The female instructor, or Young woman's companion : being a guide to all the accomplishments which adorn the female character, either as a useful member of society - a pleasing and instructive companion, or a respectable mother of a family. With many pleasing examples of illustrious females. To which are added, a select system of cookery, the art of preserving and pickling, brewing, making wines, family recipes, the management of poultry, dyeing, &c.; Directions to servants of every description.

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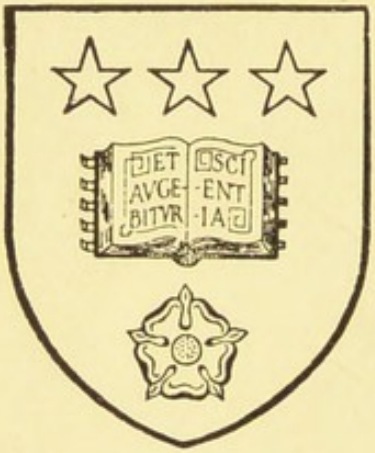
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FEMALE ACCOMPLISHMENTS.

Published by Nuttall, Fisher & Dixon, Liverpool, Sep.r 1816.


THE
FEMALE INSTRUCTOR;
OR
YOUNG WOMAN'S
Companion.
Published by Nuttall Fisher & Dixon Liverpool. Jan.ry 1817.

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The Management of Poultry,—Dyeing, &c.

AND

DIRECTIONS TO SERVANTS OF EVERY DESCRIPTION.

"Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be *praised*." SOLOMON.

LONDON:

PRINTED AT THE CAXTON PRESS, BY HENRY FISHER,

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PREFACE.

THOSE are the most worthy characters who perform the various duties incumbent upon them in that station which they are called to fill. This line of conduct is not a matter of choice, but of necessity, if we would maintain the dignity of our character, and act as creatures possessed of the powers of reason.

The present is an age wherein knowledge has been generally diffused, and many excellent treatises have been sent into the world, which have greatly tended to facilitate the attainment of useful as well as ornamental instruction.

The work which is here presented to the public is, as the title intimates, adapted principally to the instruction of the FAIR SEX. It is calculated to unite, in the female character, cultivation of talents, and habits of economy and usefulness; particularly *domestic* habits. These, it will be readily acknowledged, are esssential to females. The woman who possesses not these qualifications, whatever else she may possess, will never fulfil, either with credit to herself, or with satisfaction to others, the important duties of her sex—of a *daughter*, a *wife*, a *mother*, or a *mistress of a family*.

A judicious improvement of the understanding and disposition, united to firm, and early-taught religious principles, will enable the possessors of these advantages to act well on all occasions; nor will young women find domestic acquirements a burden, if the rudiments of them are inculcated in early life.

Domestic employments, particularly after marriage, will be found to be the source of unnumbered pleasures. To attend to the nursing and early instruction of children,

——"To rear the tender thought,
"And teach the young idea how to shoot,"

what a delightful task! To train up a healthful progeny in the ways of piety and usefulness; to preside over a family with becoming dignity and gracefulness; to regulate the income allotted to its support; to render home a sweet refuge and repose to a

husband wearied with the toils of labour, and the fatigues occasioned by his intercourse with the world; to be his enlightened associate, solacing his mind under the pressures of life; and the dear companion of his heart;—these are the paramount duties of a woman: and delightful duties they are, if, possessed of these qualifications, she be united to a man who can duly appreciate her worth, and who will bring his share to the common stock of felicity! Who can fully estimate the happiness of such a family?

To assist to form such amiable characters, is the design of this volume; and, it is presumed, upon perusal, it will be found calculated to promote this desireable end.

A great number of interesting subjects are treated of; such as, Education, Religion, Liberty and Restraint; Behaviour, Conversation, Sensibility, and the Government of the Passions; Company, Dress, Amusements, and Economy; Love, Courtship, and Marriage; Advice to Women in the conjugal State, and the Management of Children; Domestic Concerns, House-keeping, Family Receipts, Cookery, &c. &c.—And they are treated, it is hoped, so as to excite attention, and promote pleasure and profit.

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THE

Female Instructor;

OR,

YOUNG WOMAN'S COMPANION.

EDUCATION IN GENERAL.

EDUCATION is that series of means, by which the human understanding is gradually enlightened, and the dispositions of the human heart are formed and called forth, between early infancy and the period when a young person is considered as qualified to take an active part in life. As education is a matter of infinite importance, being in a manner the foundation of all science, of all good order in society, and of all virtue, many of the wisest men, both in ancient and modern times, have written copiously upon it. One of the most eminent legislators of antiquity considered a proper education as so necessary to form the manners of youth, and to render them good citizens and useful members of society, that he incorporated a system of education with the code of laws which he gave to his countrymen.

Education is known to have a powerful influence in forming the tempers and characters of men: it is therefore necessary, as soon as the mind is capable of comprehending the social ties, to cherish, with the utmost vigilance, that benevolence which is the bond of society; to strengthen that sense of right and wrong which makes a distinguished part of the human constitution; and to prevent those false associations of ideas which are destructive of happiness, and which those who are unexperienced in life, and deluded by appearances, are apt to form. Above all, a virtuous education will tend to inspire the minds of youth with sentiments of duty and gratitude to the Supreme Being, considered as the parent, benefactor, and judge; and to teach them all those principles which have a tendency to make them happy in themselves, and useful to others.

History, that mirror of human life, exhibits to our view the fortune of mankind ever varying in proportion to the care or negligence of the education of youth. Where this has been attended to, and properly conducted, we generally see that not only individuals, but even societies, are made virtuous and happy; and where this has

been neglected, or the method of conducting it mistaken, it has plunged them into vice, and they have felt at length its direful and unavoidable effects.

The great God, our Creator, hath made us reasonable creatures: we are therefore capable of contemplating and understanding thousands of objects; but as we come into the world, we are ignorant of every good and useful thing. We neither know Him who gave us being, nor ourselves: we know not what is our duty and interest, nor to what dangers we are exposed. And if left entirely to ourselves, there is reason to believe that this ignorance would remain; that we should trifle away the season of life in a thousand miseries, and at last should perish without knowledge or hope.

Were it not for the advantages resulting from education, all the powers of our nature, such as the will, the various affections and appetites, would become wild instruments of madness and mischief, and the understanding itself would run into a thousand errors both pernicious and destructive. Hence arises the necessity of instruction being imparted at an early period of life. It becomes the bounden duty of parents to afford their offspring the best means of instruction in their power, and it equally becomes youth to attend to the voice of instruction, and early in life to acquire that knowledge of men and things, and to confirm their minds in those habits, which will render them useful to their fellow-creatures, and especially to those to whom they may stand related by the most endearing ties.

Of instructing Children in Religion.

Religion, in all the parts of it, both what they are to believe, and what they are to practise, is most necessary to be taught. I mention this in the first place, not only because it is a matter of the highest importance, and of most universal concern to all mankind, but because it may be taught even in these very early years of life. As soon as children begin to know almost any thing, and to exercise their reason about matters that lie within the reach of their knowledge, they may be brought to know so much of religion as is necessary for their age and state. For instance,

1. Young children may be taught that there is a God, a great and almighty God, who made them, and who gives them every good thing; that he sees them every where, though they cannot see him; and that he takes notice of all their behaviour.

2. They must be told what they should do, and what they should avoid, in order to please God. They should be taught in general to know the difference between good and evil. They may learn, that it is their duty to fear, and love, and worship God, to pray to him for what they want, and to praise him for what they enjoy; to obey their parents, to speak truth, and to be honest and friendly to all mankind; and to set a guard upon their own appe-

tites and passions. And that to neglect these things, or to do any thing contrary to them, is sinful in the sight of God.

3. Their consciences are capable of receiving conviction when they have neglected these duties, or broken the commands of God or of their parents; and they may be made sensible that the great and holy God, who loves the righteous, and bestows blessings upon them, is angry with those who have broken his commands and sinned against him; and therefore that they themselves are become subject to his displeasure.

4. They may be told, that there is another world after this; and that their souls do not die when their bodies die: that they shall be taken up into heaven, which is a state of pleasure and happiness, if they have been good and holy in this world; but if they have been wicked children, they must go down to hell, which is a state of misery and torment.

5. You may also inform them, that though their bodies die and are buried, yet God can and will raise them to life again; and that their body and soul together must be made happy or miserable according to their behaviour in this life.

6. They may be taught, that there is no way for such sinful creatures as we are to be received into God's favour, but for the sake of Jesus Christ the Son of God; who came down from heaven into our world, and lived a life of pure and perfect holiness, and suffered death, to reconcile sinners to the great and holy God, who is offended by the sins of men; and now he lives in heaven to plead for mercy for them; and that as this Jesus Christ is the only reconciler between God and man, so all their hope must be placed in him.

7. They may be taught, that their very natures are sinful; they may be convinced, that they are inclined to do evil: and they should be informed, that it is the holy Spirit of God who must cure the evil temper of their own spirits, and make them holy and fit to dwell with God in heaven.

8. They should also be instructed to pray to God, that for the sake of Jesus Christ, the great Mediator or Reconciler, he would pardon their sins past, and help them by his Spirit to love and serve him with zeal and faithfulness for the time to come; that he would bestow all necessary blessings upon them in this world, and bring them safe at last to his heavenly kingdom.

9. In the last place, they should be informed that our blessed Saviour has appointed two ordinances to be observed by all his followers to the end of the world, which are usually called sacraments. The one is baptism, wherein persons are to be washed with water in the name of the Father, the Son, and the holy Spirit, to signify their being given up to Christ as his disciples, or professors of Christianity; and as an emblem of that purity of heart and life, which, as such, they must aim at and endeavour after. The other is the Lord's supper, wherein bread is broken, and wine is poured

out, and distributed, to be eaten and drank by Christians in remembrance of the body of Christ, which was put to a bloody death, as a sacrifice to obtain pardon for the sins of men. The first of these, namely, baptism, is but once to be administered to any person; but the last, namely, the Lord's supper, is to be frequently performed, to keep us always in mind of the death of Christ, till he comes again from heaven to judge the world.

This is the sum and substance of the Christian religion, drawn out into a very few plain articles; and I think a child of common capacity, who is arrived at three or four years of age, may be taught some part of these articles, and may learn to understand them all at seven, or eight, or nine; at least so far as is needful, for all his own exercises of devotion and piety. As his age increases, he may be instructed more at large in the principles and practices of our holy religion, as I shall shew more particularly under another head.

The Exercise and Improvement of their Natural Powers.

HAVING mentioned religion as the principal thing in which children should be instructed, I proceed to say, in the second place, that children should be taught the true use, the exercise, and improvement, of their natural powers; and we may, for order sake, distinguish these into the powers of the body, and those of the mind: now, though nature gives these powers and faculties, yet it is a good education that must instruct us in the exercise and improvement of them; otherwise, like an uncultivated field, they will be ever barren and fruitless, or produce weeds and briers, instead of herbs and corn.

Among the powers of the mind which are to be thus cultivated, we may reckon the understanding, the memory, the judgment, the faculty of reasoning, and the conscience.

1. Teach them to use their understanding aright. Persuade them to value their understanding as a noble faculty, and allure them to seek after the enrichment of it with a variety of knowledge. Let no day escape without adding some new ideas to their understanding, and giving their young unfurnished minds some further notion of things.

Almost every thing is new to a child, and novelty will entice them onward to new acquisitions: shew them the birds, the beasts, the fishes, and insects, trees, herbs, fruits, and all the several parts and properties of the vegetable and the animal world: teach them to observe the various occurrences in nature and providence, the sun, moon, and stars, the day and night, summer and winter, the clouds and the sky, the hail, snow and ice, winds, fire, water, earth, air, fields, woods, mountains, rivers, &c. Teach them that the great God made all these things, and his providence governs them all. Acquaint a child also with domestic affairs so far as is needful, and with the things that belong to the civil and the military life, the

church and the state, with the works of God and the works of men. A thousand objects that strike their eyes, their ears, and all their senses, will furnish out new matter for their curiosity and your instructions.

There are some books which are published in the world, wherein a child may be delightfully led into the knowledge of a great number of these things by pictures, or figures of birds, beasts, &c. well graven, with their names under them: this will much assist the labour of the teacher, and add to the pleasure of children in their daily learning.

You who instruct them should allure their young curiosity to ask many questions, encourage them in it, and gratify their inquiries, by giving them the best and most satisfactory answers you can frame, and accommodate all your language to their capacity.

Give them, as far as possible, clear ideas of things, and teach them how to distinguish one thing from another by their different appearances, by their different properties, and by their different effects. Shew them how far some things agree with others, and how far they differ from them; and above all things teach them, as far as their young understandings will admit, to distinguish between appearances and realities, between truth and falsehood, between good and evil, between trifles and things of importance; for these are the most valuable pieces of knowledge and distinction which can be lodged in the young understandings of children.

2. The memory is another faculty of the soul, which should be cultivated and improved: endeavour carefully to impress on their minds things of worth and value. Such are, short, useful, and entertaining stories, which carry in them some virtue recommended, some vice ridiculed or punished; various human and divine truths, rules of piety and virtue, precepts of prudence, &c. Repeat these things often to them by day and by night: teach them these things in verse and in prose; rehearse them in their ears at all proper seasons, and take occasion to make them repeat these things to you.

Be solicitous to know what it is they learn when they are out of your sight, and take good care that their memories be not charged with trifles and idle trumpery. The memory is a noble repository or cabinet of the soul; it should not be filled with rubbish and lumber. Silly tales and foolish songs, the conundrums of nurses, and the dull rhymes that are sung to lull children asleep, or to soothe a froward humour, should be generally forbidden to entertain those children where a good education is designed. Something more innocent, more solid and profitable, may be invented instead of these fooleries. If it were possible, let a very few things be lodged in the memory of children which they need to forget when they are grown up.

The way to strengthen and improve the memory is to put it upon daily exercise. I do not mean that young children should be kept

so close to their books as to be crammed with lessons all the day long, and made to receive and sustain a heavy load every hour. The powers of the soul (especially such as act in close concert with the body, and are so much aided by the brain,) may be over-burdened, and injured, as well as the limbs: the mind may be perplexed and confounded, the head may be overstrained and weakened, and the health impaired in those tender years of life, by an excessive imposition on the memory: the teachers of children should have some prudence, to distinguish their ages and their several capacities; they should know how to avoid extremes.

But in general it may be said, that the powers of the mind, as well as those of the body, grow stronger by a constant and moderate exercise. Every day let the memory of a child be entrusted with something new; every day let some lesson be learned; and every Lord's-day at least, even in their youngest years, let them learn by heart some one text of scripture (chiefly that on which the minister preaches:) this will grow up in time to a considerable treasure of scriptural knowledge, which will be of unspeakable use to them in the Christian life. I have known children, who from their early years have been constantly trained up and taught to remember a few sentences of a sermon besides the text, and by this means have grown up by degrees to know all the distinct parts and branches of a discourse, and in time to write down half the sermon after they came home, to their own consolation, and the improvement of their friends: whereas those who have never been taught to use their memories in their younger parts of life, lose every thing from their thoughts when it is past off from their ears, and come home from noble and edifying discourses, pleased (it may be) with the transient sound, and commending the preacher, but uninstructed, unimproved, without any growth in knowledge or piety.

3. The judgment is another natural power of the mind, which should be exercised and improved in children. They should be taught to pass no judgment on men or things rashly or suddenly, but to withhold their judgment till they see sufficient reason to determine them. To this end, shew them, in little common instances, how often they are deceived when they judge on a sudden, without due consideration, and how often they are forced to change their opinions. Put them in mind how soon they have found themselves mistaken, when they have given their opinions too hastily. This will make them cautious, and afraid of being so rash, either in praising one thing or in condemning another.

Teach them to judge, not merely by outward shew and appearance, but by searching things to the bottom. Convince them that every man who hath fine clothes is not rich, and that every man who talks hard words is not wise or learned; and that every one who wears a red coat is not a soldier; nor is every person good-humoured, who speaks very complaisant things in company. Take frequent occasion to shew them how much they will be

mistaken if they judge immediately by outward appearances of things.

Tell them, that they must not judge of things by custom, nor by the common opinions of the multitude, or by the practices of the rich and the great; for all these things may deceive them: but that they must judge of things merely by reason, except in matters of religion, and there they must judge rather by scripture or the word of God. Let them know, that customs change and alter, and the customs of one age or of one nation differ greatly from those of another; but that the nature and the reason of things is still the same, and that scripture is the constant and unchangeable rule of our religion.

To confirm this, let them be informed that it was the custom of our ancestors in England, and that it is now the custom in France and Spain, to say their prayers in Latin, and to worship images; but it is a sinful custom, though the multitudes of the common people agree in it, and though the great and the rich practise it also. Nor is our present custom in Great Britan, of praying in English, and worshipping no images, to be esteemed the right way of worship, because it is the custom of the nation, but because it is agreeable to the word of God, which forbids us to worship images, or to pray in an unknown tongue.

Take every occasion to guard them against prejudices, and passing a judgment on men or things upon insufficient grounds.

4. The reasoning powers of the mind should be cultivated and improved in children. This is very near akin to the former, and therefore I shall be very brief here.

Whensoever children give you their opinion on any thing, ask them to give you also the reason why they are of that opinion: whensoever they desire or wish for any thing, or shew an aversion to it, when they have done any thing of their own will, ask them the reason why they did it. And when you do any thing that is for their good, shew them the reason why you do it, and convince them that it was fit and necessary to be done, though perhaps it was not so pleasing to them.

By calling their young reason thus into exercise, you will teach them wisdom betimes; you will awaken manly thoughts within them, and soon lead them into a rational and manly conduct in their childish years; by this means also you will always have a handle to take hold of, in order to persuade them to their duty, and to save them from mischief. But if their reasoning powers be neglected, you will train them up like the horse and the mule who have no understanding; they will grow like brutes in the shape of men, and reason will have but little power over them in the following parts of life.

5. Conscience is another natural power of the soul, wherein the principles of virtue and rules of duty to God and man are to be laid up: it is something within us that calls us to account for our faults, and by which we pass a judgment concerning ourselves and all our actions.

Children have a conscience within them, and it should be awakened early to its duty. They should be taught to reflect and look back upon their own behaviour, to call themselves often to account, to compare their deeds with those good rules and principles laid up in their minds, and to see how far they have complied with them, and how far they have neglected them. Parents should teach their children to pay a religious respect to the inward dictates of virtue within them, to examine their actions continually by the light of their own consciences, and to rejoice when they can approve themselves to their own minds, that they have acted well according to the best of their knowledge: they ought also to attend to the inward reproofs of conscience, and mourn, and be ashamed, and repent, when they have sinned against their light. It is of admirable use toward all the practices of religion and every virtue, to have conscience well stored with good principles, and to be always kept tender and watchful; it is proper that children should learn to reverence and obey this inward monitor betimes, that every wilful sin may give their consciences a sensible pain and uneasiness, and that they may be disposed to sacrifice every thing else to consideration of conscience, and to endure any extremities, rather than act contrary to it.

I proceed in the next place to consider the several powers of the body, which ought to be regulated and managed by the due instruction of children in their younger years. Now, as the God of nature has given children eyes, and tongues, and feet, and arms, and hands, it is expedient that parents should teach their children the proper use of them.

1. The God of nature hath given them eyes. Let their parents teach them to use those eyes aright. Would it be amiss in me here to give a hint or two of this kind? May not children be warned against a staring look, against stretching their eye-lids into a glare of wildness? may they not be forbid to look aside on any object in a squinting manner, when their faces are turned another way? should they not be instructed to look directly with their faces turned to the thing they look at? May they not be taught with due courage to look in the face of the person they speak to, yet with an humble modest aspect, as befits a child? A becoming courage and a becoming modesty dwell much in the eye.

Some children should be often admonished to lay aside a gloomy and a frowning look, a scowling air, an uneasy and forbidding aspect. They should be taught to smooth the ruffles of their brow, and put on a lively, pleasing, and cheerful countenance, among their friends: some there are who have all these graces by nature, but those who have them not may be corrected and softened by the care of parents in younger years. It may however be recollected by the way, that a gloominess of aspect does not always arise from a malignity of temper, but sometimes from fear of displeasing and incurring reproof; and is therefore often to be removed by speaking

kindly to children, and encouraging them with expressions of candour and tenderness. To know how in such cases to divert a child, and make him cheerful and happy in the company of a parent, is none of the least important cares of education.

2. Let parents teach children to use their tongues properly and agreeably; not only to speak, but to pronounce their words plain and distinct. Let them be instructed to keep due and proper distances between their words and sentences, and not speak in a swift hurry, with a tumult of syllables and clutter upon their lips, which will sound like a foreign gibberish, and never be understood. Nor should they drawl out their words in a slow long tone, which is equally ungraceful and disagreeable.

There are two other common faults in speaking, and where they are found they should be corrected early in children. The one is lisping, which is a pronunciation of the letter S or Z, or C before E and I, as though it were TH. Thus, instead of spice they cry *thpithe*, instead of cease they say *theathe*. This may be cured by teaching them to pronounce a few such words as these, where the sound of the letter S prevails, with their teeth shut close; and by forbidding them to put their tongue between their teeth at any time, except when *th* is to be pronounced.

The other fault is stammering, which I suppose may be commonly prevented or cured by teaching children not to speak much, and to speak slow always; and they should be warned against all anger or hastiness, or eagerness of spirit: for such a temper will throw out their words faster than the organs of speech can accommodate themselves to form the syllables, and thus bring a hurry and confusion into their speech; and they should also gain a good degree of courage or becoming assurance, and not speak with much concern or fear; for fear will stop the organs of speech, and hinder the formation of words. But I insist no longer on the use of the tongue in speaking.

3. As God hath given them feet, let parents teach them to stand firm and strong, and to walk in a becoming and decent manner, without waddling from side to side, without turning either or both of their feet inward, without little jerks in their motions, or long strides, or any of those aukwardnesses which continue with many persons to old age, for want of having these irregularities corrected when they were young. Children should be indulged in their sports, sometimes in running swiftly, and in leaping, where there is no danger, in order to exercise their limbs, and to make them pliant and nimble, strong and active, on all occasions.

As to their arms and hands, they were formed, not to lie folded in the bosom, but to be engaged in some useful work; and sometimes, with due moderation, in robust and hardy exercise and toil; not so as to overstrain their joints, but to acquire firmness of strength by exercise.

And more especially, they who are to get their bread by their

hands, should be inured to toilsome and vigorous labour almost from their infancy: they should be accustomed to work in heat and cold, and to bear rougher exercises and fatigues of body, that they may be fit to endure hardships, and go through those difficulties which their station of life may call them to, without any injury or inconveniency. And it is desirable, that the sons of all families should be in some degree inured to such difficulties as these, which men of all ranks are sometimes called to encounter.

If some fond and tender mothers had brought up their children in this hardy manner, they had not now, in all human probability, been mourning over their graves. In their younger years, they would scarcely let them set the sole of their foot to the ground, nor suffer the wind to blow upon them: thus they grew up in a state of tenderness and infirmity, sickly and feeble creatures; a sudden heat or cold seized them; their natures, which were never accustomed to bear hardship, were unable to resist the enemy; a fever kindled in their blood, or a catarrh or cough injured their lungs, and early buried their parents' hopes in the dust.

Thus I have finished the second general head of instruction, that is, children should be instructed to exercise and improve their natural powers, both of mind and body; and this is one necessary part of a good education, which parents and other teachers should attend betimes.

Self-Government.

CHILDREN should be instructed in the art of self-government. They should be taught (as far as possible) to govern their thoughts; to use their wills to be determined by the light of their understandings, and not by headstrong and foolish humour; they should learn to keep the lower powers of nature under the command of their reason; they should be instructed to regulate their senses, their imagination, their appetites, and their passions. Let it be observed, that I speak of these things in this place, not as a part of religion, though they are an important part of it, but give it as a direction exceedingly useful to all the purposes of human life in this world.

1. Their thoughts and fancies should be brought under early government. Children should be taught, as far as possible, to keep their thoughts and attention fixed upon what is their proper business; and to withhold them from roving and wandering away from the work in which they are engaged. Many children have such wild fluttering fancies, that they will not be easily confined to fix upon one object for any considerable time: every flying feather, every motion of any person or thing that is near them, every sound, or noise, or shadow, calls them away from their duty. When they should employ their eyes on their book or their work, they will be gazing at every thing besides their task; they must rise often to the

window, to see what passes abroad, when their business lies within.

This volatile humour, if not gently altered and wisely corrected in early years, will have an unhappy influence to hinder them for ever from attaining any great excellence in whatsoever business they undertake. Children should be taught therefore to call in their wandering thoughts, and bind them to the work in hand, till they have gone through it, and finished it.

Yet this sort of wandering folly should not be chastised severely in young children, nor should it be subdued with violence, by too close and rigorous a confinement to many long hours of labour or study, in that early and tender part of life; such a conduct might break or overwhelm an active and sprightly genius, and destroy all those seeds of curiosity which promise well for maturer years: but proper and agreeable methods should be used to persuade and incline the young learner to attend to his present employment. It is far better to fix the thoughts to duty by allurement than by severity; but some way or other it ought to be endeavoured, at least in a good degree.

This fixedness of the mind and active powers, is not only of great service to attain useful knowledge, or to learn any business in common life, but it is of considerable advantage in religion, in attendance on divine worship, either praying, preaching, or meditation; where the mind is subject to a thousand distractions, for want of being taught to fix the attention in younger years. Persons who have well learned the art of governing their thoughts, can pursue a train of thinking while they walk through the streets of London, nor will the noise and hurry of that busy place break the thread of their meditations. A happy attainment this, and a felicity which but few arrive at!

2. Children should be also instructed to govern their inclinations and wishes, and to determine their wills and their choice of things, not by humour and wild fancy, but by the dictates of reason. Some persons, even in their mature years, can give no other account why they choose and determine to do this or that, but because they have a fancy for it, and they will do it. I will because I will, serves instead of all other reasons. And in the same manner they manage their refusal or dislike of any thing. I hate to do this thing; I will not go to this place, nor do that work; I am resolved against it: and all from mere humour. This is a conduct very unbecoming a reasonable creature; and this folly should be corrected betimes, in our early parts of life, since God has given us understanding and reason to be the guide of our resolutions, and to direct our choice and all our actions.

3. Appetite is another thing which should be put under strict government, and children should be taught betimes to restrain it. That of the taste is the first thing that gets the ascendant in our younger years, and a guard should be set upon it early. What an unbecom-

ing thing it is for children to be craving after every dish that comes to a table! and that they will generally do, if they have never been taught to bridle their craving. They must eat of all the pickles and sauces and high-seasoned meats, and gorge themselves with a medley of inconsistent dainties; and without any restraint, lest little master should be froward, or lest little miss should grow out of humour with her dinner. How often do they make a foul inroad on their health by excess of eating, being tempted farther than nature requires by every luscious bit which is within their sight! how frequently doth this indulgence vitiate their stomach, ruin their constitution, weaken the springs of nature, and destroy the powers of animal life betimes! How many graves are filled, and funeral vaults crowded, with little carcases which have been brought to untimely death by the foolish fondness of a parent or a nurse, giving the young creatures leave to eat every thing they desire! or if they happen by strength of constitution to survive this pestilence, how often do they grow up young gluttons, and place their happiness in the satisfaction of the taste! they are deaf to all the rules of virtue and abstinence all their lives, because they were never taught to deny themselves when they were young. O it is a mean and shameful thing to be a slave to our taste, and to let this brutal appetite subdue reason, and govern the man! But if appetites must be gratified in the child, they will grow strong in the years of youth, and a thousand to one but they overpower the man also.

Let but fond parents humour their little offspring, and indulge their children to sip wine frequently, and they will generally grow up to the love of it long before nature needs it; and by this means they will imagine drams are daily necessary for their support, by that time they are arrived at the age of man or woman. Thus nature is soon burnt up, and life pays for the deadly draught. The foundation of much gluttony and drunkenness, of many diseases that arise from intemperance, and of many an untimely death, is laid in the nursery.

An excess of niceness in pleasing the palate is a foolish and dangerous humour, which should never be encouraged by parents, since the plainest food is most healthful for all persons, but especially for children; and in this respect they should be under the conduct of their elders, and not always choose for themselves. This conduct and discipline will train them up to virtue and self-denial, to temperance and frugality, to a relish of plain and wholesome food, to the pleasures of active health, and to a firm and cheerful old age.

The indulgence of a nice appetite in children, is not only the reason why they are so often sick, but at the same time it makes them so humorous and squeamish, that they can scarcely be persuaded to swallow a medicine which is necessary for their recovery. What a long, tedious, and tiresome business, is it to wait on some children whole hours together, while all the soft persuasions and

flatteries of a mother cannot prevail with them to take a nauseous spoonful, or a bitter bolus, though their life may seem to depend on it! They have been taught to make an idol of their taste, and, even in the view and peril of death, they can hardly be persuaded to affront their idol, and displease their palate with a draught, or even a pill, which disgusts it.

There are other appetites (if I may so call them) beside that of the taste, which children are ready to indulge too far, if not limited and corrected by the wisdom of their parents. Their eyes are never satisfied with seeing, nor their ears with hearing. Some young persons cannot hear of a fine show, but they must needs see it; nor can they be told of a concert of music, but they must needs hear it; though it creates an expence beyond their circumstances, and may endanger their health or their virtue.

I confess freely, that I would recommend the sight of uncommon things in nature or art, in government civil or military, to the curiosity of youth. If some strange wild beasts and birds are to be shown, if lions and eagles, ostriches and elephants, pelicans or rhinoceroses, are brought into our land; if an ingenious model of Solomon's temple, or some nice and admirable clock-work, or moving pictures, &c. be made a spectacle to the ingenious; if a king be crowned, or a public triumph proceed thro' the streets; when an army is reviewed by a prince, when an ambassador makes a public entry, or when there is a public trial of criminals before a judge; I will readily allow these sights are worthy of the attendance of the younger parts of mankind; once at least, where it may be done with safety, and without too great hazard or expence. Most of these are things which are not often repeated, and it is fit that the curiosity of the eyes should be so far gratified, as to give people once in their lives an opportunity of knowing what these things are, that their minds may be furnished with useful ideas of the world of nature or art, and with some notion of the great and uncommon scenes and appearances of civil life. But for children to haunt every public spectacle, to attend with constancy every lord mayor's show, to seize every opportunity of repeating these sights, suffering nothing to escape them that may please their senses, and this too often without any regard to their religion, their virtue, or their health, this is a vanity which ought to be restrained by those to whom God and nature hath committed the care of their instruction, and who have a just and natural authority over them. But of this, and some other subjects akin to it, I may have occasion to speak more in the following parts of this discourse, when I professedly treat on the article of restraint.

Thus I have shown how the appetites and inclinations of children should be put under discipline, and how they may be taught self-government in this respect.

4. The passions or affections are the last thing which I shall mention: these appear very early in children to want a regulation and government. They love and hate too rashly, and with too much

vehemence; they grieve and rejoice too violently and on the sudden, and that for mere trifles; their hopes and fears, their desires and their aversions, are presently raised to too high a pitch, and upon very slight and insufficient grounds. It becomes a wise parent to watch over these young emotions of their souls, and put in a word of prudent caution, as often as they observe these irregularities.

Let children be taught early, that the little things for which they are so zealous, for which they grieve or rejoice so impetuously, are not worthy of these affections of their souls; shew them the folly of being so fond of these trifles, and of vexing and growing fretful for the loss of them. Inform them what a happiness it is to have few desires and few aversions, for this will preserve them from a multitude of sorrows, and keep their temper always serene and calm: persuade them never to raise their hopes very high of things in this world, and then they will never meet with great disappointments. Teach them moderation in all these workings of their spirits; and inform them, that their passions should never be laid out thus on objects which do not deserve them, nor rise higher than the occasion requires.

Teach bashful and timorous children, that they need be ashamed of nothing but what is evil; that they should fear God in the first place, and serve him, and then they need not be afraid of men, or of any thing that threatens mischief to them; for the Almighty God will be their friend and defence. Engage their fear and their love in the first place on God, the most proper and supreme object of them; let their hopes, their joys, and their sorrows, as soon as possible, be tinctured with religion: set their young affections at work on the most needful and important objects of them in early life, and this will have a sweet and powerful influence on the better regulation of them with regard to all sensible things.

Above all, let them know that they must govern their anger, and not let it break out on every slight occasion. It is anger that is eminently called passion among children, and in the language of common life. This therefore should eminently have a constant guard set upon it. Shew them how unreasonable and unmanly a thing it is to take fire at every little provocation; how honourable and glorious to forgive an injury; how much like God, and like the best of men. Let them know what Solomon would inform them, that the patient in spirit is better than the proud in spirit; that he who is slow to anger, is better than the mighty; and he that ruleth his spirit, better than he that taketh a city. Teach them to put away their little quarrels and resentments, and to forget and bury them in love. Let them be put in mind, that though anger may happen to rise a little in a good man, yet it rests and abides only in the bosom of a fool; and therefore they should never grow sullen, nor let the sun go down upon their wrath.

The occasions of childish resentment, and the risings of anger, are ready to return often, and therefore they should often have such

warnings given them, and such instructions repeated. Tell them how lovely a thing it is to be meek and free from passion, and how much such children are beloved of all. Instruct them how much it tends to their own peace, to suffer nothing to ruffle and discompose them; and when their little hearts are ready to swell and grow big within them, and their wrath takes sudden fire, put in some pretty soft word to cure the return of this inward swelling, to quench the new flame that is kindling in their bosom, and to assuage the rising storm. Teach them by degrees to get an habitual conquest over this disorder of nature in youth, and you will lay a foundation for their deliverance from a thousand mischiefs in the following years and events of life.

This shall suffice for the third head of instruction, which relates to self-government: I have dwelt the longer upon it, because it is of so great and evident importance towards the ease and happiness of life, as well as so considerable a part of religion; and men can hardly ever get so successful a victory over themselves, unless they begin when they are children.

The common Arts of Reading and Writing.

THE next thing that I shall mention as a matter of instruction for children, is the common arts of reading, spelling, and writing.

Writing is almost a divine art, whereby thoughts may be communicated without a voice, and understood without hearing: to these I would add some small knowledge of arithmetic or accounts, as the practice of it is in a manner so universal in our age, that it does almost necessarily belong to a tolerable education.

The knowledge of letters is one of the greatest blessings that ever God bestowed on the children of men: by this means, mankind are enabled to preserve the memory of things done in their own times, and to lay up a rich treasure of knowledge for all succeeding generations.

By the art of reading, we learn a thousand things which our eyes can never see, and which our own thoughts would never have reached to: we are instructed by books in the wisdom of ancient ages; we learn what our ancestors have said and done, and enjoy the benefit of the wise and judicious remarks which they have made through their whole course of life, without the fatigue of their long and painful experiments. By this means children may be led, in a great measure, into the wisdom of old age. It is by the art of reading that we can sit at home, and acquaint ourselves with what has been done in the distant parts of the world. The histories and the customs of all ages and all nations are brought, as it were, to our doors. By this art we are let into the knowledge of the affairs of the Jews, the Greeks, and the Romans, their wars, their laws, and their religion; we can tell what they did in the nations of Europe, Asia, and Africa, above a thousand years ago.

But the greatest blessing that we derive from reading, is the knowledge of the Holy Scriptures; wherein God has conveyed down to us the discoveries of his wisdom, power, and grace, through many past ages; and whereby we attain the knowledge of Christ, and of the way of salvation by a Mediator.

It must be confessed, that, in former ages, before printing was invented, the art of reading was not so common even in polite nations, because books were much more costly, since they must be all written with a pen, and were therefore hardly to be obtained by the bulk of mankind: but since the providence of God has brought printing into the world, and knowledge is so plentifully diffused through our nation at so cheap a rate, it is a pity that any children should be born and brought up in Great Britain without the skill of reading; and especially since by this means every one may see with his own eyes what God requires of him in order to eternal happiness.

The art of writing also is so exceedingly useful, and is now grown so very common, that the greatest part of children may attain it at an easy rate: by this means we communicate our thoughts and all our affairs to our friends at ever so great a distance: we tell them our wants, our sorrows, and our joys, and interest them in our concerns, as though they were near us. We maintain correspondence and traffic with persons in distant nations, and the wealth and grandeur of Great Britain is maintained by this means. By the art of writing, we treasure up all things that concern us in a safe repository; and as often as we please, by consulting our paper records, we renew our remembrance of things that relate to this life or the life to come: and why should any of the children of men be debarred from this privilege, if it may be attained at a cheap and easy rate, without entrenching upon other duties of life, and without omitting any more necessary business that may belong to their stations.

I might add here also, true spelling is such a part of knowledge as children ought to be acquainted with, since it is a matter of shame and ridicule, in so polite an age as ours, when persons who have learned to handle the pen cannot write three words together without a mistake or blunder; and when they put letters together in such an aukward and ignorant manner, that it is hard to make sense of them, or to tell what they mean.

Arithmetic, or the art of numbers, is, as was observed before, to be reckoned also a necessary part of a good education. Without some degrees of this knowledge, there is indeed no traffic among men. And especially is it more needful at present, since the world deals much more upon trust and credit than it did in former times; and therefore the art of keeping accounts is made, in some measure, necessary to persons even in meaner stations of life, below the rank of merchants or great traders. A little knowledge of the art of accounts is also needful, in some degree, in order to take a true

survey, and make a just judgment of the common expences of a person or a family; but this part of learning, in the various degrees of it, is more or less useful and needful, according to the different stations and businesses for which children are designed.

As the sons of a family should be educated in the knowledge of writing, reading, spelling, and accounts, so neither should the *daughters* be trained up without them. Reading is as needful for one sex as the other; nor should girls be forbidden to handle the pen, or to cast up a few figures, since it may be very much for their advantage in almost all circumstances of life, except in the very lowest rank of servitude or hard labour. And I beg leave here to intreat the female youth, especially those of better circumstances in the world, to maintain their skill in writing which they have already learned, by taking every occasion to exercise it; and I would fain persuade them to take pains in acquainting themselves with true spelling, the want of which is one reason why many of them are ashamed to write; and they are not ashamed to own and declare this, as though it were a just and sufficient excuse for neglecting and losing the use of the pen.

Of a Trade or Employment.

In a good education it is also required that children, in the common ranks of life, be brought up to the knowledge of some proper business or employment for their lives; some trade or traffic, artifice or manufacture, by which they may support their expences, and procure for themselves the necessaries of life, and by which they may be enabled to provide for their families in due time. In some of the eastern nations, even persons in the highest rank are obliged to be educated in some employment or profession: and perhaps that practice has many advantages in it; it engages the younger years in labour and diligence, and secures from the mischievous effects of sloth, idleness, vanity, and a thousand temptations.

In our nation, I confess it is a custom to educate the children of noblemen, and the eldest sons of the gentry, to no proper business or profession, but only to an acquaintance with some of the ornaments and accomplishments of life. But perhaps it would be far happier for some families, if the sons were brought up to business, and kept to the practice of it, than to have them exposed to the pernicious inconveniencies of a sauntering and idle life, and the more violent impulse of all the corrupt inclinations of youth.

However, it is certain that far the greater part of mankind must bring up their children to some regular business and profession, whereby they may sustain their lives and support a family, and become useful members to the state. Now in the choice of such a profession or employment for children, many things are to be consulted.

1. The circumstances and estate of the parent; whether it will

reach to place out the child as an apprentice, to provide for him materials for his business or trade, and to support him till he shall be able to maintain himself by his profession. Sometimes the ambition of the parent and the child hath fixed on a trade far above their circumstances; in consequence of which the child hath been exposed to many inconveniencies, and the parent to many sorrows.

2. The capacity and talents of the child must also be considered. If it be a profession of hard labour; hath the child a healthy and firm constitution, and strength of body equal to the work? If it be a profession that requires the exercise of fancy, skill, and judgment, or much study and contrivance; then the question will be, hath the lad a genius capable of thinking well, a bright imagination, a solid judgment? Is he able to endure such an application of mind as is necessary for the employment?

3. The temper and inclination of the child must be brought into this consultation, in order to determine a proper business for life. If the daily labour and business of a man be not agreeable to him, he can never hope to manage it with any great advantage or success. I knew a bricklayer, who professed that he had always an aversion to the smell of mortar: and I was acquainted once with a lad who began to learn Greek at school, but he complained it did not agree with his constitution. I think the first of these ought to have been brought up to work in glass or timber, or any thing rather than in bricks; as for the other, (to my best remembrance,) he was wisely disposed of to a calling wherein he had nothing to do with Greek.

And here I would beg leave to desire, that none might be encouraged to pursue any of the learned professions, that is, divinity, law, or physic, who have not the signs of a good genius, who are not patient of long attention and close application to study, who have not a peculiar delight in that profession which they choose, and withal a pretty firm constitution of body; for much study is a weariness to the flesh, and the vigour of nature is sooner impaired by laborious thoughtfulness than by the labour of the limbs.

4. It should be also the solicitous and constant care of parents, when they place out their children in the world, to seek out masters for them who profess serious religion, who practise all moral virtues, and keep good order and good hours in their family. The neglect of this concern has been the ruin of a thousand youths in our day; and notwithstanding the sensible mischief arising from this negligence, yet there is still too little care taken in a matter of so great importance.

This danger arises in a great degree from the immoderate love of pleasures, that so generally prevails, and leads masters into parties and engagements, especially on the Lord's day; which not only occasions the neglect of religious instruction and family-prayer, but sets an example to servants, which they think themselves authorized to follow, though it be generally to their own destruction.

Thus much for this part of the education of sons. But you will say then, what business of life must daughters be brought up to? I must confess when I have seen so many of the sex, who have lived well in the time of their childhood, grievously exposed to many hardships and poverty upon the death of their parents, I have often wished there were more of the callings or employments of life peculiarly appropriated to women, and that they were regularly educated in them, that there might be a better provision made for their support. What if all the garments which are worn by women, were so limited and restrained in the manufacture of them, that they should all be made only by their own sex? This would go a great way toward relief in this case: and what if some of the easier labours of life were reserved for them only? But this is not my province.

However it may be as to this matter, it is the custom of the nation, and indeed it hath been the custom of most nations and ages, to educate daughters in the knowledge of things that relate to the affairs of the household, to spin and to use the needle, both for making garments and for the ornaments of embroidery: they have been generally employed in the preparation of food, in the regular disposal of the affairs of the house for the conveniences and accommodations of human life, in the furniture of the rooms, and the elegancies of entertainment. "Sarah made ready three measures of meal, and kneaded it, and made cakes upon the hearth, Gen. xviii. 6. And the women of Israel that were wise-hearted did spin with their hands, both blue, and purple, and scarlet, and fine linen, for the tabernacle, Exod. xxxv. 25. Women shall bake your bread, Lev. xxvi. 16. Women sew pillows and make kerchiefs, Ezek. xiii. 18." which words, though perhaps they are a metaphor in that text, yet denote the office or work of women. And "Dorcas made coats and garments for the poor," Acts ix. 36, 39. I might cite many ancient Heathen authors to prove the same thing among the Greeks and Romans, if it were needful.

Some of these things are the constant labours and cares of women in our day, whereby they maintain themselves: the most laborious parts of them belong to the poor. And it is the opinion of the best judges, that, even in superior and wealthly circumstances, every daughter should be so far instructed in them, as to know when they are performed aright, that the servant may not usurp too much power, and impose on the ignorance of the mistress. Nature and providence seem to have designed these offices for the sex in all ages and in all nations, because while the men are engaged in harder and more robust labours, and are often called abroad on business, the women are more generally accustomed to keep house and dwell at home; and the word of God, as well as the custom of human life, recommends it. Tit. ii. 5. 1 Tim. v. 14.

FEMALE EDUCATION.

MANY of the fair sex may certainly be considered as capable of a very high degree of improvement in intellectual pursuits, and all are as capable of instruction as men; and like them are accountable for their actions. The greatest care should therefore be taken to instruct them in the principles of religion and morality, and to superintend and direct their whole conduct. An early attention to their minds and morals would render those in the humble walks of life, diligent and faithful in their domestic capacity; and when they became mothers, would render them more capable of instructing their own children, and more attentive to their behaviour.

In forming the minds of young women, particular care should be taken to point out those qualities which are most ornamental to their sex; such as *cleanliness, neatness of dress, modesty, sweetness of temper, industry, sobriety,* and *frugality.* Young women thus educated will make it their study to acquire the proper accomplishments, and the distinguishing virtues, of their sex, which will render them amiable in the eyes of prudent young men; and this will prove an additioual motive to regularity and decency of behaviour.

They should also be carefully instructed, when young, in all the branches of domestic economy, especially in the business of the kitchen, laundry, &c. To be mistress of these necessary accomplishments, will be considered as real advantages, will recommend them to the attention of the wise and good, and will compensate for the want of a fortune.

Young women should be deeply impressed with a sense of character, and early taught the infinite difference between virtue and vice, with the inseparable connection between innocence and happiness on the one hand, and between guilt and misery on the other. Were this the case with young persons of both sexes, it would tend to restrain improper propensities, and would extinguish that taste for luxury and idleness, which is known to have so baneful an influence on the strength, the population, and the prosperity, of a nation.

Give ear then, ye fair daughters of Eve, to the instructions of prudence, and let the precepts of truth sink deep into your hearts; so shall the charms of your minds add lustre to the elegance of your forms, and your beauty, like the rose it resembles, shall retain its sweetness when its bloom is withered.

In the spring of youth, in the morning of your days, when the eyes of men gaze on you with apparent delight, and nature whispers in your ears the meaning of their looks; ah! hear with caution their seducing words; guard well your hearts, nor listen too willingly to their soft persuasions.

Remember that you are made to be the reasonable companions of the other sex; not the slaves of their passions, but to assist them

in the toils of life, to soothe them with your tenderness, and recompense their cares with soft endearments.

Who is she that wins the heart of man, that subdues him to love, and reigns in his breast? Lo! yonder she walks in maiden sweetness, with innocence in her mind and modesty in her cheek. Her hand seeks employment, her foot delights not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory encircling her head. On her tongue dwells peace, the sweetness of honey drops from her lips. Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward. Before her steps walks prudence, and virtue attends at her right hand. Her eye speaks softness and love; but discretion with a sceptre sits on her brow.

The tongue of the licentious is dumb in her presence, the awe of her virtue keeps them silent. When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence rests on her lip.

Her breast is the mansion of goodness, and therefore she suspects no evil in others.

Happy were the man that should make her his wife: happy the child that shall call her mother. She presides in the house, and there is peace; she commands with judgment, and is obeyed.

She arises in the morning, she considers her affairs, and appoints to every one their proper business. The care of her family is her whole delight, to that alone she applies her study, and elegance with frugality is seen in her mansion.

The prudence of her management is an honour to her husband, and he hears her praise with a secret delight. She informs the minds of her children with wisdom: she fashions their manners from the example of her own goodness.

The word of her mouth is the law of their youth, the motion of her eye commands their obedience. She speaks, and her servants fly; she points, and the thing is done: for the law of love is in their hearts, and her kindness adds wings to their feet.

In prosperity she is not puffed up: in adversity she heals the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments: he putteth his heart in her bosom, and receiveth comfort. Happy is the man that hath made her his wife: happy the child that calleth her mother.

It is a necessary and important part of the education of a young woman who wishes to fill some respectable place in society, and to pass comfortably through the world, that she should be able to read and write her mother-tongue with propriety; and to this end, I would advise that she endeavour to study the English language *gram-*

matically, which is essential to her speaking or writing it gracefully. And as this work is intended to comprise every thing that appears calculated to promote the best interests of the female sex, and to qualify them to fill with credit and comfort those situations in life in which Providence may place them, it will be necessary here to introduce a short system of English grammar, by attending to which they will with greater facility obtain a competent knowledge of this important part of education.

The following system is very concise, and yet it will be found sufficient, if well digested, to afford a considerable degree of acquaintance with the subject of English grammar—and when this is well understood, I would recommend Murray's Grammar, and Exercises.

The best method of learning, is to endeavour to understand one part fully before you proceed to another. Begin with the *article*, and when you understand that well (which you will find perfectly easy) then proceed to the *noun*, and so to the other parts in their regular order. Do not go too fast, and endeavour not only to get the different parts of speech fixed in your memory, but reduce them to practice—mark them as you converse, and they will soon become familiar to you.

A CONCISE
ENGLISH GRAMMAR.

ENGLISH GRAMMAR is the art of speaking or writing the English language properly.

Of the Parts of Speech.

Some grammarians divide them into four only; nouns, verbs, adverbs, and particles. Such include the noun, pronoun, and adjective, in the word *noun*. The verb and participle, in the *verb*. The adverb stands alone. The article, conjunction, preposition, and interjection, in the word *particle*.

Those who say there are nine parts of speech, include the participle in the verb. But whether they say there are four parts of speech, or seven, or eight, or nine, all in general make use of ten parts of speech in their explanations.

EXAMPLE.

Of the ten sorts of Words, or Parts of Speech.

7 3 4 2 9 2
How rapid my moments in flight,
4 5 1 7 2 7
That bring the last messenger near;
4 2 5 6 9 2
My day is approaching to night,
8 10 1 3 2 4 4 5
And, ah! the dread night that I fear.

In the foregoing lines the words *the*, are articles. *Moments, flight, messenger, day, night*, are nouns, or substantives. *Rapid, dread*, are adjectives. *My, that, I*, are pronouns. *Bring, is, fear*, are verbs. *Approaching*, is a participle. *How, near*, are adverbs. *And*, is a conjunction. *In, to*, are prepositions. *Ah*, is an interjection.

EXPLANATION.

1. The *article;* prefixed to substantives, to point them out, and to shew how far their signification extends. 2. The *substantive*, or *noun;* being the name of any thing conceived to subsist. 3. The *adjective;* added to the noun, to express the quality of it. 4. The *pronoun;* standing instead of the noun. 5. The *verb;* signifying to be, to do, or to suffer. 6. The *participle;* partaking of the nature of the verb. 7. The *adverb;* added to verbs, to adjectives, and also to other adverbs, to express some circumstance belonging to them. 8. The *preposition;* put before nouns and pronouns chiefly, to connect them with other words, and to shew their relation to those words. 9. The *conjunction;* connecting sentences together. 10. The *interjection;* thrown in to express the affection of the speaker, though unnecessary with respect to the construction of the sentence.

Of the Article.

The article is a word set before nouns, to limit or determine their signification.

There are three articles, *a, an*, and *the*.

A, is called the indefinite article, because it does not define the particular meaning of the word to which it is prefixed; as *a* book, *a* man; i. e. any book, any man.

The is called the definite article, because it fixes the meaning to one particular thing; as, *the* book, *the* man; i. e. that particular book, that particular man.

An, is set before words which begin with a vowel; as, *an* eye, *an* artist, *an* oration.

Words that begin with *h*, *a* or *an* may be set before them; but if the *h* be not sounded, the article *an* only is used; as, *an* heir, *an* herb. *The*, is used before words both of the singular and plural number; as, *the* man, *the* men.

Of the Noun, or Substantive.

A noun, or substantive, is the name of any person, place, or thing, of which we can have any conception. A noun common, is that which is common to a whole kind of things; as, *man, town, river*.

A noun proper, is that by which we express the individual person, or thing; as, *George, London, Humber*.

There are two numbers; the singular, which speaks of one thing, as *river;* and the plural, which speaks of more than one, as *rivers*.

Of Cases.

Some grammarians say that the nouns have three cases; the nominative, the genitive (or possessive,) and the objective. But

if a case be the different ending or variation of the noun (as is gene rally understood) the English language has but one case for nouns, and that is the genitive, or possessive case, which denotes property, or possession; which is formed by adding (*s*) with an apostrophe before it, to the former noun, when two nouns come together which belong to each other; as, *man's beard:* or it may be expressed by the preposition *of*, without the sign of the case, as, *the beard of the man; Joseph's book*, or *the book of Joseph.* Or, when the noun ends with an (*s*), sometimes the apostrophe is used without another *s*, as *Thomas' book.*

The relation which nouns bear to each other, in the English language, is expressed by the prepositions; so that there is no necessity for the learner to puzzle himself with the cases of nouns.

The cases which belong to the pronouns will be explained in the proper place.

There are *three genders;* the masculine (or the male), the feminine (or the female), and the neuter, which is neither male nor female; to such we apply the word, *it*, as *field, house, tree.*

Neuter nouns, though the names of inanimate things; yet, by a rhetorical fiction, are often exhibited as persons, and have given to them the masculine or feminine gender, as, "Heaven *his* wonted face renew'd." "The sun rejoiceth to run *his* course." "The moon gives light, but not *her* own." The church, ships, &c. &c. have the feminine gender.

Adjectives.

The adjective is a word which expresses the nature, property, or quality of the noun; as, a *black* man; a *strong* horse; an *old* man; a *fine* woman. Sometimes a noun has two adjectives, as, a *wise* and *good* man. A woman *virtuous* and *fair.*

The adjective admits of degrees of comparison: there are three degrees; the positive, *good:* the comparative, *better:* and the superlative, *best.*

Fine, finer, finest; tall, taller, tallest; bad, worse, worst; little, less, least; strong, stronger, strongest.

Double comparatives, and superlatives, are very improper, and should not be used; such as, he is *more wiser* than I: he is the *most wisest.* It should be, he is wiser than I: he is the most wise, or wisest.

Pronoun.

A pronoun is a word put instead of a noun, to prevent the too frequent repetition thereof. In the pronoun are to be considered, the person, number, gender, and case. Pronouns have three persons in the singular number: the first person is *I;* the second *thou;* the third, *he*, or *she*, or *it.*

There are also three persons in the plural number. The first person is *we;* the second *ye* or *you;* and the third *they.* The pronoun has three cases: the nominative, or the person who does something, as, *I* love; the genitive, or possessive, as *mine.* The

objective, which immediately follows the verb, and is the subject of its action; as, I love *him*.

The personal pronouns may be declined in the following manner.

FIRST PERSON.

	Singular.	*Plural.*
Nominative,	I,	We.
Possessive,	Mine,	Ours.
Objective,	Me,	Us.

SECOND PERSON.

	Singular.	*Plural.*
Nominative,	Thou,	Ye, or you.
Possessive,	Thine,	Your's.
Objective,	Thee,	You.

THIRD PERSON.

	Singular.	*Plural.*
Nominative,	He, or she, or it,	They.
Possessive,	His, or her's, or it's,	Their's.
Objective,	Him, or her, or it,	Them.

The pronouns, *who, which, what,* and *that,* are called relative, because each relates to a noun, which is called the antecedent. *Who* is used in speaking of persons; *which,* in speaking of things; and *what* and *that* are used in speaking both of persons and things.

Who is thus declined.

	Singular.	*Plural.*
Nominative,	Who,	Who.
Possessive,	Whose,	Whose.
Objective,	Whom,	Whom.

Its compound, *whosoever,* is also declined in a similar manner.

	Singular.	*Plural.*
Nominative,	Whosoever,	Whosoever.
Possessive,	Whosesoever,	Whosesoever.
Objective,	Whomsoever,	Whomsoever.

The definitive pronouns are, *this, that, other:* they define and limit the extent of the common name, or general term, to which they either refer, or are joined. *This* and *these* refer to something present; *that* and *those* to something more remote. The indefinite pronouns are such as are unlimited in their extent; such as, *whoever, whosoever, whomsoever, whatever, any:* i. e. any person—persons or things without exception.

The distributive pronouns are, *each, every, either:* they mark the individuals, persons, or things, which make up a number. *One* and *another,* are used as pronouns; as, *one* sees: *one's* own. *Another* may do it: *another's* burden.

Who, which, and what, are frequently used in interrogation, or asking questions; as, *who* did it? *which* is it? *what* did he say? My, thy, her, our, your, their, are called pronominal adjectives. *Own* and *self* are sometimes joined to the above, as, my *own self.* I

my *self* did it, with my *own* hands. *My* and *thy* become *mine* and *thine* when the noun following begins with a vowel or an *h* mute.

That the learner may acquire the knowledge of the pronouns with little trouble, I shall set them before her in one view, without any explanation.

I, thou, he, she, it, its, we, ye, you, they, him, her, her's, my, thy, mine, thine, our, ours, your, your's, their, their's, me, thee, us, them, who, whose, whom, which, what, that, this, these, those, other, others, another, another's, whoever, whosoever, whomsoever, whatsoever, whatever, any, some, each, every, either, one, one's-self, himself, hisself, itself, themselves.

Of Verbs.

A verb is a word which expresses being, or doing, or suffering, i. e. the receiving of an action.

The verb which expresses being, is, by some, called the substantive verb; as, I *am*, thou *art*, he *is*, I may *be*, &c.

A verb active or transitive, expresses an action, and supposes an agent and an object; as, *I love* James. *He conquered* Thomas. *He* is the agent, *conquered* the action, or verb, and *Thomas* the object.

A verb passive expresses suffering, or the receiving of an action, and implies an agent and an object like a verb active, but with this difference, that the object of a passive verb takes the lead, and is followed by the agent; as, James is beaten by me. Here *me* is the agent, and *James* is the object.

A verb neuter expresses an action that has no particular object; as, I walk, he sleeps, they ride.—This verb has no objective case.

A verb has two numbers, the singular and the plural; and three persons corresponding with the three personal pronouns. There are four modes, or moods:

1. The *indicative* mode, which barel y mentions the action, or asks a question; as, I walk, I love, he feared; do they fear?

2. The *subjunctive*, which has a condition expressed, or understood, or a supposition; as, I could love, if thou love me.

3. The *imperative*, which commands a thing to be done; as, love thou, fear ye, let him fear.

4. The *infinitive*, which has neither number nor person, and is known by the proposition *to;* as, to love, to fear, to walk.

Time, or *Tense.*

There are three times in which an action may be expressed,. as, present, past, and future. But many grammarians have added two more to them, and called them the pre-ter-imperfect, and the pre-ter-pluperfect; which make five times, or tenses, in which an action may be expressed.

1. The present tense, or time; as, I walk; i. e. am *now* walking.

2. The pre-ter-imperfect, which speaks of the time imperfectly past; as, I walked.

3. The pre-ter-perfect, which speaks of the time perfectly past; as, I have walked; i. e. have finished my walk.

4. The pre-ter-pluperfect, which speaks of the time more than perfectly past; as, I had walked, that is, finished my walk some time ago.

5. Future, which speaks of the time to come; as, I shall, or will walk, again at some future opportunity.

Of the Participle.

A participle is a word derived from a verb, (as, *loving*, from love; *fearing*, from fear, &c. &c.) and partakes of the nature of a verb and adjective; as, I am *learning*; to have *learned:* these are from the verb, and are participles. (A *learned* man; a *loving* woman; are adjectives.)

The participle ending in *ing*, in the present time; and *ed*, in the imperfect; are called regular: as, active *loving*, passive *loved.*

Of Auxiliary Verbs.

Those are called auxiliary verbs, which are used in forming the modes and tenses of all other verbs: the following are defective, and may be thus varied.

Present time, singular number; I *can*, thou *canst*, he *can*.
Plural; We can, ye can, they can.
Imperfect, singular; I could, thou could'st, he could.
Plural; We could, ye could, they could.
Present tense, singular; I may, thou may'st, he may.
Plural; We may, ye may, they may.
Imperfect; I might, thou mightest, he might, &c.
Present, singular; I shall, thou shalt, he shall, &c.
Imperfect; Should, should'st, &c. &c. will, wilt, would, would'st; must, ought, oughtest, &c. &c.

A conjugation is the manner of varying the verbs through their persons and modes.

The auxiliary verb, *have*, is thus varied.

Indicative Mode.

Present tense, singular number; I have, thou hast, he has, or hath.*
Plural; We have, ye have, they have.
Imperfect tense, singular; I had, thou had'st, he had.
Plural; We had, ye had, they had.
Perfect tense; I have had, thou hast had, he has had.
Plural; We have had, ye have had, they have had.
Pre-ter-pluperfect, singular number; I had had, thou hadst had, he had had.
Plural; We had had, ye had had, they had had.
Future, singular; I shall or will have, thou shalt or wilt have, he shall or will have.
Plural; We, ye, they, shall or will have.

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* HAS, in the third person singular, is peculiarly adapted to the familiar style; as, the horse *has* to run for it: the man *has* it. HATH, is adapted to the solemn style, as, "He who is mighty *hath* done great things."

Subjunctive Mode.

A condition, or doubt, is always understood in this mode, and is generally expressed by the conditional word, IF; and sometimes by THOUGH, UNLESS, &c. &c. So that the verb is not varied, as in the indicative mode. The second and third persons are the same as the first, and the plural verbs.*

As, Present, singular; If I have, if thou have, if he have.

Or, Present singular; If I may have, if thou may have, if he may have.

Plural; If we may have, if ye may have, if they may have.

Imperfect, singular; If I might have, if thou might have, if he might have.

Plural; If we might have, if ye might have, if they might have.

Perfect, singular; If I may have had, if thou may have had, if he may have had.

Plural; If we may have had, if ye may have had, if they may have had.

Pre-ter-pluperfect, singular; If I might have had, if thou might have had, if he might have had.

Plural; If we might have had, if ye might have had, if they might have had.

Future; If I should then have had, if thou should then have had, &c. &c. &c.

Imperative Mode.

Singular number; Have thou, let him have.

Plural; Have ye; let them have.

Infinitive Mode.

Present time; To have. Perfect; To have had.

Participles.

Active; *Having*. Passive; *Had*.

The substantive verb, *to be*, is conjugated thus:

Indicative Mode.

Present time, singular number; I am, thou art, he is.

Plural; We are, ye are, they are.

Imperfect singular; I was, thou wast, he was.

Plural; We were, ye were, they were.

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* When a condition or doubt is not understood, but the propriety, possibility, or liberty, &c. of an action or event is expressed only, then it is by some grammarians called the *potential mode;* and the auxiliary verb is varied after the manner of the indicative mode,—as, I may have, thou may'st have, he may have, &c. I might have, thou might'st have, he might have, &c. I may love, thou may'st love, he may love, &c. I might love, thou might'st love, he might love, &c. I may have loved, thou may'st have loved, he may have loved, &c.

Perfect, singular; I have been, thou hast been, he has been.
Plural; We have been, ye have been, they have been.
Pre-ter-pluperfect, singular; I had been, thou hadst been, he had been.
Plural; We had been, ye had been, they had been.
Future, singular; I shall or will be, thou shalt or wilt be, he shall or will be.
Plural; We shall or will be, ye shall or will be, they shall or will be.

Subjunctive Mode, IF, &c.

Present tense, singular: If I be, if thou be, if he be.
If I were, if thou were, if he were.
Plural; If we be, if you be, if they be.
If we were, if ye were, if they were.
Or, Present tense, singular; If I may be, if thou may be, if he may be.
Plural; If we may be, if ye may be, if they may be.
Imperfect, singular; If I might be, if thou might be, if he might be.
Plural; If we might be, if ye might be, if they might be.
Perfect, singular; If I may have been, if thou may have been, if he may have been.
Plural; If we may have been, if ye may have been, if they may have been.
Pluperfect, singular; If I might have been, if thou might have been, if he might have been.
Plural; If we might, if ye might, if they might have been.
Future; If I should then have been, &c. &c.

Imperative Mode.

Present time; Be thou. Let him be.
Plural; Be ye. Let them be.

Participles.

Active, *Being*. Passive, *Been*.

The old auxiliary verb, *to do*, is conjugated thus:
Indicative mode, singular number; I do, thou doest, he does, or doth.
Plural; We do, ye do, they do.
Imperfect, singular; I did, thou didst, he did.
Plural; We did, ye or you did, they did.

Participles.

Active, *Doing*. Passive, *Done*.

The peculiar force of the several auxiliary verbs should be observed. *Do* and *did*, mark the action itself, or the time of it, with greater force and distinction. They are also of frequent use in interrogative and negative sentences. *Let*, expresses permission, commanding, praying, exhorting.

May and *might*, express the possibility of doing a thing; *can* and *could* the power. *Must* is sometimes brought in for an helper, and denotes necessity.

Of regular Verbs.

The regular verb in its imperfect time ends in *ed:* as love, loved; fear, feared; burn, burned, &c. The verbs which do not end in *ed* in the preter-imperfect time or tense, are called irregular.

Regular verbs are conjugated or varied thus:

INDICATIVE MODE.

Present Time.

Sing.	I love, Thou lovest, He loves, or loveth.	Plural,	We love, Ye love, They love.

Imperfect.

Sing.	I loved, Thou loved'st, He loved.	Plur.	We loved, Ye loved, They loved.

Preterperfect.

Sing.	I have loved, Thou hast loved, He has loved.	Plur.	We have loved, Ye have loved, They have loved.

Preterpluperfect.

Sing.	I had loved, Thou hadst loved, He had loved.	Plur.	We had loved, Ye had loved, They had loved.

Future.

Sing.	I shall or will love, Thou shalt or wilt love, He shall or will love.	Plu.	We shall or will love, Ye shall or will love, They shall or will love.

SUBJUNCTIVE MODE. If, though, unless.

Present.

Sing.	I love, Thou love, He love.	Plur.	We love, Ye love, They love.

OR,

Sing.	I may love, Thou may love, He may love.	Plur.	We may love, Ye may love, They may love.

Imperfect.

Sing.	I might love, Thou might love, He might love.	Plur.	We might love, Ye might love, They might love.

Preterperfect.

Sing.	I may have loved, Thou may have loved, He may have loved.	Plu.	We may have loved, Ye may have loved. They may have loved.

Preterpluperfect.

Sing.	I might have loved, Thou might have loved, He might have loved.	Plu.	We might have loved, Ye might have loved, They might have loved.

Future.

I may then have had loved, &c. &c. &c.

IMPERATIVE MODE.

Present.

Sing. { Love thou, / Let him love. } Plu. { Love ye, / Let them love. }

INFINITIVE MOOD, OR MODE.

Present; To love. Perfect; To have loved.

Participles.

Active; Loving. Passive; Loved.

Of irregular Verbs.

Verbs are said to be irregular which do not form their preter-imperfect tense, and their participle perfect, in *ed*, but in some other manner. It is in this only that we distinguish a regular from an irregular verb.

Many verbs which were formerly used in their regular form, are now become irregular, by contraction: as, from *bereave*, bereft, for bereaved. *Creep*, crept, for creeped. *Dream*, dreamt, for dreamed. *Geld*, gelt, for gelded. *Snatch*, snatcht, for snatched. *Stop*, stopt, for stopped, &c.

Some verbs have the present, the preter-imperfect time, and the participle perfect and passive, all alike, without any variation: as, I cast, I cast, cast. Cost, cost, cost. Cut, cut, cut. Hit, hit, hit. Hurt, and spread, and split, &c.

The past time, and passive participle, are alike in all our regular verbs, though very different in many *irregulars*. Inattention to this observation has introduced a barbarous idiom of speech, which prevails very much in common conversation, and is too much authorized by the example of some of our best writers. Thus we say, he *begun*, for he *began:* he *drunk*, for he *drank:* he *run*, for he *ran*. And the past time is frequently used for the participle; as, I had *wrote*, for I had *written*: it was *wrote*, for it was *written*: I have *drank*, *chose*, *bid*, &c. for I have *drunk*, *chosen*, *bidden*, &c.

Dr. Lowth introduces many examples of the like specimens of bad English, from some of our best authors—As, "Words *interwove* with sighs found out their way."

"And to his faithful servant *hath* in place
bore witness gloriously."

"And envious darkness, ere they could return,
had stole them from me."

"The fragrant brier *was wove* between."

"I will scarce think you *have swam* in a gondola."

"Repeats you verses *wrote* on glasses."

"Illustrious virtues, who by turns have *rose*."

"Some philosophers *have mistook*."

"Too strong to be *shook* by his enemies," &c. &c.

Whatever sanction custom may have given to this kind of

errors, yet the absurdity of them is manifest. We should be immediately shocked at such expressions as, I have *knew*, I have *saw*, I have *gave*, &c. But our ears are grown familiar with, I have *wrote*, I have *drank*, I have *bore*, &c. &c. which are altogether as barbarous.

Of Adverbs.

An adverb is a word sometimes joined to a verb, an adjective, a participle, or another adverb, to express the quality, or some circumstance thereof; and to shew their particular signification. To a verb; he *drinks freely*. To an adjective; a *very bad* man. To a participle; he is *cunningly devising* fables. To another adverb; it is *very likely* to come to pass.

Some few adverbs admit degrees of comparison like adjectives, as, Well, better, best—Soon, sooner, soonest—Often, oftener, oftenest. There are many adverbs of different kinds, as many as there are circumstances of an action. They may be reduced to the following particulars, viz. adverbs of time, place, order, number, quantity, quality, affirming, denying, interrogating, comparing, and explaining.

Adverbs of time, are, Now, then, presently, by and by, afore, again, any while, any longer, at any time, lately, yesterday, already, before, to-morrow, heretofore, hitherto, long since, long ago, hereafter, henceforth, henceforward, daily, seldom, ever, never.

Adverbs of place, as, Here, there, within, without, upwards, downwards, hither, thither, towards, toward, above, below, this way, that way, where, elsewhere, some where, every where, no where, apart, together, forward, backward, hence, hitherward, thitherward, whithersoever, thence, off.

Adverbs of number, as, Once, twice, thrice, often, frequently, seldom, rarely.

Adverbs of quantity, as, Much, enough, any more, sufficient, somewhat, something, nothing.

Adverbs of quality, as, Well, bravely, greatly, lowly, wisely, slowly, warily, happily, justly, ardently, prudently, constantly, &c.

Adverbs of affirming, as, Yes, yea, verily, truly, indeed, certainly, aye, amen.

Adverbs of denying, as, Nay, no, not at all, no wise, by no means.

Adverbs of interrogation, as, How? how so? why? wherefore? whither? when?

Adverbs of doubting, as, If, haply, perhaps, peradventure, possibly.

Adverbs of comparing, as, So, as, more, less, least, very, almost, well nigh, alike, too, otherwise, likewise, as it were, rather, than.

Adverbs of explaining, as, Namely, to wit.

Most of the adverbs may be known from adjectives by putting a substantive after them: if it be an adverb, it will make nonsense; but being joined to an adjective, a verb, a participle, or another adverb, it will make good sense. There are many words which are used as adjectives and adverbs: there are others which are used

as substantives and adverbs.—In such cases a little consideration will determine to what part of speech they belong.

To-day and yesterday, are sometimes substantives, and sometimes adverbs; as, to-day is like yesterday returned: here they are noun-substantives.

Thomas came yesterday, and will return to-day: here they are adverbs of time. Many adverbs are derived from adjectives, by adding *ly*, as like, likely, sincere, sincerely, &c. &c.

Of Prepositions.

Prepositions are so called because they are commonly set before words, to which they are applied, and express the relation or connection between them.

One great use of prepositions in English is, to express those relations which in some languages are marked by cases. The prepositions are put before nouns, pronouns, and sometimes before and after verbs—as, he came *from* home: 'tis here before the noun. He came *with* her: 'tis here before the pronoun. *To love*—I passed *by*. In the former 'tis before, and in the latter after the verb.

A preposition may be frequently known by adding a noun or pronoun in the objective case to it, and if it make good sense, 'tis a preposition. The separable prepositions are—above, below, about, around, after, before, against, among, amongst, at, behind, beneath, between, betwixt, beyond, beside, by, concerning, for, from, under, in, into, out of, of, on, over, to, through, unto, upon, with, within, without, &c. &c.

Many of the above are sometimes adverbs—as, My record is *above:* an adverb of place. She sits *above* him: a preposition set before the pronoun. She is weeping *below:* an adverb, &c. &c.

Some prepositions are also prefixed to words, and become a part of them; such are called inseparable: as, a, abide; be, bedeck; con, conjoin; mis, mistake: and many others—as, ante, anti, circum, co, contra, counter, dis, e, en, extra, intro, mis, meta, over, out, fore, op, per, pre, preter, peri, re, retro, se, sub, subter, super, syn, un, up, &c. &c.

Of Conjunctions.

A conjunction is a word that serves to conjoin or connect the several words or parts of a sentence or sentences together; and thereby shew their dependence on one another. There are several sorts of them—as,

1. *Copulative,* which connect the sentences, are, *and, also,* and sometimes *with.*

2. *Disjunctives,* which imply a relation of separation, are, *or, nor, either, neither, but, except, whether, whether or not, unless.*

3. *Illatives,* such as imply an inference, are, *therefore, wherefore, seeing, for as much.*

4. *Causal,* which express a cause, are, *for, because, so, since, so that.*

5. *Concessives*, which imply concession or permission, are, *though, although, yet, albeit, notwithstanding.*

6. *Conditionals*, implying a condition, or doubt, are, *if provided, if indeed, if so be*, &c. &c.

Some conjunctions are used in pairs, and answer to each other—as,

As, as,—He is *as* good *as* great.

As, so—*As* is the father, *so* are the children.
As thou doest to others, *so* shall it be done to thee.

Although, yet—*Although* she is witty, *yet* she is not wise.

Whether, or—*Whether* is it he, *or* she that did it?

Either, or—*Either* he *or* she did it.

Neither, nor—*Neither* he *nor* she did it.

So, that—They are *so* poor, *that* they cannot live.
They are *so* proud, *that* they will not be taught.

Interjections.

Interjections are little imperfect words, which express some sudden emotion of the mind, and are thrown in between the parts of a sentence, without making any other alteration in it. There are as many kinds of them as there are ways of expressing the different emotions or passions of the mind. Those of admiration are, Behold! lo! strange!—Those of sorrow, are, Ah! O! oh! alas!—Those of joyful salutation, are, Hail! all hail!

Of Syntax.

Syntax is the disposing of words in their right case, gender, number, person, mood, tense, and place, in a sentence. *Example.* Good boys are not beaten: Here the words are placed according to Syntax; whereas should I say, Beaten not are boys good, it would be unintelligible; because here is no syntax in this sentence.

There are two kinds of sentences, viz. simple and compound.

A simple sentence is that wherein there is but one verb, and one nominative word of the subject, either expressed or understood; as, *the boy reads.*

A compound sentence is two simple sentences joined together by a conjunction, or by a relative; as, *who, which, that;* or by a comparative word; as, *so, as, such, so many, as many, more than:* as, I am diligent, *and* you are negligent. He is a naughty boy, *who* deserves correction.

A nominative word is the word that goes before the verb, and answers to the question *who*, or *what;* as, boys play. Where it may be asked, *Who* do play? Answer, boys.

The nominative case or word always goes before the verb, except when a question is asked, and then the nominative case follows the verb, or more commonly the sign of the verb; as, Did *John* go to London? Do *I* neglect my business?

The verb must be of the same number and person with the nominative word; as, I stand, thou standest, he standeth; not I standest, thou standeth, he stand.

If two or more substantives singular come together, the verb must be put to the plural number; as, Peter and John *fight*.

When a verb follows a noun of multitude, it must be put in the plural, when circumstances absolutely determine the case to be more than one; but it is most commonly of the singular number; as, The multitude is very *noisy*; The heap is *removed*.

Nouns which follow verbs, and are governed by them, are sometimes in the genitive case; as, Take pity of me: sometimes the dative; as, I gave a book to the master: and sometimes the accusative; as, I love my master.

The vocative is no part of the sentence, but only the person to whom the sentence is addressed, and is always of the second person singular or plural; as, John, where have you been, that you have staid so long?

The ablative is always governed by some preposition expressed or understood; such as, *in, with, through, for, from, by,* and *than:* as, he took it *from* me; he went *with* you.

Of Transposition.

Transposition is the placing of words out of their natural order, to render the sound of them more agreeable to the ear.

Example. It cannot be avoided but that scandal will arise, and differences will grow in the Church of God, so long as there is wickedness on earth, or malice in hell.

Transposed. It cannot be avoided, so long as there is wickedness on earth, or malice in hell, but that scandal will arise, and differences will grow in the Church of God.

Of the Ellipsis.

An Ellipsis is the leaving out of words in a sentence; as,

1. When a word has been mentioned just before, and may be supposed to be kept in mind; therefore in a relative sentence, the *antecedent*, or foregoing word, is seldom repeated; as, *I bought the book, which* (book) *I read.*

2. When any word is to be immediately mentioned, if it can be well understood, it ought to be left out in the former part; as, *Drink ye red* (wine) *or white wine?*

3. When the thought is expressed by some other means; as, pointing to a man, you need not say, *Who is that man?* but, *Who is that?*

4. Those words, which upon the mentioning of others must needs be supposed to be meant, may be left out; as, *When you come to St. Paul's* (church), *then turn to the left* (hand).

Of Abbreviation.

Abbreviation is a contraction or abridgment of a word or passage, by leaving out part of the letters, or substituting other marks or characters in the room of words; as, *it's* for it is, *I'll,* for I will, *Wpful.* for Worshipful, *can't* for cannot, *Nov.* for November, *Esq.* for Esquire, *Bart.* for Baronet, *D. D.* for Doctor of Divinity, *Hants.* for Hampshire, *Matt.* for Matthew, *Wm.* for William, *M. A.* for Master of Arts, *&c.* for *et cetera, and so forth.*

Contractions ought to be avoided as much as possible, unless it be for one's own private use, and where it would be ridiculous to write them at length; as *Mr.* for Master, *Mrs.* for Mistress, &c. It argues likewise a disrespect and slighting to use contractions to our superiors, and is often puzzling to others.

DIRECTIONS FOR WRITING.

It is necessary to be provided with good pens, ink, and paper, likewise a flat ruler for sureness, and a round one for dispatch; with a leaden plummet or pencil to rule lines.

The principal things to be aimed at, in order to write any hand well, are these two: first, to get an exact notion or idea of a good letter, which may be done by frequent and nice observation of a correct copy: the other is, to get such a command of hand, as to be able to express, with the pen, the idea upon the paper; which is attained by careful and constant practice after good examples. The learner being informed of the most necessary things to be observed in the practice of the hand he intends to be master of, I shall, therefore, mention some things to be generally observed in writing.

1. The essential properties of a good piece of writing, are, a due proportion of the characters throughout the whole; a just distance between the letters themselves, as well as the words; a natural leaning or inclination of the letters one to another; together with a clean smooth stroke, performed with a masterly boldness and freedom.

The proportion of the several letters, in most hands, is generally regulated by the *o* and *n*; therefore let the making of them be the first of your care and practice; and the other letters must be of the same fulness of stroke as they are.

The proportion and shape of the letters in any hand ought to be the same, whether they are written in a large or small size: therefore, let every hand be first learned in a large character; which will not only fix the idea of a good letter sooner in your mind, but also give you a much greater freedom, and in a shorter time, than in writing the small way. It is certain, that the lesser is always contained in the greater; and he who attains to write any hand large, may soon write it as small as he pleases.

2. Hold your pen between the two fore-fingers extended almost straight, and the thumb bending a little outward, and in your right hand, with the hollow side of your pen downwards, and the nib flat upon the paper: let it rest beween the two upper joints of the fore-finger, and upon the end of the middle one, about an inch from the nib of the pen; the end of the little finger, and that which is next to it, bent in towards the palm of the hand, about half an

inch distant from the end of the middle finger. Let the book or paper lie directly before you, and your hand rest only on the tip of your little finger; let no other part of your arm or wrist touch the paper or desk; let your elbow be almost close to your side, and the pen pointed towards the outer part of the right shoulder: rest your left arm very lightly between the wrist and elbow, keeping your body upright, and from touching the desk. And for the slope hands, turn your left side a little towards the desk; but in the upright ones, let the body be directly before it, and the right elbow turned outward from your side.

To make a PEN.

Scrape off the thin rind of the quill with the back edge of your penknife, and hold it in your left hand, with the feather end from you; then enter the back thereof sloping, and cut off in length twice the circumference of the quill, and then cut off as much from the inside. Then turn the quill, and enter your penknife into the middle of the back, taking care that the blade, in making the slit, shall not incline to the one side nor to the other. Then put in the peg of your penknife haft, or the end of a whole quill, and with a sudden twitch force up the slit, holding your left hand thumb upon the back of the quill, to prevent the slit from going too far. Then enter your knife, sloping, on the other side above the slit, about twice the breadth of the quill, and cut away the cradle-piece; then turn the back upwards, and cut down to the end of the cheek or shoulder pieces, and in so doing turn the knife on both sides towards the back. Then place the inside of the end or nib of the pen upon the nail of your left hand thumb, holding the quill fast between the fore and middle finger of that hand. To finish the nib, enter the edge of the knife on the back, and near the end thereof, sloping, and immediately turning the edge almost downward, cut it off.

To make the best BLACK INK.

To six quarts of rain water put one pound and a half of fresh blue galls of Aleppo, bruised small; eight ounces of copperas, clean, rocky, and green; eight ounces of gum arabic; and two ounces of roch-alum. Let these stand together in a large stone bottle: shake it well once every day, and you will have fine ink in about a month's time: and the older it grows the better it will be for use.

Ingredients for a Quart.

One quart of water, four ounces of galls, two ounces of copperas, and two ounces of gum, mixed and stirred as above.

London INK POWDER.

Take ten ounces of the clearest nut galls; bruise them, and sift the powder very fine: then add white copperas, two ounces; Roman

vitriol, three ounces; gum arabic or sandarick, an ounce: bruise and sift them very fine, so that though they appear very white, a little being put into water will in a short time turn it; and an ounce of powder will make a pint of very black ink.

Japan or Shining INK.

Take gum arabic and Roman vitriol, of each one ounce; galls well bruised, a pound; put them into rape vinegar, or vinegar made of clean small beer: let them remain in a warm place, often stirring it till the liquor becomes black; then add to a gallon an ounce of ivory black, and a quarter of an ounce of seed-lac varnish; and it will be a curious black shining ink.

A Powder INK, *to rub upon a Paper and write on.*

Bruise about twenty nut galls, half an ounce of Roman vitriol, and as much gum arabic and gum sandarick; mingle these fine together: when well bruised and sifted to powder, rub the paper hard with cotton wool, and, polishing it with a piece of ivory, write with water, and in a little time the letters you write will appear a fair black, as if written with the best ink.

To make RED INK.

Take three pints of vinegar, and four ounces of ground Brazil wood, simmer them together for half an hour; then put in four ounces of roch allum; and these three are to simmer together for half an hour: then strain it through a flannel, and bottle it up, well stopped, for use.

A second Method.

Take half a pound of quick lime and two quarts of water; mix them together, and let them stand a day and a night; then pour off the clear water, and put a pound of Brazil wood shavings into it: boil it half away, or till upon trial the red liquor is strong enough to write with; this done, put in two ounces of gum arabic, and one ounce of alum: when these are dissolved, strain off the ink, and keep it for use.

A third Method.

Take a pint of stale beer, two ounces of shavings of Brazil wood, half a quarter of an ounce of cochineal, two ounces of roch alum; boil them together, pour off the clear liquid, and add thereto an ounce of gum arabic.

To keep INK *from freezing or moulding.*

In hard frosty weather ink will be apt to freeze; which, if once it doth, will be good for nothing; for it takes away all its blackness and beauty: to prevent which, if you have not the conveniency of keeping it warm, or from the cold, put a few drops of brandy, or other spirits, into it, and it will not freeze: and to hinder its moulding, put a little salt therem.

SUPERSCRIPTIONS *for* LETTERS.

To the King's Most Excellent Majesty.

To the Queen's Most Excellent Majesty.

To the Prince. To his Royal Highness, &c.

To the Princess. To her Royal Highness, &c.

To Archbishops. To his Grace the Lord Archbishop of Canterbury; or, To the most Reverend Father in God, &c.

To Bishops. To the Right Reverend Father in God, &c.

To Deacons, Archdeacons, &c. To the Reverend *A—B—*, D. D. Dean of W——.

To the inferior Clergy. To the Rev. Mr. *A—*, &c. or, To the Rev. Doctor, &c.

To the great Officers of State. To the Right Honourable R— Lord *H—*, Lord High Chancellor of Great Britain. Lord President of the Council. Lord Privy Seal. One of his Majesty's principal Secretaries of State, &c.

To temporal Lords. To his Grace the Duke of, &c. To the most Honourable the Marquis of, &c. To the Right Honourable the Earl of, &c. To the Right Honourable the Lord Viscount, &c. To the Right Honourable the Lord, &c.

The eldest sons of Dukes, Marquises, and Earls, enjoy, by the courtesy of England, the second title belonging to their father: thus the eldest son of the Duke of Bedford, is called Marquis of Tavistock; of the Duke of Grafton, Earl of Euston; of the Earl of Macclesfield, Lord Viscount Parker, &c. and their daughters are called Ladies, with the addition of their Christian and Surname; thus, Lady Caroline Russel, Lady Augusta Fitzroy, Lady Betty Parker, &c.

The younger sons of Dukes are in like manner called Lords; and those of Marquises and Earls, together with all the children of Viscounts and Barons, are styled Honourable.

To a Baronet, Honourable; to a Knight, Right Worshipful; to an Esquire, Worshipful.

Every Privy Counsellor, though not a nobleman, has the title of Right Honourable.

All Ambassadors have the style of Excellency; as hath also the Lord Lieutenant of Ireland, and the Captain General of his Majesty's forces.

The Lord Mayor of London, during his mayorality, has the title of Right Honourable; and the Sheriffs, during that office, have the title of Right Worshipful.

All Mayors of Corporations have the title of Esquires during their office.

For the Beginning of Letters.

To the King. Sire, or, May it please your Majesty.

To the Queen. Madam, or, May it please your Majesty.

To the Prince. Sir, or, May it please your Royal Highness.

To the Princess. Madam, or, May it please your Royal Highness.
To a Duke. My Lord, or, May it please your Grace.
To a Duchess. Madam, or, May it please your Grace.
To an Archbishop. May it please your Grace.
To a Marquis. My Lord, or, May it please your Lordship.
To a Marchioness. Madam, or, May it please your Ladyship.
To an Earl, Viscount, or Baron. My Lord, or, May it please your Lordship.
To their Consorts. Madam, or, May it please your Ladyship.
To a Bishop. My Lord, or, May it please your Lordship.
To a Knight. Sir, or, May it please your Worship.
To his Lady. Madam, or, May it please your Ladyship.
To a Mayor, Justice of Peace, Esquire, &c. Sir, or, May it please your Worship.
To the Clergy. Reverend Sir; Mr. Dean; Mr. Archdeacon; Sir, &c. as circumstances may require.

At subscribing your name, conclude with the same title you began with; as, My Lord, your Lordship's, &c.

To either House of Parliament, to Commissioners, and Bodies Corporate.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

To the Honourable the Knights, Citizens, and Burgesses, in Parliament assembled.

To the Right Honourable the Lords Commissioners of the Treasury, or Admiralty.

To the Honourable the Commissioners of his Majesty's Customs; Revenue of the Excise, &c.

To the Right Worshipful the Governors of Christ's Hospital.

To the Master, Wardens, and Court of Assistants, of the Worshipful Company of Drapers.

Of STOPS, MARKS, *and* POINTS, *used in Reading and Writing; with their Places and Signification.*

These are of absolute necessity; and great regard ought to be had to them, to avoid confusion and misconstruction, and for the better understanding of what we read and write ourselves; and are likewise of use to others who shall hear us read, or see our writing. They teach us to observe proper distance of time, with the necessary raising and falling of the tone or voice in reading, and the needful stops or marks to be used in writing, that we may understand it ourselves, and that our meaning may not be misunderstood or misapplied by others.

Stops, or pauses, considered as intervals in reading, are no more than four; though there are other marks to be taken notice of, but to other purposes. The names of the four stops are, a

Comma, Semicolon, Colon, and *Period* or *Full-stop;* and these do bear to one another a kind of progressional proportion of time; for the comma signifies a stop of leisurely telling one, the semicolon two, the colon three, and the period four,—and are made or marked thus:

Comma (,) at the foot of a word.
Semicolon (;) a point over the comma.
Colon (:) two points.
Period (.) a single point at the foot of a word.

