates to a public-house in Plymouth, where they got very forward in liquor. Jack Bond, though a very orderly fellow when sober, was like one beside himself when drunk,

but not at all given to Quarrelling ; on the contrary, his honest generous disposition, when *reason* was absent, led him into excesses of *liberality* beyond what he could afford, and he thought only of how he should spend the most money. The other sailors got some within-side, and some on the top of a stage that was going to London, except one man, who, having a large family, for whom he was very thoughtful, proposed to walk. " No, my lad," said Jack Bond, " it shall never be said that one of the crew of the most noble ship the Hero was obliged to tramp on foot to town, after hazarding his life and limbs for his king and country ; nor will I travel like one of the *lubbers*, by a stage-coach, when I have money enough to go like an *admiral*—I will have a *post-chaise*, Tom, and you shall ride too ; but, harkee, Tom, keep below, I say, for I will be *captain* of her, and nobody shall go *on deck* but myself." On this he immediately ordered a post-chaise, and having made his messmate get *into it*, he seated himself on the *top*, and rode in triumph, huzzaing and singing through every town and village till he came to Mr. Jefferson's, where he proposed to take up a night's lodging, as he had once passed a very merry evening there with James Kingsman ; but his shipmate chose to walk on. As soon as Jack arrived, after heartily shaking hands with the landlord, he enquired for his former companion, and was greatly baulked when he heard that he was gone to the Squire's town-house with a load of hay, was not expected back till the next night, and that he was not likely to come to the George, as he had now made it a constant custom, to pass his evenings at home. Jack then in-

quired what company there was in the house, and found that there was none would suit his turn ; on which he swore, that the landlord should drink a bowl of punch with him himself. Mr. Jefferson had no objection to a glass of punch in moderation, and thought it better to consent, than to provoke him to go on to London in the humour he then was, where, perhaps, he might fall into the way of sharpers, who would rob or cheat him of his dearly-earned money ; so he showed him into a neat room, and took his place at the table with him, while Mrs. Jefferson prepared a nice supper ; but instead, of pushing the glass about, the landlord tried to amuse the honest tar from attending to the bowl, by telling him many droll stories, asking questions about his voyage, and singing with him songs relating to a seafaring life ; and by the time supper was ready, the effects of the liquor he had drank at Plymouth and on the road were pretty well gone off ; and Mrs. Jefferson, who, at her husband's desire, sat down with them, being requested to sing, began, in a very moving manner the following song.

And are you sure the news is true,
And are you sure he's well ?
This is no time to think of work,
I must set by my wheel.

Give me my cloak, I'll to the quay,
And welcome him on shore ;
But why do I thus lose my time ?
Perhaps he's at the door.

Lie still, lie still my beating breast,
 Ah ! welcome him on shore ;
 Perhaps from me no more he'll roam
 Or trust the rude seas more.

The cold blasts of the wintry wind
 That thrill'd late through my heart,
 Are all blown by, and Donald's safe ;
 Till death we ne'er shall part.

But what puts parting in my head ?
 It may be far away ;
 The present moment's sure our own,
 The next we ne'er may see.

Lie still, lie still, my beating heart ;
 Hark ! hark ! he's at the door !
 Perhaps from me no more to part,
 Nor trust the rough seas more.

This song so affected Jack, by recalling to mind his own dear expecting wife and children, that the tears started from his eyes, and he cried out, " Poor Bet is now looking out so for me ! What a fool have I been, to let liquor put her and my dear lads and lasses out of my head ! Get a post-chaise directly, landlord, and I will fly to them." Mr. Jefferson replied, that there was no post-chaise to be had in the village. " Rig me a horse then," said the sailor. " That I would do with all my heart," said Mr. Jefferson. " but I am afraid, master, mine is too frisky for you." — " What ! do you think I cannot steer him ?" said Jack. " You think he will upset me, I suppose ; I will walk then," Mrs. Jefferson begged he would not think of

that, and told him, he might rest contented, as she had begged of his shipmate to call on Mrs. Bond, and tell her where he was. On hearing this, Jack suffered himself to be persuaded to go to bed, where he slept some hours longer than he intended, which is not to be wondered at, considering how much he had drank, and how far he had travelled.

The first sight our honest tar saw, when he went down stairs in the morning was his dear Bet and his children, getting out of a stage coach, which stopped at the inn. It is needless to say they had a joyful meeting. Jack was now able to reflect on the honourable part the landlord had acted by him, and gave him a thousand thanks, declaring that he was one of the honestest, heartiest fellows he had ever met with in his life. His wife also expressed her gratitude for the very great kindness of Mrs. Jefferson, and said, she had relieved her from a state of great uneasiness; for that on going to the inn at London in expectation of her husband's coming by the stage, as he had wrote word he should do, she was sadly alarmed by the report of his shipmates, that he set off very forward in liquor, on a post-chaise; and she was just got back to her lodging in great grief, not knowing what course to pursue, when Tom Shepherd arrived with an account of his safety.

Jack Bond now insisted on having a good dinner dressed, which the landlord and landlady set about providing, as they could do it with a safe conscience; for, as Mr. Jefferson observed, a man in his *saber senses* had certainly a right to bespeak what he thought proper, to treat his wife and children with after so

long an absence; but declared, that never while he breathed, would he give any one just cause to say, that he *sucked the blood of the brave*, which he thought those might be said to do, who entice sailors to spend their money *wastefully*.

When dinner was over, the jolly tar and his family took their leave, and returned home; and Jack declared, he would never pass the George without stopping to drink with his honest host.

I cannot dismiss these worthy publicans without mentioning their very kind behaviour to their own servants.—When Mrs. Jefferson first came to the George, she took as an apprentice, a parish girl, about fourteen years old, who had been taken great care of by the mistress of the workhouse, and was very notable and handy. At this time the house was much frequented by the villagers, and the girl was in very great danger of being seduced by some of the idle fellows. Mrs. Jefferson knowing this, took as much care of her as if she had been her own daughter, and would never suffer her to carry any thing to them, but contrived to set her about business in another part of the house, or else kept her under her own eye; by which means she grew up sober and modest, and proved a very faithful servant. Mr. Jefferson had for a waiter a parish lad, to whom he was equally kind.

How much to be lamented it is, that the generality of landladies are so very careless of the poor girls that are hired to them, who in general, become so bold and vulgar, by living in their service, that they are unfit for any regular families afterwards.

It is likewise a great pity, that parents and others,

who have girls to put out, do not consider beforehand, the dangers to which they expose them, by placing them in such situations. But the complaint is that there are scarcely any other kind of services to be had for the daughters of the poorest kind of people. Other housekeepers object to the trouble of girls, on account of the hazard they run of their leaving them as soon as they have made them useful. The complaint, I must say, is too well founded; but would this be the case if mothers themselves took pains to teach their girls to be tidy and notable, instructed them to be humble and grateful to their superiors, admonished them to stay in their places, taught them to be modest and discreet, and accustomed them, from their infancy, to keep the Sabbath day holy, and live as if they knew they were always under the eye of God; I will venture to say, it would be very different; and my earnest advice is, that parents will send their children to Sunday schools and schools of industry, and endeavour to second, to the best of their power, the good instructions they will there receive; and, above all, to set them a good example.

But to return to our worthy publicans. It would be easy to multiply histories of their honourable and praiseworthy behaviour; but those already related, are sufficient to shew that they acted upon religious principles; and that, as far as they could control others, they kept a most orderly and regular house. After remaining a number of years at the George, they saved money enough to retire from business, and spent the remainder of their days in a quiet, comfortable retreat. Having no children, they took a niece to live with them,

whose weak state of health prevented her getting a livelihood ; and to her, at their death, they bequeathed the little matter they had saved.

We will here insert an extract from the Public-house-keeper's Monitor, from which Mr. and Mrs. Jefferson learned their duty as landlord and landlady.

SOME GENERAL EXHORTATIONS TO THOSE
WHO KEEP PUBLIC HOUSES TO REGARD
THE WELFARE OF THEIR SOULS.

In the first place, my brethren, I beseech you to consider that, whatsoever be the calling or station we are allotted to in this world, there are talents bestowed, and a great trust delivered to us, for which we must give a strict account hereafter. The most valuable talents which we are to manage and improve are our *bodies* and our *souls*; all the rest are inferior to these, and serve only to promote the good and welfare of them, and in their proper use and application will surely do it, both with respect to this world and that which is to come.

Let not therefore the great hurry of business in which you are engaged, the common and usual methods of going through it, nor the many temptations you meet with in this your calling, discourage you from

endeavouring, or persuade you that you are excused for neglecting, to discharge any part of that duty which you owe to God, your neighbour, or yourselves. The difficulties that attend any thing which is necessarily incumbent on us, should rather make us double than slacken our diligence; and the dangers that surround us in the performance, do so much raise the glory of our being steadfast and resolute, that we may thereby become even more than conquerors; so that although you are indeed cumbered about many things, although these many things prove very often so many snares and temptations to you, although perpetual opportunities of sinning offer themselves, and daily repeated solicitation, to it press hard upon you; yet since there is still one thing needful, let not any, nor all of these incumbrances together, drive it out of your thoughts, and make you disregard that which is of infinitely superior concernment to you than them all.

Especially let not the worldly gain and advantage, if any such there be, of carrying on your business in the same loose and disorderly way that is usual with many, prevail with you for the doing it. This is an artifice, which in every state and condition of life, the devil constantly makes use of; and if we will always hearken to his proposals of worldly profit, these, you may be sure, will never be wanting. He never fails to dazzle our eyes with treasures upon earth, to prevent, if possible, our discerning the value of, and earnestly longing after those "bags which wax not old, a treasure eternal in the heaven." And, in short, to urge that if you will "live soberly, righteously, and godly, in this present world," you must greatly forego your

own interest, is an argument, which, when thoroughly examined, will prove false and deceitful; but if ever so true, amounts to no more than this, that "better it is to seek after uncertain riches," than to "be rich in good works;" better to thrive by vice, than to fare a little harder with the comfort and satisfaction of a quiet conscience: better to enjoy this world at any rate, and "inherit the earth" by any means than to procure yourselves a sure indefeasible title to "the inheritance with the saints in light."

But, blessed be God, you are thus put to your choice; for even in your calling, an honest, just, and religious discharge thereof, as well as in all others, must necessarily recommend you to the best part of mankind; so that probably, through their favour and encouragement, with the blessing of God upon your own endeavours, this behaviour will become profitable to you even with respect to this world.

If your good conduct in the management of your houses occasions your having less dealing with the loose and disorderly, the wicked and profligate, in short, the worst part of mankind, persons of good character and reputation will give you the preference on this account; and these are certainly such as any wise, any good man, would choose to be concerned with. After all, however the case proves as to worldly interest, I hope you will think the argument of our blessed Saviour himself is of the greatest weight: "What shall it profit a man to gain the whole world, and lose his own soul?" Is there any thing that will compensate and make amends for this loss, the forfeiture of eternal pleasures at God's right hand, and, in their stead, being

allotted everlasting "weeping and gnashing of teeth?" Consider, I pray you, that they who minister to the wickedness and vices of others, are carrying on the work of the devil upon earth, and must therefore expect their portion with him to all eternity. Consider again, that they who obey the will of God, and as they are able to oppose themselves to, and endeavour to stop the torrent of iniquity which rages throughout the world, are actually engaged in the cause of God, are fellow-workers with him and his Holy Spirit, have the blessed angels themselves for their assistants, and take a most effectual method to have them for their companions in endless bliss and glory.

And when the great day of account shall come, depend upon it, it will be inexpressible joy to all you, who being truly religious, with stedfastness have at any time chosen rather to lose the present and immediate advantages, if any such there be, arising from keeping public houses after a licentious manner, than to incur the displeasure of God, and hazard your being for ever banished from his presence. Joy unspeakable it will be to you, whilst others, who would have drawn you in to be partakers of their sins, receive their wretched doom, to look back on your resistance of all temptations, preferring the will of God before all other considerations; despising the transitory pleasures, and neglecting the perishing riches of the world, when tempting to sin, lamenting the folly, but disregarding the division of wicked men, called *fools* in the word of the infinitely wise God; and to find yourselves fully made amends for all that you did, and all that you suffered, when you shall hear the comfortable

welcome pronounced by your Redeemer, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world!" Amen.