(,) A *Comma* is used to separate those parts of a sentence, which, though closely connected in sense, require a pause between them. When several adjectives belong to the same substantive, they are distinguished by a comma; as, A well educated, sensible, and prudent, man. And when several substantives come together without a conjunction, they are separated by a comma; as, Faith, hope, charity.

(;) A *Semicolon* is used after a member of a sentence which requires a greater pause than a comma; and the pause must be double the duration of the comma; as, He lives in splendour proportioned to his fortune, without extravagance; and never yet has seen distress, without endeavouring to relieve it.

(:) A *Colon* is used after a sentence, which, though complete in itself, is still connected in sense with the following one; and requires a pause half as long as that of a period: as, A sound mind is not to be shaken with popular applause: but anger is startled at every accident.

(.) A *Period* is placed at the end of a sentence, which is so perfectly complete and independent, as not to be connected in construction with the following sentence; and denotes a pause double the duration of the colon, with a total depression of the voice; as, Love and fear God. Be dutiful to your parents. Attend to your studies.

By the Examples foregoing, we may easily note, that a Comma is a note of a short stay between words in the sentence, and therefore the tenor of the voice must still be kept up. The Semicolon is a little longer, and the tone of the voice very little abated. The Colon signifies perfect sense, though not the end of the sentence; and the voice a little abated, or let fall. The Period denotes perfect sense, and the end of the sentence.

(?) When a question is asked, there is a crooked mark made over the period, thus? and is called a Note of Interrogation. *Example:* What could be happier than the state of mankind, when people lived without either avarice or envy? The time of pause for this stop is the same with the Semicolon.

(!) If a sudden crying out, or wondering, be expressed, then this mark is made over the full-stop, thus! and called a Note of Admiration, or Exclamation. *Example:* O the astonishing wonders that are in the elementary world!

( ) If one sentence be within another, of which it is no part, then it is placed between two semicircles or parenthesis, made thus ( ). *Example:* Pompey on the other side (that hardly ever spake in public without a blush) had a wonderful sweetness of nature. Again: Of authors be sure to make use of the best, and (as I said before) to stick close to them. Once more: Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee. In reading a parenthesis, the tone must be somewhat lower, as a thing or matter that comes in by the by, breaking in as it were on the main coherence of the period. The time is equal to a comma, and ought to be read pretty quick, lest it detain the ear too long from the sense of the more important matter.

(') *Apostrophe,* is a comma at the head of letters, signifying some letter or letters left out for quicker pronunciation; as, *I'll* for *I will, would'st* for *wouldest, shan't* for *shall not, ne'er* for *never, 'tis* for *it is, o'er* for *over.* Or to denote a genitive case; as, my father's house, my uncle's wife, the ship's course, &c.

(ˊ) *Accent,* is placed over a vowel, to denote that the stress or sound in pronunciation is on that syllable.

(˘) *Breve,* or crooked mark over a vowel, signifies it must be sounded short or quick.

(ʌ) *Caret* signifies something is wanting, and is placed underneath the line, just where any thing is omitted by mistake or forgetfulness, &c. should be brought in.

(ʌ) *Circumflex* is of the same shape with the Caret, but is placed over some vowel, to show the syllable is long, as *Euphrâtes.*

(¨) *Diæresis,* or two points placed over two vowels in a word, to signify they are to be parted, being no diphthong.

(-) *Hyphen,* or note of connection, is a straight line; which being set at the end of a line, shews that the syllables of that word are parted, and the remainder of it is at the beginning of the next line; and sometimes it is used in compound words, as, Burnt-sacrifices, Heart-breaking, Soul-healing, Book-keeper, &c.

N. B. That when you have not room to write the whole word at the end of a line, but are obliged to finish it at the beginning of the next, such words must be truly divided according to the rules of spelling; as, to re-strain, not res-train. When the hyphen is placed over a vowel, it is properly a dash, and signifies the omission of *m* or *n;* 'tis much used in old Latin authors, and sometimes in English, especially in law business. *Example:* It is very *comē-dable* to write a good hand.

☞ *Index* is a note like a hand, pointing to something very remarkable.

* *Asterisk,* or Star, directs to some mark in the margin, or at the foot of the page. Several of them together denote something defective or immodest in that passage of the author.

† *Obelisk* is a mark like a dagger, and refers to the margin, as

the asterisk: and in dictionaries it signifies the word to be obsolete, or old, and out of use.

¶ *Paragraph* denotes a division, comprehending several sentences under one head.

§ *Section* signifies the beginning of a new head or discourse, and is used in subdividing a chapter, or book, into lesser parts or proportions.

[ ] *Brackets*, or *Crotchets*, generally include a word or sentence, explanatory of what went before; or words of the same sense, which may be used in their stead.

(") *Quotation*, or double comma reversed, is used at the beginning of the line, and shews what is quoted from an author to be his own words.

Thus much for pointing, stops, and marks; which, if carefully heeded and observed, will add grace and credit to your writing.

The Use *of* Capitals.

The first word of any writing should be begun by a capital letter; also the next word after a period. The pronoun *I*, and the interjection *O!* must always be capitals. Every line in poetry must be begun by a capital. Proper names of persons and places, of titles and distinctions, should always begin with a capital letter; likewise all adjectives formed from proper names of places; as *English, French, Italian, German*, &c. All names or epithets, also the attributes of God, must be begun with a capital.

The names of arts and sciences, as, *Painting, Poetry, Music*, &c. and of their professors; as, a *Painter*, a *Poet*, a *Musician*, &c. The first word of every sentence taken from an author, or introduced as spoken by another; and all words of particular importance; as, the *Restoration*, the *Revolution*, &c. must begin with a capital.

Of Books.

Books are usually divided into *Chapters, Sections, Paragraphs*, and *Verses*.

Chapters contain the principal heads, subjects, or argument, of a book.

Sections are the largest divisons of a chapter, in which the particular arguments of that chapter are distinctly divided, and treated separately. Sections are distinguished by this mark (§).

Paragraphs are certain large members or divisions of a chapter or of a section; containing a perfect sense of the subject treated of, and calculated for the advantage of the reader: because at the end thereof he makes a larger pause than usual at the end of a period. Paragraphs are distinguished thus (¶).

A Verse in prose is the shortest division in a chapter; as is largely exemplified in the Holy Bible; but in poetical writings it conveys to us an idea of a certain number of syllables, artfully compacted in one line to gratify the ear.

A brief Introduction to the Arts and Sciences, explaining the Phenomena of Nature.

Acrostic—is a kind of ingenious poetic composition, disposed in such a manner that the initial letters of the verses form the name of some person, kingdom, place, &c.

Agriculture—the most useful and innocent of all pursuits, is the knowledge of soils, and their proper adaptation and management for the production of food for men and animals.

Air—is a transparent, invisible, elastic fluid, encompassing the globe to the height of several miles. It contains the principles of life and vegetation; and is found by experiments to be 840 times lighter than water.

Anatomy—is the art of dissecting the human body when dead, and of examining and arranging its component parts, in order to discover organic diseases, and thereby promote the arts of medicine and surgery.

Aphorism—is a maxim or science, or the principle of a science; or a sentence which comprehends a great deal in a few words.

Apophthegm—is a short, sententious, and instructive remark, pronounced by a person of distinguished character.

Architecture—is the art of planning and building all sorts of edifices, according to the best models. It contains five orders, the Tuscan, Doric, Ionic, Corinthian, and Composite.

Arithmetic—is the art of computing by numbers; and notwithstanding the diversity of operations and results, it consists of four principal operations only, Addition, Subtraction, Multiplication, and Division.

Astronomy—is that grand and sublime science which makes us acquainted with the figures, distances, and revolutions of the planetary bodies, and with the nature and extent of the universe. These, besides millions of fixed stars, consist of the Sun, Mercury, Venus, the Earth, Mars, Piozzi, Pallas, Jupiter, Saturn, the Georgium Sidus, their moons, and the comets.

Barometer—is a machine for measuring the weight of the atmosphere, and the variations therein, in order chiefly to determine the changes of weather. It is usually termed a weather-glass.

Belles Lettres—among the literati, signify polite learning, such as Grammar, Logic, Rhetoric, Poetry, Music, Mathematics, and the learned languages: these are usually called the seven liberal arts.

Biography—records the lives of eminent men, and may be called the science of life and manners. It teaches from experience, and is therefore the most useful study for youth.

Botany—is that part of natural history which treats of vegetables: it arranges them in their proper classes, and describes their structure and use, and is one of the most fascinating studies.

Chemistry—is the science which explains the constituent prin-

ciples of bodies, the result of their various combinations, and the laws by which those combinations are effected. It is a most entertaining and useful pursuit.

Chronology—is the science that teaches the method of measuring time, and distinguishing its parts, so as to determine what period has elapsed since any memorable event.

Clouds—are nothing but a collection of vapours suspended in the air. They are from a quarter of a mile to two miles high. A fog is a cloud which touches the earth.

Commerce—is the art of exchanging one commodity for another, by buying and selling, with a view to gain.—Though private emolument is its origin, it is the bond of society, and by it we participate in the productions of all other countries.

Cosmography—is a description of the world or the universe, including infinite space and the earth. It naturally divides itself into two parts, Astronomy and Geography.

Dew—is produced from extremely subtile particles of water floating about in a calm and serene air, and condensed by the coolness of the night, after which they insensibly fall to the earth in fine and delicate rains.

Electricity—is a power in nature which is made to shew itself by friction. If a stick of sealing-wax, or a piece of glass, be rubbed upon the coat, or a piece of flannel, it will instantly attract pieces of paper or other light substances. The power which occasions this attraction is called Electricity. In larger experiments, this power shews itself like liquid fire, and is of the same nature as lightning. In a peculiar species of new experiment, it has lately acquired the name of Galvanism.

An Earthquake—is a sudden motion of the earth, supposed to be caused by the explosion or discharge of the electrical power; but the different modes by which earthquakes and lightning are effected, have not yet been clearly ascertained.

Enigma—denotes any dark saying, where some known thing is concealed under obscure language.

Ethics—or morals, teach the science of proper conduct, according to the respective situations of men.

Geography—is that science which makes us acquainted with the constituent parts of the terraqueous globe, and its distribution into land and water. It also teaches us the limits and boundaries of countries, and their peculiarities, natural and political. It is the eye and key to history.

Geometry—this sublime science teaches the relations of magnitude and the properties of superfices. In an extended sense, it is the science of demonstration. It includes the whole of mathematics, and is now preferred to logic in teaching the art of reasoning.

Hail—is formed from rain, congealed by the coldness of the atmosphere in its descent. It is merely drops of rain in a frozen state.

Hydrostatics—is the doctrine of gravitation in fluids, or that

part of mechanics which considers the weight or gravity of fluid bodies, particularly water; and also solid bodies immerged therein.

Iris, or Rainbow.—The rainbow is produced by the refraction and reflection of the sun's beams from falling drops of rain. It can only be seen when the spectator turns his back to the sun, and when it rains on the opposite side. An artificial rainbow may be produced by letting water fall on the side opposite that of the sun.

Logic—is the art of employing reason efficaciously in inquiries after truth, and in communicating the result to others.

Mechanics—teach the nature and laws of motion, the action and force of moving bodies, and the construction and effects of machines and engines.

Metaphysics—may be considered as the science of the mind. It treats only of abstract qualities; and though it may exercise ingenuity from the nature of the subjects about which it is employed, it is impossible for it to lead to absolute certainty.

Meteors—are moving bodies, appearing in the atmosphere, and supposed to be occasioned by electricity.

Microscope—is an instrument consisting of lenses or mirrors, by means of which small objects appear larger than they do to the naked eye.

Mists—are a collection of vapours commonly arising from fenny places or rivers, and becoming more visible as the light of the day decreases. When the mist ascends high, it is called a cloud.

Music—is the practice of harmony, arising from a combination of well regulated sounds.

Natural History—is a description of the forms and instincts of animals, the growth and properties of vegetables, and whatever else is connected with nature.

Optics—is the science of vision, whether performed by the eye or assisted by instruments. It teaches the construction of telescopes, microscopes, &c.

Orrery—an astronomical instrument or machine, to represent the motions and various appearances of the heavenly bodies.

Painting—is one of the fine arts, and by a knowledge of the principles of drawing and the effects of colours, teaches to represent all sorts of objects. A good painter must possess an original genius.

Pharmacy—is the science of the apothecary. It teaches the choice, preparation, and admixture of medicines.

Philology—comprehends universal literature. The word implies a lover of languages.

Philosophy—is the study of nature and of morals on the principles of reason.

Physics—treat of nature, and explain the phenomena of the material world.

Physiognomy—teaches, or pretends to teach, a knowledge of the powers and dispositions of men, by the different features and lines of their faces.

Physiology is the doctrine of the constitution of the works of nature.

Pneumatics—signifies the doctrine of Spirits, as God, angels, the human mind. Or the doctrine of the air.

Poetry—is a speaking picture, representing real or fictitious events, by a succession of mental imagery, generally delivered in measured numbers. It at once refines the heart, and elevates the souls of its votaries.

Rain—is nothing but clouds, condensed or run together by the cold, which by their own weight fall in drops of water. When they fall with violence, they are supposed to be impelled by the attraction of electricity.

Religion—is the worship offered to the Supreme Being, after the manner that we conceive to be the most agreeable to his will, in order to procure his blessing and avoid his displeasure.

Rhetoric—the art of speaking well and ornamentally on any subject.

Sculpture—is the art of carving or hewing stone and other hard substances into images.

Snow—is congealed water or clouds, the particles of which freezing and touching each other, descend in beautiful flakes.

Surgery—is that branch of the healing art which consists in manual operations by the help of proper instruments, or in curing wounds by suitable applications.

Telescope—is an optical instrument, consisting of several glasses fixed in a tube, through which distant objects are seen near at hand.

Theology—is that sublime science which contemplates the nature of God and divine things.

Thunder and Lightning—these awful phenomena are occasioned by the power called electricity. Lightning consists of a stream of the electrical fire, or fluid, passing between the clouds and the earth; and the thunder is nothing more than the explosion, with its echoes, occasioned by the sudden passage of the lightning through the air.

Tides.—The tides are the alternate flux and reflux of the sea, which generally takes place every six hours. This constant motion preserves the water from putrefaction.

RELIGION.

THOUGH the duties of religion are equally binding on both sexes, yet certain differences in their natural character and education render some vices to women particularly odious. While, on the other hand, the natural softness and sensibility of their dispositions particularly fit them for the practice of those duties where the heart is concerned. And this, along with the natural warmth of their imagination, renders them peculiarly susceptible of the feelings of devotion.

The important and interesting articles of religion are sufficiently plain. They should fix their attention on these, and not meddle with controversy. If they plunge into that, they will plunge into a chaos from which they will not easily extricate themselves. It frequently spoils the temper, and has no good effect on the heart.

Let them avoid all books, and all controversies, that tend to shake their faith on those great points of religion, which serve to regulate their conduct, and on which their hopes of future and eternal happiness depend.

Let them never indulge themselves in ridicule on religious subjects, nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

Let them go no further than the Scriptures for their religious opinions. In them we have eternal life, and they testify of the Saviour of the world.

Let them read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct them in their conduct, and not such as tend to entangle them in the endless maze of opinions and systems.

Let them be punctual in the stated performance of their private devotions, morning and evening. If they have any sensibility or imagination, this will establish such an intercourse between them and the Supreme Being, as will be of infinite consequence to them in life. It will communicate an habitual cheerfulness of temper, give a firmness and steadiness to virtue, and enable them to go through all the vicissitudes of human life with propriety and dignity.

Let them be regular in their attendance on public worship; let nothing be permitted to interrupt their public or private devotions, except the performance of some active duty in life, to which they should always give place. "To obey is better than sacrifice." In their behaviour at public worship, let them always observe an exemplary attention and gravity.

Let them cultivate an enlarged charity for all mankind, however they may differ from them in religious opinions. The best effect of religion will be a diffusive charity to all in distress: therefore let those who have it in their power set apart a certain portion of their income as sacred to charitable purposes.

Women are greatly deceived, when they think they recommend themselves to the other sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in a female. Every man who knows human nature, connects a religious taste in the sex with softness and sensibility of heart; at least men always consider the want of it as a proof of that *hard* and *masculine spirit*, which of all the faults of females they dislike the most.

Religion is of all subjects the most important, as it involves in it our present and eternal happiness: it therefore ought in the first

place to claim our attention; and as happiness is the object of general pursuit, and as we cannot be happy independent of God, or without his fear and love, which are the essence of true religion, we should seek these in early life; for he that "seeks the kingdom of God, and his righteousness," has "the promise of the life that now is, and of that which is to come."

But it is necessary that we should thoroughly understand the important truths of our holy religion, as revealed in the scriptures of truth. The Bible is intended to teach us what we are to *believe*, what we are to *experience*, and what we are to *do*, in order to inherit eternal life. The Bible teaches us that there is one God, most holy, just, wise, good, and true. The self-existent, independent, immutable, and eternal Being—omnipotent, omniscient, and omnipresent. That God created man in his own moral image—in righteousness and true holiness—that man sinned by eating of the forbidden fruit; and involved himself and all his posterity in guilt and misery. "That by the offence of one man judgment is passed upon all men to condemnation." This is an important point in our religious creed, and the foundation of the whole sum of Christianity. But the same scriptures inform us, that "God so loved the world," that is, the whole human race, "that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." That in order to accomplish human redemption, Jesus Christ, who is *God over all, blessed for evermore*, in the fulness of time became Man, verily took upon him human nature, and in that nature suffered and died, that sin might be atoned for, and man again partake of the favour and image of his Maker: That "Jesus rose from the dead the third day, according to the scriptures;" and afterwards, in the presence of chosen witnesses, "ascended into heaven," to prepare mansions of eternal bliss for his people, and to make intercession for transgressors.

The Bible represents Jesus Christ as the all-sufficient Saviour of the world—"able to save to the uttermost all that come unto God through him." The Prophet, the Priest, and the King, of his church, "made of God unto us wisdom, and righteousness, and sanctification, and redemption." It positively asserts, that He is the *only* Saviour, that "there is salvation in no other,"—yea, that "there is none other name given under heaven, among men, whereby we must be saved." That "there remaineth no other sacrifice for sin," and, consequently, he who rejects salvation as offered in the gospel by Jesus Christ, rejects the counsel of God against himself, sins against the only remedy which God has provided, and persisting in impenitency, and remaining incorrigible, must perish without hope.

The Bible further instructs us in the nature and necessity of repentance towards God, and faith in our Lord Jesus Christ, in order to our individual salvation; that we must be regenerated or "born again," that we must partake of the "divine nature," become "new

creatures in Christ Jesus," and that "without holiness no man shall see the Lord."

It farther declares, that all who have believed must be "found careful to maintain good works," must "walk in holiness and righteousness of life," in all the commandments and ordinances of God which he hath instituted and ordained; and that in "patient continuance in well doing," we may "look for glory and honour, immortality and eternal life."

This is a summary of those interesting things connected with our present peace and final felicity. It is only in the possession and enjoyment of this religion, that happiness can be secured even in the present world. It is this of which the wise man speaks, and passes such an high eulogium, Prov. iii. 13—18. "Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold," &c. The happy effects of this religion will be felt under the painful and trying dispensations of Divine Providence which generally attend this state of probation, will illuminate the valley of the shadow of death, and will afford a pleasing prospect of life and immortality beyond the grave.

THE NECESSITY OF RELIGIOUS INSTRUCTION.

It has been the fashion of some who have written on education, to decry the practice of early instilling religious knowledge into the minds of children. In vindication of this opinion it has been alleged, that it is of the utmost importance to the cause of truth, that the mind of man should be kept free from prepossessions; and especially that every one should be left to form such judgment on religious subjects as may seem best to his own reason in maturer years.

It is undoubtedly our duty, while we are instilling principles into the tender mind, to take peculiar care that those principles be sound and just; that the religion we teach be the religion of the Bible, and not the inventions of human error or superstition. It may indeed be granted, that it is the duty of every parent to inform the youth, that when his faculties shall have unfolded themselves, so as to enable him to examine for himself those principles which the parent is now instilling, it will be his duty so to examine them.

But after making these concessions, I would most seriously insist that there are certain leading and fundamental truths; that there are certain sentiments on the side of Christianity, as well as of virtue and benevolence, in favour of which every child *ought* to be prepossessed: and may it not be added, that to expect to keep the mind void of all prepossession, even upon any subject, appears to be altogether a vain and impracticable attempt; an attempt, the very suggestion of which argues much ignorance of human nature.

Assuming therefore that there are religious principles which are *true*, and which ought to be communicated in the most effectual manner, the next question will be, at what age and in what manner these ought to be inculcated? That it ought to be at an early period we have the command of Christ; who encouragingly said, in answer to those who would have repelled their approach, "Suffer *little* children to come unto me."

It surely is of great importance to give young persons *prepossessions* in favour of religion, to secure their *prejudices* on its side, before you turn them adrift into the world; a world in which, before they can be completely armed with arguments and reasons, they will be assailed by numbers, whose prepossessions and prejudices, far more than *their* arguments and reasons, attach them on the other side. Why should not the Christian youth furnish himself in the best cause with the same natural armour which the enemies of religion wear in the worst? It is certain, that to set out in life with sentiments in favour of the religion of our country, is no more an error or a weakness, than to grow up with a fondness for our country itself. If the love of our country be judged a fair principle, surely a Christian, who is "a citizen of no mean city," may lawfully have his attachments too. Is it fair that what relates to the present world should occupy almost the whole thoughts; while the intellectual part should have almost no proportion at all?

Do young persons become musicians, and painters, and linguists, and mathematicians, by early study and regular labour; and shall they become religious by *accident*? Shall all these accomplishments, which "perish in the using," be so assiduously, so systematically taught? Shall all those habits which are limited to the things of this world, be so carefully formed, so persisted in, as to be interwoven with our very make, so as to make a part of ourselves; and shall that knowledge which is to make us "wise unto salvation," be picked up at random, cursorily, or perhaps not picked up at all?

Shall the lively period of youth, the soft and impressive season when lasting habits are formed, when the seal cuts deep into the yielding wax, and the impression is more likely to be clear, and sharp, and strong, and lasting; shall this warm and favourable season be suffered to slide by without being turned to the great purpose for which not only youth, but life, and breath, and being, were bestowed? Shall not that "faith, without which it is impossible to please God;" shall not that "holiness, without which no man can see the Lord;" shall not that knowledge, which is the foundation of faith and practice; shall not that charity, without which all knowledge is "sounding brass and a tinkling cymbal," be impressed, be inculcated, be enforced, as early, as constantly, as fundamentally, with the same earnest pressing on to continual progress, with the same constant reference to first principles, as are used in the case of those arts which merely adorn human life? Shall we not seize

the happy period when the memory is strong, the mind and all its powers vigorous and active, the imagination busy and all alive; the heart flexible, the temper ductile, the conscience tender, curiosity awake, fear powerful, hope eager, love ardent; shall we not seize this period for inculcating that knowledge, and impressing those principles, which are to form the character and fix the destination for eternity?

Respecting the manner in which religious instruction is to be communicated to youth, I would observe, Do not communicate its principles in a random, desultory way, nor stint this business to only such scraps and remnants of time as may be casually picked up from the gleanings of other acquirements. Will you bring to God for a sacrifice that which costs you nothing? Let the best part of the day, that is, the morning, be steadily and invariably dedicated to this work, before the minds of your children are tired with their other studies, while the intellect is clear, the spirits light, and the attention sharp and unfatigued.

Confine not your instructions to mere verbal rituals and dry systems; but communicate them in a way which will interest their feelings by lively images, and by a warm practical application of what they read to their own hearts and circumstances. Teach them, as their blessed Saviour taught, by seizing on surrounding objects, passing events, local circumstances, peculiar characters, apt allusions, just analogy, appropriate illustration. Call in all creaton, animate and inanimate, to your aid, and accustom your children to find tongues in trees, books in running brooks, sermons in stones, and good in every thing.

Endeavour unremittingly to connect the reader with the subject, by making her feel that what you teach is neither an abstract truth, nor a thing of mere general information, but that it is a business in which she herself is individually and immediately concerned; in which not only her eternal salvation, but her *present* happiness is involved. The doctrines of the Bible are arrayed in the most beautiful and striking colours which creation affords. Heaven and earth were made to furnish their contribution, when man was to be taught that science which was to make him wise to salvation; something which might enforce or illustrate was borrowed from every element. The appearance of the sky, the storms of the ocean, the birds of the air, the beasts of the field, the fruits of the earth, the seed and the harvest, the labours of the husbandman, the traffic of the merchant, the seasons of the year, all were laid hold of in turn. And the most important moral instruction, for religious truth, was deduced from some recent occurrence, some natural appearance, some ordinary fact.

Fancy not that the Bible is too difficult and intricate to be presented in its own naked form, and that it tends to puzzle and bewilder the youthful understanding. In all needful and indispensable points of knowledge, the darkness of scripture is but a partial

darkness, like that of Egypt, which benighted only the enemies of God, while it left his children in clear day. It is not pretended that the Bible will *find* in the young reader clear views of God and of Christ, of the soul and eternity, but that it will *give* them. And if it be the appropriate character of Scripture to enlighten the eyes of the *blind*, and to make wise the simple, then it is as well calculated for the youthful and uninformed as for any other class. And though the Scriptures may contain some things which the pupil may not comprehend, the teacher may address to her the words of Christ to St. Peter, "What I do thou knowest not now, but thou shalt know hereafter."

In your communications with young people on this momentous subject, take care to convince them, that as religion is not a business to be laid aside with the lesson, so neither is it a single branch of duty; some detached thing, which, like the acquisition of an art or language, is to be practised separately, and to have its distinct periods and modes of operation. But let them understand that common acts, by the spirit in which they are to be performed, are to be made acts of religion. Let them perceive that Christianity may be considered as having something of that influence over the conduct, which external grace has over the manners; for as it is not the performance of some particular act which denominates any one to be graceful, grace being a spirit diffused through the whole system, which animates every sentiment, and informs every action: as she who has true personal grace has it uniformly, and is not sometimes awkward and sometimes elegant; does not sometimes lay it down, and sometimes take it up: so religion is not an occasional act, but an indwelling principle, and informing spirit, from which indeed every act derives all its life, and energy, and beauty.

Give them clear views of the broad discrimination between practical religion and worldly morality. Shew them that no good qualities are genuine but such as flow from the religion of Christ. Let them learn that the virtues which the better sort of people, who are yet destitute of true Christianity, inculcate and practise, resemble those virtues, which have the love of God for their motive, just as counterfeit coin resembles sterling gold: they may have, it is true, certain points of resemblance to others; they may be bright and shining; they have perhaps the image and superscription; but they want sterling value, purity, and weight. They may indeed pass current in the traffic of this world, but when brought to the touchstone, they will be found full of alloy; when weighed in the balance of the sanctuary, they will be found wanting; they will not stand the final trial which is to separate the "precious from the vile;" they will not abide the day of *his* coming, who is a "refiner's fire."

It is of the last importance to possess the minds of young persons with a conviction, that it is the purity of the motive which not only gives worth and beauty, but which in a christian sense gives life and soul to the best actions. Nay, that while a right intention will

be acknowledged and accepted at the final judgment, even without the act; the act itself will be disowned, which wanted the basis of a pure design. "Thou didst well that it was in thine *heart* to build me a temple," said the Almighty to the monarch, whom yet he permitted not to build it. How many splendid actions will be rejected in the great day of retribution, to which statues and monuments have been raised on earth; while their almost deified authors shall be as much confounded at their unexpected reprobation, as the divine acceptance of those "whose life the world counted madness."

PRAYER.

THOSE who are aware of the inestimable value of prayer themselves, will naturally be anxious not only that this duty should be earnestly inculcated on their children, but that they should be taught it in the best manner; and *such* parents need little persuasion or counsel on the subject. Some children are, however, so superficially instructed in this important business, that when they are asked what prayers they use, it is not unusual for them to answer, "The Lord's Prayer and the Creed." Not understanding that the one is no prayer, but a confession of their faith, and the other the model for their supplications!

An intelligent mother will seize the first occasion which the child's opening understanding shall allow, for explaining, in an easy and familiar way, the Lord's Prayer, taking every division or short sentence separately. The child should be led gradually through every part of this divine composition; she should be taught to break it into all its regular divisions; she should be made to comprehend, one by one, each of its short but weighty sentences.

When the child has a pretty good conception of the meaning of each division, she should then be made to observe the connection, relation, and dependence, of the several parts of this prayer, one after another; for there is great method and connection in it. We pray that the "kingdom of God may come," as the means to "hallow his name:" and that by us, the obedient subjects of his kingdom, "his will may be done."

The young person, from being made a complete mistress of this short composition, (which, as it is to be her guide and model through life, too much pains cannot be bestowed on it,) will have a clearer conception, not only of its individual contents, but of prayer in general, than many ever attain, though their memory has been loaded with long and unexplained forms.

Forms of prayer are not only useful and proper, but almost indispensably necessary to begin with. But if children are thrown *exclusively* on the best forms, if they are made to commit them to memory like a copy of verses, and to repeat them in a dry, customary way, they will produce little effect upon their minds. They will not understand what they repeat, if we do not early open to them the important scheme of prayer. We should give them *know-*

ledge, before we can expect them to make any progress in piety, and as a due preparation to it.

It is not enough to teach them to consider prayer under the general idea, that it is an application to God for what they want, and an acknowledgment to him for what they have. This, however true in the gross, is not sufficiently precise and correct. They should learn to define and arrange all the different parts of prayer: and, as a preparative to prayer itself, they should be impressed with as clear an idea, as their capacity and the nature of the subject will admit, of Him with whom they have to do. On the knowledge that "God is," that he is an infinitely holy Being, and that he is the "rewarder of all them that diligently seek him," will be grounded the first part of prayer, which is *adoration*. The creature devoting itself to the Creator, or self-dedication, next presents itself. And if they are taught that important truth, that they need help, they will easily be led to understand how naturally *petition* forms a most considerable part of prayer: and divine grace being among the things for which they are to petition, this naturally suggests to the mind the doctrine of the influences of the Holy Spirit. And when to this is added the conviction which will be readily worked into an ingenuous mind, that as offending creatures they want pardon, the necessity of *confession* will easily be made intelligible to them. *Thanksgiving* also forms a considerable branch of prayer: in this they should be habituated to recapitulate not only their general, but to enumerate their peculiar, daily, and incidental mercies, in the same specific manner as they should be taught to detail their individual and personal *wants* in the petitionary, and their *faults* in the confessional part. The same warmth of feeling, which will more readily dispose them to express their gratitude to God in thanksgiving, will also lead them more gladly to express their love to their parents and friends, by adopting another indispensable, and, to an affectionate heart, pleasing part of prayer, which is *intercession*.

When they have been made to understand the different natures of these several parts of prayer, and when they clearly comprehend that *adoration, self-dedication, confession, petition, thanksgiving*, and *intercession*, are distinct heads, which must not be involved in each other, you may exemplify the rules by pointing out to them these successive branches in any well-written form. And they will easily discern, that ascription of glory to that God to whom we owe so much, and on whom we so entirely depend, is the conclusion into which a Christian's prayer will naturally resolve itself. But let it be particularly regarded, that as all prayer must be offered to God, as the sole object of our religious worship, and under the influence of his Holy Spirit; so our every request must be presented to the Father in the name of the great Mediator. For there is no access to the throne of grace but by *that new and living way*. No man, saith Jesus Christ, cometh to the Father, but by me.

The habits of the young pupil being thus early formed, her memory, attention, and intellect, being bent in a right direction, and the exercise invariably maintained, may we not reasonably hope that her affections also, through divine grace, may become interested in the work, till she will be enabled "to pray with the spirit and with the understanding also."

As a pattern and help to the young Christian, we have introduced, at page 316, several Forms of Prayer, which she may consult.

RELIGIOUS EXAMPLES.

THAT religious wisdom, as Solomon says, is the principal thing, and ought to engage the attention of youthful minds, will be clearly exemplified by the following Examples, which have been selected to shew the power of religion on the minds of females in the higher and middling ranks of society, hoping that others will thereby be excited by their good example.

MARY, QUEEN OF GREAT BRITAIN.

THIS illustrious princess, daughter of king James the second, was born on the 30th of April, 1662. Far from being corrupted by the dissolute court, and the licentious age, of her uncle, king Charles the second, she maintained, through life, the most unaffected piety and virtue. "She appeared," says bishop Burnet, "to be happily disposed from her very birth." She was good and gentle, before she was capable of knowing that it was her duty to be so. This temper grew up with her, in the whole progress of her childhood. She might need instruction, but she wanted no persuasion. And it is said that, in the whole course of her education, she never gave any occasion for reproof. She went into every thing that was good, often before she knew it, and always after she once understood it.

In the sixteenth year of her age, she married William, prince of Orange, who was afterwards raised to the throne of Great Britain. She made him so exemplary and affectionate a wife; that, after her death, (which happened in the thirty-third year of her age,) he declared to Dr. Tenison, archbishop of Canterbury, that he could not but be deeply afflicted, since he had lost a wife, who, in seventeen years, had never been guilty of an indiscretion. And during her last illness, he told bishop Burnet, that, in the whole course of their marriage, he had never known in her a single fault; and that she possessed a worth which nobody thoroughly knew but himself.

From the time of her marriage till her accession to the throne of Great Britain, in the year 1689, she resided in Holland; where, in this early period of life, her conduct was so strict and regular, and her demeanour so gentle and affable, that she was highly beloved, respected, and even reverenced. Her fine person, her graceful

presence, and her august, benign countenance, gave her a dignified but prepossessing appearance, strikingly adapted to her elevated rank, and still more elevated virtue. She possessed a solid understanding, which was much improved by serious reading and reflection. She was fervent and punctual in all the exercises of religion. The performance of its duties, and the promotion of its interests, as far as her influence extended, seemed, even in very early youth, to form the primary desire of her heart. She was sincerely and warmly attached to the principles of the Reformation, in which she had been educated. Her father wrote to her, strongly recommending to her the Roman Catholic religion, which he then openly professed. She immediately returned him an answer, in which she confuted all his arguments with great solidity of reasoning, and resisted all his persuasions with the utmost firmness and resolution, mingled with the respect due to a father and a sovereign. Bishop Burnet says, that "though he had a high opinion of the princess's understanding before he saw this letter, yet he was greatly surprised and delighted to see so young a person, all on a sudden, without consulting any one, able to write in so solid and learned a manner; which plainly shewed that she understood, as well as loved, her religion."

LADY JANE GREY.

This highly distinguished lady was the eldest daughter of Henry Grey, duke of Suffolk, and of lady Frances Brandon, niece of king Henry the eighth.

She was of the most amiable character, accomplished by the best education, both in literature and in religion. Her countenance was sweet and dignified; her disposition mild and modest; and her deportment courteous and affable. She was nearly of the same age as her cousin, king Edward the sixth; and seemed to possess even greater facility in acquiring, every branch of polite literature. She obtained a familiar knowledge of the Roman, Greek, French, and Italian languages; she spent much of her time in application to learning; and expressed a great indifference for the amusements usual with persons of her age and rank. Roger Ascham, tutor to the lady Elizabeth, having one day paid her a visit, at Broadgate, her father's seat in Leicestershire, found her employed in reading Plato; while the rest of the family were engaged in a party of hunting in the park. On his admiring the singularity of her choice, she told him that she received more pleasure from that author, than they could derive from all their sport and gaiety. She was then under the tuition of Mr. Elmer, (afterwards bishop of London,) one of her father's chaplains; to whose kind and gentle treatment, which formed a striking contrast to the severity she experienced from her parents, she attributed the great delight which she took in study.

Nor was she deficient in the usual accomplishments of her sex

and station. Sir Thomas Chaloner, who was cotemporary with her, particularly says, that she was well skilled in instrumental music; wrote a fine hand; and excelled in the performances of the needle.

She early imbibed the principles of the Protestant religion: which she embraced, as a learned writer observes, not from outward compliance with the current of the times, but because her excellent judgment had been fully satisfied of their truth and purity. Bishop Burnet says, that he possessed copies, from the originals in her own hand, of two Latin letters which she wrote to Bullinger, in a pure and unaffected style. She was then entering on the study of the Hebrew language, in the method that Bullinger recommended to her. She expresses in these letters high respect for him, great modesty, and a singular zeal for religion.

Some weeks previous to king Edward's death, this excellent lady married lord Guilford Dudley, the fourth son of the duke of Northumberland; and at the same time, her sister, lady Catharine Grey, married lord Herbert, the eldest son of the earl of Pembroke.

The illustrious descent, and still more illustrious merit, of lady Jane, gave full scope to the intriguing spirit, and ambitious views, of the duke of Northumberland. He artfully represented to the young king, that his two sisters, Mary and Elizabeth, had each of them been declared illegitimate by an act of parliament, during the late king's reign; that the queen of Scots was excluded from the succession by Henry's will; that the certain consequence of the lady Mary's accession to the throne, would be the repeal of the laws enacted in favour of the Reformation, and the re-establishment of the usurpations and idolatry of the church of Rome; that when these three princesses were excluded, the succession devolved on the duchess of Suffolk; and that she was willing to resign her right, to her eldest daughter, lady Jane, whose virtues and accomplishments rendered her highly worthy of a crown. These, and many other specious reasonings, all tending to the same point, produced a strong impression on the mind of the young prince. His zealous attachment to the Protestant religion, made him deeply sensible of the fatal consequences that would most probably ensue, if so bigoted a Roman Catholic as his sister Mary should succeed to the throne. And, though he bore a tender affection to his sister Elizabeth, who was liable to no such objection, means were found to persuade him, that he could not exclude the one sister, on account of illegitimacy, without giving an exclusion to the other also.

The languishing state of the king's health, and the prospect of his approaching dissolution, made Northumberland the more intent on the execution of his scheme. And, at length, by various artifices, he prevailed on the young prince to give his final consent to the projected settlement. Letters patent were drawn up to that effect, which the judges and privy counsellors were induced to sign:

but the whole transaction was illegal, not being sanctioned by the parliament.

After the king's death, Northumberland, accompanied by the duke of Suffolk, the earl of Pembroke, and other noblemen, went to Sion-house, where lady Jane then resided; and informed her of her succession to the throne. She received the intelligence with equal grief and surprise, her heart being a stranger to the flattering allurements of ambition. She expressed much sorrow for the king's death. She even refused to accept the crown, pleading the preferable title of the two princesses, Mary and Elizabeth; and alleging that she should be afraid of burthening her conscience by assuming to herself the rights of others. Overcome at last by the entreaties, rather than by the reasons, of her father, and her father-in-law, and above all, of her husband, she was prevailed on to relinquish her own judgment. Northumberland immediately conveyed her to the Tower; where it was then usual for the sovereigns of England to pass the first days after their accession. On the following day, July the 10th, 1553, she was proclaimed queen: but the superior title of Mary was so generally acknowledged throughout the kingdom, and so ably supported by her friends and adherents, that the duke of Northumberland soon became sensible that his cause was hopeless. Lady Jane, after the vain pageantry of wearing a crown during ten days, resigned it without regret. She and her husband were detained prisoners in the Tower. The duke of Northumberland and two of his accomplices were condemned, and executed. The duke of Suffolk was taken into custody; but soon recovered his liberty, being considered merely as the dupe and tool of Northumberland's ambition. Sentence was pronounced against lady Jane and lord Guilford; but without any present intention of putting it in execution, their youth, and the peculiar circumstances in which they had been placed, pleading strongly in their favour.

In January, 1554, an insurrection broke out, headed by sir Thomas Wyat; in which the duke of Suffolk was induced to engage, from the hope of recovering the crown for his daughter. This insurrection was soon quelled; but it hastened the end of lady Jane, as well as of her husband. Her father's guilt was imputed to her; and the queen, incapable of generosity or clemency, determined to remove every person from whom the least danger could be apprehended. Warning was given lady Jane to prepare for death: a doom which she had long expected; and which the innocence of her life, her misfortunes, and her assured hope of everlasting happiness in a better world, could not but render welcome to her. The queen's bigoted zeal, under colour of tender mercy to the prisoner's soul, induced her to send Dr. Fecknam, afterwards abbot of Westminster, to reason with her, and endeavour to reconcile her to the church of Rome; and even a reprieve for three days was granted, in hopes of accomplishing the design. In these affecting circumstances, lady

Jane defended the principles of her religion, with great mildness of temper, and solidity of argument. At length, Dr. Fecknam, finding all his efforts ineffectual, took his leave of her. Other priests also visited her, and harrassed her with disputation; but her constancy remained unshaken.

She wrote a pious and affectionate letter to her father; who, soon after her death, was tried, condemned, and executed. She exhorted him to moderate his grief on her account; assuring him that she rejoiced at her approaching end, since nothing could be more welcome to her, than to be delivered from this valley of misery, and advanced to the heavenly throne, to which she aspired; and where she earnestly prayed, they would meet at last.

The night before her execution, she sent her Greek Testament to her sister, with a letter, written in Latin, or, as some authors say, in Greek, to the following import.

"I send you, my dear sister Catharine, a book, which, though it is not outwardly adorned with gold, is inwardly of more worth than precious stones. It is the book of the law of the Lord; and the covenant of the New Testament, which God has granted to us miserable sinners. If, with an earnest mind, you read it, and follow its precepts, it will lead you to true happiness, and everlasting life. It will teach you how to live, and how to die. It will procure for you possessions more valuable than those you would have obtained from your father, if God had prospered him in the world. For if you apply diligently to this book, and make it the rule of your life, you will become an inheritor of riches, which the covetous cannot withdraw from you; nor thieves steal, nor moths corrupt.

"Dear sister, earnestly desire, with David, to understand the law of the Lord. Live in daily preparation for death; that so, by death, you may purchase eternal life. Depend not on your youth for the continuance of your days; remembering that, when God appoints, the young are taken away as well as the aged. Stedfastly resist the allurements and temptations of the world, the flesh, and the devil. Be penitent for your sins, and yet despair not; be strong in faith, and yet presume not; and desire, like St. Paul, to be with Christ, with whom, even in death, there is life. Rejoice in Christ, as I trust you do. Follow his footsteps; take up the cross; trust in him for the remission of your sins.

"Respecting my death, rejoice with me, dear sister, that I shall be delivered from this corruptible state, and put on incorruption: for I am assured that, by losing a mortal life, I shall obtain immortality.—I pray God to grant you his grace, that you may live in his fear, and die in the true Christian faith; from which I exhort you, in his name, never to swerve, either for hope of life, or dread of death: for if you deny his truth, he will deny you.—May God receive me to glory now; and you hereafter, when it shall please him to call you!—Farewell, dear sister! Put your trust in God alone; for he alone can help you."

During her imprisonment, lady Jane composed a very devout prayer, containing the following expressions of the humble confidence in God, and submission to his blessed will, which she maintained to her last moments.

"O Lord, thou God and Father of my life, hear a poor and desolate woman, who fleeth unto thee alone, in all her troubles, and her sufferings. Thou, O Lord, art the defender and deliverer of those who put their trust in thee: therefore, defiled with sin encumbered with affliction, and overwhelmed with misery, I come unto thee, O blessed Saviour! craving thy mercy and help. Though it is expedient that we should sometimes be visited with adversity, that we may be tried whether we are of thy flock or not, and also become the better acquainted both with thee and with ourselves; yet, O thou who saidst thou wouldst not suffer us to be tempted above our power, be merciful to me! Grant, I beseech thee, that I may neither be too much elated with prosperity, lest I should deny thee, my God; nor too much pressed down with adversity, lest I should despair, and blaspheme thee, my Lord and Saviour. O merciful God, my sufferings are best known unto thee; be thou my strong tower of defence, I humbly beg of thee. Suffer me not to be tempted above my power; but either deliver me from this great misery, or give me grace patiently to bear thy afflicting hand, and sharp correction.—Thou knowest better what is good for me, than I do: therefore, deal with me in all things as thou wilt; and afflict me in the way that seemeth best unto thee. Only, in the mean time, arm me, I beseech thee, with thy armour, that I may stand fast; my loins being girt about with truth, and having on the breastplate of righteousness: above all, taking the shield of faith, wherewith I may be able to quench the fiery darts of the wicked; and the helmet of salvation; and the sword of the Spirit, which is thy most holy Word. Grant that, praying always with all manner of prayer and supplication, I may refer myself wholly to thy will, abiding thy pleasure, and comforting myself in those troubles which it shall please thee to send me; seeing such troubles are profitable to me; and being assuredly persuaded that all thou doest, cannot but be well. Hear me, O merciful Father, for his sake whom thou hast appointed a sacrifice for my sins; to whom, with thee, and the Holy Ghost, be all honour and glory!"

On the day of her execution, her husband, lord Guilford Dudley, obtained permission to see her: but she declined the interview, apprehensive, as she informed him by a message, that the tenderness of their parting would overcome the fortitude of both, and would too much unbend their minds from that constancy which their approaching end required; and earnestly hoping that they would soon meet, and be for ever united, in a blessed world, where death, disappointment, and misfortune, would no longer have access to them, nor disturb their endless felicity.

It had been intended to execute lady Jane and lord Guilford

on the same scaffold; but from an apprehension of the compassion which their youth, beauty, and noble birth, would excite in the minds of the people, it was ordered, that lady Jane should be beheaded within the verge of the Tower. She saw her husband led to execution; and having given him from the window some token of her tender affection, she awaited with tranquillity till her own appointed hour should bring her to the like fate. She even saw his headless body brought back to the chapel, where it was to be buried; and found herself more confirmed by the report she heard of his pious end, than shaken by so affecting and melancholy a spectacle.

Sir John Gage, constable of the Tower, when he led her to execution, desired her to bestow on him some small present, which he might keep as a perpetual memorial of her. She gave him her table-book, in which she had just written three sentences, on seeing her husband's dead body; one in Greek, another in Latin, and a third in English. The purport of them was, that human justice was against his body, but that divine mercy would be favourable to his soul; that if her offence deserved punishment, her youth at least, and her inexperience, were worthy of excuse; and that God and posterity, she trusted, would show her favour.

Dr. Fecknam attended her to the scaffold. With inimitable sweetness, she thanked him for his attention to her, though it had been so harrassing to her in her last moments. On the scaffold, she addressed the spectators in very pathetic terms. She fully acknowledged her offence, in not having rejected, with sufficient firmness and constancy, the crown that was tendered to her She did not utter one complaint of the severity with which she had been treated. She declared that she died a true Christian; and that she had no hope of salvation but in the mercy of God, through the blood of his only son Jesus Christ. She confessed that she had too much neglected the word of God; too much loved herself, and the world; and, therefore, had justly merited the punishment inflicted on her: but she thanked God, it had been the means of leading her to true repentance. She concluded by desiring the people to pray for her. She then knelt down; and, in the most devout manner, repeated the fifty-first Psalm. Being disrobed, she prepared, with unshaken fortitude, to submit herself to the executioner. Having laid her head on the block, she meekly said, "Lord! into thy hands I commend my spirit!" and received the fatal stroke.

Thus died, on the twelfth of February, 1554, in the seventeenth or eighteenth year of her age, this illustrious lady; a most lovely pattern of innocence, wisdom, and piety; a bright and distinguished ornament of the female sex, and of the age and country in which she lived.

Her character is judiciously summed up by bishop Burnet in the following words. "She was a lady who seemed indeed born for a noble fortune; for she was a beautiful and graceful person, she had



W.M. Craig, del. F. Dixon, sculp.

DEATH OF LADY JANE GREY.

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great parts, and greater virtues. She had learned the Latin and Greek tongues to great perfection. She read the Scriptures much; and had attained great knowledge in divinity. But with all her advantages of birth and parts, she was so humble, gentle, and pious, that all people, and none more than the young king, both admired and loved her. She had a mind wonderfully raised above the world; and at an age when others are but imbibing the notions of philosophy, she had attained to the practice of its highest precepts. She was neither lifted up with the hope of a crown, nor cast down when she saw her palace made afterwards her prison; but demeaned herself with an equal temper of mind, in those great inequalities of fortune that so suddenly exalted and depressed her. All the passion she expressed, was, that which was of the noblest kind, and was the indication of a tender and generous nature, being much affected with the troubles which her father and husband incurred on her account."

LADY GETHIN.

Lady Gethin, wife of sir Richard Gethin, and daughter of sir George Norton, was born in the year 1676.

Lady Norton, her mother, being a woman of great piety and uncommon abilities, and observing in her an excellent capacity for learning, gave her all the advantages of a liberal education. The quick and early improvement which she made, was an ample recompence for all the pains that had been taken with her. She soon discerned that true Christian virtue is the most desirable attainment of which we are capable; and that the best use that can be made of a superior understanding, is, to acquire further degrees of real goodness: so that her knowledge was not more extraordinary than was her commendable application of it. She was meek and candid; remarkably just and charitable; and, above all, unaffectedly pious. Her reading and observation were very extraordinary for her years.

Providence was pleased to deprive the world of this inestimable lady, in the flower of her youth. Having learned betimes, how to die, and what estimate to make of life and its enjoyments, she surrendered, without the least reluctance, her soul to God who gave it, on the eleventh of October, 1697. She was buried in Westminster Abbey; on the south side of which a beautiful monument was erected to her memory, with the following inscription.

"To the pious memory of
GRACE GETHIN,
Wife of sir Richard Gethin,
Of Gethin-Grot, in Ireland, baronet,
Daughter of sir George Norton, knight;
Who being adorned with all graces and perfections
Of mind and body,
Crowned them with exemplary patience
And humility.

Having the day before her death
Most devoutly received the holy communion,
Which she said she would not have omitted
For ten thousand worlds,
She plainly evinced her sure and certain hope
Of future bliss:
And continuing sensible to the last,
She resigned her pious soul to God,
In fervent transports of spiritual joy and comfort,
For her near approach to the heavenly glory.
Obiit 11th Oct. in the year of her age 21,
And of our Lord 1697.
Her dear and disconsolate parents,
For a lasting memorial
Of her godly and blessed end,
Have erected this monument,
She being the last of their issue."

Lady Gethin wrote, and left behind her, on detached papers, various judicious and pious reflections on many important subjects: which, after her death, were collected, and published under the title of "Reliquæ Gethinianæ;" and were highly extolled by Mr. Congreve, in a poetical tribute to her memory.

LADY CUTTS.

This lady, whose piety and virtue are, in the following pages, beautifully delineated by bishop Atterbury, was the wife of John, lord Cutts, a distinguished officer. She died in the year 1697.—There is no reason to suppose that bishop Atterbury has commended her more highly than she deserved, for he expressly says: "I have endeavoured to make lady Cutts' character known, with all the sincerity that becomes my profession; a quality which, I must own, I would not forfeit upon any account. Some part of what is written, I know, and the rest I do, in my conscience, believe, to be true, after a very strict and particular inquiry.

"The character of this admirable lady, was composed of several excellencies and perfections, which made her beloved and reverenced; and which raised her above the greater part of her sex much more than any outward marks of rank and distinction.

"In describing her comprehensive character, I shall begin where she always began—at her devotions. In these she was very punctual and regular. Morning and evening came not more constantly in their course, than her stated hours of private prayer; which she observed not formally, as a task, but returned to them always with delight and eagerness. She would on no occasion dispense with herself from paying this duty; no business, no common accident of life, could divert her from it. She esteemed it her great honour and happiness to attend upon God; and she resolved to find leisure for that, for whatever else she might want it.

During the time of divine service, her behaviour, though very devout and solemn, was decent, easy, and unaffected. It was throughout such, as declared itself not to be the work of the passions; but to flow from the understanding, and from a clear knowledge of the true grounds and principles of that her reasonable service.

This knowledge she attained by early instructions; by much reading and meditation, to which she appeared from her childhood to be addicted; and, give me leave to add, by a very diligent and exact attendance on the lessons of piety uttered from the pulpit; which no one practised better, because no one delighted in, listened to, or considered them more. At these performances, she was all attention, all ear; she kept her heart fixed and intent on its holy work, by keeping her eye from wandering. She often expressed her dissatisfaction at that indecency of carriage which too much prevails in our churches; and wondered that those persons should be most careless of their behaviour towards God, who are most scrupulously nice in exacting and paying all the little decencies that are in use among men.

When the bread of life was distributed, she was a devout and never-failing communicant. The strictness of her attention, and the reverence of her behaviour, were, if possible, raised and improved on those occasions. The lively image of a crucified Saviour, then exhibited, could not but make very moving impressions on a mind that abounded with so much pious warmth and tenderness.

She took pleasure in books, and made good use of them; chiefly books of divinity and devotion, which she studied, and relished above all others. History too had very often a share in her reflections; and sometimes she looked into pieces of amusement, when she found them written in such a way as to be innocently entertaining.

But of all books, the Book of God was that in which she was most delighted and employed; and which was never, for any considerable time, out of her hands. No doubt, she knew, and felt, its great use and sweet influence, in calming her mind, regulating her desires, and lifting up her thoughts towards Heaven; and in feeding and spreading that holy flame, which the love of God had kindled in her heart.

When she met with any thing there, or in any other pious book, which would be of remarkable use to her in the conduct of her life and affairs, she trusted not her memory with it; but immediately committed it to writing. She has left many observations of this kind, drawn from good authors; but chiefly from those sacred pages; in collecting which, whether her judgment, or her piety, had the larger share, it is not easy to say.

The passages of Holy Writ which she took notice of, were indeed commonly such as related either to the concerns of her spiritual estate, or to matters of prudence: but it appeurs also that

she spent some time in meditating on those places where the sublimest points of Christian doctrines are contained; and in possessing herself with a deep sense of the wonderful love of God towards us, manifested in the mysterious work of our redemption. She endeavoured to understand the great articles of faith, as well as to practise the good rules of life, contained in the Gospel; and she sensibly found, that the best way to excite herself to the practice of the one, was to endeavour to understand the other.

And in this Book of God, she was more particularly conversant on God's day; a day ever held sacred by her; and which, therefore, always in her family, wore a face of devotion suitable to its dignity. It was truly a day of rest to all under her roof. Her servants were then dismissed from a good part of their attendance upon her, that they might be at liberty to attend on their great Lord and Master; whom both she, and they, were equally bound to obey. Such silence and solemnity were at that time observed by all about her, as might have become the "house of mourning;" and yet so much ease and serenity were visible in their looks, (at least in her looks,) as showed that they who were in the "house of feasting," were not better satisfied. Thus did she prepare herself for the enjoyment of that perfect rest, the celebration of that endless sabbath, which she is now entered upon: thus did she practise beforehand upon earth, the duties, the devotions, the customs, and manners, of Heaven.

To secure her proficiency in virtue, she kept an exact journal of her life: in which was contained the history of all her spiritual affairs, and the several turns that happened in her soul. In this glass she every day dressed her mind; to this faithful monitor she repaired for advice and direction. She compared the past with the present; judged of what would be, by what had been; observed nicely the several successive degrees of holiness that she attained, and of human infirmity that she shook off; and traced every single step she took onward in her way towards Heaven.

One would have imagined that so much exactness and severity in private, would have affected her public actions and discourses, and have slid insensibly into her deportment; and yet nothing could be more free, simple, and natural. She had the reality, without the outside and show, of strictness. All her rules, all her performances, sat so well and gracefully upon her, that they appeared to be as much her pleasure as her duty. She was, in the midst of them, perfectly easy to herself, and a delight to all that were about her. Ever cheerful in her behaviour, ever calm and even, her satisfaction, like a deep untroubled stream, ran on, without any of that violence, or noise, in which the shallowest pleasures do most abound.

But cheerful and agreeable as she was, she never carried her good humour so far, as to smile at a profane, an ill-natured, or an unmannerly jest; on the contrary, in her highest mirth, it made her

remarkably grave and serious. She had an extraordinary nicety of temper as to the least approaches to faults of that kind; and showed a very quick and sensible concern at any thing, which she thought it did not become her to hear, or others to say.

True piety, which consists chiefly in humility and submission of mind towards God, is attended with humility and goodness towards his creatures; and so it was in this excellent lady. She had so much true merit, that she was not afraid of being looked into; and therefore durst be familiar: and the effect of that familiarity was, that, by being better known, she was more loved and valued. Not only no one of her inferiors ever came uneasy from her; (as has been said of some great people;) but no one ever went uneasy to her; so assured were all beforehand of her sweetness of temper, and obliging reception! When she opened her lips, gracious words always proceeded from thence; and "in her tongue was the law of kindness." Though her perfections both of body and mind were very extraordinary, yet she was the only person who seemed, without any endeavour to seem, insensible of them. She was, it is true, in as much danger of being vain, as great beauty, and a good natural wit, could make her: but she had such an over-balance of discretion, that she was never solicitous to have the one seen, or the other heard. Indeed, it was a very distinguishing part of her character, that she made no advances towards the opinion of the world; content to *be* whatever was good or deserving, without endeavouring in the least to be *thought* so.

She kept a strict and watchful guard upon her passions; those especially of the rough and troublesome kind, with which she was scarcely ever seen to be disquieted. As much as she hated vice, she chose rather to look it out of countenance, than to be severe against it; and to win the bad over to the side of virtue by her example, than by her rebukes.

Her sweet deportment towards those who were with her, could be exceeded by nothing but her tenderness in relation to the absent; whom she was sure to think, and speak, as well of as was possible. She thought she had enough to do at home, without looking much abroad; and therefore turned the edge of all her reflections upon herself. Her settled opinion was, that the good name of any one is too nice and serious a thing to be played with; and that it is a foolish kind of mirth, which, in order to divert some, hurts others. She could never bring herself to think, that the only thing which gives life and spirit to discourse is, to have somebody's faults the subject of it; or that the pleasure of a visit consists, in giving up the company, by turns, to one another's sport and malice.

With all this goodness, gentleness, and meekness, she had a degree of spirit and firmness unusual in her sex; and was particularly observed to have a wonderful presence of mind in any accident of danger.

An innate modesty of temper, and great purity of heart, appeared in her whole life and conversation.

This love of purity was the cause that she banished herself from those public diversions of the town, at which it is scarcely possible to be present, without hearing something that wounds chaste ears; and for which, she thought, no amends can be made to virtue by any degree of wit or humour, with which, perhaps, they may otherwise abound. These good qualities, she knew, serve only to recommend the poison, and make it palatable; and, therefore, she thought it a piece of service to other people (who might perhaps be influenced by her example) to stand off, though she herself were secured from the infection. Besides, she had really neither relish nor leisure for those dangerous entertainments; nor for a thousand other things which the world miscalls pleasure. She had turned her thoughts so much towards useful and important objects, that matters of mere pleasure grew flat and indifferent to her. She was so much taken up with the care of improving her understanding, and bettering her life; in the discharge of the offices necessary to her rank; in the duties of her closet, and the concerns of her family; that she found, at the foot of the account, but little time, and had less mind, to give into those vain amusements.

She loved retirement and privacy. When she went to court, (as it was necessary for her sometimes to do,) she did it with an air, which plainly showed, that she went to pay her duty there; and not to delight herself in the pomp and glitter of the place.

She did not think it (as, I fear, it is too often thought,) the peculiar happiness and privilege of the great, to have nothing to do; but took care to fill every vacant minute of her life with some useful or innocent employment. The several hours of the day had their peculiar business allotted to them, whether it were conversation or work, reading or domestic affairs: each of which came up orderly in its turn; and was, as the wise man speaks, "beautiful in its season."

And this regularity of hers, was free from formality or constraint; it was neither troublesome to herself, nor to those who were near her. When, therefore, any accident intervened, it was interrupted, at that time, with as much ease, as it was, at other times, practised: for among all her discretionary rules, the chief was, to make those which she had laid down to herself, give way to circumstances and occasions.

She often wrought with her own hands, when she could more pleasingly have employed her time in meditation, or books: but she was willing to set an example to those who could not; and she took care, therefore, that her example should be followed by all who were under her immediate influence. She knew well, that the description in the Proverbs, of a good wife and a perfect woman, (a description which she much delighted in, and often read,) chiefly

sets forth that diligence, by which "she looketh well to the ways of her household, and eateth not the bread of idleness."

She was strictly careful of her expences; and yet knew how to be generous and to abound, when the occasion required it. To the poor, she always shewed herself very compassionate and charitable. Of the other delights, with which a high fortune furnished her, she was almost insensible; but on this account she valued it, that it gave her an opportunity of pursuing the several pleasures of beneficence, and of tasting all the sweets of well-doing. "She delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon her; and she caused the widow's heart to sing."

In the exercise of this, and of all other virtues, she was wonderfully secret; endeavouring to come up, as nearly as she could, to the rule of "not letting the right hand know what the left hand doeth." And this secresy of her's she managed so well, that some of the most remarkable instances of her goodness were not known till after her death.

Soon after her marriage, she declared to several of her friends, that she thought "every woman of quality is as much more obliged, as she is more enabled, than other women, to do good in the world; and that the shortest and surest way of doing this, is, to endeavour, by all means, to be as good a Christian, as good a wife, and as good a friend, as possible."

She endeavoured to be all this; and she fell not far short of it: for she excelled in all the characters that belonged to her; and was, in a great measure, equal to all the obligations that she lay under. She was devout, without superstition; strict, without ill-humour; good-natured, without weakness; cheerful, without levity; regular, without affectation. To her husband, she was the best of wives, the most agreeable of companions, and the most faithful of friends; to her servants, the best of mistresses; to her relations, extremely respectful; to her inferiors, very obliging; and by all who knew her, either nearly or at a distance, she was reckoned and confessed to be one of the best of women.

And yet all this goodness, and all this excellence, were bounded within the compass of eighteen years, and as many days: for no longer was she allowed to live among us. She was snatched out of the world as soon almost as she had made her appearance in it; like a jewel of high price, just shown a little, and then put up again; and we were deprived of her by the time that we had learned to value her. But circles may be complete, though small: the perfection of life does not consist in the length of it.

As the life of this excellent lady was short, so her death was sudden: she was called away in haste, and without any warning. One day she drooped, and the next she died: nor was there the distance of many hours between her being very easy in this world, and very happy in another.

However, though she was seized thus suddenly by death, yet was she not surprised: for she was ever in preparation for it; "her loins girt," as the Scripture says, "and her lamp ready trimmed, and burning." The moment that she was taken ill, she was just risen from her knees, and had made an end of her morning devotions. She had been used so much to have her "conversation in heaven," and her soul had been so often upon the wing thither, that it readily left its earthly station upon the least notice from above; without lingering, or expecting a second summons. She staid no longer after she was called, than to assure her lord of her entire resignation to the Divine will; and of her having no manner of uneasiness upon her mind; and to take her leave of him, with all the expressions of tenderness. When this was over, she sunk immediately under her illness; and after a short, unquiet slumber, slept in peace."

ANN BAYNARD.

Ann Baynard, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural propensity to learning, gave her a very liberal education; which she improved to the best and noblest purposes.

She was skilled in the Latin and Greek languages, in mathematics, and in philosophy. Her compositions, in Latin, displayed uncommon facility and elegance of expression. She had a strong and capacious memory, a comprehensive and exalted mind, still coveting more and more knowledge. "In this particular alone," she would often say, "it is a sin to be contented with a little."

But with all her genius, and all her acquirements, she was free from vanity and affectation. With profound humility, and prostration of mind, she testified, with St. Paul: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

She used often to say, that "human learning is of little worth, unless, as a handmaid, it leads to a knowledge of Christ, revealed in the Gospel, as our Lord and Saviour."

"What avails," said she, "Solomon's skill in the works of nature, if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never study, by our holy practices, to arrive at the blessed regions?—or to be so skilful in arithmetic, that we can divide and subdivide to the smallest fraction, if we do not learn to number our days, that we may apply our hearts unto wisdom?—or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our own soul."

She was diligent, and fervent, in performing her religious duties. She constantly attended the prayers of the church, and the sacra-

ment: unless prevented by sickness, to which, in the latter part of her life, she was much subject. She embraced all proper opportunities of retirement, for the purposes of devotion and meditation. Like David, she communed with her own heart, privately examining the state of her soul, that she might stand in awe, and sin not. She had a high regard and veneration for the sacred name of God; and made it the business of her life, and the great end of her study, to promote his glory, and the interests of religion.

Her alms could not, from her circumstances, be very extraordinary as to the amount; but they were so as to the cheerfulness and constancy with which they were bestowed. Whatever her allowance was, she duly laid aside a certain portion of it, for the relief of the poor. Neither did her charity rest here; but raised itself to a higher degree of spirituality, and beyond the scene of this world. She observed, with deep concern, the errors, follies, and vices of the age; and was not only importunate in her intercessions for the good of the world, but solicitous to benefit the souls of those with whom she conversed, by friendly reproof, good counsel, or learned and pious discourse.

In the exercise of this Christian love, she lived, and died. On her death-bed, she said to the clergymen who attended her: "I wish that young people may be exhorted to the practice of virtue, and to the study of philosophy; and, more especially, to read the great book of nature, that they may see the wisdom and power of the Creator, in the order of the universe, and in the production and preservation of all things. This will fix in their minds a divine idea and an awful regard of God; which will heighten devotion, lower the spirit of pride, make them tremble at folly and profaneness, and command reverence for his great and holy name.—That women are capable of such improvement, is past all doubt, if they would set about it in earnest, and spend but half that time in study and thinking, which they do in visiting, in folly, and vanity. They would thus acquire a stability of mind, and lay a sound basis for wisdom and knowledge; by which they would be the better enabled to serve God, and to assist their neighbours." This learned and pious young woman died at Barnes, in Surry, on the 12th of June, 1697.

TRIBUTE OF PATERNAL AFFECTION.

In the summer of 1781, Dr. Zimmerman lost his beloved and only daughter; a very amiable and accomplished young woman, to whose memory he has paid the following tribute of paternal affection.

"May I be permitted to give a short account of a young person, whose memory I am extremely anxious to preserve? The world was unacquainted with her excellence; she was known to those only whom she has left behind to bewail her loss. Her sole pleasures were those which a retired and virtuous life affords. She was active, invariably mild, and always compassionate to the miseries of

others. Diffident of her own powers, she relied with perfect confidence on the goodness of God, and listened attentively to the precepts of a fond parent. Though naturally timid and reserved, she disclosed the feelings of her soul with all the warmth of filial tenderness. Taught by my experience, submitting to my judgment, she entertained for me the most ardent affection; and convinced me, not by professions, but by actions, of her sincerity. Willingly would I have resigned my life to have saved her's; and I am satisfied that she would as willingly have given up her own, to preserve mine. One of my greatest pleasures was, to please her; and my endeavours for that purpose were most gratefully returned.

"From her earliest infancy, she had been the victim of ill health. But though of a weak frame of body, and deeply afflicted, she bore her sufferings with steady fortitude, and pious resignation to the dispensations of Heaven. Her appetite was almost gone when we left Switzerland; a residence which, though peculiarly endeared to her, she quitted with her usual sweetness of temper, and without discovering the smallest regret. Soon after our arrival at Hanover, she fell into a deep decline, which, at length, terminated in a hemorrhage of the lungs, that soon deprived me of the comfort of this beloved child. From the knowledge I had of her constitution, I apprehended that the disorder would prove mortal. How frequently did my wounded, bleeding heart, bend me on my knees before God, to supplicate for her recovery! But I concealed my feelings from her observation. Although sensible of her danger, she never discovered the least apprehension. Smiles played around her pallid cheeks, whenever I entered or quitted the room. Though worn down by the fatal distemper, a prey to the most corroding sorrow, the sharpest and most afflicting pains, she made no complaint. She mildly answered all my questions by some short sentence, without entering into any detail. Her decay, and impending dissolution, became obvious to the eye; but to the last moment of her life, her countenance discovered a serenity correspondent to the purity and composure of her mind.—Thus I beheld my dear, my only daughter, at the age of five and twenty, after a tedious suffering of nine long months, expire in my arms.

"During the short time we passed at Hanover, where she was much respected and beloved, she amused herself by composing several religious pieces, which were afterwards found among her papers. About the same period she wrote also many letters, which were always affecting, and frequently sublime.—The last words that my dear, my excellent child uttered, amidst the most painful agonies, were these—To-day I shall taste the joys of Heaven!"

ELIZA CUNNINGHAM.

The following interesting little narrative, was written by the late Rev. John Newton, rector of St. Mary Woolnoth, London.

"In 1782, my sister-in-law, Mrs. Cunningham, was unexpect-

edly, and suddenly, bereft of an affectionate and excellent husband. And in the same year, she lost an amiable daughter. Her trials were thus very great; but she was prepared for them. Her faith was strong; and her conduct exemplary. Her character, as a Christian, and the propriety of her behaviour in every branch of relative life, appeared with peculiar advantage in the season of affliction.

Though she had many valuable and pleasing connexions in Scotland, yet her strongest tie being broken, she readily accepted my invitation to come and live with us. She was not only dear to me as Mrs. Newton's sister; but we had lived long in the habits of intimate friendship, and I knew her worth. She had yet one child remaining, her dear Eliza; who was then in the twelfth year of her age. We already had an orphan niece, whom we had, about seven years before, adopted for our own daughter. My active fond imagination anticipated the time of my sister's arrival; and drew a pleasing picture of the addition which the company of such a sister, such a friend, would make to the happiness of our family. The children likewise—there was no great disparity between them either in years or stature. From what I had heard of Eliza, I was prepared to love her before I saw her; though she came afterwards into my hands like a heap of untold gold, which, when counted over, proves to be a larger sum than was expected. My fancy paired and united these children; I hoped that the friendship between us and my sister, would be perpetuated in them. I seemed to see them like twin sisters, of one heart and mind; habited nearly alike; always together, always with us.—Such was my plan:—but the Lord's plan was very different! I admire his wisdom and goodness; and I can say from my heart, "He has done all things well."

My sister had settled her affairs previously to her removal; and nothing remained but to take leave of her friends, of whom she had many, not only at Anstruther, where she resided, but in different parts of the country. In February, 1783, I received a letter from her; which, before I opened it, I expected was to inform me that she was on her way to London. But the intelligence was, that in a little journey she had made to bid a friend farewell, she had caught a violent cold, which brought on a fever and a cough. Though she described her illness in as gentle terms as possible, that we might not be alarmed, I instantly gave up the hope of seeing her. Succeeding letters confirmed my suspicions. Her malady increased; and she was soon confined to her bed. Eliza was at school at Mussleburgh. Till then she had enjoyed a perfect state of health; but while her dear mother was rapidly declining, she likewise caught a severe cold, and her life was soon thought to be in danger. On this occasion that fortitude and resolution which strongly marked my sister's character were remarkably displayed. She knew that her own race was almost finished; she earnestly desired that Eliza might live, or die with us. And the physicians advised a speedy removal into the south. Accordingly, to save time, and to spare

Eliza the impression which the sight of a dying parent might probably make upon her spirits, and possibly apprehensive that the interview might too much affect her own; she sent her beloved and only child directly to London. She contented herself with committing and bequeathing her to our care and love, in a letter, which I believe was the last she was able to write. Thus powerfully recommended by the pathetic charge of a dying mother, the dearest friend we had upon the earth; and by that plea for compassion which her illness might have strongly urged even upon strangers; we received our dear Eliza, as a trust and a treasure, on the fifteenth of March, 1783. My sister lived long enough to have the comfort of knowing that Eliza was safely arrived, and was perfectly pleased with her new situation. She suffered much in the remaining part of her illness, but she possessed a hope full of glory. She departed this life on the tenth of May, 1783; respected and regretted by all who knew her.

I soon perceived that the Lord had sent me a treasure indeed. Eliza's person was agreeable. Her address was easy and elegant; and all her movements were graceful, till long illness, and great weakness, bowed her down. Her disposition was lively; her genius quick and inventive; and if she had enjoyed health, she would probably have excelled in every thing she attempted, that required ingenuity. Her understanding, particularly her judgment, and her sense of propriety, were far above her years. There was something in her appearance which usually procured her favour at first sight. But her principal endearing recommendations, which could be fully known only to us who lived with her, were the sweetness of her temper, and her heart formed for the exercise of affection, gratitude, and friendship. Whether, when at school, she might have heard sorrowful tales from children who, having lost their parents, had experienced a great change of treatment when they were placed under the direction of uncles and aunts; and might think that all uncles and aunts are alike; I know not: but I afterwards understood from herself, that she did not come to us with any highly-raised expectations of a very kind reception. But she soon found that it would scarcely have been possible for her own parents to have treated her more tenderly; and it was, from that time, the business and the pleasure of our lives, to study to oblige her, and to alleviate the afflictions which we were unable to remove. We likewise quickly found, that the seeds of our kindness could hardly have been sown in a more promising and fruitful soil. I know not that either her aunt, or I, ever saw a cloud upon her countenance during the time she was with us. It is true, we did not, we could not, unnecessarily cross her: but, if we thought it expedient to over-rule any proposal which she made, she acquiesced with a sweet smile; and we were certain that we should never hear of that proposal again. Her delicacy, however, was quicker than our observation; and she would sometimes say, when we could

not perceive the least reason for it, "I am afraid I answered you peevishly; if I did, I ask your pardon. Indeed, I did not intend it. I should be very ungrateful, if I thought any pleasure equal to that of endeavouring to please you."

When I received my first adopted child, I seemed to acquire new feelings; if not exactly those of a parent, yet, as I conceive, not altogether unlike them; and I long thought it was not possible for me to love any child as I did her. But when Eliza came, she, without being her rival, quickly participated with her in the same affection. I found that I had room enough for them both, without prejudice to either. I loved the one very dearly: and the other not less than before; if possible, still more, when I saw she entered into my views, received her cousin, and behaved towards her with great affection, ascribing many little indulgences and attentions that were shown her, to their proper cause, the consideration of her state of health, and not to any preference that could operate to her own disadvantage. My prayers in this respect seemed to be so graciously answered, that I could not perceive any jealousy, or suspicion, on either side, from first to last.

The hectic fever, and the cough, which Eliza brought with her from Scotland, were subdued in the course of the summer; and there appeared no reason to apprehend that she would be taken off very suddenly. But still there was a worm preying upon the root of this pretty gourd. She had seldom any severe pain until within the last fortnight of her life; and usually slept well; but when awake, she was always ill. I believe she had not a single hour of perfect ease; and they who intimately knew her state, could not but wonder to see her so placid, cheerful, and attentive in company, as she generally was. Many a time, when the tears have silently stolen down her cheeks, if she saw that her aunt, or I, observed her, she would wipe them away, come to us with a smile, and say, "Do not be uneasy; I am not very ill; I can bear it; I believe I shall be better presently:" or something to that effect.

Her case was thought beyond the reach of medicine; and for a time, no medicine was used. She had air and exercise, as the weather and other circumstances would permit. She amused herself, as well as she was able, with her guitar or harpsichord, with her needle, and with reading. She took a part likewise, when she was able, in the visits that we paid or received. And they were generally regulated by a regard to what she could bear. Her aunt seldom went abroad, but at such times, and to such places, as we thought agreeable and convenient to her: for we could perceive that she preferred home, especially when we were with her.

In April, 1784, we put her under the care of my dear friend, Dr. Benamor. To the blessing of the Lord on his skill and endeavours, I ascribe the pleasure of her continuance with us so long; nor can I sufficiently express my gratitude for his assiduous, unwearied attention, and his great tenderness. She often spoke of

the comfort she derived, from having so affectionate and sympathizing a physician.

Her excellent parents had conscientiously endeavoured to bring her up in the nurture and admonition of the Lord; and the principles of religion were instilled into her mind from infancy. Their labours were so far successful, that no young person could be more obedient or obliging than she was; or more remote from evil habits, or evil tempers: but I could not perceive, when she first came to us, that she had any affecting sense of divine things. Being under my roof, she, of course, attended on my ministry, when her health would permit; and was usually present when I prayed, and expounded the Scriptures, morning and evening, in the family. Friends and ministers were likewise frequently with us, whose character and conversation were well suited to engage her notice; and to assist her in forming a right idea of the Christian principles and temper. When I attempted to talk with her on the concerns of her soul, she could give me no answer, but with tears. I soon, however, had great encouragement to hope that the Lord had both enlightened her understanding, and had drawn the desires of her heart to himself. Great was her delight in the ordinances; exemplary her attention to the preaching of the gospel. To be debarred from these privileges at the stated times, was a trial, which though she patiently bore, seemed to affect her more than any other; and she did not greatly care what she endured in the rest of the week, provided she was well enough to attend public worship. The observations which she occasionally made upon what had passed in conversation, upon incidents, books, and sermons, indicated a religious turn of mind, and a conformity with the doctrines of the Scriptures. And her whole deportment was becoming the gospel of Christ. So that had she died suddenly, I should have had no doubt that she had passed from death unto life. But I could seldom prevail with her to speak of herself; if she did, it was with the greatest diffidence and caution.

In the autumn of 1785, soon after her return from Southampton, where we had spent some weeks in the hope of benefiting her health, she became acquainted with acute pain; to which she had till then been much a stranger. Her gentle spirit, which had borne up under a long and languishing illness, was not so capable of supporting pain. It did not occasion any improper temper or language; but it wore her away apace.

We now became very desirous of hearing from herself a more explicit account of the hope that was in her; especially as upon some symptoms of an approaching mortification, she appeared to be a little alarmed, and, of course, not thoroughly reconciled to the thoughts of death. Her aunt waited for the first convenient opportunity of intimating to her, the probability that the time of her departure was at hand. On the morning of Saturday, the first of October, Eliza found herself remarkably better; her pains were

almost gone; her spirits revived; the favourable change was visible in her countenance. Her aunt said to her, "My dear, were you not extremely ill last night?"—"Indeed I was."—"Had you not been relieved, I think you could not have continued long."—"I believe I could not."—"My dear, I have been very anxiously concerned for your life."—"But I hope, my dear aunt, you are not so now. My views of things have been for some time very different from what they were when I came to you. I have seen and felt the vanity of childhood and youth."—"I believe, my dear Eliza, you have long made a conscience of secret prayer."—"Yes; I have long and earnestly sought the Lord, with reference to the change which is now approaching. I have not that full assurance which is so desirable: but I have a hope, I trust a good hope: and I believe the Lord will give me whatever he sees necessary for me, before he takes me hence. I have prayed to him to fit me for himself; and then, whether sooner or later, it signifies but little."—We were thus satisfied that she had given up all expectations of living, and that she could speak of her departure without being distressed.

Her apparent revival was of short duration. In the evening of the same day, she began to complain of a sore throat; which soon became worse, and, before Sunday noon, threatened suffocation. When Dr. Benamor, who the day before had almost entertained hopes of her recovery, found her so suddenly and greatly altered, he could not, at the moment, prevent some signs of concern from appearing in his countenance. She quickly perceived it; and desired he would plainly tell her his sentiments. When he had recovered himself, he said, "You are not so well as when I saw you on Saturday." She answered, "I trust all will be well soon." He replied, that whether she lived or died, it would be well, and to the glory of God.—From that time she may be said to have been dying, as we expected her departure from one hour to another.

On Monday, she was almost free from any complaint in her throat; but there was again an appearance of a mortification in her legs: which was again repelled by the means which Dr. Benamor prescribed. She was in great pain this day; sometimes in agonies, unable to remain many minutes in the same position. But her mind was peaceful: she possessed a spirit of recollection and devotion; and her chief attention to earthly things, seemed confined to the concern which she saw in those who were around her. That she might not increase their feelings for her, she strove to conceal the sense of her own sufferings.

On Tuesday, about nine in the morning, we all thought her dying; and we waited near two hours by her bed side for her last breath. She was much convulsed, and in great agonies. I said, "My dear, you are going to heaven; and I hope, that, by the grace of God, we, in due time, shall follow you." She could not speak; but she let us know, by a gentle inclination of her head,

and a sweet smile, that she attended to what I said. I repeated to her many passages of Scripture; to each of which she made the same kind of answer. Though silent, her looks were more expressive than words. Towards eleven o'clock, a great quantity of coagulated phlegm, which she had not strength to bring up, occasioned a violent rattling in her throat. This we considered as a sign that death was at hand; and as she seemed unwilling to take something that was offered to her, we were loth to disturb her. I think she would have died in a few minutes, had not Dr. Benamor just then come into the room. He felt her pulse; and observing that it did not indicate the near approach of death, he desired something might be given her. She was perfectly sensible, though still unable to speak; but expressed, by the strongest efforts she could make, her unwillingness to take any thing. However, she yielded to entreaty; and a tea-spoonful or two of some liquid soon cleared the passage, and she revived. Her pain, however, was extreme; and her disappointment great. I never saw her so near impatience as upon this occasion. As soon as she could speak, she cried out, "Oh, cruel, cruel, to recall me when I was so happy, and so near gone! I wish you had not come! I long to go home!" But in a few minutes she grew composed; assented to what the doctor said, of her duty to wait the Lord's time; and from that hour, though her desires to be with her Saviour were stronger and stronger, she cheerfully took whatever was offered to her, and frequently asked for something of her own accord.

She suffered much in the course of Wednesday night; but was quite resigned and patient. Our kind servants, who from their love to her, and to us, watched her night and day, with a solicitude and tenderness which wealth is too poor to purchase, were the only witnesses of the affectionate and grateful manner in which she repeatedly thanked them for their services and attention to her. Though such an acknowledgment was no more than their due, yet coming from herself, and at such a time, they highly valued it. She added her earnest prayers that the Lord would reward them. To her prayers my heart says, Amen! May they be comforted of the Lord in their dying hours, as she was; and meet with equal kindness from those about them!

I was surprised on Thursday morning to find her not only alive, but in some respects better. The tokens of mortification again disappeared. This was her last day; and it was a memorable day to us. When Dr. Benamor asked her how she was, she answered, "Truly happy; and if this be dying, it is a pleasant thing to die." She said to me about ten o'clock, "My dear uncle, I would not change condition with any person upon earth. O how gracious is the Lord to me! Oh what a change is before me!" To her aunt she said, "Do not weep for me, my dear aunt; but rather rejoice, and give praise on my account." We asked her if she would choose a text for her own funeral sermon? She readily mentioned

"'Whom the Lord loveth, he chasteneth.' That, said she, has been my experience. My afflictions have been many; but not too many; nor has the greatest of them been too great. I praise Him for them all." But after a pause she said, "I think there is another text, which may do better; let it be, 'Blessed are the dead, who die in the Lord.' *That* is my experience now."

In the course of the day, though she was frequently interrupted by pains and agonies, she had something to say, either for admonition or consolation, as she thought most suitable, to every one whom she saw. To her most constant attendant she said, "Be sure you continue to call upon the Lord; and if you think he does not hear you now, he will at last, as he has heard me." She spoke a great deal to an intimate friend, who was with her every day. Amongst other things, she said, "See how comfortable the Lord can make a dying bed!" She then prayed affectionately and fervently for her friend, afterwards for her cousin, and then for another of our family who was present. Her prayer was not long, but every word was weighty; and her manner very affecting:—the purport was, that they might all be taught, and comforted, by the Lord. About five in the afternoon, she desired me to pray with her once more. Surely I then prayed from my heart. When I had finished, she said, "Amen!"—"My dear child," said I, "have I expressed your meaning?" She answered: "O yes!" and then added, "I am ready to say, 'Why are his chariot-wheels so long in coming?' But I hope he will enable me to wait his hour with patience." These were the last words which I heard her speak.

Mrs. Newton's heart was much, perhaps too much, attached to this dear child; which is not to be wondered at, considering what a child she was, and how long, and how much, she had suffered. But the Lord graciously supported her in this trying season. Indeed, there was much more cause for joy than for grief; yet the pain of separation will be felt. Eliza well knew her feelings; and a concern for her, was, I believe, the last anxiety that remained with her. She said to those about her, "Try to persuade my aunt to leave the room. I think I shall soon go to sleep; I shall not remain with you till the morning." Her aunt, however, was the last person who heard her speak, and was sitting by the bed when she departed. A little past six, hearing that a relation who dearly loved her, and who had come daily from Westminster to see her, was below stairs, she said: "Raise me up, that I may speak to him once more." Her aunt said, "My dear, you are nearly exhausted; I think you had better not attempt it." She smiled, and said, "It is very well; I will not." She was then within half an hour of her translation to glory; but the love of her Lord had so filled her with benevolence, that she was ready to exert herself to her last breath, in hopes of saying something that might be useful to others, after her departure.

Towards seven o'clock, I was walking in the garden, and ear-

nestly engaged in prayer for her, when a servant came to me, and said, "She is gone!"—I ran up stairs, and our whole little family was soon around her bed. Though her aunt and another person were sitting with their eyes fixed upon her, she was gone, perhaps, a few minutes before she was missed. She lay upon her left side, with her cheek gently reclining upon her hand, as if in a sweet sleep. And I thought there was a smile upon her countenance. Never surely did death appear in a more beautiful, inviting form! We fell upon our knees, and I returned (I think I may say) my most unfeigned thanks to our God and Saviour, for his abundant goodness to her; crowned, in this last instance, by giving her so gentle a dismission. Yes, I am satisfied; I am comforted. And if one of the many involuntary tears I have shed, could have recalled her to life, to health, to an assemblage of all that this world could contribute to her happiness, I would have laboured hard to suppress it. My largest desires for her are accomplished. The days of her mourning are ended. She is landed on that peaceful shore, where the storms of trouble never blow. She is for ever out of the reach of sorrow, sin, temptation, and snares. Now she is before the throne! She sees HIM, whom not having seen, she loved: she drinks of the rivers of pleasure which are at his right hand; and she shall thirst no more.

She breathed her spirit into her Redeemer's hands, a little before seven in the evening, October 6, 1785; aged fourteen years and eight months.

I shall be glad if this little narrative may prove an encouragment to my friends, who have children. May we not conceive the Lord saying to us, as Pharaoh's daughter said to the mother of Moses? "Take this child, and bring it up for me; and I will pay thee thy wages." How solemn the trust! how important and difficult the discharge of it! but how rich the reward, if our endeavours are crowned with success! And we have every thing to hope from the Lord's power and goodness, if, in dependence upon his blessing, we can fully and diligently aim at fulfilling his will. Happy they, who will be able to say at the last day, "Behold, here am I; and the children whom thou hast given me!"

The children of my friends will likewise see my narrative. May it convince them that it is practicable and good, to seek the Lord betimes! O my dear young friends, had you seen with what dignity Eliza filled up the last scene of her life, you must have been affected by it! Let not the liveliness of your spirits, and the gaiety of the prospect around you, prevent you from considering, that to you, likewise, days will certainly come, (unless you are suddenly snatched out of life,) when you will say and feel, that the world, and all in it, can afford you no pleasure. But there is a Saviour, and a mighty One, always near, always gracious, to those who seek him. May you, like her, be enabled to choose him as the Guide of your youth; and the Lord of your hearts! Then, like her, you will

find support and comfort under affliction; wisdom to direct your conduct; a good hope in death; and, by death, a happy translation to everlasting life."

ELIZABETH SMITH.

Miss Elizabeth Smith was born in December, 1776, at Burnhall near Durham, the beautiful residence of her paternal ancestors.

"At a very early age," says her sensible and tenderly affectionate mother, "she discovered that love of reading, and that close application to whatever she engaged in, which marked her character through life. She was accustomed, when only three years old, to leave an elder brother and a younger sister to play and amuse themselves, whilst she eagerly seized on such books as a nursery library commonly affords, and made herself mistress of their contents. At four years of age, she read extremely well. What in others is usually the effect of education and habit, seemed born with her: from a very child, the utmost regularity was observable in all her actions: whatever she did, was *well done,* and with an apparent reflection far beyond her years.

In the beginning of 1782, we removed into a distant county, at the earnest entreaty of a blind relation; and in the following year, my attendance on him becoming so necessary as daily to engage several hours, I was induced, at his request, to take a young person, whom he wished to serve, in consequence of her family having experienced some severe misfortunes. She was then scarcely sixteen, and I expected merely to find a companion for my children during my absence; but her abilities exceeded her years, and she became their governess during our stay in Suffolk, which was about eighteen months. On the death of my relation in 1784, we returned to Burnhall: and remained there till June in the following year, when we removed to Piercefield. From the time of our quitting Suffolk, till the spring of 1786, my children had no instruction except from myself; but their former governess then returned to me, and continued in the family three years longer. By her, the children were instructed in French, and in the little Italian which she herself then understood. I mention these particulars, to prove how very little instruction in languages my daughter received, and that the knowledge which she afterwards acquired of them, was the effect of her own unassisted study.

It frequently happens that circumstances apparently trifling determine our character, and sometimes even our fate in life. I always thought that Elizabeth was first induced to apply herself to the study of the learned languages, by accidentally hearing that the late Mrs. Bowdler acquired some knowledge of Hebrew and Greek, purposely to read the Holy Scriptures in the original languages. In the summer of 1789, this most excellent woman, with her youngest daughter, (Mrs. H. Bowdler) spent a month at Pierce-

field; and I have reason to hail it as one of the happiest months of my life. From the above-mentioned visit I date the turn of study which Elizabeth ever after pursued; and which, I firmly believe, the amiable conduct of our guests first led her to delight in. Those who knew the late Mrs. Bowdler, could not withhold from her their love and reverence. With young persons she had a manner peculiar to herself, which never failed to secure their affections, at the moment she conveyed to their minds the most important instructions. The word of God was her chief study and delight, and she always endeavoured to make it so to others. The uncommon strength of her understanding, and the clearness with which she explained the most abstruse subjects, ensured her the admiration and respect of all who heard her; and none listened with more attention than Elizabeth.

At the age of thirteen, Elizabeth became a sort of governess to her younger sister, for I then parted with the only one I ever had; and from that time, the progress which she made in acquiring languages, both ancient and modern, was most rapid.—This degree of information, so unusual in a woman, occasioned no confusion in her well-regulated mind. She was a living library; but locked up, except to a chosen few.

When a reverse of fortune drove us from Piercefield,* my daughter had just entered her seventeenth year; an age at which she might have been supposed to have lamented deeply many consequent privations. I do not recollect a single instance of a murmur having escaped her, or the least expression of regret at what she had lost: on the contrary, she always appeared contented; and particularly after our fixing at Coniston, (near Hawkshead, in Lancashire,) it seemed as if the place and mode of life were such as she preferred, and in which she was most happy.

I pass over in silence a time in which we had no home of our own, and when, from the deranged state of our affairs, we were indebted for one to the kindness and generosity of a friend; nor do I speak of the time which we spent in Ireland, when following the regiment with my husband. The want of a settled abode interrupted those studies in which my daughter most delighted. Books are not light of carriage; and the blow which deprived us of Piercefield, deprived us of a library also. But though this period of her life afforded little opportunity for improvement in science, the qualities of her heart never appeared in a more amiable light. Through all the inconveniences which attended our situation while

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* The failure of the bank in which Mr. Smith was engaged. He went into the army in the year 1794, soon after the misfortune which deprived him of Piercefield, a beautiful seat in Monmouthshire; and he spent several years in Ireland with his regiment.

living in barracks, the firmness and cheerful resignation of her mind, at the age of nineteen, made me blush for the tear which too frequently trembled in my eye, at the recollection of all the comforts we had lost.

In October, 1800, we left Ireland, and determined on seeking some retired situation in England: in the hope that, by strict economy, and with the blessing of cheerful, contented minds, we might yet find something like comfort; which the frequent change of quarters with four children, and the insecure state of Ireland at that period, made it impossible to feel, notwithstanding the kind and generous attention that we invariably received from the hospitable inhabitants of that country.—We passed the winter in a cottage on the banks of the lake of Ulswater, and continued there till the May following, when we removed to our present residence at Coniston. The surrounding country had many charms for Elizabeth. She drew correctly from nature; and was an enthusiastic admirer of the sublime and beautiful. Frequently in the summer she was out during many hours, and walked many miles. When she returned at night, she was always more cheerful than usual; never said she was fatigued, and seldom appeared so. It is astonishing how she found time for all she acquired, and all she accomplished. She paid a scrupulous attention to all the minutiæ of her sex: for her well-regulated mind, far from despising them, considered them as a part of that system of perfection at which she aimed: an aim which was not the result of vanity, nor to attract the applause of the world; no human being ever sought it less, or was more entirely free from conceit of every kind. The approbation of God, and of her own conscience, were the only reward she ever sought."

In the summer of the year 1805, Miss Smith was seized with a cold, which terminated in her death. She gradually declined for above a year; and on the seventh of August, 1806, she resigned her spirit to God who gave it. She breathed her last, leaning her head on the shoulder of a faithful and affectionate servant; who had lived in the family near thirty years, and had been very kindly attentive to her during her illness.

At Hawkshead, where Miss Smith was interred, a small tablet of white marble is erected, with the following inscription:

"In memory of
ELIZABETH,
Eldest Daughter of George Smith, Esq.
Of Coniston.
She died August 7, 1806, aged 29.
She possessed great talents,
Exalted virtues,
And humble piety."

The character of Miss Smith is thus described by her friend, Mrs. H. Bowdler to whom she had been long and affectionately

attached, and gratefully indebted for much excellent advice, and kind attention. "The person and manners of this lovely young creature were extremely pleasing, with a pensive softness of countenance that indicated deep reflection. She possessed the most extraordinary talents that ever fell under my observation. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well; and was a mistress of perspective. She shewed an early taste for poetry, of which some specimens remain.

"With all these acquirements, she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate: she neglected nothing which a woman ought to know; she omitted no duty which her situation in life required her to perform.—She paid particular attention to economy, when circumstances rendered it proper. No young lady dressed with more elegant simplicity; but none could do this at less expence. She made a gown or a cap, or any other article of dress, with as much skill as she explained a problem in Euclid, or a difficult passage in Hebrew; and nothing which she thought it right to do, was ever neglected.

"But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety, which seemed always to raise her above this world; and taught her, at sixteen years of age, to resign its riches, and its pleasures, almost without regret, and to support with dignity a very unexpected change of situation.—Every acquisition in science only increased the humility of her natural character: while extensive reading, and deep reflection, added strength to her conviction of those great truths of revealed religion, which, in life and in death, supported her through every trial; and which can alone afford consolation to the parents and friends, who live to mourn her loss.—For some years before her death, the Holy Scriptures was her principal study; and she translated from the Hebrew, the whole book of Job, many of the psalms, &c. How far she succeeded in this attempt, I am not qualified to judge; but the benefit which she herself derived from these studies, must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness; the sweet attention which she always showed to the feelings of her parents and friends; and the heavenly composure with which she looked forward to the awful change which has now removed her to a world 'where' (as one of her friends observes) 'her gentle, pure, and enlightened spirit, will find itself more at home than in this land of shadows.'"

A few days after the death of Miss Smith, the following lines, written by Mr. Thomas Wilkinson, a friend of the family, were sent to her mother, inclosed in a letter of kind condolence. The

writer of them, as Mrs. Smith said, was one of the very few people who really knew her daughter's worth. He sometimes accompanied her and her sisters in their long walks among the mountains.

"How dark this river, murm'ring on its way;
This wood how solemn, at the close of day!
What clouds come on, what shades of ev'ning fall,
Till one vast vail of sadness covers all!—
Then why alone thus ling'ring do I roam,
Heedless of clouds, of darkness, and of home!—
Well may I linger in this twilight gloom
Alone, and sad,—ELIZA's in her tomb!
She who so late, by kindred taste allied,
Pac'd this lone path, conversing at my side,
The wild'ring path 'twas her delight to prove,
Through the green valley, or the cooling grove.
Can I forget, on many a summer's day,
How through the woods and lanes we wont to stray;
How cross the moors, and up the hills to wind,
And leave the fields and sinking vales behind;
How arduous o'er the mountain steeps to go,
And look by turns on all the plains below;
How scal'd th' aerial cliffs th' advent'rous maid,
Whilst, far beneath, her foil'd companion staid?
Yet whilst to her sublimest scenes arise,
Of mountains pil'd on mountains to the skies,
The intellectual world still claim'd her care:
There she would range amid the wise and fair;
Untutor'd range: her penetrating mind
Left the dull track of school-research behind;
Rush'd on, and seiz'd the funds of Eastern lore,
Arabia, Persia, adding to her store.
Yet unobtrusive, serious, and meek,
The first to listen, and the last to speak;
Though rich in intellect, her powers of thought,
In youth's prime season no distinction sought:
But ever prompt at duty's sacred call,
She oft in silence left the social hall,
To trace the cots and villages around;
No cot too mean, where mis'ry might be found.
Oft have I seen her at the humblest shed,
Bearing refreshment at the sick man's bed;
His drooping spirits cheer'd, she from his door
Return'd, amid the blessings of the poor!
Oh, lost Eliza! dear ingenuous maid,
While low in earth thy cold remains are laid,
Thy genuine friendship, thy attentions kind,
Rise like a vision on my pensive mind.

Thy love of truth, thy readiness to please,
Thy sweet refin'd simplicity and ease,
Enhanc'd the favours of ingenious art,
And made thy gifts pass onward to the heart.
These beauteous tints,* these peaceful scenes, I view,
Thy taste design'd, and ready friendship drew.
Long shall my care the sweet memorials save;
The hand that trac'd them rests within the grave!
Lamented maiden! pensive and alone,
While sorrowing friendship pours her tender moan,
Sad mem'ry sees thee, at our parting hour,
Pale, weak, yet lovely as a drooping flow'r,
Which sheds its leaves on autumn's sickly bed:
Thou from thy pillow rais'd thy peaceful head;
To me thou held'st thy feeble hand; it bore
Naimbanna† dying on his native shore.
Like his, Religion's holy truths, address'd
To thy young mind, were treasur'd in thy breast:
Like his, we saw thy early blossoms wave;
Now see the Virtues weeping o'er thy grave!"

Mrs. Smith, in a letter to Mrs. H. Bowdler, very feelingly observes: "I believe that the overlooking of my Elizabeth's papers, has administered more comfort to me, than I could have received from any other source: for it has strengthened my conviction that the dear writer of them must be happy. I regret her having destroyed many papers lately. Those remaining are chiefly religious and moral reflections, translations from the Bible, &c.—I believe that her whole life had been one state of preparation for the awful change. Every paper, which I have found, confirms this gratifying idea. On reflection, I have every thing to reconcile me to her loss, but my own selfish feelings. Having witnessed the sufferings of humanity in a beloved child,

——————'Though rais'd above
The reach of human pain, above the flight
Of human joys;—yet with a mingled ray
Of sadly pleas'd remembrance, must I feel
A mother's love, a mother's tender woe!'

The gratifying conviction that my dear child is for ever happy; with the consciousness of having, to the best of my abilities, fulfilled my duty towards her; are consolations which I would not exchange for this world's wealth."

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* Her drawings in a rustic building beside the river Emont.

† An affecting account of the pious African, Henry Granville Naimbanna, which she gave to the writer of these lines, as he took his last leave of her, a short time before her death.

From the papers of Miss Smith, a selection has been published by Mrs. H. Bowdler, in two volumes octavo, entitled, "Fragments in Prose and Verse;" with memoirs of the author's life, from which the preceding account is taken. The fragments consist chiefly of a few short poetical pieces; extracts from Miss Smith's letters; miscellaneous reflections; and a translation from the German, of the letters and memoirs of Klopstock. Her translation, from the Hebrew, of the book of Job, has been published, with a preface and annotations, by the Rev. F. Randolph, D. D. It was submitted, after her decease, to the examination of the Rev. Dr. Magee, of Trinity college, Dublin; who speaks of it in terms of high commendation. "It combines," says he, "accuracy of version with purity of style; and unites critical research with familiar exposition. I cannot but recommend the publication of the entire version; in full confidence that it will be received as a valuable present by the lovers of biblical literature."

Miss Smith's reflections indicate great comprehension as well as originality of mind; and they afford a pleasing and very satisfactory evidence of her genuine humility and fervent piety. A few extracts from them may not improperly close this account of her.

January 1, 1798—"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them, the hours I have squandered, and the opportunities of improvement I have neglected; when I imagine what, with those advantages, I ought to be, and find myself what I am;—I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command, to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the Word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the gospel of Christ; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions, to stand as a witness against me, in case I should be inclined to forget them, and return to my former indolence and thoughtlessness; because I have found the inutility of mental determinations. May God grant me strength to keep them!"

"Perhaps there is nothing more difficult to guard against, than the desire of being admired; but I am convinced that it ought never to be the motive for the most trifling action. We should do right, because it is the will of God: if the good opinion of others follow our good conduct, we should receive it thankfully, as a valuable part of our reward; if not, we should be content without it."

"Humility has been so much recommended, and is indeed so truly a Christian virtue, that some people fancy they cannot be too humble. If they speak of humility towards God, they are certainly

right. We cannot, by the utmost exertion of our faculties, measure the distance between Him and us, nor prostrate ourselves too low before Him: but with regard to our fellow-creatures, I think the case is different. We ought by no means to assume too much; but a certain degree of respect to ourselves, is necessary to obtain a proportionate degree from others. Too low an opinion of ourselves, will also prevent our undertaking what we are very able to accomplish, and thus prevent the fulfilment of our duty; for it is our duty to exert, to the utmost, the powers given us, for good purposes: and how shall we exert powers, which we are too humble-minded to suppose we possess? In this particular, as in all others, we should constantly aim at discovering the truth. Though our faculties, both intellectual and corporeal, be absolutely nothing compared with the Divinity; yet when compared with those of other mortals, they rise to some relative value: and it should be our study to ascertain that value, in order that we may employ them to the best advantage; always remembering to fix it rather below, than above the truth."

"It is very surprising that praise should excite vanity: for if what is said of us be true, it is no more than we knew before, and it cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection, that we are only admired because we are not known, and that a closer inspection would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing, on the testimony of others, to rank themselves higher, in the scale of excellency, than their merits warrant."

"Pleasure is a rose near which there ever grows the thorn of evil. It is wisdom's work so carefully to cull the rose, as to avoid the thorn; and let its rich perfume exhale to heaven, in grateful adoration of Him who gave the rose to blow."

"The Christian life may be compared to a magnificent column, whose summit always points to heaven. The innocent, and therefore *real*, pleasures of this world, are the ornaments on the pedestal: very beautiful, and highly to be enjoyed, when the eye is near; but which should not too long, or too frequently, detain us from that just distance, where we can contemplate the whole column, and where the ornaments on its base disappear."

"The cause of all sin is a deficiency in our love of God. If we really loved Him above all things, we should not be too strongly attached to terrestrial objects; and we should with pleasure relinquish them all to please Him. Unfortunately, while we continue on earth, our minds are so much more strongly affected by the perceptions of the senses than by abstract ideas, that it requires a continual exertion to keep up even the remembrance of the invisible world."

"When I hear of a great and good character falling into some heinous crime, I cannot help crying, 'Lord, what am I, that I

should be exempt? O preserve me from temptation, or how shall I stand, when so many, much my superiors, have fallen?

"Study is to the mind what exercise is to the body; neither can be active and vigorous without proper exertion. Therefore, if the acquisition of knowledge were not an end worthy to be gained, still study would be valuable on its own account, as tending to strengthen the mind; just as a walk is beneficial to our health, though we have no particular object in view. And certainly, for that most humiliating mental disorder, the wandering of the thoughts, there is no remedy so efficacious as intense study."

"An hour well spent condemns a life. When we reflect on the sum of improvement and delight gained in that single hour, how do the multitude of hours already passed, rise up and say, 'What good has marked us?' Would'st thou know the true worth of time? *Employ one hour.*"

"To read a great deal would be a sure preventive of much writing, because almost every one might find all he has to say already written."

"Hope without foundation is an *ignis fatuus;* and what foundation can we have for any hope, but that of heaven?"

"Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am more apt to think highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgment of another in stirring the fire, than of one who gives away thousands."

"To be good and disagreeable is high treason against virtue."

"A happy day is worth enjoying; it exercises the soil for heaven."

"Happiness is a very common plant; a native of every soil: yet is some skill required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin."

"When we think of the various miseries of the world, it seems as if we ought to mourn continually for our fellow-creatures; and that it is only for want of feeling that we indulge in joy for a single moment. But when we consider all these apparent evils as dispensations of Providence, tending to correct the corruption of our nature, and to fit us for the enjoyment of eternal happiness, we can not only look with calmness on the misfortunes of others, but receive those appointed for ourselves with gratitude."

Catharine Hurdis.

Fraternal tenderness and liberality formed a striking feature in the character of the Rev. James Hurdis, D. D. He was born at Bishopstone in the county of Sussex, in the year 1763. He lost his father when he was a child; and his mother was left a widow in no affluent circumstances, with seven children. Having finished his school education, which he received in the city of Chichester, he became, in the year 1780, a student at Oxford; where his applica-

tion to books and poetry was almost unlimited. The vacations he constantly spent with his mother at Bishopstone; and devoted these intervals of relaxation from his own studies, to the assiduous instruction of his four younger sisters, in those branches of literature which he thought might be most beneficial to them. To his application and industry they owed all their acquirements.

In 1786, he was elected probationer fellow of Magdalen college, and having previously obtained the curacy of Burwash in Sussex, he found himself sufficiently enabled to assist his mother in the support of her family. He therefore hired a small house at Burwash, and took three of his sisters to reside with him.

In 1792, he was deprived by death of his favourite sister Catharine. On this mournful occasion, he writes in the following affecting terms, to his highly esteemed friend, Mr. Cowper, author of the Task, and other poems.

"DEAR SIR,

"Could I have found a moment free from anxiety, I should certainly have spent it in writing to you. But my mind has been totally absorbed in attention to my sister; I watched by her nine and thirty nights; I neglected nothing which, I thought, might have proved a source of relief: but all my endeavours were ineffectual; and I have been obliged to seek her a grave, where I may rest beside her. How painful an interval has passed since I last wrote to you, you will be able to judge from your own feelings. My eye has been fixed day and night upon a sufferer, who was better to me than the best of daughters; and I have marked the slow but certain progress of death, prevailing over a life which was ever dearer to me than my own. I have seen my amiable and affectionate Catharine gradually put to death by a disease at once painful and lingering. I have lived to behold the hour in which her existence was grievous to me: nay, I have lived to look upon her in the hour of death, without shedding tears at her dissolution. Indeed, her departure was a relief to me. She had suffered extremely; and, for nearly a week before her death, had only short intervals of sense, in which she was unable to articulate her wants. In the evening on which she died, her senses returned; and she acknowledged us all, rewarding us with many thanks for our attention to her. She was then seized with a difficulty of breathing and slight convulsions, which did not appear very alarming to me, because I had seen her recover from the same symptoms before. I was the only person in the room when these began to abate, and she seemed to fall into a sound sleep, breathing without difficulty. I sat beside her, looking in her face; and the ease with which she slept, soon inclined me to nod. I almost fell from my chair more than once; and being apprehensive that I might disturb her, I went into the next room, to lie down. I met my eldest sister at the door, and desired her to give me notice when I was wanted. I had scarcely laid myself down, when she came and informed me

that my Catharine's breath had ceased. I returned immediately into the room, and was witness to two slight efforts made by nature to recover the action of the lungs, which not being attended with success, she gave up the contest without deranging a single feature. The eye-lid was still closed; the hand reclined upon the side of the easy chair, into which she had been partly raised from the bed; and not one attitude of the composure in which I had left her, had been disturbed. If I had thought myself forsaken by my Maker in the former stages of my calamity, here I became sensible of his goodness. I saw in the strongest light the peculiar blessing of a peaceful end; and I saw that end bestowed upon a beloved sister, for whom I should more earnestly have petitioned it than for myself.

"Thus, sir, was I deprived of a gem, which has litterally hung about my neck all the days of my life; and which never lost its lustre. Thus did I bid adieu to a little motherly comforter, who has ever been as a part of myself. I have promised her that she shall sleep beside me; and have appointed her a place at my right hand, a situation she always loved, and from which I never wished her to depart. Yes, my invaluable sister, thou who hast been always in my eye,

Attentively regarding all I said,
And soothing all my pains with sweet concern,

thou shalt rest beside me in the grave, as well as in the cradle. I will come to thee, though thou art not able to return to me. I will endeavour to deserve as well as thou hast done; and trust to God's mercy that I shall find thee again.

"I promised to give you some account of my sister's natural endowments, and of her attainments. As to the former, you will perhaps be surprised to learn, that she was the plainest of all my family. Her figure was good; her action was graceful: but in her countenance there were many defects. For her carelessness without, Nature, however, had made ample amends by her liberality within. My sister's disposition was so friendly, humane, and gentle, that it was impossible to know her and not esteem her. She was always attended by good humour, compassion, and pleasantry. Her genius was capable of the greatest undertakings; and she never lost an hour in improving it. Reading was her delight from her childhood; and you will scarcely believe, that at four and twenty she could have obtained the knowledge of which I know she was possessed. She was well acquainted with historical, biographical, and moral writers; and retained facts and dates with the nicest accuracy. In any chronological or historical doubt, I know of no person who was better qualified to pass an immediate decision. In her earlier years she was extremely fond of figures. I observed the propensity, and encouraged it. She followed me with the greatest ease through the most arduous rules of Arithmetic, through fractions, through decimals, through algebra, and the first rudiments

of geometry. I then turned her aside to astronomical calculations; and when she was taken ill, she was upon the point of framing an almanack, for the year 1793, upon a new construction, which was to be presented to Mr. Cowper, and to be called the Poet's Almanack: the new and full moons, as well as the eclipses, were all to have been calculated, and the latter delineated, by herself. In matters of this kind she had long been expert; and she could be certain of predicting any eclipse, however distant, without an error in time of more than two minutes. Her facility in music justly entitled her to the name which I gave her, 'the leader of my band.' It was her office to play the organ, while her two sisters sung, and I accompanied on the violoncello. Some time after I had become a student of Hebrew, I found she had followed me through all my grammatical memorandums, and was able to read and construe the original Scripture as well as myself. She was at the same time the most expert botanist, except one, of all my sisters; and she was a considerable proficient in physic.

"I should weary you with my story, were I to detail every little accomplishment, and every good quality; for which I esteemed her. Indeed, I believe that to some parts of her character I am still a stranger. She was extremely shy. In her last illness, I often read sermons to her, at her request. I was surprised to find that few were unknown to her. One of her sisters told me, that it had always been her custom, when left at home on a Sunday, to read the Psalms, the Lessons, and two or three sermons. This, sir, was a voluntary exercise: I was not the occasion of it. I deem it the consequence of a well-grounded assurance of the truth of Christianity, which I have never failed to inculcate, by recommending such writers as have been most lively and interesting in the support of it.

"I will say no more. She is gone! I am happy that I have been her friend.—Death has not visited us before, since the death of my father.—It is all well.—She told me that *she* was satisfied; and why should I complain? She wished she could have carried me away with her to heaven; but comforted herself, that if we were parted, we could none of us stay long behind her.

"Such was the esteem which she had won of her whole family, that they have all been desirous of a place beside her; and I have enlarged the dimensions of my vault till it will hold seven. I have also been amusing myself in drawing up an inscription, to be placed over her. I send it to you, that you may correct it at your leisure.

THE INSCRIPTION.

"Farewell, sweet maid! whom, as bleak Winter sears
The fragrant bud of Spring, too early blown,
Untimely Death has nipp'd. Here take thy rest,
Inviolable here! while we, than thou

Less favour'd, through the irksome vale of life
Toil on in tears without thee. Yet not long
Shall Death divide us!—Rapid is the flight
Of life; more rapid than the turtle's wing:
And soon our bones shall meet. Here may we sleep!
Here wake together! and, by His 'dear might,'
Who conquer'd Death for sinful man, ascend
Together hence to an eternal home!"

Mrs. Knowles.

This lady was a literary Quaker, and born in Staffordshire about the year 1727. Her parents being of the society of Friends, she was carefully educated in substantial and useful knowledge; but this alone could not satisfy her active mind; for she was long distinguished by various works in the polite arts of poetry, painting, and more especially the imitation of nature in needle-work. Some specimens of the latter having accidentally fallen under the observation of their majesties, they expressed a wish to see her. She was accordingly presented in the simplicity of her Quaker dress, and graciously received. This and subsequent interviews led to her grand undertaking, a representation of the king in needle-work, which she completed to the entire satisfaction of their majesties, though she had never before seen any thing of the kind. About this time she had the honour to introduce her son, then about five years of age, to their majesties; and upon this occasion the little fellow delivered, with singular boldness, the following lines, which Mrs. K. wrote for the occasion:

Here, royal pair, your little Quaker stands,
Obscurely longing to salute your hands;
Young as he is, he ventures to intrude,
And lisps a parent's love and gratitude.

Though with no awful services I'm come,
Forbid to follow Mars' dire thund'ring drum;
My faith no warlike liberty hath giv'n,
Since peace on earth sweet angels sang in heav'n.

Yet I will serve my prince as years increase,
And cultivate the finest arts of peace:
As loyal subjects, then, great George, by thee
Let genuine Quakers still protected be.

Though on me as a nursling mamma doats,
I must, I will, shake off my petticoats;
I must, I will, assume the man this day,
I've seen the king and queen! Huzza! huzza!

Mrs. Knowles next accompanied her husband, a very respectable physician, and a rigid Quaker, on a scientific tour through Holland, Germany, and France, where they obtained introductions to the

most distinguished personages. Mrs. K. was admitted to the toilet of the late unfortunate queen of France, by the particular desire of the latter. The appearance of a Quaker was an extraordinary spectacle to that princess, who eagerly inquired concerning their tenets, and acknowledged that these heretics were, at least, philosophers. Mrs. K. wrote on various subjects, philosophical, theological, and poetical. Some of her performances have been published with her name, but more anonymously; and it is said, that she modestly retained in manuscript far more than she submitted to the public. When urged on these subjects, she would reply: "Even arts and sciences are but evanescent splendid vanities, if unaccompanied by the Christian virtues."

Mr. Boswell has preserved a conversation between Mrs. K. and Dr. Johnson, upon the subject of a young lady who became a convert to Quakerism; but, as Miss Seward (in her Letters, lately published,) undertakes to exhibit it with more accuracy than Boswell has manifested, we shall transcribe the letter in which this dialogue is detailed:

"*Wellsburn, near Warwick, Dec.* 31, 1785.

"Behold, dear Mrs. Mompessan, the promised Minutes of that curious conversation which once passed at Mr. Dilly's, the bookseller, in a literary party, formed by Dr. Johnson, Mr. Boswell, Dr. Mayo, and others, whom Mrs. Knowles and myself had been invited to meet, and in which Dr. Johnson and that lady disputed so earnestly. It is, however, previously necessary that you should know the history of the very amiable young woman who was the subject of their debate. Miss Jenny Harry that was, for she afterwards married, and died ere the first nuptial year expired, was the daughter of a rich planter in the East Indies. He sent her over to England to receive her education, in the house of his friend, Mr. Spry, where Mrs. Knowles, the celebrated Quaker, was frequently a visitor. Mr. Spry affected wit, and was perpetually rallying Mrs. Knowles on the subject of her Quakerism, in the presence of this young, gentle, and ingenuous, girl; who, at the age of eighteen, had received what is called a proper education, one of the modern accomplishments, without having been much instructed in the nature and grounds of her religious belief. Upon these visits Mrs. K. was often led into a serious defence of Quaker-principles. She speaks with clear and graceful eloquence on every subject. Her antagonists were shallow theologists, and opposed only idle and pointless raillery to deep and long-studied reasoning on the precepts of Scripture, uttered in persuasive accents, and clothed with all the beauty of language. Without any *design* of making a proselyte, she gained one. Miss Harry grew pensively serious, and meditated perpetually on all which had dropt from the lips of Mrs. Knowles on a theme, the infinite importance of which she then, perhaps, first began to feel. At length, her imagination pursuing this its first religious bias, she believed Quakerism the only true Christianity.

Beneath such conviction, she thought it her duty to join, at every hazard of worldly interest, that class of worshippers. Her father on being made acquainted with her changed faith, informed her that she might choose between *a hundred thousand pounds* and his favour, or *two thousand pounds* and his renunciation, as she continued a Church-woman or commenced a Quaker. Miss Harry lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes as to fortune. Soon after she left her guardian's house, and boarded in that of Mrs. Knowles; to her she often observed, that Dr. Johnson's displeasure, whom she had seen frequently at her guardian's, and who had always appeared fond of her, was among the greatest mortifications of her then situation. Once she came home in tears, and told her friend she had met Dr. Johnson in the street, and had ventured to ask him how he did; but that he would not deign to answer her, and walked scornfully on. She added, "You are to meet him soon, at Mr. Dilly's—plead for me."

Thus far as prefatory to those requested minutes, which I made at the time of the ensuing conversation. It commenced with Mrs. Knowles saying, "I am to ask thy indulgence, doctor, towards a gentle female to whom thou usedst to be kind, and who is uneasy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her." Johnson answered, "Madam, I hate the odious wench, and desire you will not talk to me about her."

"Yet what is her crime, doctor?"—"Apostacy, madam; apostacy from the community in which she was educated."

"Surely the quitting one community for another cannot be a crime, if it be done from motives of conscience. Hadst thou been educated in the Romish church, I must suppose that thou wouldst have abjured its errors, and that there would have been merit in the abjuration."—"Madam, if I had been educated in the Roman-catholic faith, I believe I should have questioned my right to quit the religion of my fathers; therefore, well may I hate the arrogance of a young wench, who sets herself up for a judge on theological points, and deserts the religion in whose bosom she was nurtured."

"She has not done so; the name and the faith of Christians are not denied to the sectaries."—"If the name is not, the common sense is."

"I will not dispute this point with thee, doctor, at least at present; it would carry us too far. Suppose it granted, that, in the mind of a young girl, the weaker arguments appeared the strongest; her want of better judgment should excite thy pity, not thy resentment.—"Madam, it has my anger and my contempt; and always will have them."

"Consider, doctor, she must be *sincere*. Consider what a noble fortune she has sacrificed."—"Madam, madam, I have never taught myself to consider that the association of folly can extenuate guilt."

"Ah! doctor, we cannot rationally suppose that the Deity will not pardon a defect in judgment (supposing it should prove one) in that breast where the consideration of serving him, according to its idea, in spirit and truth, has been a preferable inducement to that of worldly interest."—"Madam, I pretend not to set bounds to the mercy of the Deity; but I hate the wench, and shall ever hate her. I hate all impudence; but the impudence of a chit's apostacy I nauseate."

"Jenny is a very gentle creature. She trembles to have offended her parent, though far removed from his presence; she grieves to have offended her guardian; and she is sorry to have offended Dr. Johnson, whom she loved, admired, and honoured."—"Why then, madam, did she not consult the man whom she pretends to have loved, admired, and honoured, upon her new-fangled scruples? If she had looked up to that man with any degree of the respect she professes, she would have supposed his ability to judge of fit and right, at least equal to that of a raw wench just out of her primer."

"Ah! doctor, remember it was not from amongst the witty and the learned that Christ selected his disciples, and constituted the teachers of his precepts. Jenny thinks Dr. Johnson great and good; but she also thinks the gospel demands and enjoins a simpler form of worship than that of the established church; and that it is not in wit and eloquence to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies, as fruitless, and even idolatrous; and asks only obedience to its injunctions, and the ingenuous homage of a devout heart."—"The homage of a fool's head, madam, you should say, if you will pester me about the ridiculous wench."

"If thou choosest to suppose her ridiculous, thou canst not deny that she has been religious, sincere, disinterested. Canst thou believe that the gate of Heaven will be shut to the tender and pious maid, whose *first* consideration has been that of apprehended duty?"—"Pho, pho, madam, who says it will?"

"Then, if Heaven shut not its gate, shall man shut his heart? If the Deity accept the homage of such as sincerely serve him under every form of sworship, Dr. Johnson and this humble girl will, it is to be hoped, meet in a blessed eternity, whither human animosity must *not* be carried."—"Madam, I am not fond of meeting fools anywhere; they are detestable company; and, while it is in my power to avoid conversing with them, I certainly shall exert that power; and so you may tell the odious wench, whom you have persuaded to think herself a saint, and of whom you will, I suppose, make a preacher; but I shall take care she does not preach to *me*."

The loud and angry tone in which he thundered out these replies to his calm and able antagonist, frightened us all, except Mrs. Knowles, who gently, not sarcastically, smiled at his injustice. Mr. Boswell whispered me, "I never saw this mighty lion so chafed be-

fore." Great as Johnson was, in this instance he is completely vanquished, and hides his diminished head in the presence of his female opponent. Feelings of contempt for him must be excited by the irrational and weak bigotry, and the unmeaning abuse, which this dialogue developes.

Mrs. Knowles, having survived her husband many years, died in Ely Place, Holborn, in April, 1807, at the age of eighty years.

LIBERTY AND RESTRAINT.

An early habitual restraint is peculiarly important to the future character and happiness of women. A judicious, unrelaxing, but steady and gentle curb, on the temper and passions, can alone ensure their peace, and establish their principles. It is a habit which cannot be adopted too soon, nor persisted in too pertinaceously. They should when very young be inured to contradiction. Patience, diligence, quiet, and unfatigued perseverance, industry, regularity, and economy of time, are qualities which ought to be warmly commended; but I would have it to be understood, that excellence to a certain degree is in the power of every competitor; that it is the vanity of overvaluing herself for supposed original powers, and slackening exertion in consequence of that vanity, which often leave the lively ignorant, and the witty superficial.

Girls should be led to distrust their own judgment; they should learn not to murmur at expostulation; they should be accustomed to expect and to endure opposition. It is a lesson with which the world will not fail to furnish them, and they will not practise it the worse for having learnt it the sooner. It is of the last importance to their happiness even in this life, that they should early acquire a submissive temper, and a forbearing spirit. They must ever endure to be thought wrong sometimes, when they cannot but feel they are right. And while they should be anxiously aspiring to do well, they must not expect always to obtain the praise of having done so. But while a gentle demeanour is inculcated, let them not be instructed to practise gentleness merely on the low ground of its being decorous and feminine, and pleasing, and calculated to attract human favour: but let them be carefully taught to cultivate it on the high principle of obedience to Christ; on the practical ground of labouring after conformity to Him, who, when he proposed himself as a perfect pattern of imitation, did not say, Learn of me, for I am great, or wise, or mighty, but "Learn of me, for I am meek and lowly:" And who graciously promised that the reward should accompany the practice, by encouragingly adding, "and ye shall find rest to your souls." Do not teach them humility on the ordinary ground, that vanity is *unamiable*, and that no one will *love* them if they are proud; for that will only go to correct the exterior,

and make them soft and smiling hypocrites. But inform them that "God resisteth the proud," while "them that are meek he will guide in judgment, and such as are gentle he will teach his way." In these, as in all other cases, an habitual attention to the *motives*, should be carefully substituted in their young hearts, in the place of too much anxiety about the *event* of actions. Principles, aims and intentions, should be invariably insisted on, as the only true ground of right practice; and they should be carefully guarded against too much solicitude for that human praise which attaches to appearances, as much as to qualities; to success, more than to desert.

It is one grand object to give the young female just and sober views of the world on which she is about to enter. Instead of making her bosom bound at the near prospect of emancipation from her instructors, endeavour to convince her that the world will not turn out to be that scene of unvarying and never-ending delights which she has perhaps been led to expect, not only from the sanguine temper and warm spirits natural to youth, but from the value she has seen put on those showy accomplishments which have, too probably, been fitting her for her exhibition in life. Teach her that this world is not a stage for the display of superficial, or even of shining talents, but for the strict and sober exercise of fortitude, temperance, meekness, faith, diligence, and self-denial; of her due performance of which christian graces, angels will be spectators, and God the judge. Teach her that human life is not a splendid romance, spangled over with brilliant adventures, and enriched with extraordinary occurences, and diversified with wonderful incidents; lead her not to expect that it will abound with scenes which will call extraordinary qualities and wonderful powers into perpetual action; and for which, if she acquit herself well, she will be rewarded with proportionate fame, and certain commendation. But apprise her that human life is a true history, many passages of which will be dull, obscure, and uninteresting; some perhaps tragical; but that whatever gay incidents and pleasing scenes may be interspersed in the progress of the piece, yet finally "one event happeneth to all;" to all there is one awful and infallible catastrophe.

Do not, however, give her a gloomy and discouraging picture of the world, but rather seek to give her a just and sober view of the part she will have to act in it; and restrain the impetuosity of hope, and cool the ardour of expectation, by explaining to her that this part, even in its best estate, will probably consist of petty trials, and a round of quiet duties, which, if well performed, though they will make no figure in the book of fame, will prove of vast importance to her in that day when "*another* is opened, and the judgment set, and every one will be judged according to the deeds done in the body, whether they be good or bad."

Say not that these just and sober views will cruelly wither her

young hopes, blast her budding prospects, and deaden the innocent satisfactions of life. It is not true. There is, happily, an active spring in the mind of youth, which bounds with fresh vigour, and uninjured elasticity, from any temporary depression. It is not meant that you should darken her prospect, so much as that you should enlighten the eyes of her understanding to contemplate it. And though her feelings, tastes, and passions, will all be against you, if you set before her a faithful delineation of life, yet it will be something to get her judgment on your side. It is no unkind office to assist the short view of youth with the aids of long-sighted experience; to enable them to discover spots in the brightness of that world which dazzles them in prospect, though it is probable they will, after all, choose to believe their own eyes, rather than the offered glass.

It is necessary that youth should be laid under some restraint. When our inclinations are violent, and our judgment weak, it was a wise provision of God our Creator, that we should be under the conduct of those who were born before us; and that we should be bound to obey them, who have an innate solicitude for our happiness, and are much fitter to judge for our advantage, than we ourselves can be in that early part of life.

But it may be said, liberty is so glorious a blessing, that surely it ought not utterly to be taken away from the young, lest their spirits be cramped and enslaved, and the growth of their souls so stinted by narrow and severe restraint, that they act all their lives like children under age. Or sometimes a too rigid confinement will have the contrary effect, and make the impatience of youth break out beyond all bounds, as soon as ever they get the first relish of freedom

But O how exceedingly difficult is it to hit the middle way! How hard for parents to manage their own authority with so much gentleness, and to regulate the liberties of their children with so wise a discipline, as to fall into neither extreme, nor give unhappy occasion for censure! It is safer, however, to err on the side of restraint, than of excessive indulgence.

Antigone had an excellent mother, but she died young. Antigone, with her elder sister, from their very infancy, were placed under a grandmother's care. The good old gentlewomen trained them up precisely in the forms in which she herself was educated, when the modes of breeding had, it must be confessed, too much narrowness and austerity. She gave them all the good instructions she had received from her ancestors, and would scarcely ever suffer them to be out of her sight. She saw the eldest well married at five and twenty, and settled in a course of virtue and religion: she found her zeal and pious care attended with success in several of her posterity, and she departed this life in peace.

But unhappy Antigone took a different turn: she was let loose into the world with all her possessions and powers in her own hand-

and falling into vain company, she got such a taste of unbounded liberty and modish vices, that she could never reflect upon the method of her own education without angry marks of ridicule.

When she came to have children of her own, she still retained the resentment which she had conceived at the conduct of her grandmother, and therefore she resolved that her daughters should be bred up in the other extreme.

"In my younger times, said she, we were kept hard to the labour of the needle, and spent six hours a day at it, as though I were to get my bread by my fingers' ends; but a little of that business shall serve these children, for their father has left them good fortunes of their own.

"We were not suffered to read any thing but the Bible and sermon-books; but I shall teach mine politer lessons out of plays and romances, that they may be acquainted with the world betimes.

"My eldest sister was scarcely ever allowed to speak in company till she was married, and it was a tiresome length of years before that day came. The old proverb ran thus, That a maiden must be seen, and not heard: but I hope my little daughters will not be dumb.

"We were always confined to dwell at home, unless some extraordinary occasion called us abroad, perhaps once in a month, or twice in a summer. We were taught to play the good housewife in the kitchen and the pastry, and were well instructed in the conduct of the broom and duster; but we knew nothing of the mode of the court, and the diversions of the town. I should be ashamed to see these young creatures that are under my care, so awkward in company at fourteen, as I was at four and twenty."

And thus Antigone brought up her young family of daughters agreeable to her own loose notions; for she had formed her sentiments of education merely from the aversion she had conceived to the way of her elders, and chose the very reverse of their conduct for her rule, because their piety and wisdom had a little allay of rigour and stiffness attending it.

The young things, under their mother's eye, could manage the tea-table at ten years old, when they could hardly read a chapter in the New Testament. At fourteen they learned the airs of the world; they gad abroad at their pleasure, and will hardly suffer Antigone to direct them or go with them; they despise the old woman betimes, for they can visit without her attendance, and prattle abundantly without her prompting.

She led or sent them to the playhouse twice or thrice a week, where a great part of their natural modesty is worn off and forgotten: modesty, the guard of youthful virtue! They can talk love-stories out of Cleopatra; they are well practised already in the arts of scandal; and for want of better furniture of mind, emptiness and impertinence, ribbands and fashions, gay gentlemen and wanton songs, ever dwell upon their tongues. They have been taught so little to set a guard upon themselves, that their virtue is much sus-

pected. But, be that as it will, they are seized and married before sixteen, being tempted away to bind themselves for life to a laced coat and a fashionable wig. Thus children set up at once to govern a family; but so ignorant in all those concerns, that from the garret to the kitchen, the whole house is entirely ruled by the humour of the servants, because the young mistress knows not how to instruct or correct them. There is neither religion nor prudence among them at home or abroad. Thus they make haste to ruin and misery in this world, without thought or hope in the world to come, and the heaven or of the hell that await us there.

Antigone sees her own mistake too late; and though she has not so just a sense of horror of their loose and profane life as would become her years, yet she is vexed to see herself neglected so soon, and scorned by her own children; but she confesses with a sigh, that she has led them the way, by laughing so often at her good old grandmother.

How much wiser is *Phronissa*, in the education she gives her daughters, who maintains a happy medium between the severity of the last age, and the wild licence of this! She manages her conduct towards them with such an admirable felicity, that though she confines them within the sacred limits of virtue and religion, yet they have not a wish beyond the liberties which they daily enjoy.

Phronissa, when her daughters were little children, used to spend some hours daily in the nursery, and taught the young creatures to recite many a pleasing passage out of the Bible, before they were capable of reading it themselves; yet at six years old they read the Scriptures with ease, and then they rejoiced to find the same stories in Genesis and in the Gospels which their mother had taught them before. As their years advanced, they were admitted into the best conversation, and had such books put into her hands, as might acquaint them with the rules of prudence and piety in an easy and familiar way: the reading the lives of eminent persons who were examples of this kind, was one of the daily methods she used, at once to instruct and entertain them. By such means, and others which she wisely adapted to their advancing age, they had all the knowledge bestowed upon them that could be supposed proper for women, and that might render their character honourable and useful in the world.

As for plays and romances, they were ever bred up in a just apprehension of the danger and mischief of them: Collier's view of the stage was early put into their closets, that they might learn there the hideous immorality and profaneness of the English comedies; and, by the way, he forbids us to hope from our tragical poets a much safer entertainment. There they might read enough to forbid their attendance on the playhouse, and see the poison exposed, without danger of the infection. The servants that waited on them, and the books that were left within their reach, were such as never corrupted their minds with impure words or images.

Long has Phronissa known that domestic virtues are the business and the honour of her sex. Nature and history agree to assure her that the conduct of the household is committed to the women, and the precepts and examples of Scripture confirm it. She educated her daughters, therefore, in constant acquaintance with all family affairs, and they knew betimes what belonged to the provisions of the table, and the furniture of every room. Though her circumstances were considerable in the world, yet, by her own example, she made her children know that a frequent visit to the kitchen was not beneath their state, nor the common menial affairs too mean for their notice; that they might be able hereafter to manage their own house, and not be directed, imposed upon, and perhaps ridiculed, by their own servants.

They were initiated early in the science of the needle, and were bred up skilfully in all the plain and flowery arts of it; but it was never made a task nor a toil to them, nor did they waste their hours in those nice and tedious works, which cost our female ancestors seven years of their life, and stitches without number. To render this exercise pleasant, one of them always entertained the company with some useful author, while the rest were at work; every one had freedom and encouragement to start what question she pleased, and to make any remarks on the present subject; that reading, working, and conversation, might fill up the hour with variety and delight. Thus while their hands were making garments for themselves or for the poor, their minds were enriched with treasures of human and divine knowledge.

Phronissa herself was sprightly and active, and she abhorred a slothful and lazy humour; therefore she constantly found out some inviting and agreeable employment for her daughters, that they might hate idleness as a mischievous vice, and be trained up to an active and useful life. Yet she perpetually insinuated the superior delights of the closet, and tempted them by all divine methods to the love of devout retirement. Whensoever she seemed to distinguish them by any peculiar favours, it was generally upon some new indication of early piety, or some young practice of a self-denying virtue.

Here I must publish it to their honour, to provoke the sex to imitation, that though they comported with the fashion in all their ornaments, so far as the fashion was modest, and could approve itself to reason or religion, yet Phronissa would not suffer their younger judgments to be so far imposed on by custom, as that the mode should be entirely the measure of all decency to them. She knew there is such a thing as natural harmony and agreeableness; in the beauties of colour and figure, her delicacy of taste was exquisite; and where the mode ran counter to nature, though she indulged her daughters to follow it in some innocent instances, because she loved not to be remarkably singular in things of indifference, yet she took care always to teach them to distinguish gay folly and af-

fected extravagance from natural decencies, both in furniture and in dress; their rank in the world was eminent, but they never appeared the first nor the highest in any new-fangled forms of attire. By her wise example and instructions she had so formed their minds, as to be able to see garments more gaudy, and even more modish, than their own, without envy or wishes. They could bear to find a trimming set on a little awry, or the plait of a garment ill disposed, without making the whole house and the day uneasy, and the sun and heavens smile upon them in vain.

Phronissa taught them the happy art of managing a visit, with some useful improvement of the hour, and without offence. If a word of scandal occurred in company, it was soon diverted or suppressed. The children were charged to speak well of their neighbours as far as truth would admit, and to be silent as to any thing further: but when the poor or the deformed were mentioned in discourse, the aged, the lame, or the blind; those objects were handled with the utmost tenderness: nothing could displease Phronissa more than to hear a jest thrown upon natural infirmities; she thought there was something sacred in misery, and it was not to be touched with a rude hand. All reproach and satire of this kind was for ever banished where she came; and if ever raillery was indulged, vice and wilful folly were the constant subjects of it.

Persons of distinguished characters she always distinguished in her respect, and trained up her family to pay the same civilities. Whenever she named her own parents, it was with high veneration and love, and thereby she naturally led her children to give due honour to all their superior relatives.

Though it is the fashion of the age to laugh at the priesthood in all forms, and to teach every boy to scoff at a minister, Phronissa paid double honours to them who laboured in the word and doctrine, where their personal behaviour upheld the dignity of their office; for she was persuaded St. Paul was a better director than the gay gentlemen of the mode, 1 Tim. v. 17. Besides, she wisely considered, that a contempt of their persons would necessarily bring with it a contempt of all their ministrations: and then she might carry her daughters to the church as much as she pleased; but preaching and praying, and all sacred things, would grow despicable and useless when they had first learned to make a jest of the preacher.

But are these young ladies always confined at home? are they never suffered to see the world? Yes, and sometimes without the guard of a mother too; though Phronissa is so well beloved by her children, that they would very seldom choose to go without her. Their souls are inlaid betimes with the principles of virtue and prudence; these are their constant guard; nor do they ever wish to make a visit where their mother has reason to suspect their safety.

They have freedom given them in all the common affairs of life to choose for themselves: but they take pleasure, for the most

part, in referring the choice back again to their elders. Phronissa has managed the restraint of their younger years with so much reason and love, that they have seemed all their lives to know nothing but liberty: an admonition of their parents meets with cheerful compliance, and is never debated. A wish or desire has the same power over them now, as a command had in their infancy and childhood; for the command was ever drest in the softest language of authority, and this made every act of obedience a delight, till it became an habitual pleasure.

In short, they have been educated with such discretion, tenderness, and piety, as have laid a foundation to make them happy and useful in the rising age: their parents with pleasure view the growing prospect, and return daily thanks to Almighty God, whose blessing has attended their watchful cares, and has thus far answered their most fervent devotions.

BEHAVIOUR IN COMPANY.

One of the chief beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates may be considered as a weakness and incumbrance to the other sex, but in females is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime? It is a sufficient answer, that nature has made them to blush when they are guilty of no fault, and has forced men to love them because they do so.

Blushing is so far from being necessarily attendant on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be rather silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dulness. A person may take a share in conversation without uttering a syllable: the expression in the countenance shows it, and this never escapes an observing eye.

Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create them many enemies. Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.—Humour is a different quality.

It will make your company much solicited; but be cautious how you indulge it. It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious of displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding. It is true, a man of real genius and candour is far from this meanness. But should such a one fall in your way, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manners, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of pleasing in conversation consists in making the company pleased with themselves. You will more readily hear, than talk yourself into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice, perhaps unjustly; men are fully as guilty of it, when their interests interfere. But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender of the reputation of your own sex, especially when they happen to rival you. Men look on this as the strongest proof of dignity of mind.

Shew a compassionate sympathy for unfortunate women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure in being the friend and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation as shameful in itself, and highly disgusting to modest men, as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from the mouth of a female, or even when you can hear it without pain and contempt. Virgin purity is of that delicate nature that it cannot hear certain things without contamination. It is always in the power of women to avoid these. No man but a brute, or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but at any rate, it is better to run the risk of being thought ridiculous than disgusting.

The men will complain of your reserve. They will assure you that a more frank behaviour would make you more amiable. But they are not sincere when they tell you so. It might on some oc-

casions render you more agreeable as companions, but it would make you less amiable as women; an important distinction, which many of the sex are not aware of.

Have a sacred regard to truth. Lying is a mean and despicable vice. Some who possessed excellent parts have been so much addicted to this, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. There is a certain gentleness of spirit and manners extremely engaging in young women; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity

There is also a native dignity, an ingenuous modesty, to be expected in young females, which is their natural protection from the familiarities of men, and which you should feel, previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty, should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he has the least delicacy, will despise them if he knows that they have been prostituted to others before him. The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of the sex.

Young women may perhaps think, by attending to the preceding rules, that we wish to throw every spark of nature out of their composition, and to make them entirely artificial. Far from it; we wish them to possess the most perfect simplicity of heart and manners. They may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had the same idea when he says of Eve,

> Grace was in all her steps, heaven in her eye,
> In every gesture dignity and love.

CONVERSATION.

It is a divine command, *Be swift to hear, and slow to speak;* and a certain Roman orator observed, that silence was so important a part of conversation, that there was not only an art, but an eloquence, in it: how peculiarly does this apply to the modesty of young females! But the silence of listless and vapid ignorance, and the animated silence of sparkling intelligence, are two things almost as obviously distinct as the wisdom and the folly of the tongue. An inviolable and marked attention, may shew that a woman is pleased with a subject, and an illuminated countenance may prove that she understands it, almost as unequivocally as language itself could do; and this, with a modest question, which indicates at once rational curiosity and becoming diffidence, is in many cases

as large a share of the conversation as it is decorous for female delicacy to take. This would prove also a flattering encouragement for men of sense to pursue useful topics in the presence of women, did we ourselves discover that desire of improvement which liberal-minded men are pleased with communicating.

But conversation must not be considered as a stage for the display of our talents, so much as a field for the exercise and improvement of our virtues; as a means of promoting the glory of our Creator, and the good and happiness of our fellow-creatures. Vanity, jealousy, envy, misrepresentation, disdain, levity, impatience, insincerity, and pride, will in turn solicit to be gratified; therefore, in all our conversations, we should constantly struggle against the desire of being thought more wise, more witty, and more knowing, than those with whom we associate, and this will demand the incessant exertion of christian vigilance; which the generality are far from suspecting to be necessary in the intercourse of common society.

Of the various shapes and undefined forms into which vanity branches out in conversation, there is no end. Out of a restless desire to please, grows the vain desire to astonish: for from vanity, as much as credulity, arises that strong love of the marvellous, with which the conversation of the ill-educated abounds. Hence that fondness for dealing in narratives hardly within the compass of possibility. Here vanity has many shades of gratification: those shades will be stronger or weaker, whether the relater chance to have been an eye-witness of the wonder she recounts, or whether she claim only the second-hand renown of its having happened to her friend, or the still remoter celebrity of its having been witnessed only by her friend's friend; but even though that friend only knew the man, who remembered the woman, who conversed with the person, who actually beheld the thing which is now causing admiration in the company, still *self*, though in a fainter degree, is brought into notice, and the relater contrives, in some circuitous and distant way, to be connected with the wonder.

To correct this propensity to "elevate and surprise," it would be well in mixed society to abstain altogether from hazarding stories, which though they may not be absolutely false, yet lying without the verge of probability, are apt to impeach the credit of the narrator. Or if the propensity be irresistible, I would recommend to those persons who are much addicted to relate doubtful, or improbable, or wonderful circumstances, to imitate the example of the two great naturalists, Aristotle and Boyle, who not being willing to discredit their works with incredible relations, threw all their improbabilities into a lump, under the general name of *Strange Reports*. May we not suspect that, in some instances, the chapter of strange reports would be a bulky one?

There is another shape, and a very deformed shape it is, in which loquacious vanity shews itself: I mean the betraying of confidence. Though the act be treacherous, yet the fault, in the first

instance, is not treachery, but vanity. It does not so often spring from the mischievous desire of divulging a secret, as from the pride of having been intrusted with it. It is the secret inclination of mixing *self* with whatever is important. The secret would be of little value, if the relating it did not serve to intimate *our* connexion with it; the pleasure of its having been deposited with us would be nothing, if others may not know that it has been so deposited. When we continue to see the variety of serious evils which this principle involves, shall we persist in asserting that vanity is a slender mischief?

There is one offence committed in conversation of much too serious a nature to be overlooked, or to be animadverted on without sorrow and indignation; I mean the habitual and thoughtless profaneness of those who are repeatedly invoking their Maker's name on occasions the most trivial. It is offensive in all its variety of aspects; it is pernicious in its effects; it is a *growing* evil; those who are most guilty of it, are from habit hardly conscious when they do it; are not aware of the sin; and for both these reasons, without the admonitions of faithful friendship, are little likely to discontinue it. It is utterly INEXCUSABLE; it has none of the palliatives of temptation which other vices plead, and, in that respect, stands distinguished from all others, both in its nature and degree of guilt. Like many other sins, however, it is at once cause and effect; it *proceeds* from want of love and reverence to the best of Beings, and *causes* the want of that love both in themselves and others. Yet with all these aggravations, there is, perhaps, hardly any sin so frequently committed, so slightly censured, so seldom repented of, and so little guarded against. On the score of *impropriety*, too, it is additionally offensive, as being utterly repugnant to female delicacy, which often does not see the turpitude of this sin, while it affects to be shocked at swearing in a man. Now this species of profaneness is not only swearing, but perhaps in some respects swearing of the worst sort; as it is a *direct* breach of an express command, and offends against the *very letter* of that law which says in so many words, THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN. It offends against politeness and *good-breeding;* for those who commit it, little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonoured; and it is as contrary to good-breeding to give pain, as it is to true piety to be profane. It is astonishing that the refined and elegant should not reprobate this practice for its coarseness and vulgarity, as much as the pious abhor it for its sinfulness.

I would endeavour to give some faint idea of the grossness of this offence, by an analogy (oh! how inadequate!) with which the feeling heart, even though not seasoned with religion, may yet be touched. To such I would say: Suppose you had some beloved friend—to put the case still more strongly, a departed friend—a re-

vered parent, perhaps, whose image never occurs without awaking in your bosom sentiments of tender love, and lively gratitude; how would you feel if you heard this honoured name *bandied about* with unfeeling familiarity, and indecent levity; or, at best, thrust into every pause of speech as a vulgar expletive? Does not your affectionate heart recoil at the thought? And yet the hallowed name of your truest Benefactor, your heavenly Father, your best Friend, to whom you are indebted for all that you enjoy; who gives you those very friends in whom you so much delight, those very talents with which you dishonour him, those very organs of speech with which you blaspheme him; is treated with an irreverence, a contempt, a wantonness, with which you cannot bear the very thought or mention of treating a human friend. His name is impiously, is unfeelingly, is ungratefully, singled out as the object of decided irreverence, of systematic contempt, of thoughtless levity. His sacred name is used indiscriminately to express anger, joy, grief, surprise, impatience, and, what is still more unpardonable than all, it is wantonly used as a mere unmeaning expletive, which, being excited by no temptation, can have nothing to extenuate it; which causing no emotion, can have nothing to recommend it, unless it be the pleasure of sin.

Among the deep, but less obvious, mischiefs of conversation, *misrepresentation* must not be overlooked. Self-love is continually at work to give to all we say a bias in our own favour. The counteraction of this fault should be set about in the earliest stages of education. If young persons have not been discouraged in the natural, but evil propensity, to relate every dispute they have had with others to their own advantage; if they have not been trained up to the bounden duty of doing justice even to those with whom they are at variance; if they have not been led to aim at a complete impartiality in their little narratives, and instructed never to take advantage of the absence of the other party, in order to make the story lean to their own side more than the truth will admit; how shall we in advanced life look for correct habits, for unprejudiced representations, for fidelity, accuracy, and unbiassed justice?

Yet how often in society, otherwise respectable, we are pained with narrations, in which prejudice warps, and self-love blinds! How often do we see, that withholding a part of the truth answers the worst ends of a falsehood! How often regret the unfair turn given to a cause, by placing a sentiment in one point of view, which the speaker had used in another! the letter of truth preserved, where its spirit is violated! a superstitious exactness, scrupulously maintained in the under parts of a detail, in order to impress such an idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistating the leading principle! How often may we observe a new character given to a fact, by a different look, tone, or emphasis, which alters it as much as words could have done! the false impression of a sermon conveyed, when we do not like the

preacher; or when, through him, we wish to make religion itself ridiculous! the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage divested of its context; the bringing together detached portions of a subject, and making those parts ludicrous, when connected, which were serious in their distinct position! the insidious use made of a sentiment by representing it as the *opinion* of him who had only brought it forward in order to expose it! that subtle falsehood which is so made to incorporate with a certain quantity of truth, that the most skilful moral chemist cannot analyse or separate them! for a good *misinterpreter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too *much* truth would defeat the end of his mischief; and too *little* would destroy the belief of the hearer. All that indefinable ambiguity and equivocation; all that prudent deceit, which is rather implied than expressed; those more delicate artifices of the school of Loyola and of Chesterfield, which allow us, when we dare not deny a truth, yet so disguise and discolour it, that the truth we relate shall not resemble the truth we heard! These, and all the thousand shades of simulation and dissimulation, will be carefully guarded against in the conversation of vigilant Christians.

Again, it is surprising to mark the common deviations from strict veracity, which spring not from enmity to truth, not from intentional deceit, not from malevolence or envy, not from the least design to injure; but from mere levity, habitual inattention, and a current notion that it is not worth while to be correct in little things. But here the doctrine of habits comes in with great force, and in that view no error is small. The cure of this disease in its more inveterate stages being next to impossible, its prevention ought to be one of the earliest objects of education.

Some women indulge themselves in sharp raillery, unfeeling wit, and cutting sarcasms, from the consciousness, it is to be feared, that they are secured from the danger of being called to account; this licence of speech being encouraged by the very circumstance which ought to suppress it. To be severe, because they can be so with impunity, is a most ungenerous reason. It is taking a base and dishonourable advantage of their sex; the weakness of which, instead of tempting them to commit offences because they can commit them with safety, ought rather to make them more scrupulously careful to avoid indiscretions, for which no reparation can be demanded. What can be said for those who carelessly involve the injured party in consequences from which they know themselves are exempted, and whose very sense of their own security leads them to be indifferent to the security of others.

The grievous fault of gross and obvious calumny or detraction which infests conversation, has been so heavily and justly condemned by divines and moralists, that the subject, copious as it is, is nearly exhausted. But there is an error of an opposite complexion

which we have noticed, and against which the peculiar temper of the times requires young women should be guarded. There is an affectation of candour, which is almost as mischievous as calumny itself; nay, if it be less injurious in its individual application, it is, perhaps, more alarming in its general principle, as it lays waste the strong fences which separate good from evil. They know, as a general principle, (though they sometimes calumniate) that calumny is wrong; but they have not been told that *flattery* is wrong also; and youth, being apt to fancy that the direct contrary to wrong must necessarily be right, are apt to be driven into violent extremes. The dread of being only suspected of one fault, makes them actually guilty of the opposite, and to avoid the charge of harshness, or of envy, they plunge into insincerity and falsehood. In this they are actuated either by an unsound judgment, which does not see what is right, or an unsound principle, which prefers what is wrong. Some also commend, to conceal envy; and others compassionate, to indulge superiority.

In this age of high-minded independence, when our youth are set up for themselves, and every young man is too much disposed to be his own legislator, without looking to the established law of the land as his standard; and to set up for his own divine, without looking to the revealed will of God as his rule; by a candour equally vicious with our vanity, we are also complaisantly led to *give* the latitude we *take;* and it is become too frequent a practice in our *tolerating* young females, when speaking of their more erring and misled acquaintance, to offer for them this flimsy vindication, "That what they do is right, if it appear right to *them.*" "If *they* see the thing in that light, and act up to it with sincerity, they cannot be materially wrong." But the standard of truth, justice, and religion, must neither be elevated nor depressed, in order to accommodate it to actual circumstances; it must never be lowered to palliate error, to justify folly, or to vindicate vice. True christian candour conceals faults, but it does not invent virtues. It tenderly forbears to expose the evil which may belong to a character, but it dares not ascribe to it the good which does not exist. To correct this propensity to false judgment and insincerity, it would be well to bear in mind, that while every good action, come from what source it may, and every good quality, be it found in whomsoever it will, deserves its fair proportion of distinct and willing commendation; yet no character is GOOD, in the true sense of the word, which is not RELIGIOUS.

In fine, to recapitulate what has been said, with some additional hints:—Study to promote both intellectual and moral improvement in conversation; labour to bring into it a disposition to bear with others, and to be watchful over yourself; keep out of sight any prominent talent of your own, which, if indulged, might discourage or oppress the feeble-minded; and try to bring their modest virtues into notice. If you know any one present to possess any

particular weakness or infirmity, never exercise your wit by maliciously inventing occasions which may lead her to expose or betray it; but give as favourable a turn as you can to the follies which appear, and kindly help her to keep the rest out of sight. Never gratify your own humour by hazarding what you suspect may wound any present, in their persons, connections, professions in life, or religious opinions; and do not forget to examine whether the laugh your wit has raised be never bought at this expence. Cultivate true politeness, for it grows out of true principle, and is consistent with the gospel of Christ; but avoid those feigned attentions which are not stimulated by good-will, and those stated professions of fondness which are not dictated by esteem. Remember, that the pleasure of being thought *amiable* by strangers may be too dearly purchased, if it be purchased at the expence of truth and simplicity: remember, that simplicity is the first charm in manners, as truth is in mind; and could truth make herself visible, she would appear invested in simplicity.

Remember also, that true Christian goodness is the soul, of which politeness is only the garb. It is not that artificial quality which is taken up by many when they go into society, in order to charm those whom it is not their particular business to please; and is laid down when they return home to those, to whom to appear amiable is a real duty. It is not that fascinating, but deceitful softness, which, after having acted over a hundred scenes of the most lively sympathy, and tender interest, with every slight acquaintance —after having exhausted every phrase of feeling, for the trivial sicknesses or petty sorrows of multitudes who are scarcely known— leaves it doubtful whether a grain of real feeling or genuine sympathy be reserved for the dearest connections; and which dismisses a woman to her immediate friends with little affection, and to her own family with little attachment.

True good nature, that which alone deserves the name, is not a holiday ornament, but an every-day habit. It does not consist in servile complaisance, or dishonest flattery, or affected sympathy, or unqualified assent, or unwarranted compliance, or eternal smiles. Before it can be allowed to rank with the virtues, it must be wrought up from a humour into a principle, from an occasional disposition into a habit. It must be the result of an equal and well governed mind, not the start of casual gaiety, the trick of designing vanity, or the whim of capricious fondness. It is compounded of kindness, forbearance, forgiveness, and self-denial; it "seeketh not its own," but is capable of making continual sacrifices of its own tastes, humours, and self-love; yet knows that among the sacrifices it makes, it must never include its integrity. Good nature, of the true cast, and under the foregoing restrictions, is above all price in the common intercourse of domestic society; for an ordinary quality, which is constantly brought into action by the perpetually recurring, though minute events, of daily life, is of

higher value than more brilliant qualities which are less frequently called into use, as small pieces of ordinary current coin are of more importance in the commerce of the world than the medals of the antiquary. And, indeed, Christianity has given that new turn to the character of all the virtues, that perhaps it is the best test of the excellence of many, that they have but little brilliancy in them. The Christian religion has degraded some splendid qualities from the rank they held, and elevated those which were obscure into distinction.

RULES OF IMPROVEMENT BY CONVERSATION.

I. If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favour of their conversation frequently, as far as circumstances will allow: and if they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

II. Whatsoever company you are in, waste not the time in trifle and impertinence. If you spend some hours among children, talk with them according to their capacity; mark the young buddings of infant reason; observe the different motions and distinct workings of the animal and the mind, as far as you can discern them; take notice by what degrees the little creature grows up to the use of his reasoning powers, and what early prejudices beset and endanger his understanding. By this means you will learn how to address yourselves to children for their benefit, and perhaps you may derive some useful philosophemes or theorems for your own entertainment.

III. If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, a milk-maid or a spinster, lead them into a discourse of the matters of their own peculiar province or profession; for every one knows, or should know, his own business best. In this sense a common mechanic is wiser than a philosopher. By this means you may gain some improvement in knowledge from every one you meet

IV. Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or civil life, lest if you should happen to be nursed up or educated in early mistake, you should be confirmed and established in the same mistake, by conversing only with persons of the same sentiments. A free and general conversation with men of very various countries, and of different parties, opinions, and practices, (so far as it may be done safely,) is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us into juster thoughts. It is said, when the king of Siam, near China, first conversed with some European merchants, who

sought the favour of trading on his coast, he inquired of them some of the common appearances of summer and winter in their country; and when they told him of water growing so hard in their rivers, that men, and horses, and laden carriages, passed over it, and that rain sometimes fell down as white and light as feathers, and sometimes almost as hard as stones, he would not believe a syllable they said; for ice, snow, and hail, were names and things utterly unknown to him, and to his subjects in that hot climate: he renounced all traffic with such shameful liars, and would not suffer them to trade with his people. See here the natural effects of gross ignorance.

Conversation with foreigners on various occasions has a happy influence to enlarge our minds, and to set them free from many errors and gross prejudices we are ready to imbibe concerning them. Domicillus has never travelled five miles from his mother's chimney, and he imagines all outlandish men are Papishes, and worship nothing but a cross. Tytirus, the shepherd, was bred up all his life in the country, and never saw Rome: he fancied it to be only a huge village, and was therefore infinitely surprised to find such palaces, such streets, such glittering treasures and gay magnificence, as his first journey to the city shewed him, and with wonder he confesses his folly and mistake. So Virgil introduces a poor shepherd, saying,

> Fool that I was, I thought imperial Rome
> Like market towns, where once a week we come,
> And thither drive our tender lambs from home.

Conversation would have given Tytirus a better notion of Rome, though he had never happened to travel thither.

V. In mixed company, among acquaintance and strangers, endeavour to learn something from all. Be swift to hear, but be cautious of your tongue; lest you betray your ignorance, and perhaps offend some of those who are present too. The scripture severely censures those who speak evil of the things they know not. Acquaint yourself therefore sometimes with persons and parties which are far distant from your common life and customs: this is a way whereby you may form a wiser opinion of men and things. 'Prove all things, and hold fast that which is good,' is a divine rule, and it comes from the Father of light and truth. But young persons should practise it indeed with due limitation, and under the eye of their elders.

VI. Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own: they canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is darkness. They never venture into the ocean of knowledge, nor survey the riches of other mines, which are as solid and as useful, and per-

haps are finer gold, than they ever possessed. Let not men imagine there is no certain truth but in the sciences which they study, and amongst that party in which they were born and educated.

VII. Believe that it is possible to learn something from persons much below yourself. We are all short-sighted creatures; our views are also narrow and limited, we often see but one side of a matter, and do not extend our sight far and wide enough to reach every thing that has a connexion with the thing we talk of: we see but in part, and know but in part; therefore it is no wonder we form not right conclusions, because we do not survey the whole of any subject or argument. Even the proudest admirer of his own parts might find it useful to consult with others, though of inferior capacity and penetration. We have a different prospect of the same thing (if I may so speak) according to the different position of our understandings toward it; a weaker man may sometimes light on notions which have escaped a wiser, and which the wiser man might make a happy use of, if he would condescend to take notice of them.

VIII. It is of considerable advantage, when we are pursuing any difficult point of knowledge, to have a society of ingenious correspondents at hand, to whom we may propose it: for every man has something of a different genius and a various turn of mind, whereby the subject proposed will be shown in all its lights, it will be represented in all its forms, and every side of it be turned to view, that a juster judgment may be framed.

IX. To make conversation more valuable and useful, whether it be in a designed or accidental visit, among persons of the same or of different sexes, after the necessary salutations are finished, and the stream of common talk begins to hesitate, or runs flat and low, let some one person take a book which may be agreeable to the whole company, and by common consent let him read in it ten lines, or a paragraph or two, or a few pages, till some word or sentence gives an occasion for any of the company to offer a thought or two relating to that subject. Interruption of the reader should be no blame, for conversation is the business, whether it be to confirm what the author says, or to improve it, to enlarge upon or to correct it, to object against it, or to ask any question that is akin to it; and let every one that please add their opinion, and promote the conversation. When the discourse sinks again, or diverts to trifles, let him that reads pursue the page, and read on further paragraphs or pages, till some occasion is given by a word or sentence for a new discourse to be started, and that with the utmost ease and freedom. Such a method as this would prevent the hours of a visit from running all to waste; and by this means, even among scholars, they will seldom find occasion for that too just and bitter reflection, 'I have lost my time in the company of the learned.'

By such a practice as this, young ladies may very honourably and agreeably improve their hours; while one applies herself to read-

ing, the others employ their attention, even among the various artifices of the needle: but let all of them make their occasional remarks or inquiries. This will guard a great deal of that precious time from modish trifling, impertinence, or scandal, which might otherways afford matter for painful repentance.

Observe this rule in general, whensoever it lies in your power to lead the conversation, let it be directed to some profitable point of knowledge or practice, so far as may be done with decency; and let not the discourse and the hours be suffered to run loose without aim or design: and when a subject is started, pass not hastily to another, before you have brought the present theme of discourse to some tolerable issue, or a joint consent to drop it.

X. Attend with sincere diligence while any one of the company is declaring his sense of the question proposed; hear the argument with patience, though it differ ever so much from your sentiments, for you yourself are very desirous to be heard with patience by others who differ from you. Let not your thoughts be active and busy all the while to find out something to contradict, and by what means to oppose the speaker, especially in matters which are not brought to an issue. This is a frequent and unhappy temper and practice. You should rather be intent and solicitous to take up the mind and meaning of the speaker, zealous to seize and approve all that is true in his discourse; nor yet should you want courage to oppose where it is necessary, but let your modesty and patience, and a friendly temper, be as conspicuous as your zeal.

XI. When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. Sometimes you will find a person who in his conversation or his writings delivers his thoughts in so plain, so easy, so familiar, and perspicuous a manner, that you both understand and assent to every thing he says, as fast as you read or hear it: hereupon some hearers have been ready to conclude in haste, 'Surely this man says none but common things, I knew as much before, or I could have said all this myself.' This is a frequent mistake. Pellucido was a very great genius; when he spoke in the senate he was wont to convey his ideas in so simple and happy a manner, as to instruct and convince every hearer, and to enforce the conviction through the whole illustrious assembly; and that with so much evidence, that you would have been ready to wonder, that every one who spoke had not said the same things: but Pellucido was the only man that could do it, the only speaker who had attained this art and honour. Such is the writer of whom Horace would say,

> Smooth be your style, and plain and natural,
> To strike the sons of Wapping or Whitehall.
> While others think this easy to attain,
> Let them but try, and with their utmost pain,
> They'll sweat and strive to imitate in vain.

XII. If any thing seem dark in the discourse of your companion, so that you have not a clear idea of what is spoken, endeavour to obtain a clearer conception of it by a decent manner of inquiry. Do not charge the speaker with obscurity, either in his sense or his words, but intreat his favour to relieve your own want of penetration, or to add an enlightening word or two, that you may take up his whole meaning.

If difficulties arise in your mind, and constrain your dissent to the things spoken, represent what objections some persons would be ready to make against the sentiments of the speaker, without telling him you oppose. This manner of address carries something more modest and obliging in it, than to appear to raise objections of your own by way of contradiction to him that spoke.

XIII. When you are forced to differ from him who delivers his sense on any point, yet agree as far as you can, and represent how far you agree; and if there be any room for it, explain the words of the speaker in such a sense to which you can in general assent, and so agree with him: or at least by a small addition or alteration of his sentiments shew your own sense of things. It is the practice and delight of a candid hearer, to make it appear how unwilling he is to differ from him that speaks. Let the speaker know that it is nothing but truth constrains you to oppose him; and let that difference be always exprest in few, and civil, and chosen words, such as give the least offence.

And be careful always to take Solomon's rule with you, and let your correspondent fairly finish his speech before you reply; for he that answereth a matter before he heareth it, it is folly and shame unto him, Prov. xviii. 13.

A little watchfulness, care, and practice, in younger life, will render all these things more easy, familiar, and natural to you, and will grow into habit.

XIV. As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for farther information; whether it be the meaning of a word, the nature of a thing, the reason of a proposition, the custom of a nation, &c. Never remain in ignorance for want of asking.

Many a person had arrived at some considerable degree of knowledge, if he had not been full of self-conceit, and imagined that he had known enough already, or else was ashamed to let others know that he was unacquainted with it. God and man are ready to teach the meek, the humble, and the ignorant; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, such a one will not put himself into the way of improvement by inquiry and diligence. A fool may be wiser in his own conceit than ten men who can render a reason, and such a one is very likely to be an everlasting

fool; and perhaps also it is a silly shame renders his folly incurable.

If fools have ulcers, and their pride conceal 'em;
They must have ulcers still, for none can heal 'em.

XV. Be not too forward, especially in the younger part of life, to determine any question in company with an infallible and peremptory sentence, nor speak with assuming airs, and with a decisive tone of voice. A young man in the presence of his elders should rather hear and attend, and weigh the arguments which are brought for the proof or refutation of any doubtful proposition: and when it is your turn to speak, propose your thoughts rather in a way of inquiry. By this means your mind will be kept in a fitter temper to receive truth, and you will be more ready to correct and improve your own sentiments, where you have not been too positive in affirming them. But if you have magisterially decided the point, you will find a secret unwillingness to retract, though you should feel an inward conviction that you are in the wrong.

XVI. It is granted, indeed, that a season may happen, when some bold pretender to science may assume haughty and positive airs to assert and vindicate a gross and dangerous error, or to renounce and vilify some very important truth; and if he has a popular talent of talking, and there be no remonstrance made against him, the company may be tempted too easily to give their assent to the impudence and infallibility of the presumer. They may imagine a proposition so much vilified can never be true, and that a doctrine which is so boldly censured and renounced can never be defended. Weak minds are too ready to persuade themselves, that a man would never talk with so much assurance unless he were certainly in the right, and could well maintain and prove what he said. By this means truth itself is in danger of being betrayed or lost, if there be no opposition made to such a pretending talker.

Now, in such a case, even a wise and a modest man may assume airs too, and repel insolence with its own weapons. There is a time, as Solomon the wisest of men teaches us, when a fool should be answered according to his folly, lest he be wise in his own conceit, and lest others too easily yield up their faith and reason to his imperious dictates. Courage and positivity are never more necessary than on such an occasion. But it is good to join some argument with them of real and convincing force, and let it be strongly pronounced too.

When such a resistance is made, you shall find some of these bold talkers will draw in their horns, when their fierce and feeble pushes against truth and reason are repelled with pushing and confidence. It is pity indeed that truth should ever need such sort of defences; but we know that a triumphant assurance has sometimes supported gross falsehoods, and a whole company have been captivated to error by this means, till some man with equal assu-

rance has rescued them. It is pity that any momentous point of doctrine should happen to fall under such reproaches, and require such a mode of vindication; though if I happen to hear it, I ought not to turn my back, and to sneak off in silence, and leave the truth to lie baffled, bleeding, and slain. Yet must I confess, I should be glad to have no occasion ever given me to fight with any man at this sort of weapons, even though I should be so happy as to silence his insolence, and obtain an evident victory.

XVII. Be not fond of disputing every thing *pro* and *con*, nor indulge yourself to shew your talent of attacking and defending. A logic which teaches nothing else, is little worth. This temper and practice will lead you just so far out of the way of knowledge, and divert your honest inquiry after the truth which is debated or sought. In set disputes, every little straw is often laid hold on to support our own cause, every thing that can be drawn in any way to give colour to our argument is advanced, and that perhaps with vanity and ostentation. This puts the mind out of a proper posture to seek and receive the truth.

XVIII. Do not bring a warm party spirit into a free conversation, which is designed for mutual improvement in the search of truth. Take heed of allowing yourself in those self-satisfied assurances, which keep the doors of the understanding barred fast against the admission of any new sentiments. Let your soul be ever ready to hearken to further discoveries, from a constant and ruling consciousness of our present fallible and imperfect state; and make it appear to your friends, that it is no hard task for you to learn and pronounce those little words, *I was mistaken*, how hard soever it be for the bulk of mankind to pronounce them.

XIX. As you may sometimes raise inquiries for your own instruction and improvement, and draw out the learning, wisdom, and fine sentiments, of your friends, who perhaps may be too reserved or modest; so at other times, if you perceive a person unskilful in the matter of debate, you may by questions aptly proposed in the Socratic method, lead him into a clearer knowledge of the subject: then you become his instructor in such a manner as may not appear to make yourself his superior.

XX. Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company; much less should you use such forms of speech as should insinuate the ignorance or dulness of those with whom you converse.

XXI. Though you should not affect to flourish in a copious harangue and diffusive style in company, yet neither should you rudely interrupt and reproach him that happens to use it: but when he has done speaking, reduce his sentiments into a more contracted form; not with a shew of correcting, but as one who is doubtful whether you hit upon his true sense or no. Thus matters

may be brought more easily from a wild confusion into a single point, questions may be sooner determined, and difficulties more readily removed.

XXII. Be not so ready to charge ignorance, prejudice, and mistake, upon others, as you are to suspect yourself of it: and in order to shew how free you are from prejudices, learn to bear contradiction with patience: let it be easy to you to hear your own opinion strongly opposed, especially in matters which are doubtful and disputable amongst men of sobriety and virtue. Give a patient hearing to arguments on all sides, otherwise you give the company occasion to suspect that it is not the evidence of truth has led you into this opinion, but some lazy anticipation of judgment; some beloved presumption, some long and rash possession of a party-scheme, in which you desire to rest undisturbed. If your assent has been established upon just and sufficient grounds, why should you be afraid to let the truth be put to the trial of argument?

XXIII. Banish utterly out of all conversation, and especially out of all learned and intellectual conference, every thing that tends to provoke passion, or raise a fire in the blood. Let no sharp language, no noisy exclamation, no sarcasms or biting jests, be heard among you; no perverse or invidious consequences be drawn from each other's opinions, and imputed to the person; let there be no wilful perversion of another's meaning; no sudden seizure of a lapsed syllable to play upon it, nor any abused construction of an innocent mistake: suffer not your tongue to insult a modest opponent that begins to yield; let there be no crowing and triumph, even where there is evident victory on your side. All these things are enemies to friendship, and the ruin of free conversation. The impartial search of truth requires all calmness and serenity, all temper and candour: mutual instruction can never be attained in the midst of passion, pride, and clamour, unless we suppose in the midst of such a scene there is a loud and penetrating lecture read by both sides on the folly and shameful infirmities of human nature.

XXIV. Whensoever therefore any unhappy word shall arise in company that might give you a reasonable disgust, quash the rising resentment, be it ever so just, and command your soul and your tongue into silence, lest you cancel the hopes of all improvement for that hour, and transform the learned conversation into the mean and vulgar form of reproaches and railing. The man who begun to break the peace in such a society, will fall under the shame and conviction of such a silent reproof, if he has any thing ingenuous about him. If this should not be sufficient, let a grave admonition, a soft and gentle turn of wit, with an air of pleasantry, give the warm disputer an occasion to stop the progress of his indecent fire, if not to retract the indecency, and quench the flame.

XXV. Inure yourself to a candid and obliging manner in all your conversation, and acquire the art of pleasing address, even

when you teach as well as when you learn, and when you oppose as well as when you assent or approve. This degree of politeness is not to be attained without a diligent attention to such kind of directions as are here laid down, and a frequent exercise and practice of them.

XXVI. If you would know what sort of companions you should select for the cultivation and advantage of the mind, the general rule is, choose such as by their brightness of parts, and their diligence in study, or by their superior advancement in learning, or peculiar excellency in any art, science, or accomplishment, divine or human, may be capable of administering to your improvement; and be sure to maintain and keep some due regard to their moral character always, lest while you wander in quest of intellectual gain, you fall into the contagion of irreligion and vice. No wise man would venture into a house infected with the plague, in order to see the finest collections of any virtuoso in Europe.

XXVII. Nor is it every sober person of your acquaintance, no, nor every man of bright parts, or rich in learning, that is fit to engage in free conversation for the inquiry after truth. Let a person have ever so illustrious talents, yet he is not a proper associate for such a purpose, if he lie under any of the following infirmities.

1. If he be exceedingly reserved, and hath either no inclination to discourse, or no tolerable capacity of speech and language for the communication of his sentiments.

2. If he be haughty and proud of his knowledge, imperious in his airs, and is always fond of imposing his sentiments on all the company.

3. If he be positive and dogmatical in his own opinions, and will dispute to the end; if he will resist the brightest evidence of truth rather than suffer himself to be overcome, or yield to the plainest and strongest reasonings.

4. If he be one who always affects to outshine all the company, and delights to hear himself talk and flourish upon a subject, and make long harangues, while the rest must be all silent and attentive.

5. If he be a person of a whiffling and unsteady turn of mind, who cannot keep close to a point of controversy, but wanders from it perpetually, and is always solicitous to say something, whether it be pertinent to the question or no.

6. If he be fretful and peevish, and given to resentment upon all occasions; if he knows not how to bear contradiction, or is ready to take things in a wrong sense; if he is swift to feel a supposed offence, or to imagine himself affronted, and then break out into a sudden passion, or retain silent and sullen wrath.

7. If he affect wit on all occasions, and is full of his conceits and puns, quirks or quibbles, jests and repartees; these may agreeably entertain and animate an hour of mirth, but they have no place in the search after truth.

8. If he carry always about him a sort of craft, and cunning,

and disguise, and act rather like a spy than a friend. Have care of such a one as will make an ill use of freedom in conversation, and immediately charge heresy upon you, when you happen to differ from those sentiments which authority or custom has established.

In short, you should avoid the man, in such select conversation, who practises any thing that is unbecoming the character of a sincere, free, and open searcher after truth.

Now, though you may pay all the relative duties of life to persons of these unhappy qualifications, and treat them with decency and love, so far as religion and humanity oblige you, yet take care of entering into a free debate on matters of truth or falsehood in their company, and especially about the principles of religion. I confess, if a person of such a temper happens to judge and talk well on such a subject, you may hear him with attention, and derive what profit you can from his discourse; but he is by no means to be chosen for a free conference in matters of inquiry and knowledge.

XXVIII. While I would persuade you to beware of such persons, and abstain from too much freedom of discourse amongst them, it is very natural to infer that you should watch against the working of these evil qualities in your own breast, if you happen to be tainted with any of them yourself. Men of learning and ingenuity will justly avoid your acquaintance, when they find such an unhappy and unsociable temper prevailing in you.

XXIX. To conclude: when you retire from company, then converse with yourself in solitude, and inquire what you have learnt for the improvement of your understanding, or for the rectifying your inclination, for the increase of your virtues, or the meliorating your conduct and behaviour in any future parts of life. If you have seen some of your company candid, modest, humble in their manners, wise and sagacious, just and pious in their sentiments, polite and graceful, as well as clear and strong in their expression, and universally acceptable and lovely in their behaviour, endeavour to impress the idea of all these upon your memory, and treasure them up for your imitation.

XXX. If the laws of reason, decency, and civility, have not been well observed amongst your associates, take notice of those defects for your own improvement; and from every occurrence of this kind, remark something to imitate or to avoid, in elegant, polite, and useful conversation. Perhaps you will find that some persons present have really displeased the company, by an excessive and too visible an affectation to please, *i. e.* by giving loose to servile flattery, or promiscuous praise; while others were as ready to oppose and contradict every thing that was said. Some have deserved just censure for a morose and affected taciturnity; and others have been anxious and careful lest their silence should be interpreted a want of sense, and therefore they have ventured to make speeches, though they had nothing to say that was worth hear-

ing. Perhaps you will observe, that one was ingenious in his thoughts, and bright in his language, but he was so top-full of himself, that he let it spill on all the company; that he spoke well indeed, but that he spoke too long, and did not allow equal time or liberty to his associates. You will remark, that another was full charged to let out his words before his friend had done speaking, or impatient of the least opposition to any thing he said. You will remember, that some persons have talked at large, and with great confidence, of things which they understood not, and others counted every thing tedious and intolerable that was spoken upon subjects out of their sphere, and they would fain confine the conference entirely within the limits of their own narrow knowledge and study. The errors of conversation are almost infinite.

XXXI. By a review of such irregularities as these, you may learn to avoid those follies and pieces of ill conduct which spoil good conversation, or make it less agreeable and less useful; and by degrees you will acquire that delightful and easy manner of address and behaviour in all useful correspondencies, which may render your company every where desired and beloved; and at the same time among the best of your companions you may make the highest improvement in your own intellectual acquisitions, that the discourse of mortal creatures will allow, under all our disadvantages in this sorry state of mortality. But there is a day coming, when we shall be seized away from this lower class in the school of knowledge, where we labour under the many dangers and darknesses, the errors and the incumbrances, of flesh and blood, and our conversation shall be with angels, and more illuminated spirits, in the upper regions of the universe.

SENSIBILITY.

In forming the female character, it is of importance that those on whom the task devolves, should possess so much penetration as accurately to discern the degrees of sensibility, and so much judgment as to accommodate the treatment to the individual character. By constantly stimulating and extolling feelings naturally quick, those feelings will be rendered too acute and irritable. On the other hand, a calm and equable temper will become obtuse by the total want of excitement: the former treatment converts the feelings into a source of error, agitation, and calamity: the latter starves their native energy, deadens the affections, and produces a cold, dull, selfish spirit; for the human mind is an instrument which will lose its sweetness if strained too high, and will be deprived of its tone and strength if not sufficiently raised.