REMARKS ON THE NATURE AND DESIGN OF AN OATH.

AN oath is a solemn appeal to ALMIGHTY GOD, as the Searcher of hearts, and the righteous and final Judge of the world, who will render to every man according to his works.

Every one who swears, or bears testimony, or makes any declaration upon oath, does, in the most awful manner, call God himself to witness to what he asserts or denies; and by the very nature and design of the oath, and particularly by the words "So help me God," does most solemnly renounce all hope in the divine protection and mercy, and devote himself to the miseries of eternal perdition, if he does not verily believe what he says to be true. What can be more serious and interesting than such an appeal.

Mankind, accordingly, have universally agreed to consider an oath as the most sacred bond of truth, the strength of the laws, the last resort in controversies of the greatest importance, and the grand security of their persons and properties, and of all the most valuable privileges of their respective communities.

If an oath once comes to be trifled with, and the awful sanctions by which it is enforced broke in upon by mental reservations, or equivocal interpretations, contrary to the honest simplicity of truth, there is an end of all confidence between man and man; the most powerful bonds of social fidelity are dissolved, and a door opened wide to all manner of treachery, injustice, oppression, and every kind of wickedness, destructive to the good order and happiness of society.

The crime of *perjury* then must be one of the greatest, most horrid, and complicated of all crimes. It is at once a most daring insult upon the omniscience, justice, and mercy of ALMIGHTY GOD, and his government of the world; and a most shocking violation of the natural rights of mankind. It must, therefore, certainly be followed, first or last, with peculiar marks of the divine indignation: for, whatever presumptuous men may think, GOD is not to be mocked. He always hears and notices the *solemn appeal* implied in every oath; and, if contrary to truth, "will not hold him guiltless who so takes his name in vain;" that is, will certainly hold him guilty, and punish him accordingly. And it certainly must be a most "fearful thing" for a creature, with such guilt upon him, "to fall into the hands of the living GOD."

The frequency of oaths, the irreverent manner of administering them, and the little account that numbers appear to make of them, naturally lead mankind (the ignorant and careless especially) to trifle with them; and, when tempted by party resentment, self-interest or revenge, to swear even contrary to truth; but let every wilfully false swearer remember that (however

he may escape detection from men) there is a conscience in him, and a God above him, who will, first or last, set his guilt before him with an evidence which he shall not be able to resist; and, if he repents not, kindle such a hell in his bosom, as no created power shall be able to extinguish!

To these Remarks on the Nature and Design of an Oath, I shall subjoin the following Extracts from a Letter which appeared some Years ago in a Daily Paper, as they so well accord with them.

It frequently happens, that young persons who have occasion to give evidence in a court of justice, are utterly ignorant of the nature of truth and falsehood, of the nature, sanction, and obligation of an oath, and the sin and consequences, temporal and eternal, of the horrid crime of perjury.

The laws of this country have wisely provided, that in no case, and on no occasion, can a court of justice, on an accusation which affects a man's life, his liberty, or his property, receive any testimony otherwise than under the sanction of this most solemn of all obligations, an oath; and hence it follows, that in all cases in which the witness does not know the nature of an oath, he or she is properly rejected: but there are many instances of persons, who, though able, through the tuition of others, to answer the question usually put, "Do you know the nature of an oath?" have so little fear of God or regard for truth as to give false

evidence, either through revenge or covetousness, notwithstanding; and by this means some of the worst of wretches are acquitted of heinous crimes, to the disgrace of the country.

The fault does not lie in the courts of justice; the cure cannot be effected by them, nor are the means of redress within their power: it must begin higher; it must lay its foundation in the early education of our youth.

The infant mind is very capable of receiving an impression of the distinction between truth and falsehood; of the beauties of the one, and the horrid consequences of the other. Let masters and mistresses, then, set themselves seriously and earnestly to work to make the impression; but, above all, let parents who love their offspring, who value the temporal peace and honour, or the eternal happiness of their children, or who regard their own comfort, seize the first moments of dawning reason, to impress on their minds the nature of LIES, and the danger and disgrace of them, and they will be astonished to observe the progress, which, without labour to themselves or their young ones, they will make in the good work. The effect of this plan will soon be felt in the decrease of offences; for men would be deterred from the commission of many crimes, by the consciousness that the barrier to their punishment was removed.

The importance of making an early impression on the minds of children, on the nature of truth and falsehood, and of the solemn sanction of an oath, is not confined to the subject I have mentioned, but is felt in the whole circle of civil life.

No man who has thought on the subject would choose to take a servant, who by having been convicted of perjury, or any other infamous crime, was rendered incompetent to be examined as a witness upon any occasion in which the liberty, the property, or perhaps the life of the master, or some near relation, were involved; and yet we all every day admit into our families persons, who, though not disqualified by their crimes, are equally incompetent from their ignorance, to be examined upon any subject, however momentous; and this we do, and persevere in doing, without seeing the danger to which we expose ourselves by taking the least pains to secure it.

The beneficial effects of the exertions which I have but feebly endeavoured to recommend would extend themselves to all ranks, and to every situation and occurrence of human affairs. The early impressions made upon the infant mind would grow with their growth, increase with their increasing strength, and defy the temptations of the world to efface them.

TALE IV.

THE UNEXPECTED REFORMATION.

It very seldom happens, that persons who fall into a habit of hard drinking, forsake it; but the following instance affords encouragement to those who may be desirous of reforming their lives; but want resolution to

attempt it, from an idea, that they cannot possibly exist without the usual quantity of strong drink, and that the good opinion of the world once lost is never to be regained.

Mr. Tolboys, an eminent merchant, had a coachman, named Joseph Brown, an honest, sober, good-natured young fellow, who had lived with him from a lad, and whom he had gradually raised to that place; and Mrs. Tolboys had a house-maid, whom she had taken at a very early age, and brought her up to her hand. A mutual affection took place between these worthy fellow-servants; and Mr. Tolboys, who was always a promoter of matrimony, encouraged them to make a match, promising to let Joseph and his wife keep their places as long as should be agreeable and convenient to themselves, provided they behaved well, and to lend them assistance whenever they should form any other plan of life.