It is cruel to chill the precious sensibility of an ingenuous soul, by treating with supercilious coldness and unfeeling ridicule,

every indication of a warm, tender, disinterested, and enthusiastic spirit, as if it exhibited symptoms of a deficiency in understanding, or in prudence. How many are apt to intimate, with a smile of mingled pity and contempt, in considering such a character, that when she knows the world, that is, in other words, when she shall be grown cunning, selfish, and suspicious, she will be ashamed of her present glow of honest warmth, and of her lovely susceptibility of heart. May she never know the world, if the knowledge of it must be acquired at such an expence! But let it be remembered, at the same time, that as there is no quality in the female character, which more raises its tone, so there is none which will be so likely to endanger the peace, and expose the virtue, of its possessor; none which requires to have its luxuriances more carefully watched, and its wild shoots more closely lopped. For young women of affections naturally warm, but not early disciplined, are in danger of incurring an unnatural irritability; and while their happiness falls a victim to the excess of uncontrolled feelings, they are liable at the same time to indulge a vanity of all others the most preposterous, that of being vain of their very defect. They have heard sensibility highly commended, without having heard any thing of those bounds and fences which were intended to confine it, and without having been embued with that principle which would have given it a beneficial direction. Conscious that they possess the quality itself in the extreme, and not aware that they want all that makes that quality safe and delightful, they plunge headlong into those sins and miseries, from which they conceitedly and ignorantly imagine, that not principle, but coldness, has preserved the more sober-minded and well-instructed of their sex.

Perhaps if we were to inquire into the remote cause of some of the blackest crimes which stain the annals of mankind, profligacy, murder, and especially suicide, we might trace them back to this original principle, an ungoverned sensibility.

Women of this cast of mind are less careful to avoid the charge of unbounded extremes, than to escape, at all events, the imputation of insensibility. They are little alarmed at the danger of *exceeding*, though terrified at the suspicion of *coming short* of what they take to be the extreme point of feeling. They will even resolve to prove the warmth of their sensibility, though at the expence of their judgment, and sometimes also of their justice. They employ the passions to do the work of the judgment; forgetting, or not knowing, that the passions were not given to us to be used in the search and discovery of truth, but to animate us to warmer zeal in the pursuit and practice of truth, when the judgment shall have pointed out what is truth.

The propensity of mind of which we are now speaking, if unchecked, lays its possessors open to unjust prepossessions, and exposes them to all the danger of unfounded attachments. In early youth, not only love at first sight, but also friendship, of the same

instantaneous growth, springs up from an ill-directed sensibility; and in after life, women under the powerful influence of this temper, conscious that they have much to be borne with, are too readily inclined to select for their confidential connections, flexible and flattering companions, who will indulge, and perhaps admire, their faults; rather than firm and honest friends, who will reprove, and would assist in curing them.

We may adopt it as a general maxim, that an obliging, weak, yielding, complaisant friend, full of small attentions, with little religion, little judgment, and much natural acquiescence and civility, is a most dangerous, though generally a too much desired confidant.

The impatience, levity, and fickleness, of which women have been somewhat too generally accused, are perhaps in no small degree aggravated by the littleness and frivolousness of female pursuits. The sort of education they commonly receive, teaches girls to set a great price on small things. Besides this, they do not always learn to keep a very correct scale of degrees for rating the value of the objects of their admiration and attachment; but by a kind of unconscious idolatry, they rather make a merit of loving *supremely*, things and persons which ought to be loved with moderation, and in a subordinate degree the one to the other; for unreasonable prepossession, disproportionate attachment, and capricious or precarious fondness, is not sensibility.

Excessive, but unintentional *flattery*, is another fault into which a strong sensibility is in danger of leading its possessor. A tender heart and a warm imagination conspire to throw a sort of radiance round the object of their love, till they are dazzled by a brightness of their own creating. The worldly and fashionable borrow the warm language of sensibility, without having the really warm feeling; and young ladies get such a habit of saying, and especially of writing, such over-obliging and flattering things to each other, that this mutual politeness, aided by the self-love so natural to us all, and by an unwillingness to search into our own hearts, keeps up the illusion, and we acquire a habit of taking our character from the good we *hear* of ourselves, which others assume, but do not very well know, rather than from the evil we *feel* in ourselves, and which we therefore ought to be too thoroughly acquainted with, to take our opinion of ourselves from what we hear from others.

Those young women in whom feeling is indulged to the exclusion of reason and examination, are peculiarly liable to be the dupes of prejudice, rash decisions, and false judgment. The understanding having but little power over the will, their affections are not well poised, and their minds are kept in a state ready to be acted upon by the fluctuations of alternate impulses; by sudden and varying impressions; by casual and contradictory circumstances; and by emotions excited by every accident.

Open-hearted indiscreet girls, often pick up a few strong no-

tions, which are as false in themselves, as they are popular among the class in question: such as, "that warm friends must make warm enemies;"—"that the generous, love and hate with all their hearts;"—"that a reformed rake makes the best husband;"—"that there is no medium in marriage, but that it is a state of exquisite happiness, or exquisite misery;" with many other doctrines of equal currency, and equal soundness! These they consider as axioms, and adopt as rules of life. From the two former of these oracular sayings, girls are in no small danger of becoming unjust, through the very warmth of their hearts; for they will acquire a habit of making their estimate of the good or bad qualities of others, merely in proportion to the greater or less degree of kindness which they themselves have received from them. But with respect to that fatal and most indelicate, nay gross maxim, "That a reformed rake makes the best husband," (an aphorism to which the principles and the happiness of so many young women have been sacrificed,) it goes upon the preposterous supposition, not only that effects do not follow causes, but that they oppose them; on the supposition that habitual vice creates rectitude of character, and that sin produces happiness: thus flatly contradicting what the moral government of God uniformly exhibits in the course of human events, and what revelation so evidently and universally teaches.

For it should be observed, that the reformation is generally, if not always, supposed to be brought about, by the all-conquering force of female charms. Let but a profligate young man have a point to carry, by winning the affections of a vain and thoughtless girl; he will begin his attack upon her heart by undermining her religious principles, and artfully removing every impediment which might have obstructed her receiving the addresses of a man without character. And while he will lead her not to hear without ridicule the mention of that change of heart which Scripture teaches, and experience proves, that the power of Divine grace can work on a vicious character; while he will sneer at a change which he would treat with contempt, because he denies the possibility of so strange and miraculous a conversion; yet he will not scruple to swear that the power of her beauty has worked a revolution in his loose practices, which is equally complete and instantaneous.

But supposing his reformation to be genuine, it would even then by no means involve the truth of her proposition, that past libertinism ensures future felicity; yet many a weak girl, confirmed in this palatable doctrine by examples she has frequently admired, of those surprising reformations so conveniently effected in the last scene of most of our comedies, has not scrupled to risk her earthly and eternal happiness with a man, who is not ashamed to ascribe to the influence of her beauty, that power of changing the heart, which he impiously denies to Omnipotence itself.

As to the last of these practical aphorisms, that "There is no medium in marriage, but that it is a state of exquisite happiness,

or exquisite misery;" this, though not equally sinful, is equally delusive: for marriage is only one modification of human life, and human life is not commonly in itself a state of exquisite extremes; but is for the most part that mixed and moderate state, so naturally dreaded by those who set out with fancying this world a state of rapture, and so naturally expected by those who know it to be a state of probation, and of discipline. Marriage therefore is only one condition, and often the best condition, of that imperfect state of being, which, though seldom very exquisite, is often very tolerable, and which may yield much comfort to those who do not look for constant transport.

THE PASSIONS.

The regulation of the temper and passions, is a point of the highest importance to individual and domestic comfort. The principal virtues or vices of a woman must necessarily be of a private and domestic kind. Within the circle of her own family and dependents lies her sphere of action. This is the scene of almost all those tasks and trials which determine her character. How much does the happiness of her husband, her children, and her servants, depend on her temper, and the government of her passions!

The greatest outward blessings cannot afford enjoyment to a mind ruffled and uneasy within itself. A fit of ill humour will spoil the finest entertainment, and is as real a torment as the most painful disease. Another unavoidable consequence of ill temper, is the dislike and aversion of all who are witnesses to it, and perhaps the deep and lasting resentment of those who suffer from its effects.

We all, from social or self-love, earnestly desire the esteem and affection of our fellow-creatures; and indeed our condition is such as to make them so necessary to us, that the wretch who has forfeited them, must feel desolate and undone, deprived of all the best enjoyments and comforts the world can afford, and given up to his inward misery, unpitied, and scorned. But this will never be the case with a good-natured person. An agreeable temper, especially in a young woman, without the help of great talents or acquirements, will make her company more desirable than that of the most brilliant genius in whom this quality is wanting. With this you will scarcely fail of finding some friends, even though you should be destitute of almost every other advantage.

It is observed, that every temper is inclined, in some degree, either to passion, peevishness, or obstinacy: many are inclined to each of these in turn. It is therefore necessary to watch the bent of the mind, and to apply the remedies proper for the evil to which we are the most liable. The first is so injurious to society, and so odious in itself, especially in the female character, that one would think shame alone would be sufficient to preserve a young woman

from it. Gentleness and meekness are her peculiar ornaments, and in the sight of both God and man of inestimable value.

Pride, which is the parent of so many evils in the human mind, is the great source of passion. Whoever cultivates humility, and entertains a due sense of his own faults, will find but small temptation to violent or unreasonable anger.

Peevishness, though not so violent and fatal in its immediate effects, is a still more unamiable passion, and, if possible, more destructive of happiness. It betrays a low and little mind, intent on trifles, and engrossed by self-love. How often do those females who are unable to satisfy their own vanity, fret over their dress or their hair, till they are ready to vent their peevishness at the looking-glass for not making them as handsome as they wish to be. How often too are these envious maids disappointed and vexed in company, while the meek and the humble generally find more gratification than they expected.

A sullen or obstinate temper is perhaps worse than either of the former; and if indulged, may terminate in melancholy, malice, and revenge. This temper, if nursed in secret, and aggravated by the imagination, will in time become the ruling passion of the soul, which will be swallowed up by the tormenting and detestable sentiments of hatred and revenge.

To render females the ornament and delight of a family, something more is required than barely to be exempt from ill tempers, and bad humours. The sincere and genuine smiles of complacency and love must adorn their countenances. That ready compliance, that alertness to assist and oblige, which demonstrates true affection, must animate their behaviour, and endear their most common actions. Politeness must accompany your greatest familiarities, and restrain you from every thing that is really offensive, or which can give a moment's unnecessary pain.

Hope and Fear.

The promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart. Nevertheless, let not hope allure, nor fear deter thee from doing that which is right: so shalt thou be prepared to meet all events with an even mind.

The terrors of death are no terrors to the good: he that committeth no evil hath nothing to fear. Terrify not thyself with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth helpeth himself. As the ostrich, when pursued, hided his head, and forgetteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make

it so; but he that persevereth shall overcome all difficulties. In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointment.

Of Hope, how great some have entertained, and how some have been disappointed in theirs.

The poet Hesiod tells us, that the miseries and calamities of mankind were included in a great tun; that Pandora took off the lid of it, sent them abroad, and they spread themselves in great quantities over all lands and seas; but at this time,

Hope only did remain behind, and flew not all abroad,
But underneath the utmost brim and ledge it still abode.

And this is that which is our principal antidote, which keeps our hearts from bursting under the pressure of evils, and that flattering mirror that gives us a prospect of greater good. Hence some call it the manna from Heaven, that comforts us in all extremities; others, the pleasant and honest flatterer, that caresses the unhappy with expectation of happiness in the bosom of futurity. When all other things fail us, Hope stands by us to the last. Hope gives freedom to the captive when chained to the oar; health to the sick, while death grins in his face; victory to the defeated; and wealth to the beggar, while he is craving an alms.

Hope, with goodly prospect, feeds the eye,
Shews from a rising ground possession nigh;
Shortens the distance, or o'erlooks it quite;
So easy 'tis to travel by the sight. DRYDEN.

1. When Alexander was resolved upon his expedition into Persia, he parted his patrimony in Macedonia amongst his friends: to one he gave a field, to another a village, to a third a town, and to a fourth a port: and when in this manner he had distributed his revenues, and consigned them over to several persons by patent: "What is it, O king!" said Perdiccas, "that you have reserved for yourself?"—"My hopes," replied Alexander. "Of those hopes then," said he, "we, who are your followers, will also be partakers." And thereupon refused that which the king had before given him: and his example therein was followed by others there present.

2. A certain Rhodian, for his over-freedom in speech, was cast by a tyrant into a cage, and there kept up as a wild beast, to his great pain and shame at once; for his hands were cut off, his nostrils slit, and his face deformed by several wounds upon it. In this his extremity he was advised by some of his friends to shorten his life by a voluntary abstinence from all food. But he rejected their counsel with great indignation; and told them, "while a man is alive, all things are to be hoped for by him."

3. Aristippus, a Socratic philosopher, by shipwreck was cast upon the Rhodian shore, having lost all that he had. Walking alone upon the shore, he found certain geometrical figures that were traced upon the sands; upon sight of which he returned to his company, and desired them (with a cheerful countenance) to hope the best: "For," said he, "even here I perceive the footsteps of men."

4. C. Maurius was a man of obscure parentage and birth: and having merited commendation in military affairs, he purposed by that way to advance himself in the state and republic. And first he sought for the place of the ædileship; but he soon perceived that his hope in that matter was altogether vain. He therefore petitioned for the minor ædileship upon the same day: but though he was refused in that also, yet he laid not his hope aside; but was so far from despairing, that he gave out, that for all this he hoped to appear one day the chief and principal person in all that great city. The same person being driven out of the city by Sylla, and his head set to sale for a great sum of money, when he, being now in his sixth consulship, was compelled to wander up and down from place to place in great hazards, and almost continual perils, he at this time chiefly supported himself with the hope he had in a kind of oracle, by which he had been told he should be consul the seventh time. Nor did this hope of his prove in vain; for, by a strange turn of fortune in his affairs, he was again received into the city, and elected consul therein.

Of Fear, and its strange Effects.

Fear is a surprisal of the heart upon the apprehension of approaching evil; and if it be raised to the degree of terror, and the evil seems impendent, the hairs are raised on end, and the whole body put into horror and trembling. After this, if the passion continues, the spirits are put into confusion, so that they cannot execute their offices; the usual succours of reason fail, judgment is blinded, the powers of voluntary motion become weak, and the heart is insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes fainting and swooning, and sometimes sudden death.

The influence of *fear*, both in occasioning and aggravating diseases, is very great. Epileptic fits, and other convulsive disorders, have often been occasioned by it. Hence it is dangerous to tamper with the human passions; for the mind may thus be thrown into such disorder, as never again to act with regularity.

The only cure for *fear*, is FORTITUDE. *Fear*, when it gains an ascendancy in the mind, renders life a burden. It debases our nature, poisons all our comforts, makes us despicable in the eyes of others, darkens our reason, disconcerts our schemes, enfeebles our efforts, extinguishes our hopes, and adds tenfold poignancy to the common evils of life. In battle, the brave soldier is in less danger

than the coward; in less danger even of death and of wounds, because better prepared to defend himself; in far less danger of infelicity; and has before him the animating hope of victory and honour. So in life, the man devoid of fear is in less danger of disappointment than others are, because his understanding is clear, and his mind disincumbered; he is prepared to meet calamity without the dread of sinking under it; and he has before him the near prospect of another life, in which they who patiently bear the evils of this, will fail not to obtain a glorious reward.—Hence the propriety and justness of a remark in Dr. Berkenhout's Letters to his Son, that "FEAR IS THE MOST IGNOBLE PASSION OF THE MIND, AND BENEATH THE DIGNITY OF MAN."

Out of many instances of these fatal effects recorded in writers, the following are selected as some of the most singular.

1. George Grochantzy, a Polander, who had inlisted as a soldier in the service of the king of Prussia, deserted during the war. A party was sent in pursuit of him; and, when he least expected it, they surprised him singing and dancing among a company of peasants, who were making merry. This event, so sudden and unforeseen, and so dreadful in anticipating the sentence of being shot, struck him in such a manner, that, giving a loud shriek, he became at once altogether stupid and insensible. They carried him to Glocau, where he was brought before the council of war. He suffered himself to be led and disposed of at the will of those about him, without uttering a word, or giving the least sign that he knew what had happened or would happen to him. He remained immoveable as a statue wherever he was placed, and was wholly passive with respect to all that was done to him or about him. During all the time that he was in custody, he neither ate, nor drank, nor slept, nor had any evacuation. Some of his comrades were sent to see him; after that he was visited by some officers of his corps, and by some priests; but he still continued in the same state, without discovering the least signs of sensibility. Promises, intreaties, and threatenings, were equally ineffectual. The physicians who were consulted upon his case were of opinion, that he was in a state of hopeless idiocy. It was at first suspected, that those appearances were feigned; but these suspicions gave way when it was known that he had received no sustenance, and that the involuntary functions of nature were in a great measure suspended. After some time, they knocked off his fetters, and left him at liberty to go whither he would. He received his liberty with the same insensibility that he had shewed upon other occasions: he remained fixed and immoveable; his eyes turned wildly about without taking cognizance of any object, and the muscles of his face were fallen and fixed like those of a dead body. Being left to himself, he passed twenty days in this condition, without eating, drinking, or any evacuation, and died on the twentieth day. He had been sometimes heard to fetch deep sighs; and once he rushed with great

violence on a soldier who had a mug of liquor in his hand, forced the mug from him, drank the liquor with great eagerness, and let the mug drop to the ground.

2. A boy, in one of the rudest parts of the county of Clare, in Ireland, in order to destroy some eaglets lodged in a hole one hundred feet from the summit of a rock which rises four hundred feet perpendicular from the sea, caused himself to be suspended by a rope, with a scimetar in his hand for his defence, should he meet with an attack from the old ones; which precaution was found necessary; for no sooner had his companions lowered him to the nest, than one of the old eagles made at him with great fury, at which he struck, but, unfortunately missing his aim, nearly cut through the rope that supported him. Describing his horrible situation to his comrades, they cautiously, and safely, drew him up, when it was found that his hair, which a quarter of an hour before was a dark auburn, was changed to grey.

3. A similar instance is given in a Selection of Anecdotes by L. J. Rede, under the article *Affright;* and the same change in the hair is said to have taken place in the late unfortunate queen of France, during her first night of arrest and imprisonment.

4. Augustus Cesar was fearful of thunder and lightning, so that he always carried with him the skin of a sea-calf as a remedy: and upon suspicion of an approaching tempest, would retreat into some ground or vaulted place, having been formerly frightened by extraordinary flashes of lightning.

5. Caius Caligula, who otherwise was a great contemner of the gods, yet would shrink at the least thunder and lightning, and cover his head; if it chanced to be great and loud, he would leap out of his bed, and run to hide himself under it.

6. Pope Alexander the third being in France, and performing divine offices upon Good-Friday, upon the sudden there was a horrible darkness: and while the reader, who was upon the passion of Christ, and was speaking these words, "It is finished," there fell such a stupendous lightning, and such a terrible crack of thunder followed, that the pope leaving the altar, and the reader deserting the passion, all that were present, both priests and people, ran out of the place.

7. Diomedes was the steward of Augustus the emperor. As they two were on a time walking out together, there broke loose a wild boar, who took his way directly towards them. The steward, in the fear he was in, got behind the emperor, and interposed him betwixt the danger and himself. Augustus, though in great hazard, yet knowing it was more his fear than his malice, resented it no farther than to jest with him upon it.

8 At the time when Caius Caligula was slain, Claudius Cesar, seeing all was full of sedition and slaughter, thrust himself into a hole to hide himself, though he had no cause to be apprehensive of danger, but the greatness of his birth. Being thus found, he

was drawn out by the soldiers, for no other purpose than to make him emperor; he besought their mercy, as supposing all they said to be nothing else but a cruel mockery; but they (when through fear and dread of death he was not able to go) took him up upon their shoulders, carried him to the camp, and proclaimed him emperor.

9. Fulgos Argelatus, by the terrible noise that was made by an earthquake, was so affrighted, that his fear drove him unto madness, and his madness unto death; for he cast himself headlong from the upper part of his house, and so died.

10. Cassander, the son of Antipater, came to Alexander the Great at Babylon, where finding himself not so welcome by reason of some suspicions the king had conceived of his treachery; he was seized with such a terror at this suspicion, that in the following times, having obtained the kingdom of Macedon, and made himself lord of Greece, walking at Delphos, and there viewing the statues, he cast his eye upon that of Alexander the Great; at which sight he conceived such horror, that he trembled all over, and had much ado to recover himself from under the power of that agony.

11. We are told by Zacchias, of a young man of Belgia; "who," saith he, "not many years since was condemned to be burnt: it was observed of him, that through the extremity of fear he sweat blood;" and Maldonate tells the like of one at Paris, who having received the sentence of death (for a crime by him committed) sweat blood out of several parts of the body.

12. During the civil wars in Ireland, in the county of Cork, there was an Irish captain, a man of middle age and stature, who coming with some of his followers to surrender himself to the lord Broghil, (who then commanded the English forces in those parts,) upon a public offer of pardon to the Irish that would lay down their arms; he was casually, in a suspicious place, met with by a party of the English, and intercepted, the lord Broghil being then absent. He was so apprehensive of being put to death before his return, that his anxiety of mind quickly changed the colour of his hair in a peculiar manner: not uniformly changed, but here and there certain peculiar tufts and locks of it, whose bases might be about an inch in diameter, were suddenly turned white all over; the rest of his hair, whereof the Irish use to wear good store, retained its former reddish colour.

13. Don Diego Osorius, a Spaniard of a noble family, being in love with a young lady of the court, had prevailed with her for a private conference under the shady boughs of a tree, that grew within the gardens of the king of Spain: but by the unfortunate barking of a little dog, their privacy was betrayed, the young gentleman seized by some of the king's guard, and imprisoned. It was a capital crime to be found in that place, and therefore he was condemned to die. He was so terrified at the hearing of his sentence, that one and the same night saw the same person young, and all

turned grey, as in age. The jailor, moved at the sight, related the accident to king Ferdinand, as a prodigy; who thereupon pardoned him, saying, "he had been sufficiently punished for his fault, seeing he had exchanged the flower of his youth into the hoary hairs of age."

14. There was a young nobleman in the emperor's court, that had violated the chastity of a young lady there. Though, by the small resistance she made, she seemed to give a tacit consent; yet he was cast into prison, and on the morrow after he was to lose his head. He passed that night in such fearful apprehensions of death, that on the morrow, Cesar sitting on the tribunal, he appeared so unlike himself, that he was known to none that were present, no not to the emperor himself. All the comeliness and beauty of his face was vanished; his countenance was grown like to that of an old man; his hair and beard turned grey; and in all respects so changed, that the emperor suspected some counterfeit was substituted in his room. He caused him therefore to be examined, if he were the same; and trial to be made, if his hair and beard were not thus changed by application of some medicine to them: but finding nothing so, astonished with the countenance and visage of the man, and thereby moved to pity and mercy, he gave him his pardon for the fault he had committed.

15. The Persian navy being in the heat of fight, near to the city of Michael, there went a rumour amongst them, without any certain author, that the land army under Mardonius was overthrown in Bœotia; whereupon such a sudden fear and consternation of mind seized them, that they were neither able to fight, nor to fly; so that being prepared for neither, they were every man taken or slain.

16. As Perseus, king of Macedon, was washing before supper, word was brought him, that the enemy was near at hand; upon which he was so possessed and astonished with fear, that suddenly leaping from his throne, without expecting the sight of the enemy, he cried he was overcome, and betook himself to flight: whereas, unless he had been infatuated, he might have shut up the Romans, and compelled them to fight at a very great disadvantage.

17. Rhadagisus with two hundred thousand Goths descended into Italy, devoting the blood of all the Roman stock to his gods: they wanting sufficient strength to encounter him, in great fear kept themselves close within the walls of the city; when a panic fear from Heaven fell upon the army of Rhadagisus; so that he leading them into the mountains of Fesulæ, they were consumed with famine and thirst, and overcome without battle; the greatest part of them were taken, bound, and sold for a crown a man, and soon after died in the hands of them that bought them.

18. Heraclianus had a design to seize upon the Roman empire; to which purpose, with a navy of four thousand and seventy ships, which he had prepared in Africa, he set sail for Rome, landed, and

marched on with his army; but supposing that by his celerity he had prevented the news of his coming, and contrary to his expectation finding the Romans prepared to receive him; he took thereupon such a fear, that turning his back, and getting into the first ship that chance offered, with that alone he sailed to Carthage, where he was slain by his soldiery.

19. Jerusalem being taken by the Christians, and Godfrey of Bullen made king of it, the sultan of Egypt had prepared a great army, either to besiege it, or fight the Christians: who perceiving them unable to cope with so great a power, with great earnestness besought the assistance of Almighty God; and then full of courage went to meet the enemy. The Barbarians seeing them approach and come on so courageously, who they thought would not have the confidence so much as to look them in the face, were struck with a sudden fear, so that they never so much as thought of fighting, but running headlong in a disordered flight, they were slain by the Christians, as so many beasts, to the number of an hundred thousand.

20. At Granson, the Burgundian army, consisting of forty thousand men, was to fight the Switzers, consisting of scarce twenty thousand men; and finding the Switzers to begin the battle with great courage and alacrity, they in the front began leisurely to retire towards the camp. Those in the rear seeing them in the retreat, and suspecting they were beaten, straight fled out of the field; and so great and sudden a consternation and fear fell upon them, that, notwithstanding all the commanders could say, they strove who should be the foremost, leaving the rich and wealthy spoil of the camp to the enemy.

21. Johannes Capistranus was appointed judge by king Ladislaus, and by his command to examine a certain earl, accused of treason, by tortures: having convicted him, he condemned him to lose his head; as also the son of the earl, by the king's order, had the same sentence, but yet with this purpose only, that, stricken with fear, he should betray some of his father's counsels if possibly he had been partaker of them; but if he was found innocent, that then he should be spared. They were therefore both led to the place of execution, where when the son had seen his father beheaded, and verily believed he was destined to the same punishment, seized with an extraordinary fear, he fell down dead; with whose unexpected fate, the judge was so vehemently affected, that, according to the superstition of that age, leaving a secular life, he betook himself to a monastery.

22. I will close up this chapter with a pleasant history, yet such as will serve well to inform us how dreadful the lords of the inquisition are to the poor Spaniards. One of these inquisitors, desiring to eat some pears that grew in a poor man's orchard not far from him, sent for the man to come and speak with him. This message put the poor man in such a fright, that he fell sick immediately

upon it, and kept his bed. But being informed, that his pears were the only cause of his sending for; he caused the tree to be presently cut down, and carried with all the pears on it to the inquisitor's house: and being afterwards asked the reason of that unthrifty action; he protested that he would not keep that thing about him, which should give an occasion for any of their lordships to send for him any more.

Joy and Grief.

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo, yonder stands the house of joy. It is painted on the outside, and looketh gay; thou mayest know it from the continual noise of mirth and exultation that issueth from it. The mistress standeth at the door, and calleth aloud to all that pass by: she singeth and shouteth, and laugheth without ceasing. She inviteth them to go in and taste the pleasures of life, which she telleth them are no where to be found, but beneath her roof. But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the daughters of joy: they laugh, and seem delighted; but madness and folly are in their doings. They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side, and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of sorrow. Her bosom heaveth with sighs, her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery. She looketh on the common accidents of human life, and weepeth; the weakness and wickedness of man is the theme of her lips. All nature to her teemeth with evil, every object she seeth is tinged with the gloom of her mind, and the voice of complaint saddeneth her dwelling day and night. Come not near her cell; her breath is contagious; she will blast the fruits, and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of joy let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of tranquillity. With her dwelleth peace, with her dwelleth safety, and contentment. She is cheerful, but not gay; she is serious, but not gloomy: she vieweth the joys and sorrows of life with an equal and steady eye.

From hence, as from an eminence, shalt thou behold the folly

and the misery of those, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected with gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life. Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

Of extraordinary Joy, and the effects it has produced.

Joy is one of the most powerful mental emotions, accompanied with an extraordinary degree of pleasure. The effect of this sensation, if not too violent, invigorates the whole animal frame, and facilitates the cure of diseases. Sudden joy, however, is often as injurious as the operation of either grief or terror; and many instances are recorded, in which the precipitate communication of unexpected news has proved immediately fatal. In order to prevent so dreadful a misfortune, such information ought to be cautiously, and not suddenly, imparted: we should fortify the mind equally for encountering the most agreeable, as well as the most disastrous tidings.

The Egyptian temples, they say, were wonderfully beautiful and fair in the frontispiece, but foul and filthy in the more inward apartments of them. So this affection of joy, which seems outwardly so pleasant upon us in the marks of it, and which furnishes our hearts with so much pleasure and delight, proves fatal to us in the *excesses* of it, and serves us much after the manner of ivy, which seemeth to adorn the tree whereunto it cleaveth, but indeed sucketh out and stealeth away the sap thereof.

1. About the three and thirtieth year of king Henry the eighth, Arthur Plantagenet, viscount Lisle, natural son to king Edward the fourth, having been imprisoned upon suspicion of a practice for betraying of Calais to the French, whilst he was the king's lieutenant there, was now found innocent of the fact; and thereupon the king, to make him some reparation for his disgrace, sent him a ring, and a very gracious message, by sir Thomas Wrothesly, his secretary; whereat the said viscount took so great a joy, that the night following, of that very joy he died. So deadly a thing is any passion, even joy itself, if it be extreme.

2. Pope Julius the second, receiving a message of auxiliary forces that were coming to him from the king of Spain, to make an end of the Ferrarian war, was so exceedingly rejoiced at it, that he was presently relieved of a fever with which he was afflicted for some time.

3. In 1544, Sinam Ceffutus Judæus, a notable pirate, being at Arsinoe, a port upon the Red Sea, preparing to wage war upon the Portuguese by order of Solyman emperor of the Turks, he there had a message to inform him, that his son Selechus at the taking of Tunis was made a slave, redeemed by Haradienus Barbarossa, made the admiral of seven vessels, and with them was put into

Alexandria, purposing ere long to be with him. The old man was seized with so sudden and great a joy at the news of the unexpected liberty and preferment of his son at once, that he immediately fainted, and at the arrival of his son, died in his embraces.

4. Philemon, a comic poet, being grown old, and beholding an ass eating up some figs that a boy had laid down; when the boy returned, "Go now," said he, "and fetch the ass some drink:" the old man was so tickled with the fancy of his own jest, that he died laughing. In the same manner, and much upon the same occasion, died Chrysippus.

5. A certain musician, together with his daugher Stratonica, sung at a feast before Mithridates king of Asia and Pontus. The king, inflamed with the love of Stratonica, led her out immediately to his bed. The old man took it heavily that the king had not so much as taken notice of him. But when he awaked in the morning, and saw the tables in his house covered with vessels of silver and gold, a number of servants, boys, and eunuchs, attending upon him, that offered him rich garments, and a horse gallantly trapped standing at the door, as 'twas usual for the king's friends, he would fain have fled out of his house, supposing that all this was but in mockery of him. The servants detained him; told him that the large inheritance of a rich man lately dead was conferred upon him by the king, and that these were but the first-fruits of his rising fortune. Being at last won to give credit to them, he put on the purple rope, mounted the horse, and as he was carried through the city, cried out, "All these are mine!" And to as many as derided him, he said, "It would be no wonder (not able to digest so great a joy) if he threw stones at all he met."

6. Zeuxis Heracleotes, the most excellent painter of his age, had drawn out in colours upon a tablet an old woman, which he had expressed to the life. When he had finished the piece, he set himself to consider of his work, as 'tis usual for artists to do; and was so delighted with the ridiculous aspect which he had framed, that while he intently viewed that short, dry, toothless, bloodless thing, with hollow eyes, hanging cheeks, her chin bearing out, and her mouth bending inwards, her nose fallen, and flowing at the end of it, he fell into a sudden laughter, so violent, that his breath failing, he died upon the place.

7. Diagoras the Rhodian had three young men to his sons, all which he saw victorious in several masteries at the Olympic games in one and the same day, and publicly crowned. His sons came and embraced their aged father, and each of them placed his wreath upon his head: at all which the old man was so overjoyed, that, overcome with an excess of delight, he sunk down in their arms, and died.

8 Ptolomæus Philometor had overcome Alexander king of Syria in battle, but withal himself was so grievously wounded in that fight, that for four days together he lay without any manner of

sense. When he was come to himself, he was presented with the head of Alexander, sent him by Zabdiel the Arabian, which, when he had looked upon with a great deal of joy, he himself immediately expired.

9. Sophocles, the son of Theophilus, a tragic poet, died at ninety years of age, after he had obtained nineteen victories. When he acted his last tragedy, and had gained the palm, he was seized with so extraordinary a joy, that he died in the midst of the congratulations of his friends.

10. Pope Leo the tenth, being certainly informed that Milan was recovered, and the French ejected, through over-much joy at the news, he fell into a fever, and died of it.

11. Anno 825, upon the death of the duke of Spoleto, Lotharius the emperor put Adelardus, count of the palace, in his stead: and whereas he died of a fever within five months after his arrival, it pleased the emperor to confer that dignity upon Mauringus earl of Brixia, who was then famous for his justice. The earl was no sooner certified of this new dignity, but that he took his bed, and by his over-much joy prevented the honour that was intended him, for he died within a few days.

12. M. Juventius Thalna, colleague of Tiberius Gracchus the consul, as he was sacrificing in Corsica, which he had newly subdued, he there received letters from Rome, that the senate had decreed him supplications. He read these letters with great intentness; and a mist coming before his eyes, he fell down to the ground dead before the fire as he sat.

13. When the Romans were overcome by Hannibal at the battle of Thrasymene, and the news of that calamity was brought to Rome, the anxious and solicitous multitude flocked to the gates, as well men as women, to hear what became of their friends: various were the affections of inquirers according as they were certified of the life or death of their relations; but both the sorrow and joy of the women exceeded that of the men. Here it was, that one woman meeting at the gate with her son in safety, whom she had given up for dead, died in his arms as she embraced him. Another hearing, though falsely, that her son was slain, kept herself within doors in great sorrow and perplexity: when unexpectedly she saw him come in, this first sight of him made her joys swell up to that height as to overtop life itself, for she fell down and died.

14. Polycrite was an honourable lady of the island of Maxos. When her city was besieged by the Ethreans, and menaced with all the calamities to be expected from a siege, she was entreated by the prime men thereof to undertake an embassy for the pacifying of troubles, which she willingly did; and being one of the most beautiful women of her time, and a very good speaker, she had so much power upon the prince Diognetes, the general in this siege, that she disposed his heart to what she pleased, in such sort, that going forth in the fear and confusion of all the people, she

returned with peace and assurance of quiet. This made them all come out, to receive her at the city gates with loud acclamations: some throwing flowers, others garlands, and all rendering thanks to her as their sovereign preserveress. She, overjoyed at the success of her negociation, and the gratitude of her people, expired in her honours at the city gate; and instead of being carried to the throne, was brought to her tomb, to the infinite sorrow of all her country.

15. Cardanus, in his fifth Book of Wisdom, gives an instance of the danger of this passion when it exceeds its due bounds, in a smith of Milan, a fellow citizen of his, one Galeus de Rubeis, who, being highly commended for refining of an instrument called the colea, heretofore made use of by Archimedes, out of extreme joy ran mad.

16. Wolfius relates of a country fellow called Brunsellius, who being by chance at a sermon saw a woman fall off from a form half asleep; at which object most of the company laughed: but he, for his part, was so much moved, that for three days after he did nothing but laugh; by which means he was much weakened, and continued in an infirm state of body for a long time after.

17. Archidamus, the Spartan king, being victorious, as soon as he had erected a trophy, he immediately sent home Demoteles to certify the greatness of the victory; in which, though there was a very considerable number of the enemy slain, there fell not so much as one man of the Spartans. When they of Sparta heard this, it is said of them, the first Agesilaus and the ancient Ephori, and then all the body of the people, wept for joy.

18. Ptolomeus Philadelphus had received the sacred volumes of the law of God, newly brought out of Judea: and while he held them with great reverence in his hands, praising God upon that account, all that were present made a joyful acclamation; and the king himself was so overjoyed, that he broke out into tears. Nature, as it seems, having so ordered it, that the expressions of sorrow should also be the followers of extraordinary joys.

19. When Philip king of Macedon was overcome, and all Greece was assembled to behold the Isthmian games, T. Q. Flaminius having caused silence to be made by the sound of the trumpet, he commanded these words to be proclaimed by the mouth of the crier: "The senate and people of Rome and Titus Quinctius Flaminius their general, do give liberty and immunity to all the cities of Greece that were under the jurisdiction of king Philip." At the hearing of this, there was first a deep silence amongst the people, as if they had heard nothing. The crier having repeated the same words, they set up such a strong and universal shout of joy, that the birds which flew over their heads fell down amazed amongst them. Livy saith, that "the joy was greater than the minds of men were able to comprehend, so that they scarce believed what they heard; they gazed upon one another as if they thought themselves



W.M. Craig del. F. Dixon. sculp.

DE COUCY'S HEART.

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deluded by a dream." And the games afterwards were so neglected, that no man's mind or eye was intent upon them. So far had this one joy excluded the sense of all other pleasures.

20. Being lately in France, and returning in a coach from Paris to Rouen, I lighted upon the society of a knowing gentleman, who gave me a relation of the following story: About an hundred years since, there was in France one captain Coucy, a gallant gentleman of ancient extraction, and governor of Coucy Castle, which is yet standing, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents understanding it, by way of prevention shuffled up a forced match between her and one Mr. Fayel, who was heir to a great estate. Hereupon captain Coucy quitted France in discontent, and went to the wars in Hungary against the Turks, where he received a mortal wound near Buda. Being carried to his lodgings, he languished four days; but a little before his death, he spoke to an ancient servant, of whose fidelity and truth he had ample experience, and told him, he had a great business to trust him with, which he conjured him to perform: which was, that after his death he should cause his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handsome box, with the bracelet of hair he had long worn about his left wrist, which was a lock of Mademoiselle Fayel's hair, and put it amongst the powder, together with a little note he had written to her with his own blood; and after he had given him the rites of burial, to make all the speed he could to France, and deliver the box to Mademoiselle Fayel. The old servant did as his master commanded him, and so went to France; and coming one day to Monsieur Fayel's house, he suddenly met him with one of his servants, who knowing him to be captain Coucy's servant, examined him; and finding him timorous and to faulter in his speech, he searched him, and found the said box in his pocket, with the note which expressed what was in it; then he dismissed the bearer, with menaces that he should come no more thither. Monsieur Fayel going in, sent for his cook, and delivered him the powder, charging him to make a well relished dish of it, without losing a jot, for it was a very costly thing, and commanded him to bring it in himself, after the last course at supper. The cook bringing in his dish accordingly, Monsieur Fayel commanded all to avoid the room, and began a serious discourse with his wife—"That ever since he had married her, he observed she was always melancholy, and he feared she was inclining to a consumption, therefore he had provided a very precious cordial, which he was well assured would cure her;" and for that reason obliged her to eat up the whole dish: she afterwards much importuning him to know what it was, he told her at last, "She had eaten Coucy's heart;" and so drew the box out of his pocket, and shewed her the note, and the bracelet. In a sudden exultation of

joy, she with a deep-fetched sigh, said, "This is a precious cordial indeed;" and so licked the dish, saying, "It is so precious that it is a pity ever to eat any thing after it." Whereupon she went to bed, and in the morning was found dead. This sad story is painted in Coucy castle, and remains fresh to this day.

The Passion of Grief, and how it has acted upon some Men.

Whilst the great genius of physic, Hippocrates, drove away maladies by his precepts, and almost snatched bodies out of the hands of death, one Antiphon arose in Greece, who, envious of his glory, promised to do upon souls what the other did on bodies; and proposed the sublime invention, which Plutarch calls the art of curing grief, where, we may truly say, he used more vanity, promises, and shew of words, than he wrought effects. Certainly it were to be wished that all ages, which are abundant in misery, should likewise produce great comforts to sweeten the acerbities of human life. Another Helena were needful to mingle the divine drug of Nepenthe in the meat of so many afflicted persons as the world affords; but as the expectation is vain, so there are some sorrows that fall with that impetuous force upon the soul, and withal with that sudden surprisal, that they let in death to anticipate all the hopes of recovery.

The effects of grief in several instances resemble those of fear, with, however, some variations, owing perhaps to its being of longer duration. Grief diminishes the bodily strength in general, and particularly the force of the heart and circulation. It aggravates the scurvy, and the malignity of putrid and contagious distempers, and renders people more apt to receive the infection of them. Blindness, gangrene, and sudden death, have followed the excess of this sensation; and its effects in changing the colour of the hair are well known. The following are some of the instances of the force of grief:

1. When the Turks came to raise the siege of Buda, there was amongst the German captains a nobleman called Eckius Rayschachius, whose son, a valiant young gentleman, having got out of the army without his father's knowledge, behaved so gallantly in fight against the enemy in the sight of his father, and of the army, that he was highly commended of all men, and especially of his father, who knew him not at all; yet before he could clear himself he was compassed in by the enemy, and, valiantly fighting, slain. Rayschachius exceedingly moved with the death of so brave a man, ignorant how near it touched himself, turning about to the other captains, said, "This worthy gentleman, whosoever he be, deserves eternal commendation, and to be most honourably buried by the whole army." As the rest of the captains were with like compassion approving his speech, the dead body of the unfortunate son was presented to the most miserable father, which caused all them that were present to shed tears; but such a sudden

and inward grief surprised the aged father, and struck so to his heart, that after he had stood a while speechless, with his eyes set in his head, he fell down dead.

2. Excessive was the sorrow of king Richard II. beseeming neither a king, a man, or a Christian, who so fervently loved Anne of Bohemia, his queen, that when she died at Sheen, in Surry, he both cursed the place, and out of madness overthrew the house.

3. Uvipertus, elected bishop of Raceburg, went to Rome, to receive the confirmation thereof from the pope; where finding himself neglected and rejected by him, upon the account of his youth, the next night for grief all the hair of his head was turned grey; whereupon he was received.

4. Hostratus, the friar, resented that book so ill which Reuclinus had written against him, under the name of *Epistolæ Obscurorum Virorum*, and took it so very much to heart, that for grief he destroyed himself.

5. Alexander the Great, after the death of his dear Ephestion, lay three days together upon the ground, with an obstinate resolution to die with him; and thereupon would neither eat, drink, nor sleep. Such was the excess of his grief, that he commanded battlements of houses to be pulled down, mules and horses to have their manes shorn off, some thousands of common soldiers to be slain, to attend him in the other world, and the whole nation of the Cusseans to be rooted out.

6. At Nancy in Lorrain, when Claudia Valesia, the duke's wife and sister to Henry II. king of France, deceased, the temples for forty days were all shut up, no prayers nor masses said, but only in the room where she was. The senators were all covered with mourning, and for a twelvemonth's space throughout the city they were forbid to sing or dance.

7. Roger, that rich bishop of Salisbury, the same that built the Devizes, and divers other strong castles in this kingdom, being spoiled of his goods, and thrown out of all his castles, was so emerged in grief that he ran mad, and knew not what he said.

8. Upon Thursday the twenty-fourth of March, 1603, about two of the clock in the morning, deceased queen Elizabeth, at her manor of Richmond in Surry, she then being aged seventy years, of which she had reigned forty-four, four months, and odd days. Her corpse was privately conveyed to Whitehall, and there remained till the twenty-eighth of April following, and was then buried at Westminister; at which time the city of Westminster was surcharged with multitudes of all sorts of people in the streets, houses, windows, leads, and gutters, that came to see the obsequies: and when they beheld her statue lying in royal robes, with a crown upon the head, there was such a general sighing, groaning, and weeping, as the like hath not been seen or known in the memory of man; neither doth any history mention any people, time, or state, to make the like lamentation for the death of their sovereign.

9. Secundus the philosopher had been many years absent from home, so that he was unknown to the family; and upon his return, being very desirous to make some experiment of the chastity of his mother, he courted her as a stranger; and so far prevailed, that he was admitted to her bed, where he revealed to her who he was; at the hearing of which the mother was so overborne with shame and grief, that she gave up the ghost.

10. Peter Alvarado, the governor of Guatimala, married the lady Beatrice della Culva; and he dying by a mischance, his wife abandoned herself to all the excesses of grief; and not only dressed her house in black, and abstained from meat and sleep, but in a mad impiety said, "God could now do her no greater evil." Soon after, anno 1582, happened an extraordinary inundation of waters, which on the sudden first assailed the governor's house, and caused this impotent lady now to bethink herself of her devotion, and betake her to her chapel, with eleven of her maids; where leaping on the altar, and clasping about an image, the force of the water carried away the chapel, and she with her maids were drowned.

11. Gormo, father of one Canute, slain before Dublin, so exceedingly loved this son of his, that he swore to kill him that brought him news of his death; which, when Thira his mother heard, she used this way to make it known to him: she prepared mourning apparel, and laid aside all princely state; which the old man perceiving, he concluded his son dead, and, with excessive grief, he speedily ended his days.

12. Cardanus relates of a man in Milan, who in sixty years had never been without the walls of the city; yet when the duke, hearing thereof, sent him a peremptory command never to go out of the gates during life, he, that before had no inclination to do so, died of very grief to be denied the liberty of doing it.

13. King Ethelstan being jealous of Edwin his brother, caused him to be put in a little pinnace, without tackling or oars, with only one page to accompany him, that his death might be imputed to the waves: the young prince, overcome with grief of this his brother's unkindness, cast himself overboard headlong into the sea.

14. Charles duke of Burgundy being discomfited at the battle of Nancy, passing over a river, was overthrown by his horse, and in that state was assaulted by a gentleman, of whom he craved quarter; but the gentleman being deaf, slew him immediately; yet afterwards, when he knew whom he had slain, he died within a few days of grief and melancholy.

15. Amurath, the sixth emperor of the Turks, at his first ascent to the throne, to free himself of competitors, caused his five brethren, Mustapha, Solyman, Abdulla, Osman, and Tzihanger, to be all strangled in his presence. The mother of Solyman, pierced through with the cruel death of her young son, as a woman overcome with grief and sorrow, struck herself to the heart with a dagger, and died.

16. Amurath the second, having long lain before the walls of Croja, and assaulted it in vain, and being no way able, either by force or flattery, to bring Scanderbeg to terms of submission or agreement, angry that his presents and propositions were refused, he resolved to make a terrible assault upon Croja from all quarters: but this by the Christian valour proved a greater loss to him than before: not able to behold the endless slaughter of his men, he gave over the assault, and returned into his camp as if he had been a man half frantic, or distracted; and there sat down in his tent all that day full of melancholy passions, sometimes violently pulling his hoary beard and white locks, complaining of his hard and disastrous fortune, that he had lived so long to see those days of disgrace, wherein all his former glory and triumphant victories were obscured by one base town of Epirus. His bassas and grave counsellors, by long discourses sought to comfort him; but dark and heavy conceits had so overwhelmed the melancholy old tyrant, that nothing could content his wayward mind, or revive his dying spirits. Feeling his sickness daily to increase, so that he could not longer live, lying upon a pallet in his pavilion he sadly complained to his bassas, that the destinies had blemished all the former course of his life with such an obscure death; that he who had so often repressed the fury of the Hungarians, and almost brought to nought the pride of the Grecians, together with their name, should now be enforced to give up the ghost, under the walls of an obscure castle, as he termed it, and that in the sight of his contemptible enemy. Shortly after he became speechless, and striving with the pangs of death half a day, he then expired. This was anno 1450, when he had lived eighty-five years, and reigned thirty.

17. Francicus Foscarus, according to the manner of Venice, was elected duke thereof during his life, and did govern that republic with great prudence and justice: he had also increased their dominion in a small time, by the addition of Brixia, Bergomum, Crema, and Ravenna. When he was now arrived to the eighty-fourth year of his age, and the thirty-fourth of his dukedom, they accused his decrepit age as a mighty impediment to the right administration of their affairs, and thereupon compelled him to depart from his ducal dignity, and give way to another. This open and unreasonable injury struck the old man with so violent a grief, that he died thereof in a day or two.

Anger.

As the whirlwind in its fury teareth up trees, and deformeth the face of nature; or as an earthquake in its convulsions overturneth whole cities; so the rage of an angry man throweth mischief around him. Danger and destruction wait on his hand. But consider, and forget not thine own weakness; so shalt thou pardon the

failings of others. Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed to thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

Seest thou not the angry man loseth his understanding? whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm? If it be difficult to rule thine anger, it is wise to prevent it: avoid therefore all occasions of falling into wrath; or guard thyself against them whenever they occur. Harbour not revenge in thy breast; it will torment thy heart, and warp its best inclinations.

Be always more ready to forgive than to return an injury. He that watcheth for an opportunity of revenge, lieth in wait against himself, and draweth down misery on his own head.

Consider how few thing are worthy of anger, and thou wilt wonder that any but fools should be wroth. In folly or weakness it always beginneth; but remember it seldom concludeth without repentance. On the heels of folly treadeth shame; at the back of anger standeth remorse

Of the Passion of Anger, and its strange effects.

Bishop Butler justly observes, that anger is far from being a selfish passion, since it is naturally excited by injuries offered to others as well as to ourselves; and was designed by the author of nature not only to excite us to act vigorously in defending ourselves from evil, but to interest us in the defence or rescue of the injured or helpless, and to raise us above the fear of the proud and mighty oppressor. Neither is all anger sinful: hence the precept, "Be ye angry, and sin not." It becomes sinful, however, when it is conceived upon slight provocations, and continues long. It is contrary to the amiable precept of charity, which "suffereth long, and is not easily provoked." Hence these other precepts, "Be slow to anger;" and, "Let not the sun go down upon your wrath." Such precepts shew that the passion of anger must be brought within our power, and under the government of our understanding. Among the direful effects of this ungoverned passion, we select the following:

1. Charles the sixth, king of France, being highly displeased with the duke of Britain, upon some sinister suspicions, was so bent upon revenge, that, unmindful of all other things, his passion suffered him not to eat or sleep: he would not hear the duke's ambassadors that came to declare his innocency; but upon the fifth of the Kalends of June, anno 1392, he set forth with his forces out of a city of the Cænomans, contrary to the advice of his com-

manders and physicians, about high noon, in a hot sultry day, with a light hat upon his head. He leaped upon his horse, and bade them follow him that loved him. He had scarce gone a mile from the city, when his mind was unseated, and he in a fury drew his sword, slew some and wounded others that attended him: at length, wearied and spent with laying about him, he fell from his horse, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began by degrees to recover: but his mind was not so well restored, but that he had sometimes symptoms of a relapse, and at several intervals betrayed his distemper, so that the government of the kingdom was committed to his uncles.

2. Malachus, a poet in Syracuse, had such fits of immoderate choler and anger, as took away the use of his reason: yet was he then most able in the composure of verses, when he was thus made frantic by his passion.

3. Into what extremes some men have been transported by passion, the example of pope Julius the third is too illustrious. He at dinner-time had commanded a roasted peacock to be set by for him till supper, as being much delighted with that sort of meat. At supper, he called for it once and again; and it being before eaten up by the cooks, could not be set on the table: whereupon he fell into so violent a passion for this delay, that at length he brake out into this blasphemous speech, that he would have that peacock, *Al despetto d' Iddio;* that is, *In despite of God:* and when those of his attendants that stood about him, entreated he would not be so far moved for so slight a thing as a peacock; he, to defend his former blasphemy by a greater, in a mighty passion, demanded, why he, who was so great a lord upon earth, might not be angry for a peacock, when God himself was in such a fury for the only inconsiderable apple eaten in Paradise, that he condemned the whole posterity of the first man to suffer so deeply for it?

4. Theodosius the elder, though otherwise a most pious prince, was yet very subject to the transports of anger; nor was he able to bridle his passion: So that at Thessalonica, upon a seditious tumult in the theatre, he gave orders to his soldiers, and they killed no less than seven thousand of the citizens: Upon which St. Ambrose, the bishop of Milan, would not suffer him to enter the church till he had shewed the manifest signs of an unfeigned repentance.

5. The emperor Nerva, who was otherwise of a weak stomach, and often cast up his meat which he had newly eaten, fell into a huge passion with one whose name was Regulus, and while he was in a high tone thundering against him, was taken with sweats, fell into a fever, and so died in the sixty-eighth year of his age.

6. The Sarmatian ambassadors cast themselves at the feet of the emperor Valentinian I. imploring peace. He observing the mean-

ness of their apparel, demanded if all their nation were such as they? who replied, "It was their custom to send to him such as were the most noble and best accoutred amongst them." When he in a rage cried out, "It was his misfortune, that while he reigned, such a sordid nation as theirs could not be content within their own limits;" and then, as one struck with a dart, he lost both his voice and strength; and in a deadly sweat fell down to the earth. He was taken up, and carried into his chamber: where, being seized with a violent hiccough, and gnashing of teeth, he died in December, anno 375, in the fifty-fifth year of his age, and the twelfth of his empire.

7. Victor Pisanus, the Venetian admiral, famous for his exploits, understanding that his vice-admiral, through cowardice, had suffered ten ships of the Genoese to escape out of the Sipontine haven; fell into such a passion, as put him immediately into a fever, whereof he died.

8. Clitus was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself: He had saved the life of Alexander at the battle near the river Granicus, and was by him made the prefect of a province; but he could not flatter, and detesting the effeminacy of the Persians, at a feast with the king, he spake with the liberty of a Macedonian. Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself, for that fault which his sudden fury had excited him to commit

9. The emperor Commodus, in a heat of passion, caused the keeper of his bath to be thrown into a burning furnace; for no other reason, but that entering into the bath, he found it somewhat too warm for him.

10. Matthias Corvinus, king of Hungary, being spent with the pains of the gout, and taken with a palsy in both his legs, lay at Vienna: and one Palm Sunday inquiring for some fresh figs of Italy for the second course, finding that they were already eaten up by the courtiers, he fell into such a rage as brought him into an apoplexy, whereof he died the day following, in the forty-seventh year of his age, and the year of our Lord one thousand four hundred and ninety.

11. Mucius Fortia had from his birth an impediment in his speech, so that he could not deliver his mind without great difficulty; till one time, being in an extreme passion, he was so moved, and laboured with that earnestness to speak, that from thenceforth he spoke with far greater freedom.

12. In a war which the Goths waged with Belisarius, there was one of the soldiers in the regiment of Constantine, a military tribune, who had forcibly taken a sword of great value from a Roman youth: Belisarius sharply reproved Constantine, that he suffered things to be done with that insolence by the sol-

diers under his command, threatening him withal, in case the sword was not speedily found out and restored. Constantine resented this in so heinous a manner, that in the greatness of his rage, not considering either the dignity of his general, or the hazard of his own life, he drew out his dagger, intending to sheath it in the breast of Belisarius: but he was immediately laid hold of, and presently hanged.

13. Valerius Publicola, upon the expulsion of the Tarquins from Rome, expected that he should have been elected colleague with Brutus in the consulship: but when he found that Lucretius Collatinus was preferred before him, he conceived such an indignation thereat, that he made resignation of all the honours which he had before that time received: he quitted the dignity of a senator, gave over patronising any causes, and renounced all sorts of clients; nor thenceforth would he exercise any public office in the commonwealth.

14. This one strange thing is reported of Scanderbeg, the king of Epirus, that whensoever he was upon the point ready to charge the enemy, and likewise in the heat and fury of the fight, besides other unusual appearances of change and alteration in his countenance, his nether lip would commonly cleave asunder, and yield forth great abundance of blood. A thing oftentimes remarked and observed of him, not only in his martial actions and exploits, but even in his civil affairs, whenever his cholar was raised, and his anger exceeded its ordinary bounds.

15. Carolus de Gontault, duke of Byron, a peer and marshal of France, and governor of Burgundy, was found the chief of those that had conspired the death of king Henry the fourth; and thereupon, anno 1602, had sentence of death passed upon him, to have his head struck off at the Bastile in Paris. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound: he bade the executioner not come near him till he called, otherwise he would strangle him with his hands. While he was upon his knees praying, the headsman severed his head from his shoulders; and it was observed, that the face looked fiercely, the tongue moved, and a thick bluish vapour, like a smoke, went out together with his blood; all tokens of a vehement anger and passion, which he at that time was in.

16. Pyrrho was so exceedingly prone to anger and passion, that one time when the cook had provoked him, he followeth him with the spit, and meat upon it, as far as the market-place to beat him therewith. Another time being at Elias, and his scholars having incensed him, by asking him repeatedly many questions, he threw off his gown, and swam over the river Alepus; that being on the other side, he might be free from that disturbance which their importunity had given him.

17. Philagrus, a Silician, the scholar of Lollianus, and a sophist, was of that angry and passionate temper, that he gave one of

his scholars a blow upon the face when he was asleep. So untractable was the disposition of this man, when one asked him, Why he would not marry, that he might have children? "Because," said he, "I am never pleased; no, not with myself."

18. Marcius Sabinus came to live at Rome at such time as Numa Pompilius was elected king thereof: when Numa was dead, he hoped to be chosen by the people to succeed him; but finding that Hostilius was preferred before him, he resented the matter with that passion and indignation, that his life growing irksome unto him, he laid violent hands upon himself, and so went discontented out of the world.

19. Montagne, in his essays, gives us a story, which he remembered to be current when he was a boy, of a king of Spain, who, having received a blow at the hand of God, swore he would be revenged; and in order to it made proclamation, that for ten years to come, no one should pray to him, or so much as mention him throughout his dominions. "By which," says he, "we are not so much to take measure of the folly, as the vain-glory of the nation, of which this tale was told."

20. Herod, the tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would be sorry and repent of the folly and injuries he had done when anger clouded his understanding, and soon after commit the same outrages, that none about him were sure of their lives a moment: and no wonder, for unrestrained anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable and blind for that season. It too often ruins and subverts whole families, towns, cities, and kingdoms. It is a vice that few men are able to conceal: for if it do not betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within; secretly gnaws the very heart, and produces dangerous effects in those that nourish it.

Hatred.

As admiration, the first of all the passions, rises in the soul before she hath considered whether the thing represented to her be good, or convenient to her, or not; so, after she has judged it to be good, there is raised in her the most agreeable and complacent of all passions, Love; and when she hath conceived the same to be evil, she is quickly moved to hatred, which is nothing but the soul's aversion, to that which threatens pain or grief, and may be defined to be "a commotion produced by the spirits, that inciteth the soul to be willing to be separated from objects that are represented to her as ungrateful and hurtful;" which definition only respects pure nature:

but through the corruption of men and manners, it may be said to arise from an imbibed prejudice, or envy aggravated by continuance, and heightened by a malicious intention of maligning and injuring the persons to whom we have a disaffection, and that too without any reason but what proceeds from a self-contracted wickedness. Anger is sometimes allowable, and when excessive, is still called but the vice of men; but hatred is said to be the sin of devils, being not confined at home, but roves abroad seeking whom it may devour

Of the extreme Hatred of some Persons towards others.

1. Calvin was so odious to the Papists, that they would not name him. Hence in their Spanish Expurgatory Index, p. 204, they give this direction, Let the name of Calvin be suppressed, and instead of it put *Studiosus quidam*. And one of their proselytes went from Mentz to Rome, to change his Christian name of Calvinus into the adopted one of Baronius.

2. Hannibal had an invincible hatred to the Romans, which he derived from his father Hamilcar, who, at the sacrifice he made a little before his journey into Spain, solemnly bound him by oath to pursue them with an immortal hatred, and as soon as he should be grown up to be a man, to work them all the mischief he was able. Hannibal was then about nine years of age, when his father caused him to lay his hand upon the altar, and to make this oath.

3. Pope Boniface VIII. had an inveterate hatred to the Gibbeline faction. It is the custom, that upon Ash-Wednesday the pope sprinkles some ashes upon the heads of the chief prelates in the church: and at the doing of it to use this saying, "Remember thou art ashes, and that unto ashes thou shalt return:" when therefore the pope came to perform this to Porchetus Spinola, archbishop of Genoa, and suspected him to be a favourer of the Gibbelines, he cast the ashes not on his head, but into his eyes, perversely changing the usual form of words into these, "Remember thou art a Gibbeline, and that with the Gibbelines thou shalt return to ashes."

4. When Sigismund, marquis of Brandenburg, had obtained the kingdom of Hungary, in right of his wife, it then appeared there was a mortal hatred betwixt the Hungarians and Bohemians; for when Sigismund commanded Stephanus Konth, and with him twenty more Hungarian knights, to be taken and brought before him in chains, as persons that had declined the obeisance they owed him, not one of all these would name or honour him in the least as their king; and before either they, or their servants, would change their minds, they were desirous to lose their heads. Amongst the servants was Chiotza, the page of Stephanus, who sadly bewailed the death of his master: and whereas, by reason of

his tender age, the king made him divers promises; and, to comfort him, told him, "That he would make him as a servant about his own person." Chiotza, with a troubled countenance, and in terms that testified at once both anger and hatred, replied, "That he would never subject himself to the service of a Bohemian swine;" and in this obstinacy of mind he died.

5. Cato the censor, bore such a hatred to the female sex, that it was his common saying, "That if the world was without women, the conversation of men would not be exempt from the company of the gods."

6. Menalion was a person of the same mind, who in a perfect hatred to them, all at once betook himself to solitude, attended with his dog only: he followed the chase of wild beasts over mountains, and through woods; nor could ever be persuaded to return home so long as he lived; so that he gave occasion to the proverb, "Chaster than Menalion."

7. Hippolitus was also of the same complexion, as he expresses himself in Euripides and Seneca. If you will have a taste of his language, that in Seneca sounds to this purpose:

—— I hate, fly, curse, detest them all:
Call't reason, nature, madness, as you please;
In a true hatred of them there's some ease.
First shall the water kindly dwell with fire,
Dread Syrtis be the mariner's desire;
Out of the west shall be the break of day,
And rapid wolves with tender lambkins play;
Before a woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

8. Timon the Athenian had the surname of Man-hater: he was once very rich, but through his liberality and over-great bounty, was reduced to extreme poverty; in which condition he had large experience of the malice and ingratitude of such as he had formerly served: he therefore fell into a vehement hatred of all mankind; was glad of their misfortunes, and promoted the ruin of all men as far as he might with his own safety. When the people, in honour of Alcibiades, attended on him home, as they used when he had obtained a cause, Timon would not, as he used to others, turn aside out of the way, but met him on purpose, and said, "Go on, my son, and prosper, for thou shalt one day plague all these with some signal calamity." He built him a house in the fields, that he might shun the converse of men. He admitted to him only one Apemantus, (a person much of his own humour) and he saying to him, "Is not this a fine supper?" "It would," said he, "be much better if thou wert absent." Timon gave orders that his sepulchre should be set behind a dunghill, and this to be his epitaph:

Here now I lie, after my wretched fall:
Ask not my name: the gods destroy you all.

9. Mison was of like manners with Timon, and had his name from the hatred he had to all men: whenever he was conversant amongst men, he was always sad; but when he was in any solitude, he was used to laugh and rejoice. Being once asked, why he laughed when nobody was present? "For that very reason," said he.

10. The emperor Nerva did so abominate the shedding of blood, that, when the people desired him to yield up the murderers of Domitian to a just execution, he was so far affected with it, that he was immediately taken with a vomiting.

11. Uladislaus Locticus, king of Poland, after a battle wherein his army had made a great slaughter of the adverse party, went to view the dead as they lay in the field. He there saw Florianus Sharus, a knight, lie weakened with many wounds, with his face upward, and with his hands keeping in his bowels, lest they should issue out from his belly at his wound. "How great is the torment of this man," said the king: Sharus replied, "The torment of that man is greater, who hath an ill neighbour that dwells in the same village with him, as I," saith he, "can witness upon my own experience."—"Well," saith the king, "if thou recoverest of thy wound, I will ease thee of thy ill neighbour;" as indeed he afterwards did; for he turned out the person complained of, and gave the whole village to Sharus.

12. Gualterus, earl of Brenne, had married the eldest daughter of Tancred, king of Sicily; and as heir of the kingdom went with four hundred horse: by help of these, and a marvellous felicity, he had recovered a great part of it, when at last he was overcome and taken by Thebaldus Germanus, at the city of Sarna. Upon the third day after, he was offered by the victor his liberty and restoration to the kingdom, in case he would confirm to Thebaldus what he was possessed of therein: but, in an inconceivable hatred to him that had made him his prisoner, he replied, "That he should ever scorn to receive those, and greater proffers, from so base a hand as his." Thebaldus had reason to resent this affront, and therefore told him, "He would make him repent his insolence." At which Gualterus, inflamed with a greater fury, tore off his clothes, and brake the ligatures of his wounds; crying out, "That he would live no longer, since he was fallen into the hands of such a man that treated him with threats." Upon which he tore open his wounds, and thrust his hands into his intestines, so that he died. He left only one daughter behind him, who might have been happier, had she not had a beast to her father.

Love.

Love arises from a desire of what is beautiful, fair, and lovely, and is defined to be an action of the mind, desiring that which is good. No one loves before he is delighted with the object, let it be what it will; by which means it becomes pleasing in our eyes,

and begets a value and esteem in our affections. This amiable passion, in many respects, is very wonderful and unaccountable; it is of such power in its operation, that it has often taken the diadem from kings and queens, and made them stoop to those of obscure birth and mean fortune. It wrests the sword out of the conqueror's hand, and makes him a captive to his slave. It has such a variety of snares to entangle the most wary, that few have at one time or other escaped.

Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe: love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that: it is the whole man wrapt up into one desire.

Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

Of the Passion of Love, and the Effects of it on divers Persons.

1. Eurialus the young and beautiful count of Augusta, attending the emperor Sigismund at Sienna, fell passionately in love with a beautiful lady in that city, named Lucretia, a virgin; who for her transcendant beauty was generally called the second Venus; she was also no less an admirer and lover of him, and their love grew every day still more vehement, insomuch that when the emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, she was so unable to endure his absence, that she died with grief and sorrow. Eurialus having notice of the fatal accident, though, by the advices and consolations of his friends, he was contented to survive her, yet it had such an effect upon him, that from the day he received news of her death to his own, he never was seen to laugh.

2. Leander was a young man of Abydos, and was deeply in love with Hero, a beautiful virgin of Sestos: these two towns were opposite to each other, and the narrow sea of the Hellespont lay betwixt them. Leander used divers nights to swim over the Hellespont to his love, whilst she held up a torch from a tower, to be his direction in the night; but though this practice continued long, yet at length Leander adventuring to perform the same one night when the sea was rough, and the waves high, he was unfortunately drowned. His dead body was cast up at Sestos, where Hero from her tower beheld it; but she, not able to outlive so great a loss, cast herself headlong from the top of it into the sea, and there perished.

3. Pyramus, a young man of Babylon, was exceedingly in love with Thisbe, the daughter of one that lived next to his father's house; nor was he less beloved by her: their parents had discerned it, and for some reasons kept them both up so strictly, that they were not suffered so much as to speak to each other. At last they found opportunity of discourse through the chink of a wall betwixt



Craig. del. F. Dixon. sculp.

HERO and LEANDER.

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them, and appointed to meet together in a certain place without the city. Thisbe came first to the place appointed, but being terrified by a lioness that passed by, she fled into a cave thereabouts, and in her flight had lost her vail, which the lioness tumbled to and fro with her bloody mouth, and so left it. Soon after, Pyramus also came to the same place, and there finding the vail, which she used to wear, all bloody, he over hastily concluded that she was torn in pieces by some wild beast, and therefore slew himself with his sword under a mulberry-tree, which was to be the place of their meeting. Thisbe, when she thought the lioness was gone, left her cave, with an earnest desire to meet her lover; but finding him slain, overcome with grief, she fell upon the same sword, and died with him.

4. Eginardus was secretary of state to Charlemaign, and having placed his affections much higher than his condition admitted, made love to one of his daughters; who, seeing this man of a brave spirit, and a grace suitable, thought him not too low for her whom merit had so eminently raised above his birth: she loved him, and gave him free access to her, so far as to suffer him to laugh and sport in her chamber on evenings, which ought to have been kept as a sanctuary where reliques are preserved. It happened on a winter's night, Eginardus, ever hasty in his approaches, but negligent about returning, had somewhat too long continued his visit: in the mean time a snow had fallen, which troubled them both; he feared to be betrayed by his feet, and the lady was unwilling that such prints should be found at her door. Being much perplexed, love, which taketh the diadem of majesty from queens, made her do an act for a lover, very unusual for the daughter of one of the greatest men upon earth; she took the gentleman upon her shoulders, and carried him all the length of the court to his chamber, he never setting a foot to the ground, that so the next day no impression might be seen of his footing. It fell out that Charlemaign watched at his study this night, and hearing a noise, opened the window, and perceived this pretty prank, at which he could not tell whether he were best to be angry, or to laugh. The next day, in a great assembly of lords, and in the presence of his daughter and Eginardus, he asked what punishment that servant was worthy of, who made use of a king's daughter as of a mule, and caused himself to be carried on her shoulders in the midst of winter, through night, snow, and all the sharpness of the season? Every one gave his opinion, and not one but condemned that insolent man to death. The princess and secretary changed colour, thinking nothing remained for them but to be flayed alive. But the emperor looking on his secretary with a smooth brow, said, "Eginardus, hadst thou loved the princess my daughter, thou oughtest to have come to her father, the disposer of her liberty: thou art worthy of death, and I give thee two lives at this present; take thy fair porteress in marriage, fear God, and love one another."

5. There was among the Grecians a company of soldiers, consisting of three hundred, that was called the Holy Band, erected by Gorgidas, and chosen out of such as heartily loved one another, whereby it came to pass that they could never be broken or overcome; for their love and hearty affection would not suffer them to forsake one another, what danger soever came. But at the battle of Cheronæa they were all slain. After the fight, king Philip taking a view of the dead bodies, came to the place where all these three hundred men lay slain, thrust through with pikes on their breasts; and being told that it was the Lover's Band, he could not forbear weeping.

6. Under the seventh persecution, Theodora, a Christian virgin, was condemned to the stews, where her chastity was to be a prey to all comers. Accordingly she was carried thither, and divers wanton young men were ready to press into the house; but one of her lovers, called Didymus, putting on a soldier's habit, said, "He would have the first turn," and obliged the others to give way. When they were alone, he persuaded her to change garments with him, and so she in the soldier's habit escaped. Didymus being found a man, was carried before the president, to whom he confessed the whole matter, and was condemned. Theodora hearing of it, thinking to excuse him, came and presented herself as the guilty party, desiring that she might die, and the other be excused; but the merciless judge caused them both to be put to death.

7. Gobrias, a captain, when he had espied Rodanthe, a fair captive maid, he fell upon his knees before Mystilus the general, with tears, vows, and all the rhetoric he could; by the scars he had formerly received, the good services he had done, or whatsoever else was dear unto him, he besought his general, that he might have the fair prisoner to his wife, as a reward of his valour; moreover, he would forgive him all his arrears: "I ask," said he, "no part of the booty, no other thing but Rodanthe to be my wife;" and when he could not compass her by fair means, he fell to treachery, force, and villany; and, at last, set his life at stake to accomplish his desire.

8. In the beginning of the thirteenth century, a count of Gleichen was taken in a fight against the Turks, and carred into Turkey, where he suffered a hard and long captivity, being put upon ploughing the ground, &c. But thus happened his deliverance: Upon a certain day, the daughter of the king his master came up to him, and asked him several questions. His good mien, and dexterity, so pleased that princess, that she promised to set him free, and to follow him, provided he would marry her. He answered, "I have a wife and children."—"That is no argument," replied she, "the custom of the Turks allows one man several wives." The count was not stubborn, but acquiesced to these reasons, and gave his word. The princess employed herself so industriously to get him out of bondage, that they were soon in readiness to go on board a

vessel. They arrived happily at Venice. The count found there one of his men, who travelled every where to hear of him; he told him, that his wife and children were in good health: whereupon he presently went to Rome, and, after he had ingenuously related what he had done, the pope granted him a solemn dispensation to keep his two wives. If the court of Rome shewed itself so easy on this occasion, the count's wife was not less so; for she received very kindly the Turkish lady, by whose means she recovered her dear husband, and had for this concubine a particular kindness. The Turkish princess answered very handsomely those civilities; and though she proved barren, yet she loved tenderly the children which the other wife bore in abundance. There is still at Erford, in Thuringia, a monument of this story to be seen, in which the count is placed between his two wives. The queen is adorned with a marble crown: the countess is engraven naked, with children at her feet.

Pity.

As blossoms and flowers are strewed upon earth by the hand of spring, as the kindness of summer produceth in perfection the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress. But the tears of the compassionate are sweeter than dew drops falling from roses on the bosom of spring.

Shut not thine ear, therefore, against the cries of the poor, neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer in the street, shivering with cold, and destitute of habitation; let bounty open thy heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

ON THE MODE OF *INTRODUCING YOUNG WOMEN INTO COMPANY.*

When the business of Education, whether conducted at home or at a public seminary, draws towards a conclusion, the next object that occupies the attention of the parent is the momentous process which she terms the introduction of her daughter into the world. Emancipated from the shackles of instruction, the young woman is now to be brought forward to act her part on the public stage of life. And, as though liberty were a gift unattended with temptations to inexperienced youth; as though vivacity, openness of heart, the consciousness of personal accomplishments, and of personal beauty, would serve rather to counteract than to aggravate these temptations; the change of situation is not unfrequently heightened by every possible aid of contrast.

To accustom the mind by degrees to the trials which it must learn to withstand, yet to shelter it from insidious temptations while it is unable to discern and to shun the snare, is the first rule which wisdom suggests with regard to all trials and temptations whatever. To this rule too much attention cannot be paid in the mode of introducing a young woman into the common habits of social intercourse. Let her not be distracted in the years by nature especially designed for the cultivation of the understanding and the acquisition of knowledge, by the turbulence and glare of polite amusements. Let her not be suffered to taste the draught which the world offers to her, until she has learned that, if there be sweetness on the surface, there is venom deeper in the cup; until she has acquired a right judgment and a well directed taste as to the pursuits and pleasures of life, or, according to the language of the apostle, has become disposed "to approve the things which are excellent;" and is fortified with those principles of Christian temperance and rectitude, which may guard her against unsafe indulgence. Let vanity, and other unwarrantable springs of action, prompt, at all times, to exert their influence on the female character, and at no time likely to exert an influence more dangerous than when a young woman first steps into public life, be curtailed, as far as may be safely practicable, of the powerful assistance of novelty. Altogether to preclude that assistance is impossible. But it may be disarmed of much of its force by gradual familiarity. Let that gradual familiarity take place under the superintendance of parents and near relations, and of friends of approved sobriety and discretion. Let her not be abandoned in her outset in life to the giddiness and mistaken kindness of fashionable acquaintance in the metropolis; nor forwarded under their convoy to public places; there to be whirled, far from maternal care and admonition, in the circles of levity and folly, into which, even had maternal care and admonition been at hand to protect her, she ought not to have been per-

mitted to step. At this very important season, while the mother selects with cautious discrimination, and limits within narrow bounds, both as to time and expence, the scenes of public resort and entertainment to which her youthful charge is suffered to have access; let her cultivate in the mind of the latter, with augmented solicitude, those principles, dispositions, and habits, which may lead her not only cheerfully to acquiesce in the course adopted, but even spontaneously and decidedly to prefer it to a system of less guarded indulgence. Let a double share of attention be exerted to preserve and strengthen in her breast a sense of the sinfulness of human nature; of the necessity of constantly looking up to divine support; of the transitory and inconsiderable worth of temporal things compared with eternity; of the superiority of the peaceful and heartfelt joys, which flow from the discharge of duty and the animating hopes of the favour of God, through Christ, over every other gratification. All these principles are menaced, when fresh inlets of ensnaring pleasures are opened. Let parental vigilance and love gently point out to the daughter, on every convenient occasion, what is proper or improper in the conduct of the persons of her own age, with whom she is in any degree conversant; and also the grounds of the approbation or disapprobation expressed. Let parental counsel and authority be prudently exercised in regulating the choice of her associates. Let her companions be in general neither much above her own level, nor much below it; lest she should be led to ape the opinions, the expensiveness, and the fashionable follies, of persons in a station higher than her own; or, in her intercourse with those of humbler condition, to assume airs of contemptuous and domineering superiority. Solicitude on the part of parents, to consult the welfare of their child in these points, will probably be attended with a farther consequence, of no small benefit to themselves; when it persuades them to an increased degree of circumspection as to the visitors whom they encourage at home, and the society which they frequent abroad.

ON FEMALE DRESS.

At the age when young women are introduced into general society, the character, even of those who have been the best instructed, is in a considerable degree unfixed. The full force of temptations, as yet known only by report, is now to be learned from hazardous experience. Right principles, approved in theory, are to be reduced from speculation into practice. Modes of conduct, wisely chosen and well begun, are to be confirmed by the influence of habit. New scenes are to be witnessed; new opinions to be heard; new examples to be observed; new dangers to be encountered. The result of very few years at this season of life in almost every case powerfully affects, and in many cases unequivocally decides, the tenor of its future course. Unfortunate are those individuals

who, at this critical period, being destitute of the counsel of judicious friends, or too giddy to give it a patient hearing, or too opinionated to receive it with kindness, advance unaided to the trial; and are left blindly to imbibe the maxims, and imitate the proceedings, of the thoughtless multitude around them.

As erroneous opinions and reprehensible proceedings with respect to dress and amusements are frequently occasioned, or in a very high degree aggravated, by the habit of imitation; in things which in themselves, and also in their attendant circumstances, are indifferent, custom is generally the proper guide: and obstinately to resist its authority, with respect to objects in reality of that description, is commonly the mark either of weakness or of arrogance. The variations of dress, as in countries highly polished frequent variations will exist, fall within its jurisdiction. And as long as the prevailing modes remain actually indifferent; that is to say, as long as in their form they are not tinctured with indelicacy, nor in their costliness are inconsistent with the station or the fortune of the wearer, or with the spirit of Christian moderation; such a degree of conformity to them, as is sufficient to preclude the appearance of particularity, is reasonable and becoming.

But let not this reasoning be misapplied. In the first place, it neither suggests nor justifies the practice of adopting fashions which intrench either on the principles of decency, or on the rules of reasonable frugality and Christian simplicity. Fashions of the former kind are not unfrequently introduced by the shameless, of the latter by the profuse; and both are copied by the vain and inconsiderate. But deliberately to copy either, is to shew that delicacy, the chief grace of the female character; or that economy, the support not merely of honesty alone, but of generosity; or that a conformity to the temper which characterises the followers of Christ, is deemed an object only of secondary importance. To copy either inadvertently, denotes a want of habitual liveliness of attention to the native dictates of sensibility, or to the suggestions of equity and kindness, or to the revealed will of God. Among the modes of attire more or less inconsistent with feminine modesty, those which studiously ape the garb of the other sex are to be classed.* Their unpleasing effect is heightened by addi-

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* From the account which Dr. Henry gives of English manners and customs at different periods, both sexes among our ancestors appear to have been as much attached to costliness, variety, and, I may add, absurdity, in dress, as their contemporaries abroad, and each sex commonly as much as the other. From the two following passages, however, in his history, it may be inferred that at one period, namely, in the reign of Henry the eighth, the men exceeded the women in extravagance and fickleness. "The dress of that period was costly, and in its fashions subject to fre-

tional circumstances, which very commonly attend them, and are designed perhaps to strengthen the resemblance; a masculine air and deportment, and masculine habits of address and familiarity. To those whom higher motives would not deter from exhibiting or following so preposterous an example, it may not be ineffectual to whisper, that she who conceives that to imitate the habiliments of persons of the other sex, is a probable method of captivating the beholders, is not a little unfortunate in her conjecture. Let her ask herself, in what manner she would be impressed by the appearance of a young man studiously approaching in his dress to the model of her own; and she will not be at a loss to estimate the repulsive influence of her accoutrements on those whom she copies.

In the next place, it is to be observed, that the principles, which recommend such a degree of compliance with established fashions of an unobjectionable nature as is sufficient to prevent the appearance of particularity, cannot be alleged in defence of those persons, who are solicitous to pursue existing modes through their minute ramifications, or who seek to distinguish themselves as the introducers or early followers of new modes. Fickleness, or vanity, or ambition, is the motive which encourages such desires; desires which afford presumptive evidence of feebleness of intellect, though found occasionally to actuate and degrade superior minds. It happens, in the embellishment of the person, as in most other instances, that wayward caprice, and a passion for admiration, deviate into those paths of folly which lead from the objects of pursuit.

> ———We have run
> Through every change that fancy, at the loom
> Exhausted, has had genius to supply;
> And studious of mutation still, discard
> A real elegance, a little used,
> For monstrous novelty, and strange disguise.

So preposterous and fantastic are the disguises of the human form which modern fashion has exhibited, that her votaries, when brought together in her public haunts, have sometimes been found scarcely able to refrain from gazing with an eye of ridicule and contempt

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quent fluctuation: so costly, that the wardrobes of the nobility in fifty years had increased to twenty times their former value; so changeable, that the capricious inconstancy of the national dress was quaintly represented by the figure of an Englishman in a musing posture, with sheers in his hand and cloth on his arm, perplexed amidst a multiplicity of fashions, and uncertain how to devise his garments."—"The attire of females was becoming and decent, similar in its fashion to their present dress, but less subject to change and caprice."

on each other. And while individually priding themselves on their elegance and taste, they have very commonly appeared in the eyes of an indifferent spectator, to be running a race for the acquisition of deformity.

I have not scrupled to inculcate the duty of refraining from compliance with fashions in dress, which would be accompanied with a degree of expence inconsistent with the circumstances of the individual. Young women who accustom themselves to be lavish in matters of personal decoration, easily proceed to think, that so long as they restrain their expensiveness within the limits of the resources supplied by their parents and friends, they are not chargeable with blame on the subject. If they pay their bills punctually, who is entitled to find fault? Those persons will discern just cause of reprehension, who do not consider the honest payment of bills at the customary times as comprising the whole of human duty with regard to the expenditure of money. The demands of justice may be silenced: but has benevolence no claims to be satisfied? The fact is, that an unguarded fondness for ornament has been known, in a multitude of examples, to overpower the native tenderness of the female mind; and to prevent the growth and establishment of dispositions pronounced in the gospel to be indispensably requisite to the Christian character. If the purse be generally kept low by the demands of milliners, of mantua-makers, of jewellers and dealers in trinkets, and of others who bear their part in adorning the person; little can be allotted to the applications of charity. But charity requires, in common with other virtues, the fostering influence of habit. If the custom of devoting an adequate portion of the income to the relief of distress be long intermitted, the desire of giving relief will gradually be impaired. The heart forgets, by disuse, the emotions in which it once delighted. The ear turns from solicitations now become unwelcome. In proportion as the wants and griefs of others are disregarded, the spirit of selfishness strikes deeper and stronger roots in the breast. Let the generous exertions of kindness be tempered with discretion: but let a disposition to those exertions be encouraged on principles of duty; and confirmed, in proportion to the ability of the individual, by frequency of practice.

There are yet other consequences which attend an immoderate passion for the embellishments of dress. When the mind is fixed upon objects which derive their chief value from the food which they administer to vanity and the love of admiration; the aversion, which almost every individual of either sex is prone to feel towards a rival, is particularly called forth. And when objects attainable so easily as exterior ornaments occupy the heart, there will be rivals without number. Hence it is not very unusual to see neighbouring young women engaged in a constant state of petty warfare with each other. To vie in ostentatiousness, in costliness or in elegance of apparel; to be distinguished by novel inventions in the science

of decoration; to gain the earliest intelligence respecting changes of fashion in the metropolis; to detect in the attire of a luckless competitor, traces of a mode which for six weeks has been obsolete in high life; these frequently are the points of excellence to which the force of female genius is directed. In the mean time, while the mark of friendship is worn on the countenance, and the language of regard dwells on the tongue, indifference, disgust, and envy, are gradually taking possession of the breast; until, at length, the unworthy contest, prolonged for years under confirmed habits of dissimulation, by which none of the parties are deceived, terminates in the violence of an open rupture.

The Scriptures have spoken too plainly and too strongly respecting solicitude about dress, to permit me to quit the subject without a special reference to their authority. Our Saviour, in one of his most solemn discourses, warns his followers against anxiety "wherewithal they should be clothed," in a manner particularly emphatical, by classing that anxiety with the despicable pursuits of those who are studious "what they shall eat, and what they shall drink;" and by pronouncing all such cares to be among the characteristical features by which the heathen were distinguished and disgraced. It ought to be observed, that these admonitions of Christ respect men no less than women. St. Paul, in the following passage, speaks pointedly concerning female dress: "I will, in like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." In another passage, which remains to be produced from the New Testament, St. Peter also speaks expressly of the female sex; and primarily of married women, but in terms applicable with equal propriety to the single: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel. But let it be the hidden man of the heart," (the inward frame and disposition of the mind,) "in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It would be too much to assert, on the one hand, that it was the intention of either of the apostles, in giving these directions, to proscribe the use of the particular kinds of personal ornament which he specifies. But, on the other hand, it was unquestionably the design of both, to proscribe whatever may justly be styled solicitude respecting any kind of personal decoration; and to censure those, who, instead of resting their claim to approbation solely on the tempers of the soul, in any degree should ambitiously seek to be noticed and praised for exterior embellishments, as deviating precisely in that degree from the simplicity and purity of the Christian character.

ON THE EMPLOYMENT OF TIME.

To occupy the mind with useful employments, is among the best methods of guarding it from surrendering itself to dissipation. To occupy it with such employments regularly, is among the best methods of leading it to love them. Young women sometimes complain, and more frequently the complaint is made for them, that they have nothing to do. Yet few complaints are urged with less foundation. To prescribe to a young person of the female sex the precise occupations to which she should devote her time, is impossible. It would be to attempt to limit, by inapplicable rules, duties which must vary according to circumstances which cannot previously be ascertained. Differences in point of health, of intellect, of taste, and a thousand nameless particularities of family occurrences and local situation, claim, in each individual case, to be taken into the account. Some general reflections, however, may be offered.

I advert not yet to the occupations which flow from the duties of matrimonial life. When, to the rational employments open to all women, the entire superintendance of domestic economy is added; when parental cares and duties press forward to assume the high rank in a mother's breast to which they are entitled; to complain of the difficulty of finding proper methods of occupying time, would be a lamentation which nothing but politeness could preserve from being received by the auditor with a smile. But in what manner, I hear it replied, are they, who are not wives and mothers, to busy themselves? Even at present young women in general, notwithstanding all their efforts to quicken and enliven the slow-paced hours, appear, if we may judge from their countenances and their language, not unfrequently to feel themselves unsuccessful. If dress then, and the affairs and employments which you class collectively under the head of dissipation, are not to be allowed to fill so large a space in the course of female life as they now overspread; and your desire extremely to curtail them in the exercise of this branch of their established prerogative is by no means equivocal; how are well-bred women to support themselves in the single state thro' the dismal vacuity that seems to await them? This question it may be sufficient to answer by another: If young and well-bred women are not accustomed, in their single state, regularly to assign a large proportion of their hours to serious and instructive occupations; what prospect, what hope is there, that, when married, they will assume habits to which they have ever been strangers, and exchange idleness and volatility for steadiness and exertion?

To every woman, whether single or married, the habit of regularly allotting to improving books a portion of each day, and, as far as may be practicable, at stated hours, cannot be too strongly

recommended. I use the term *improving* in a large sense; as comprehending all writings which may contribute to her virtue, her usefulness, her instruction, and her innocent satisfaction; to her happiness in this world and in the next. She who believes that she is to survive in another state of being through eternity, and is duly impressed by the awful conviction, will fix day by day her most serious thoughts on the inheritance to which she aspires. Where her treasure is, there will her heart be also. She will not be seduced from an habitual study of the Holy Scriptures, and of other works calculated to imprint on her bosom the comparatively small importance of the pains and pleasures of this period of her existence; and to fill her with that knowledge, and inspire her with those views and dispositions, which may lead her to delight in the present service of her Maker, and enable her to rejoice in the contemplation of futurity. With the time allotted to the regular perusal of the word of God, and of performances which inculcate the principles and enforce and illustrate the rules of Christian duty, no other kind of reading ought to be permitted to interfere. At other parts of the day let history, let biography, let poetry, or some of the various branches of elegant and profitable knowledge, pay their tribute of instruction and amusement. But let her studies be confined within the strictest limits of purity. Let whatever she peruses in her most private hours be such as she needs not be ashamed of reading aloud to those whose good opinion she is most anxious to deserve. Let her remember that there is an all-seeing eye, which is ever fixed upon her, even in her closest retirement. Let her not indulge herself in the frequent perusal of writings, however interesting in their nature, however eminent in a literary point of view, which are likely to inflame pride, and to inspire false notions of generosity, of feeling, of spirit, or of any other quality deemed to contribute to excellence of character. Such unhappily are the effects to be apprehended from the works even of several of our distinguished writers, in prose or in verse. And let her ac custom herself regularly to bring the sentiment which she reads, and the conduct which is described in terms, more or less strong, of applause and recommendation, to the test of Christian principles. In proportion as this practice is pursued or neglected, reading will be profitable or pernicious.

There is one species of writings which obtains from a considerable proportion of the female sex a reception much more favourable than is afforded to other kinds of composition more worthy of encouragement. It is scarcely necessary to add the name of novels and romances. Works of this nature not unfrequently deserve the praise of ingenuity of plan and contrivance, of accurate and well supported discrimination of character, and of force and elegance of language. Some of them have professedly been composed with a design to favour the interests of morality. And among those which are deemed to have on the whole a moral tendency, a very

few perhaps might be selected, which are not liable to the disgraceful charge of being occasionally contaminated by incidents and passages unfit to be presented to the reader. This charge, however, may so very generally be alleged with justice, that even of the novels which possess high and established reputation, by far the greater number is totally improper, in consequence of such admixture, to be perused by the eye of delicacy.

To indulge in a practice of reading novels is, in several other particulars, liable to produce mischievous effects. Such compositions are, to most persons, extremely engaging. That story must be singularly barren, or wretchedly told, of which, after having heard the beginning, we desire not to know the end. To the pleasure of learning the ultimate fortunes of the heroes and heroines of the tale, the novel commonly adds, in a greater or in a less degree, that which arises from animated description, from lively dialogue, or from interesting sentiment. Hence the perusal of one publication of this class leads, with much more frequency than is the case with respect to works of other kinds, (except perhaps of dramatic writings, to which most of the present remarks may be transferred,) to the speedy perusal of another. Thus a habit is formed, at first of limited indulgence, but that is continually found more formidable and more encroaching. The appetite becomes too keen to be denied; and in proportion as it is more urgent, grows less nice and select in its fare. What would formerly have given offence, now gives none. The palate is vitiated or made dull. The produce of the book-club, and the contents of the circulating library, are devoured with indiscriminate and insatiable avidity. Hence the mind is secretly corrupted. Let it be observed too, that in exact correspondence with the increase of a passion for reading novels, an aversion to reading of a more improving nature will gather strength. Even in the class of novels least objectionable in point of delicacy, false sentiment unfitting the mind for sober life, applause and censure distributed amiss, morality estimated by an erroneous standard, and the capricious laws and empty sanctions of honour set up in the place of religion, are the lessons usually presented. There is yet another consequence too important to be overlooked. The catastrophe and the incidents of these fictitious narratives commonly turn on the vicissitudes and effects of a passion the most powerful of all those which agitate the human heart. Hence the study of them frequently creates a susceptibility of impression, and a premature warmth of tender emotions, which, not to speak of other possible effects, have been known to betray young women into a sudden attachment to persons unworthy of their affections, and thus to hurry them into marriages terminating in unhappiness.

In addition to the regular habit of useful reading, the custom of committing to the memory select and ample portions of poetic compositions, not for the purpose of ostentatiously quoting them in mixed company, but for the sake of private improvement, deserves,

in consequence of its beneficial tendency, to be mentioned with a very high degree of praise. The mind is thus stored with a lasting treasure of sentiments and ideas, combined by writers of transcendent genius and vigorous imagination; clothed in appropriate, nervous, and glowing language; and impressed by the powers of cadence and harmony. Let the poetry, however, be well chosen. Let it be such as elevates the heart with the ardour of devotion; adds energy and grace to the precepts of morality; kindles benevolence by pathetic narrative and reflection; enters with accurate and lively description into the varieties of character; or presents vivid pictures of the grand and beautiful features which characterise the scenery of nature. Such are, in general, the works of Milton, of Thomson, of Gray, of Mason, of Beattie, and of Cowper. It is thus that the beauty and grandeur of nature will be contemplated with new pleasure. It is thus that taste will be called forth, exercised, and corrected. It is thus that judgment will be strengthened, virtuous emotions cherished, piety animated and exalted. At all times, and under every circumstance, the heart, penetrated with religion, will delight itself in the recollection of passages, which display the perfections of that Being on whom it trusts, and the glorious hopes to the accomplishments of which it humbly looks forward. When affliction weighs down the spirits, or sickness the strength; it is then that the cheering influence of that recollection will be doubly felt. When old age, disabling the sufferer from the frequent use of books, obliges the mind to turn inward upon itself; the memory, long retentive, even in its decay, of the acquisitions which it had attained and valued in its early vigour, still suggests the lines which have again and again diffused rapture through the bosom of health, and are yet capable of overspreading the hours of decrepitude and the couch of pain with consolation. If these benefits, these comforts, flow from recollected compositions of man; how much greater may be expected from portions of the word of God deeply imprinted on the mind!

But it is not from books alone that a considerate young woman is to seek her improvement and her gratifications. The discharge of relative duties, and the exercise of benovelence, form additional sources of activity and enjoyment. To give delight in the affectionate intercourse of domestic society; to relieve a parent in the superintendence of family affairs; to smooth the bed of sickness, and cheer the decline of age; to examine into the wants and distresses of the female inhabitants of the neighbourhood; to promote useful institutions for the comfort of mothers, and for the instruction of children; and to give to those institutions that degree of attention, which, without requiring either much time or much personal trouble, will facilitate their establishment and extend their usefulness;—these are employments congenial to female sympathy; employments in the precise line of female duty; employments which, so far as the lot of human life allows confer

genuine and lasting kindnesses on those whom they are designed to benefit, and never fail, when pursued from conscientious motives, to meliorate the heart of her who is engaged in them.

In pointing out that which ought be done, let justice be rendered to that which has been done. In the discharge of the domestic offices of kindness, and in the exercise of charitable and friendly regard to the neighbouring poor, women in general are exemplary. In this latter branch of Christian virtue, an accession of energy has been witnessed within a few years. Many ladies have shewn, and still continue to shew, their earnest solicitude for the welfare of the wretched and the ignorant, by spontaneously establishing schools of industry and of religious instruction; and with a still more beneficial warmth of benevolence, have taken the regular inspection of them upon themselves. May they stedfastly persevere, and be imitated by numbers!

Among the employments of time, which, though regarded with due attention by many young women, are more or less neglected by a considerable proportion, moderate exercise in the open air claims to be noticed. Sedentary confinement in hot apartments on the one hand, and public diversions frequented on the other, in buildings still more crowded and stifling, are often permitted so to occupy the time, as by degrees even to wear away the relish for the freshness of a pure atmosphere, for the beauties and amusements of the garden, and for those "rural sights and rural sounds," which delight the mind unsubdued by idleness, folly, or vice. Enfeebled health, a capricious temper, low and irritable spirits, and the loss of many pure and continually recurring enjoyments, are among the consequences of such misconduct.

But though books obtain their reasonable portion of the day, though health has been consulted, though the immediate demands of duty have been fulfilled, and the dictates of benevolence obeyed, there will yet be hours remaining unoccupied; hours for which no specific employment has yet been provided. For such hours it is not the intention of these pages to prescribe any specific employment. What if some space be assigned to the useful and elegant arts of female industry? A well regulated life will never know a *vacuum* sufficient to require a large share of amusements to be sought abroad to fill it.

DOMESTIC ECONOMY.

Economy is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife, and of a mother, that it ought to have the precedence of all other accomplishments, and to take its rank next to the first duties of life. Yet this is too often neglected

in a young woman's education; and she is sent from the house of her father to govern a family, without that knowledge which is necessary to qualify her for it: this is the source of much inconvenience, and may be attended with unpleasant consequences. The husband's opinion of his wife's incapacity for domestic affairs, may be fixed too strongly to suffer him ever to think justly of her gradual improvements. A woman, whatever other qualifications or accomplishments she may possess, who does not understand domestic economy, is a very improper person to make a wife of. Young women should endeavour, in early life, to lay in a store of knowledge on this subject, even before they are called to the practice of it. They should daily observe what passes before them; they should consult prudent and experienced mistresses of families; and should enter in a book every new piece of intelligence they acquire; they may afterwards compare these with more mature observations, and make additions and corrections as they see occasion.

The first and greatest point in domestic economy, is to lay out your general plan of living in a just proportion to your income. If you would enjoy real comfort in the management of your affairs, you should lay your plan considerably within your income, either to prepare for contingencies, or to increase your funds of charity, which are in fact the true funds of pleasure.

In order to settle your plan, it will be necessary to make a pretty exact calculation; and if from this time you accustom yourselves to take an account of all the little expences intrusted to you, you will soon grow expert and ready at them, and be able to guess very nearly where certainty cannot be attained.

Regularity in payments and accounts is essential to economy. You should also endeavour to acquire skill in purchasing; and in order to this, attend to the prices of things, and take every proper opportunity of learning the real value of every thing, as well as the marks whereby you are to distinguish the good and the bad.

In your table and dress, and in all other things, aim at propriety and neatness, avoiding all extravagances. It is impossible to enter into all the *minutiæ* of the table; but good sense, and observation of the best models, must form your taste, and a due regard to your circumstances must restrain it.

Needle-work is generally considered as a part of good housewifery. Many young women make almost every thing they wear; by which they can make a respectable appearance at a small expence. Absolute idleness is inexcusable in a woman, and renders her contemptible. The needle is, or ought to be, always at hand for those intervals in which she cannot be otherwise employed.

Early rising, and a proper disposing of time, are essential to economy. The necessary orders, and an examination into household affairs, should be dispatched early in the day. If any thing that is necessary be deferred, you may afterwards, by company or unforeseen avocations, forget or neglect to do it. There is a strange aversion in

many, and particularly in youth, to regularity and punctuality. Be assured it is of more consequence than you can conceive, to get the better of this procrastinating spirit, and to acquire early habits of constancy and order, even in the most trifling matters.

The neatness and order of your house and furniture, is a part of economy which will greatly affect your appearance and character. The decent order of the house should be designed to promote the convenience and happiness of those who are in it, whether as domestics or as guests

The chief end to be proposed in cultivating the understanding of women, is to qualify them for the practical purposes of life. Their knowledge is not often, like the learning of men, to be reproduced in some literary composition, nor ever in any learned profession; but it is to come into conduct. A woman learns, that she may act. She is to read the best books, not so much to enable her to talk of them, as to bring the improvement which they furnish, to the rectification of her principles, and the formation of her habits. The great uses of study to a female are to enable her to regulate her own mind, and to be instrumental to the good of others. That kind of knowledge which is rather fitted for home consumption than for foreign exportation, is peculiarly adapted to women. The opinion of the great Dr. Johnson was, "*that a woman cannot have too much arithmetic.*" It is a solid, practical acquirement, in which there is much use, and little display; it is a quiet, sober kind of knowledge, which she acquires for herself and her family, and not for the world.

A woman of good sense will never forget, that while the greater part of her proper duties are such as the most moderately gifted may fulfill with credit, (since Providence never makes that to be very difficult, which is generally necessary,) yet that the most highly endowed are bound to fulfil them: and let her remember, that the humblest of these offices, performed on Christian principles, are wholesome for the minds even of the most enlightened, as they tend to the casting down those high imaginations, which women of genius are too much tempted to indulge.

For instance, women whose natural vanity has been aggravated by a false education, may look down on *economy* as a vulgar attainment, unworthy of the attention of her cultivated intellect; but it is the false estimate of a shallow mind. Economy, such as I would inculcate, and which every woman, in every station of life, is called to practise, is not merely the petty detail of small daily expences, the shabby curtailments and stinted parsimony of a little mind, operating on little things; but it is the exercise of a sound judgment exerted in the comprehensive outline of order, of arrangement, of distribution; of regulations by which alone well-governed families, great and small, rich and poor, subsist. She who has the best regulated mind will, other things being equal, have the best regulated family. As in the superintendence of the uni-

verse, wisdom is seen in its *effects*; and as in the visible works of Providence, that which goes on with such beautiful regularity, is the result not of chance, but of design: so that management which seems the most easy, is commonly the consequence of the best concerted plan; and a well-concerted plan is seldom the offspring of an ordinary mind. A sound economy is a sound understanding brought into action: it is calculation realized; it is the doctrine of proportion reduced to practice: it is foreseeing consequences, and guarding against them; it is expecting contingencies, and being prepared for them. The difference is, that of a narrow-minded vulgar economist, the details are continually present; she is overwhelmed by their weight, and is perpetually bespeaking your pity for her labours, and your praise for her exertions; she is afraid you will not see how she is harassed. Little wants and trivial operations engross her whole soul: while a woman of sense, having provided for their probable recurrence, guards against the inconveniencies, without being disconcerted by the casual obstructions which they offer to her general scheme.

LOVE AND COURTSHIP.

This is an affection of the mind, compounded of desire, esteem, and benevolence, which forms the bond of attachment and union between individuals of the different sexes; and makes them feel, in the society of each other, a species of happiness which they experience no where else.

It is a maxim laid down among females, and a very prudent one it is, that love is not to begin on their part, but is entirely to be the consequence of an attachment of the other sex to them.

As nature has not given you that unlimited range in your choice which the men enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a young man to your common good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude, this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspence, are very great incitements to attachment, and are the food of love in both sexes.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them, so as easily to impose on a young maid of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts of such a girl may not always prove sufficient for her security. The

dark and crooked paths of cunning are unsearchable and inconceivable to an honourable and elevated mind.

The following are the most genuine effects of an honourable passion among men, and the most difficult to counterfeit. A young man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love renders a man not only respectful but timid, in his behaviour to the woman he loves. To conceal the awe which he feels, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage in the company of the object of his affections.

When you observe these marks in a young man's behaviour, you must reflect seriously what you are to do. If his attachment is agreeable to you, if you feel a partiality for him, you would do well not to discover to him the full extent of your love. Your receiving his addresses shews your preference; which is all, at that time, he is entitled to know. If he has delicacy, he will ask for no stronger proof of your affection, for your sake; if he has sense, he will not ask it, for his own.

If you see evident proofs of a young man's attachment, and are determined to shut your heart against him; as you ever hope to be used with generosity by the person who shall engage your heart, treat him honourably and humanely. Do not suffer him to linger in a state of miserable suspence, but be anxious to let him know your sentiments concerning him.

Beware of acting the part of a *coquette*. There is one case perhaps, and but one, where a young woman may do it justifiably, to the utmost verge which her conscience will allow. It is where a young man purposely declines to pay his addresses till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing: it is intended to force her to explain herself, in effect, before he himself designs to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature.

It is of great importance to distinguish whether a young man, who has the appearance of being your lover, delays to speak explicitly, from the motive above mentioned, or from a diffidence inseparable from true attachment. In the one case you can hardly use him too ill, in the other you ought to treat him with great kindness: and the greatest kindness you can shew him, if you are deter-

mined not to listen to his addresses, is to let him know it as soon as possible.

It appears necessary to be more particular on the subject of courtship, because it may and does commonly take place at an early period of life, when young women have but little experience or knowledge of the world; when their passions are warm, and their judgment not arrived at such full maturity as to be able to correct them.

It is very desirable that every female should possess such principles of honour and generosity as will render her incapable of deceiving, and at the same time to possess that acute discernment which may secure her against being deceived.

It is a generally received opinion, founded in fact, that females may attain a superior degree of happiness in a married state to what they can possibly find in the other. What a forlorn and unprotected situation is that of an old maid! What chagrin and peevishness are apt to infect their tempers; and how great is the difficulty of making a transition, with dignity and cheerfulness, from the period of youth and beauty, admiration and respect, into the calm, silent, unnoticed retreat of declining years!

A married state, if entered into from proper motives of esteem and affection, is certainly the happiest, will make you most respectable in the world, and the most useful members of society.

CONSIDERATIONS BEFORE MARRIAGE.

It will be proper before the duties of a married woman are particularised, to be explicit concerning some points, on attention to which the probability of happiness in matrimonial life radically depends.

The prospect of passing a single month with an acquaintance, whose society we know to be unpleasing, is a prospect from which every mind recoils. Were the time of intercourse antecedently fixed to extend to a year, or to a longer period, our repugnance would be proportionally great. Were the term to reach to the death of one of the parties, the evil would appear in foresight scarcely to be endured. But farther; let it be supposed, not only that the parties were to be bound during their joint lives to the society of each other, but that in all circumstances their interests were to be inseparably blended together. And, in the next place, let it also be supposed, that the two parties were not to engage in this association on terms of complete equality; but that one of them was necessarily to be placed, as to various particulars, in a state of subordination to the other. What caution would be requisite in each of the parties; what especial caution would be requisite in the party destined to subordination, antecedently to such an engage-

ment! How diversified, how strict, how persevering, should be the inquiries of each respecting the other; and especially of the latter respecting the former! Unless the dispositions, the temper, the habits, the genuine character, and in most principles, were mutually known; what rational hope, what tolerable chance, of happiness could subsist? And if happiness should not be the lot of the two associates, would not their disquietudes be proportionate to the closeness of their union? Let this reasoning be transferred to the case of marriage.

Whether marriage establishes between the husband and the wife a perfect equality of rights, or conveys to the former a certain degree of superiority over the latter, is a point not left among Christians to be decided by speculative arguments. The intimation of the divine will, communicated to the first woman immediately after the fall, is corroborated by various injunctions delivered in the New Testament. "Let the wife see that she reverence her husband."—"Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church;—therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." The command in the second of these passages is so explicit, and illustrated by a comparison so impressive, that it is needless to recite other texts of a similar import. The obedience, however, which is here enjoined by the apostle, is not unlimited obedience. Were a husband presumptuously to require his wife to infringe the property or other rights of a third person, or to transgress any other of the divine laws; she would be bound to obey God rather than man.

It is reasonable, therefore, and it is also conformable to the general mode of conveying moral directions which is adopted in the Scriptures, to understand his strong declaration concerning the authority of a husband as limited by restrictions and exceptions, corresponding to those with which his equally strong declarations, concerning the authority of parents and of masters, are manifestly to be understood. But though in cases such as have been supposed, the duty of female obedience is suspended, it is suspended in these only. She who is commanded to "be subject to her head, the husband, as the church is subject to Christ, its head," cannot reasonably doubt that under all other circumstances faithful and willing obedience is a branch of her connubial duty.

A branch of duty in its nature so important and so extensive, ought to be considered antecedently to marriage with religious scrupulousness. And while the obligation is acknowledged, let not the ends for which it is imposed be misconceived. Let not pride or ignorance be for a moment permitted to suggest, that the Father of the universe, in allotting obedience to the wife, has displayed a partial regard to the welfare and comfort of the husband. Eternal wisdom, incapable of error and of caprice, has in this dispensation

consulted her happiness no less than that of her associate. You admit that it was desirable to prevent or to lessen the bickerings, the conflicts, the pertinacious contrariety of plans and projects, which, in a state so imperfect and sinful as human nature is, would perpetually rise and involve families in unceasing confusion, were each party free from any obligation to acquiesce in the decision of the other. By what method then, were we to consult the dictates of unbiassed judgment, should we deem the object most likely to be attained? Undoubtedly by the method which Providence has adopted; by assigning to one of the partners in marriage a fixed pre-eminence over the other. If this point be once conceded, there cannot be room for much hesitation as to the only remaining question: To which of the two parties would it be wisest and best that the pre-eminence should be assigned? It is on man that the burden of the most laborious offices in life, of those offices which require the greatest exertions, the deepest reflection, and the most comprehensive judgment, is devolved. Man, that he may be qualified for the discharge of these offices, has been furnished by his Creator with powers of investigation and of foresight in a somewhat larger measure than the other sex, who have been recompensed by an ample share of mental endowments of a different kind. It seems therefore an appointment both reasonable in its nature, and most conducive to the happiness, not only of the man himself, but of his wife, of his children, and of all his connections, that he should be the person to whom the superiority should be committed. But heaven has not left the wife destitute or neglected. Security is provided for her in various ways against an arbitrary and tyrannical exercise of power on the part of the husband. Some limitations to which his authority is subjected have already been noticed. These, if he deserves the name of a Christian, he well knows. He knows too, that if he be entrusted with power, he acts under a proportionate responsibility; that he acts under the all-seeing eye of his future Judge. And if the scriptures are on the one hand express in enjoining obedience on the wife; they are no less explicit on the other in reminding the husband of the mildness, the conciliating forbearance, the lively and never-failing tenderness of affection, which every branch of his behaviour towards his partner ought to display; and of the readiness with which he ought to make large sacrifices of personal inclination, ease, and interest, when essential to her permanent welfare. "Husbands, love your wives, and be not bitter against them."—"Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel."—"Husbands, love your wives, as Christ also loved the church, and gave himself for it." If a woman marry a person without having sufficient reason to be satisfied, from actual knowledge of his character, that the commands of Scripture will decide his general conduct; her subsequent unhappiness must fairly be attributed to herself.

The foundation of the greater portion of the unhappiness which clouds matrimonial life, is to be sought in the unconcern so prevalent in the world as to those radical principles on which character, and the permanence of character, depend,—the principles of religion. Popular language indicates the state of popular opinion. If an union about to take place, or recently contracted, between two young persons, be mentioned in conversation; the first question which we hear asked concerning it is, whether it be *a good match.* The very countenance and voice of the inquirer, and of the answerer, the terms of the answer returned, and the observations, whether expressive of satisfaction or of regret, which fall from the lips of the company present in the circle, all concur to shew what, in common estimation, is meant by being well married. If a young woman be described as thus married, the terms imply, that she is united to a man whose station and fortune are such, when compared with her own or those of her parents, that in point of precedence, in point of command of finery and of money, she is, more or less, a gainer by the bargain. In high life they imply, that she will now possess the enviable advantages of taking place of other ladies in the neighbourhood; of decking herself out with jewels and lace; of inhabiting splendid apartments; rolling in handsome carriages; gazing on numerous servants in gaudy liveries; and of repairing to London, and other fashionable scenes of resort, all in a degree somewhat higher than that in which a calculating broker, after poring on her pedigree, summing up her property in hand, and computing, at the market price, every item which is contingent or in reversion, would have pronounced her entitled to. A few slight and obvious alterations would adapt the picture to the middle classes of society. But what do the terms imply as to the character of the man selected to be her husband? Probably nothing. His character is a matter which seldom enters into the consideration of the persons who use them; unless, at length, it appears in the shape of an after-thought, or is awkwardly hitched into their remarks for the sake of decorum. If the terms imply any thing on this point, they mean no more than that he is not notoriously and scandalously addicted to vice. He may be covetous, he may be proud, he may be ambitious, he may be malignant, he may be devoid of Christian principles, practice, and belief; or, to say the very least, it may be totally unknown whether he does not fall, in every particular, under this description; and yet, in the language and in the opinion of the generality of both sexes, the match is excellent. In the same manner a diminution of power as to the supposed advantages already enumerated, though counterpoised with the acquisition of a companion eminent for his virtues, is supposed to constitute a bad match; and is universally lamented in polite meetings with real or affected concern. The good or bad fortune of a young man in the choice of a wife is estimated according to the same rules.

From those who contract marriages, either chiefly, or in a con-

siderable degree, through motives of interest or of ambition, it would be folly to expect previous solicitude respecting piety of heart. And it would equally be folly to expect that such marriages, however they may answer the purposes of interest or of ambition, should terminate otherwise than in wretchedness. Wealth may be secured; rank may be obtained; but if wealth and rank are to be main ingredients in the cup of matrimonial felicity, the pure and sweet wine will be exhausted at once, and nothing remain but bitter and corrosive dregs.

Among various absurd and mischievous lessons which young women were accustomed in the last age to learn from dramatic representations, one of the most absurd and mischievous was this: That a man of vicious character was very easily reformed; and that he was particularly likely, when once reformed, to make a desirable and exemplary husband. At the conclusion of almost every comedy, the hero of the piece, signalized throughout its progress by qualities and conduct radically incompatible with the existence of matrimonial happiness, was introduced upon the stage as having experienced a sudden change of heart, and become a convert, as by a miracle, to the ways of virtue and religion.

Let the female sex be assured, that whenever on the stage of real life an irreligious and immoral young man is suddenly found, on the eve of matrimony, to change his external conduct, and to recommend himself by professions of a determination to amend; the probability that the change is adopted, as in the theatre, for the sake of form and convenience, and that it will not be durable after the purposes of form and convenience shall have been answered by it, is one of those which approach the nearest to certainty.

The truths which have been inculcated as furnishing the only foundation for rational hopes of happiness in marriage, are such as ought to be established in the mind, while the affections are yet unengaged. When the heart has received an impression, reason acts feebly or treacherously. But let not the recent impression be permitted to sink deeper, ere the habitual principles and conduct of him who has made it shall have been ascertained. On these points in particular, points which a young woman cannot herself possess adequate means of investigating, let the advice and inquiries of virtuous relatives be solicited. Let not their opinions, though the purport of them should prove unacceptable, be undervalued; nor their remonstrances, if they should remonstrate, be construed as unkindness. Let it be remembered, that, although parental authority can never be justified in constraining a daughter to marry against her will; there are many cases in which it may with reason refuse its assent to her wishes, and few in which it may not be justified in requiring her to pause. Let it be remembered, that if she should unite herself to a man who is not under the habitual influence of Christianity, but unsettled as to its principles, or careless as to some of its practical duties; she has to dread not only the

risk of personal happiness from his conduct towards her, but the dangerous contagion of intimate example. She has to dread that his irreligion may infect herself, his unsteadiness may render her unsteady, his carelessness may teach her to be careless. Does the scene appear in prospect gloomy or ambiguous? Let her be wise, let her exert herself before it be too late. It is better to encounter present anxiety than to avoid it at the expence of greater, of durable evils. And even if affection has already acquired such force, as not to be repressed without very painful struggles; let her be consoled and animated by the consciousness that the sacrifice is to prevent, while prevention is yet in her power, years of danger and of misery; that it is an act not only of ultimate kindness to herself, but of duty to God; and that every act of humble and persevering duty may hope, through a Redeemer, to receive, in a better world, a reward proportioned to the severity of the trial.

In a union so intimate as that of matrimonial life, those diversities in temper, habits, and inclinations, which in a less close connection might not have been distinctly perceived, or would have attracted notice but seldom, unavoidably swell into importance. Hence, among the qualifications which influence the probability of connubial comfort, a general similarity of disposition between the two parties is one of especial moment. Where strong affection prevails, a spirit of accommodation will prevail also. But it is not desirable that the spirit of accommodation should be subjected to rigorous or very frequent experiments. Great disparity in age between a husband and a wife, or a wide difference in rank antecedently to marriage, is, on this account, liable to be productive of disquietude. The sprightliness of youth seems levity, and the sobriety of maturer years to be tinctured with moroseness, when closely contrasted. A sudden introduction to affluence, a sudden and great elevation in the scale of society, is apt to intoxicate; and a sudden reduction in outward appearance to be felt as degrading. Instances, however, are not very rare in which the force of affection, of good sense, and of good principles, shews itself permanently superior to the influence of causes, which, to minds less happily attempered, and less under the guidance of religious motives, prove sources of anxiety and vexation.

To delude a young man by encouraging his attentions for the pleasure of exhibiting him as a conquest, for the purpose of exciting the assiduities of another person, or from any motive except the impulse of reciprocal regard, is a proceeding too plainly repugnant to justice, and to delicacy of sentiment, to require much observation. On such subjects even inadvertence is highly culpable. What then is the guilt of her, who deliberately raises hopes which she is resolved not to fulfil?

There remains yet another caution relating to the present subject, which appears worthy of being suggested. A young woman, un-

biassed by interested motives, is sometimes led to contract a matrimonial engagement without suspecting that she perhaps does not entertain for her intended husband the warm and rooted affection necessary for the conservation of connubial happiness. She beholds him with general approbation; she is conscious that there is no other person whom she prefers to him; she receives lively pleasure from his attentions; and she imagines that she loves him with tenderness and ardour. Yet it is very possible that she may be unacquainted with the real state of her heart. Thoughtless inexperience, gentleness of disposition, the quick susceptibility of early youth, and chiefly perhaps the complacency which all persons, whose affections are not pre-occupied, feel towards those who distinguish them by particular proofs of regard, may have excited an indistinct partiality, which she mistakes for riveted attachment. Many an unhappy wife has discovered the mistake too late.

ADVICE PREVIOUS TO MATRIMONY.

If a young man makes his addresses to you, or gives you any reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character, as to sense, his morality, his religion, his temper, and family; whether it is distinguished for parts and worth, or for folly and knavery. When your friends inform you of these, they have fulfilled their duty; and it behoves you to hearken to their counsel, and to attend to their advice.

Avoid a companion that may entail any hereditary disease on your posterity, particularly that most dreadful of all human calamities, madness. It is the height of imprudence to run into such a danger; and, further, it is highly criminal.

Do not marry a fool: he is the most untractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably hurt your vanity, to have a husband for whom you have reason to blush and tremble every time he opens his lips in company.

A rake is ever to be avoided by a prudent woman; he always makes a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourself, do not think of a husband who has none. If you marry an infidel, or an irreligious character, what hope can you entertain of happiness? If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule

As the choice of a husband is of the greatest consequence to your happiness, be sure you make it with the utmost circumspection. Do not give way to a sudden sally of passion, and then dignify it with the name of love. Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of tastes, and sympathy of souls.

If you have these sentiments, you will never marry any one when you are not in that situation which prudence suggests to be necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes: if you have as much between you as to satisfy all your demands, it is sufficient.

Marriage may dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, may, and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, a more sensible and tender manner.

FEW HAPPY MATCHES.

BY DR. WATTS.

Say, mighty Love, and teach my song,
To whom thy sweetest joys belong,
And who the happy pairs,
Whose yielding hearts, and joining hands,
Find blessings twisted with their bands,
To soften all their cares?

Not the wild herd of nymphs and swains
That thoughtless fly into thy chains,
As custom leads the way:
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

Not sordid souls of earthly mould,
Who, drawn by kindred charms of gold,
To dull embraces move:
So two rich mountains of Peru
May rush to wealthy marriage too,
And make a world of love.

Not the mad tribe that hell inspires
With wanton flames; those raging fires
The purer bliss destroy:
On Ætna's top let furies wed,
And sheets of lightning dress the bed,
T' improve the burning joy

Nor tne dull pairs whose marble forms
None of the melting passions warms,
  Can mingle hearts and hands:
Logs of green wood that quench the coals
Are marry'd just like stoick souls,
  With osiers for their bands.

Not minds of melancholy strain,
Still silent, or that still complain,
  Can the dear bondage bless:
As well may heavenly concerts spring
From two old lutes with ne'er a string,
  Or none besides the bass.

Nor can the soft enchantments hold
Two jarring souls of angry mould,
  The rugged and the keen:
Samson's young foxes might as well
In bonds of cheerful wedlock dwell,
  With firebrands ty'd between.

Nor let the cruel fetters bind
A gentle to a savage mind;
  For love abhors the sight:
Loose the fierce tiger from the deer,
For native rage and native fear
  Rise and forbid delight.

Two kindred souls alone must meet,
'Tis friendship makes the bondage sweet,
  And feeds their mutual loves:
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
  And Cupids yoke the doves.

ON THE DUTIES OF MATRIMONIAL LIFE.

Among the most important of the duties peculiar to the situation of a married woman, are to be ranked those arising from the influence which she will naturally possess over the conduct and character of her husband. If it be scarcely possible for two persons connected by the ties of common friendship, to live constantly together, or even habitually to pass much time in the society of each other, without gradually approaching nearer and nearer in their sentiments and habits; still less probable is it, that from the closest and most attractive of all bands of union a similar effect should not be the result. The effect will be experienced by both

parties, and perhaps in an equal degree. But if it be felt by one in a greater degree than by the other, it seems likely to be thus felt by the husband. In female manners inspired by affection, and bearing at once the stamp of modesty and of good sense, example operates with a captivating force which few bosoms can resist. When the heart is won, the judgment is easily persuaded. It waits not for the slow process of argument to prove that to be right, which it already thinks too amiable to be wrong. To the fascinating charms of female virtue, when adorned by its highest embellishment, diffidence, the Scriptures themselves bear testimony. St. Peter, addressing himself to married women, some of whom, in those days, had been converted to the Christian religion while their husbands remained yet in idolatry, speaks in the following terms: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also, without the word, may be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." To every woman who, in modern times, is unhappy enough to have a husband ignorant of the evidence, unconvinced of the truth, regardless of the precepts, or destitute of the genuine spirit, of Christianity, this direction of the apostle indicates an object which ought to be among the nearest to her heart; and at the same time describes, with an accurate insight into the nature of the human mind, the methods from which, under the superintending control of Providence, the attainment of it is to be expected. But it speaks to married women universally. To every one who discerns in the behaviour of her husband a habit of deviation, in any respect, from the path of Christian rectitude, it speaks the language of instruction and of encouragement. If the example of a wife endearing herself to her husband by "chaste conversation," by purity of manners and of conduct, "coupled with fear," united with modest respect and unassuming mildness, would be thus efficacious towards reclaiming a person immersed in the darkness and immoralities of Paganism; shall it now be without power to detach him, who daily beholds it, from smaller errors? Shall not the divine blessing, which heretofore enabled it to do so much, enable it now to do that which is less? Its power is neither diminished, nor forsaken of the divine blessing. It labours in secrecy and silence, unobtrusive and unseen. But it is, at this hour, performing its part throughout every quarter of the Christian world, in weaning from prejudices, in dissuading from vice, in fixing the wavering, in softening the obdurate, in rendering virtue and holiness beloved, in extending the sphere of peace and happiness, and in preparing those on whom it operates for higher felicity hereafter. Women appear to be, on the whole, more disposed to religious considerations than men. They have minds more susceptible of lively impressions, which religion is pre-eminent in producing. They are less exposed than the other sex to the temptations of gross and open vice. They have quicker feelings of na-

tive delicacy, no inconsiderable supports to virtue. They are more easily excited to tenderness, benevolence, and sympathy. And they are subjected, in a peculiar degree, to vicissitudes of health adapted to awaken serious thought, and to set before them the prospect and the consequences of dissolution. The steady glow of piety excited in the mind of the wife has, in numberless instances, diffused itself through the breast of the husband. And in no instance has it diffused itself through his breast, without adding to the warmth of connubial affection.

But never let it be forgotten, that *female example*, if it be thus capable of befriending the cause of religion and the interests of moral rectitude, is equally capable of proving itself one of the most dangerous of their foes. We are all prone to copy a model, though a faulty model, which is continually before us. When the persons by whom it is exhibited are indifferent to us, we yet conform to it imperceptibly; when they are esteemed and loved, we are ensnared into imitation even with open eyes. She who, at present, has no piety of heart, or so far mistakes the essence of Christian piety as to regard it as a matter but of secondary importance, knows not whether she shall not have to answer at the day of retribution for having betrayed her husband into a neglect of his eternal welfare. She who sets the pattern of slighting one Christian ordinance, of disobeying one Christian precept, contributes not only to lead her husband into the same sin, but likewise to weaken his attachment to every other Christian ordinance, and to impair the sense which he entertains, be it more or less strong, of the obligation and importance of the other precepts of the gospel. If you are little capable of being, in the most important points, a beneficial companion to your husband; beware at least of being a noxious associate. If you are unable to forward his course in the path of virtue and religion; at least beware that he be not impeded and misled by failings borrowed from yourself. Be not, however, disposed to conclude that your modest endeavours to promote his best interests are in vain. "Be not weary in well-doing," nor despair. Persevere in your exertions, for your husband's sake, as well as for your own. Unavailing as they have hitherto proved, at a future period they may be rendered, by the blessing of Providence, successful. Even now unpromising as appearances may be, you may have sown seed which, under the fostering influence of reflection, of sickness, and of sorrow, may spring up and bear excellent fruit hereafter.

But, whatever be the influence which the amiable virtue of a wife may obtain over her husband; let not the consciousness of it ever lead her to seek opportunities of displaying it, nor to cherish a wish to intrude into those departments which belong not to her jurisdiction. Content with the province which reason and revelation have assigned to her, and sedulous to fulfil, with cheerful alacrity, the duties which they prescribe; let her equally guard against

desiring to possess undue weight over her husband's conduct, and against exercising amiss that which properly belongs to her. Let her remember too, that the just regard which has been acquired by artless attractions, may be lost by unwarrantable and teasing competition.

"I beseech you," said St. Paul to his Ephesian converts, "that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace." This earnest and affectionate advice, though originally referring to the general condition and manner of life to which Christians are called, has a propriety singularly apposite when applied to the state of marriage. Let every married woman regard the admonition as though it had been pronounced by the Apostle specially for her sake.

To preserve unimpaired the affections of her associate, to convince him that, in his judgment of her character formed antecedently to marriage, he was neither blinded by partiality, nor deluded by artifice, will be the uniform study of every woman who consults her own happiness and the rules of Christian duty. The strongest attachment will decline, if it suspect that it is received with diminished warmth. And the suspicion will present itself to the mind of a husband, who sees not in the behaviour of his wife a continuance of that solicitude to render herself pleasing to him, which he had experienced at the commencement of their union. The advice which has been publicly and seriously given, that a married woman should ever conceal with care from her husband the extent of her affection for him, is happily too absurd to gain many converts among women who really love those to whom they are united; and too difficult to be frequently put in practice by wives of that description, should they blindly desire to follow it.

Next to the attractions of virtue, the qualification which contributes, perhaps, more than any other to cherish the tender feelings of regard, and to establish connubial happiness, is *good temper*. It is indeed itself a virtue. As far as it is the mere gift of nature, it is not in strictness entitled to that appellation. But as far as it results from conscientious cultivation and vigilance, it has a claim to the honourable distinction. Some minds are originally imbued with an ampler share of benevolence and kindness than has been infused into others. The difference is obvious, even in early childhood. Care, however, and exertion, founded on Christian motives, and strengthened by uniform habit, are able both to meliorate dispositions already excellent, and overcome the greatest inherent defects. But if they on whom Providence, varying the sources of moral probation in different individuals, has bestowed sweetness of temper with a sparing hand, be not strenuous and unremitting in their efforts to improve, under the divine blessing, the scanty stock; if, instead of considering a native failing as an intimation respect-

ing the quarter on which it is their special duty to be on their guard, they convert it into an apology for captiousness, peevishness, and violence: what but domestic misery can be expected? A fretful woman is her own tormentor; but she is also a torment to every one around her, and to none so much as to her husband. No day, no hour, is secure. No incident is so trifling, but it may be wrought up into a family disturbance. The apostle's exclamation, "Behold, how great a matter a little fire kindleth!" is in that house fully and continually exemplified. But the scene to which that exclamation is applicable, is not the school of conjugal affection. "Let all bitterness, and wrath, and anger, and clamour, be put away."—"It is better to dwell in the wilderness, than with a contentious and an angry woman."—"It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house."

To "the ornament of a meek and quiet spirit, which in the sight of God is of great price," and possesses an intrinsic charm to which the breast of man can scarcely be insensible, let there be added *discretion*. The value of this quality, in promoting and upholding matrimonial happiness, is inestimable. It is a quality which the Scriptures, as foreboding the frequent neglect of it, and the miserable consequences of that neglect, have not overlooked. St. Paul, in his epistle to Titus, after having directed that young women should be instructed "to be sober, to love their husbands, to love their children," enjoins farther, that they should be taught "to be discreet." Discretion is not one of those virtues which come into practice only in singular conjunctures, under circumstances which can happen seldom to the same individual, and to some persons may never occur at all. It is not a robe of state, to be drawn forth from its recess on some day of festivity; or a ponderous cloak, to be put on to repel the violence of a thunder-shower. It is that to the mind which the every day-clothing is to the body; requisite under every vicissitude to health, and propriety, and comfort. Its sphere embraces every season and every incident of life. At home and abroad, in the city and in the country, with intimates and with strangers, in business and in leisure, it is vigilant, and active, and unwearied. It enhances the utility of virtue, and anticipates the allurements of vice. It attends to persons and feelings, to times, occasions, and situations; and "abstains from all appearance of evil." It is worthy of being inculcated with the more earnestness on married women, because they appear, in several respects, to be in greater danger than the single, of being led by custom, or hurried by inadvertence, into disregard of it.

To superintend the various branches of domestic management, or, as St. Paul briefly and emphatically expresses the same office, "to guide the house," is the indispensable duty of a married woman: The task must be executed either by the master or the mistress of the house: and reason and scripture concur in assigning it unequi-

vocally to the latter. Custom also, which in many instances presumes to decide in plain contradiction to these sovereign rules of life, has, in this point, so generally conformed to their determination; that a husband who should personally direct the proceedings of the housekeeper and the cook, and intrude into the petty arrangements of daily economy, would appear in all eyes, except his own, nearly as ridiculous as if he were to assume to himself the habiliments of his wife, or to occupy his mornings with her needles and work-bags. It is true, nevertheless, that in executing this office a wife is to consult the wishes of her husband; and in proportion to the magnitude of any particular points, to act the more studiously according to his ideas rather than her own. The duty of obedience on her part extends to the province of guiding the house, no less than to the other branches of her conduct.

Are you then the mistress of a family? Fulfil the charge for which you are responsible. Attempt not to transfer your proper occupation to a favourite maid, however tried may be her fidelity and her skill. To confide implicitly in servants, is the way to render them undeserving of confidence. Be regular in requiring, and punctual in examining, your weekly accounts. Be frugal without parsimony; save, that you may distribute. Study the comfort of all under your roof, even of the humblest inhabitant of the kitchen. Pinch not the inferior part of the family, to provide against the cost of a day of splendour. Consider the welfare of the servants of your own sex as particularly committed to you. Encourage them in religion, and be active in furnishing them with the means of instruction. Let their number be fully adequate to the work which they have to perform; but let it not be swelled either from a love of parade, or from blind indulgence, to an extent which is needless. In those ranks of life where the mind is not accustomed to continued reflection, idleness is a never-failing source of folly and of vice. Forget not to indulge them at fit seasons with visits to their friends; nor grudge the pains of contriving opportunities for the indulgence. Let not one tyrannize over another. In hearing complaints, be patient; in inquiring into faults, be candid; in reproving, be temperate and unruffled. Let not your kindness to the meritorious terminate when they leave your house; but reward good conduct in them, and encourage it in others, by subsequent acts of benevolence adapted to their circumstances. Let it be your resolution, when called upon to describe the characters of servants who have quitted your family, to act conscientiously towards all the parties interested, neither aggravating nor disguising the truth. And never let any one of those whose qualifications are to be mentioned, nor of those who apply for the account, find you seduced from your purpose by partiality or resentment.

In all the domestic expences which are wholly, or in part, regulated by your opinion, beware that, while you pay a decent regard to your husband's rank in society, you are not hurried into ostenta-

tion and prodigality by vanity lurking in your breast. Instead of squandering in extravagance and parade, that property which ought partly to have been reserved in store for the benefit of your offspring, or the general claim which distress has upon such as are capable of granting relief, let it be your constant aim to obey the scriptural precepts of sobriety and moderation. Let it be your delight to fulfil every office of unaffected benevolence. Picture to yourself the difficulties, the calamities, the final ruin, in which tradesmen, with their wives and children, are frequently involved, even by the delay of payments due to them from families to which they have not dared to refuse credit. Subject not yourself in the sight of God to the charge of being accessary to such miseries. Guard by every becoming method of amiable representation and persuasion, if circumstances should make them necessary, the man to whom you are united from contributing to such miseries, either by profusion or by inadvertence. Is he careless as to the inspection of his affairs? Endeavour to open his eyes to the dangers of neglect and procrastination Does he anticipate future, perhaps contingent resources? Gently awaken him to a conviction of his criminal imprudence. Encourage him, if he stand in need of encouragement, in vigilant but not avaricious foresight; in the practice of enlarged and unwearied charity. If your husband, accustomed to acquire money by professional exertions, should become too little inclined to impart freely that which he has laboriously earned; suggest to him that one of the inducements to labour, addressed to him by an apostle, is no other than this, "that he may have to give to him that needeth." If his extensive intercourse with the world, familiarizing him to instances of merited or of pretended distress, have the effect of rendering him somewhat too suspicious of deceit, somewhat too severe towards those whose misfortunes are, in part at least, to be ascribed to themselves; remind him, that "God is kind to the unthankful and the evil." Remind him, that the gift which conscience may require to be withheld from the unworthy, ought to be dedicated to the relief of indigent desert. Win him constantly and practically to "remember the words of the Lord Jesus; how he said, It is more blessed to give than to receive."

Women, who have been raised by marriage to the possession of opulence unknown to them before, are frequently the most ostentatious in their proceedings. Yet a moderate share of penetration might have taught them to read, in the example of others, the ill success of their own schemes to gain respect by displaying their elevation. All such attempts sharpen the discernment and quicken the researches of envy; and draw from obscurity into public notice the circumstances, which pride and pomp are labouring to bury in oblivion.

The want of the sedateness of character, which Christianity requires in all women, is in a married woman doubly reprehensible.

If, now that you are entered into connubial life, you disclose in your dress proofs of vanity and affectation, or plunge headlong into the wild hurry of amusements; the censure which you deserve is greater than it would be, were you single. Any approach towards those indelicate fashions in attire, which levity and shamelessness occasionally introduce, would for the same reason be even more blameable in you now than heretofore. There is one point which requires a few words. It is a common observation, that those women, who in public are most addicted to finery in dress, are in private the greatest slatterns. Let the dread of verifying it contribute in its reasonable degree to extinguish the propensity to finery in your breast. Remember, that any disgusting habit on your part will be more offensive to your husband, on account of the closeness of the union subsisting between you.

St. Paul, among various admonitions relating to married women in particular, enforces on them the duty of being "keepers at home." The precept, in its application to modern times, may be considered as having a two-fold reference. It may respect short visits paid to acquaintances and friends in the vicinity of your residence; or excursions, which require an absence of considerable duration. In the remarks about to be offered, I mean not to allude to visits or excursions, which are undertaken on fit occasions from benevolence to neighbours who are in affliction, from considerations of personal health, or from any other urgent motive of duty and utility. St. Paul says of some women, "They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not." The "wanderers" of the present day could not have been more happily characterised, had the apostle been witness of their proceedings. If, week after week, the mornings be perpetually frittered away in making calls, and the afternoons swallowed up by visits; what but idleness can be the consequence? Domestic business is interrupted; vigilance as to family concerns is suspended; industry, reflection, mental and religious improvement, are deserted and forgotten. The mind grows listless; home becomes dull; and a remedy for the evil is sought from the very cause which produced it. From being "idle" at home, the next step naturally is to be "tattlers and busy-bodies" abroad. In a succession of visits, all the news of the vicinity is collected; the character and the conduct of each neighbouring family are scrutinized; neither age nor sex escapes the prying eye and inquisitive tongue of curiosity. Each "tattler," anxious to distinguish herself by the display of superior knowledge and discernment, indulges unbounded license to her conjectures; seizes the flying report of the hour as an incontrovertible truth; and renders her narratives more interesting by embellishment and aggravation. And all, in revealing secrets, in judging with rashness, in censuring with satisfaction, in propagating slander, and in various other ways, "speak things which they ought not."

Let your behaviour to all your acquaintance be the result of modesty united with benevolence. Be obliging to all with whom you associate; cultivate the friendship of the good; and stedfastly persist in shunning all habitual intercourse with persons of bad or of doubtful character, however complying others may be around you. To be thus complying, is to impair the salutary principle of shaming into obscurity the corrupting example of vice; it is to withdraw from virtue the collateral support, which it derives from the dread of general disgrace. Be consistent in the selection of your associates; and proportion, as nearly as circumstances may allow, your intercourse with individuals to their intrinsic worth. Pursue not the society of women of higher rank than your own; be not elated by their notice: "let your moderation be known unto all;" not by artificial condescension, but in lowliness of mind let each esteem others better than themselves.

In the progress of matrimonial life it is scarcely possible but that the wife and the husband will discover faults in each other, which they had not previously expected. The discovery is by no means a proof, in many cases it is not even a presumption, that deceit had originally been practised. Affection, like that Christian charity of whose nature it largely participates, in its early periods "hopeth all things, believeth all things." Time and experience, without necessarily detracting from its warmth, superadd judgment and observation. The characters of the parties united mutually expand; and disclose those little recesses which, even in dispositions most inclined to be open and undisguised, scarcely find opportunities of unfolding themselves antecedently to marriage. Intimate connection and uninterrupted society reveal shades of error in opinion and in conduct, which, in the hurry of spirits, and the dazzled state of mind peculiar to the season of growing attachment, escaped the vigilant eye of solicitude. Or the fact unhappily may be, that in consequence of new scenes, new circumstances, new temptations, failings which did not exist when the matrimonial state commenced, may have been contracted since. The stream may have derived a debasing tincture from the region through which it has lately flowed. But the fault, whether it did or did not exist while the parties were single, is now discerned. What then is to be the consequence of the discovery? Is affection to be repressed, is it to be permitted to grow languid, because the object of it now appears tinctured with some few additional defects? I allude not to those flagrant desertions of moral and religious principle, those extremes of depravity, which are not unknown to the connubial state, and give a shock to the tenderest feelings of the heart. I speak of those common failings, which long and familiar intercourse gradually detects in every human character. Whether they are perceived by the husband in the wife, or by the wife in the husband, to contribute by every becoming method to their removal is an act of duty strictly incumbent on the discoverer. It is more than

an act of duty; it is the first office of love. "Thou shalt not *hate* thy neighbour *in suffering sin upon him*," is a precept, the disregard of which is the most criminal in those persons, by whom the warmest regard for the welfare of each other ought to be displayed.

To point out failings in the spirit of kindness, is one of the clearest indications of friendship. It is, however, one of those delicate offices from which friendship may the most easily be deterred. If a husband find his endeavours to discharge it frequently misconceived; if he see them usually producing perturbations difficult to be allayed, and extending far and wide beyond the original subject of discussion; he may learn to think it wiser to let an evil exist in silence, than to attempt to obviate it at the hazard of a greater. If his conscience at any time call upon him to set before his associate in connubial life some defect, either in her general conduct, or in a particular instance; he ought unquestionably to fulfil the task with a lively conviction of his own imperfections, and of the need which he has of indulgence and forbearance on her part. He ought to fulfil it with a tenderness of manner flowing from the genuine warmth of affection; with an ardent solicitude to shun as far as may be possible the appearance of authoritative injunctions; and with prudence adapting itself to the peculiarities of the mind which he is desirous to impress. In all cases he ought to guard, with scrupulous anxiety, against exciting in the breast of his wife a suspicion that he is purposely minute in prying into her failings; and against loading her spirits with groundless apprehensions that the original glow of his attachment is impaired by those which he has noticed. But what if in one or in more of these points he should be negligent and defective? Let not a momentary quickness of manner, let not an inadvertent expression hastily dropping from his lips, nor even the discovery of some emotions stained with human infirmity, be noticed with resentment, or followed by retort and recrimination. Though he should evidently be liable to just censure himself, his admonition may yet be wise; his reproof, if he be necessitated even to reprove, may be just. Though on former occasions he should have been hurried into animadversion without reason, there may be reason for his animadversion now. Let him not be thought partial and unwarrantably strict, if he should chance to observe, and to observe with some indications of disquietude, a failing, when exemplified by his wife, which in other women he had scarcely regarded. Is it surprising that he should be alive to circumstances in the conduct of the person most intimately connected with him, which affected him little or not at all in a more distant relation, in an acquaintance, in a stranger? It sometimes happens, when a married woman has not been led to attend to considerations such as those which have now been suggested, that advice which, if given by the husband, would not have met with a favourable acceptation, is thankfully received from others. To know that this state of things is possible, should be a lesson to the husband against

misconduct and imprudence; for to them its existence may be owing. But let it also be to the wife an admonition against captiousness and prejudice; for had she been free from them, it could not have existed.

ADVICE TO MARRIED WOMEN.

ABORTION

We are now, my delicate fair ones, entering upon a subject which requires some circumspection, to divide the province of the physician from the advice of a friend.

The desire of children is evidently predominant in almost every female disposition: it must be certainly owing to the wise ordination of Providence that their education is so admirably calculated to encourage this fondness. How engaging are the childish amusements of a daughter!—Let us picture an innocent little girl fondly caressing a waxen image, dressing and undressing it with all the pomp and importance of a tender mother. What a delightful employment!—how amiable does the child herself appear!—and so endearing is this female province, that it is justly remarked to grow up with the sex into life.

There are indeed some persons who have declared an aversion for children. I have painfully suffered from the enumeration of the difficulties, and inconveniences, which they describe parents to labour under who have the care of a little family.—Selfish and unsocial considerations!

God has universally manifested that the whole human race are dependent upon one another, and those persons who think and act thus narrowly, can neither be accounted good characters in themselves, nor worthy members with respect to society. But, alas! they are strangers to the feelings of parental fondness.

Certain I am, ye amiable wives, that if it be your good fortune to become happy mothers—your children, those dear pledges of love, if prudently educated, prove not only an engaging comfort to yourselves, but a great and lasting security for the affections of your husbands. Trust me, there is a time when the charms of beauty must cease, and the passions of youth bend to the majesty of wisdom;—'tis then good nature and good sense, with that essential ingredient, a cheerful disposition, will in a great measure secure your conquest; and a charming offspring will assuredly contribute to unite parents in the lasting bonds of friendship.

How desirable therefore are children! Even poverty itself does not prevent the sanguine wish for them. Let us then endeavour to promote their safe and happy increase.

The difference of constitution in women is an important affair; there are some who upon every trifling occasion are subject to miscarriages—others again, who in spite of the most indirect and

powerful means are often compelled to bear the token of unwarrantable amours—and there are instances even of married women, who, not supposing themselves breeding, have been treated in the most likely manner to bring about an abortion—but all in vain. A remarkable story of this kind occurs to my memory, which I relate from my own knowledge:

An honest labouring man and his wife lived together many years without having children, and they were both beyond the meridian of life, when the poor woman was supposed to be afflicted with a dropsy. From time to time she advised with several eminent physicians, who, from her appearance and the account she gave, treated her as dropsical; administering the most powerful remedies against that disorder.

At length she grew so very big that all hopes of a cure were given over, and the operation of tapping was recommended. The husband's circumstances being narrow, and the expence of this illness putting it out of his power to employ a surgeon, the poor woman was advised to go into the hospital: this, however, she refused.

A week or two after this, the husband called, with a most joyful countenance, to inform me his wife was brought to bed, and that both the mother and child were likely to do well. I was at that time very young, but my reflections upon the oddity of the event determined me to be always wary in the examination of dropsical female patients.

Thus we see in this woman, and in a variety of other cases, where impious efforts have been used to promote a miscarriage, that Nature, in spite of great violence, sometimes will not be interrupted.

Let us then aim at assisting her in this great work, where the constitution appears not able to go through with it; and point out the most rational means to prevent abortion.

Women of a delicate form, and too great sensibility, are the most liable to miscarry. Such also are the most likely to imbibe, and to be affected by, the prejudices which we wish to caution them against. The power of fear is undoubtedly sovereign over most persons, and this, as it frequently occasions miscarriages, is truly to be dreaded. If therefore the prejudices were discountenanced, the unhappy fear itself would assuredly cease.

And further, there is nothing tends more to render life happy, either to men or women, than to conquer, as much as possible, the passion of fear. This is the monster which in some degree subdues us all; and too frequently makes mankind miserable. There is no calamity but would easily become supportable, could we divest ourselves of fear; and daily experience proves women to be most subject to its tortures. How many trifling insects that man continually spurns from him, ruffle the breast of females, and throw them into the greatest agonies!

The evil therefore is seated in the imagination, for it is the

dreadful apprenension of their own mind that torments them; which by a firm and steady resolution, may generally be overcome. Fortitude is an estimable jewel.

Reason was bestowed upon us both for the preservation of our health and the promotion of our happiness. The abuse of it as necessarily destroys the one as the other.

How do we continually reflect upon ourselves for inconveniences, mental as well as corporeal, that arise from inconsiderateness and folly? Believe me, ladies, miscarriages are frequently brought about by imprudence. When a wife has the pleasing prospect of becoming a mother, it is no longer a time to be revelling in midnight assemblies. Such a conduct not only deprives her of natural rest, but also endangers her health, and thereby oftentimes promotes this dreaded evil.

In this and every other point I beg leave to caution you against falling into wide extremes. Some ladies I have seen madly running up and down, and jumbling all the town over in the most jolting hackney-coach that could be procured; and, although at the same time they complain of being shaken to pieces, yet this they say is to prevent the accident. Others never step out of doors, nay, nor so much as go up and down a pair of stairs, for several months: this also is to avoid the danger.

Again let me warn you of both extremes. Be this your guide—whatever exercise you are capable of taking without fatigue, indulge—but no more. Never, in this point, regard the example of others. Because your friend can do this and that, it is no reason you should; and if the attempt gives pain, it should certainly be avoided.

I need not caution the present age against the pernicious custom of lacing too tightly; for a girl of fifteen, in the dress of our times, would in the last age have been supposed to be just at down-lying.

It is as uncommon now to see a young girl crooked, as it formerly was to see one perfectly straight. I believe no one denies that their shapes were greatly injured by the stiffness of their stays, and by being laced so exceedingly close. This pernicious custom was frequently the cause of a bad state of health, and threw many young women into consumptions. We now rarely see ladies fainting in public places; but when they did not allow themselves room to breathe, it happened every day. This prudent alteration therefore, so serviceable to maidens, is still more necessary for married women.

But there is a practice indiscriminately used even to this day, worse than all the rest; and that is bleeding. Whether a woman be robust or weakly, if she is pregnant, she must be bled. Has she any pains?—No matter. Is she in health?—Yes. But she must lose blood—Why? Because she is with child. Her mother always did it, and her grandmother, aye, and her great-great-grand-

mother too, time out of mind; and therefore can the propriety of it be doubted?—These are the general arguments used by women in favour of bleeding, when they are in perfect health; but if any slight indisposition happens, be it ever so foreign to their particular situations, and which perhaps at another time would pass unnoticed, dreadful consequences are apprehended if they are not bled: nay, indeed, those little temporary inconveniencies, which generally and unavoidably attend advanced pregnancy, in their mistaken opinions, call aloud for bleeding. Let us ask the assistance of reason in this particular, and search a little into the merits of the custom.

Is not the infant supported by the mother? When there are two to be supported, is not more nourishment required than for one of them only? Is this then a time, without a real necessity, to sport with the blood of a weakly and delicate woman? No, surely.

Let me therefore beg of you, my ingenuous friends, to consider this matter in a rational light. I have given a plain and easy clue to pursue the inquiry, and the subject will not permit me to enter more fully into it with my fair readers, without assuming the character of the physician, and without advancing those things which may be considered as an affront to delicacy.

To your own thoughts then I commit it; and though I do not deny but there are cases which require bleeding—yet I caution you against doing it at random, and, indeed, without very good advice—at the same time I firmly believe such instances rarely happen to those who are not of a robust constitution, and am fully persuaded that many women are daily injured by this wrong practice.

Mother's Milk, the natural and best Food for Infants.

We have shewn how the understanding may be deceived by the forms of fancy, and have no less earnestly endeavoured to explode the mistaken custom of bleeding indiscriminately, during pregnancy, pointing out upon rational principles the absurdity of all. A task equally arduous in every part, a thousand prejudices being imbibed against the whole.

Another subject at this time presents itself to view. I mean that of women suckling their own children; against which the present obstinately received opinions are still more unaccountable than the former, as nothing but a strange perversion of human nature could first deprive children of their mother's milk. Give me leave therefore to observe, that milk is the natural support which the great Author of our being has provided for our infant state; and I am heartily sorry the present manner of bringing up children puts me, in some measure, under the necessity of proving milk to be the best food that can be given them.

Milk is a nourishment produced from the various kinds of food taken by the mother. Her stomach breaks and digests the aliment, which, after various operations of nature, becomes so far animalized as to be a kind of white blood; from whence animal bodies at all times receive their constant support and recruit. This therefore being admitted—until an infant's powers are sufficiently strengthened to perform so great a business as that of digestion, the mother, by the all-wise appointment of Providence, from her own breast supplies it with the means of life. Hence no other nourishment appears so prosper for a new-born child.

For the further information and satisfaction of my female readers, and to convince them that milk is the most proper nourishment for tender infants, I think it will not be improper to give a concise account of the manner in which grown persons receive their constant recruit and support from their daily food.

Whether it be animal or vegetable diet, or a mixture of both, taken into the stomach; the quality of the food is so far altered by the digestive faculties, that a milky nutriment is produced from it; and as the aliment passes through the bowels, this milk is taken up by a great number of fine vessels, which, from their destined office, are called the milky vessels; and through them it is conveyed into the blood for our support: and, as before observed, Nature has so admirably contrived the animal fabric, that mothers are likewise enabled to support their young from this constant supply, which at the same time also affords to themselves their own proper nourishment.

This is the grand scheme of nutriment: for when these particles of our food which affords us sustenance, are thus taken up by the milky vessels; the grosser parts are, by the same wonderful construction of the bowels, rejected and evacuated, in a manner well known to every one.

Whoever therefore gives this argument a rational consideration, will, I trust, be led to acknowledge milk to be not only the natural, but the best and most strengthening nourishment, that infants can possibly receive; because their digestive faculties are, at this time, incapable of producing a good and proper milky nutriment from any kind of food which can be given to them.

The Author of nature has universally committed the support of infants, and the early part of children's education, to women; if it were not thus ordained, he would undoubtedly have furnished men also with milk for the nourishment of their young; and experience convinces us that women are much better qualified both by nature and custom for this important concern. This system of nursing therefore is peculiarly addressed to the fair sex, who are most interested in it, and who will most sensibly feel the happy or miserable effects of the manner in which they discharge this first great trust which is reposed in them. Here indeed a mother will assuredly reap the happy fruits of fortitude, and those likewise of a lively

cheerful, and obliging disposition. Give me leave to observe in this place, that such as the mother is, generally speaking, such will be the first, and most probably the most durable, impressions received by the child. It therefore naturally follows, that infants, whose minds are early accustomed to agreeable objects, and whose expanding ideas are gratified with pleasing sensations, unabated by slavish fears; such, and such only, as they rise into life, will possess that generous gratitude, which prompts them to consider it as a first great duty to contribute to the happiness of their parents.

I am exceedingly offended, whenever I observe a child, grown to man or woman's estate, who shews, upon any occasion, a want of respect or duty to its parents; and more particularly so, if such slight or contempt be exercised towards a good mother. Unnatural monster! to be wanting in respect to her who bore him in her womb; who cherished and supported him with her milk; and for many years after his birth gave up her own pleasures and recreations entirely for his sake; and who had no cares but for his welfare. I would have a mark set upon the forehead of such a barbarous savage, and he should be hunted from the society of men.

Those mothers who by a foolish indulgence spoil their children's tempers and dispositions, are undoubtedly culpable; but the example of a violent, passionate, yet negligent and insensible father, is equally or more to be dreaded. A mother has this plea, that she endeavours at least at the time to make her child happy; and it may be said, in excuse for her conduct, that she is to be pitied in not knowing better: but there is no excuse, either to God or man, that can be urged to mitigate the vice and folly of such a father; the iniquity resteth with himself alone, for the benevolent Author of our being is not to be arraigned upon this or any other occasion.

How provident is Nature in all her works! How wonderfully indulgent to man, and other helpless animals in their first state of existence, by thus enabling the mother to feed her young with nourishment drawn from her own body, until such time as the offspring has obtained strength sufficient to provide for itself! This gracious bounty is abused only by man, the most intelligent of earthly beings; whose misuse of reason leads him astray, whilst humble instinct directs all other parts of the creation aright.

If we look around us, we shall find every animal that gives suck carefully fostering her young; and other enjoyments are no more thought of, until they are capable of providing for themselves. An example by which mankind might profit much; but the strong impulse of passion in this, and many other instances, subdues our reason. Did we consider the benefit of our children more, and the indulgence of our selfish inclinations less, the race of man would be more healthy, strong, and vigorous, than we can at present boast. But, alas! such is the depravity of human nature, that it would be in vain to enlarge upon this topic of complaint; it is therefore

our present business to prevent, as much as possible, the future growth of these evils.

Let us, my friends, as you are all interested in the inquiry, compare the success of mankind with that of other animals in rearing their young. A little observation will convince us that greater numbers of the human race are lost in their infancy than of any other species; for near one half of the deaths, within our bills of mortality, happen to children under five years of age. And further, compare the opulent with the rustic, the success is still exceedingly different. How many children of the great fall victims to prevailing customs, the effects of riches! How many of the poor are saved by wanting these luxuries!

Again, compare the success of such as suckle their own offspring with that of those who commit them to the care of nurses, or bring them up by hand; and we shall there likewise find an amazing difference: but more of this hereafter.

From these considerations, it is evident that nature is always preferable to art; whence the brute creation succeed better than the human in preserving their own species. And the peasant, whom necessity compels to follow nature, is, in this respect, happier than his lord. Those mothers also, who, in spite of custom, pride, or indolence, will take their little babies to their breast, must have more comfort and success, than those who cruelly consign them to the care of foster-nurses; thereby denying them that food, which is not only the most proper, but is ordained likewise for their infant state.

Let me then entreat those who are desirous of rearing their children, not to rob them of their natural breast: would they wish them to be healthy and beautiful, let such mothers give suck; for even wet-nurses, we shall find, are very little to be depended upon.

Arguments in favour of Suckling—as well for the Mother's Sake, as the Child's—and the Evils to be apprehended in delivering Children to the Care of Foster-nurses

HEALTH and beauty are desirable, and the latter in particular, to women. They must in this case be united, as it is impossible for a woman to be truly beautiful who wants health. Disease blights the rosy bloom upon the cheek, turns the delicate whiteness of the skin into a sallow hue, and destroys the enchanting lustre of the eye. How insufficient is it for a lovely maid to make a conquest, if she cannot keep it as a wife!

It is not at present my province to enlarge upon the accomplishments of the mind. How necessary they are to secure the affections of a husband, every prudent woman knows. And she must be equally sensible that the elegance of her person is also to be re-

garded; an advantage which those who are in a bad state of health have scarcely spirits to attend to: besides, illness too often renders the sweetest dispositions cross and peevish.

Those who are happy enough to have children, run the greatest risk, not only of losing them, but of destroying their own health and beauty, by repelling their milk immediately after delivery. It never can be done without producing a fever. Oftentimes tumors and cancers in the breast, owe their origin to this pernicious custom; asthmatical complaints, and lingering diseases, are frequently occasioned by it; and too commonly, the immediate death of the mother follows from such ill management.

Consider, my fair pupils, for your own health's sake, and for the sake of your future happiness, how necessary it is to preserve such dear pledges of mutual love. By these powerful ties, many a man, in spite of impetuous passions, is compelled to continue the prudent, kind, indulgent, tender husband. Did you but thoroughly know the secret impulses of the human heart, you would not risk the loss of your children, by unnaturally denying them the means of life.

Let not the mistaken husband insinuate that you will be less charming in his sight, by doing your duty to your little ones; many, many instances have I known of weakly and delicate women, who have suckled their children, and thereby obtained a much better state of health; nay, they have been more pleasing in their persons, after thus becoming happy mothers, and their husbands have, with pleasure, acknowledged their improved charms.

There may be some cases in which it is not prudent for a mother to give suck, but these instances very rarely happen; and there may be some women, who, although they are ever so desirous, cannot suckle; this however is but seldom to be urged. I sincerely sympathize with those unfortunate ladies who are thus deprived of a happiness only known to those who enjoy it. What shall we say under these necessitous circumstances? Shall we advise such mothers to employ a wet-nurse; or to bring their children up under their own management, according to proper rules which shall be laid down under another head? They are both, in my opinion, wretched necessities. Yet, was an infant of my own thus unhappily situated, without hesitation I would prefer the latter; for much is to be apprehended from a child's sucking a strange woman: nothing less than absolute necessity would make me comply with it.

Too often diseases, and those of the worst kind, are imbibed from the breast. It is a shocking truth, but vicious inconstancy is become so universal, even amongst the lower rank of people, that many women offer themselves, and are daily employed as wet-nurses, who are labouring under dreadful and infectious diseases. Yet, supposing you can arrive at a satisfactory assurance in this point, there is a certain cleansing quality in the milk of a woman immedi-

ately after child-bearing, exceedingly necessary for the new-born babe, in order to prepare its stomach and bowels for future food, —this you very rarely can obtain from a wet-nurse.

There is yet a further evil to be dreaded; as it is through necessity alone that a woman will desert her own infant, and take another to her breast, she may be induced, by the advantage she gains, to conceal her being again with child, and continue to suckle the infant till it pines away, and dies for want of proper nourishment. Thousands have been sacrificed by these means.

Should they however escape, in either case they are, too generally, miserable beings: for, in consequence of the first, diseases of the glands, known by the vulgar name of the king's evil, and other terrible complaints, succeed; and in the latter, the rickets, watery gripes, and many other maladies, proceeding from a weakly and relaxed habit of body, most commonly ensue.

On the other hand, disease and death are the usual consequences of the present erroneous method of bringing children up by hand. Scarcely one in four of these little innocents live to get over the cutting of their teeth; and the vitiated blood of those that escape, occasioned by improper nourishment, generally renders them infirm, or short-lived. Almost every complaint to which children are subject, appears to me to proceed originally from an improper management of them; for the young of all other animals are full of health and vigour.

And, moreover, independently of these misfortunes, the future happiness of the parent herself is greatly interested in this maternal concern, as it generally falls out that those children who are neglected by their mothers during their infant years, forget all duty and affection towards them, when such mothers are in the decline of life; and this contempt from a child is nothing less than plunging a dagger into the breast of its parent; and besides the cruel pangs which she must unavoidably experience from this want of duty, daily observation convinces us that widows frequently suffer not a little, even in the common conveniencies of life, by the means of those very children, who, if properly educated, would have probably become their support and comfort.

Such are the melancholy prospects attending the present unnatural practice of wet and dry nursing; from which a curse is oftentimes entailed upon a generation, of which parents ought to esteem themselves the authors. How terrible soever these things appear, I esteem it my duty to acquaint mothers in particular, what a risk they run in thus hazarding the health and lives of their children, together with their own present and future happiness; and sincerely hope I may imprint the same objections upon them, that daily experience in my profession presents to me, against these pernicious customs.

O! that I could prevail upon my fair countrywomen to become still more lovely in the sight of men! Believe it not, when it is

insinuated, that your bosoms are less charming, for having a dear little cherub at your breast. I speak from the feelings of a man, and of one too who has an universal and generous love for the virtuous part of your sex. Trust me, there is no husband could withstand the fond solicitations of an endearing wife, would she be earnest in her desire of bringing up her own children. Rest assured, when he beholds the object of his soul cherishing and supporting in her arms the propitious reward of wedlock, and fondly traces his own lineaments in the darling boy, it recalls a thousand delicate sensations to a generous mind. Perhaps he drops a sympathetic tear in recollecting the painful throes of the mother, which she cheerfully bore to make him such an inestimable present. His love, tenderness, and gratitude, being thus engaged—with what raptures must he behold her, still carefully intent upon the preservation of his own image?

How ardent soever such an one's affections might be before matrimony, a scene like this will more firmly rivet the pleasing fetters of love:—for though a beautiful virgin must ever kindle emotions in a man of sensibility; a chaste and tender wife, with a little one at her breast, is certainly, to her husband, the most exquisitely enchanting object upon earth:—and surely, ladies, had fashion but established this laudable custom amongst you, it would prove so truly amiable, as not only to excite the emulation of your maiden friends to worthy conquests, but also raise their ambition to shine in characters thus dignified. How greatly then would you contribute to the felicity of your own families, and of mankind in general!

The Management of Infants from the Birth—with Directions for putting them to the Breast

HAPPY, thrice happy woman, now become a joyful mother, nurturing her young! Say, tell me, you who know the rapturous delight, how complete is the bliss of enfolding in your longing arms the dear, dear fruits of all your pains?—pains now no more remembered. Long may you preserve the darling, and be doubly blest in its future beauty, health, and virtue!

I am not unmindful, my charming friends, of the prejudices necessary to be conquered, before so material a benefit to mankind can be generally obtained. Under the last head, the misfortunes attending the neglect of this duty were fully explained; and as I have frequently succeeded amongst the private circle of my friends, by addressing their understanding, I trust to the candour of the more ingenuous sex, for my success in public. My endeavour therefore throughout shall be to convince you that I have reason and truth on my side. Much depends upon your maternal care in the first

stage of life; it is a pleasing duty, to which you are honourably called upon, both by nature and the custom of all nations.

I am truly sensible that, according to the present mistaken manner of suckling and rearing children, the business is a fatigue which frightens many at the first attempt; it is a method altogether culpable and unnatural. The paths of nature are easy and delightful. Come then, my fair, and let us follow her step by step.

We have before observed that a child brings its immediate nourishment into the world with its birth. Man is born in sorrow. The fatigue and pain of delivery, both to the mother and the child, require rest; and generally, where no improper means are used, they both directly fall into a sweet refreshing sleep; during which time the milky vessels of the breast are dilated. Thus, with prudent management, in a short time a small flow of milk will be obtained. The child, replete with nourishment at its birth, awakes equally refreshed with the mother, and by eagerly sucking the nipple, encourages its most plentiful supply.

Sometimes there may be a little inconvenience with the first child; but this is rendered still greater by keeping it away, perhaps two or three days, from the mother, and suffering her attendants to draw her breasts, which generally occasions sore nipples. The gentle, easy, and frequent suction of an infant, will not only prevent this inconvenience, but gradually invite the milk, thereby relieving the mother from a troublesome burthen: the nipple also, by this means, will be drawn out, so that the child may suck without further difficulty. This is the lesson Nature teaches, and the wise are those who observe her precepts.

As to an infant's clothing, the lighter it is, and the more unconfined, the better; very little covering is necessary, and the future deformities of shape, &c. not to mention the deplorable loss of health, sometimes proceed from the dress being too heavy and confined, at its first entrance into life.

I am entirely against an infant's receiving any nourishment until it can be put to the breast: and much more so against cramming it with what nurses call pap. The stomach is not yet fit for any other food than what nature has prepared. Art cannot produce a diet with such an affinity to animal blood, as to render it proper for the tender bowels of a new-born child.

The cries of an infant are generally occasioned by the uneasiness it suffers, either from its dress, or in consequence of thus cramming it. The complaints of children in these early days, as I have before observed, and likewise the difficulty in cutting of teeth, which I shall hereafter speak of, proceed almost entirely from this wrong practice. Watery gripes, offensive stools, and most disorders in their bowels, are altogether occasioned by improper food.

Custom has rendered this ridiculous practice so universal, that the good women continually complain it is impossible for a child to remain without food till the milk comes. Let any mother make

a fair and unprejudiced trial, and experience will convince her of the truth of our maxim.

How are other animals supported? Nature, in no one part of the creation, is so imperfect as to be indebted to the wisdom of man to rectify her works. And suppose a case, in which the milk does not flow so soon as in general it is expected, let the child, under such circumstances, be put to the breast again and again; a very little nourishment will at present suffice, and that will most commonly be obtained from the nipple; if it is not, a little warm milk and water, with a small quantity of Lisbon sugar, is the only nourishment, in my opinion, that is proper to be given: this advice I have caused to be strictly followed, and have happily experienced the good effects of it in an infant of my own; who scarcely received any support from the breast till after the third day from the birth. Follow, my dear ladies, these rules; and where there are an hundred accidents that now happen to mothers, in consequence of milk fevers, and to children, in consequence of being denied the breast, you will rarely find one. I am convinced of the truth of my assertion by experience; and therefore am the more bold in recommending it to you, and to the public.

A natural and easy Method of Suckling Children.—This Duty proved to be a Pleasure rather than a Fatigue.

Now then, my nearly interested friends, let us observe those parts of the creation where instinct only can direct, and for once learn a lesson from the tender brute. Behold those animals which are familiar to us, how successful they are in bringing up their young! Animals that give milk to three, four, five, six, and sometimes more of their offspring at a birth. How well and happy are the dams! What unremitting care do they take of their nurslings! They never desert them until time has given to their bodies strength sufficient to provide for themselves. Provident Nature!—and shall mankind alone distrust thy goodness? Let us learn, and be wise. Never more suffer it to pass for an argument, that a woman who is capable of bearing a child has not strength to suckle it, when the little creatures that surround us can rear a whole family at once.

O that I could convince you of the breast alone being a sufficient support for the most robust of children! Consider Nature well in all her works! Let ignorance and prejudice no longer prevail! Believe this solemn truth, almost every woman is capable of supporting her babe; and great will prove the advantages, both to herself and her infant. When it is confined altogether to the breast, it gains strength every day, and defies disease. The mother, under

these circumstances, would not again conceive so quickly, and miscarriages would thereby be, in a great measure, prevented; unless hurried on by frequent bleedings, and other mistaken practices.

If, for the sake of your families, you value your own lives, attend to this indisputable fact. You yourselves know how many women are ruined in their health by not suckling their children; and what numbers are continually sacrificed by unskilful methods of treatment, at the time of their delivery. You may—you should support your young; the task is easy and delightful, and the thriving child rewards your pains. It is not laborious. I would not wish to see you slaves. The tender delicacy of your frame forbids the very thought. The method is plain and easy—only follow nature.

Sleep is essentially necessary to life, and that the stomach should sometimes be at rest, is as essentially necessary to health; both these things the mother and child equally require. Thus the slavish part of the business is set aside; for it is an absurd and erroneous custom, after stuffing it continually in the day, to keep a child at the breast all night. This counteracts the operations of nature, not only by depriving it of its rest, but also, from a constant fulness, the powers of the infant-body are prevented from exerting themselves in a proper manner upon the aliment received. Hence the stomach and bowels are enfeebled, and thereby rendered incapable of producing such wholesome nourishment as a child would otherwise obtain from its food; to which good grand purpose, sound sleep and abstinence are equally conducive.

On the other hand, the mother, being continually disturbed during the night, is also prevented from assimilating that good and perfect milk, which would otherwise be produced from the food of the day. Hence she becomes ill, grows tired of her task, and the crude milk proves noxious to the weakened bowels of the infant. Thus disappointment and death frequently succeed.

I know it will be urged by some, that it is impossible to keep children quiet and at rest during the night, and that they cry for food. Let them be managed from the birth agreeably to the directions here given, and then I believe few persons will complain of their being troublesome. One reason why children do not sleep well by night is, that they are indulged too much in the cradle by day, when they should have exercise. Another still greater reason, I am inclined to think, proceeds from pain, occasioned by improper food, in the first passages; for I will venture to affirm, that almost every child's bowels, from the present wrong management, are in a state of disease, which too frequently grows up with it into life; and thus in infancy the lurking cause of a bad constitution is oftentimes established.

When their little stomachs, irritated by too large a quantity, and the bad quality of food, become somewhat empty; a pain, proba-

bly like what we call the heart-burn, and acidities at the stomach, awakens them from their disturbed slumbers; and these little creatures can then only discover their uneasiness by crying. Hence nurses, partly for their own quiet, and partly through a mistaken notion that children cry only for nourishment, cram them until they are quite gorged. Such infants eagerly devour whatever is given them, because the reception of food takes off that too great sensibility of the stomach which caused the pain. A similar effect to this, grown persons troubled with the complaints I have now mentioned, must every day experience upon taking nourishment; for it always affords a present relief.

Four or five times in the twenty-four hours are sufficient for a child to receive the breast, and let the following rules be nearly observed. About six or seven in the morning, after which the child may be allowed an hour or two sleep;—again, an hour after the mother has breakfasted—and a third time, if she pleases, before dinner—a fourth time, at five or six o'clock in the evening, being two or three hours after dinner—and lastly, between ten and eleven, just before she goes to rest.

Now, by those mothers who have servants to take off the laborious part of the management of children, this surely cannot be deemed a fatigue; that the task itself is a pleasure, the fondness of nurses towards children at the breast fully proves; and that it is an indispensable duty, the feelings of human nature evidently proclaim.

In the early months sleep may be indulged during the day, but exercise should also at proper intervals be given to children. As they grow stronger, sleep should be less encouraged, and exercise increased.

There are several points of management that I have no fault to find with, and, amongst others, think it needless to dwell upon the necessity of keeping children dry and clean: it is so evident, that few nurses are culpable in these particulars. But as to rocking children, the custom is altogether absurd. He was an ingenious man who invented a mouse trap, though none but a fool first thought of a cradle; it was certainly invented to save the attendants trouble, for which, by the bye, they suffer more in return: I never permitted a cradle to disgrace my nursery. Infants, if well, sleep without this lullaby-labour, and such forced dosings generally render them peevish and watchful in the night; which is the most proper time both for them and their nurses to enjoy their rest.

At the end of six or seven months, when the four first teeth ought to appear, children should be kept awake, and exercised as much as possible; by which time, if managed properly, they will generally gain strength enough to shoot these teeth, and the others will in due course be cut with ease.

Thus you will avoid an evil that sweeps away great numbers; for it is entirely owing to the weakness of their bodies that children

cut their teeth with so much difficulty, and that it is attended with fever, convulsions, and death.

This weakness of body is but little understood; for if a child be bloated with fat, which too generally happens when it is improperly fed, the parents and their friends call it a fine child, and admire how it thrives. When, alas! that very fat is the disease which renders its constitution thus feeble; for if the butcher did not kill lambs and calves when they become immoderately fat, they likewise would die as frequently as children. Which death may be justly attributed to the preposterous method, so generally in use, of giving them too much crude unsalutary nourishment; and not managing them in other respects as nature requires, to strengthen the body from the food received.

After what has been advanced concerning the early part of infant-management, give me leave to observe, that the arguments enforced upon this important subject are submitted to the consideration of those mothers, who are desirous of preferring a rational system to bigoted maxims and opinions. I would wish them to be attended to, and I trust that they will merit their approbation. I do not expect the foregoing rules to be invariably adopted from the birth. I know very well, and it is obvious to those who have been attentive to children, that infants require some more, and others less attendance, especially during the first month or two; and a certain time is necessary, even under the most prudent management, to accustom them to our wished-for habits. There is a wide difference between knowing what is right and doing it; and *oftentimes*, although we may be desirous of strictly following the most prudent maxims, difficulties will unexpectedly arise in the first attempts. Let me therefore desire you to aim at the above regulations, which by perseverance will soon become practicable; and then, determine for yourselves, how greatly they will contribute to your own ease and comfort, as well as to the advantage of your children.

The proper Method of Weaning Children.

UNDER the last head I condemned the present erroneous method of suckling and feeding children, and recommended a plain and easy way of rearing them to six or seven months old, upon a rational plan, pointed out by nature in many different parts of the creation; and which most probably was strictly followed by mankind in the early ages of the world, before luxury, pride, and indolence, crept into society. Ancient history never could have boasted of so many strong and valiant men, had not mothers, in their infancy, given strength and vigour to their constitutions; and the cause of the present pusillanimous, feeble, weakly, and diseased race of

mortals, may in some measure be ascribed to the want of this earliest maternal care.

Let us talk with the plain and simple husbandman, who has a nursery of trees under his direction; he will tell us it is not sufficient for the stocks to be good of their kind, for unless they be secured from rude winds, and properly cultivated, so that they may receive nourishment, they will never thrive.

It is literally the same in animal life; there are unfortunate mothers who daily and woefully experience the truth of this argument. How many women are blest with fine children, not a blemish, nor the mark of a disease, about them at their birth; and yet before many months are past, for want of prudent care and proper nourishment, do they not waste away and die? I need not say more; the tears of many of my gentle readers, at the unhappy recollection, will sufficiently testify the fact.

Let not man, in the vanity of his heart, triumph in a superiority over the fair sex! for to them alone it belongs to lay the foundation, not of what he is, but what he should be—healthy, strong, and vigorous. You, ladies, form an hero in the cradle, and courage is received from the breast. Gratitude in return demands a protection to you from man. With yourselves therefore it remains to render him capable of that protection. Thus nature, my fair ones, ordained your importance in the creation.

But to return to the husbandman: he will again tell us, that when his trees have received their infant strength, and their roots begin to shoot, it is necessary to transplant them from the nursery to a more extensive soil, in order to arrive at their natural perfection. So you, my friends, having brought the child through its infant state, by the tender nourishment of the breast, must at the time of weaning (which in my opinion is best postponed until it be near a twelvemonth old) transplant your little nursery likewise to a more extensive soil: that is, you must afford it more copious nourishment, in order to bring it to maturer life.

Yet, as great skill and caution are required on the part of the husbandman, in this business of transplanting; so great judgment and care must be shewn by you, in this your province of weaning children: for custom has so far deviated from nature, as to render the greatest circumspection necessary to point out the happy medium.

A further care therefore at this time demands our attention. Man, according to the present mode, particularly in England, is greatly supported by animal food. A sudden transition from one extreme to another is always dangerous, and every material alteration, to avoid inconveniencies, should be brought about step by step. If nature ever intended us to destroy the animals around us for prey, surely we may conclude, this food never could be designed for our use until such time as we had teeth to eat it.

Many ill consequences arise from persons devouring their meals

too eagerly; and if the stomachs of men are oppressed, by not sufficiently chewing their meat, certainly the weak and tender stomachs of children, who have not as yet teeth sufficient to break it, must be still less fit to receive it altogether whole.

Animal food then, at this time of life, is absolutely forbidden, from reason and reflection; but as it is in some measure necessary to prepare them for their future method of living, broths and jellies may be now given sparingly, and, as they increase in strength and age, more plentifully. Hereby the animal juices are received, which contain the only nourishment in flesh, without any labour to the stomach: and let it be remembered, that the juices of full-grown animals are to be preferred to the younger and fattened kind.

Let children at this time be fed once or twice a day with about a quarter of a pint of broth, and a little bread mixed in it. When you give a stiff jelly, a large tea-cup full is sufficient; but I would recommend as much warm water, or milk with it, and likewise a little bread. The breast should not be allowed them now so often as when they were wholly confined to that nourishment; in short, every meal that you thus introduce, should supply one of the stated times of suckling. Thus are they gradually and insensibly weaned from the breast, and accustomed to animal food, without any pining on their parts, or much trouble to the mother.

'Next to milk, we would recommend good light bread. Bread may be given to a child as soon as it shews an inclination to chew; and it may at all times be allowed as much plain bread as it will eat. The very chewing of bread will promote the cutting of the teeth, and the discharge of saliva, while, by mixing with the milk in the stomach, it will afford an excellent nourishment. Children discover an early inclination to chew whatever is put into their hands. Parents observe the inclination, but generally mistake the object. Instead of giving the child something which may at once exercise the gums and afford nourishment, they commonly put into its hands a piece of hard metal or coral. A *crust of bread* is the best gum stick. It affords nourishment, and carries the saliva down to the stomach, which is too valuable a liquor to be lost.'