Before the expiration of the first year, the expectation of a child made it expedient for Joseph and his wife to have a house of their own; they accordingly left their places for this purpose. Shortly after they were settled in their new habitation, their happiness was heightened by the birth of a fine little boy; and both parents found in this increase of family, an additional spur to their industry.

For a little time, Joseph continued to drive the coach as usual; but as various circumstances made it inconvenient for him to attend constantly, another coachman was, at Joseph's request, hired in his room; but Mr. Tolboy did not forget his promise of befriending his faithful servants.

The village in which Joseph rented a small house, was about four miles from London, and several of the inhabitants were citizens who kept houses for their families in the country for the sake of the air, but were themselves obliged to go constantly every day backwards and forwards, to and from town. Some of these had no carriages of their own, so that there was good employment for a stage-coach; and the owner of one happening to die about this time, made a very favourable opening for Joseph, who, with a little sum from his good master, added to his own and his wife's savings, purchased the coach and a pair of able horses; and having solicited the custom of the neighbours, which they very cheerfully promised, he entered on the business of a stage-coachman with a fair prospect of success.

Joseph's wife being an industrious woman, resolved to do all in her power towards the maintenance of the family; and, being a quick and remarkably neat workwoman, she took in needle-work, the profits of which made some addition to their income. In this manner they went on for some years, during which time they had three girls and two boys, whom, with a little assistance from friends, they contrived to clothe neatly, and put to school.

As Joseph's customers usually staid in the country from Saturday night till Monday morning, he was peculiarly happy in the opportunity of attending divine service on a Sunday, which he did not fail to embrace; and he and his wife went in turns to church, one in the morning, the other in the afternoon. In short, they led most comfortable lives, happy in each other's affections,

and the good opinion of the neighbourhood, accompanied by that inward serenity of mind, which arises from the testimony of a good conscience.

At length, unfortunately for them, a public-house in the neighbourhood was to let, belonging to an eminent brewer, who was a very good landlord. Joseph thought the keeping of this house would be a very eligible situation for him, and had great reason to think the owner would accept him as a tenant, because this gentleman was among the number of those who occasionally showed him great kindness: however, he thought proper to ask Mr. Tolboys' advice, who endeavoured to dissuade him from the undertaking, knowing that neither Joseph nor his wife were calculated for it; but his arguments were over-ruled by those which were urged by other friends, and the almost certain prospect of getting money; so Mr. Tolboys gave up his opinion, and, in an unhappy hour, this foolish couple relinquished all the comforts of a retired cottage, and entered on the busy tumultuous lives of public-housekeepers.

Mr. Tolboys put into their hands a little tract, mentioned before, called *The Public-house-keeper's Monitor**, which they promised to read and consider, and they actually did so on the Sunday before they went into the public-house, and formed many good resolutions; but no sooner were they got in, than they found such constant employment, of one kind or other, that not only their Monitor, but their Bible and Prayer-book also, were laid by on a shelf, where they long remained,

* This book is on the list of the *Society for promoting Christian Knowledge*.

covered with dust, as useless lumber : neither of them found leisure to go to church, and their good resolutions were forgotten.

This house was much frequented by a set of customers who could not easily be controlled ; and neither the landlady or landlord had courage to contradict them.

Mrs. Brown now experienced a very disagreeable change. The sweet employment of nursing and attending her children, and sitting down quietly with her good man in the evening, were at an end, and she was obliged to wait on a set of sottish guests, who shocked her ears with indecent and profane discourse, while her dear little babe was left to the care of a sluttish girl ; and the elder children, when from school, were tutored in wickedness, by listening to what passed in the alehouse, particularly on Sundays, when they ought to have been at church, receiving lessons of religion and virtue.

Joseph continued to drive the stage-coach, but on the road was often tempted to drink with persons that used his house, whom he accidentally met ; and when he returned home, as he was a very pleasant companion, his guests generally insisted on his partaking of their liquor. Mrs. Brown was also frequently prevailed on to take a sip of what she drew, which the great fatigue she underwent made her fancy she stood in need of.

At first, both Joseph and his wife fretted a great deal at their change of circumstances ; but, having once passed the bounds of sobriety, they both, in a short time, acquired a habit of drinking to excess, which he

indulged, as has been before observed, not only in his own house, but by stopping at different places on the road; and *she* at home.

Instead of that health, peaceableness, modesty, neatness, and propriety, which rendered their former little dwelling a scene of happiness and comfort, their present abode exhibited nothing but drunkenness, quarrelling, and confusion. The boys as they grew up, were rude, idle, and insolent; the girls untidy, bold, and unhealthy. The father, in consequence of his drunkenness, became morose and rude even to his customers. The mother grew immoderately large and unwieldy, and excessively idle and dirty. In short, the whole family were profligate to the highest degree, and no traces could be seen of those good qualities for which they were once so greatly noticed.

After a few years had passed in this wretched manner, the people who frequented the house, not finding such good accommodation and attendance as formerly, forsook it.

Joseph lost his trade, and got in debt, not only with the brewer and the distiller, but with every tradesman he dealt with; poverty and distress overtook him; his goods were seized, the coach and horses sold, and the whole family reduced to a state of beggary.

Their behaviour had, for a long time, been such as to preclude all hope of relief from their opulent neighbours; and none came to their assistance but Mr. and Mrs. Tolboys, who out of regard to their former services, took compassion upon the wretched couple; and, though their repeated remonstrances had been slighted, they continued to be their *friends*, nay, I may say *sup-*

porters. Mr. Tolboys could not take Joseph in his family again as a domestic, lest he should corrupt the other servants, but he sent him to work in the fields as a day-labourer; and Mrs. Tolboys paid attention to his wife and daughters.

Grief and shame soon completed what intemperance had begun in Mrs. Brown, and she died of the dropsy. One daughter had fallen a sacrifice before to dram-drinking; the second lived with her father, in a little lodging that he had hired; but, left to herself, without any notions of duty or economy, she went on as might justly be expected. Her manners, from her being brought up in a public-house, were very bold and forward; and when she was no more than sixteen she went off with a common soldier; and she died in great wretchedness in a foreign country. Her sister, who was about nine years old, was put into a charity school, where the girls were boarded and kept from their parents. One of the boys hired himself to be drawer at an alehouse in town which was frequented by a set of villains, who drew him in to be concerned in robberies, which at length occasioned his being transported, and he died on his passage. The youngest, who was about thirteen when his mother died, was sent to sea by the Marine Society, and is at this time a very excellent sailor.