Having shewn the proper manner of putting a child to the breast, and likewise the most prudent method of taking it away; we shall under the next head point out the safest rules for bringing children up by hand; but another observation or two will not be improper in this place.

The gravy which runs out of meat upon cutting it when brought to table is exceedingly wholesome, being nothing more than the pure juices of flesh. A few spoonfuls of this beef or mutton gravy, mixed with an equal quantity of warm water, and a little salt, make very good broth. I mention this, because parents generally imagine it to be unwholesome for children; and oftentimes when I have recommended it, some good old lady has stoutly opposed me,

alleging that it fills a child with humours; whereas, on the contrary, this is the only part of flesh that produces good nourishment.

Here let me protest against the custom of not suffering children to eat salt, for fear of the scurvy; not making a distinction between salted meats, and salt eaten with meat. In this point also strong prejudices are frequently to be combated with; for many a time have I been told by persons of reverend years, that children were not suffered to eat salt in former days; adding, perhaps with a significant shrug, that the present age think themselves much wiser than their forefathers.

"Animal food which has been any considerable time in salt becomes hard, and requires more force to break and digest it proper for nourishment, than weak stomachs are capable of exerting; consequently salted beef, pork, and such like things, are improper for children."

Nevertheless, salt in itself is so far from producing the scurvy, that it is now generally supposed to be its greatest antidote; otherwise, why do so many yearly flock to bathe, and drink sea water? There is, further, a certain stimulating quality in salt, that greatly promotes digestion; and whatsoever assists that office, must of course rather contribute to purify the blood than render it foul: which is the supposed cause of the present frequently imagined, but oftentimes only a fashionable, disease—called the scurvy.

I have been repeatedly thanked for the following information: A table spoonful or two of salt put into a quart of spring water is a most excellent wash to cleanse the skin, especially if the face be well rubbed with a coarse cloth some little time after it has been washed with the salt and water. By this means the pores of the skin will be kept open, and no obstructed perspiration will remain, which is the cause of carbuncles and those red pimples which are generally mistaken for the scurvy. It is this stimulating and cleansing quality of salt that makes the sea-water so useful to those who are troubled with eruptions; therefore by the above proportion, the water is rendered still more efficacious, and will clear the face and neck of heats and pimples, which frequently disturb the ladies.

I cannot bear the modern prostitution of the words *female delicacy*: the duties of a mother are by some thought to be indelicate, and the appellation is now given only to disease and sickness; for a woman must become a walking ghost to be styled *truly delicate*. I frequently lament that the idea is not more strictly confined to mental accomplishments; nevertheless, I wish my fair friends to bestow every rational and laudable attention to render their persons neat, elegant, and engaging. I cannot conclude better than by observing, that although beauty stands like a cipher when alone, every additional qualification increases its merits ten-fold; and the less sensible of it the possessor herself appears to be, the more it will always be regarded by the admiring world.

The safest Method of bringing Children up by Hand.

We have hitherto, my fair philosophers, been carefully observant of, and obedient to, the laws of nature. Her paths are infinitely various. Every step we take affords new and engaging prospects. We have traced man from the first period of his existence, and have followed reason and instinct, to give him strength and vigour in the earliest part of life. So fair a dawning promises a robust and healthy constitution; nevertheless necessity obliges us to proceed to a further speculation.

Let it therefore be the business of this chapter to inquire how nearly art can supply the place of nature. Let us endeavour to point out a method to those unfortunate mothers, who are, through necessity, deprived of the happy enjoyment of suckling their own children. It may not prove unworthy the attention of those who, by choice, commit them to the care of others. I propose to carry my observations in this chapter, as far as my instructions have been given to the valuable and truly praise-worthy matrons, whose duty to their family overbalances every other consideration. By and by, when the suckling is about to be weaned, and the dry-nursed child brought equally forward, the rules of diet will be the same for both; on which account I went no farther in my last than the proper period for introducing broths, jellies, &c. All other considerations will be brought under general directions.

Mother's milk we have shewn to be the natural and most proper support for tender infants; it is a digested fluid, already animalized, and therefore fittest for the nourishment of children. This remark also shews that the infant body is by nature designed to receive only a liquid nourishment; a hint particularly necessary to be attended to at this time, as it altogether obviates the general objections against confining children to milk, in preference to thicker victuals, of which I shall speak more fully before I conclude this chapter.

We have taken notice how tender the stomachs and bowels of infants are, and have thence inferred, that almost every complaint they are afflicted with proceeds from the improper quality of their food; and the too large quantity given them also increases the disease. We took notice that the digestive powers of a new-born child are incapable of producing a kind nutriment even from bread, and therefore exclaimed against feeding them with what is called pap. But suppose it to be otherwise. What a poor pittance of support does such a mother allow to her child, who gives it only bread and water!

I have seen many fatal instances of such strange management. We ourselves should think it hard indeed, and nothing but dire necessity could compel us to live thus sparingly; besides, how

would our flesh waste and our strength decay? If so, surely it cannot be proper for an infant, whose bones have not as yet strength sufficient to support its frame. How is it possible for a child to thrive under such treatment?—Perhaps some will allow a little milk to be mixed with its food, but very sparingly; because they imagine it stuffs the stomach, and fills a child full of phlegm. Idle and ridiculous are these, and all other arguments that can be urged against this natural and salubrious diet.

Milk is here spoken of in general terms. Cow's milk being mostly used, and in my opinion the properest, in general, to answer our present design, I would therefore be understood to recommend that, if no other kind is particularly mentioned.

I know very well that many persons, and perhaps some gentlemen in the practice of physic, will differ from me in opinion, when I prefer cow's milk to every other kind of nourishment, in the early months, where it is necessary to bring a child up by hand. Let me beg of them only to make the experiment, as I speak from experience, and if they have reason to censure me afterwards, we shall meet upon equal terms; till then, at least, I shall hope for candour from every one

It has frequently been suggested to me, that cow's milk is too rich, abounding also with too much cream, and that being of a fat oily nature, will relax more than strengthen. But, however, this fault is not much to be apprehended from the milk used in and about large towns. Supposing it to be the case in the country, which I am far from allowing, you may let it stand till the cream rises to the top, and use the skimmed milk; or by boiling deprive it of the greatest part of this oily quality, which collects itself upon the surface, and may then be readily taken off; or it may be diluted with water.

These doubts being removed, the milk of cows appears, I think, to be the properest substitute we can make for that of the breast; and will answer best, after the first month or two, without boiling, unless it purges the child; in which case boiling it will generally prevent the inconvenience, proceeding in all likelihood from its oily particles. I have no objection to a small quantity of Lisbon sugar being mixed with it, particularly if the child be costive; and indeed this may frequently be of use, to prevent its too great tendency to become acid, from whence disorders of the bowels sometimes arise.*

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* Let it be remembered, that through this system of nursing, children are supposed to be free from disease, and that I am to be considered not as the physician, but as the friend: when they are ill, it is the business of those persons who have the care of them to direct a proper food; and upon many occasions milk may be so managed as to prove greatly instrumental, even as a well-adapted nou-

One remark I shall beg leave to make, which comes in here with propriety. We have taken notice in a former chapter, of the cleansing quality of mother's milk, upon its first coming into the breast. Now, where children are debarred from receiving it, a substitute of some gentle purgative is highly proper, to give such a stimulus to the bowels as nature has provided by the mother's means. What I have experienced to be the best calculated for answering this purpose, is something of the following kind.

Suppose we say, *syrup of violets and oil of almonds, of each one ounce, with four or five grains of rhubarb.* This composition being shaken, will pretty well unite. A tea-spoonful may be given as often as you find it necessary.

In case the milk be thrown up in a curdled state, a small quantity of salt will generally prevent it; a circumstance I would wish to have attended to, as many children are subject to this complaint, and it is a method I have seldom known to fail, unless they are greatly over-fed. Whenever a child throws up the milk, it is to be considered as a complaint, and particularly so if it appears curdled; because it has then passed through the first change it undergoes in the stomach, and consequently discovers that the stomach itself is too feeble to execute its further office; in this case sometimes the stomach abounds with too great an acidity, but more frequently it is loaded and oppressed by the quantity which has been given to the infant. Milk always curdles in the stomach, and it is only a vulgar error to suppose the contrary; for by this means it becomes a substantial aliment, and affords a proper nourishment to children and other animals; whereas, if it continued in a fluid state, it would contribute but little to their support.

What we have next to observe, is the quantity of milk proper to be given to a new-born child, in the twenty-four hours. What think you, my dear ladies, of a Winchester pint being a sufficient quantity for the day and night? Methinks I hear an exclamation—O barbarous man! Under a pretence of correcting us, he intends to starve the little helpless creatures. Was there ever such a cruelty heard of before? Allow a child only a pint of milk

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rishment, to their recovery. In too laxative a habit of body, for instance, rice and cinnamon may be added; but then care should be taken that the rice be well boiled in water before it is mixed with the milk. In the watery gripes I frequently direct the following diet for infants: Boil a table spoonful of ground rice, with a little cinnamon, in half a pint of water, till the water is nearly consumed; then add a pint of milk, and let the whole gently simmer for five minutes; strain it through a lawn sieve, and make it palatable with a little sugar. This food corresponds well, in such complaints, with the curative intention.

in a day! Why, it would eat two quarts of pap, and still cry for more. Yet, after all surprise, an infant in the month will receive from one pint of milk more real and good nourishment, than from ten quarts of pap, as it is called; indeed I might say more nourishment than from any other kind of support. For notwithstanding the juices which afford sustenance are all liquid, it is necessary they should contain the essence of substantial food: and although a man who is accustomed to daily labour would soon be emaciated by living continually upon broths; yet milk alone would support his strength and spirits; because it curdles on the stomach, and thereby becomes a more solid and nutritious aliment. And further, let me again remind you, that not only the human species, but likewise all other animals, receive their continual nourishment from a milky juice which is prepared in their own bodies from the aliment received, as was before explained.

There are, as we have mentioned, very great errors in the quantities as well as the qualities of infants' food. It was before observed, that children's stomachs should not be always crammed. To this it is in a great measure owing that they are so continually puking. A circumstance looked upon by some to be natural and wholesome, who preposterously encourage this disposition by frequent vomits. But surely nature never intended more nourishment to be received, than is necessary for our support. Does any person in a good state of health, after a moderate and proper meal, ever find an inclination to throw it up again? Are the young offspring of other animals constantly puking? How therefore can it be supposed natural for children to do so? A little reflection would soon convince such superficial observers of their error, for you will rarely find a child throw up its food when properly nursed.

If one pint of milk, therefore, in the first week or two, be too little, it is an error on the right side, for it appears to be enough to support the child, and much worse consequences are to be apprehended from giving it too much. We must, every one of us, have often experienced how necessary it is to be hungry, in order to relish our food; and that to be continually indulging, palls the appetite. Certainly then, it must be equally necessary that the infant stomach should sometimes know the sense of hunger.

Would not three or four pints of milk in the twenty-four hours support a grown person? If so, undoubtedly one third part is amply sufficient to nourish a new-born child. But I would not be understood to cavil scrupulously for a spoonful or two; I only mean to assist the candid inquirer in this most essential part of the management of children, who are denied the breast.

We come next to ascertain the proper quantity to be given for a meal. A quarter of a pint is fully sufficient to be taken at a time; and let the hours of feeding, as well as every other particular, be regulated according to the rules already laid down. In ten days, or a fortnight, you may increase the daily allowance a quarter of a

pint—and at the end of a month you may allow a pint and a half in the twenty-four hours—another half-pint may be gradually permitted by the time it is three months old, and this quantity, if the child is voracious, may be still increased to three pints in the day; which, I am persuaded, if the milk be good, will prove sufficient: and this allowance will, I hope, cancel the severity of every matron's censure.

Having now given you my thoughts upon this part of infant management, there is but one rational objection that strikes me against the propriety of so plain and simple a method of bringing children up by hand. Their natural food is allowed to be milk—but it may be urged, that the human milk, in consequence of the mother's diet, is more strengthening than that of cows, asses, or any other species of brutes. Granted—but then again this argument equally proves that cow's milk partakes more of a vegetable nature than the milk of women; and, during the early months, all that the advocates for the present custom would contend for, is—what? pap, panado, &c. which are of the vegetable kind: and therefore their arguments require no farther answer. Was it proposed to add some proper broths to cow's milk, after the first four or five weeks, where there is no circumstance particularly to forbid it, the design would appear reasonable, in supplying the supposed deficiency of the animal property; and it is a point I would readily join in, nay, it is what I mean to recommend towards the end of the third month. I frequently order milk and broth to be mixed together, and think it proper food. But let every such meal, however, as before advised, supply the place of the usual milk. In whatever way you manage children, be careful not to feed them overmuch.

There is yet a circumstance of great moment to be attended to, and, if rightly comprehended by my fair pupils, will convince them that the allowance for the earlier months is amply sufficient. It is the manner in which infants ought to be fed.

Surely it is wrong to put a large boat full of pap into their little mouths, suffering them to swallow the whole of it in the space of a minute; and then perhaps, from their cries, to ply them with a second, which is no sooner down than thrown up again.

We have mentioned the ill consequences of grown persons devouring their victuals too eagerly; and experience must often have convinced every one, that a much less quantity than we generally take, if eaten leisurely, and well chewed, will suffice for a meal; and also that, after such meals, we seem more comfortable, and are inclined to pursue either business or pleasure with far greater ease to ourselves. On the contrary, from a too hasty and hearty meal, the stomach will be distended over much, which is always productive of indolence, and a tendency to sleep. The same must certainly hold good with respect to infants.

Besides, to obtain milk from the breast, nature wisely obliges

them to earn their nourishment by the labour of drawing it. The stream being exceedingly small upon the milk's first coming into the breast, it requires a long time to procure a quarter of a pint; and the very exercise fatigues them before they have received too much. This, in my opinion, fully proves that quantity to be sufficient for a meal.

There is nothing therefore wanting, I hope, to complete our system, but a contrivance to supply the place of the nipple, that the child may still labour to obtain its support; which alone will greatly prevent the error in quantity. I have seen some inventions of this kind, by means of parchment or leather sewed to the pointed end of a horn, which is no bad thought, and capable of great improvement. The Hollanders, when they travel, have a small pewter vessel, somewhat in the form of a cone, which is filled with milk, and a piece of sponge covered with a linen cloth is tied over the smaller end. This serves the children very well as an artificial nipple: for it is observed that a Dutch woman seldom or never gives suck to her child before strangers.

We have plainly demonstrated that infant nourishment, particularly in the early months, is designed by nature to be altogether liquid—against such contrivances, therefore, I cannot see an objection.

Would you, my fair friends, undertake this pursuit, from the happy fertility of female imagination, I am certain a little experience would point out to you a ready and convenient method to answer every purpose; and I am thoroughly satisfied the happy consequences would amply reward your pains—by preserving many dear little innocents, that daily fall a sacrifice to repletion or overfeeding.

The Model of a proper Milk-pot for a Child.

This pot is somewhat in form like an urn; it contains a little more than a quarter of a pint; its handle, and neck or spout, are not unlike those of a coffee-pot, except that the neck of this arises from the very bottom of the pot, and is very small; in short, it is upon the same principle as those gravy-pots which separate the gravy from the oily fat. The end of the spout is a little raised, and forms a roundish knob, somewhat in appearance like a small heart; this is perforated by three or four small holes: a piece of fine rag is tied loosely over it, which serves the child to play with instead of the nipple, and through which, by the infant's sucking, the milk is constantly strained. The child is equally satisfied as it would be with the breast; it never wets him in the least; he is obliged to labour for every drop he receives in the same manner as when at the breast; and, greatly in recommendation of this contrivance, the nurses confess it is more convenient than a boat, and that it saves a

great deal of trouble in the feeding of an infant; which is the greatest security to parents, that their servants will use it, when they themselves are not present.

A general Management of Children, from the Time of Weaning, till they are about two Years old—with Observations upon the Cutting of Teeth.

I AM just now returned from a nursery, where, with sincere pleasure, I beheld a happy mother with a pretty little puppet at her breast, which she had the satisfaction of saving in its earliest days, by her amiable affection and tenderness; an infant born under melancholy circumstances, when the mother herself was afflicted with a terrible quinsy in her throat, and had been confined to her sick chamber five or six weeks before her delivery. No one expected the life of the child, and the mother's was equally doubtful. Nothing but the greatest care on her part could have saved the infant; and had it been committed to any other person, the diseased state of its bowels at the birth would, probably, very soon have put a period to its existence.

Judge, ye considerate fair! indulge with me the pleasing reflections of this good woman! Behold her, fondling at the breast a smiling boy, to whom she not only gave a being, but generously preferred his welfare, and dared, even contrary to the advice of her friends, to suckle him, thereby endangering her own, to preserve the life of her child. May gratitude and duty expand within his breast, and prompt him virtuously to reward this truly maternal affection! May he, in future years, become the pleasure and support of her declining life!

But to return to our present point: the suckling being weaned, and the dry-nursed child brought equally forward; we shall now join our different nurseries together, and endeavour to make them thrive under one general direction.

I must, however, beg leave to mention, that as I before advised to have the child kept to the breast till it is near twelve months old, and have also pointed out the prudent manner of introducing broths and jellies, preparative to weaning it entirely; so this chapter is designed to recommend a proper management of infants from the period of one to two years of age.

The best method likewise having been laid down for bringing children up by hand upon those principles that approach nearest to nature; which surely renders them unexceptionable; and having indulged them with broths and jellies earlier than the sucking child; I shall suppose these also gradually brought on to the twelfth month, and thence proceed with both together.

I most earnestly recommend that they be strictly confined to the

following diet, and not fed oftener than three, or four times at most, in the twenty-four hours. The quantity for each meal may now with propriety be considerably increased; it will be longer therefore of consequence before the stomach becomes empty.

Thus, for instance, let their breakfast, at six or seven in the morning, be half a pint of new milk, with about two ounces of bread in it—the second meal should be half a pint of good broth, with the same quantity of bread; let this be given about ten or eleven in the morning—the third meal, about two or three in the afternoon, should be broth in like manner—and their supper, about six in the evening, new milk and bread, the same as for breakfast. When you substitute jellies or gravies for broth, let them be always plain and simple; and a less quantity will prove sufficient.

If children are thirsty between their meals, a little barley-water and milk may be given them; but I would not too frequently encourage this custom.

From hence, the general intention appears throughout, to decrease the quantity of milk, as you introduce other substantial and proper nourishment—though I would always allow children a pint of milk each day.

Biscuits, sweet-meats, sugar-plumbs, &c. all which tend to spoil the appetite, are highly improper; and ought to be looked upon as one of the pernicious effects of luxury. Where is there a child, unaccustomed to such indulgence, that would not be equally pleased with a crust of bread? It is not my business here to enter so philosophically into the doctrine of nourishment, as to contend with those who suppose it altogether to proceed from the saccharine qualities of food. But allowing them the utmost force of their arguments, I answer, that nature will always prove the best chymist, to separate these sugar-like particles from the aliment we take in. So much for the present with regard to the regulation of their diet.

As to other particulars: Little or no sleep should now be permitted in the day. Air and exercise are greatly to be recommended. Let them rise as early as you please; and the sooner they are put to bed, when the evening begins to shut in, the better. Their clothing should now, and indeed always, be light and easy. By no means suffer children to be confined in very warm rooms, but accustom them by degrees to those variations of the seasons, which they will be compelled to struggle with in future life.

It is a great misfortune for children to be brought up too tenderly. Should Providence hereafter design them to contend with difficulties, how little capable will they be of conquering them? The child thus nurtured most commonly grows up too delicate and feeble to encounter hardships. Should necessity, or chance, hereafter lead him to seek his fortune on the raging seas, or to bear his part in the hardy service of his country by land; how pitiful will

such a man appear! How unequal to the necessary toils of sieges, storms, and tempests!—But, however, this great error, to the credit of good mothers be it confessed, is of late years much corrected.

I beg leave, my fair friends, to say something concerning their being put upon their feet. With respect to the time, the strength of the child must determine that period. Of this be assured, that all children will shew an inclination to walk, as soon as their bones have acquired a firmness sufficient to support the body. I am fearful many heavy children are injured by exciting their feeble efforts to walk too soon. Doubtless it is a convenience and ease to nurses to set them upon their feet, as they do not then require exercise in the arms; and consequently are not so great a trouble and fatigue to those who have the care of them. But it is a fault entirely to be condemned, and what I particularly caution you against, because, whoever you may have to attend upon your children, they will certainly encourage them to walk, for reasons above mentioned.

Therefore throw aside your leading-strings, and your back-strings, and every other crafty invention which tends to put children forwarder than nature designed. Our young plants are to be cultivated without art. The industrious gardener, it is true, can boast of his exotics, and early fruits, by forcing their growth. Yet say, ye sons of Epicurus, are your grapes or pines thus raised equal to the produce of their natural climate? And notwithstanding the merit of your gardener, who is thus capable of gratifying this high zest of luxurious extravagance; even in this your boasted pride, a simple clown would be wise enough to expose your folly, by the honest preference which he would give to nature. Such as the fruits are, watery and insipid; such also are the plants thus forced, weakly and tender; susceptible of the slightest injuries, and exposed to continual dangers. Such likewise are the poor feeble infants, forced upon their legs before nature has designed them; while others, managed without art, like fruitful vines defy the inclement seasons, and triumph in their natural strength and vigour.

I do not mean, from what has been said upon this subject, to prevent them, when they really shew an inclination to walk, but to admonish you against being too precipitate. It is in my opinion a good method to suffer the little creatures first to crawl upon a carpet, or any other convenient place; permitting them to tumble about as much as they please. By this means an exercise will be given to the body and limbs, without their continuing in one position long enough to hazard a distortion, from too great a weight of body. Thus let them, by degrees, learn to walk upright, which their own inclinations, in imitation of those about them, will prompt them to, full as soon as nature designed.

I shall now beg leave to offer a few hints with respect to the

TEETH. A circumstance this materially to be attended to, as woeful experience daily convinces us.

Children are teazed with cutting of teeth from four or five months, till they are two years old, and upwards; nay, some are so backward as not to have their complete number till they are turned of three years old. I shall not enter into the distinction of teeth, but speak of them in general, so as to give a competent idea of the precautions I mean to recommend.

It is also very uncertain with respect to the exact time of their shooting any of their teeth; but this also, I believe, chiefly depends upon the strength of the constitution; and if the rules laid down under the preceding heads be properly observed, you will generally find children cut all their teeth by the time they are about two years old: You will, likewise, rarely meet with an instance of their being cut with difficulty. It has been already taken notice of, that the reason of their being backward in their teeth, and so many children lost on this account, is entirely owing to a weakness of body; which is a fact that scarcely any one will deny.

Yet, where the constitution is not strong enough of itself, as great assistance may be obtained by lancing of the gums, let not a false tenderness prevent fond mothers from allowing such relief to their little babes, in the excruciating tortures they suffer by the cutting of teeth. The operation is not to be deemed painful; for, if you put any thing with a sharp edge into their mouths, they will save you the trouble of doing it, by pressing hard against the instrument, and cutting the gum themselves.

When the teeth are discernible to the sight or touch, there is very little sense of feeling in the gum; their tortures proceed from the sensibility of a fine membrane which envelopes the tooth. If that membrane is sufficiently divided, although the gum should again unite, there will be no more trouble; for teeth thus lanced will gradually advance without future pain. Never, therefore, I say, let a prejudice like this hinder you from relieving such poor little helpless creatures.

There are many persons who, about the age of twenty, have two, and sometimes four, additional teeth, at the furthermost part of the jaws; and, from the time of life in which they appear, they are called the teeth of wisdom. Let me desire such wise ones, sensible of the pain upon this occasion, to reflect how insupportable it must be to many infants, who, perhaps, are cutting the whole of their teeth almost at once; at a time too when their tender frames are but little capable of bearing pain. Many grown persons are obliged to have such teeth lanced: let them declare how much relief they found from this simple, but useful operation.

Candid reasoning, from experience, is the surest way to conquer prejudices; and those who give themselves leave to think upon the point with candour, will, I doubt not, allow the force of this argument.

It may not be unseasonable, in this place, to give a caution, which those who lance teeth would do well to observe; as carelessness or ignorance in the operation frequently frustrates the intended benefit. Let me advise you not to depend upon old women, or nurses, who undertake to do it with crooked sixpences, and such like ineffectual means.

We took notice a little above, that the pain arises, not from the gum, but from the sensibility of a fine membrane which envelopes the teeth. It is not therefore sufficient to make a longitudinal incision into the gum, that being too commonly done without dividing this membrane; in which case, instead of good, it does hurt.

After cutting through the gum, the instrument should be drawn round the tooth, and the persons should be satisfied that it grates in every part against the tooth, which will effectually divide this too sensible membrane. Where the gum is exceedingly tough, a transverse incision ought likewise to be made, and with these precautions the operation will assuredly succeed. Parents cannot be too careful in this particular, for I have often observed ill consequences from the carelessness before mentioned.

In my observations upon children that are lost between the age of five months and three years, I have found they are generally carried off either by sudden convulsions, or what is called a tooth fever, or a wasting of the body; in the two last cases the scene likewise is commonly closed with convulsive fits.

The original cause of these disasters having been frequently taken notice of to proceed from the wrong management of children, it appears equally evident to me, that the immediate cause of these fits almost always arises from want of strength in the constitution to cut the teeth. It is true the bowels sometimes are greatly affected, which indeed generally attends a wasting of the body; but then the immediate cause of such complaints at this time is most commonly the teeth. For if children are capable of enduring the improper aliments before mentioned in their most tender state, during the first four or five months; surely, without some more active principle, the vital powers would not afterwards be by them alone subdued.

This makes me particularly solicitous to recommend lancing of the gums before it is too late to assist children; being firmly persuaded that many might be saved, who daily fall a sacrifice to those complaints for the want of it.

Amongst many other instances that I could relate, to shew the necessity of admitting this operation before the strength of the child be decayed, and its body wasted, I shall conclude this chapter with a remarkable case of this sort.

A poor woman in the neighbourhood, some time since, brought her child to a physician; he was apparently a stout fine boy, and then about nine months old. She desired his advice for an eruption the child had all over his body, which she called scurvy; but

he found it nothing more than some pimples proceeding from the improper quality of its food; and in fact, notwithstanding the chubby appearance of the boy, (which in reality was nothing more than bloated fat,) he was actually of a very weakly frame, as appears by the sequel.

Near or quite six months afterwards, the same woman came to beg the favour of him to look at her child again, who, she said, was dying. He saw an infant worn away to a mere skeleton, and upon inquiry found it to be the same chubby fat boy he had seen before. He lay panting for breath, and had taken little or no nourishment for twenty-four hours. Upon examining the little patient, there was not a tooth appeared. The cause of the disease therefore was immediately evident to him; but he told her it was too late to be of service, for he found the child could not recover.

However, to satisfy the mother, he advised lancing the gums. To the astonishment of every one about the child, sixteen large teeth were cut out; but the gums being very much hardened, for want of this operation, it was with no small difficulty now performed. The immediate relief which the child received, surprised them all still more. From a convulsive state that he before lay in, he instantly recovered, took notice of every body in the room, and during the time he staid, eagerly devoured a considerable quantity of nourishment.

The grateful parent thanked him a thousand times, and reflected upon herself for delaying to apply before. But, alas! he foresaw it was only a temporary relief, his strength being utterly exhausted. He left her without giving the least hopes of his recovery, and the next morning the child died.

A reflection upon this case, I take for granted, is entirely needless. It is evident, had the teeth been cut in due time, this fatal accident would not have happened.

A general Management of Children, from two Years old, till they leave the Nursery.

I SHALL now finish my observations upon nursing, and endeavour to point out the safest and most prudent method of introducing children into the family way of living.

At length, after surmounting the difficulties and inconveniences attending the cutting of their teeth, we have now set them upon their legs; to the no small joy of the mother, and the relief of those servants whose business it is to wait upon them.

We have hitherto permitted bread, milk, and the juices only of flesh; and before we advance any further, I beg leave to make the following remarks, by which my intelligent readers may profit.

The food of man, in all its various shapes, however tortured and disguised, is still confined to animal and vegetable productions.

Of vegetables, bread is the most valuable preparation, as the experience of ages proves. That made from wheat flour is still the most strengthening, and ever to be preferred by those who have the means of obtaining it.

The milk of cows, although it may be supposed not to partake so much of a strengthening nature as the human milk, those creatures feeding altogether upon vegetables, is nevertheless to be considered as a food partly animal, and partly vegetable, prepared also under an all-wise direction.

Gravies, jellies, and broths, we know, are animal juices; either spontaneously flowing from flesh, upon cutting it, after it is dressed; or obtained by a maceration of it in water.

From these reflections, therefore, it appears, that in the regimen already permitted, the most valuable supplies of life are granted, and in a manner the best adapted to infant constitutions; requiring but little exertion of the digestive faculties, and gradually introducing that nutriment, which, as the body becomes stronger, it must prepare for itself from the grosser aliments.

The intention of what has been said is to encourage, as much as possible, the continuation of this diet a little longer; and, indeed, some of the finest children I ever saw have been chiefly confined to a food like this, for the first five or six years. But although I strongly recommend it, and am conscious that children, unacquainted with the indulgence of variety, would be perfectly satisfied without animal food; yet I am persuaded that the culpable fondness of most parents will initiate them, too early, into the luxuries of a plentiful table.

It is true, we made an observation that nature never intended flesh for our food until we had teeth to eat it. But it by no means follows, as soon as we have our teeth, that with an unbounded freedom we are to devour animal food. Remember likewise, ye too indulgent parents, it has been before observed, that every alteration in our manner of living should be brought about step by step, hasty transitions being always dangerous: and let this teach us to be cautious in our manner of admitting flesh into the meals of children.

After what has been advanced, and after having given you my opinion that it is yet time enough to suffer children to eat flesh, I now leave this very important point to the discretion of parents: however, permit me to recommend, that when flesh is first introduced into their food, at whatever time it may be, this part of their diet should be allowed them but sparingly: and a regard also should be paid to its quality.

The flesh of barn-door fowls, beef, mutton, and full-grown animals in general, is the best. Crammed poultry, calves, and house-fed lambs, kept up to fatten, are improper, because their juices yield by far less nourishment.

Hence, beef tea, and mutton broth, are preferable to those

made from lamb or veal. The flesh also of such young fattened animals does not pass off weak stomachs so easily as the other.

High-seasoned gravies, and soups, made dishes, and salted meats, are ever to be avoided; though salt with their meats may be allowed, for the reasons before given.

Although it is not meant to confine them at this age so strictly to bread, I am by no means for permitting too free a use of vegetables; being convinced that some complaints of the bowels, in children more advanced in life, proceed from this error, and particularly worms: since, if the eggs of these insects are not taken in, together with these productions of the garden, on which they harbour and feed; yet this food, at least, affords a considerable quantity of slime, which, stagnating in the bowels, serves as an habitation for these pernicious little animals. This is my reason for allowing a little wine now and then to be given to children, and I am persuaded that I have seen its good effect. Care should be taken in the choice of vegetables; those of the mealy kind that approach the nearest to bread, are to be preferred, such as potatoes, rice, &c. Turnips are also good. Lettuces, and some few others, may, in moderation, be given to them, which your own prudence must point out.

The kitchen preparations of milk, such as custards, blamange, white-pots, &c. are exceedingly proper; and in this kind of food a greater variation may be indulged with less harm, being, for the most part, equally good and innocent. Salop mixed with milk, may be granted as often as you please; and let it be remembered, that it is the best way of giving that nutritious vegetable to children and invalids. Eggs are good, and if the yolks be beaten up with warm milk, without boiling, they afford the best nourishment; yet, however they are dressed, never suffer children to eat them if the yolks be hard. Puddings in general are likewise good, but the most simple are the best. Tarts and fruit-pies may be allowed in moderation.

Shell-fish, and indeed most other kinds, may, now and then, be given; but the firmest are to be preferred. These are the most prudent directions that occur to my memory; but, after all, those are wisest who do not pamper young children with too great a variety

I shall not trouble you with the curative part of diseases incident to children, that being altogether the concern of the physician; though it would give me a real pleasure to see such complaints treated of, in a masterly manner, by some accurate observer of nature. This present system of nursing is intended only to manage children so as to prevent illness; and it has cost me no small pains to separate the two provinces, which I hope is effected to the satisfaction of my readers.

As to rhubarb, Gascoign's powder, magnesia, &c. every mother's observations in some measure direct a proper use of them;

but when disorders do not give way to such simple methods, there is no time to be lost. I beg leave therefore to caution parents, who can obtain the advice of an experienced practitioner, not to depend upon their own judgments so far, as to suffer a continuance of complaints until they exceed the power of relief. Delays are always dangerous, with respect to disease, even in grown persons; but they are much more so in children, because they have not equal strength, and consequently sooner sink under bodily infirmities.

The Necessity of cultivating the Dispositions of Children, to render them amiable and virtuous.

CONFESS, ye worthy parents who know the height of earthly bliss, what temptations in life could prevail upon you, after two or three years of age, to part from the dear offsprings of your mutual loves? Ye tender mothers speak! I generously applaud an affection thus fondly rivetted in the female breast; and answer for you, ladies, that nothing upon earth could prove equivalent to such a loss. Ten thousand soft enchantments bind them to your very souls.

This is the time in which their little fond endearments begin to operate, their every action is wonderfully engaging, and their pretty lisping tongues are one universal harmony. How exquisite is the delight to view their expanding minds—now catching sound, that quickly rises into sense, beaming a happy prospect of future understanding! Here the volume of man begins—even at this time the fertile genius glows. How transporting is their sweet sensibility!

O! powerful Nature, how unspeakably strong are thy ties! What heart, unless strangely perverted, can resist thy impulse? Hence arises the unspeakable difference of a laudable and virtuous passion, compared with an unchaste and vicious life. My God! that men should waste their health and fortunes in the stews with harlots, rioting in obscene and brutal pleasures, where the rational being is sunk even below pity!

Such conduct, in the cooler hours of thought, if ever they reflect, must cause nothing but anguish and remorse; on the contrary, by cultivating a chaste and honourable love, such wretched libertines might become the joyful parents of little smiling families. What an alternative is this! Be dumb, ye lawless rovers; it is an enjoyment beyond your comprehension, for virtuous minds alone can relish it.

This is a theme worthy of an abler pen. How often has prattling innocence disarmed the rugged fierceness of a brutish nature, and melted down the rage of passion into more than female softness? How often, I say, by these means, is the man of wrath insensibly dissolved into tenderness and love? I must tear myself away from

the digression; should I indulge my zealous inclination, a volume of panegyric would fall short of the subject.

The human mind in its infant opening has been justly compared to a blank sheet of paper, susceptible of every impression. Whence, it may be supposed, children receive their prejudices and inclinations from the dispositions of those persons to whose care they are entrusted, in like manner as these letters convey the sentiments of the author.

That any children are born with vicious inclinations, I would not willingly believe. When I hear parents exclaiming against the bad dispositions of their own *children*, I cannot help oftentimes secretly condemning the *parents* themselves for introducing such vices into their habits. Instinct, even in brutes, produces a tenderness for their young—a harmless society amongst their neighbours—a passive fear towards their enemies—and violence seldom is discovered but against those animals which Nature has appointed for their support. Can we then imagine that a worse than brutish fierceness should be naturally discernible in our infant state?—that spite, malice, anger, and revenge, such diabolical passions, should tyrannize before we are capable of self-defence? The very supposition seems to me an arraignment of Providence in the noblest part of the creation, and appears to be inconsistent with the justice of a benevolent Deity.

It therefore behoves every mother to be watchful of her own conduct, and perfectly satisfied of the dispositions of such servants as she entrusts with the care of her children at this susceptible time of life; when even the more affectionately these persons treat them, the worse consequences are to be apprehended, if their own tempers are not good: for as children are gratefully fond of those who use them kindly, they are by far more likely to imbibe the bad qualities of an indulgent attendant; and, on the contrary, to profit by good examples.

Objects that attract the eyes, are the first delighting. The pleasures from hearing are the next. From sight and sound ideas take their gradual rise. Hence, a partial fondness is formed by children towards those whose province it is to attend upon them; and for this reason they are more fond of their nurses, who are constantly prattling to them, than of parents neglectful of their infancy.

The want of duty and affection in children towards their parents, so much to be censured, and so generally complained of, often proceeds from this early mismanagement. The indifference also of too many parents towards their children frequently owes its origin to depriving themselves of the enjoyments of their little ones at this engaging season of life. Even to an uninterested person, the expanding of an infant mind is a delightful entertainment; but to good parents, the pleasure and attachment must certainly prove exceedingly more agreeable and lasting. We must indeed pity those whom necessity deprives of this happy solace, but utterly condemn

nations drive their little nurslings from them. Unnatural and mistaken persons, who, if they are punished with undutiful children, suffer only in consequence of their own neglect!

Would you, my tender and considerate matrons, wish to see your children truly amiable? Be then ever careful of yourselves. Endeavour also as much as possible to prevent violent excess of passion in your husbands. This is a laudable task, and much more in the power of women than they generally imagine. Trust me, my fair ones, truly prudent and good wives, by bending a little to the rugged, head-strong, and boisterous dispositions of some husbands, may for the most part civilize them; and by their endearing and soothing manners, in spite of early vicious habits, compel them to a behaviour of tenderness and love. Thus, by the example of an engaging deportment on your part, you will soften their tempers, so as to render them good husbands, good fathers, good masters, and valuable members of society.

While, on the other hand, vindictive and peevish women not only forfeit this female importance, but too frequently estrange their husbands' affections from them: and need I say that this want of harmony and sincere friendship, between man and wife, is a dangerous pattern for their children?

From the strong force of example, it becomes in a manner natural to the children of such persons to give an unbridled loose to every impulse; nay, their emulation is soon engaged to become equally tyrannical with their parents. On the contrary, where no such precedents are before their eyes; where impassioned and youthful love keeps pace with sentimental friendship; where the polite and well-bred man shews a virtuous inclination towards his wife; and they both join in a proper regard for their children;—how much reason have we to expect that their young and tender minds will be impressed with virtue? Nay, I dare aver, that from this rectitude of behaviour, such parents will generally be rewarded with good and dutiful children.

With respect to the management of children, how shall we draw the line betwixt indulgence and severity? Although they are diametrically opposite to each other, it is scarcely possible to be done; nay, it cannot be determined so as to admit of absolute decision. Children necessarily require a different treatment, even from their natural disposition, as it is usually called. And a conduct indulgent to some, will prove the greatest severity to others. Let it therefore be remembered, that our plan is to subdue the first irregular emotions in the bud, so as to prevent them from rising into passions.

I would then, at all events, earnestly recommend temper and forbearance to those who have the government of their infant years. Kind treatment, good words, and a generous encouragment, to most dispositions, will prove equal to every thing that you require of them; and if they can be conquered by such laudable and gentle

means, you not only carry the first points in the most eligible manner, but accustom them also to an obliging behaviour, and excite their emulation to endeavour to please.

Carefully therefore observe every emotion that is praise-worthy, and let a reward accompany it; for the encouragement of one virtuous impulse will have a much happier effect than the correction of an hundred faults.

Such are the impressions necessary to form a virtuous mind, and they will certainly grow up into their habits. On the contrary, where children's dispositions are untoward; if they be subdued by harsh words, threats, and chastisement, how are their tempers ruffled by such treatment?—and what is to be expected, but that they consider severity and violence as the only means for them to obtain any point over others, whom they may have a future occasion to contend with? What a wretched foundation of perpetual disquietude!

Where reproof is necessary, mortification is undoubtedly the best means of correction, and let an acknowledgment of the fault prove the means of reconciliation.

> "And next to *right*, pray condescend
> "T' acknowledge doing *wrong*, my friend."

This humbles them in their own opinions; it necessarily begets shame, and before a disposition is hardened into vice, shame will always produce amendment.

Moreover, in this case there is no object for resentment, that great support of pride; consequently it initiates them to consider thoroughly their own conduct, and of course to dwell upon the cause for which they are thus humbled. What, therefore, can more thoroughly conduce to render children amiable as they grow up, than the accustoming of them to a retrospection of their own behaviour, and to an inward condemnation of their faults, of which their making a concession is sufficient proof?

Even in the most trifling promise a parent can make to children, I most earnestly recommend that it be religiously adhered to, otherwise you teach them a shocking lesson of deceit.

For equivocation and falsity, their mortifications ought to be exceedingly severe; but in every point where you find it necessary to correct, be sure you make them truly sensible of their error: at the same time, in every misdemeanour, be thoroughly satisfied that it proceeds from a culpable emotion before you reprove it; for it sometimes falls out, that wrong actions may proceed from laudable intentions.

How often in life does it happen, that exceptions are taken against a friend, who is at that very time actually meditating the angry person's advantage; and yet, perhaps, appearances so blind him that he thinks of nothing but revenge, until an ecclaircissement takes place, when he as passionately reproaches himself for his

ingratitude? The case is still harder with children; for, when they are punished wrongfully, it is seldom that they have it in their power to clear themselves; and further, they may, probably, suppose their own good emotions to be the guilty cause, and thereby endeavour to suppress a rising virtue.

Indulgence over much is liable to produce effects equally bad as extreme severity; for as the latter inures them to every act of violence, so the former encourages the breach of every civil duty that thwarts their selfish inclinations.

But the greatest misconduct of all arises from these two opposite ways of management being united together, in the widest extreme; when one moment the little creature's bones are almost broken for a fault of which it is scarcely sensible, and the next moment it is fondly cherished to reconcile it to the mistaken parent; and in return, not improbably, indulged in exercising its rage upon toys, in torturing birds, dogs, cats, and such like domestic animals as infant tyranny can lord it over; and permitted also at the window to sport with the lives of little buzzing insects, that fall a sacrifice to wanton cruelty.

The child who is fondly and foolishly indulged, promises only a melancholy prospect; but where, on the other hand, as is too generally seen, an occasional severity inures it to cruelty, the disposition is inevitably ruined. The consequences of such severity and such indulgence fill the mind with every disagreeable apprehension: and, indeed, what can they produce but inordinate desires, brutish rage, and violence?

Those parents who are happy enough to subdue their own choler, and thereby set their children proper examples, will have very little cause for complaint against them. On the contrary, such as are perpetually quarrelling with each other, with their children, servants, and every body around them, cannot expect much peace and comfort from their rising families. But if they will take this friendly advice, to correct their own errors only once, for every hundreth time they chastise others, it will probably bring about some amendment in themselves; and the force of their example must surely produce the best effect upon their household.

We have now conducted children through the different stages of helpless infancy, and gradually introduced them, though as yet but junior characters, upon the grand theatre of life; where the happy effects of such careful regulations are generally to be distinguished. As to literary improvements, they properly come under another jurisdiction, and therefore claim your future consideration. Nevertheless, a condescending obligingness, a sweet affability, an unassuming sensibility, and a modest deportment, ever denote the proper education of a female mind. In like manner, prudence, abstemiousness, and virtuous dispositions in men, most frequently proceed from the good impressions of childhood. Severe stripes, and harsh usage, add fuel to a turbulent and revengeful spirit, and

too frequently render a sullen boy malicious. On the other hand, the indulged and spoiled child commonly turns out an abandoned libertine.

Thus, my fair ones, you may easily discover how much society is interested in your motherly conduct, at this early time; "for as the twig is bent, the tree will grow;" and the seeds of iniquity, in those dispositions where virtue is not planted, unavoidably, as it were, take root, and spring up without much cultivation.

Every notorious vice shews an utter contempt for the moral duties of life, and the man whose character is infamous, seems but little to regard the opinion of others; therefore the good fame and chastity of women become his ridicule and sport. Such men are continually assaulting their virtue, and aiming at their seduction. Of consequence, the darling who has never been curbed in the early impulses of erroneous inclinations, will prove to be very little capable of subduing the tempestuous passions of youth; which will not only hurry him on to his own ruin, but also generally occasion the disgrace, infamy, and destruction, of many unfortunate young women. Thus it appears, how greatly the happiness and prosperity of the fair sex are affected by the sensual misconduct of ours; insomuch that, in the present instance, women, as well as men, must fall degraded.

DUTIES OF FEMALES IN THE SICK CHAMBER.

To you, my female friends, from the tenderness and sympathy with which nature hath endued you, the charge of the sick peculiarly belongs. It is an important, and oftentimes a fatiguing, task. I would willingly engage you in it upon principle, and therefore shall endeavour to shew that men and women were born for each other's support and comfort. Their respective dependence upon each other is, undoubtedly, the wise ordination of Omniscience.

I cannot speak of this mutual obligation without being mindful of the beautiful passage in our immortal Milton's Paradise Lost, book the fourth, where Eve gives Adam an account of herself: and I shall introduce the description at length, as a quotation from this author can never be deemed impertinent. Let us attend to the mother of mankind!—

To whom thus Eve reply'd. O thou! for whom
And from whom I was form'd; flesh of thy flesh;
And without whom am to no end; my guide,
And head! what thou hast said is just and right.
For we to him indeed all praises owe,



W.M. Craig del.

R. Wicks sc.

Sick Chamber.

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And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds; while thou
Like consort to thyself can'st no where find.—
That day I oft remember, when from sleep
I first awak'd, and found myself repos'd
Under a shade, on flowers; much wond'ring where,
And what I was, whence thither brought, and how.
Not distant far from thence, a murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmov'd,
Pure as th' expanse of heaven: I thither went,
With inexperienc'd thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seem'd another sky.
As I bent down to look, just opposite
A shape within the wat'ry gleam appear'd,
Bending to look on me; I started back,
It started back; but pleas'd I soon return'd;
Pleas'd it return'd as soon, with answering looks
Of sympathy, and love: there I had fix'd
Mine eyes till now, and pin'd with vain desire,
Had not a voice thus warn'd me, "What thou see'st,
What there thou see'st, fair creature, is thyself;
With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
Thy coming, and thy soft embraces; he
Whose image thou art: him thou shalt enjoy
Inseparably thine, to him thou shalt bear
Multitudes like thyself, and thence be call'd
Mother of human race." What could I do,
But follow strait, invisibly thus led,
Till I espy'd thee? fair indeed, and tall,
Under a plantain; yet, methought, less fair,
Less winning soft, less amiably mild,
Than that smooth wat'ry image: back I turn'd;
Thou following cry'dst aloud, Return, fair Eve,
Whom fly'st thou? whom thou fly'st, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear:
Part of my soul, I seek thee; and thee claim,
My other half!—With that, thy gentle hand
Seiz'd mine; I yielded; and from that time see
How beauty is excell'd by manly grace,
And wisdom, which alone is truly fair.

To illustrate my argument of our mutual dependence, I must beg leave to indulge myself, and hope likewise to entertain my reader, with another quotation from the same author. Adam, desirous of entertaining the angel Raphael, relates to him what he remembers since his own creation, and, amongst other things, that which is to our purpose, his first meeting and nuptials with Eve. After recounting his dream, wherein he was informed of her creation, he proceeds:—

. . . . . I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure.
When out of hope, behold her! not far off;
Such as I saw her in my dream, adorn'd
With what all earth or heav'n could bestow
To make her amiable; on she came,
Led by her heav'nly Maker (though unseen)
And guided by his voice; nor uninform'd
Of nuptial sanctity, and marriage rites:
Grace was in all her steps, heav'n in her eye,
In every gesture dignity, and love!
I overjoy'd could not forbear aloud.—
This turn hath made amends! Thou hast fulfill'd
Thy words, Creator bounteous, and benign!
Giver of all things fair! but fairest this
Of all thy gift! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; woman is her name; of man
Extracted: for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.
She heard me thus; and though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won;
Not obvious, not obtrusive, but retir'd,
The more desirable: or, to say all,
Nature herself (though pure of sinful thought)
Wrought in her so, that seeing me, she turn'd;
I follow'd her; she what was honour knew,
And, with obsequious majesty, approv'd
My pleaded reason.—To the nuptial bow'r
I led her, blushing like the morn: all heav'n,
And happy constellations, on that hour
Shed their selectest influence: the earth
Gave sign of gratulation, and each hill:
Joyous the birds; fresh gales, and gentle airs
Whisper'd it to the woods, and from their wings

Flung rose, flung odours from the spicy shrubs,
Disporting! till the amorous bird of night
Sung spousal, and bid haste the ev'ning star
On his hill-top, to light the bridal lamp.

Thus I have told thee all my state, and brought
My story to the sum of earthless bliss
Which I enjoy; and must confess to find
In all things else delight indeed; but such
As, us'd or not, works in the mind no change,
Nor vehement desire; the delicacies
I mean of taste, sight, smell, herbs, fruits, and flow'rs,
Walks, and the melody of birds: but here
Far otherwise! transported I behold,
Transported touch: here passion first I felt,
Commotion strange! in all enjoyments else
Superior and unmov'd: here only weak,
Against the charm of beauty's pow'rful glance.
Or Nature fail'd in me, and left some part
Not proof enough such object to sustain:
Or, from my side subducting, took perhaps
More than enough: at least, on her bestow'd
Too much of ornament: in outward shew,
Elaborate; of inward, less exact.
For well I understand, in the prime end
Of Nature, her th' inferior; in the mind,
And inward faculties; which most excel:
In outward also her resembling less
His image who made both; and less expressing
The character of that dominion giv'n
O'er other creatures. Yet, when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own; that what she wills to do, or say,
Seems wisest, virtuousest, discreetest, best:
All higher knowledge in her presence falls
Degraded; wisdom in discourse with her
Loses discountenanc'd, and like folly shews:
Authority and reason on her wait,
As one intended first, not after made
Occasionally: and (to consummate all)
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd.

How exquisitely charming are these descriptions! what valuable portraits of the first human pair! The lines elegantly strong! The colourings beautifully rich! Then again the amazingly soft and

delicate touches of this great master of the human feelings, where-ever we cast our eyes, enchantingly appear!

What can more fully shew our mutual dependence!—so amiably engaging to each other, our first parents, in this poem, are described, that the labour of either, whereby the other was benefited, must prove a real pleasure. What an example for the encouragement of matrimony!—O that we could more generally display the character of Adam! Then you, my fair ones, would strive more ardently, in gentleness and love, to imitate this first of women.

If man would endeavour to curb unlawful inclinations, cherishing and comforting the wife of his bosom; if he would fondly regard her charms and virtues; what emulation must such a conduct excite in every female breast—to give honour and dignity to her husband? Let men but begin the reformation, and I will be accountable for the right behaviour of the generality of your sex.

Nevertheless, the culpableness of man will not excuse the folly of woman; and this piece of advice, from a real friend, the ladies will do well to observe.

I know my fair pupils will tell me, that although a husband may have follies and vices, yet, if he is but a sensible man, they can overlook them, and cheerfully submit to their lord and master—but who, say they, can be governed by a fool?

When once a woman has drawn her lot, it is not only her duty, but the height of policy, to make the best of it. Let her choice prove ever so disagreeable, or supposing that she was led into such a marriage by the cruel compulsion of her friends, still honour and obedience are required on her part. By giving importance to an husband, (even those husbands we are now speaking of, for others will command it,) a wife merits, and generally obtains, praise and adoration, not only from him, but from the whole world.

On the contrary, the mistaken she, who in company degrades, and, upon every occasion, tauntingly reproaches her husband, thus making him, poor man, the contemptible butt to level her triumphant shafts at; notwithstanding she imagines her own wit and superior talents are happily displayed, to the entertainment and admiration of her friends, believe me, ladies, by those very friends she must ever be condemned; and let her merits, in other respects, be ever so great, this culpable part of her behaviour they most assuredly despise.

But to return from our present wandering, which I intentionally followed, as an encouragement to virtue, a consistency of character, and mutual love; being convinced that these qualifications will make even a constant attendance in a sick chamber not altogether unpleasing. Now then let us pursue our further care, where female tenderness can assuage the severest bodily pains, and render the greatest misfortunes of life, at least, supportable.

In every disorder, physic and good nursing ought to go hand in hand; and I am the more desirous of giving my opinion with respect

to *good nursing*, as I mean to oppose it to *poor and bad nursing*, which has been too much the unlucky and mistaken practice of the sick chamber; for under the vague idea of inflammation, and inflammatory diseases, even bread and water have been sometimes accounted too great support for the patient. But, with pleasure, we now see physicians act upon more rational principles; and I would wish to convince you, ladies, whose province it is, of the propriety of supporting patients under every disease.

The sick chamber is our subject: but it is also to be understood, that the precautions here laid down will prove equally necessary, where invalids are permitted to attend to the common affairs of life; for, without a prudent regulation in our method of living, few constitutional or long-existing ails can be removed, or even rendered in any degree light and easy to be borne; but I am clearly convinced, that it is very possible for many infirm persons to pass comfortably through a tolerable length of life, and at last to pay an easy debt to nature.

The observations, therefore, upon children and aged persons, are equally applicable to those, who, by ungoverned passions and intemperance, have ruined their health; for in either of these cases, where the bodily powers are enervated, and the digestion weakened, a proper, light, and nourishing diet, is as necessary to restore health, as it is to support the young, and preserve the aged.

Every disease is to be considered as a deviation from health; and a fever is the means made use of by nature to free the body from something that is noxious. Ought we, therefore, to counteract her in this her own great work? Ought we not rather cautiously and prudently, like a valuable handmaid, to tend upon her movements, and generously support her in the design she aims at? Surely this appears to every one reasonable.

However, where there is a fever, or great weakness of the body, or where the body itself is emaciated, an alteration from the common manner of living is certainly necessary. To these points, therefore, I shall confine my advice, as other considerations come under a medical direction.

Few persons are constrained to keep their chambers, who are not troubled with great loss of strength, or feverish complaints; either as the first cause, or as symptoms accompanying other diseases. Supposing then these circumstances, the constitution being thus reduced, or nature labouring to throw off a disease, the body certainly requires a nourishment of the most simple kind; by simple I mean easy of digestion, but let it at the same time be comfortable. The stomach and bowels must, of necessity, be equally affected with the other parts of the body, and consequently unable to perform their offices upon the common supports of life.

Animal food, therefore, is particularly to be forbidden; and I am sorry to be obliged to blame the fondness of parents, and those who assist in sick chambers, for too frequently indulging patients thus

unwarrantably. Give me leave to observe, if flesh be permitted during the existence of a fever, or when the body by illness is exceedingly weakened and emaciated, from the incapacity of the digestive faculties, the nourishment produced must be imperfect, crude, offensive; and consequently, instead of a support, must add an additional weight to the disease.

But, at the same time, let it be remembered, that as a support is necessary, good broths, wine whey, jellies, panado, a beverage of wine and water, &c. are to be discretionally permitted; and indeed the inclination of the sick person will generally determine the propriety of these things; for where they are hurtful, an universal loathing of them commonly takes place.

These, and such like sippings, being easy of digestion, are not only the properest for a diseased state of the stomach and bowels, but they also supply the body with a necessary nourishment to uphold its strength under the disorder. It is a point at present acknowledged by all good physicians. It is, in my opinion, a circumstance minutely to be dwelt upon; for woeful experience has often convinced me, that the rashness of an obstinate nurse, in one unlucky hour, has counteracted the operations of a well-regulated, and otherwise successful, regimen.

Although I would debar patients from animal food, where there is a feverish complaint, nevertheless I do most earnestly recommend a generous, but discretionary, support of easily digested and comfortable liquid nourishment, in every fever. I mean, that barley-water, mint and baum tea, with such like drinks, will not sufficiently support the strength of a patient under any kind of fever, even for a few days, and much less for as many weeks. As to the distinctions of inflammatory, nervous, and putrid, it is not my business to enter upon them here: but supposing the fever to be inflammatory, the patient is, or ought to be, confined to bed, and a breathing sweat encouraged. Will not then an already almost digested and innocent liquid nourishment answer the physician's aim, at the same time that it supports the patient? Experience has convinced me of its utility. I cannot help, therefore, strongly recommending it, for I am too apprehensive that many lives are daily lost for want of this necessary support.

I am labouring to prevent that mistaken care, which is commonly called starving a disease, and to set aside the dreadful apprehension that a little innocent nourishment, given to a person in a fever, is still adding fuel to the fire. By these errors the ablest assistance is oftentimes baffled, to the cost of the patient, and, not unlikely, to the disgrace of a worthy practitioner. Be assured, that it is more eligible to endeavour to support, and build up again, a shaken, diseased, and tottering frame, than to attempt to pull it down. Never let this be done, but by the express command of wisdom and experience, for it is a serious affair at all times to deprive a tenement of its foundation and strength. It is much to be wished, as it surely

must prove a general advantage, that physicians would more particularly direct the regimen of diet in sick chambers.

The punctuality of nurses, and those who attend upon the sick, in the administering of medicines, is of no small import. It is a cruel reflection upon the honest part of the profession, that practitioners consult the number of their fees, or the length of their bills, more than the health of their patients. Such iniquity is but very seldom, I hope, if ever, practised; and as few persons employ any but those of whom they entertain a good opinion, let me warn you, as a friend, not to indulge a suspicion which betrays a mean soul, and most probably will, at some time or other, produce fatal consequences to yourselves. Great relief, nay, oftentimes, perfect health, is assuredly to be obtained by the help of medicine. Great evil, nay, too frequently certain death, ensues from a jealous contempt, or wanton neglect, of this salutary aid.

I must speak of another mistake, with regard to the management of linen. A patient cannot be hurt by changing wet, filthy, and offensive linen, for that which is clean, dry, and comfortable, provided this be done with proper care, not to give cold during the time of shifting the clothes. Linen which is perfectly dry and clean is, at all times, to be preferred to that which has been used; for the latter may have absorbed offensive vapours, of which the former must be entirely free. Against this observation, I am convinced, there are great prejudices; nevertheless, those who employ their reason, but for a moment, will see the propriety of the present caution.

A free succession of air is essentially necessary, not only to carry off the offensive vapours of the disease, but also to the recovery of the patient; nay, even to the preservation of those who attend upon the sick. It is true that a fire is proper in cold weather, for reasons before given, but at the same time the chamber ought to be no more than comfortably warm; for where this degree of heat is exceeded, faint sweats are likely to exhaust the patient's strength, whereby he sinks, perhaps, under a disease, through which, probably, he might otherwise have been supported.

Having now cautioned you against the most material errors which, at present, occur to my memory, I will beg leave to observe what poor creatures men in general are, when necessity confines them to a sick chamber! If we reflect upon this scene, ought we to complain of the spirits of women? I scarcely ever find a man, in sickness, support himself so well as a woman does. Men are, for the most part, depressed in their spirits to the greatest degree when they are ill. Be it then with gratitude remembered, that in a sick chamber, the pleasing vivacity, and let me add, the true philosophy, of a kind female friend, prove essentially necessary. A good nurse will, in a great measure, alleviate our bodily infirmities, by supporting our spirits in time of sickness.

A man, by striking and superior abilities, industry, and good for-

tune, is sometimes lucky enough to raise himself, aggrandise his family, and bring to his wife conveniences far beyond her expectations. But what are all these things, compared to the comfort, and tender support, which she in return can largely bestow upon him; at a time too when the infirmities of nature will not suffer such an exalted favourite of fortune to relish any one enjoyment of life? Ask this very darling, when he is stretched on the bed of sickness, and rendered helpless by disease;—let us fancy him too almost expiring under excruciating agonies, and now put the question to him, Which is more eligible, fortune or health? He will assuredly answer, that one moment's ease is more desirable than all the splendid advantages he may have obtained.

In like manner, the truly affectionate and sympathising concern, the delicate deportment, and careful attendance of a good wife, in these scenes of painful suffering, more than over-balance every thing that is in the power of the most successful husband to bestow upon her; and it is a truth which truly generous minds will ever gratefully acknowledge.

A man under these circumstances, with some regard to his accustomed manner of living, and the particular disease, is to be considered as a child; and consequently ought to be submitted to female management. Your care, therefore, will of course direct you to seek the assistance of able and experienced physicians. May their skill conquer the disease, while you generously support his strength and spirits; and thereby greatly contribute to restore again the invalid to a healthy and vigorous constitution!

DUTIES OF FEMALES IN THE TIME OF OLD AGE.

Old Age—by virtue rendered truly honourable. The steps by which we mounted into life shewn to be the easiest and best paths to descend into the grave.

Spring, summer, and autumn, have their various and engaging charms; and there is something peculiarly pleasing in each transition; but stern winter can boast of nothing besides the fruits of the preceding seasons.

The life of man is often, with propriety, compared to the progressive year; and the only happiness that can be expected in old age, must arise from the reflection of a well-spent life: at which time, being likewise the winter of our days, every person may generally reap the fruits of a past virtuous conduct:—For, although the benumbed limbs deny the body their usual support, and the hoary head trembles on its withered shoulders, there are valuable comforts yet in store for those who, like the industrious ant, have been wise enough to treasure them at the proper season.

Such a good man or woman, one would hope, has wherewithal to procure the indulgences their years require, and a sufficiency to requite the attendance of a faithful servant. Join to these a further blessing that, perchance, kind heaven has bestowed, a dutiful and good daughter, to support their infirmities, and, by her affectionate tenderness, fully to repay them for the pains of her education, and that parental anxiety which must necessarily have been sustained during her youth. Here, I say, the wisdom and tender indulgence of a kind parent is amply rewarded, by the fostering care of a truly virtuous and affectionate child. These are inestimable comforts; and such is the easy decline that Providence intended to old age—thus to close life with a not unhappy period.

Let us, my amiable friends, picture a worthy and aged man in his second infant state. Let us with composure attend him to the gates of death, there to deliver him up into the bosom of his Creator! Let us indulge a rational sorrow, but at the same time support that calmness and serenity which denote a religiously informed mind. Let us consider this as a debt which we all must assuredly pay, and that it puts an everlasting period to the calamities of life! Whence may be drawn this comfortable conclusion, that if to the uttermost of our power we have contributed to the great end for which we were created, our future state of existence must be happier than the present.

Come then, ye tender and sympathising fair, let us approach the chamber of death! Let us advance to the bed of this good parent, and behold his calm and resigned countenance! Although we shall find it a solemn scene, yet there is nothing so terrible in this sight as the world generally imagine. But draw the contrary character, that of a wicked man in his last moments; and it must be shocking indeed.

As ripened and mellow fruit drops, untouched, from the tree to its mother earth; so the good old man falls peaceably into the grave, and mingles again with the common dust from which he originally sprang.

It is the vicious alone that have reason to be terrified at the thoughts of death; but we are describing the upright man, not unlikely taking a last and affectionate farewell of his lovely and dutiful daughters; exhorting them to the practice of virtue, and recounting the rewards attendant upon it. The eldest, perhaps, in her willing arms supports the expiring sire, while the youngest administers some refreshing cordial to detain, for a moment, the fleeting spirit. Meanwhile the tranquil parent, peradventure, gently rebukes the falling tear, prophetically foretelling that their last moments shall be peaceable like his—and blesses them with his dying lips.

For such characters, delineated more at large, and which are worthy of our admiration and reverence, I must refer my gentle readers, for the female one, to that great master of human feelings, Mr. Richardson, in his history of Sir Charles Grandison. How

beautifully is honourable age exemplified in the character of Mrs. Shirley! The account there given of the latter part of her life will assuredly delight and instruct every one. The death of lady Grandison, how inexpressibly interesting! Although her temples were covered with untimely snow, yet in the character of wife, parent, and christian, her exalted virtue had shone unrivalled; and when the awful period approached, behold her departure, like the setting sun,—leaving husband, children, and a world of friends, to mourn the eternal absence of her cheering rays!

For the other character, I mean that of a good old man, no one has excelled the ingenious and learned Dr. Armstrong, in his Essay upon Health. The whole poem, indeed, is written in a masterly style, and conveys many useful instructions, truly worthy of perusal; but his description of honourable age is inimitable, and although very concise, nevertheless it contains a volume of panegyric: I shall here transcribe it.—

> How to live happiest; how avoid the pains,
> The disappointments, and disgusts of those
> Who would in pleasure all their hours employ;
> The precepts here of a divine old man
> I could recite. Tho' old, he still retain'd
> His manly sense, and energy of mind.
> Virtuous and wise he was, but not severe;
> He still remember'd that he once was young;
> His easy presence check'd no decent joy.
> Him even the dissolute admir'd; for he
> A graceful looseness when he pleas'd put on,
> And laughing could instruct. Much had he read,
> Much more had seen; he studied from the life,
> And in th' original perus'd mankind.

Such characters render old age desirable, lovely, and truly honourable. The odium of peevish and morose vanishes, while our reverence and admiration stand alone engaged. Who would not wish to be that old man, whose calm tranquillity far surpasses the transient and passionate enjoyments of youth? Happy children blest with such happy parents!

From this description I hope to interest the tender passions of my fair readers, so as to make them cheerfully contribute to the comforts of their aged parents, while they yet live. A dutiful daughter must ever make a good wife and tender mother; and to a prudent, discerning man, it is certainly one of the greatest recommendations in the choice of a companion for life.

On the other hand, a cruel and undutiful child is the most odious and unnatural monster upon earth; insomuch that the Chinese are said to punish such crimes with the greatest severity. It is recorded in their history, that if a son should be known to kill, or so much

as to strike his father, not only the criminal, but his whole family, would be rooted out; their dwelling razed to the ground, and its foundation sown with salt: nay, Le Compte adds, that the inhabitants of the place where he lived would be put to the sword; as they conclude there must have been a total depravation of manners in that clan, or society of people, who could have bred up among them so horrid an offender.

How beautifully has our inimitable Shakespeare drawn the two contrasted characters in his description of Lear and his three daughters; where the two elder appear like Satan's evil angels, while Cordelia, the poor Cordelia, is an exalted example of filial tenderness and affection!

To your peculiar province, ye amiable fair, is this last great duty consigned; to instruct you, therefore, in the proper execution of it, a few useful observations may not be unseasonably introduced.

In a former chapter, we likened infancy to a tender plant; where we taught the best method of rearing it, so as to make it flourish in the garden of the world. The summer having produced you, the fair fruit of this goodly tree; and the autumn of your parent stock having ripened your understanding; it is but meet that such knowledge should direct you, at this frozen season, to cherish the decaying root from whence you sprang.

We have taken notice of the helpless state of childhood, before the body has acquired strength sufficient to prepare its own nourishment. We have shewn the time when instinct and reason direct us to provide for ourselves; and particularly observed, that animal food was never designed for our use until we had teeth given us to eat it.

Let us continue these speculations, and regard the natural growth of our bodies, together with the increasing strength of our constitutions. Behold the child, whom you lately fondled in your arms, now contending with his play-fellows in boyish sports. Again, observe him who lately returned from school with his satchel in his hand, now panting foremost in the chace. And now see manhood stamped upon the downy cheek. Let us likewise remember the equally gradual declension. At length the sturdy son supports his feeble sire. For he who, in his youth, was swiftest in the race, is now scarcely able to uphold his tottering limbs. The man of war, whose sturdy arm wielded the blood-thirsting sword of battle, is now bending under the weight of his own body. Behold, his sinews are dried up, and the purple current that bounded in his veins now heavily and scarcely creeps along. In every part alike the powers of this wonderful machine decay. The teeth, designed both for use and ornament, robbed of their beautiful enamel, become unsightly, and drop out of their sockets. The penetrating eye, that searched into the very abyss of thought, is altogether useless, or but dimly discerns the rays of light. Manly fortitude is now

no more; and wisdom itself retires from the decayed mansion.—Such is the almost universal condition of old age, properly called our second childhood; and plain are the inferences to be drawn from hence.

If a light and easily digested nourishment was necessary before our bodies had obtained their proper strength, surely a similar method of living is the most proper when they have lost it; and therefore—the steps by which we mounted into life, are the easiest and best paths to descend into the grave.

The digestive powers of age are equally enfeebled with the members of the body; and, undoubtedly, the same reason that forbad the use of flesh, before we had teeth, points out the necessity of gradually declining it as they decay. There are, indeed, some few persons toothless who are not far advanced in life; but such constitutions are generally feeble, and therefore the precautions are not unapplicable to them.

These arguments being rightly understood, there will be little occasion to enlarge upon this subject, as the directions for the management of children, from the time of weaning them, until they may be entrusted to the care of themselves, comprehend every necessary instruction for the regimen of old age; and those persons act wisely who consider it as a second childhood.

I need not be more particular on this head, as few, I am persuaded, will suppose this period to commence with themselves, before it is necessary for them to conform to these rules.

Age, undoubtedly, requires indulgence, but at the same time indolence creeps on it imperceptibly. Those persons suffer least from pain, who rouse themselves to a state of activity; and there are exercises well adapted even to advanced life: an additional warmth of covering is at this time necessary, yet those act most prudently who do not accustom themselves to very warm clothes, and very warm rooms, while they are capable of enduring the variations of their natural climate.

Nevertheless, one remark must not escape our observation; I mean the happy effect of temperance through life: it not only prevents disease as we are upon our journey, but enables us to receive the intended benefit, and cordial support, of wine, and other comfortable sippings, in this time of need. Nature, in a temperate person, obtains fresh vigour and spirits from such exhilarating juices; but where the constitution has been accustomed to excess, no advantage, in the decline of life, can be derived from their use.

I have now fulfilled my present design; and I have aimed at conveying my observations in a rational and amusing manner; calculated, I hope, to please, at the same time that I wish to instruct.

It is intended, my fair, to render your characters truly amiable; and I trust will be received as a present from a sincere friend to the sex. Where tenderness, good nature, sense, and virtue, are beautifully blended in a female form, our admiration and love

are equally engaged; and where this proves to be the case, every man is, surely, desirous of contributing to the service of perfections so irresistibly engaging.

PARENTAL DUTIES

MORE PARTICULARLY CONSIDERED.

Of all the duties incumbent on mankind, there are none which recommend themselves more powerfully to natural reason than those of the parent. The high estimation in which the Scriptures hold them is evident, from a variety of precepts, reflections, allusions, comparisons, and incidents, in the Old and New Testaments. The obligations which rest on the father and mother, in many points the same, are, in some few respects, different. Thus, for example, the task of making a reasonable provision for the future wants of children belongs, in common cases, to the father. "If any," saith St. Paul, "provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel;" he disobeys one of the clearest injunctions of Christianity, and omits to discharge an office, which Pagans in general would have been ashamed of neglecting. That these words of the apostle include parents, is a truth which will not be questioned. They are now quoted, not for the sake of inculcating the particular obligation to which they relate, but for the sake of an inference which they furnish. They enable us to conclude, with certainty, what would have been the language of St. Paul, had he been led expressly to deliver his sentiments concerning mothers regardless of maternal duties.

The first of the parental duties which nature points out to the mother, is to be herself the *nurse of her own offspring*. In some instances, however, the parent is not endued with the powers of constitution requisite for the discharge of it. In others the discharge of it would be attended with a risk to her own health greater than she ought to encounter when it can be avoided. In every such case the general obligation ceases. The disappointment which will be felt by maternal tenderness, ought to be borne without repining; and without indulging apprehensions respecting the welfare of the infant, which experience has proved to be needless. But spontaneously to transfer to a stranger, as modern example dictates, the office of nurturing your child, when your health and strength are adequate to the undertaking; to transfer it, that your indolence may not be disturbed, or that your passion for amusement may not be crippled in its exertions; is to evince a most shameful degree of selfishness and unnatural insensibility. When affection fails even in this first trial, great reason have we to forebode the absence of that disposition to submit to personal sacrifices, which will be found

indispensably necessary to the performance of the subsequent duties of a parent.

Whether a mother be or be not able to rear her offspring at her own breast, conscience and natural feelings unite in directing her to exercise that general superintendence over the conduct of all the inhabitants of the nursery, which is requisite to preserve her infant from suffering by neglect, by the prejudices of ignorance, or by the immoderate officiousness of care.

When the dawning intellect begins to unfold itself, the office of *parental instruction* commences. The dispositions of a child are susceptible of very early culture: and much trouble and much unhappiness may be prevented by nipping in the bud the first shoots of caprice, obstinacy, and passion, and by instilling and cherishing amiable sentiments and habits. The twig, however young and tender, may be bent and fashioned by the hand of gentleness. The mind soon learns by habit to expect discipline; and ere long begins to discipline itself. By degrees the young pupil acquires the capacity of understanding the general reasons of the parent's commands, denials, commendations, and reproofs; and they should be communicated in most cases in which they can be comprehended. Among these reasons, obedience to God, the love of him, and a desire to please him, together with other motives derived from Christianity, should hold the pre-eminence which they deserve; and should be early presented to the infant mind in strong and attractive colours. Religion is thus ingrafted, through the divine co-operation, into the nature of children soon after their original passions begin to work; and they may be expected to become a more vigorous plant, and to arrive at a more fruitful maturity, than could have been hoped if the commencement of its growth had been delayed to a later period. Thus a child is trained up from the first "in the way in which he should go." And by a continuance of the same care, still in humble dependence on the blessing of God, there is the fairest prospect that "he will keep in it unto the end." To make a right impression on the opening mind, Religion should appear, according to her real character, with an awful and an amiable aspect: liberal of the most precious gifts, and delighted to confer them; yet resolute to punish, if her offers be slighted and her commands disobeyed. Let parents beware of partial and unfair representations of the will and counsel of God, in order to obtain some immediate end. Perhaps we may always discern, that most good is effected by unfolding the entire and unsophisticated truth. But if parents imagine otherwise, God is wiser than man. And they may be certain that the revelation, which he has vouchsafed for the instruction and salvation of mankind, is far more likely to accomplish the intended object when laid before old and young, rich and poor, in its true colours; than when disguised by man, the better, as he conceives, to answer a present purpose. Kindness to bear with slow and feeble apprehensions freedom from irritabi-

lity and capriciousness, care to shun involuntary absence of thought, patience not weary of attending to minute objects and minute opportunities, and steadiness never to be won by mere entreaty, nor teazed by importunity, from its original right determination, are among the qualifications at all periods (and especially at theperiod of which we now speak) essential to the parent.

As childhood advances, the opening faculties are employed under maternal direction on the rudiments of knowledge. The parent in these days possesses, in the variety of elementary tracts of a modern date, advantages of which when she herself was a child, her preceptress was destitute. The first principles of religion are inculcated in a mode adapted to interest the attention; and information on many other subjects is couched under the form of dialogue and narrative, suited to the comprehension and amusing to the imagination of the pupil. A proper selection from the multitude of little publications, differing materially as to intrinsic worth, requires no large portion of time and trouble. Where caution is easy, negligence is in the same proportion reprehensible. In exercising the child in books which contain a manifest admixture of defective and erroneous observations, (and such is the case with almost every performance,) great care should be taken to represent and explain the subject of them to the child in a proper light. And every opportunity thus afforded of arming the young mind against temptations which it must encounter, and faults which it must avoid in life, should be seized and employed to the utmost advantage.

In the government of children, the principle of *fear* as well as that of *love* is to be employed. There are parents, especially mothers, who, from an amiable but extreme apprehension of damping filial attachment by the appearance of severity, are desirous of excluding the operation of the former principle. To work on the youthful mind primarily by means of the latter, and to employ the intervention of fear only in a subordinate degree, is unquestionably the way to conciliate fondness without prejudice to authority. But among imperfect beings, constituted as we are, the maintenance of authority seems ever to require the aid, in a greater or a less degree, of the principle of fear. The supreme Father of the universe sees fit to employ it in the moral government of mankind. On what grounds are we to hope that love should prove sufficient to secure to the parent the obedience of the child, when it is not of itself able to ensure the obedience of the parent to his Maker? In proportion as the spirit of religion gains a stronger predominance in the human breast, conformity to the laws of God springs less from the impulse of fear, and more and more from the warmth of grateful love. But the imperfections of mortality must be put off, before we can arrive at that state, in which "perfect love casteth out fear." So likewise, as reason unfolds itself, and Christian views open to the mind, the child will stand less in need of positive control, and will be more powerfully actuated every year by an affec-

tionate earnestness to gratify the parent's desire. But as long as the rights of parental authority subsist, the impression of awe, originally stamped on the bosom of the offspring, is not to be considered as useless. Children are distinguished from each other by striking differences in the bent of their inclinations, and in the strength of their passions. Fear, therefore, is an instrument more frequently needful in the management of some than in that of others. But it ought never to be employed by itself. Whenever reproof, restraint, or any mode of punishment, is requisite; still let affection be visible. Let it be shewn not only by calmness of manner and benevolence of expression, proofs which yet may appear not wholly conclusive to the child at the time when it is experiencing the effects of parental displeasure; but also by studying to convince the understanding of the pupil, both that the censure and the infliction are deserved, and that they are intended solely for the ultimate good of the offender.

Let not maternal love degenerate into *partiality*. Children are in no respect more quicksighted than in discovering preferences in the behaviour of their parents. It is not partiality in a mother to feel a temporary preference in a case where merit demands it. Nor is it in all cases wrong to avow such a preference, for the purpose of exciting the less deserving to progressive industry and virtue. For that very purpose, and also to preclude the apprehension of real love being impaired, let it be avowed: and let the points to which it extends be affectionately specified to the less deserving as soon as you perceive the existence of it to be suspected. But beware of teaching your children to vie with each other; for it is to teach them envy and malevolence. Point out, at fit opportunities, to those who have not done their duty, the proper conduct of those who have performed it; but proceed no farther. Press no comparison; provoke no competition. An eminent moral writer, adverting to two opposite but unnecessary evils in the system of education, has emphatically observed; "I would rather have the rod to be the general terror to all to make them learn, than tell a child, If you do thus or thus, you will be more esteemed than your brothers or sisters. By exciting emulation and comparisons of superiority, you lay the foundation of lasting mischief. You make brothers and sisters hate each other." The purpose of leading children to imitate that which is right, and to avoid that which is reprehensible, in the conduct of another, may frequently be answered by taking care duly to deliver praise or censure in the presence of the rest, without addressing the discourse immediately to those, who on account of their faults ought more especially to attend to it. This method, when likely to be efficacious, is generally the most adviseable, as pointing least to invidious comparisons; and is particularly eligible in the case of children whose minds display a particular proneness to envy and malevolence.

If I were required to single out from the failings, which invade

the bosom of childhood, that which from the facility with which it is harboured and nurtured, and from its insidious, extensive, and durable effects, on the character which it taints, calls for the most watchful attention from parental solicitude; that to which in my apprehension the distinction would be due, is *art*. Other faults usually disclose themselves by indications visible to common eyes. This is frequently found capable of eluding even the glance of penetration; and of concealing not only itself, but almost every other defect of heart and conduct with which it is associated. Other faults in most cases appear what they are. This continually assumes the semblance of virtue. Other faults incommode, thwart, and sometimes contribute to weaken and correct each other. This confederates and co-operates with all. In the dawn of life it is often encouraged by the lessons instilled by servants, who teach children to disguise from their parents by indirect falsehood petty acts of misconduct and disobedience: and sometimes by the indiscretion of parents themselves, who applaud in a forward child those instances of cunning, which either prove a strong inherent tendency to habits of deliberate artifice, or will easily pave the way for the acquisition of them. *Openness in acknowledging improper behaviour of any kind*, is a disposition to which a child ought from infancy to be led by the principles both of duty and affection. To accept spontaneous confession as a satisfaction for every fault, would not be to cherish virtue, but to foster guilt, by teaching it a ready way to impunity. But an immediate and full avowal ought ever to be admitted as an important circumstance of palliation; and the refusal or neglect of it to be noticed as the addition of a second and a heavy fault to the former.

Parents are sometimes extremely imprudent both in the manner and in the substance of their *conversation in the presence of their children*. If they feel a sudden impulse to speak of some transaction which they are aware ought not to be divulged; or to give an opinion concerning the character or conduct of an individual, while at the same time they are unwilling that it should transpire; they often appear to forget the acuteness and intelligence which their children have attained. They attempt to obscure the purport of their discourse by whispers, ambiguous phrases, and broken sentences, which serve to excite the young listeners to attention; teach them to annex importance to the topic of the conversation; and stimulate them to communicate it, partly from an early vanity to shew the knowledge which they have collected, and partly from the desire of having their curiosity gratified with the remainder of the story. Sometimes the subject of the mysterious speeches interchanged between the parents respects the child itself. Fondness cannot refrain from eulogium; while discretion suggests the consequences of its being heard. It is therefore couched in terms, and darkened by allusions, which the child is seldom at a loss to interpret. Praise, heightened by ineffectual attempts at disguise,

excites more vanity and conceit than even the imprudence of open panegyric.

During the years when both the body and the mind are to acquire the firmness which will be essential to each in the struggles and temptations of life, let not your offspring be enfeebled and corrupted by habits of *effeminate indulgence*. Let them be accustomed to plain food, simple clothing, early and regular hours; to abundant exercise in the open air; and to as little regard of the vicissitudes of seasons as is consistent with reasonable attention to health. Let them be guarded against indulging *timidity;* and more especialy against *affected apprehensions*, to which girls are frequently prone. Let *humanity* and *mildness* be among the principles impressed most early on their hearts. Let not the impression be permitted to grow faint; and, in common with all just and amiable impressions, let it be strengthened by the hand of religion. Teach them to abhor the detestable sports derived from the *sufferings of animals*. They who are inured in their childhood to persecute the bird or torture the insect, will have hearts, in maturer years, prepared for barbarity to their fellow-creatures. Allow not your rising family to contract pernicious intimacies with servants; but exact in their behaviour to your domestics a deportment invariably gentle and unassuming. Point out the impending hour, when all distinctions of rank will be at an end; when the important question to each individual will not be, What station in life have you occupied? but, How have you discharged the duties of that which you were appointed to fill?

It is an object of no small importance, when the business of domestic education verges towards a close, to proceed in such a manner that the shackles of instruction may drop off by degrees; until at length the steady application ever requisite will probably be continued, when no longer exacted, from habit and choice. Few circumstances can be more dangerous, than for a young woman, by being abruptly withdrawn from a state of pupilage, to have a large portion of vacant time suddenly thrown upon her hands, and to be left to fill the chasm with trifles and dissipation. Study to lead your daughter to supply the place of the employments from which she is gradually exonerated, by others better suited to her years, and if more pleasant, yet not less improving, than those to which they succeed.

When your children approach to that period at which they are to be introduced into general society; be it your care to cherish the ingenuous openness, which, by habitual openness on your part, and every other proper method your previous conduct has been calculated, or ought to have been calculated, to inspire. Antecedently to the Reformation, when young women were removed to their own homes from the monasteries, in those days the seminaries of education, in which they were instructed in writing, drawing, confectionary, needlework, and also in physic and surgery, then estima-

ted as female accomplishments: they were treated in a manner calculated to preclude confidence and friendship between them and their parents. "Domestic manners," we are told,* "were severe and formal. A haughty reserve was affected by the old; and an abject deference exacted from the young.—Daughters, though women, were placed like statues at the cupboard; and not permitted to sit, or repose themselves otherwise than by kneeling on a cushion, until their mother departed. Omissions were punished by stripes and blows; and chastisement was carried to such excess, that daughters trembled at the sight of their mother." Even in times not very distant from those in which we live, it was the custom for girls, when arrived at such an age as to be fully capable of bearing a part in general conversation, to be condemned to almost perpetual silence in the presence of their parents. To guard children, whatever be their age, against a premature and forward assumption of womanhood, and against acquiring a habit of pert or inconsiderate loquacity, is a branch of parental duty. But to encourage your daughters, and so much the more as they approach nearer to the time of life when they must act for themselves, to an unaffected ease in conversation before you, and a familiar interchange of sentiment with you, is among the least uncertain methods of rendering your society pleasing and instructive.

Though time and judgment have sobered the excess of warmth and of sensibility by which your feelings, when you began first to be introduced into the world, were, like those of other young people, characterised; let it however be apparent to your children, when at the period of life now under consideration, that you have not forgotten what they were. To the welfare of your daughters in particular this is a point of the highest concern. Unless it be evident that you understand and frankly enter into the emotions, which new scenes and new temptations excite in their minds; how will it be practicable for you to correct the misconceptions, dispel the delusions, and unravel the artifices, by which the fervour and inexperience of youth are ensnared? If you encounter errors, occasioned or increased by sensibility, with austere coldness, with vehement chidings, or with unbending authority, that disdains to assign reasons, and to make allowance for circumstances of mitigation; you destroy your own influence, and produce not conviction. Your disapprobation is ascribed to prejudice, to temper, to deadness of feeling. You are obeyed; but it is with inward reluctance, and with an augmented proneness to the step which you have forbidden. Confidence, withdrawn from yourself, is transferred to companions of the same age with your child, and therefore liable to the same mistakes and the same faults. Coincidence of ideas rivets her opinion of their judgment; friendship blinds her to their misconduct. She is thus in a great measure removed from

* Henry's History of England, vol. vi. p. 648, 649.

your hands into the hands of others, who are not likely to be qualified for the office of guiding her, and may be in various respects such as are likely to guide her amiss. Her love for you may possibly not be radically shaken; but her respect for your determinations, her solicitude to have her own sentiments confirmed and sanctioned by your concurrence, her distrust of her own views o characters and proceedings when contrary to your opinion, are universally impaired. Study then during the childhood of your daughter, study even with greater anxiety as her youth advances, to train her in the habit of regarding you not as a parent only, but as a friend. Fear not, when she enters into the temptations of the world, to point out with unrestrained sincerity the dangers in which novelty, and youthful passions, and fashionable example, involve her. If you point them not out fully and assiduously, you abandon the duty of a parent. But to preserve the confidence of a friend, point them out with affectionate benignity, mindful of the hazards to which you were yourself exposed under similar circumstances, at a similar period of youth. It is thus that you may hope effectually to screen your daughter from modish folly and dissipation, from indiscreet intimacies and dangerous connections. It is thus that you may engage her to avail herself of the advantage of your experience; and render to her, by your counsel, the most signal benefits, both in the general intercourse of society, and particularly when she meditates on any prospect which may be opened to her of settling in connubial life.

There is a medium which is not always easy to be observed, with respect to daughters being allowed to accept invitations to pass some time in other families. Such intercourse on proper occasions is improving as well as pleasant. But if a young woman is accustomed to be frequently absent from home, roving from house to house, and accumulating visit upon visit; she is in no small danger of acquiring an unsettled and dissipated spirit; of becoming dissatisfied with the calm occupations and enjoyments of the family fire-side; and even of losing some portion of the warm affection which she felt for her parents and near relations, while she was in the habit of placing her chief delight in their society. If the parent would guard her daughters from all propensity to this extreme, let her aid the sobriety of disposition and sedateness of character, already instilled into them, by the charms of never-failing and affectionate good humour on her own part, which are essential to the comfort of domestic life, and particularly attractive in the eye of youth. There are mothers who, at the same time that they introduce their daughters into a general and free acquaintance with others of their age, sex, and station, carefully instil into them the prudential maxim, to contract friendship with none. The scheme either fails to succeed, or breeds up a character of determined selfishness. Let the parent encourage her daughters in friendly attachment to young women, in whom amiable manners and virtuous principles are ex-

emplified. With the society of such friends let her willingly gratify them; sometimes abroad, more frequently under her own roof. But let her not consent to their residence in families where they will be conversant with ensnaring company of either sex; where boldness of demeanour will be communicated by example, an extravagant fondness for amusements inspired, habits of serious reflection discouraged, and the rational employment of time disregarded.

There is scarcely any circumstance by which the sober judgment and the fixed principles of parents are so frequently perverted, as by a scheming eagerness respecting the settlement of their daughters in marriage. That a daughter should be settled in marriage is a point on which parents, who would not take an improper step to promote it, are seen too earnestly to fix their heart. They do not sufficiently reflect that the great object, which both old and young ought to have in view through life, is, to do their duty, as in the sight of God, in the situation in which they are actually placed, without being too solicitous to change it. In proportion as the mind of a young woman is likely to lean with too strong a bias toward matrimony, the more carefully ought a parent to guard against augmenting the delusion.

When, however, matrimonial alliances introduce a mother to new sons and new daughters; let her study to conduct herself towards them in a manner befitting the ties of affinity, by which she is now united to them. If she harbour prejudices against them, if pride, jealousy, caprice, or any other unwarrantable emotion, mark her behaviour towards them; the injustice of her conduct to the individuals themselves has this weighty accession of criminality, that it also wounds in the tenderest part the feelings of her own children.

The peculiar obligations of parent and child are not wholly cancelled but by the stroke which separates the bands of mortality. When years may have put a period to authority and submission; parental solicitude, filial reverence, and mutual affection, survive. Let the mother exert herself during her life to draw closer and closer the links of benevolence and kindness. Let her counsel, never obtrusively offered or pressed, be at all times ready when it will be beneficial and acceptable. But let her not be dissatisfied, though the proceedings which she recommends should not appear the most adviseable to her children, who are now free agents. Let her share in their joy, and sympathise with their afflictions; "rejoice with them that rejoice, and weep with them that weep." She may then justly hope that their love will never forget what she has done and what she has suffered for them; and that the hand of filial gratitude will delight to smooth the path of her latter days.

AN ACCOUNT OF THE MAID OF ORLEANS.

JOAN D'ARC, called the Maid of Orleans, was born in 1407, in the village of Domremi, near Vaucouleurs, on the borders of Lorraine. She rendered herself famous in history, by commencing the expulsion of the English out of France, after the conquests made in that country by Henry V. She had lived for some time servant at an inn, where she had been accustomed to ride the horses of her master's guests to water; her employment and conversation with the company whom she attended, had given her a degree of boldness above her sex; and, though only twenty-one years of age, she listened with pleasure to the martial achievements, the constant topics of conversation in a warlike age. The calamities of her country, and the distress of her sovereign, Charles VII. were the objects of her daily thoughts and nightly dreams. She was soon inflamed with the desire of avenging on the English the misery of France; and an ignorant mind might possibly mistake the impulse of her passions for heavenly inspirations. She procured admission to Baudrecourt, the governor of Vaucouleurs; she declared to him that she had been exhorted by frequent visions and distinct voices, to achieve the deliverance of her country; and the governor, either equally credulous himself, or sufficiently penetrating to foresee the effect such an enthusiast might have on the minds of the vulgar, granted her an escort to the French court, which at that time resided at Chinon, in Touraine.

On her arrival at Chinon, she is said to have distinguished Charles from his courtiers, though divested of every ensign of royalty; to have revealed a secret to him unknown to all the world beside himself; and to have demanded, and described by particular marks, a sword she had never seen, and which she required as the instrument of her future victories; she asserted that she was commissioned to raise the siege of Orleans, and to conduct her lawful prince to Rheims, to be there crowned and anointed king of the French. Charles and his ministers pretended to examine her pretensions with scrupulous exactness: they affected at length to be convinced of the sincerity of her declarations, and of her supernatural powers; their opinion was solemnly and publicly countenanced by an assembly of doctors and theologians, and by the parliament of France, then residing at Poictiers. After repeated examinations, the mission of Joan of Arc was pronounced to be divine; and the spirits of a despairing people were again elevated by the hope that heaven had declared itself in favour of France.

The English were at that time besieging the city of Orleans, the last resource of Charles, and every thing indicated a speedy surrender. Joan undertook to raise the siege; and, to render herself still more remarkable, girded herself with the miraculous sword, of which she before had such extraordinary notices. Thus equipped, she or-

dered all the soldiers to confess themselves before they set out; she displayed in her hand a consecrated banner, and assured the troops of certain success. Such confidence on her side soon raised the spirits of the French Army; and even the English, who pretended to despise her efforts, felt themselves secretly influenced with the terrors of her mission. When she arrived near Orleans, she wrote to the English to quit the siege; but her messenger was detained, and loaded with irons: she complained of this violation of good faith, and her herald was then sent back with a letter full of contempt. She then addressed a second letter, which she fastened to the end of an arrow, and shot it into the English fort raised before the city. The superscription was, "To the Duke of Bedford, who calls himself Regent of France in the name of the King of England. Having no right to this kingdom, God commands you, by me, the maid of Orleans, to abandon the forts you have raised, and to retire." A supply of provisions wanting to be conveyed into the town, Joan, at the head of some French troops, covered the embarkation, and entered Orleans at the head of the convoy which she had safely protected. While she was leading her troops along, a dead silence and astonishment reigned among the English; and they regarded with religious awe that temerity, which they thought that nothing but supernatural assistance could inspire. But they were soon roused from their state of amazement by a sally from the town; Joan led on the besieged, bearing the sacred standard in her hand, encouraging them with her words and actions, bringing them to the trenches, and overpowering the besiegers in their own redoubts. In the attack of one of the forts, she was wounded in the neck with an arrow; but instantly pulling out the weapon with her own hands, and getting the wound quickly dressed, she hastened back to head the troops, and to plant her victorious banner on the ramparts of the enemy. These successes continuing, the English found it was impossible to resist troops animated by such superior energy; and the earl of Suffolk, who conducted the attack, thinking it dangerous to remain any longer in the presence of such an enthusiastic enemy, raised the siege, and retreated with all imaginable precaution.

The siege of Orleans was raised in 1425; and the French, animated by this first essay of the holy maid, prepared to improve their advantage. The earl of Suffolk, with part of his forces, had retired to Jergeau; he was there invested by the French, animated by the presence of Joan, and in ten days the town was taken by assault, and Suffolk himself made prisoner. Joan of Arc entered the town in triumph at the head of her army. The constable Richemont pressed the remnant of English, who endeavoured to retreat; they were overtaken at the village of Patay: oppressed by their fears, they scarcely awaited the charge of their enemies; two thousand were slaughtered on the field, and among the numerous captives were Talbot and Scales. Thus the maid of Orleans had early fulfilled great part of her mission; but a more arduous enterprise re-

mained, to conduct the king to receive the crown at Rheims. The city itself lay far distant from any place possessed by Charles; it was in the hands of the English; and the whole road which led to it was occupied by their garrisons. Yet Joan insisted on the execution of her design; the king himself shook off his general indolence, and resolved to follow the exhortations of his warlike prophetess; the nobility of France crowded to the standard of their youthful sovereign, who began his march at the head of twelve thousand men; he passed without interruption through an enemy's country; received in his progress the submission of Troyes; was instantly admitted into Rheims, the inhabitants of which drove out the English, and in that city he was solemnly inaugurated; the Maid of Orleans standing by his side in complete armour, and displaying, during the ceremony, her holy banner. The claim of Charles, from his coronation at Rheims, received new lustre; and Laon, Soissons, Chateau-Thierri, Provins, and many other towns in the neighbourhood, instantly revolted from the English.

Joan of Arc had declared, that with the inauguration of Charles VII. at Rheims, her mission expired; and that it was her wish, after having fulfilled her promises, to return to her former condition. The count of Dunoise had exhorted her to persevere till the English were finally expelled. Overcome by his importunities, she had thrown herself into Compeigne, which at that time was besieged by the duke of Burgundy. In a sally on the quarters of John of Luxembourg, she was deserted by her friends, surrounded by her enemies, and after a gallant resistance taken prisoner. She is supposed to have been betrayed by the envy of the French, who repined at every success being ascribed to her influence; and the neglect of Charles, who made not the slightest effort to procure her release, proves that he no longer expected to derive any benefit from the instrument he had adopted. The duke of Bedford purchased from John of Luxembourg this important captive, and commenced a prosecution against her, which, whether undertaken from policy or revenge, stains with barbarity his accomplished character. As a prisoner of war, Joan was entitled to the courtesy of good usage, practised by civilized nations; and in her military capacity she never had been impeached of acting with treachery or cruelty. But her enemies were inexorable; and to disguise the source of their enmity, they prevailed on the bishop of Beauvais to prostitute the sacred name of religion to the persecution they meditated. The bishop pretended that Joan had been taken in his diocese, and desired to have her tried by an ecclesiastical court for sorcery, impiety, idolatry, and magic; the university of Paris disgraced itself by joining the request. But Joan for a long time defended herself with becoming firmness: she acknowledged her intention to expel the English, the invaders of her country; and replied, that she submitted her inspirations, which her judges urged as magical, to God, the fountain of truth. But she was already prejudged; her revelations were declared to be

the inventions of the devil to delude the people; and she was sentenced to be delivered over to the secular arm. It is with indignation the reader must peruse her fate: the Maid of Orleans was found guilty of heresy and witchcraft; and sentenced to be burnt alive, the then punishment for such offences. But, previous to the infliction of this dreadful sentence, they were resolved to make her abjure her former errors; and at length so far prevailed by terror and rigorous treatment, that her spirits were broken by the hardships she was to suffer. Her former visionary dreams began to vanish, and a gloomy distrust took place of her late inspirations. She publicly declared herself willing to recant, and promised never more to give way to the vain delusions which had hitherto misled her, and imposed on the people. This was what her oppressors desired; and, willing to shew some appearance of mercy, they changed her sentence into perpetual imprisonment, and to be fed during life on bread and water. But the rage of her enemies was not yet satiated. Suspecting that the female habit which she had consented to wear was disagreeable to her, they purposely placed in her apartment a suit of man's apparel, and watched for the effects of their temptation upon her. Their artifices prevailed. Joan, struck with the sight of a dress in which she had gained so much glory, immediately threw off her penitent's robes, and put on the forbidden garment. Her enemies caught her equipped in this manner; and her imprudence was considered as a relapse into her former transgressions. No recantation would suffice, and no pardon would be granted. She was condemned to be burnt alive in the market-place of Rouen; and this infamous sentence was executed with brutal severity, A. D. 1432. A mausoleum was afterwards erected to the memory of this woman, in the city of Orleans, which is described by Wraxall, in his Tour, as follows: "In the street leading from the bridge stands the celebrated monument where Charles VII. and Joan of Arc, the Maid of Orleans, are represented on their knees before the body of our Saviour, who lies extended on the lap of the Virgin. It was erected by order of that monarch in 1458, to perpetuate his victories over the English, and their expulsion from his dominions. All the figures are in iron. The king appears bareheaded, and by him lies his helmet surrounded with a crown. Opposite to him is the Maid herself, in the same attitude of grateful devotion to heaven. It is a most precious and invaluable historical monument.

"In the Hotel de Ville (continues Wraxall) is a portrait of the same immortal woman, which I studied long and attentively. Though it was not done till 1581, which was near 130 years after her decease, it is yet the oldest and best picture of her now existing. The painter seems undoubtedly to have drawn a flattering resemblance of her, and to have given his heroine imaginary charms. Her face, though long, is of exceeding beauty, heightened by an expression of intelligence and grandeur rarely united. Her hair falls loosely down her back, and she wears on her head a sort of bonnet

enriched with pearls, and shaded with white plumes, tied under her chin with a string. About her neck is a little collar, and lower down, upon her bosom, a necklace composed of small links. Her dress, which is that of a woman, I find it difficult exactly to describe. It sits close to the body, and is cut or slashed at the arms and elbows. Round her waist is an embroidered girdle, and in her right hand she holds the sword with which she expelled the enemies of her sovereign and her country. I am not surprised at the animated and enthusiastic attachment which the French still cherish for her memory. The critical and desperate emergency in which she appeared; her sex, youth, and even the obscurity of her birth; the unparalleled success which crowned her enterprise; the cruel and detestable sentence by which she was put to death; the air of the marvellous spread over the whole narration, increased and strengthened by that veneration which time affixes to every great event; all these united causes conspire to place her above mortality. Rome and Athens would undoubtedly have ranked her among their tutelary deities, and have erected temples to her honour; nor can I help being amazed, that, amidst the almost infinite number of modern saints who crowd and disgrace the French churches, no altar was ever erected to the Maid of Orleans."

THE STORY OF LAVINIA.

FROM THOMSON'S SEASONS.

SOON as the morning trembles o'er the sky,
And, unperceiv'd, unfolds the spreading day;
Before the ripen'd field the reapers stand,
In fair array; each by the lass he loves,
To bear the rougher part, and mitigate
By nameless gentle offices her toil.
At once they stoop, and swell the lusty sheaves;
While through their cheerful band the rural talk,
The rural scandal, and the rural jest,
Fly harmless, to deceive the tedious time,
And steal unfelt the sultry hours away.
Behind the master walks, builds up the shocks;
And, conscious, glancing oft on every side
His sated eye, feels his heart heave with joy.
The gleaners spread around, and here and there,
Spike after spike, their scanty harvest pick.
Be not too narrow, husbandmen! but fling
From the full sheaf, with charitable stealth,
The liberal handful. Think, oh grateful think!

How good the GOD of HARVEST is to you:
Who pours abundance o'er your flowing fields;
While these unhappy partners of your kind
Wide hover round you, like the fowls of heaven,
And ask their humble dole. The various turns
Of fortune ponder—that your sons may want
What now, with hard reluctance, faint ye give.
The lovely young LAVINIA once had friends;
And Fortune smil'd, deceitful, on her birth.
For, in her helpless years depriv'd of all,
Of every stay, save INNOCENCE and HEAVEN,
She, with her widow'd mother, feeble, old,
And poor, liv'd in a cottage far retir'd
Among the windings of a woody vale;
By solitude and deep surrounding shades,
But more by bashful modesty, conceal'd.
Together thus they shunn'd the cruel scorn
Which virtue, sunk to poverty, would meet
From giddy passion and low-minded pride:
Almost on Nature's common bounty fed;
Like the gay birds that sung them to repose,
Content, and careless of to-morrow's fare.
Her form was fresher than the morning-rose,
When the dew wets its leaves; unstain'd and pure
As is the lily, or the mountain snow.
The modest virtues mingled in her eyes,
Still on the ground dejected, darting all
Their humid beams into the blooming flowers:
Or when the mournful tale her mother told,
Of what her faithless fortune promis'd once,
Thrill'd in her thought, they, like the dewy star
Of evening, shone in tears. A native grace
Sat fair-proportion'd on her polish'd limbs,
Vail'd in a simple robe, their best attire,
Beyond the pomp of dress; for loveliness
Needs not the foreign aid of ornament,
But is when unadorn'd adorn'd the most.
Thoughtless of beauty, she was beauty's self,
Recluse amid the close embowering woods.
As in the hollow breast of Appenine,
Beneath the shelter of encircling hills,
A myrtle rises, far from human eye,
And breathes its balmy fragrance o'er the wild:
So flourish'd blooming, and unseen by all,
The sweet LAVINIA; till, at length compell'd
By strong necessity's supreme command,
With smiling patience in her looks, she went
To glean PALEMON'S field. The pride of swains

PALEMON was, the generous, and the rich;
Who led the rural life in all its joy
And elegance, such as Arcadian song
Transmits from ancient uncorrupted times;
When tyrant custom had not shackled man,
But free to follow nature was the mode.
He then, his fancy with autumnal scenes
Amusing, chanc'd beside his reaper-train
To walk, when poor LAVINIA drew his eye;
Unconscious of her power, and turning quick
With unaffected blushes from his gaze:
He saw her charming, but he saw not half
The charms her down-cast modesty conceal'd.
That very moment love and chaste desire
Sprung in his bosom, to himself unknown;
For still the world prevail'd, and it's dread laugh,
Which scarce the firm philosopher can scorn,
Should his heart own a gleaner in the field;
And thus in secret to his soul he sigh'd.
"What pity! that so delicate a form,
"By beauty kindled, where enliv'ning sense
"And more than vulgar goodness seem to dwell,
"Should be devoted to the rude embrace
"Of some indecent clown! She looks, methinks,
"Of old ACASTO's line, and to my mind
"Recalls that patron of my happy life,
"From whom my lib'ral fortune took its rise:
"Now to the dust gone down; his houses, lands,
"And once fair-spreading family, dissolv'd.
"'Tis said that in some lone obscure retreat,
"Urg'd by rememb'rance sad, and decent pride,
"Far from those scenes which knew their better days,
"His aged widow and his daughter live,
"Whom yet my fruitless search could never find.
"Romantic wish! would this the daughter were!"
When, strict inquiring, from herself he found
She was the same, the daughter of his friend,
Of bountiful ACASTO; who can speak
The mingled passions that surpris'd his heart,
And through his nerves in shiv'ring transport ran!
Then blaz'd his smother'd flame, avow'd, and bold;
And as he view'd her, ardent, o'er and o'er,
Love, gratitude, and pity, wept at once.
Confus'd, and frighten'd at his sudden tears,
Her rising beauties flush'd a higher bloom,
As thus PALEMON, passionate and just,
Pour'd out the pious rapture of his soul.
"And art thou then ACASTO's dear remains?

" She, whom my restless gratitude has sought,
" So long in vain? O heavens! the very same,
" The soften'd image of my noble friend,
" Alive his ev'ry look, his ev'ry feature,
" More elegantly touch'd. Sweeter than spring!
" Thou sole surviving blossom from the root
" That nourish'd up my fortune! Say, ah where,
" In what sequester'd desert, hast thou drawn
" The kindest aspect of delighted HEAVEN!
" Into such beauty spread, and blown so fair;
" Tho' poverty's cold wind, and crushing rain,
" Beat keen, and heavy on thy tender years?
" O let me now, into a richer soil,
" Transplant thee safe! where vernal suns and showers,
" Diffuse their warmest, largest influence:
" And of my garden be the pride, and joy!
" Ill it befits thee, oh, it ill befits
" ACASTO'S daughter, his whose open stores,
" Tho' vast, were little to his ampler heart,
" The father of a country, thus to pick
" The very refuse of those harvest-fields,
" Which from his bounteous friendship I enjoy.
" Then throw that shameful pittance from thy hand,
" But ill apply'd to such a rugged task;
" The fields, the master, all, my fair, are thine,
" If to the various blessings which thy house
" Has on me lavish'd, thou wilt add that bliss,
" That dearest bliss, the power of blessing thee!"
Here ceas'd the youth; yet still his speaking eye
Express'd the sacred triumph of his soul,
With conscious virtue, gratitude, and love,
Above the vulgar joy divinely rais'd.
Nor waited he reply. Won by the charm
Of goodness irresistible, and all
In sweet disorder lost, she blush'd consent.
The news immediate to her mother brought,
While, pierc'd with anxious thought, she pin'd away
The lonely moments for LAVINIA'S fate;
Amaz'd, and scarce believing what she heard,
Joy seiz'd her wither'd veins, and one bright gleam
Of setting life shone on her evening-hours:
Not less enraptur'd than the happy pair!
Who flourish'd long in tender bliss, and rear'd
A num'rous offspring, lovely like themselves,
And good, the grace of all the country round.

ADVICE TO THE FAIR SEX,

BOTH BEFORE AND AFTER MARRIAGE.

THE most likely way either to obtain a good husband, or to keep one so, is to be good yourself.

Never use a lover ill whom you design to make your husband; lest he should either upbraid you with it, or return it afterwards.

Avoid, both before and after marriage, all thoughts of *managing* your husband. Never endeavour to deceive or impose upon his understanding, or give him uneasiness, as some do very foolishly to try his temper; but treat him always before marriage with sincerity, and afterwards with affection and respect.

Be not over sanguine before marriage, nor promise yourself felicity without alloy, for that is impossible to be attained in this present state of things. Consider before-hand that the person you are going to spend your days with, is a *man*, and not an *angel*; and if when you come together you discover any thing in his humour or behaviour, that is not altogether so agreeable as you expected, pass it over as an human frailty, smooth your brow, compose your temper, and try to mend it by cheerfulness and good-nature.

Remember always, that whatever misfortunes may happen to either, they are not to be charged to the account of matrimony, but to the accidents and infirmities of human life; a burden which each has engaged to assist the other in supporting, and to which each part is equally exposed. Therefore instead of murmurs, reflections, and disagreements, whereby the burden is rendered abundantly more grievous, readily put your shoulders to the yoke, and this will make it easier to you both.

Resolve every morning to be good-natured and cheerful through the day; and if any accident should arise to break that resolution, suffer it not to put you out of temper with every thing besides, especially with your husband.

Dispute not with him at all, be the occasion what it may, but much rather deny yourself the satisfaction of having your own will, or gaining the better of an argument, than risk a quarrel, or create a heart-burning, which it is impossible to know the end of.

Be assured a woman's power, as well as happiness, has no other foundation than her husband's esteem and love; which, consequently, it is her undoubted interest, by every possible means, to preserve and increase.

Always wear your wedding ring; and if you are ruffled unawares, assaulted with improper thoughts, or tempted in any kind against your duty, cast your eyes upon it, and call to mind who gave it you, where it was received, and what passed at the solemn occasion.

Let the tenderness of your conjugal love be expressed with such sympathy and decent regard as may appear thoroughly distinct from the designing fondness of a courtesan.





cast your eyes upon it.

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If you have any concern for your own ease, or your husband's esteem, then have a due regard to his income and circumstances in all your expences and desires; for if necessity should follow, you run the greatest hazard of being deprived of both.

Let not many days pass together without a serious consideration how you have behaved as a wife; and if, upon reflection, you find yourself guilty of any foibles or omissions, the best atonement you can make is to be exactly careful of your future conduct.

However excellent the above advice may be, it will not be easy to adhere to it, without partaking of that grace which changes the heart, and saves from those tempers and dispositions which are commonly so destructive to that peace and happiness which ought to subsist in every family, but more especially between those who are so united as to be no longer "twain, but one flesh." The grace of God ruling and governing the soul, is the only antidote against the various evils incident to human nature. This will enable a man to "*love his wife as Christ the church,*" and will teach a woman to "*reverence her husband.*"

RELIGION.

RELIGION is derived, according to Cicero, from *relegere*, to reconsider; but according to Servius, and most modern grammarians, from *religare*, to bind fast. Religion is used to denote that worship and homage which is due to God, as our creator, preserver, and most bountiful benefactor. Religion is divided into natural and revealed: by natural religion is meant that knowledge, veneration, and love, of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. And by revealed religion is meant, natural religion explained, enforced, and enlarged, from the express declarations of God himself, from the mouths or pens of his prophets, &c. Religion, in a more contracted sense, is used for that system of faith and worship, which obtains in several countries of the world; and even for the various sects into which each religion is divided.

Of CHRISTIANITY, with a concise Account of the different Opinions, Ceremonies, and Manner of Worship, of the various Professors of it.

First, Christianity, in the general sense, or common acceptation of the word, signifies a true belief in Christ and his doctrine, in opposition to idolatry and paganism. But, 2ndly, It more strictly implies, not only a bare belief in Christ, but a constant perseverance in all good works; and an abhorrence of, and abstaining from, every

thing that is evil, according to the doctrine and examples which both he and his apostles taught and practised, and which are so evidently set forth to us in the holy Scriptures. He who does this is a Christian indeed, without paying any regard to the doctrines and ceremonies of any particular national church, sect, or people; the manner of worship being only the mode of religion, but not religion itself: for all Christians, of all persuasions whatever, acknowledge that there is but one way of worshipping God—that is, in spirit and in truth. See St. John, chap. iv. ver. 24.

1. *Of the Church of Rome.*

The following are the principal tenets of the church of Rome:—They say or believe, 1. That Jesus Christ is one of the persons of the most holy Trinity; that he came from heaven, took our nature upon him, and suffered death upon the cross. 2. That before he ascended to heaven, he invested the apostle Peter with the power of infallibility, and gave him the keys of heaven and hell, with a full power of remitting or retaining the sins of men. 3. That in the year of Christ 42, the apostle Peter went to Rome, and governed the church there as supreme bishop above 24 years, and was at last crucified with his head downwards. 4. The Roman Catholics believe, that the same power and authority which was vested in the apostle Peter, descended to every succeeding bishop or pope of Rome, by an uninterrupted succession; who, they say, is God's vicegerent, and supreme head of all nations, and of every nominal church on earth; and has a power to create or set up kings, and to depose them, and to ordain bishops and priests, and excommunicate them at pleasure. 5. They believe that the pope has a power to grant indulgences. 6. They believe in a purgatory, or place of fire, to purify the souls of the departed; and that the priests, by offering up or saying mass, can deliver their souls from this state of prison and misery, and transfer them into joy and bliss. 7. They believe that Jesus Christ, after he was crucified, descended personally into hell, and released from thence all the souls of the former saints. 8. They assert that the blessed Virgin Mary is the mother of God, and that she atones for the souls of them that adore and worship her on earth; therefore her picture, with the pictures of other saints, ought to be held in great respect and veneration. 9. They profess to do works of supererogation. 10. Some of their mendicant priests go in a mean dress, to make the laity believe what poverty they suffer for the name of Jesus, though at the same time they are very rich: and by this they excite pity and compassion, and get a great deal of money. 11. They believe there are seven sacraments, viz. Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage. 12. They forbid the eating of flesh in the time of Lent, and on certain fast days; but notwithstanding their strict orders of abstinence and fasting, some will eat fish and other

things. 13. They believe in the doctrine of transubstantiation; that is, after the priest has blessed or consecrated the bread and wine in the sacrament, the symbols or elements are no more bread and wine, but really the very body and blood of our Lord Jesus Christ: and are very jealous and zealous in the cause of their religion, making it an heinous sin in all such as will not adhere most strictly to their dictates. 14. They are exceedingly assiduous to gain converts, by a particular method, and a long unwearied patience and diligence, in every country but their own, to bring over souls by fair promises: but it is not so where they have power, for there they insist upon a belief and compliance with every thing; otherwise their love is turned into cruelty, their zeal into inhumanity, and their persuasions into punishments. Lastly, these, and many other ridiculous impositions, were continually imposed upon the consciences and persons of men in all nations; which occasioned a large body of people to dissent, separate from, and protest against, popery, or the Romish church, who are therefore called Protestants, be they of what sect or denomination they may; and the church of Rome, without distinction, calls all such Protestants heretics, and they all partake of her anathemas.

The church of Rome has lost ground, and has been sinking in its power, ever since the glorious Reformation under Martin Luther, in the reign of Henry the Eighth, in the year 1517. Read Henry and Whiston, as also the margin of queen Elizabeth's bibles, on the xiii, xiv, xvi, xvii, xviii, and xixth chapters of the Revelation.—But in the present age it more particularly seems to have received its death-blow; Rome being no longer the seat of the spiritual power of the Pope, whose authority has been superseded by the usurpations of the French emperor.

2. *Of the Church of England.*

This is the religion and worship of the people of England, as by law established: it is governed by two archbishops, besides bishops and inferior clergy, of whom the king is supreme.

You may see the principles of this church very particularly set forth by and in the thirty-nine articles, printed and published in their book of common prayer, or form and ceremonies of worship.

The following is a summary of its principles, and manner of worship: 1. The church of England has thirty-nine articles, of which some contain the matter of faith relating to the church of God, and others are civil articles relating to its government, order, and discipline. 2. The 1st, 2d, 3d, 4th, and 5th articles, set forth that there is but one living and true God; that in the Godhead there are three persons, Father, Son, and Holy Ghost, all equal in power, majesty, and glory; that the second person in this Trinity took our nature upon him, and is both God and Man united in one Christ; that he was crucified for us in the flesh, was buried, rose the third day from the dead, according to the scriptures; that he ascended into heaven,

and there makes continual intercession for us. 3. They own (in article 9.) original sin, and that by Adam's first disobedience, or transgression, all mankind are tainted or infected with evil, have a natural inclination to sin, and therefore are obnoxious to the wrath of God; and (in article 10.) that man's condition since the fall is such, that he has no power, or free will of himself, to do good works, acceptable to God, without the grace of God working with him. 4. The eleventh article affirms, that we are justified by faith only, and are accounted righteous before God, for or through the merits of Christ only; but the 12th recommends the practice of good works, as the only proofs of a true faith. 5. This church teaches us, in article 13th, that works done before justification, or before grace is given, cannot be pleasing to God, nor do such works make us meet to receive grace, as they spring not from a true and lively faith: and the 14th flatly denies the works of supererogation, and acknowledges, that when we have done all we can possibly do, we are still unprofitable servants. 6. The 17th article treats of the doctrine of election and predestination. 7. The 18th article says, that the church holds all persons accursed who shall presume to say that any man is saved by the law, or by any sect, profession, or persuasion: and the 22d denies the Romish doctrine of purgatory, paying adoration to angels, and relics of saints. 8. The 27th and 28th articles acknowledge two sacraments only, viz. Baptism and the Lord's Supper, and say, that after consecration the bread and wine are unchanged, and both are to be received by the faithful only, in commemoration of the body and blood of Christ, broken and spilt upon the cross. 9. The church holds infant baptism, requires godfathers and godmothers, and marks the child in the forehead with the sign of the cross by the finger at the font. 10. These are the articles relating principally, though not wholly, to the tenets of the church of England: the other articles contain only rules and orders concerning its government and discipline.

The church of England worships God, first, by confession of sins, then calling upon his name in prayer, praises, and singing of psalms. The collects are short prayers used by the minister and people, and are allowed to be well suited to almost all occasions; and the whole way and manner of worship is regularly and explicitly laid down in the book of Common Prayer.

As the Romish church calls all people heretics who separate from her communion, so the church of England calls all those who separate from her communion schismatics.

As the Protestants separated from the doctrines of the church of Rome, on account of its errors and superstitions, so a certain set of men (formerly called Puritans) separated from this church, under the notion that several of its forms and ceremonies were unwarrantable, and that their conscience could not bear them.

All other sects who profess Protestantism in England, but dissent from the established church, are called Dissenters.

The Dissenters are divided into many sects, viz. Presbyterians, Independents, Baptists or Anabaptists, Methodists, Quakers, Arians, Arminians, Antinomians, Socinians, (or, as they are at present called, Unitarians,) &c. &c. but the most general or popular of these are the Presbyterians, Independents, Methodists, and Quakers, though the Unitarians have lately made some noise.

1. *Presbyterians,*

Are those persons who deny episcopacy, or the government of the visible church by bishops; or those that assert that the church should be governed by elders or presbyters.

They choose their ministers by making choice out of several persons, whom the elders first examine in principles and abilities; and when they have fixed upon a pastor, teacher, or minister, they nominate, elect, or ordain him, by fasting, prayer, and imposition of hands. See Acts, chap. i. ver. 23. to the end.

All common affairs in every particular church or assembly are regulated by their ministers and elders. If questions arise which require more judgment to determine, they then appeal to the ministers and elders of other congregations. They have yet an higher appeal than this; and in case of differences and disputes, they call a court or synod of the most able among them, who meet to regulate all affairs, and to adjust every dispute to the satisfaction of inferior congregations.

Their tenets concerning God, the Trinity, the sufferings of Christ, &c. &c. are equally the same as that of the articles of the church of England; and they baptize infants by sprinkling, and have sponsors for them as the church has, but refuse the names of godfather and godmother.

Some have, and others have not, any regular form of prayer, but worship by *extempore* prayer, preaching, and singing psalms; some of them frequently conclude their prayers with the Lord's prayer. These sects are rather Arminians than Calvinists.

2. *Independents.*

The word itself carries its own meaning with it. They are a sect who profess themselves independent of all other churches or persuasions, of all councils, synods, and jurisdictions, and argue that every church or assembly of men have a power lodged in themselves; and therefore deny all superiority and subordination. Their worship is the same as the Presbyterians, and their tenets much the same, except it be that they hold a particular redemption, and are in general rather Calvinists than Arminians.

3. *Anabaptists* or *Baptists.*

They are those who oppose the baptism of infants; say it is unwarrantable, and that none are proper objects of this first sacrament but adult persons, and such as are capable of giving account of

their faith in Christ Jesus, and believe that it is an ordinance that he enjoined all his disciples to follow. They say further, that sprinkling with water is not baptism, but an innovation, contrary to the rules of scripture; and that therefore no person is truly baptized, who is not dipped into or buried under water, in the name of the Father, Son, and Holy Ghost.

They appeared first in England in 1521, and were the followers of Nicholas Storak, Mark Stubner, and others, who were disciples of Martin Luther, in the time of Henry VIII. Their manner of worship is also by *extempore* prayer, praises, preaching, and singing psalms. Their government or discipline is also by elders, and their principles are according to the 17th article of the church of England, in its most rigid sense, being very strong predestinarians.

4. *Methodists.*

This term was formerly applied, in France, and other countries, to certain polemic doctors, for their peculiar method of defending Popery against the Protestants; but what we now understand by it, is the sect founded about the year 1729 by Messrs. John and Charles Wesley, with whom, in 1735, was associated the celebrated Mr. Whitfield. However, in 1741, a separation took place; Mr. Wesley not holding the *decrees*, which Mr. Whitfield and his friends strenuously supported. The principles of the Methodists approach nearer to Arminianism than those of any other sect.

5. *Quakers.*

They are so called, because at first, when they spoke or preached, they had violent shakings or agitations. Their first leader was one George Fox, in the year 1650, who taught that the light within is more sufficient to guide men to heaven than the holy scriptures; but they are now much reformed, and pay a great regard to God's word, but still deny the two sacraments, and all manner of ceremonies. They refuse to take an oath before a magistrate, and therefore are indulged to give their affirmation when called upon as witnesses. Their worship is very abrupt, any person rising up to pray or preach according as he is moved. They pray and then preach, or instruct their congregations in all moral duties, and speak continually against the modes, vanities, and vices, of the age. They are very plain and simple in their dress; and as for order and discipline in governing their different assemblies and congregations, and for unity, harmony, and brotherly love, they really exceed any Christian sect of people or church in the universe.

Of the lesser or more private Sects.

1. *Arians*, or the followers of Arius, who in the time of Constantine the Great, A. D. 315, taught that the Son of God is not equal or consubstantial with the Father, but only the first of all created beings. His opinion was condemned as heretical by the council of

Nice, in A. D. 325; but notwithstanding this, the Arians infected the Eastern churches with their principles; and though they are not a church or sect of themselves, yet are they very numerous to this day in several churches, but particularly in that church whose articles teach them quite the contrary.

2. *Arminians*, those who adhere to the doctrine of Arminius, who separated himself from the Calvinists in the sixteenth century, and taught that predestination is grounded on foreseen works of righteousness; that a man has power of himself to embrace or reject the motions of the Holy Spirit; and that he may finally fall from grace after justification.

N. B. Though there is no particular sect or church in England under the appellation of Arminians, yet they are very numerous in all the reformed churches, except among the Baptists: and of late we even hear of Arminian Baptists, distinguished from Calvinists.

3. *Antinomians*, a sect who reject not only the Mosaic law of ceremonies, but assert also that all manner of good works, such as honesty, charity, sobriety, temperance, chastity, &c. are of no signification, because good or evil works neither forward nor hinder a man in his salvation; that our righteousness is already fully complete in the offering of Christ; and that whoever believes faithfully that the work of redemption is already finished, it is sufficient, whatever may be his life and conversation. There were several leaders of this sect in London; and the two most noted teachers among them were Cudworth, of Oxford-market, and the famous J. Relly, of Coach-maker's-hall, London.

4. *Socinians*, are those who follow the doctrine of one Faustus Socinus, who taught that Jesus Christ was only mere man, and had no existence before the Virgin Mary.

5. *Calvinists*, or *Supralapsarians*, the followers of the noted reformer Calvin, who taught that predestination is absolute and unconditional from all eternity, and that God elected certain persons before the foundation of the world to eternal salvation and holiness of life.

6. *Lutherans*, the followers of Martin Luther, the noted reformer in the reign of Henry VIII. He wrote against pope Leo X. concerning the abuse of indulgences: his chief tenets were a firm belief in the Trinity, and that we are justified by faith only in Jesus Christ.

7. *Unitarians*, only a modern name for Socinians.

OBSERVABLE DAYS of the CHURCH of ENGLAND.

Advent, is a time appointed by the Church as a preparation for the approaching feast of the nativity of our blessed Saviour.

Christmas, is a festival celebrated on the 25th of December, in commemoration of the birth of Christ.

The Circumcision of Christ, is a feast celebrated on the first of January, in commemoration of Christ's incorporation into the Jewish church, by the bloody rite of circumcision.

Epiphany, is a feast celebrated the twelfth day after Christmas, or our Saviour's nativity, wherein he was manifested to the Gentiles, by the appearance of a miraculous blazing star conducting the wise men to the place of his abode.

Septuagesima, is the third Sunday before Lent; so called because it was about seventy days before Easter.

Sexagesima, is the second Sunday before Lent; so called as being about the sixtieth day before Easter.

Quinquagesima, is the next Sunday before Lent; so called from its being about the fiftieth day before Easter.

Ash Wednesday, is the first day of Lent; so called from a custom of the ancient church of fasting in sackcloth, with ashes upon their heads, in token of humiliation.

Lent, is a time of fasting and abstinence for forty days before Easter, in memory of our Saviour's miraculous fasting for forty days and forty nights, in the wilderness.

The four Ember Weeks, are fasts, like those of the Jews at the four seasons, Zech. viii. 19. These seasons are appointed for the ordination of priests and deacons, Acts xiii. 3. The first begins upon Wednesday next after Ash-Wednesday; the second upon Wednesday next after Whit-Sunday; the third upon Wednesday next after September 14. The last Ember week begins upon Wednesday next after December 13. The days of the week are Wednesday, on which Christ was betrayed by Judas; Friday, on which he was crucified; and Saturday, on which he lay in the grave.

Good Friday, is the day of our Saviour's suffering on the cross, when he was crucified between two thieves, for us men, and for our salvation.

Easter, is a solemn festival appointed in commemoration of Christ's resurrection from the dead, the third day after his crucifixion.

Ascension Day, is a festival of the Church in commemoration of the ascension of our Saviour, when he ascended up to heaven in the sight of his apostles, forty days after his resurrection.

Whit-Sunday, is a solemn festival instituted to commemorate the descent of the Holy Ghost upon the apostles, in the shape of fiery tongues. It was called Whit-Sunday, from the admission of the catechumens, clothed in white robes, to the sacrament of baptism, on the eve of this festival. It answers to the Pentecost of the Jews.

Trinity-Sunday, is the first sabbath after Whit-Sunday, sacred to the ever blessed Trinity—Father, Son, and Holy Ghost.

THE

DAIRYMAN'S DAUGHTER;

AN AUTHENTIC AND INTERESTING

NARRATIVE.

By a CLERGYMAN *of the Church of England.*

PART I.

IT is a delightful employment to trace and discover the operations of Divine grace, as they are manifested in the dispositions and lives of God's real children. It is peculiarly gratifying to observe how frequently, among the poorer classes of mankind, the sunshine of mercy beams upon the heart, and bears witness to the image of Christ which the Spirit of God has impressed thereupon. Among such, the sincerity and simplicity of the Christian character appear unencumbered by those fetters to spirituality of mind and conversation, which too often prove a great hinderance to those who live in the higher ranks. Many are the difficulties which riches, polished society, worldly importance, and high connections, throw in the way of religious profession. Happy indeed it is, (and some such happy instances I know,) where grace has so strikingly supported its conflict with natural pride, self-importance, the allurements of luxury, ease, and worldly opinions, that the noble and mighty appear adorned with genuine poverty of spirit, self-denial, humble-mindedness, and deep spirituality of heart. But, in general, if we want to see religion in its purest character, we must look for it among the poor of this world, who are rich in faith. How often is the poor man's cottage the palace of God! Many of us can truly declare, that we have there learned our most valuable lessons of faith and hope, and there witnessed the most striking demonstrations of the wisdom, power, and goodness, of God.

The character which the present narrative is designed to introduce to the notice of my readers, is given *from real life and circumstance:* I first became acquainted with her, through the receiving of the following letter, which I transcribe from the original now before me.

" Rev. Sir,

" I take the liberty to write to you. Pray excuse me, for I have never spoken to you. But I once heard you, when you preached at ——— Church. I believe you are a faithful preacher,

to warn sinners to flee from the wrath that will be revealed against all those that live in sin, and die impenitent. Pray go on in the strength of the Lord. And may he bless you, and crown your labour of love with success, and give you souls for your hire.

"The Lord has promised to be with those that he does call and send forth to preach his word, to the end of time; for without him we can do nothing. I was much rejoiced to hear of those marks of love and affection to that poor soldier of the S. D. Militia. Surely the love of Christ sent you to that poor man; may that love ever dwell richly in you by faith. May it constrain you to seek the wandering souls of men with the fervent desire to spend and be spent for his glory. May the unction of the Holy Spirit attend the word spoken by you with power, and convey keen conviction to the hearts of your hearers. May many of them experience the divine change of being made new creatures in Christ.

"Sir, be fervent in prayer with God for the conviction and conversion of sinners. His power is great, and who can withstand it? He has promised to answer the prayer of faith, that is put up in his Son's name. "Ask what ye will, it shall be granted you." How this should strengthen our faith, when we are taught by the word and the Spirit how to pray! O! that sweet inspiring hope! how it lifts up the fainting spirits, when we look over all the precious promises of God! What a mercy, if we know Christ, and the power of his resurrection in our own hearts! Through faith in Christ we rejoice in hope, and look up in expectation of that time drawing near, when all shall know and fear the Lord, and when a nation shall be born in a day.

"What a happy time, when Christ's kingdom shall come! then shall "his will be done on earth, as it is in heaven." Men shall be daily fed with the manna of his love, and delight themselves in the Lord all the day long. Then what a paradise below will they enjoy! How it animates and enlivens my soul with vigour to pursue the ways of God, that I may bear some humble part in giving glory to God and the Lamb!

"Sir, I began to write this on Sunday, being detained from attending on public worship. My dear and only sister living as a servant with Mrs. ——— was so ill, that I came here to attend in her place, and on her. But now she is no more.

"I was going to entreat you to write to her in answer to this: she being convinced of the evil of her past life, and that she had not walked in the ways of God, nor sought to please him. But she earnestly desired to do so. This makes me have a comfortable hope, that she is gone to glory, and that she is now joining in safe concert with the angelic host in heaven to sing the wonders of redeeming love. I hope I may now write, "Blessed is the dead that dies in the Lord."

"She expressed a desire to receive the Lord's Supper, and commemorate his precious death and sufferings. I told her, as well

as I was able, what it was to receive Christ into her heart; but as her weakness of body increased, she did not mention it again. She seemed quite resigned before she died. I do hope she is gone from a world of death and sin to be with God for ever.

"Sir, I hope you will not be offended with me, for a poor ignorant person to take such a liberty to write to you. But I trust, as you are called to instruct sinners in all the ways of God, you will bear with me, and be so kind to answer this ill-wrote letter, and give me some instructions. It is my heart's desire to have the mind that was in Christ, that when I awake up in his likeness, then I may be satisfied.

"My sister expressed a wish that you might bury her. The minister of our parish, whither she will be carried, cannot come. She will lay at ————. She died on Tuesday morning, and will be buried on Friday or Saturday (which ever is most convenient to you) at three o'clock in the afternoon. Please to send an answer by the bearer, to let me know whether you can comply with this request,

"From your unworthy Servant,

"ELIZABETH W——E."

I was much struck with the simple and earnest strain of devotion which this letter breathed. It was but indifferently written and spelt. But this the rather tended to endear the hitherto unknown writer, as it seemed characteristic of the union of humbleness of station with eminence of piety. I felt quite thankful that I was favoured with a correspondent of this description; the more so, as such characters were at that time very rare in the neighbourhood. I have often wished that epistolary intercourse of this kind was more encouraged and practised among us. I have the greatest reason to speak well of its effects both on myself and others. Communication by letter, as well as by conversation with the pious poor, has often been the instrument of animating and reviving my own heart in the midst of duty, and of giving me the most profitable information for the general conduct of the ministerial office.

As soon as the letter was read, I inquired who was the bearer of it.

"He is waiting at the outside of the gate, Sir," was the reply.

I went out to speak to him, and saw a venerable old man, whose long hoary hair and deeply wrinkled countenance commanded more than common respect. He was resting his arm and head upon the gate, the tears were streaming down his cheeks. On my approach, he made a low bow, and said,

"Sir, I have brought you a letter from my daughter; but I fear you will think us very bold in asking you to take so much trouble.

"By no means," I replied; "I shall be truly glad to oblige you and any of your family in this matter, provided that it is quite agreeable to the minister of your parish."

"Sir, he told me yesterday, that he should be very glad if I

could procure some gentleman to come and bury my poor child for him, as he lives five miles off, and has particular business on that day: so when I told my daughter, she asked me to come to you, Sir, and bring that letter which would explain the matter.

I desired him to come into the house, and then said,

"What is your occupation?"

"Sir, I have lived most of my days in a little cottage at ———, six miles from here. I have rented a few acres of ground, and kept a few cows, which, in addition to my day-labour, has been my means of supporting and bringing up my family.

"What family have you?"

"A wife, now getting very aged and helpless, one son, and one daughter; for my other poor dear child is just departed out of this wicked world."

"I hope for a better."

"I hope so too: poor thing, she did not use to take to such good ways as her sister; but I do believe that her sister's manner of talking with her before she died was the means of saving her soul. What a mercy it is to have such a child as mine is! I never thought about my own soul seriously till she, poor girl, begged and prayed me to flee from the wrath to come."

"What are the ages of your children?"

"My son is thirty-five, my daughter is about thirty, and my poor child that is dead was twenty-seven."

"And how old are you?"

"Turned seventy, and my wife is older: we are getting old and almost past our labour, but our daughter has left a good place, where she lived in service, on purpose to come home and take care of us and our little dairy. And a dear, dutiful, affectionate girl she is."

"Was she always so?"

"No, Sir; when she was very young, she was all for the world, and pleasure, and dress, and company. Indeed we were all very ignorant, and thought if we took care for this life, and wronged nobody, we should be sure to go to heaven at last. My daughters were both wilful, and, like ourselves, were strangers to the ways of God and the word of his grace. But the eldest of them went out to service, and some years ago she heard a sermon preached at—— church by a gentleman that was going to ——— as chaplain to the colony, and from that time she became quite an altered creature. She began to read the Bible, and became quite sober and steady. The first time she came home afterwards to see us, she brought us a guinea which she had saved from her wages, and said, as we were getting old, she was sure we should want help; adding, that she did not wish to spend it in fine clothes, as she used to do, only to feed pride and vanity. She would rather shew gratitude to her dear father and mother, and this, she said, because Christ had shewn such mercy to her."

"We wondered to hear her talk, and took great delight in her company, for her temper and behaviour were so humble and kind, she seemed so desirous to do us good both in soul and body, and was so different from what we had ever seen her before, that, careless and ignorant as we had been, we began to think there must be something real in religion, or it never could alter a person so much in a little time.

"Her younger sister, poor soul, used to laugh and ridicule her at that time, and said her head was turned with her new ways. 'No, sister,' she would say, 'not my *head*, but I hope my *heart* is turned from the love of sin to the love of God. I wish you may one day see, as I do, the danger and vanity of your present condition.'

"Her poor sister would reply, 'I do not want to hear any of your preaching: I am no worse than other people, and that is enough for me.'—'Well, sister,' Elizabeth would say, 'if you will not hear me, you cannot hinder me from praying for you, which I do with all my heart.'

"And now, Sir, I believe those prayers are answered. For when her sister was taken ill, Elizabeth went to Mrs. ————'s to wait in her place, and take care of her. She said a great deal to her about her soul, and the poor girl began to be so deeply affected, and sensible of her past sin, and so thankful for her sister's kind behaviour, that it gave her great hopes indeed for her sake. When my wife and I went to see her as she lay sick, she told us how grieved and ashamed she was of her past state; but said, she had a hope through grace that her dear sister's Saviour would be her Saviour too; for she saw her own sinfulness, felt her own helplessness, and only wished to cast herself upon Christ as her hope and salvation.

"And now, Sir, she is gone, and I hope and think her sister's prayers for her conversion to God have been answered. The Lord grant the same for her poor father and mother's sake likewise."

This conversation was a very pleasing commentary upon the letter which I had received, and made me anxious both to comply with the request, and to become acquainted with the writer. I promised the good old dairyman to attend on the Friday at the appointed hour; and after some more conversation respecting his own state under the present trial, he went away.

He was a reverend old man; his furrowed cheeks, white locks, weeping eyes, bent shoulders, and feeble gait, were characteristic of the old pilgrim; and as he slowly departed, supported by a stick, which seemed to have been the companion of many a long year, a train of reflections occurred, which I retrace with emotion and pleasure.

At the appointed hour, I arrived at the church; and after a little while, was summoned to meet at the church-yard gate a very decent funeral procession. The aged parents, the brother and the sister, with other relatives, formed an affecting group. I was struck with the humble, pious, and pleasing countenance, of the young woman

from whom I received the letter. It bore the marks of great seriousness without affectation, and of much serenity mingled with a glow of devotion.

A circumstance occurred during the reading of the burial service, which I think it right to mention, as one among many testimonies of the solemn and impressive tendency of our truly evangelical liturgy.

A man of the village, who had hitherto been of a very careless and even profligate character, came into the church through mere curiosity, and with no better purpose than that of a vacant gazing at the ceremony. He came likewise to the grave, and during the reading of those prayers which are appointed for that part of the service, his mind received a deep serious conviction of his sin and danger, through some of the expressions contained therein. It was an impression that never wore off, but gradually repined into the most satisfactory evidence of an entire change, of which I had many and long-continued proofs. He always referred to the burial service, and to some particular sentences of it, as the clearly ascertained instrument of bringing him, through grace, to the knowledge of the truth.

The day was therefore one to be remembered. Remembered let it be by those who love to hear "the short and simple annals of the poor."

Was there not a manifest and happy connexion between the circumstances that providentially brought the serious and the careless to the same grave on that day together? How much do *they* lose, who neglect to trace the leadings of God in providence, as links in the chain of his eternal purpose of redemption and grace!

"While infidels may scoff, let us adore."

After the service was concluded, I had a short conversation with the good old couple and their daughter. Her aspect and address were highly interesting. I promised to visit their cottage; and from that time became well acquainted with them. Let us bless the God of the poor, and pray continually that the poor may become rich in faith, and the rich be made poor in spirit.

PART II.

A SWEET solemnity often possesses the mind, whilst retracing past intercourse with departed friends. How much is this increased, when they were such as lived and died in the Lord! The remembrance of former scenes and conversations with those, who, we believe, are now enjoying the uninterrupted happiness of a better world, fills the heart with pleasing sadness, and animates the soul with the hopeful anticipation of a day when the glory of the Lord shall be revealed in the assembling of all his children together, never more to be separated. Whether they were rich or poor, while on earth, is a matter of trifling consequence: the valuable

part of their character, is, that they are kings and priests unto God, and this is their true nobility. In the number of now departed believers, with whom I once loved to converse on the grace and glory of the kingdom of God, was the Dairyman's daughter. I propose now to give a further account of her, and hope it may be useful to some by whom I wish to be remembered as, "the poor man's friend."

About a week after the funeral of the younger sister, I rode over to visit the family in their own cottage. The principal part of the road lay through retired narrow lanes, beautifully over-arched with groves of nut and other trees, which screened the traveller from the rays of the sun, and afforded many interesting objects for admiration in the beautiful flowers, shrubs, and young trees, which grew upon the high banks on each side of the road. Many grotesque rocks, with little trickling streams of water occasionally breaking out of them, varied the recluse scenery, and produced a new, romantic, and pleasing effect.

Here and there the more distant and rich prospect beyond appeared through gaps and hollow places on the road-side. Lofty hills, with navy signal-posts, obelisks, and light-houses, on their summits, appeared at these intervals: rich corn fields were also visible through some of the open places; and now and then, when the road ascended any hill, the sea, with ships at various distances, was seen. But for the most part, shady seclusion, and beauties of a more minute and confined nature, gave a character to the journey, and invited contemplation.

What do not *they* lose, who are strangers to serious meditation on the wonders and beauties of created nature! How gloriously the God of creation shines in his works! Not a tree, or leaf, or flower, not a bird or insect, but it proclaims in glowing language, "God made me."

As I approached the village where the good old dairyman dwelt, I observed him in a little field driving a few cows before him towards a yard and hovel which adjoined his cottage. I advanced very near him, without his observing me, for his sight was dim. On my calling out to him, he started at the sound of my voice, but with much gladness of countenance welcomed me, saying—"Bless your heart, Sir, I am very glad you are come, we have looked for you every day this week."

The cottage door opened, and the daughter came out, followed by her aged and infirm mother. The sight of me naturally brought to recollection the grave at which we had before met. Tears of affection mingled with the smile of satisfaction with which I was received by these worthy cottagers. I dismounted, and was conducted through a very neat little garden, part of which was shaded by two large overspreading walnut-trees, to the house. Decency and cleanliness were manifest within and without. No excuse was made here on the score of poverty, for confusion and filthiness in

the disposal of their little household. Every thing wore the aspect of propriety and neatness. On each side of the fire-place stood an old oaken arm-chair, where the venerable parents rested their weary limbs after the day's labour was over. On a shelf in one corner lay two bibles, with a few religious books, and tracts. The little room had two windows; a lovely prospect of hills, woods, and fields, appeared through one; the other was more than half obscured by the branches of a vine, which was trained across it, between its leaves the sun shone, and cast a cheerful light over the whole place.

This, thought I, is a fit residence for piety, peace, and contentment. May I learn a fresh lesson in each, through the blessing of God, on this visit.

"Sir," said the daughter, "we are not worthy that you should come under our roof. We take it very kind that you should come so far to see us."

"My Master," I replied, "came a great deal farther to visit us poor sinners. He left the bosom of his Father, laid aside his glory, and came down to this lower world on a visit of mercy and love; and ought not we, if we profess to follow him, to bear each other's infirmities, and go about doing good as he did."

The old man was now coming in, and joined his wife and daughter in giving me a cordial welcome. Our conversation soon turned to the late loss they had sustained; and the pious and sensible disposition of the daughter was peculiarly manifested, as well in what she said to her parents as in what she said to me. I was struck with the good sense and agreeable manner which accompanied her expressions of devotedness to God, and love to Christ for the great mercies which he had bestowed upon her. She had acquired, during her residence in different gentlemen's families where she had been on service, a superior appearance and address; but sincere piety preserved her very humble and unassuming in manner and conversation. She seemed anxious to improve the opportunity of my visit to the best purpose for her own and her parents' sake; yet there was nothing of unbecoming forwardness, no self-consequence, or conceitedness, in her behaviour. She united the firmness and earnestness of the Christian, with the modesty of the female, and the dutifulness of the daughter. It was impossible to be in her company, and not observe how truly her temper and conversation adorned the evangelical principles which she professed.

I soon discovered how eager and how successful also she had been in her endeavours to bring her father and mother to the knowledge and experience of the truth. This is a lovely circumstance in the character of a young Christian. If it have pleased God in the free dispensations of his mercy to call the child by his grace, while the parent remains still in ignorance and sin, how great is the duty on that child to do what is possible for the conversion of

those to whom it owes its birth! Happy is it when the ties of grace sanctify those of nature!

This aged couple evidently looked upon and spoke of their daughter as their teacher and admonisher in divine things, while they received from her every token of filial submission and obedience, testified by continual endeavours to serve and assist them to the utmost in the little concerns of the household.

The religion of this young woman was of a highly spiritual character, and of no ordinary attainment. Her views of the divine plan in saving the sinner, were clear and scriptural. She spoke much of the joys and sorrows which in the course of her religious progress she had experienced; but she was fully sensible that there is far more in real religion than mere occasional transition from one frame of mind and spirit to another. She believed that the experimental acquaintance of the heart with God principally consisted in so living upon Christ by faith, as to seek to live like him by love. She knew that the love of God toward the sinner, and the path of duty prescribed to the sinner, are both of an unchangeable nature. In a believing dependence on the one, and an affectionate walk in the other, she sought and found "the peace of God which passeth all understanding;"—"for so he giveth his beloved rest."

She had read but few books beside her Bible; but these few were excellent in their kind, and she spoke of their contents as one who knew their value. In addition to a Bible and Common Prayer-book, "Doddridge's Rise and Progress," "Romaine's Life, Walk, and Triumph of Faith," "Bunyan's Pilgrim," "Alleine's Alarm," "Baxter's Saints Everlasting Rest," a hymn book, and a few tracts, composed her library.

I observed in her countenance a pale and delicate look, which I afterwards found to be a presage of consumption, and the idea then occurred to me that she would not live many years. In fact, it pleased God to take her hence about a year and a half after I first saw her.

Time passed on swiftly with this little interesting family; and after having partaken of some plain and wholesome refreshment, and enjoyed a few hours' conversation with them, I found it was necessary for me to return homewards. The disposition and character of the parties may be in some sort ascertained by the expressions used at parting.

"God send you safe home again," said the aged mother, "and bless the day that brought you to see two poor old creatures such as we are, in our trouble and affliction. Come again, Sir, come again, when you can; and though I am a poor ignorant soul, and not fit to talk to such a gentleman as you, yet my dear child shall speak for me; she's the greatest comfort I have left, and I hope the good Lord will spare her to support my trembling limbs, and feeble spirits, till I lie down with my other dear departed child in the grave"

"Trust to the Lord," I answered, "and remember his gracious promise; 'Even to your old age I am he; and even to hoary hairs will I carry you.'"

"I thank you, Sir," said the daughter, "for your christian kindness to me and my friends. I believe the blessing of the Lord has attended your visit, and I hope that I have experienced it to be so. My dear father and mother will, I am sure, remember it, and I rejoice in an opportunity, which we have never before enjoyed, of seeing a serious minister under this roof. My Saviour has been abundantly good to me in plucking me 'as a brand from the burning,' and shewing me the way of life and peace: and I hope it is my heart's desire to live to his glory. But I long to see these dear friends enjoy the comfort and power of religion also."

"I think it evident," I replied, "that the promise is fulfilled in their case; 'It shall come to pass, that at evening time it shall be light.'"

"I believe it," she said, "and praise God for the blessed hope."

"Thank him too, that you have been the happy instrument of bringing them to the light."

"I do, Sir; yet when I think of my own unworthiness and insufficiency, I rejoice with trembling."

"Sir," said the good old man, "I am sure the Lord will reward you for this kindness. Pray for us, that, old as we are, and sinners as we have been, yet he would have mercy upon us at the eleventh hour. Poor Betsy strives hard for our sakes both in body and soul; she works hard all day to save us trouble, and I fear has not strength to support all she does; and then she talks to us, and reads to us, and prays for us, that we may be saved from the wrath to come. Indeed, Sir, she's a rare child to us."

"Peace be to you, and to all that belong to you."

"Amen, and thank you, dear Sir," was echoed from each tongue.

Thus we parted for that time. My returning meditations were sweet, and, I hope, profitable. Many other visits were afterwards made by me to this peaceful cottage, and I always found increasing reason to thank God for the intercourse I enjoyed.

A declining state of health became evident in the daughter, and her character, conduct, and experience of the Lord's goodness, increased in brightness as her latter end approached. I have pleasure in again transcribing a letter, which I received from her near a twelvemonth after the interview just described, at a period when some circumstances had for a considerable time prevented my visiting them. The original strongly revives in my mind, while I copy it, the image of the writer, and the many useful and improving conversations which I once had with her and her parents. It again endears cottage-piety to my recollection, and helps me to anticipate the joys of that day, when the spirits of the glorified saints shall be reunited to their bodies, and be for ever with the Lord.

She little thought when this letter was written, that it would ever make this public appearance; but I think, as a specimen of fervent piety, and holy faith, in a person of her condition, it will not be unacceptable to the friends of the pious poor.

"Rev. Sir,

"In consequence of your kind permission, I take the liberty to trouble you with another of my ill-written letters, and I trust you have too much of your blessed Master's lowly, meek, and humble mind, to be offended with a poor, simple, ignorant creature, whose intentions are pure and sincere in writing. My desire is, that I, a weak vessel of his grace, may glorify his name for his goodness towards me. May the Lord direct me by his counsel and wisdom. May he overshadow me with his presence; that I may sit beneath the banner of his love, and find the consolations of his blessed Spirit sweet and refreshing to my soul.

"When I feel that I am nothing, and God is all in all, then I can willingly fly to him, saying, "Lord help me, Lord teach me; be unto me my prophet, priest, and king. Let me know the teaching of thy grace, and the disclosing of thy love."—What nearness of access might we have if we lived more near to God! What sweet communion might we have with a God of love! He is the great I AM. How glorious a name! Angels with trembling awe prostrate themselves before him, and in humble love adore and worship him. One says,

"While the first archangel sings,
He hides his face behind his wings."

"Unworthy as I am, I have found it by experience, that the more I see of the greatness and goodness of God, and the nearer union I hope I have had with him through the Spirit of his love, the more humble and self-abased I have been.

"But every day I may say, "Lord, how little I love thee, how far I live from thee, how little I am like thee in humility!" It is nevertheless my heart's desire to love and serve him better. I find the way in which God does more particularly bless me, is when I attend on the public ordinances of religion. These are the channels through which he conveys the riches of his grace and precious love to my soul. These I have often found to be indeed the time of refreshing and strengthening from the presence of the Lord. Then I can see my hope of an interest in the covenant of his love, and praise him for his mercy to the greatest of sinners.

"I earnestly wish to be more established in his ways, and to honour him in the path of duty, whilst I enjoy the smiles of his favour. In the midst of all outward afflictions I pray that I may know Christ and the power of his resurrection within my soul. If we were always thus, our summer would last all the year; my will would then be sweetly lost in God's will, and I should feel a resignation to

every dispensation of his providence and his grace, saying, "Good is the will of the Lord; infinite wisdom cannot err." Then would patience have its perfect work.

"But, alas! sin and unbelief often, too often, interrupt these frames, and lay me low before God in tears of sorrow. I often think what a happiness it would be, if his love were so fixed in my heart, that I might willingly obey him with alacrity and delight, and gradually mortify the power of self-will, passion, and pride. This can only arise from a good hope, through grace, that we are washed in that precious blood which cleanses us from every sinful stain, and makes us new creatures in Christ. O! that we may be the happy witnesses of the saving power and virtue of that healing stream, which flows from the fountain of everlasting love.

"Sir, my faith is often exceedingly weak: can you be so kind to tell me, what you have found to be the most effectual means of strengthening it? I often think how plainly the Lord declares, 'Believe only, and thou shalt be saved. Only have faith; all things are possible to him that has it.' How I wish that we could remove all those mountains that hinder and obstruct the light of his grace, so that having full access unto God through that ever blessed Spirit, we might lovingly commune with him as with the dearest of friends. What favour doth God bestow on worms! And yet we love to murmur and complain. He may well say, 'What should I have done more, that I have not done? or wherein have I proved unfaithful or unkind to my faithless backsliding children?'

"Sir, I pray that I may not grieve him, as I have done, any more. I want your counsel and your prayers for me in this matter. How refreshing is the sight of one that truly loves God, that bears his image and likeness!

"But delightful as is conversation with true believers on earth, whose hearts are lifted up to things above, yet what is this to that happy day which will admit us into more bright realms; where we shall for ever behold a God of love in the smiling face of his Son, who is the express image of his Father, and the brightness of his glory! When, if found in him, we shall be received by the innumerable hosts of angels who wait around his throne.

"In the mean time, Sir, may I take up my cross and manfully fight under him, who, for the glory that was set before him, endured the cross, despised the shame, and is now set down at his Father's right hand in majesty. I thank you for the kind liberty you have given me of writing to you. I feel my health declining, and I find a relief during an hour of pain and weakness in communicating these thoughts to you.

"I hope, Sir, you go on your way rejoicing that you are enabled to thank him who is the giver of every good gift, spiritual, temporal, and providential, for blessings to yourself and your ministry. I do not doubt but you often meet with circumstances which are not pleasing to nature; yet by the blessing of God, they will be all

profitable in the end. They are kindly designed by grace to make and keep us humble. The difficulties which you spoke of to me some time since will I trust disappear.

" My dear father and mother are as well as usual in bodily health, and I hope grow in grace, and in the knowledge and love of Jesus Christ. My chief desire to live is for their sakes. It now seems long since we have seen you. I am almost ashamed to request you to come to our little cottage to visit those who are so much beneath your station in life. But if you cannot come, we shall be very glad if you will write a few lines. I ought to make an excuse for my letter, I spell so badly; this was a great neglect when I was young. I gave myself greatly to reading, but not to the other, and now I am too weak and feeble to learn much.

" I hear sometimes of persons growing serious in your congregation. It gives me joy, and, if true, I am sure it does so to yourself. I long for the pure gospel of Christ to be preached in every church in the world, and for the time when all shall know, love, and fear the Lord; and the uniting Spirit of God shall make of one heart and mind in Christ our great head. Your greatest joy I know will be in labouring much for the glory of God in the salvation of men's souls. You serve a good Master. You have a sure reward. I pray God to give you strength according to your day.

" Pray, Sir, do not be offended at the freedom and manner of my writing. My parents' duty and love to you are sent with these lines, from

" Your humble Servant in Christ,

ELIZABETH W——E."

From this letter a portrait of her mind may be obtained: may it be read with christian candour, and consecrated to affectionate memory.

PART III.

TRAVELLERS, as they pass through the country, usually stop to inquire whose are the splendid mansions which they discover among the woods and plains around them. The families, titles, fortune, or character of the respective owners, engage much attention. Perhaps their houses are exhibited to the admiring stranger. The elegant rooms, costly furniture, valuable paintings, and beautiful gardens and shrubberies, are universally admired; while the rank, fashion, taste, and riches of the possessor, afford ample materials for entertaining discussion. In the mean time, the lowly cottage of the poor husbandman is passed by as scarcely deserving of notice. Yet perchance such a cottage may often contain a treasure of infinitely more value than the sumptuous palace of the rich

man; even "the pearl of great price." If this be set in the heart of the poor cottager, it proves a jewel of unspeakable value, and will shine among the brightest ornaments of the Redeemer's crown, in that day when he maketh up his "jewels."

Hence, the Christian traveller, while he bestows in common with others his due share of applause on the decorations of the rich, and is not insensible to the beauties and magnificence which are the lawfully allowed appendages of rank and fortune, cannot overlook the humbler dwelling of the poor. And if he should find that true piety and grace beneath the thatched roof, which he has in vain looked for amidst the worldly grandeur of the rich, he remembers the word of God. He sees with admiration, that "the high and lofty One, that inhabiteth eternity, whose name is Holy, who dwelleth in the high and holy place, dwelleth with *him also* that is of a contrite and humble spirit;" Isaiah lvii. 15. and although heaven is his throne, and the earth is his footstool, yet, when a house is to be built, and a place of rest to be sought for himself, he says, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Isa. lxii. 1, 2. When a house is thus tenanted, faith beholds this inscription written on the walls, *The Lord lives here.* Faith therefore cannot pass it by unnoticed, but loves to lift up the latch of the door, and sit down, and converse with the poor, though perhaps despised, inhabitant. Many a sweet interview does faith obtain, when she thus takes her walks abroad. Many such a sweet interview have I myself enjoyed beneath the roof where dwelt the Dairyman and his little family.

I soon perceived that his daughter's health was rapidly on the decline. The pale wasting consumption, which is the Lord's instrument for removing so many thousands every year from the land of the living, made hasty strides on her constitution. The hollow eye, the distressing cough, and the often too flattering red on the cheek, foretold the approach of death.

I have often thought what a field for usefulness and affectionate attention, on the part of Ministers and Christian friends, is opened by the frequent attacks and lingering progress of *consumptive* illness. How many such precious opportunities are daily lost, where Providence seems in so marked a way to afford time and space for serious and godly instruction! Of how many may it be said, "The way of peace have they not known!" for not one friend ever came nigh, to warn them to "flee from the wrath to come."

But the Dairyman's daughter was happily made acquainted with the things which belonged to her everlasting peace before the present disease had taken root in her constitution. In my visits to her, I might be said rather to receive information than to impart it. Her mind was abundantly stored with divine truths, and her conversation was truly edifying. The recollection of it still produces a thankful sensation in my heart.

I one day received a short note to the following effect:



W. M. Craig del.

R. Hicks Sc.

The Dairyman's Daughter.

Published by Henry Fisher, Caxton, Liverpool. Jan. 1819.

"Dear Sir,

"I should be very glad, if your convenience will allow, that you would come and see a poor unworthy sinner: my hour-glass is nearly run out, but I hope I can see Christ to be precious to my soul. Your conversation has often been blessed to me, and I now feel the need of it more than ever. My father and mother send their duty to you.

"From your obedient, and unworthy servant,

"ELIZABETH W———E."

I obeyed the summons that same afternoon. On my arrival at the Dairyman's cottage, his wife opened the door. The tears streamed down her cheek, as she silently shook her head. Her heart was full. She tried to speak, but could not. I took her by the hand, and said,

"My good friend, all is right, and as the Lord of wisdom and mercy directs."

"Oh! my Betsy, my dear girl, is so bad, Sir: what shall I do without her?—I thought I should have gone first to the grave, but ——."

"But, the Lord sees good that before you die yourself, you should behold your child safe home to glory. Is there no mercy in this?"

"Oh! dear Sir, I am very old, and very weak; and she is a dear child, the staff and prop of a poor old creature, as I am."

As I advanced, I saw Elizabeth sitting by the fire-side, supported in an arm-chair by pillows, with every mark of rapid decline and approaching death. She appeared to me within three or four weeks at the farthest from her end. A sweet smile of friendly complacency enlightened her pale countenance, as she said,

"This is very kind indeed, Sir, to come so soon after I sent to you. You find me daily wasting away, and I cannot have long to continue here. My flesh and my heart fail; but God is the strength of my weak heart, and I trust will be my portion for ever."

The conversation which follows was occasionally interrupted by her cough and want of breath. Her tone of voice was clear, though feeble; her manner solemn and collected; and her eye, though more dim than formerly, by no means wanting in liveliness, as she spoke. I had frequently admired the superior language in which she expressed her ideas, as well as the scriptural consistency with which she communicated her thoughts. She had a good natural understanding; and grace, as is generally the case, had much improved it. On the present occasion I could not help thinking she was peculiarly favoured. The whole strength of grace and nature seemed to be in full exercise.

After taking my seat between the daughter and the mother, (the latter fixing her fond eyes upon her child with great anxiety while we were conversing,) I said to Elizabeth,

"I hope you enjoy a sense of the Divine presence, and can rest

all upon him who has ' been with thee,' and has kept ' thee in all places whither thou hast gone,' and will bring thee into ' the land of pure delights, where saints immortal reign."

" Sir, I think I can. My mind has lately been sometimes clouded; but I believe it has been partly owing to the great weakness and suffering of my bodily frame, and partly to the envy of my ghostly enemy, who wants to persuade me that Christ has no love for me, and that I have been a self-deceiver."

" And do you give way to his suggestions? Can you doubt, amidst such numerous tokens of past and present mercy?"

" No, Sir, I mostly am enabled to preserve a clear evidence of his love. I do not wish to add to my other sins that of denying his manifest goodness to my soul. I would acknowledge it to his praise and glory."

" What is your present view of the state in which you were before he called you by his grace?"

" Sir, I was a proud thoughtless girl, fond of dress and finery; I loved the world, and the things that are in the world; I lived in service among worldly people, and never had the happiness of being in a family where worship was regarded, and the souls of the servants cared for, either by master or mistress. I went once on a Sunday to church, more to see and be seen, than to pray or hear the word of God. I thought I was quite good enough to be saved, and disliked and often laughed at religious people. I was in great darkness; I knew nothing of the way of salvation; I never prayed, nor was sensible of the awful danger of a prayerless state. I wished to maintain the character of a good servant, and was much lifted up whenever I met with applause. I was tolerably moral and decent in my conduct, from motives of carnal and worldly policy; but I was a stranger to God and Christ; I neglected my soul, and had I died in such a state, hell must, and would justly, have been my portion."

" How long is it since you heard the sermon which you hope, through God's blessing, effected your conversion?"

" About five years ago."

" How was it brought about?"

" It was reported that a Mr. ———, who was detained by contrary winds from embarking on board ship as chaplain to a distant part of the world, was to preach at ———— church. Many advised me not to go, for fear he should turn my head; as they said he held strange notions. But curiosity, and an opportunity of appearing in a new gown which I was very proud of, induced me to ask leave of my mistress to go. Indeed, Sir, I had no better motives than vanity and curiosity. Yet thus it pleased the Lord to order it for his own glory.

" I accordingly went to church, and saw a great crowd of people collected together. I often think of the contrary states of my mind during the former and latter part of the service. For a while, regardless of the worship of God, I looked around me, and was

anxious to attract notice myself. My dress, like that of too many gay, vain, and silly servant girls, was much above my station, and very different from that which becomes an humble sinner, who has a modest sense of propriety and decency. The state of my mind was visible enough from the foolish finery of my apparel.

"At length, the clergyman gave out his text: "Be ye clothed with humility." He drew a comparison between the clothing of the body with that of the soul. At a very early part of his discourse, I began to feel ashamed of my passion for fine dressing and apparel; but when he came to describe the garment of salvation with which a Christian is clothed, I felt a powerful discovery of the nakedness of my own soul. I saw that I had neither the humility mentioned in the text, nor any one part of the true Christian character. I looked at my gay dress, and blushed for shame on account of my pride. I looked at the minister, and he seemed to be as a messenger sent from heaven to open my eyes. I looked at the congregation, and wondered whether any one else felt as I did. I looked at my heart, and it appeared full of iniquity. I trembled as he spoke, and yet I felt a great drawing of heart to the words he uttered.

"He opened the riches of divine grace in God's method of saving the sinner. I was astonished at what I had been doing all the days of my life. He described the meek, lowly, and humble example of Christ; I felt proud, lofty, vain, and self-consequential. He represented Christ, as 'Wisdom;' I felt my ignorance. He held him forth as 'Righteousness;' I was convinced of my own guilt. He proved him to be 'Sanctification;' I saw my corruption. He proclaimed him as 'Redemption;' I felt my slavery to sin, and my captivity to Satan. He concluded with an animated address to sinners, in which he exhorted them to flee from the wrath to come, to cast off the love of outward ornaments, to put on Jesus Christ, and be clothed with true humility.

"From that hour I never lost sight of the value of my soul, and the danger of a sinful state. I inwardly blessed God for the sermon, although my mind was in a state of great confusion.

"The preacher had brought forward the ruling passion of my heart, which was pride in outward dress; and by the grace of God it was made instrumental to the awakening of my soul. Happy, Sir, would it be, if many a poor girl, like myself, were turned from the love of outward adorning and putting on of fine apparel, to seek that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"The greater part of the congregation, unused to such faithful and scriptural sermons, disliked and complained of the severity of the preacher. While a few, as I afterwards found, like myself, were deeply affected, and earnestly wished to hear him again. But he preached there no more.

"From that time I was led, through a course of private prayer, reading, and meditation, to see my lost estate as a sinner, and the great mercy of God through Jesus Christ in raising sinful dust and ashes to a share in the glorious happiness of heaven. And oh! Sir, what a Saviour I have found! He is more than I could ask or desire. In his fulness I have found all that my poverty could need; in his bosom I have found a resting-place from all sin and sorrow; in his word I have found strength against doubt and unbelief."

"Were you not soon convinced," I said, "that your salvation must be an act of entire grace on the part of God, wholly independent of your own previous works or deservings?"

"Dear Sir, what were my works before I heard that sermon, but evil, carnal, selfish, and ungodly? The thoughts of my heart, from my youth upward, were only evil, and that continually. And my deservings, what were they, but the deservings of a fallen, depraved, careless soul, that regarded neither law nor gospel? Yes, Sir, I immediately saw that if ever I were saved, it must be by the free mercy of God, and that the whole praise and honour of the work would be his from first to last."

"What change did you perceive in yourself with respect to the world?"

"It appeared all vanity and vexation of spirit. I found it necessary to my peace of mind to come out from among them and be separate. I gave myself to prayer; and many a precious hour of secret delight I enjoyed in communion with God. Often I mourned over my sins, and sometimes had a great conflict through unbelief, fear, temptation to return back again to my old ways, and a variety of difficulties which lay in my way. But he who loved me with an everlasting love, drew me by his loving-kindness, shewed me the way of peace, gradually strengthened me in my resolutions of leading a new life, and taught me, that while without him I could do nothing, I yet might do all things through his strength."

"Did you not find many difficulties in your situation, owing to your change of principle and practice?"

"Yes, Sir, every day of my life. I was laughed at by some, scolded at by others, scorned by enemies, and pitied by friends. I was called hypocrite, saint, false deceiver, and many more names which were meant to render me hateful in the sight of the world. But I esteemed the reproach of the cross an honour. I forgave and prayed for my persecutors, and remembered how very lately I had acted the same part towards others myself. I thought also that Christ endured the contradiction of sinners, and, as the disciple is not above his Master, I was glad to be in any way conformed to his sufferings."

"Did you not then feel for your family at home?"

"Yes, that I did indeed, Sir; they were never out of my thoughts. I prayed continually for them, and had a longing de-

sire to do them good. In particular I felt for my father and mother, as they were getting into years, and were very ignorant and dark in matters of religion."

"Aye," interrupted her mother sobbing, "ignorant and dark, sinful and miserable we were, till this dear Betsy—this dear Betsy—this dear child, Sir, brought Christ Jesus home to her poor father and mother's house."

"No, dearest mother, say rather, Christ Jesus brought your poor daughter home to tell you what he had done for her soul; and, I hope, to do the same for your's."

At this moment the Dairyman came in with two pails of milk hanging from the yoke on his shoulders. He had stood behind the half-opened door for a few minutes, and heard the last sentences spoken by his wife and daughter.

"Blessing and mercy upon her," said he, "it is very true; she would leave a good place of service on purpose to live with us, that she might help us both in soul and body. Sir, don't she look very ill? I think, Sir, we shan't have her here long."

"Leave that to the Lord," said Elizabeth. "All our times are in his hand, and happy it is that they are. I am willing to go: are not you willing, my father, to part with me into *his* hands, who gave me to you at first?"

"Ask me any question in the world, but that," said the weeping father.

"I know," said she, "you wish me to be happy."

"I do, I do," answered he: "let the Lord do with you and us as best pleases him."

I then asked her, on what her present consolations chiefly depended, in the prospect of approaching death.

"Entirely, Sir, on my view of Christ. When I look at myself, many sins, infirmities, and imperfections, cloud the image of Christ, which I want to see in my own heart. But when I look at the Saviour himself, he is altogether lovely; there is not one spot in his countenance, nor one cloud over all his perfections.

"I think of his coming in the flesh, and it reconciles me to the sufferings of the body; for he had them as well as I. I think of his temptations, and believe that he is able to succour me when I am tempted. Then I think of his cross, and learn to bear my own. I reflect on his death, and long to die unto sin, so that it may no longer have dominion over me. I sometimes think on his resurrection, and trust that he has given me a part in it, for I feel that my affections are set upon things above. Chiefly I take comfort in thinking of him as at the right hand of the Father, pleading my cause, and rendering acceptable even my feeble prayers, both for myself, and, as I hope, for my dear friends.

"These are the views which, through mercy, I have of my Saviour's goodness; and they have made me wish and strive in my poor way to serve him, to give myself up to him, and to labour to

do my duty in that state of life into which it has pleased him to call me.

"A thousand times I should have fallen and fainted, if he had not upheld me. I feel that I am nothing without him. He is all in all.

"Just so far as I can cast my care upon him, I find strength to do his will. May he give me grace to trust him till the last moment! I do not fear death, because I believe that he has taken away its sting. And oh! what happiness beyond!—Tell me, Sir, whether you think I am right. I hope I am under no delusion. I dare not look for my hope at any thing short of the entire fullness of Christ. When I ask my own heart a question, I am afraid to trust it, for it is treacherous, and has often deceived me. But when I ask Christ, he answers me with promises that strengthen and refresh me, and leave me no room to doubt his power and will to save. I am in his hands, and would remain there; and I do believe that he will never leave nor forsake me, but will perfect the thing that concerns me. He loved me, and gave himself for me, and I believe that his gifts and callings are without repentance. In this hope I live, in this hope I wish to die."

I looked around me, as she was speaking, and thought, "Surely this is none other than the house of God, and the gate of Heaven." Every thing appeared neat, cleanly, and interesting. The afternoon had been rather overcast with dark clouds; but just now the setting sun shone brightly and rather suddenly into the room. It was reflected from three or four rows of bright pewter plates and white earthenware arranged on shelves against the wall; it also gave brilliancy to a few prints of sacred subjects that hung there also, and served for monitors of the birth, baptism, crucifixion, and resurrection, of Christ.

A large map of Jerusalem, and an hieroglyphic of "the old and new man," completed the decorations on that side of the room. Clean as was the white-washed wall, it was not cleaner than the rest of the place and its furniture. Seldom had the sun enlightened a house, where cleanliness and general neatness (those sure attendants of pious and decent poverty) were more conspicuous.

This gleam of setting sunshine was emblematical of the bright and serene close of this young Christian's departing season. One ray happened to be reflected from a little looking-glass upon the face of the young woman. Amidst her pallid and decaying features there appeared a calm resignation, triumphant confidence, unaffected humility, and tender anxiety, which fully declared the feelings of her heart.

Some further affectionate conversation, and a short prayer, closed this interview.

As I rode home by departing day-light, tranquillity characterised the scene. The gentle lowing of cattle, the bleating of sheep, just penned in their folds. the humming of the insects of the night, the

distant murmurs of the sea, the last notes of the birds of day, and the first warblings of the nightingale, broke upon the ear, and served rather to increase than lessen the peaceful serenity of the evening, and its corresponding effects on my own mind. It invited and cherished just such meditations as my visit had already inspired. Natural scenery, when viewed in a Christian mirror, frequently affords very beautiful illustrations of divine truths. We are highly favoured, when we can enjoy them, and at the same time draw near to God in them.

PART IV.

It is a pleasing consideration that, amidst the spiritual darkness which unhappily prevails in many parts of the land, God nevertheless has a people. It not unfrequently happens that single individuals are to be found, who, though very disadvantageously situated with regard to the ordinary means of grace, have received truly saving impressions, and, through a blessing on secret meditation, reading, and prayer, are led to the closest communion with God, and become eminently devoted Christians. It is the no small error of too many professors of the present day, to overlook or undervalue the instances of this kind which exist. The religious profession and opinions of some have too much mere *machinery* in their composition. If every wheel, pivot, chain, spring, cog, or pinion, be not exactly in its place, or move not precisely according to a favourite and prescribed system, the whole is rejected as unworthy of regard. But, happily, "the Lord knoweth them that are his;" nor is the impression of his own seal wanting to characterize some, who, in comparative seclusion from the religious world, "name the name of Christ, and depart from iniquity."

There are some real Christians so peculiarly circumstanced in this respect, as to illustrate the Poet's beautiful comparison,

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

Yet this was not altogether the case with the Dairyman's daughter. Her religion had indeed ripened in seclusion from the world, and she was intimately known but to few: but she lived usefully, departed most happily, and left a shining track behind her. While I attempt a faint delineation of it, may I catch its influence, and become, through inexpressible mercy, a follower of "them, who through faith and patience inherit the promises."

From the day wherein I visited her, as described in my last paper, I considered her end as fast approaching. Once more I received a hasty summons to inform me that she was dying. It was

brought by a soldier, whose countenance bespoke seriousness, good sense, and piety.

"I am sent, Sir, by the father and mother of Elizabeth W—— at her own particular request, to say, how much they all wish to see you. She is going *home*, Sir, very fast indeed."

"Have you known her long?" I replied.

"About a month, Sir; I love to visit the sick; and hearing of her case from a serious person who lives close by our camp, I went to see her. I bless God that ever I did go. Her conversation has been very profitable to me."

"I rejoice," said I, "to see in you, as I trust, a *brother soldier*. Though we differ in our outward regimentals, I hope we serve under the same spiritual Captain. I will go with you."

My horse was soon ready. My military companion walked by my side, and gratified me with very sensible and pious conversation. He related some remarkable testimonies of the excellent disposition of the Dairyman's daughter, as they appeared from some recent intercourse which he had with her.

"She is a bright diamond, Sir," said the soldier, "and will soon shine brighter than any diamond upon earth."

We passed through lanes and fields, over hills and vallies, by open and retired paths, sometimes crossing over, and sometimes following, the windings of a little brook which gently murmured by the road side. Conversation beguiled the distance, and shortened the apparent time of our journey, till we were nearly arrived at the Dairyman's cottage.

As we approached it, we became silent. Thoughts of death, eternity, and salvation, inspired by the sight of a house where a dying believer lay, filled my own mind, and, I doubt not, that of my companion also.

No living object yet appeared, except the Dairyman's dog, keeping a kind of mute watch at the door; for he did not, as formerly, bark at my approach. He seemed to partake so far of the feelings appropriate to the circumstances of the family, as not to wish to give a hasty or painful alarm. He came forward to the little wicket gate, then looked back at the house door, as if conscious there was sorrow within. It was as if he wanted to say, "Tread softly over the threshold, as you enter the house of mourning; for my master's heart is full of grief."

The soldier took my horse, and tied it up in a shed: a solemn serenity appeared to surround the whole place. It was only interrupted by the breezes passing through the large walnut trees, which stood near the house, and which my imagination indulged itself in thinking were plaintive sighs of sorrow. I gently opened the door; no one appeared, and all was still silent. The soldier followed; we came to the foot of the stairs.

"They are come," said a voice which I knew to be the father's; "they are come."

He appeared at the top; I gave him my hand, and said nothing. On entering the room above, I saw the aged mother and her son supporting the much-loved daughter and sister; the son's wife sat weeping in a window-seat with a child on her lap; two or three persons attended in the room to discharge any office which friendship or necessity might require.

I sat down by the bed-side. The mother could not weep, but now and then sighed deeply, as she alternately looked at Elizabeth and at me. The big tear rolled down the brother's cheek, and testified an affectionate regard. The good old man stood at the foot of the bed, leaning upon the post, and unable to take his eyes off the child whom he was so soon to part from.

Elizabeth's eyes were closed, and as yet she perceived me not. But over the face, though pale, sunk, and hollow, the peace of God, which passeth all understanding, had cast a triumphant calm.

The soldier, after a short pause, silently reached out his Bible towards me, pointing with his finger at 1 Cor. xv. 55, 56, 57. I then broke silence by reading the passage, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

At the sound of these words her eyes opened, and something like a ray of divine light beamed on her countenance, as she said, "Victory, victory! through our Lord Jesus Christ."

She relapsed again, taking no further notice of any one present.

"God be praised for the triumph of faith," I said.

"Amen," replied the soldier.

The Dairyman's uplifted eye shewed that the *Amen* was in his heart, though his tongue failed to utter it.

A short struggling for breath took place in the dying young woman, which was soon over, and then I said to her,

"My dear friend, do you not feel that you are supported?"

"The Lord deals very gently with me," she replied.

"Are not his promises now very precious to you?"

"They are all yea and amen in Christ Jesus."

"Are you in much bodily pain?"

"So little, that I almost forget it!"

"How good the Lord is!"

"And how unworthy am I!"

"You are going to see him as he is."

"I think . . . . . I hope . . . . . I believe that I am."

She again fell into a short slumber.

Looking at her mother, I said, "What a mercy to have a child so near heaven as your's is!"

"And what a mercy," she replied, in broken accents, "if her poor old mother might but follow her there. But, Sir, it is so hard to part."

I hope through grace by faith you will soon meet, to part no more: it will be but a little while."

"Sir," said the Dairyman, "that thought supports me, and the Lord's goodness makes me feel more reconciled than I was."

"Father . . . . mother," . . . . said the reviving daughter, "he is good to me . . . . trust him, praise him evermore."

"Sir," added she in a faint voice, "I want to thank you for your kindness to me . . . . I want to ask a favour; . . . . you buried my sister . . . . will you do the same for me?"

"All shall be as you wish, if God permit," I replied.