What a melancholy picture is this of the fatal effects of intemperance! But the sequel of the tale is more pleasing.

When Joseph broke, the only things that were left of his former property, were his own and his children's clothes, which the creditors kindly gave him. Even his Bible was sold, a circumstance which gave him much

concern; for though he had slighted the Scriptures in his prosperous days, the good instructions he had before received, made him feel the want of them to console his misery.

No sooner did he express to Mrs. Tolboys his regret for this loss, than she gave him a Bible and Common Prayer Book: and it was delightful to see the joy with which he received the invaluable present from her hands.

What no earthly friend could do, his divine Counsellor and Comforter effected. Joseph read daily in the sacred volume; and, in consequence of its precepts, formed a stedfast resolution to amend his life, and began by going regularly to church.

In a short time after this, the person who had bought his coach, died; and Joseph hired himself to drive it for the widow, who employed *him* only because she did not know where to get another man so well acquainted with the business. It was very humiliating to Joseph, to drive, as a *hireling*, that machine, of which he had once been the owner; and he was exposed to many temptations; however, he bore his lot with patience, resisted all allurements to vice, and was extremely obliging to the passengers.

His constitution had suffered a great deal by his former intemperance, but he followed the directions given in Dr. Hales's Tracts, and entirely recovered his health: he was also so happy as to find himself reinstated in the good opinion of his friends.

Fortunately for him, the woman for whom he drove the coach, having a good legacy left her by a relation, went to reside in her native country. A subscription

was immediately set on foot for Joseph, by which a handsome sum was raised, and the coach and horses were purchased and presented to him.

The poor man took possession of them with all possible thankfulness, and assured his generous benefactors, that he was fully convinced of the errors of his late conduct; and, having experienced the bitter consequences of a dissolute course, as well as the delightful fruits of virtue, hoped he should never abuse their goodness.

His youngest daughter was now fourteen years old, and returned home a very notable, good girl.

Joseph pursued his business with redoubled diligence and civility, and met with great encouragement; and his daughter exerted herself to make home comfortable to him; so that, in a very short time, his little lodging began to wear a very different appearance; neatness by degrees was resumed, and a degree of domestic comfort, to which his heart had been long a stranger dawned upon him.

It were needless to mention every degree of his advancement in the good path he had so happily entered; suffice it to say, that through frugality, industry, and sobriety, he soon found his little stock mightily increased, so as to enable him to purchase a post-chaise; and soon after he ventured to propose marriage to a very reputable woman, who had lived as housekeeper for some years to an old gentleman, who, at his death, had left her two hundred pounds. She accepted his offer, which was a very fortunate event for his daughter, who, by this means, had the advantage of a prudent guide for her unexperienced youth.

Joseph Brown now got forward as rapidly as he had before sunk into wretchedness and poverty, till he became the owner of several handsome coaches, with job horses, which he let to families by the year, at a considerable profit. He rented a large and commodious house, one half of which he let in genteel lodgings during the summer season; nor was it any disgrace to be under the same roof with Mr. and Mrs. Brown, who were both decent-behaved creditable trades-people.

Prosperity never made Joseph forgetful of the Power to whose forbearing mercy and bountiful goodness he was indebted for the opportunity of reformation, and for the numerous blessings which rewarded his return to the paths of virtue and religion.

TALE V.

THE GOOD SCHOOLMISTRESS.

THE kind attention which Mr. and Mrs. Andrews paid to their inferiors in the village where they resided, was not confined to such as came under the denomination of *paupers* or *labouring poor*; there were others, in rather a higher sphere, who claimed their regard; because the notice of their superiors not only promoted the interest of these people, but likewise encouraged them to perform the duties of their respective occupations with increased alacrity. Among

these was Mrs. Fairfield, a truly respectable woman, whose unremitting diligence and judicious management merited, and at length obtained, the general esteem of her neighbours.

Mrs. Fairfield was the daughter of poor, but very religious parents, whose family was so large, and their circumstances so narrow, as not to admit of their being at any expence for her education, but they had the good-fortune to get her into a charity-school, where she was remarkable for her application and good behaviour; and when her time was expired, the recommendation of her mistress procured her a very comfortable situation with a benevolent lady, to whom she was a trusty, affectionate, and faithful servant, for a number of years, and who, at her death, bequeathed her an annuity of twenty pounds.

Fanny Pritchard (as Mrs. Fairfield was then called) was very near thirty years old when her good mistress died; but would not have remained so long unmarried, if she could have been prevailed on to leave her benefactress, for she had offers of marriage from several people. The most agreeable of these suitors was Isaac Fairfield, whom, when a lad, her mistress's husband had trained up, and at last got him an exciseman's place. As soon as Fanny had recovered from the grief she felt for the loss of her invaluable friend, she consented to make Isaac happy, who had waited for her hand with the most exemplary constancy.

Never were two people better suited to come together than they were; their tempers were equally good, their understandings quite on a level, their affection mutual, and each of them had a mind steadily bent

upon discharging every Christian duty belonging to their station. For several years this worthy couple lived together in the most perfect harmony; they occupied a small neat house in the village. Mrs. Fairfield's annuity, added to the profits of her husband's place, produced them every comfort they desired. Their family was not very large; it consisted of two girls only, and one of them was four years older than the other; but they lived with great economy, prudently considering that an exciseman's place was a very precarious dependence, and that, at all events, the benefit of it would cease with the life of the husband: on this account Mrs. Fairfield resolved to bring her children up in habits of frugality and industry. This amiable woman was herself of a very active temper, and being desirous, when her youngest child was out of hand, of doing something towards providing for her family, she formed the project of setting up a school, for which there was an exceedingly good opening, as the village contained a great many inhabitants, and some of them lamented the want of such a conveniency. No sooner, therefore, did she go about to solicit scholars, than she had the promise of several, not only among working people, but among the farmers, and other reputable persons, who expressed great pleasure in the thoughts of having their children under the tuition of one so well qualified for a schoolmistress, as, from the behaviour of her own daughter she appeared to be.

Before Mrs. Fairfield opened her school, she read, with great attention, a valuable book, written by Dr. Talbot, and now sold by Messrs. Rivingtons, in St. Paul's Church-yard, and at Waterloo-Place, Pall-Mall, en-

titled *The Christian Schoolmaster*, from which she formed her plan of proceedings; and I earnestly recommend this important tract to all who undertake the tuition of youth in the lower classes of life, but more particularly those who keep charity or Sunday schools. But to return to Mrs. Fairfield. This excellent woman possessed, in an eminent degree, those virtues which were requisite for her new profession; she had such a share of *patience* and *humility*, that she could condescend to the meanest capacity, and endure a repetition of the same word or sentence as often as occasion required, so as to inculcate *precept on precept, and line upon line*, according as the age or understanding of her pupils admitted.

She had also a great deal of *sagacity* and *judgment*, which enabled her to discern the particular disposition and temper of those she had to teach, and to suit her instructions and admonitions accordingly, that so, by striking in with nature, and conducting it in the way it would easily go, she might steer and govern them in the most agreeable manner.

Mrs. Fairfield was also remarkable for *justice* and *equity*; and she never considered the rank of her scholars' parents, but distributed rewards and punishments with the most exact impartiality. Her temper was naturally *meek*; she was careful to keep her own passions within due bounds; and proportioned her resentment to the nature of every offence, passing by, with mild and gentle reprehension, little errors, and not punishing greater ones beyond the limits of moderation.

The candour and sweetness of her disposition was such as gained the attention and love of her scholars: and her diligence and application led her to attend closely

to the duties belonging to her occupation, which she justly considered as an *honourable* one; and the piety and devotion with which she discharged them, encouraged her to hope for the divine blessing on her labours.

When Mrs. Fairfield first opened her school, the profligacy of the village operated greatly against her endeavours to improve the manners of her scholars, the parents of some of the children destroying, by their bad example, and improper indulgences, the good effects of her excellent instruction; and, above all, the want of *family religion*, which generally prevailed, hindered the growth of that good seed which she laboured to cultivate in their minds. Some good fruits, however, she had the happiness to produce, and where she failed of success she comforted herself, that it was not through her negligence. Upon the whole, she gained sufficient credit to establish her reputation as a schoolmistress; but the number of her scholars was small, for most of the working people in the village, from causes which have been already mentioned, were not in circumstances that would afford their paying for their children's schooling: however, Mrs. Fairfield had enough to answer her purpose, and her kind husband was fearful that even these gave her more trouble than he wished her to have; she was therefore perfectly contented, and used no endeavours to enlarge her school. But when she had kept it about a year and a half, she had the misfortune to lose her beloved partner, who was taken off by a fever in a few days; and, in consequence of this loss, she was obliged to look to that employment as her chief support, which had hitherto been

followed only as an appendage to her husband's occupation. Her annuity indeed continued, but twenty pounds a-year would not entirely maintain a woman and two children.

Mr. Fairfield's death happened soon after Mr. and Mrs. Andrews came to settle in the village; of course the news of his widow's misfortune met their ear, and it is needless to say that they stepped forth to be her comforters: nor were this good gentleman and lady her only ones; the parents of her best scholars, were, in general, ready to soothe her affliction by every act of friendship. Her love for her children, and her religious disposition, led her to bear with patience the calamity that had befallen her, rather than yield herself a prey to unavailing sorrow, which would have prevented her performing a mother's part to her children; and the God of all comfort gave her consolation in the hope, that, after a few short years, she should again meet her dear husband, and pass a happy eternity with him.

It has already been mentioned that Mr. and Mrs. Andrews patronized Sunday schools. In setting this institution on foot they had a view, not only to the benefit of the children of the village, but also to render service to Mrs. Fairfield, who, at their desire, most readily undertook an employment which so exactly accorded with the earnest desire of her soul, to be an humble instrument, in the hand of Providence, for training children in the way that leads to everlasting life. The stipend she was to receive for her trouble was very acceptable; yet this advantage was but a secondary motive in the breast of this pious Christian, whose zeal for the honour of God, and the good of her

fellow-creatures, prevailed over every principle of self-interest.

There was also a Sunday-schoolmaster appointed for boys, of whom I may possibly take occasion to say something another time : at present, I shall only mention, that it was settled among the subscribers to begin each school with thirty children ; and that all the little boys, under eight years of age, should go along with the girls to Mrs. Fairfield.

The whole village was now in motion to make preparations for the decent appearance of the children, and many a little heart exulted with secret pride, from the expectation of cutting a figure in the Sunday-school, in a new gown and cap, and of gaining the notice of ladies ; while others inwardly repined, that their friends had not the means of procuring them such gratifications. Those who could read, longed for the day on which they might publicly display their talents ; and those who could not, rejoiced that they should now have an opportunity of qualifying themselves against some future occasion. A very few children disliked the thoughts of going to a Sunday-school, because it would break in on the idle sports to which they had accustomed themselves to devote those sacred hours which the CREATOR has set apart for his own service ; but the generality expected, with eager impatience, the arrival of that day on which they were summoned to attend the school and church.

Parents who had any regard to the eternal happiness of their children, were greatly pleased with the prospect of having them instructed in those religious truths, which they thought themselves incapable of inculcating ;

and some, who were indifferent to the best interests of their children, were yet glad that they should, for a few hours in a week, get rid of those whom they had made their plagues and tormentors by improper management, and neglecting to teach them their duty. A few, through foolish indulgence, objected to their children's being confined from play; and one or two declined the offer through pride, because it should not be said that their sons and daughters went to a charity-school.

Various difficulties had the poor people who embraced the offer to struggle with. Many, through mere poverty and distress, could not afford to clothe their children as they wished to do, though, in order to make them as decent as possible, they stinted themselves in their daily pittance of food. However, they had been told by the good Vicar, that God regardeth not the outward dress and appearance, but looketh at the heart; so they checked their pride, and resolved to send them as they could: and when Sunday came, Mrs. Fairfield had the pleasure of receiving thirty children, the greater part of whom were perfectly clean, though in general very ragged; but the cheerfulness of their countenances indicated the utmost satisfaction of mind.

The first arrangement of this school would have been very troublesome to the mistress, but that Mrs. Andrews, and some other ladies, were so good as to attend, and their presence had a happy effect in promoting order; and in teaching them, Mrs. Fairfield had two excellent assistants, namely, her eldest daughter and Jenny Loveit (the girl mentioned in a former Tale, as reading to her blind grandmother), whom this good

schoolmistress had, from a motive of charity, taught to read and work.

Among the children who were assembled, there was, as usual in Sunday schools, a mixture of good and bad; of some who knew not so much as their A, B, C; and of others who were able to read with tolerable fluency, had learned the Church Catechism, and could repeat a variety of hymns and prayers by rote, but who were, notwithstanding, very ignorant of the meaning of what they were so proud of having committed to memory. Mrs. Fairfield distributed her instructions according to the abilities of the different scholars, and was delighted in discovering among them some very promising capacities. She had not, however, so much to do in this school as in that she kept on week days, because the ladies took a great part of the task upon themselves: but she was very particular in making them observant of regularity in walking to and from church, would not suffer them to enter, or leave, the house of God in an irreverent manner, and watched them carefully, to see that they joined in the service, and behaved properly.

The children made so quick a progress in the Sunday school, that many parents, perceiving the benefit of good tuition, were desirous of putting their children to the weekly school, and the men being got into work, they easily accomplished their wishes; such as really could not afford to pay, were assisted by the ladies of the village, and the number of Mrs. Fairfield's scholars was soon surprisingly increased. In order to exhibit her character to advantage, I shall say a little about the methods she used in conducting her school,

and relate a few incidents which exemplified the efficacy of them.

Though Mrs. Fairfield's circumstances were greatly straitened, as I have already said, and she had some children whose parents often made her little presents, besides paying her sixpence per week, she resolved to make no difference between those scholars and others, from whom she had nothing to expect but the usual price of four-pence a week; nay, even those children whom she took without any pay at all were treated exactly the same as the rest: she rejoiced in having such a happy mean of bestowing charity, and had so much delicacy in her temper, as would not suffer her to lessen the benefit she conferred, by any behaviour that should make it painful or distressing to those whom she professed to befriend.

As it had been a great part of her employment, when a servant, to read to her good-mistress, who directed her choice of books, Mrs. Fairfield had stored her mind with a great deal of knowledge, which she had collected from authors of a superior class to those which are commonly read by young persons in her station of life, so that she was in fact well qualified to keep a school for those who are commonly termed *young ladies*: but she did not forget that she was a *village schoolmistress*, and that it would be very improper to give her scholars a taste for things which were unsuitable to the simplicity of a country life: therefore though she knew how to do several kinds of *ornamental work*, she professed to teach only knitting, plain-work, marking, and darning; and allowed the children to bring to school whatever work their parents most

wanted to have done, and took the trouble of teaching them to make and mend, and likewise to cut out almost every article of their clothing, so that those who were long with her, acquired the useful art of making their things last as long as possible, while girls in many other schools wore their clothes to rags and tatters, and wasted their time on fine samplers and muslin-work.

As far as her influence extended, Mrs. Fairfield encouraged a neat, plain manner of dressing, and set an example of it in herself and children; but this was a point she was obliged to touch very gently, for that spirit of vanity which has since unhappily spread itself throughout the kingdom, had began to shew itself, and she was fearful that her admonition on this head would give offence to the parents, whose good will it was so much her interest to secure, that she could not, with prudence risk the loss of it; but happy was she, when the ladies who visited the Sunday schools took upon them to attempt a reformation in this particular, amongst others.

This good schoolmistress considered, that, for persons of all ranks and degrees, RELIGION is the principal concern, and that it is of the utmost importance to sow the seeds of piety in the minds of children, and give them, as early as possible, strong impressions respecting the being of a God, the immortality of the soul, the certainty of a future state of rewards and punishments, &c.; nor did she defer those instructions till the children could read, for she was sensible that much valuable knowledge might be communicated to them before they were what is vulgarly called *good scholars*, and she accordingly began by teaching them some easy prayers,

particularly the Lord's Prayer, after which they learned the Church Catechism, which she endeavoured to explain in an easy familiar manner. As they advanced in learning, and became capable of reading the Bible and Testament, she let them read chapters chosen by herself from the former, and then the Gospels, and the Acts of the Apostles, and pointed out to them, as they went along, the wonderful wisdom and goodness of God, and the pattern set by our divine Lord and his Apostles, and taught them to remark the various passages that confirm the different articles of the Creed they were accustomed to repeat, and the precepts and commands of their SAVIOUR, which she admonished them to hold in the highest degree of estimation. She also instructed them to be true and just in all their words and actions, to cherish universal goodwill towards all their fellow-creatures, and to accustom themselves, as they grew up, to examine their conduct every night, and ask their own hearts, before they presumed to seek for rest, how they had spent the past day? that they might confess their sins, implore God's pardon, and make resolutions of amendment for the future.

The rewards she bestowed upon the deserving, were commendation and promotion; her punishments were chiefly reproof and degradation. To corporal correction she was utterly averse; for she thought *that* girl's disposition must be incorrigibly bad, who could only be wrought upon by slavish fear. Her success justified this idea; for her gentle reproofs, and the disgrace she inflicted on delinquents, had more effect than

the injudicious blows and scolding which too many school-mistresses deal about in anger.

One of Mrs. Fairfield's scholars, named Becky Goodman, was daughter to a woman of a most malignant mind, who continually indulged envy, hatred, and malice, against somebody or other. It was her joy to see mischief befall any of her neighbours who appeared to be in happier circumstances than herself; and her greatest mortification to see them prosperous. Brought up under such a parent, no wonder that Becky was very apt to take dislikes, and entertain secret grudges against her schoolfellows, especially those whose merit advanced them to a higher place in the school, and gained them the commendation of their mistress. Mrs. Fairfield wisely judged that those little childish piques, if suffered to continue, would, by degrees, increase, and, in time, render this girl as odious as her mother; she therefore took the utmost pains to mend her temper, and, in a little while, discovered that Becky had naturally a good disposition, which only wanted culture; she therefore tried to improve it by mild persuasions. "Consider," she would say, "my dear child, that by giving way to ill-humour, jealousy, and suspicions, you are laying in a store of misery for yourself, not only in this world, but in that which is to come. You can never expect, if you go on in this way, to meet with any friendship; your equals will detest you, your superiors will despise you, and above all, you will lose the favour of God, and render yourself unfit for heaven; for none who are envious or spiteful can expect to be admitted into a place where there is nothing but love and good-will." In short, by degrees, Mrs. Fairfield

accomplished her wishes, and Becky Goodman, notwithstanding her mother's bad example, grew up a very amiable young woman; and when she went out into the world, was beloved by all her fellow-servants.

A fault which gave Mrs. Fairfield a great deal of trouble, was that of telling tales; this proceeded not so much from malice, as from a desire which those who practised it had of setting off their own merits by comparison. One girl in particular, named Hannah Matthews, was greatly addicted to it; scarcely a day passed in which she did not propagate some report or other to the disadvantage of her schoolfellows; and she usually ended her tales by saying, "I am sure I would not do such a thing for the world."—"And are you quite certain, Hannah," said her mistress, "that you are entirely free from faults yourself? this is more than the best person in the world can say—look into yourself first, and correct what is amiss there, before you are so hard upon others. Should you like to have your errors and failings exposed, as you expose those of other people? Recollect, that when you are older, you will want to get into service; and if you grow up in this habit of *tittle-tattling*, you will make enemies wherever you go." This fault had been so long indulged, that the admonitions of her good mistress were thrown away upon Hannah Matthews, and Mrs. Fairfield was at a loss what measures to pursue with her, because, unfortunately, it happened that the tales she told were in general, founded upon truth; but at last, she declared positively, that two girls in the neighbourhood had committed a theft. This was a very scandalous charge, and Mrs. Fairfield thought it proper

to clear up the matter; lest the report should injure the characters of the innocent; so she inquired very minutely into it, and was satisfied that the accusation was false.

While she was meditating what punishment to inflict, one of the children, when she went home at noon, was silly enough to tell the girls what Hannah Matthews had reported; on which the girls hurt by the slander, came to Mrs. Fairfield's, and burst into tears as soon as they entered the school-room. Mrs. Fairfield, being convinced that there was no foundation for what Hannah Matthews had said, thought it incumbent on her, as the affair had got wind, to make the delinquent ask pardon before the whole school, pointing out to her at the same time, in the strongest light, the cruelty and injustice she had been guilty of; which had such an effect upon Hannah, that she was ready to submit to the lowest humiliation, to obtain forgiveness from those whom she had calumniated, and to be restored to her mistress's favour. The offended parties being perfectly satisfied, were very cordially reconciled to Hannah Matthews, and promised to take no further notice of the affair. Mrs. Fairfield then commanded her scholars not to talk of it out of school, or to cast reproaches upon the offender in it, which they observed; but the girls of whom she had spread the false report, did not strictly keep their word; they mentioned to a friend, in confidence, the triumph they had had, and she whispered it to others, who propagated it from one to another, till it was pretty generally known in the neighbourhood, and Hannah could scarcely stir out of doors, but she heard rude children in the street calling

her *liar* and *tell tale*. She was greatly mortified, and complained with bitter tears to her mistress, who said, "I feel for you, Hannah, very sincerely; for I doubt not but your sufferings must be great, at being thus put to public shame for a few thoughtless words: however, it is an evil which you have brought on yourself, and you must bear the consequences of your indiscretion with patience. All you can do now is, to restrain your tongue for the future, and time will wear out your disgrace." This advice Hannah punctually followed, and lived to the end of her life in peace and harmony with her neighbours and companions.

It would be an endless task to describe the various means employed by Mrs. Fairfield to correct the faults of her scholars, and train them up in the knowledge and practice of Christian virtues.

From the foregoing specimens it will appear, that, in cultivating the heart, she rather chose to employ *argument* than *rigid commands*, to convince the *reason*, rather than *violently overpower the will* of her pupils; and she found the advantage of this method, for her scholars were so fully convinced of her regard for their real happiness, and of her skill to direct them, that they never attempted to practise deceitful arts to conceal their faults, whatever shame the confession cost them: thus she had the happiness of training up numbers, who proved useful members of society in different departments of life, while her exemplary conduct gained her the esteem and respect of all ranks of people to whom she was known.

The ladies in the village, particularly Mrs. Andrews, took very kind notice of her; and her two daughters,

trained under such a mother, were discreet, and amiable young women; the youngest was married to a worthy young man in a distant village, and made an excellent wife; the eldest found a good husband in the son of the Sunday schoolmaster; and, as her mother's house was large enough to accommodate them, she continued to live with her, and assisted her in the school.

When Mrs. Fairfield grew into years, she wished to retire from so bustling a life, and agreed to give up her school to her daughter, and to throw her annuity into the common stock for her board, which her good son-in-law thought more than sufficient; for he had such a respect for her, that, if she had been in need, he would very willingly have supported her by the labour of his hands; and as for her daughters, they would both have even sacrificed their lives for a parent, to whose tender care they felt themselves so greatly indebted. Possessed of such blessings and a tolerable share of health, it may be easily imagined, that Mrs. Fairfield passed her latter days in peace and comfort. She had nothing to wish for in this world. The consciousness of a well-spent life gave serenity to her mind, and the hopes she entertained of future bliss brightened the prospect before her, and disarmed death of his terrors.

The day before she died she had received the Sacrament; the next morning she awaked with a kind of swimming in her head, and soon after breakfast, expired of an apoplectic fit. But she was prepared for the awful summons; and it appeared to her surviving friends a merciful dispensation that she was permitted

thus to escape the agonies which usually attend the separation of soul and body. Mrs. Andrews had a flat stone laid over her grave, with an inscription upon it, setting forth her virtues; and all who had known her, revered her memory; particularly those who had reaped the benefit of her wise and pious instructions.

Happy would it be for the nation, if all school-mistresses, like her, consulted the real good of their pupils, by attending in the first place, TO THE ONE THING NEEDFUL, without which, what is styled *education*, will but increase their guilt and misery here and hereafter.

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