"Thank you, Sir, thank you . . . . I have another favour to ask . . . . When I am gone, remember my father and mother. They are old, but I hope the good work is begun in their souls . . . . My prayers are heard . . . . Pray, come and see them . . . . I cannot speak much, but I want to speak for their sakes . . . . Sir, remember them."—

The aged parents now sighed and sobbed aloud, uttering broken sentences, and gained some relief by such an expression of their feelings.

At length I said to Elizabeth, "Do you experience any doubts or temptations on the subject of your safety?"

"No, Sir, the Lord deals very gently with me, and gives me peace."

"What are your views of the dark valley of death, now that you are passing through it?"

"It is *not* dark."

"Why so?"

"My Lord is *there*, and he is my light and my salvation."

"Have you any fears of more bodily suffering?"

"The Lord deals so gently with me; I can trust him."

Something of a convulsion came on. When it was past, she said again and again,

"The Lord deals very gently with me. Lord, I am thine, save me! . . . . Blessed Jesus! . . . . precious Saviour! . . . . His blood cleanseth from all sin! . . . . Who shall separate? . . . . . His name is Wonderful! . . . . Thanks be to God! . . . . He giveth us the victory! . . . . I, even I, am saved! . . . . O grace, mercy, and wonder!—Lord, receive my spirit . . . . . Dear Sir, ... dear father, mother, friends, I am going . . . . . but all is well, well, well——"

She relapsed again—We knelt down to prayer—The Lord was in the midst of us, and blessed us.

She did not again revive while I remained, nor ever spake any more words which could be understood. She slumbered for about ten hours, and at last sweetly fell asleep in the arms of the Lord who had dealt so gently with her.

I left the house an hour after she had ceased to speak. I pressed her hand as I was taking leave, and said, "Christ is the resurrec-

tion and the life." She gently returned the pressure, but could neither open her eyes nor utter a reply.

I never had witnessed a scene so impressive as this before. It completely filled my imagination as I returned home.

"Farewell," thought I, "dear friend, till the morning of an eternal day shall renew our personal intercourse. Thou wast a brand plucked from the burning, that thou mightest become a star shining in the firmament of glory. I have seen thy light, and thy good works, and will therefore glorify our Father which is in heaven. I have seen, in thy example, what it is to be a sinner freely saved by grace. I have learned from thee, as in a living mirror, *who* it is that begins, continues, and ends the work of faith and love. Jesus is all in all: he will and shall be glorified. He won the crown, and alone deserves to wear it. May no one attempt to rob him of his glory; he saves, and saves to the uttermost. Farewell, dear sister in the Lord. Thy flesh and thy heart may fail; but God is the strength of thy heart, and shall be thy portion for ever."

PART V.

WHO can conceive or estimate the nature of that change which the soul of a believer must experience at the moment when, quitting its tabernacle of clay, it suddenly enters into the presence of God? If, even while "we see through a glass darkly," the views of divine love and wisdom are so delightful to the eye of faith; what must be the glorious vision of God, when seen face to face? If it be so valued a privilege here on earth to enjoy the communion of saints, and to take sweet counsel together with our fellow travellers towards the heavenly kingdom; what shall we see and know when we finally "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant?"

If, during the sighs and tears of a mortal pilgrimage, the consolations of the Spirit are so precious, and the hope full of immortality is so animating to the soul; what heart can conceive, or what tongue utter its superior joys, when arrived at that state, where sighing and sorrow flee away, and the tears shall be wiped from every eye?

Such ideas were powerfully associated together in my imagination, as I travelled onward to the house, where, in solemn preparation for the grave, lay the remains of the Dairyman's daughter.

She had breathed her last shortly after my visit, as related in the former account. Permission was obtained, as before in the case of her sister, that I should perform the funeral service. Many pleas-

ing yet melancholy thoughts were connected with the fulfilment of this task. I retraced the numerous and important conversations which I had held with her. But these could now no longer be held on earth. I reflected on the interesting and improving nature of Christian friendships, whether formed in palaces or in cottages; and felt thankful that I had so long enjoyed that privilege with the subject of this memorial. I then indulged a selfish sigh, for a moment, on thinking that I could no longer hear the great truths of Christianity uttered by one, who had drank so deep of the waters of the river of life. But the rising murmur was checked by the animating thought; "She is gone to eternal rest——could I wish her back again in this vale of tears?"

At that moment, the first sound of a tolling bell struck my ear. It proceeded from a village church in the valley directly beneath the ridge of a high hill, over which I had taken my way.——It was poor Elizabeth's funeral knell.

It was a solemn sound; and in ascending upwards to the elevated spot over which I rode, it acquired a peculiar character and tone. Tolling at slow and regulated intervals, (as was customary for a considerable time previous to the hour of burial,) it seemed to proclaim at once the blessedness of the dead who die in the Lord, and the necessity of the living pondering these things, and laying them to heart. It seemed to say, "Hear my warning voice, thou son of man. There is but a step between thee and death. Arise, prepare thine house, for thou shalt die, and not live."

The scenery was in unison with that tranquil frame of mind which is most suitable for holy meditation. A rich and fruitful valley lay immediately beneath; it was adorned with corn-fields and pastures, through which a small river winded in a variety of directions, and many herds grazed upon its banks. A fine range of opposite hills, covered with grazing flocks, terminated with a bold sweep into the ocean, whose blue waves appeared at a distance beyond. Several villages, hamlets, and churches, were scattered in the valley. The noble mansions of the rich, and the lowly cottages of the poor, added their respective features to the landscape. The air was mild, and the declining sun occasioned a beautiful interchange of light and shade upon the sides of the hills. In the midst of this scene, the chief sound that arrested attention, was, the bell tolling for the funeral of the Dairyman's daughter.

Do any of my readers inquire why I describe so minutely the circumstances of prospect scenery which may be connected with the incidents I relate? My reply is, that the God of redemption is the God of creation likewise; and that we are taught in every part of the Word of God to unite the admiration of the beauties and wonders of nature to every other motive for devotion. When David considered the heavens, the work of God's fingers, the moon and the stars which he has ordained, he was thereby led to

the deepest humiliation of heart before his Maker. And when he viewed the sheep and the oxen, and the beasts of the field, the fowl of the air, and the fish of the sea, he was constrained to cry out, "O Lord, our Lord! how excellent is thy name in all the earth!"

I am the Poor Man's Friend, and wish more especially that every poor labouring man should know how to connect the goodness of God in creation and providence with the unsearchable riches of his grace in the salvation of a sinner. And where can he learn this lesson more instructively than in looking around the fields where his labour is appointed, and there tracing the handiwork of God in all that he beholds? Such meditations have often afforded me both profit and pleasure, and I wish my readers to share them with me.

The Dairyman's cottage was rather more than a mile distant from the church. A lane, quite overshaded with trees and high hedges, led from the foot of the hill to his dwelling. It was impossible at that time to overlook the suitable gloom of such an approach to the house of mourning.

I found, on entering the house, that several Christian friends, from different parts of the neighbourhood, had assembled together, to shew their last tribute of esteem and regard to the memory of the Dairyman's daughter. Several of them had first become acquainted with her during the latter stage of her illness; some few had maintained an affectionate intercourse with her for a longer period. But all seemed anxious to manifest their respect for one who was endeared to them by such striking features of true Christianity.

I was requested to go into the chamber, where the relatives and a few other friends were gone to take a last look at the remains of Elizabeth.

It is not easy to describe the sensation which the mind experiences on the first sight of a dead countenance, which, when living, was loved and esteemed for the sake of that soul which used to give it animation. A deep and awful view of the separation that has taken place between the soul and body of the deceased, since we last beheld them, occupies the feelings; our friend seems to be both near, and yet far off. The most interesting and valuable part is fled away; what remains is but the earthly perishing habitation no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment, we could think them asleep. The next reminds us that the blood circulates no more, the eye has lost its power of seeing, the ear of hearing, the heart of throbbing, and the limbs of moving. Quickly, a thought of glory breaks in upon the mind, and we imagine the dear departed soul to be arrived at its long-wished-for rest. It is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion. Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chanted

by the spirits of just men made perfect. In another moment, the livid lips and sunken eye of the clay-cold corpse recall our thoughts to earth, and to ourselves again. And while we think of mortality, sin, death, and the grave, we feel the prayer rise in our bosom, "O let me die the death of the righteous, and let my last end be like his!"

If there be a moment when Christ and salvation, death, judgment, heaven, and hell, appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin containing the body of a departed believer.

Elizabeth's features were altered, but much of her likeness remained. Her father and mother sat at the head, her brother at the foot of the coffin. The father silently and alternately looked upon his dead child, and then lifted up his eyes to heaven. A struggle for resignation to the will of God was manifest in his countenance; the tears rolling down his aged cheeks, at the same time declared his grief and affection. The poor mother cried and sobbed aloud, and appeared to be much overcome by the shock of separation from a daughter so justly dear to her. The weakness and infirmity of old age added a character to her sorrow, which called for much tenderness of compassion.

A remarkably decent-looking woman, who had the management of the few simple though solemn ceremonies which the case required, advanced towards me, saying,

"Sir, this is rather a sight of joy than of sorrow. Our dear friend Elizabeth finds it to be so, I have no doubt. She is beyond *all* sorrow. Do you not think she is, Sir?"

"After what I have known, seen, and heard," I replied, "I feel the fullest assurance, that while her body remains here, her soul is with her Saviour in Paradise. She loved him *here*, and *there* she enjoys the pleasures which are at his right hand for evermore."

"Mercy mercy, upon a poor old creature, almost broken down with age and grief, what shall I do? Betsy's gone. My daughter's dead. Oh! my child, I shall never see thee more. God be merciful to me a sinner!" sobbed out the poor mother.

"That last prayer," my dear good woman," said I, "will bring you together again. It is a cry that has brought thousands to glory. It brought your daughter thither, and I hope it will bring you thither likewise. He will in no wise cast out any that come to him."

"My dear," said the Dairyman, breaking the long silence he had maintained; "let us trust God with our child; and let us trust him with our own selves. The Lord gave, and the Lord has taken away; blessed be the name of the Lord! We are old, and can have but a little farther to travel in our journey and then"—he could say no more.

The soldier, mentioned in my last paper, reached a Bible into

my hand, and said, " Perhaps, Sir, you would not object to reading a chapter before we go to the church?"

I did so; it was the fourteenth of the book of Job. A sweet tranquillity prevailed, while I read it. Each minute that was spent in this funeral chamber, seemed to be valuable. I made a few observations on the chapter, and connected them with the case of our departed sister.

" I am but a poor soldier," said our military friend, " and have nothing of this world's goods beyond my daily subsistence; but I would not exchange my hope of salvation in the next world, for all that this world could bestow without it. What is wealth without grace? Blessed be God, as I march about from one quarters to another, I still find the Lord wherever I go; and, thanks be to his holy name, he is here to-day in the midst of this company of the living and the dead. I feel that it is good to be here."

Some other persons present began to take a part in the conversation, in the course of which the life and experience of the Dairyman's daughter were brought forward in a very interesting manner; each friend had something to relate in testimony of her gracious disposition. One distant relative, a young woman under twenty, who had hitherto been a very light and trifling character, appeared to be remarkably impressed by the conversation of that day; and I have since had ground to believe that divine grace then began to influence her in the choice of that better part, which shall not be taken from her.

What a contrast does such a scene as this exhibit, when compared with the dull, formal, unedifying, and often indecent, manner, in which funeral parties assemble in the house of death.

As we conversed, the parents seemed to revive. Our subject of discourse was delightful to their hearts. Their child seemed to be alive again, while we talked of her. Tearful smiles often brightened their countenances, as they heard the voice of friendship uttering their daughter's praises; or rather the praises of Him, who had made her a vessel of mercy, and an instrument of so much spiritual good to her family.

The time for departure to the church was now at hand.

I went to take my last look at the deceased.

There was much written on her countenance. She had evidently departed with a smile. It still remained, and spoke the tranquillity of her departing soul. According to the custom of the place, she was decorated with leaves and flowers in the coffin. She seemed as a bride gone forth to meet the bridegroom: these indeed were fading flowers, but they reminded me of that paradise whose flowers are immortal, and where her never-dying soul is at rest.

I remembered the last words which I had heard her speak, and was instantly struck with the happy thought, that " death was indeed swallowed up in victory."

As I slowly retired, I said inwardly, " Peace my honoured

sister, be to *thy* memory and to *my* soul, till we meet in a better world!"

In a little time the procession formed; it was rendered the more interesting by the consideration of so many that followed the coffin being persons of a truly serious and spiritual character. The distance was rather more than a mile. I resolved to continue with, and go before them, as they moved slowly onwards.

Immediately after the body came the venerable father and mother,* bending with age, and weeping through much affection of heart. Their appearance was calculated to excite every emotion of pity, love, and esteem. The other relatives followed them, and the several attendant friends took their places behind.

After we had advanced about a hundred yards, my meditation was unexpectedly and most agreeably interrupted by the friends who followed the family beginning to sing a funeral psalm. Nothing could be more sweet or solemn. The well known effect of the open air in softening and blending the sounds of music, was here peculiarly felt. The road through which we passed was beautiful and romantic. It lay at the foot of a hill, which occasionally re-echoed the voices of the singers, and seemed to give faint replies to the sounds of the mourners. The funeral knell was distinctly heard from the church tower, and greatly increased the effect which this simple and becoming service produced.

We went by several cottages; a respectful attention was universally observed as we passed; and the countenances of many proclaimed their regard for the departed young woman. The singing was regularly continued, with occasional intervals of about five minutes, during the whole progress.

I cannot describe the state of my own mind as peculiarly connected with this solemn singing. I never witnessed a similar instance before or since. I was reminded of elder times and ancient piety. I wished the practice more frequent. It seems well calculated to excite and cherish devotion and religious affection.

Music, when judiciously brought into the service of religion, is one of the most delightful, and not least efficacious, means of grace. I pretend not too minutely to conjecture as to the actual nature of those pleasures which, after the resurrection, the re-united body

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* The mother died about half a year after her daughter; and I have good reason to believe, that God was merciful to her, and took her to himself. May every converted child thus labour and pray for the salvation of their unconverted parents

The father continued after her, and adorned his old age with a walk and conversation becoming the gospel. Whether he yet lives, I know not, but probably before this, the daughter and both her parents are met together in "the land of pure delights, where saints immortal reign."

and soul will enjoy in heaven: but I can hardly persuade myself that melody and harmony will be wanting, when even the sense of hearing shall itself be glorified.

We at length arrived at the church. The service was heard with deep and affectionate attention. When we came to the grave, the hymn, which Elizabeth had selected, was sung. All was devout, simple, decent, animating. We committed our dear friend's body to the grave, in full hope of a joyful resurrection from the dead.

Thus was the vail of separation drawn for a season. She is departed, and no more seen. But she *will* be seen at the right hand of her Redeemer at the last day; and will again appear to his glory, a miracle of grace and monument of mercy.

My Reader, rich or poor, shall you and I appear there likewise? Are we "clothed with humility," and arrayed in the wedding garment of a Redeemer's righteousness? Are we turned from idols to serve the living God? Are we sensible of our own emptiness, flying to a Saviour's fulness to obtain grace and strength? Do we live in him, and on him, and by him, and with him? Is he our all in all? Are we "lost, and found?" "dead, and alive again?"

My *poor* Reader, the Dairyman's daughter was a *poor* girl, and the child of a *poor* man. Herein thou resemblest her: but dost thou resemble *her*, as she resembled Christ? Art thou made rich by faith? Hast thou a crown laid up for thee? Is thine heart set upon heavenly riches? If not, read this story once more, and then pray earnestly for like precious faith. If, through grace, thou dost love and serve the Redeemer that saved the Dairyman's daughter, grace, peace, and mercy, be with thee. The lines are fallen unto thee in pleasant places: thou hast a goodly heritage. Press forward in duty, and wait upon the Lord, possessing thy soul in holy patience. Thou hast just been with me to the grave of a departed believer. Now go thy way, till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

"Young Men and Maidens, old Men and Babes, praise ye the Lord."
(Psalm cxlviii. 12.)

Sons of Adam, bold and young,
In the wild mazes of whose veins
A flood of fiery vigour reigns,
And wields your active limbs, with hardy sinews strung;
Fall prostrate at the eternal throne,
Whence your precarious pow'rs depend;
Nor swell as if your lives were all your own,
But choose your Maker for your friend;
His favour is your life, his arm is your support,
His hand can stretch your days, or cut your minutes short.

Virgins, who roll your artful eyes,
And shoot delicious danger thence;
Swift the lovely light'ning flies,
And melts our reason down to sense:
Boast not of those withering charms,
That must yield their youthful grace
To age and wrinkles, earth and worms;
But love the Author of your smiling face;
That heavenly Bridegroom claims your blooming hours:
O make it your perpetual care
To please that everlasting Fair;
His beauties are the sun, and but the shade is your's.

Infants, whose different destinies
Are wove with threads of different size;
But from the same spring-tide of tears
Commence your hopes, and joys, and fears,
(A tedious train!) and date your following years;
Break your first silence in his praise
Who wrought your wondrous frame
With sounds of tenderest accents raise
Your honours to his name;
And consecrate your early days
To know the Power supreme.

Ye heads of venerable age,
Just marching off the mortal stage,
Fathers, whose vital threads are spun
As long as e'er the glass of life will run,
Adore the hand that led your way
Through flow'ry fields, a fair long summer's day:
Gasp out your soul in praises to the sovereign Power
That set your west so distant from your dawning hour.

EARLY PIETY RECOMMENDED.

BY THE REV. R. CECIL.

ECCLES. xii. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

MY dear Children, this Discourse is particularly addressed to you. Our hearts' desire and prayer to God for you is, that you may be saved. We cannot but recollect the errors and snares of our own childhood:—we admire and adore the hand of God by which alone we escaped;—we bless Him for timely help afforded us by *our* friends;—and, in turn, we would now assist *you*. Oh! that *your* prayers and endeavours may join ours, and that the divine blessing may rest upon us both, while we call you to *remember your Creator in the days of your youth!*

The wise man concludes a variety of instruction with an admonition to youth; and, in order to your more clearly perceiving the meaning and importance of it, I proceed to state,

1. HOW you are called *to remember your* CREATOR.
2. WHEN you should especially remember Him:—*In the days of* THY YOUTH."
3. WHY such remembrance should not be deferred;—because, *evil days come, and years draw nigh, in which thou shalt say, I have no pleasure in them.*

1. Consider HOW you should *remember your* CREATOR. Begin by remembering WHO HE IS. I assure you, we, your ministers, must come to the Bible as our only guide, to know any thing of this grand truth; and *there* we find our Creator to be that same and only God into whose Name ye were baptized; namely, the FATHER, SON, and the HOLY GHOST, three Persons, but One God. Any other notion of God is but a creature of the imagination; and to worship such a creature, is to worship an idol.

Then you should remember your Creator, as to WHAT HE HAS DONE: For *all we, like sheep, have gone astray.* You have heard of wicked persons who, by toys and promises, entice silly children from their parents' door, and after carrying them to a distant spot in some wood or cellar, there strip them, and sometimes murder them. It is thus that sin and Satan deceive and ruin us, and thus

robbed of every good, we must have perished in our lost state and condition, if *God* had not *so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* This, dear children, is your only hope, as well as mine. We can now come to God the FATHER, through the complete atonement of God the SON, and by the assistance of God the HOLY GHOST: and consider, after what God has thus DONE, *how shall we escape if we neglect so great salvation?*

Again, you should remember your Creator as to WHAT HE IS DOING. He is not only your Creator and Governor, but also your *Friend.* He is raising up ministers to instruct you:—He is sending you invitations and messages of grace:—He is sending a word to you by his minister at this time:—He not only affords you the common help and care of your parents, but disposes kind friends in this place to instruct you in his ways and ordinances, and thus lead you to himself. Remember, therefore, your Creator in these his means of grace. Remember him by prayer, reading his word, and constantly attending his house. *Thou meetest those,* saith the Prophet, *that remember thee in thy ways.* Particularly watch against Sabbath-breaking; the neglect of God's house; or inattention to its services while you are in it: for this is not only to forget Him who is present, and who hath said, *In all places where I record my name, I will come unto thee, and will bless thee;* but it is despising both the means of grace and the hope of glory.

Remember also your Creator as to what HE HAS PROMISED TO DO; for "the Lord is a Sun and Shield, He will give grace and glory; and no good thing will he withhold from them that walk uprightly."—"Ho! every one that thirsteth," saith He, "come ye to the waters; and he that hath no money." Come, poor and unworthy as you are, (as if God should say,) and I will give you my best blessings; blessings which will cheer like wine, and nourish like milk. As the King of Heaven, I will give beyond all you can ask, or even think; and among these, I will give a *new heart,* and a *right spirit* to employ and enjoy them: but remember, my dear children, that you must *pray* for these blessings, because they are freely promised to such as ask, but not to such as prove they despise them, by asking them *not.*

Lastly, Remember your Creator as to what he HATH DETERMINED TO DO. He will be your *Judge.* There is not one of us but must stand before his bar; and who *then* will not feel the importance of remembering his Creator while life was granted?—for the youngest child that reads his Bible, and learns to call things by the names that God calls them, and treat them as he treats them,—such a child, I say, has already become truly wise, and shall be everlastingly happy. On the contrary, if a man be ever so noble, or learned, or rich, yet if he does not regard what God has pro-

mised, and what he has threatened, he is but a fool in *God's* sight now, and must soon be in his own sight for ever.

There was a man once who, because he was rich, clothed in purple and fine linen, and fared sumptuously every day, cared for none of these things of which I have been speaking:—he did *not* remember his Creator; but He that said, *The wicked shall be turned into hell, and all that* FORGET *God*,—soon sent him thither; and, when he *lifted up his eyes in hell, being in torments*, and there complained of his misery, it was said to him,—"Son, REMEMBER."

Such a state is enough to make one tremble; and loudly speaks the importance of the text. Indeed, all the wisdom of this world cannot furnish you with so perfect a maxim as that in your Bible: "Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him:"—"Acknowledge (as one expresses it) his *Word*, by consulting it,—his *Providence*, by observing it,—his *Wisdom*, by admiring it,—his *Sovereignty*, by acquiescing in it,—his *Faithfulness*, by relying on it,—and his *Kindness*, by being thankful for it;" *and he shall direct thy paths*.—But, in the text, there is particular mention made of the season,

2. WHEN YOUR CREATOR SHOULD SPECIALLY BE REMEMBERED; namely, "*In the days of thy* YOUTH."

First, Because youth is the time when we are MOST CAPABLE OF RECEIVING IMPRESSIONS, and forming right habits and dispositions. You have seen a young shoot in a garden;—how easily at first can it be bent and trained!—but let it grow to an old tree, and it becomes hard, stubborn, and untractable. Thus youth is the season of growth and motion:—allow me to call it the *May-day of man*.—If you go abroad on this day, you will see life putting itself forth in a thousand forms in the gardens and fields around you. It is also from these present appearances that we form our hopes of the Autumn;—so in youth, if the mind be not cultivated, and do not put forth blossoms of hope, we look forward to age with dismay, if not despair.

Again, Youth is the most DANGEROUS AND CRITICAL OF ALL SEASONS. A remembrance of its Creator is its only hope of safety;—for, to say nothing of the numbers that die in youth, there are such blights and blasts, I assure you, Children, which are ready to meet the tender plant of youth, as you will scarcely believe. You also live in a time in which these blasts are more abroad than formerly. Now, there is no security against these but putting yourselves under the protection of your Creator.—Your parents and your ministers may teach and watch, but your real safety lies in "abiding under the shadow of the Almighty." Surely, "He only CAN deliver thee from the snare of the fowler, and from the noisome pestilence." He, and he only, "can cover thee

with His feathers, and under His wings mayest thou safely trust." It is His truth only can be "thy shield and buckler."

To give another view:—Life is a journey through a dangerous wilderness; and, in such a journey, it will not serve us to ask any one we may chance to meet, "*Which is the right way?*"—we need one fast friend to lead and protect us. If one of you were lost in a wood, and in danger of being starved or devoured, you would long for your parent's own hand, and hold it fast if it were there; disregarding what strangers should say passing by. Such an infallible friend and director you will find in your Creator. O that you may be enabled to remember this!

But, perhaps, you would be ready to say to me, "If I am liable to be *misled*, yet I have never thought I was in danger of being *devoured*."—Ah! you little suspect how little yet you really know!—and this will shew the necessity of your remembering in youth your Creator's WORD; for has he not expressly said, "Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may *devour?*" Now, if you knew there was a lion in the street waiting to destroy you as soon as you went out of these doors, what care and what fear it would occasion!—yet, at the worst, such a lion could only destroy your *body*; whereas the roaring lion, of which God warns you, is going about seeking to destroy both your body and your soul; and, if he can prevail with you to be forgetful of your Creator, he will effectually prevail.

On the other hand, however this roaring lion may go about, he shall neither destroy, nor even hurt, such as truly *remember their Creator*.

Further. It is MOST HONOURABLE TO GOD when our youth is dedicated to his service. When he has given us his best things, should we present him with the dregs and refuse of ours? To see young Samuel standing like a *lily among thorns*, saying, by every word and action, I am indeed but a child, but he will accept my feeble services; I am God's; I rejoice in being his. To see a child thus separating himself from the ungodly children of this world, and shining as a bright star in a dark night; or to see one, like Timothy, learning from a child to know and honour those Scriptures which *are able to make him wise unto salvation, through faith that is in Christ Jesus*,—what an honour to God are such infant witnesses as these! Verily, the highest grandeurs of this world are beggary when compared with this work.

Once more. To remember your Creator in youth is MOST PROFITABLE TO YOURSELVES. There are but two masters, and you must serve one of them; and what a mercy not to be the slave of Satan in your best years! What a blessing to escape the mischiefs and dangers to which you are so liable, and to be early preserved from the snares, blights, and blasts, of the world, the flesh, and the Devil!

Oh! I could tell you sad stories of young people who have been

drawn aside, and who have gone on from bad to worse. They have first done wrong in little things, then proceeded to greater, then lost their character, till at length, being tied and bound with the chain of evil habits, some have come to an untimely end: and what think you ruined all these? They *forgot their God.* While Solomon remembered his Creator, saying, *Lord, I am but a little child; I know not how to go out or come in; give thy servant an understanding heart,*—how wise and prosperous was he in his childhood; but when he forgot his God, how foolish and disgraceful in his old age was even Solomon. On the contrary, I have known young persons who once, by their ill courses, were in misery and the disgrace of their families; yet, upon turning to their God, they have become new creatures, new comforts, and new honours to their friends, as well as blessings to society.

And yet, great as the benefit of this may seem, it is but a small part of what might be said; for *he that is joined to the Lord in one spirit,* he is an heir of God, and a joint-heir with Christ; nor hath it *entered into the heart of man to conceive what God hath prepared for him.*

Such a Child may lose his parents; he may be turned out into the world without a friend; he may look round and say, "I do not know whom to go to for a bit of bread:" yet, if this child can also say from the bottom of his heart, *My Father, who art in Heaven, hallowed by Thy name, Thy kingdom come, Thy will be done,*—O help me to suffer it patiently, and do it sincerely!—he has a Father, and a Saviour too, that will say in return, "Fear not, *I will guide thee by my counsel, and afterwards receive thee to glory.*"

Now, my dear Children, if some great man were to offer you his friendship, would you think you could accept of it too soon? Or, if one was to bring you a sum of money, or a large estate, would you desire them to be kept from you till some future time of life?—But surely the friendship of your God is infinitely greater than these:—*Remember* NOW *therefore thy Creator in the days of thy youth.*

But this will more clearly appear from what I proposed to consider,

3. WHY THIS MOST IMPORTANT WORK SHOULD NOT BE DEFERRED: namely, "*because evil days come, and years draw nigh, in which thou shalt say, I have no pleasure in them.*"

It is impossible for me to make you fully understand THE INFIRMITIES *and* IMPEDIMENTS of old age: if you live long enough, however, you will know them experimentally. I have not time in this discourse to explain to you that figurative description of one growing old which follows the text; suffice it to say for the present, that the old man is described as going down hill

to his long home, with the loss of his faculties, and the burden of his infirmities. His sight fails, his limbs tremble, his heart sinks; he has enough to do then to bear up under himself. He can scarcely attend to any thing new, and much less perform any thing difficult. Suppose you saw a man groaning with a very heavy burden, under which he was ready to sink; and suppose, while he was thus loaded, you were to attempt to instruct him; he would naturally say, "Can I attend to any thing with this burden upon my back? —stay, stay; surely, I must be released from this load before I can hear.

But old age has not only its infirmity, but also its peculiar INCAPACITY *for improvement*. If the tree has long struck root in a bad soil, who can then remove it? If it has long been growing crooked, who can straighten it? The old tree will sooner *break* than bend.

Old age, even in its best estate, like that of *Barzillai*, how affectingly doth it speak! "I am this day fourscore years old, and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?—wherefore then should thy servant be yet a burden unto my lord the king?"—At such a time is our *very strength* but *labour and sorrow*.

I protest to you that I have never discovered a greater device of the Devil, nor one more common, than putting off religion to old age. "It is time enough," says that enemy to which our hearts are too prone to listen,—"it is time enough to think of religion when you are old; now is the season for a little pleasure.—What harm is there in this and that? it is quite natural for youth to follow amusements; and to see as much of life as they can; and by and by religion will come of course."

COME OF COURSE! Religion come of course! What the old deep-rooted crooked tree transplant itself, and suddenly become straight! The best and greatest work undertaken and performed in *evil days* of pain and infirmity!—Dear children, this is the comsel of him who *was a liar from the beginning*. I am sorry to say that I have heard too many young persons, whom he has deceived, speak in this manner. To be secure, therefore, from the destructive effects of such evil counsel, *O remember thy Creator in the days of thy youth*.

Old age too has its own TEMPTATIONS as well as youth. It is prone to fear every thing, and doubt every thing; but naturally indisposed to learn any thing. It is apt to sink into peevishness, and entertain a fondness for its own opinions, and, therefore, of course cannot easily bear to be instructed. Besides which, there is a weariness and languor that cannot bear disturbance, though every thing important be at stake. It naturally seeks rest:—"Let me alone," cries the old man,—"Let me alone,—let me die in peace;—if I am wrong, I must be wrong; I am too old to learn;—it is too late

now to think of any thing new;—if the tree be crooked, it must remain crooked, and as it falls so it must lie." Children, whenever you observe these *evil days* of old people, think of the words of our text.

On the other hand, before these *evil days draw nigh*, what wisdom to prepare against their coming! To have a firm staff to lean upon when flesh and heart fail,—to have in ready use a lamp for your erring feet, and a cordial for your fainting spirits, through faith in the word of a faithful Creator,—to become from long experience a witness, like Obadiah, of the truth and grace of Him whom you have served from your youth,—what on earth is a more blessed and honourable post than this! *The hoary head is a crown of glory, if it be found in the way of righteousness.*

I shall conclude this discourse by first answering a common OBJECTION, then adding a word of EXHORTATION.

The objection which a young person is apt to bring (and which, while young, I felt myself,) is this:—"I believe," says he, "that real religion is the *better part*,—the *one thing needful*, which alone *shall never be taken away*. I believe there is nothing that can for a moment be balanced against it; *for what shall it profit* me *if I could gain the whole world, and lose my own soul?* What a shocking thing it would be, upon leaving this world, to have nothing on which to rest the sole of my foot! Certainly, to be truly religious is to be truly wise; but then, I say then the great difficulty is, HOW and by what *means*, may I attain to it? for when I have tried to remember my Creator, my heart and thoughts have the next moment gone from him. Sometimes, after a sermon, I go home and think what a blessed thing it is to be a Christian; but on the Monday other things come before me, and drive these better thoughts away; and I feel no disposition through the week to pursue them. I imagine, therefore, that I am not *able* to be religious."

My dear Children, I have felt all this before you; but observe, I knew not then expressly the Christian secret, where to get strength, and therefore failed in my endeavours. We that have long run the Christian race, feel that we have no *power in ourselves to think any thing as of ourselves*, but *our sufficiency is of God*. Yet the Apostle who said this, could also say, "*I can do all things through Christ that strengtheneth me.*" "*My son,*" saith he, "*be strong in the grace which is in Christ Jesus.*" Observe, Children, he was to be strong through the *grace which is in Christ*. Now, we can say the same to you, Be strong; but in *His* strength. You must not only believe in Him as a Saviour, through his cross, but hope to run the race which he sets before you, by his POWER *working in you to will and to do of his good pleasure.* Run, therefore, by looking unto Jesus.

Suppose there was a necessity for you to lift a great weight from the ground; you might indeed try, and try again, and find yonr own strength exerted in vain;—but if your friend or parent, who set you

the task, came and joined his hand to yours, it might then be lifted with ease: and thus it is that the feeblest Christian succeeds in his endeavours.

Or, to return again to the garden:—You have heard of trees being ingrafted; now the graft is a little stick or peg of wood, which would dry and rot if left by itself; but the gardener fixes it into the stem of a living tree, and thus receiving life or sap from the stem to which it is united, it soon becomes one with the tree itself, and thereby buds, and blossoms, and brings forth fruit. In this way we find our Lord teaching his disciples how to succeed in his service. "*I am*," says he, "*the Vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*"

You see then, dear Children, the Christian's secret. He employs almighty grace for the performance of a work which cannot be done without it. *Take my yoke*, saith Christ, *and learn of me, and ye shall find rest.* Bear my *cross*, and ye shall find it bear *you.* If your father, or mother, or minister, are pressing forward in the heavenly road, bless God for their example; but, believe me, neither your father, your mother, nor your minister, could bear up under their difficulties, if there was not One mightier to *bear them up.* He is able to do the same for you, a child; and has already done it in innumerable instances. If even so great a character as David be left to himself, the weakest and vilest creature cannot fall lower than he did.

Upon the whole, you see nothing in religion can be done *without* Christ, while every thing to which he calls us may be done *with* him. In this way it is that the Christian becomes a conqueror; for *who is he that overcometh the world, but he that believeth that Jesus is the Son of God!*

I shall leave you with only adding a short word of EXHORTATION. You have been shewn,

1. How you should remember your Creator;—2. WHEN he should specially be remembered;—and, 3. WHY you should not put off this remembrance. Now let me beseech you to think seriously of the dreadful evil of living longer destitute of a real acquaintance with, and remembrance of, your God; and think, on the other hand, of the blessed privileges of those who truly *remember* Him:—*Cleave to him*, therefore, *for He is thy life;* and that in the days of thy youth, for then it is not only done with less difficulty, but your youth may be the only opportunity for doing it at all;—and, should you even live to old age, I have shewn you how *evil* these days are for such a work, and how unlikely it should succeed if put off to that time.

O that it may please God to help, if it were but one of you, to become wise unto salvation from this moment! Then shall we, and even the angels, rejoice that another lost sheep is found and secured. In thus addressing you, we seek only to make you truly rich, truly

wise, truly happy; and we know none can be really so till he remembers his Creator.

When you see a poor, forsaken, wicked child, wandering about the streets, ragged, hungry, and diseased, you are naturally led to pity him; but it would be well if you recollected that his rags, and hunger, and disease, are not the *principal* parts of his wretchedness; —they render him, indeed, very pitiable, and call for such help as we can afford him; but, as I said before, his outward want is not the *worst* part of his misery;—the worst part is, what we call his *moral misery;* namely, that he knows not God, and never remembers his name but to profane it; that he is a willing slave of the Devil, who tempts him to swear, to lie, and to steal; that, in short, he is a lost sheep, wandering from Christ, the true and only Shepherd and Bishop of souls. What are his outward rags, and filth, and wants, and diseases, compared with this! They only respect his dying body; but these wants and disorders beggar and destroy his immortal soul.

But now, suppose, that any one of us could bring this poor child to read the Bible, to pray for grace, and *remember* his *Creator in the days of his youth*, his wants and disorders might be removed; but, even if they were to remain, and he lie in the street, like Lazarus, covered with diseases, and with none but dogs to pity him; yet, if his heart could rise to God, and his faith take hold of a Redeemer, what then would be the changes and chances of this mortal life to him!—and, as it was said of Joseph in his affliction, it must be said of him in his very lowest and worst temporal circumstances, his *God is with him*,—angels are ready to receive him,—and a crown of glory is preparing for him.

You have also heard, that your Creator will judge that world which He has made; and that the day cometh when *great and small shall stand before him.* Consider, my dear Children, what a joy it will be to any of you in that day to be able to say, "I know the Judge—I have trusted in his promises—I have remembered him in my feeble prayers and endeavours, and now I know that he will remember ME!"

Does such an one wish to ask, "Will he remember me?—will he remember me should I die while a poor little child, and that among the millions which shall stand before him in that great day? Will he indeed remember ME?—Hear what He says, (and when you hear any thing from his word, say to yourself, "At least THIS is certain,")—'They that feared the Lord spake often one to another; 'and the Lord hearkened, and heard it; and a book of remembrance 'was written before him for them that feared the Lord, and that 'thought upon his name. And they shall be mine, saith the Lord 'of Hosts, in that day when I make up my jewels; and I will spare 'them as a man spareth his own son that serveth him.'

That these truths may be written in every heart, God of his infinite mercy grant, for Jesus Christ's sake. Amen.

A PRAYER FOR A FAMILY,

To be used either Morning or Evening, with such variation as may easily be understood by any who are able to read it.

Adoration.]—MOST Great, Eternal, and Ever-blessed GOD! We thine unworthy creatures desire at this time with all humility to bow ourselves down in thine awful and majestic presence, acknowledging thine infinite perfections and glories.—[We adore thee, as the first and the last, the greatest and the best of beings; who art originally and necessarily possessed of knowledge and power, wisdom and righteousness, holiness and truth, mercy and goodness, in degrees which no other being can conceive!]—We pay thee our homage as the author and support of universal nature, the Lord and life of the creation. We acknowledge ourselves thy creatures, whose bodies and souls have been formed by thine hand, and continually maintained and defended by thy care and favour.

Confession.]—Most justly mightest thou therefore, oh our heavenly Father, have expected from us the most constant gratitude, duty, and obedience: but we humbly confess before thee, (and we desire to do it with the deepest humiliation and shame, remorse and sorrow,) that we have been very much wanting in those returns; yea, that we have all most grievously offended thee.—[We confess, oh thou Holy, Holy, Holy, LORD GOD, that we are polluted and guilty creatures, and so most unworthy and unfit to appear in thy presence.]—We acknowledge, oh LORD, that we were shapen in iniquity, and in sin did our mothers conceive us; and that we have, from our very childhood, been renewing our provocations and transgressions in our thoughts, our words, and actions; and all these attended with circumstances of high aggravation.—[We own and lament, oh thou most gracious Sovereign, that we have in numberless instances, negligently yea, and presumptuously, broken those wise and holy laws, which thou gavest us for our good; and that by the breach of them we have deserved thy righteous displeasure:]—So that we might have been made examples of justice, and spectacles of misery, to all thy rational creation.—[We might long since have been cut off from this pleasant abode which thy goodness has assigned us, and been sent down to everlasting darkness, where the worm dieth not, and the fire is not quenched.]

Petition for Pardon and Grace in Christ.]—But we humbly implore thy pardon and mercy in CHRIST JESUS our LORD, thine only begotten and well-beloved Son; who hath by thine appointment, oh compassionate Father, visited this world of ours, not only to give it the most excellent instructions, confirmed by the most astonishing miracles, and recommended by the most amiable example; but also to redeem us to GOD by His blood, and to offer up His own life a sacrifice for us.—He was delivered for our

offences, and raised again for our justification: and as He is now ascended into heaven, there to make a prevailing intercession for all that come unto GOD through Him, we presume to approach thy sacred presence with all becoming regards to Him, humbly pleading that atoning Blood which he shed on the cross, and that all-perfect merit and righteousness of His, by which alone sinners may draw near unto thee with acceptance. And we entreat thee for His sake, and in regard to our relation to Him, fully and freely to forgive us all our numberless transgressions, and to be graciously reconciled to us; yea, to take us, unworthy as we are, into the number of thy dear children. For his sake we also humbly entreat thee, to free us from the power of sin, as well as from its guilt. Shed down, oh thou GOD of all grace, thine Holy Spirit upon our hearts in a rich abundance, to inspire us with a hatred of every thing that is displeasing to thee, and to form us to a love of universal goodness, and a desire of making continual improvements in it!

[Fill us, oh LORD, we humbly beseech thee, with a fervent love to thy blessed self. In all things may we be obedient to thine holy precepts, and submissive to thy wise and gracious disposal! May we be united to CHRIST by a sincere faith, which shall work by love, and shew itself in keeping His commandments, as well as trusting His atonement, intercession, and grace! May we be always led by the Holy Spirit of GOD, and cherish His influence on our hearts as the Spirit of holiness and of love! To our brethren of mankind may we be strictly just, and affectionately kind, doing to others as we could reasonably desire they should do to us, and rejoicing in every opportunity of advancing their temporal or spiritual happiness!]

While we continue here in this uncertain world, give us, if it be thy blessed will, food to eat, and raiment to put on, health of body, and cheerfulness of mind, and whatever other enjoyments thou seest necessary to make our journey through life comfortable! But let us not have our portion on earth! May our hearts be more and more indifferent to it, and our views continually raised above it! [May we learn to govern with strict authority our appetites and passions, and to deny ourselves wherever the precepts of thy Gospel require it! On the whole, may every part of our conduct, in every relation and circumstance of life, adorn religion; and may the lustre of our good works engage many around us to glorify our Father in heaven!]—May we continually remember the shortness of time, and the importance of eternity; and behave in such a manner, that should we be summoned away ever so suddenly, death may not be a terrible, but a joyful surprise! Support us, oh LORD, in our dying behaviour! Receive our departing spirits to the embraces of thy mercy, and give us a triumphant part in the resurrection of the just!

Intercession.]—We pray for the advancement of thy Gospel in the world, and for the conversion of Jews and Gentiles to the

faith as it is in JESUS. We pray, oh LORD, for the progress and improvement of the Reformation, abroad and at home. We affectionately recommend to thee our rightful Sovereign King GEORGE, and all the branches of his family; entreating thee to continue to us by their means the invaluable blessing of the Protestant succession. We entreat thee by thy grace to animate all who are distinguished by power, riches, or other advantages, that they may improve all their talents for the public good: and we earnestly pray, that the ministers of thy Gospel, of every denomination, may with united affection, ardent zeal, and eminent success, be carrying on the work of the LORD!

May it please thee, oh thou GOD of mercy, to spread among Christians of every profession, a spirit of forbearance, candour, and love; and to visit all that are in any kind of affliction, whether personal or relative, of mind, body, or estate! Graciously support them under their sorrows, and in thine own time send them deliverance!

We beseech thee to bless us as a family; whether we preside over it, or belong to it, as children, sojourners, or servants, may we all be found in a faithful discharge of our duty to thee, and to each other! May our united and retired devotions be so performed, as to have the happiest influence on our temper and our conduct!

Thanksgiving.]—And now, oh most gracious and merciful Father, we desire with all our hearts to bless and adore thine holy name, for all thy great and unmerited goodness to us, and to the whole human race. We praise thee for our creation and preservation, for health and ease, for food and raiment, for liberty and safety, for friends and success; and above all, for our redemption, for the inestimable privilege of approaching to thee through a Mediator, and for the rich and full provision thou hast made in Him for the forgiveness of our daily sins, for our receiving all the supplies of grace we stand in need of here, and our enjoying everlasting happiness hereafter. And under a sense of thy mercies, we desire to devote ourselves to thee as the LORD our GOD, and renew our covenant with thee through our LORD JESUS CHRIST; humbly resolving by the assistance of thy Spirit and grace to serve thee with all good fidelity unto the end of our lives.

We particularly bless thee for the mercies of the day [or night] past, and would humbly commit ourselves to thy gracious protection and favour this night [or day,] entreating thee to guard us from all evil, and to grant that our next assembling together we may have reason to unite our praises for the continuance of thy goodness: and may we be perpetually advancing in our preparation for that heavenly world, where we hope to worship thee without any of those imperfections which now attend us; which we ask and hope, through the merits of thy Son CHRIST JESUS, in whom we have righteousness and strength, and in whose name and words we conclude our addresses, calling on thee as Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done

on earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. AMEN!

N. B. What appears within Crotchets [thus,] may be omitted, or retained, as the Reader thinks proper.

DAILY PRAYERS FOR YOUNG PERSONS.

Monday Morning.

O LORD God Almighty, Father of angels and men, I praise and bless thy holy name for all thy goodness and loving-kindness to me, and all mankind. I bless thee for my creation, preservation, and all the blessings of this life; but above all, for thy great love in the redemption of the world by our Lord Jesus Christ. I bless thee for preserving me in the night past, and bringing me safe to the beginning of a new day. Defend me in the same with thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger: but let all my doings be so ordered by thy governance, that I may do always that which is righteous in thy sight, through Jesus Christ my Redeemer. Grant me such grace, that I may be able to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind to follow the steps of my gracious Redeemer. Keep me, I beseech thee, O Lord, from all things hurtful to my soul or body, and grant me thy pardon and peace; that, being cleansed from all my sins, I may serve thee with a quiet mind, bring forth plenteously the fruit of good works, and continue in the same unto my life's end, through Jesus Christ my Saviour and Redeemer. Amen. Our Father, &c.

Monday Evening

ALMIGHTY God, who art the gracious Preserver of all mankind, I desire now to offer unto thee my praise and thanksgivings, for all the blessings thou hast this day bestowed upon me. I confess, O my God, that I am unworthy of the least of all thy mercies; for I have gone astray like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws. I have left undone those things which I ought to have done, and have done those things which I ought not to have done; and there is no health in me. But thou, O Lord, have mercy upon me, a miserable offender. Spare, me, O Lord, who now confess my faults unto thee. Enable me to bewail my manifold sins and offences, which I have from time to time most grievously commited, by thought, word, and deed, against thy divine Majesty. Have mercy upon me, have mercy upon me, most

merciful Father; for my Saviour Jesus Christ's sake, forgive me all that is past, and grant me thy grace, that I may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ my Lord and Saviour. Take me under thy gracious care and keeping this night; save and defend me from all dangers. Grant unto my body rest in my bed, and unto my soul rest in thyself; and be thou my God and my guide, my hope and my help, my joy and my comfort, now and for evermore, through Jesus Christ my Redeemer. Amen. "Our Father," &c.

Tuesday Morning.

O Thou Father of all mercies, and God of all goodness, I praise and bless thy name for thy mercies and favours unto me in the night past, and for bringing me safe to behold the light of a new day. Send down thy heavenly grace into my soul, that I may be enabled to worship thee and serve thee as I ought to do. Enable me to believe in thee, to fear thee, and to love thee with all my heart, and mind, and soul, and strength; that I may honour thy holy name and word, and serve thee truly, this and all the days of my life. Give me thy grace, that I may love all mankind as myself, and do unto all as I would they should do unto me. Enable me to love and honour my parents, obey my superiors, and submit to all my teachers. Suffer me not to hurt any body by word or deed. Make me just and honest in all my dealings. Let me not bear any malice or hatred in my heart. Keep my hands from picking and stealing, my tongue from evil speaking, lying, and slandering: keep my body in temperance, soberness, and chastity; that I may not covet any person's goods, but learn and labour to get my own living, and to do my duty in the state of life wherein it shall please thee to place me. Direct me so to pass through things temporal, that I may not finally lose the things which are eternal, but at last be received into thy presence, where is fulness of joy, and be seated at thy right hand, where are pleasures for evermore, through Jesus Christ my Saviour. Amen. "Our Father," &c.

Tuesday Evening.

O Lord God, the gracious giver of all good things, I praise and adore thee for thy goodness, which has been so plentiful towards me an unworthy child of man. Thou hast, in thy mercy, not only preserved me this day from all dangers, but bestowed upon me all things needful, for which I desire entirely to praise thy fatherly goodness, and with angels and archangels, and all the company of heaven, to laud and magnify thy holy name. Bless then the Lord, O my soul, and all that is within me praise his holy name; for the Lord is gracious, and his mercy is everlasting towards them that fear him. And now, Lord, I most humbly implore thy

fatherly goodness to forgive me whatever has this day in my heart or life offended the eyes of thy glory. O Lamb of God, Son of the Father, that takest away the sins of the world, receive my prayer. Prevent me, O Lord, in all my doings for the time to come, and further me with thy continual help, that in all my thoughts, words, and works, I may continually glorify thy holy name. Grant me thy grace, that I may so follow thy blessed saints in all righteousness and holy living, that I may at last come to be a partaker with them of glory everlasting. Do thou enable me, gracious Lord, to adorn thy gospel in all holy conversation, and to do whatever I do to the glory of thy name. Cleanse the thoughts of my heart, by the inspiration of thy holy Spirit, that I may perfectly love thee, and worthily magnify thy holy name. Let thy fatherly hand be ever over me, and thy holy Spirit ever be with me; and do thou so lead me in the knowledge and obedience of thy word, that in the end I may obtain everlasting life, through Jesus Christ my Lord. And now, O Lord, as the night is come upon me, and as I am ready to betake myself to rest, I desire to commit myself into thy protection, who neither slumberest nor sleepest, but hast still a watchful eye over me: O watch over me for good, that none of the evils I deserve may fall upon me. Preserve me from all terrors and dangers in the night. Remove my sin out of thy sight, and shew me the light of thy countenance, and refresh me with the sense of thy favour through Jesus Christ my Redeemer: to whom, with Thee and the Holy Ghost, be all honour and praise for ever and ever. Amen.

Wednesday Morning.

O Lord God Almighty, Fountain of all goodness, and Father of all mercies, I desire again to bow my knee before thy holy Majesty, humbly beseeching thee to accept my praise and thanksgivings, for thy mercies to me in the night season. I laid me down and slept, and rose up again in safety; for it was thou only, O Lord, that sustainedst me. And now, O my soul, return unto thy rest. Look upon me, O Lord, in thy rich mercy, and for thy dear Son's sake be gracious unto my soul. Lighten my darkness, I beseech thee, O Lord, and let the Day-spring from on high visit me. Enable me to cast away all the works of darkness, and to put upon me the armour of light, that I may be able to renounce the world, the flesh, and the devil; to keep thy holy will and commandments, and to walk in the same all the days of my life. Give me, O Lord, wisdom to know the things that belong to my peace, before I go hence, and am no more seen. Graft in my heart the love of thy name, increase in me true religion, and nourish me with all goodness. Give me the spirit to think and do always such things as be rightful. Teach me to ask and seek only such things as shall please thee, and profit my soul. Give me such a measure of thy grace, that I may run the way of thy commandments, obtain thy

gracious promises, and be made a partaker of thy heavenly treasures. Pour down upon me the abundance of thy mercy. Give me more than I can either desire or deserve. O give me the increase of faith, hope, and love, and keep me ever by thy help from all things hurtful, and lead me to all things useful. Let thy grace always prevent and follow me, that I may be continually given to all good works, and may always glorify my Father which is in heaven. These and every other blessing, for me, and for thy whole church, I humbly beg in the name, and for the sake of the merits, of Jesus Christ my Redeemer: to whom, with Thee and the Holy Ghost, &c. "Our Father," &c.

Wednesday Evening.

O God, the Creator and Preserver of all mankind, I most humbly beseech thee now to accept my sincere praise and thanksgiving, for all the blessings and mercies that I have enjoyed this day. It is thou, O Lord, alone, who hast preserved me from dangers. And from thy gracious bounty I have received all things needful to promote my present and eternal happiness. Not unto me, O Lord, not unto me, but unto thy name be the praise. O Lord, I am unworthy through my manifold sins to offer thee any sacrifice; yet as thy property is to have mercy and to forgive, I beseech thee to accept this my bounden duty, not dealing with me according to my deserving, but after thy mercy, and the merits of thy dear Son Jesus Christ. I confess unto thee, O my God, that I am tied and bound with the chain of my sins; yet let the pitifulness of thy great mercy loose me. I have no power of myself to help myself: O do thou keep me by thy grace, both outwardly in my body, and inwardly in my soul, that I may be enabled to present both body and soul a holy and pleasing sacrifice unto thee, through my Redeemer Jesus Christ. Grant me, O my God, grace, that I may love what thou hast commanded, and earnestly desire what thou hast promised. Enable me, amidst the many changes of this world, to fix my heart constantly upon things above. May I both in heart and mind constantly thither ascend, whither my Saviour Jesus Christ is gone before, to prepare a place for me. Bring me up, O Lord, in thy fear and love. Keep me under the protection of thy good Providence. Hide me under the shadow of thy wings: keep me from the evils of this world: and land me safe at last on that blissful shore, where all is quietness and assurance for ever.

Into thy hands, O my God, I this night commend my soul and body. Give thy angels charge over me, and grant me such rest and sleep as may fit me for the duties of the following day. And, O my God, do thou prepare me for my last sleep in death, my departure out of this mortal state; that before I go hence, I may finish the work thou hast given me to do, and at last finish my course with joy, through Jesus Christ my Lord. Amen. "Our Father," &c.

Thursday Morning.

O THOU eternal Fountain of all wisdom, whom I cannot see or know but by the mean of thine own light, vouchsafe to manifest thyself to my soul, and teach me to know aright, thee the only true God, and Jesus Christ whom thou hast sent. O blessed Sun of righteousness, arise upon me with healing in thy wings, to scatter all the clouds of folly and ignorance that overspread my soul. Open my eyes to see the wondrous things thy love has wrought. Suffer me not to remain in darkness concerning any thing that is needful for me to know, in order to my present peace, and my eternal glory. O Lord, incline mine ears to wisdom, and my heart to understanding, that I may follow on to know the Lord, and increase in the knowledge and love of God. Give me, O Lord, that highest learning, to know thee; and that best wisdom, to know myself. Command a blessing on my studies and endeavours, and bless me, and help me, Lord, in my learning all such things as shall stand me in stead, and do me good. Let my soul and body, and all their powers, be under thy conduct, and employed to thy glory. Shew me thy ways, O Lord, and lead me into truth; and whatever I am ignorant of, unto me let it be given to know the mysteries of thy kingdom; and let me count all things but dung and dross, for the excellency of the knowledge of Christ Jesus my Lord: to whom, with thee and the Holy Ghost, be all honour and glory for ever and ever. Amen. Vouchsafe, O Lord, to keep me this day from all sin. Bless my going out and coming in, now and for evermore. Amen. "Our Father," &c.

Thursday Evening.

O MY heavenly Father, who tookest me out of my mother's womb, who wast my hope when I hanged yet upon my mother's breast, I have been preserved by thee ever since I was born: O go not from me in this my youth, but send out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling place. Teach me thy way, O Lord, and enable me to walk in thy truth. O knit my heart unto thee, that I may fear thy name; and give me understanding in the way of godliness. Lord, I am young, and cannot discern between good and evil: O let me not go out of the way of thy commandments. Learn me true understanding and knowledge. Teach me to do the thing that pleaseth thee; for thou art my God. Let thy loving Spirit lead me forth into all the paths of righteousness. Let my study day and night be in thy word, that I may become wise unto salvation. Make thy word a light to my feet, and a lamp to my path: guide me here with thy counsel, and after that receive me into glory. Withdraw not thou thy mercy from me, O my God; but let thy loving-kindness and thy truth always preserve me. Give thy blessing to me,

and with thy favourable kindness defend me, as with a shield. Shew me the path of life, and enable me to walk therein, till I come into thy presence, where is fulness of joy, and to thy right hand, where are pleasures for evermore. As thou hast been pleased to preserve me this day, and hast bestowed upon me all things needful, I desire to bless thy name for the same. Take care of me this night, O Lord, and visit me with thy mercies. Preserve me, O Lord, from every thing hurtful, and let thy merciful arms for ever surround me, through Jesus Christ my Saviour. Amen. "Our Father," &c.

Friday Morning.

O Lord my God, I am taught by thy word, that I am by nature born in sin and a child of wrath; and that except I be born again, I cannot see the kingdom of God. O Lord, do thou teach me the meaning of the new birth, that I a child of wrath may become a child of grace. Lord, take away the vail from my heart, that I may know my sinful nature. Make the remembrance of my sins grievous unto me, and the burden of them intolerable. Lead me then to the fountain opened for sin and uncleanness, that I may there wash and be cleansed. Suffer me not to rest, till I find redemption in thy blood, even the forgiveness of all my sins. It has pleased thee, O Lord, to hide these things from the wise and prudent, and to reveal them unto babes: reveal then, O Lord, thy love in my soul. Let me taste and see how good and gracious thou art. Suffer a child to come unto thee, and forbid me not. I am unworthy; but receive me as thou didst the little children of old into thy gracious arms, and adopt me thine for ever. Shed abroad in my heart thy love, and fill me with all peace and joy in the Holy Ghost. Let every thought, word, and deed, be henceforth to the glory of thy great name through Jesus Christ, and at last grant me an abundant entrance into thy everlasting kingdom, through Jesus Christ my Lord and Saviour. Amen.

Be thou with me, O Lord, this day, to bless and keep, guide and govern me, and let me be thine, and only thine, for ever. Amen. "Our Father," &c.

Friday Evening

O Thou ever-blessed God, the author and giver of life, I desire with all humility to draw near unto thy gracious Majesty, to offer up unto thee my evening sacrifice of prayer and praise. Thou alone, O God, art worthy to be praised, and to be had in everlasting remembrance. Glory be to thee, O most adorable Lord God. Glory be to thy name for all thy mercies and goodness bestowed on me, thy most unworthy servant, in the day that is now past. Give me a due sense of all thy mercies, that my heart may be unfeignedly thankful; and grant me thy grace, that I may shew forth thy praise

not only with my lips but in my life. Have mercy upon me, O God, after thy great goodness. According to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from all my sin. Turn thy face from my sins, and put out all my misdeeds. Create in me a clean heart, O my God, and renew a right spirit within me. Cast me not away from thy presence, neither withdraw thy loving kindness from me. Spare me, O Lord, whom thou hast redeemed with thy most precious blood, and be not angry with me for ever. For the glory of thy name, turn from me those evils that I have most righteously deserved, and enable me to walk before thee henceforth in holiness and righteousness to thy praise and glory. Let thy mercy and goodness follow me all the days of my life, and be thou my guide unto death, and my portion for ever. Give me thy grace, that I may duly consider my latter end and the fewness of my days, that I may seriously apply my heart unto wisdom, and work out my salvation with fear and trembling, before the night of death cometh upon me, wherein no man can work. Enable me so to live, that I may not only be looking but also longing for my Saviour's appearing; that when he shall come, I may also appear with him in glory. And now, O Lord my God, I beseech thee take me under thy protection this night, and preserve me from all evil. I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety. In thee have I trusted, let me never be confounded. These and all other mercies I humbly beg in the name of my Mediator, Jesus Christ. Amen. "Our Father," &c.

Saturday Morning.

ALMIGHTY and everlasting God, I bless thee, that of thy infinite goodness thou hast preserved me this night past, and brought me in safety to this morning. Withdraw not, I humbly beseech thee, thy protection from me, but take me under the care of thy providence this day. Watch over me with the eyes of thy mercy, direct my soul and body according to the rule of thy will, that I may pass this and all my days to thy glory. O Lord, I am but a child, and know not how to go out or come in; and I am in the midst of a sinful world. Give therefore unto thy servant an understanding heart, that I may know and choose the good, and abhor and shun that which is evil. According to thy mercy, think upon me, O Lord, for thy goodness. Make me to remember thee in the days of my youth. O learn me true wisdom, and let the law of thy mouth be dearer to me than thousands of gold and silver, and let my whole delight be therein. O let me be devoted to thee from my childhood. Keep out of my heart all love of the world, of riches, or any other created thing, and fill it with the love of God. Thou knowest how many and powerful are the enemies of my soul, that

seek to destroy it, the flesh and the devil. O Lord, help; O Lord, save; O Lord, deliver me from them. Give me grace to renounce them all, and to keep thy holy will and commandments all the days of my life. Shew me and make me what I must be before I can inherit thy kingdom. Teach me the truth as it is in Jesus. Save me from my own will, and let thine be done in me and by me. O make me thy child by adoption and grace. Renew me daily with thy Holy Spirit, and guide me in all my ways, till thou hast perfected me for thy heavenly kingdom. Make me dutiful to my parents, affectionate to my relations, obedient to my superiors, and loving towards all mankind. And grant that as I grow in stature, I may grow in wisdom, and in thy favour, till thou shalt take me to thine everlasting kingdom, there to dwell with thee for ever and ever, through Jesus Christ my Saviour and Redeemer. Amen. "Our Father," &c.

Saturday Evening.

I DESIRE to offer unto thee, O Lord, my evening sacrifice of praise and thanksgiving for all thy mercies bestowed upon me. I bless thee for my creation, preservation, and, above all, for my redemption by our Lord and Saviour Jesus Christ. I bless thee for bringing me safely to the conclusion of this week, and humbly implore the pardon of all the sins I have been guilty of, whether in thought, word, or deed. Have mercy upon me, O God, and do thou free me from all the sins I have committed, and deliver me from the punishment I have deserved. O thou blessed Guide of my youth, give me thy grace to seek after thee in my early years, that thou mayest not be unmindful of me in the time of age. Keep me from the evil of the world, and carry me safe through it to thy kingdom. Take care of me, and provide for me, and dispose of me in the world as shall be most for thy glory and my good. Leave me not to myself, in the hands of my own counsel, but let me be taught of God. Take thou, O Lord, the gracious charge, and guidance, and government of me, and fix in my heart thy fear and love, and direct all my ways to please not myself but thee. O redeem me from the power of my sins by thy grace, and from the punishment of them by thy blood, and by both bring me to thy glory. I desire, O my God, to give up myself wholly to thee. I would be thine, and only thine, for ever. O my God, my Saviour, turn not away thy face from a poor child that seeks thee. Give me to know that I am nothing, and can do nothing of myself, and that if ever I am thine, I must be wholly indebted to thee for it. Let me be entirely devoted unto thee, and do thou make me obedient and faithful unto the end. Make me to remember thee in my bed, and think upon thee when I am waking. Thou hast preserved me from the dangers of the week past, thou hast been my support ever since I was born. Under the shadow of thy wings let me pass this night in comfort and peace. Keep me both in body and soul, and give me such rest

as my body has need of. And grant, O Lord, that when I lay down my body in the grave, my soul may rise to life immortal, through the merits and intercession of thy dear Son, my Saviour, Jesus Christ. Amen.

Sunday Morning.

O Almighty God, Maker of all mankind, in whom we live, and move, and have our being, who makest the outgoings of the morning and the evening to rejoice, suffer me now to approach thy divine Majesty with all reverence and godly fear. I desire to adore thy sacred name, who hast in thy goodness brought me in safety to behold the beginning of a new day and another sabbath. I bless thee who hast, in love to my soul, and for the glory of thy name, set apart this day for holy uses, to engage me in thy service, wherein consists my honour and happiness. This is thy day, O Lord; enable me to rejoice and be glad in it. May I ever remember to keep it holy, not doing my own works, nor finding my own pleasure, nor speaking my own words: but so delight in thee, that thou mayest give me my heart's desire. Bless to me thy word, O most heavenly Father, and all the means of grace, that I may not use them in vain or to my own hurt, but for the instructing my mind, reforming my life, and the saving my soul. Save me from all hardness of heart and contempt of thy word: increase my love to it, and enable me to hear it meekly, and to receive it with pure affection, and to bring forth fruit unto good living. Open my understanding to receive thy truth in the love thereof. Set it so powerfully upon my heart, and root it so deep in my soul, that the fruits thereof may be seen in my life, to thy glory and praise. May I always so hear, read, mark, learn, and inwardly digest thy word, that it may be a savour of life to my soul. O let me not offer vain oblations unto the Lord, drawing nigh with my lips, while my heart is far from thee. But do thou enable me to worship thee with holy worship, with joy and delight, with profit and pleasure. Fill me with a comfortable sense of thy presence, that I may serve thee with reverence and godly fear, to the comfort of my soul and the glory of thy name. O Lord God, do thou clothe thy priests with righteousness, and let thy saints rejoice and sing. Break the bread of life to all our souls, that we may eat and live for ever. O Lord, hear my prayers, and let my cry come unto thee. Do more and better for me than I can either desire or deserve, for the sake of my blessed Saviour and Redeemer Jesus Christ: to whom, with Thee, and the Holy Ghost, be all praise and glory, now and for ever. Amen. "Our Father," &c.

Sunday Evening.

Merciful God, permit me to pay thee, now, my evening sacrifice of praise and thanksgiving, for all the blessings and favours to my body and soul, so freely bestowed and so long continued unto me. Thou hast dealt graciously with me, O Lord God, and hast

been exceeding good and kind to me beyond all that I had reason to expect, or am able to express. I bless thee, O Lord, for every help which I enjoy to the promoting my present and eternal good. I desire to ascribe all praise and glory to thee, to whom alone it is due. O Lord, I bless thee that thy house is open to me, the bread of life offered me, the word of salvation preached, and thy Spirit striving with me. O suffer me not to receive thy grace in vain, nor let thy word be lost upon me. Do thou apply it to my heart, and fix it in my memory, that it may prove a blessing to my soul. In mercy, O Lord, pass by all things which in thy pure and holy eyes have been amiss this day past; pardon my neglects, and the guilt of my misdoings. And as I have heard how to walk and to please thee, O my God, help me to walk more worthy of the Lord unto all well-pleasing, that I may be built up in thy true fear and love, and in the right knowledge and faith of our Lord Jesus Christ. Be thou pleased to second every word of instruction that I have received, with the power of thy grace and holy Spirit! and above all, O blessed God, do thou give me a heart filled with thy love, and lifted up in thy praise, and devoted to thy honour and glory all the days of my life. Take me, O Lord God, my Saviour, into thy gracious care and protection. Preserve me from all dangers in the night season. Let me lay down and sleep in thy arms; and when the trumpet shall sound, and at last call me from the sleep of death, let me be caught up into the clouds to meet the Lord in the air, and so for ever be with the Lord. All these mercies, O my God, I most humbly ask, for the alone sake of Jesus Christ my Redeemer, Amen. "Our Father," &c.

A Prayer for Relations, Friends, &c. to be used after Morning and Evening Prayer.

VOUCHSAFE, O Lord, to bless my father and mother, and all my relations, with the fear of thy name. Bless them in their souls and bodies; perfect them in every good word and work, and be thou their guide unto death. Bless my friends; forgive my enemies; and grant unto all mankind the knowledge and love of thee. And receive them and me at last into thy blessed kingdom, for Jesus Christ's sake. Amen.

Grace before Meat.

O LORD, I beseech thee, give thy blessing with what thy mercy has here provided me with; that whether I eat or drink, or whatsoever I do, I may do all to thy glory, through Jesus Christ my Lord.

After Meat.

O LORD my God, I bless thy holy name for this mercy, which I have now received from thy bounty and goodness. Feed now my soul with thy grace, that I may make it my meat and drink to do thy gracious will, through Jesus Christ my Saviour. Amen.

DIVINE SONGS FOR YOUNG PERSONS.

Praise for the Gospel.

LORD, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a Heathen or a Jew.

What would the ancient Jewish kings,
And Jewish prophets, once have given,
Could they have heard those glorious things,
Which Christ reveal'd, and brought from heaven!

How glad the Heathens would have been,
That worshipp'd idols, wood and stone,
If they the book of God had seen,
Or Jesus and his gospel known!

Then if this gospel I refuse,
How shall I e'er lift up mine eyes?
For all the Gentiles and the Jews
Against me will in judgment rise.

The all-seeing God.

ALMIGHTY God! thy piercing eye
Strikes through the shades of night,
And our most secret actions lie
All open to thy sight.

There's not a sin that we commit,
Nor wicked word we say,
But in thy dreadful book 'tis writ,
Against the judgment-day.

And must the crimes that I have done
Be read and publish'd there?
Be all expos'd before the sun,
While men and angels hear?

Lord, at thy foot asham'd I lie;
Upward I dare not look:
Pardon my sins before I die,
And blot them from thy book.

Remember all the dying pains
That my Redeemer felt,
And let his blood wash out my stains,
And answer for my guilt.

O may I now for ever fear
T' indulge a sinful thought,
Since the great God can see and hear,
And writes down every fault.

The Danger of Delay.

WHY should I say, " 'Tis yet too soon
" To seek for heaven, or think of death?"
A flow'r may fade before 'tis noon,
And I this day may lose my breath.

If this rebellious heart of mine
Despise the gracious calls of heav'n,
I may be harden'd in my sin,
And never have repentance given.

What if the Lord grow wrath, and swear,
While I refuse to read and pray,
That he'll refuse to lend an ear
To all my groans another day?

What if his dreadful anger burn,
While I refuse his offer'd grace,
And all his love to fury turn,
And strike me dead upon the place?

'Tis dangerous to provoke a God!
His pow'r and vengeance none can tell;
One stroke of his almighty rod
Shall send young sinners quick to hell.

Then 'twill for ever be in vain
To cry for pardon and for grace;
To wish I had my time again,
Or hope to see my Maker's face.

Obedience to Parents.

LET children that would fear the Lord
Hear what their Teachers say;
With rev'rence meet their Parents' word,
And with delight obey.

Have you not heard what dreadful plagues
Are threaten'd by the Lord,
To him that breaks his Father's law,
Or mocks his Mother's word?

What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

But those who worship God, and give
Their Parents honour due,
Here on this earth they long shall live,
And live hereafter too.

Against Pride in Clothes.

WHY should our garments, made to hide
Our parents' shame, provoke our pride?
The arts of dress did ne'er begin,
Till Eve our mother learn'd to sin.

When first she put her cov'ring on,
Her robe of innocence was gone;
And yet her children vainly boast,
In the sad marks of glory lost.

How proud we are! how fond to shew
Our clothes, and call them rich and new!
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be drest fine as I will,
Flies, worms, and flow'rs, exceed me still.

Then will I set my heart to find
Inward adornings of the mind:
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

No more shall worms with me compare;
This is the raiment angels wear:
The Son of God, when here below,
Put on this blest apparel too.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould:
It takes no spot, but still refines;
The more 'tis worn, the more it shines.

In this on earth should I appear;
Then go to heav'n, and wear it there:
God will approve it in his sight;
'Tis his own work, and his delight.

A Morning Song.

MY God, who makes the sun to know
His proper hour to rise,
And to give light to all below,
Doth send him round the skies.

When from the chambers of the east
His morning race begins,
He never tires, nor stops to rest;
But round the world he shines.

So, like the sun, would I fulfil,
The bus'ness of the day;
Begin my work betimes, and still
March on my heav'nly way.

Give me, O Lord, thy early grace,
Nor let my soul complain,
That the young morning of my days
Has all been spent in vain.

An Evening Song.

And now another day is gone
I'll sing my Maker's praise;
My comforts ev'ry hour make known,
His providence and grace.

But how my childhood runs to waste!
My sins, how great their sum!
Lord, give me pardon for the past,
And strength for days to come.

I'll lay my body down to sleep;
Let angels guard my head,
And through the hours of darkness keep
Their watch around my bed.

With cheerful heart I close my eyes,
Since thou wilt not remove;
And in the morning let me rise
Rejoicing in thy love.

For the Lord's-Day Morning.

This is the day when Christ arose
So early from the dead:
Why should I keep my eye-lids clos'd,
And waste my hours in bed?

This is the day when Jesus broke
The pow'r of death and hell:
And shall I still wear Satan's yoke,
And love my sins so well?

To-day with pleasure Christians meet,
To pray and hear the word;
And I would go with cheerful feet
To learn thy will, O Lord.

I'll leave my sport, to read and pray,
And so prepare for heav'n:
O may I love this blessed day
The best of all the sev'n!

For the Lord's-Day Evening.

LORD, how delightful 'tis to see,
A whole assembly worship thee!
At once they sing, at once they pray;
They hear of heav'n, and learn the way.

I have been there, and still would go:
'Tis like a little heav'n below:
Not all my pleasure, and my play,
Shall tempt me to forget this day.

O write upon my mem'ry, Lord,
The texts and doctrines of thy word;
That I may break thy laws no more,
But love thee better than before.

With thoughts of Christ and things divine
Fill up this foolish heart of mine;
That hoping pardon through his blood,
I may lie down, and wake with God.

The Ten Commandments, in Verse.

Exodus, chap. xx.

1. THOU shalt have no more gods but ME.
2. Before no idols bow thy knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath-day profane.
5. Give both thy parents honour due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal; though thou art poor and mean.
9. Nor make a wilful lie, nor love it.
10. What is thy neighbour's dare not covet.

The Sum of the Commandments.

Matt. xxii. 37, 39.

WITH all thy soul love God above,
And as thyself thy Neighbour love.

Our Saviour's Golden Rule.

Matt. vii. 12.

BE you to others kind and true,
As you'd have others be to you;
And neither do nor say to men,
Whate'er you would not take again.

Pious Reflections

FOR EVERY DAY IN THE MONTH.

First Day.—*How scarce true Faith is.*

"WHEN the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8. If he should now come, would he find it in us? What fruits of faith have we to shew? Do we look upon this life only as a short passage to a better? Do we believe that we must suffer with Jesus Christ, before we can reign with him? Do we consider this world as a deceitful appearance, and death as the entrance to true goods? Do we live by faith? does it animate us? do we relish the eternal truths it presents us with? are we as careful to nourish our souls with those truths, as to maintain our bodies with proper diet? do we accustom ourselves to see all things in the light of faith? do we correct all our judgments by it? Alas, the greater part of Christians think and act like mere Heathens. If we judge, as we justly may, of their faith by their practice, we must conclude they have no faith at all.

II. Let us fear, lest the kingdom of God should be taken from us, and given to others, who may bear better fruits. That kingdom of God is faith reigning in us, and governing all our thoughts. Happy he, who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the animal man is wilfully blind to it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die: this is what the world cannot consent to. Let the world then despise and censure, and condemn the truth as it pleases: As for us, O Lord, thou hast commanded us to believe, and to taste thy heavenly gift. We desire to be of the number of thine elect; and we know that no person can be of that number, who does not conform his life to what thou teachest.

Second Day.—*Of the only way to Heaven.*

I. "Strive to enter in at the strait gate," Matt. vii. 13. The kingdom of heaven is not to be entered but by violence: it must be taken, as it were, by assault, like a besieged place. The gate is strait and narrow; we must bow, we must bend, we must make ourselves little, to gain admittance. The great gate, which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Woe to us, when the world favours us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us be aware therefore of going on with the multitude, and let us seek the

traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the sweat of our face, and expecting that the last step of our lives should still be a violent struggle to enter the narrow gate of eternity.

II. We are not predestinated by God, but to be made conformable to the image of his Son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures; and to be content, like him, in the midst of sufferings. But, blind as we are, we would get down from this cross, which unites us to our Master. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and He are inseparable. Let us then live and die with him, who came to shew us the true way to heaven; and let our only fear be, lest we should not finish our sacrifice on the same altar whereon his was consummated. Alas! all our endeavours here tend to be more at ease, and thereby to withdraw ourselves from the true way to heaven. We know not what we do. We do not comprehend the mystery of grace, which joins a beatitude with tears, pronouncing the mourners happy. The way which leads to a throne is delightful, although it should be overgrown with thorns. The way which leads to a precipice is dreadful, although it should be covered with roses. We suffer, but we see heaven open: we suffer, but we choose to suffer: we love God, and are beloved of him.

Third Day.—*Of true Devotion.*

I. How frequently do men deceive themselves by that vain religion, which St. James warns us of, chap. i. 26. Some think it consists in saying over many prayers; others, in doing many outward works to the glory of God and service of our neighbour. Some place it in continual desires of salvation, and others in great mortifications. These things are all good, and even necessary to a certain degree; but none of these is the principal thing, or essence of true piety. That piety by which we are sanctified, and entirely devoted to God, consists in doing his will precisely in all circumstances of life. Take what steps you please, do what good works you will, yet shall you not be rewarded, but for having done the will of the Sovereign Master. Although your servant should do wonders, yet if he did not that very business which you would have done, you would not value his performances, and might justly complain of him as a bad servant.

II. That perfect devoting ourselves to God, from which devotion has its name, requires that we should not only do the will of God, but also, that we should do it with love. "He loveth a cheerful giver," and without the heart no obedience is acceptable to him. We ought to think it an happiness to serve such a Master. Let me add, that this devoting ourselves to God must be habitual; we must be alike resigned to him in all circumstances, even those that are

most opposite to our views, our inclinations, and our projects; and it must keep us in a constant readiness to part with our estate, our time, our liberty, our life, and our reputation. To be effectually in this disposition, is to have true devotion. But as the will of God is often hid from us, there is still one step farther to take in this renouncing ourselves; it is to do the divine will with a blind obedience; I say a blind, but yet judicious obedience. This is what all men are obliged to; even those who are most enlightened, and capable to lead others to God, must themselves submit to be led by him.

Fourth day.—*Concerning imperfect Conversions.*

I. Some persons, who have been long estranged from God, and are, as it were, at a great distance from him, think their return to him perfect, as soon as they have taken a few steps towards it. The most polite and sensible men are, upon this occasion, as ignorant and absurd, as some country clown, who should think himself well at court, because he had seen the king. They have forsaken the more heinous kind of vices, their way of living is less criminal than it used to be. And then they judge of themselves, not by the gospel (the only sure rule) but by comparing their present life with their former. By these means they persuade themselves, that they are in a safe condition; and take no farther care for their salvation. This state perhaps is more dangerous than that of notorious sinners; for the condition of these last may some time or other trouble their consciences, and put them upon endeavours of amendment: but the imperfect conversion of the former serves only to stifle the remorse of conscience, to give them a false security, and render their malady incurable.

II. I have examined my past life, saith one, and remarked the faults of it: I read good books, I go to church constantly, and I say my prayers, as I think, heartily enough. I now refrain from all great sins, at least; but I cannot say, that I am so far affected, as to live as if I did not belong to the world, and kept no measures with it. Religion would be too rigorous, if it left no room for some mollifying expedients. The refinements in devotion, which some propose to us, are carried too far, and serve only to discourage men.—Such are the sentiments of a lukewarm Christian, who would purchase heaven at a cheap rate, who considers not what is due to God, nor what it has cost those who have attained the enjoyment of him. A man of this character is still far from a true conversion; he knows neither the extent of God's law, nor the duties of repentance. If he had been to make the gospel, it would have been a different kind of institution, and more indulgent to self-love. But the gospel is unchangeable, and by that we shall be judged at the last day.

Fifth Day.—**Of renouncing the World.*

I. "Love not the world, neither the things that are in the world," 1 John ii. 15. How comprehensive are these words! The world is that blind and depraved multitude, which Jesus Christ condemns in his gospel, and for which he refused to pray at his death. The world, in one word, is all those who love themselves, or the creatures, without regard to God: we are then that world ourselves, as long as we so love ourselves, and seek that in the creatures, which can be found only in God. Happy that holy apostle, "to whom the world was crucified, and he crucified to the world," Gal. vi. 4.

II. What a happiness is it to be convinced, how truly contemptible the world is! He that parts with the world for God, parts with but a trifle; and they are lamentably weak, who think they have done some great matter in forsaking it. Every Christian has already renounced it in his baptism; those who live in the strictest retirement, only keep to that engagement with more precaution than others. To seek the haven, is to fly the storm.

Sixth Day.—*Of Patience in Suffering.*

I. "In your patience possess ye your souls," Luke xxi. 19. The soul loses itself by impatience; whereas, when it submits without repining, it possesses itself in peace, and it also possesses God. To be impatient, is to will what one has not; or not to will what one has. An impatient soul is a slave to passion, having cast off the restraints of reason and faith: what weakness! what error is this! As long as we *will* the evil we endure, it is not evil: why then should we make it a real evil, by refusing to bear it willingly? The inward peace resides, not in the senses or inferior appetites, but in the will. It may be preserved amidst the bitterest sorrows, as long as the will continues in a firm resignation. Peace here below consists not in an exemption from suffering, but in a voluntary acceptance of it.

II. To hear your murmuring and repining, it would seem that you are the most innocent soul living; and that it is great injustice, that you are not admitted into the terrestrial paradise. Remember how you have offended God, and you must acknowledge his righteous dealing with you. Confess to him, with the humility of the prodigal son, "Father, I have sinned against Heaven, and thee:" I know how I am indebted to thy justice, but I have not myself

* The meditation for this day in the French, turns so much upon the different senses of the word *esprit*, which cannot be rendered in English, that it was thought proper to substitute this, taken from another part of the author, in its stead

the courage to discharge the debt. If it were left to me, I should deceive, I should spare, I should betray myself. But thy merciful hand executes what I should never have had the courage to do; it corrects me in love. Grant also that I may endure with patience its salutary corrections. If a sinner has a just indignation against himself, the least he can do is, to receive the penance which he has not the fortitude to choose.

Seventh Day.—*Of Submission and Conformity to the Will of God.*

I. "Thy will be done in Earth, as it is in Heaven." Nothing is done here, any more than in heaven, but by the will or permission of God; but men do not always love that will, because it is often opposite to their desires. If we sincerely loved this will of God, and only this, we should change our earth into an heaven. We should thank God for every thing, for evil as well as good; because evil would become good from his hand. We should not then murmur at the guidance of Providence, but approve and adore it. O my God, what do I see in the course of the stars, in the revolutions of seasons, in the events of life, but the accomplishment of thy will? May it also be accomplished in me: may I love it: may it sweeten and endear all events to me: may I annihilate my own, to make thy will reign in me. For it is thine, O Lord, to will, and mine to obey.

II. Thou hast said, O Lord Jesus, of thyself, with relation to thy heavenly Father, "That thou always didst what pleased him," John viii. 9. Teach us how far that example should lead us. Thou art our pattern. Thou didst nothing upon earth but according to the will of thy Father, who vouchsafes also to be called ours. Do thou fulfil his will in us, as thou didst in thyself. Grant, that we being inseparably united to thee, may never seek to do our own will, but his: so that not only our religious actions, but even our eating, sleeping, conversing, may all be done with no other view but that of pleasing him. Then shall our whole conduct be sanctified. Then shall all our deeds become a continual sacrifice, incessant prayer, and uninterrupted love. When, O Lord, shall we arrive at this disposition? Do thou vouchsafe to conduct us thither: do thou vouchsafe to subdue our rebellious will by thy grace, for it knows not what it would have; and nothing is truly good, but a conformity to thy will.

Eighth Day.—*Of Prayer.*

I. "Pray without ceasing," 1 Thess. v. 19. Such is our dependence upon God, that we are obliged, not only to do every thing for his sake, but also to seek from him the very power so to do. And this happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation.

What a happiness is it, that we are allowed to speak to him with confidence, to open our hearts, and hold familiar converse with him by prayer: He himself invites us to it; and, as St. Cyprian well observes, we may judge how ready he is to give us those good things, which he himself solicits us to ask of him. Let us pray then with faith, and not lose the fruit of our prayers by a wavering uncertainty; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet we are so wretched, that this heavenly employment is often a burthen, instead of a comfort to us. The lukewarmness of our prayers is the source of all our other infidelities.

II. "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you," Matt. viii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance, would men ask for them? If treasures were to be found with looking for, what place would escape their search? If by knocking they could gain admittance into the king's counsel, or the high places of preferment, what a knocking should we hear? Divine grace is the only true good, yet the only thing they neglect; the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault if we do not find the effect of it.

Ninth Day.—*Of Hearkening to the Voice of God.*

I. "Lord, to whom shall we go? thou hast the words of eternal life," John vi. 68. It is Jesus Christ who must be hearkened to: Men are no farther to be heard or believed, than as they have the truth and authority of Jesus Christ. Books are only so far good, as they teach us the gospel. Let us go then to this sacred source. He therefore only spoke and acted, that we may hear him, and apply ourselves to study the particulars of his life. Wretched as we are, we follow our own vain thoughts, and neglect the truth it self, whose words give eternal life. O uncreated Word, yet incarnate for me, make thyself understood in my soul. Speak, Lord, for thy servant heareth, and desireth to obey thee.

II. Men often say, that they would gladly know what they should do to advance in virtue. But when the Spirit of God has taught us what is to be done, our courage often fails in the execution. We easily see that we are not what we ought to be; yet we think we do a great deal in barely wishing that we were better. All kinds of wishing or willing, that are not strong enough to make us sacrifice whatever is an obstacle to us in our way to God, pass for nothing. Let us therefore no longer hold the truth captive in an unrighteous lukewarmness. Let us hear what God suggests to us. Let us prove the Spirit that moves us, to discern whether it be of God; and if it be, let nothing hinder our obedience. The

psalmist prayed to God, not only to teach him his will, but also to teach him to do it. "Teach me to do thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightness," Ps. cxliii. 10.

Tenth Day.—*Of the right Use of Afflictions.*

I. "They who are Christ's, have crucified the flesh with the affections and lusts," Gal. v. 24. The more we fear crosses, the more reason have we to think that we want them: let us not be discouraged, when the hand of God layeth heavy ones upon us. We ought to judge of the violence of our disease by the violence of the remedies which our spiritual Physician prescribes us. It is a great argument of our own wretchedness, and of God's mercy, that notwithstanding the difficulty of our recovery, he vouchfafes to undertake our cure. Let us then draw from our very afflictions a source of love, of comfort, and trust in God, saying with his apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. Blessed are they which mourn, and sow in tears, because they shall reap with ineffable joy the harvest of eternal felicity.

II. "I am crucified with Christ," said St. Paul; we are fastened to the cross with him, and by him; for his grace keeps us there, and for his sake we choose to continue there, lest by forsaking it we should part from him. O suffering and adorable Jesus! to whose sacrifice I unite myself, do thou communicate to me, together with thy cross, also thy spirit of love and resignation. Make me think less of my sufferings, than of the happiness of suffering with thee. Make me love thee, and I shall not fear the cross; and although my sufferings should be very great, yet will they not be greater than I choose to endure.

Eleventh Day.—*Of Meekness and Humility.*

I. "Learn of me, for I am meek and lowly of heart," Matt. xi. 29. If any other than Jesus had taught this lesson, the imperfection of the teacher would have furnished us with objections to the doctrine. He therefore taught it himself, and that too by his own example, which is such as should silence all objections; such as should make us adore, be confounded, and imitate. What! the Son of God descends from heaven to earth, takes a corruptible body, and dies upon the cross, to shame us out of our pride! He who is All, annihilates himself; and I, who am nothing, would be, at least would have others think me, quite other than what I am! What an impudent vanity, and diabolical presumption, is this! Our Lord saith not, 'Be ye meek and lowly:' but he saith, 'I am meek and lowly of heart;' it is enough to know that he is humble, to

conclude that we ought to be so. His example is such an authority, as none may find a dispensation from, much less the sinner, who may well choose humility, when he has deserved damnation.

II. Our Lord joins meekness with humility, because humility is the source of true meekness. Pride is ever haughty, impatient, and captious; but he who despises himself, is content to be despised. He who thinks nothing due to him, will not think himself neglected. The true virtue of meekness is never the effect of constitution; all appearances of it, that are the product of mere nature, arise from weakness, indolence, or cunning. To be meek towards others, we must renounce ourselves.

To meekness, our Lord adds lowliness of heart; it is no speculative conviction he requires, but the real bent and inclination of the heart; it is a lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own parts and abilities, that we may owe our cure to God alone. To despair at the sight of our own wretchedness is not humility, but a most abominable kind of pride.

Twelfth Day.—*Of the Faults of others.*

I. "Bear ye one another's burdens," Gal. vi. 2. Charity does not require of us, that we should not see the faults of others, but that we should avoid all needless and voluntary observing them; and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones. We should always remember what a change God may every moment work in the most unworthy of men; we should bear in mind the many reasons we have to despise ourselves; and consider that true charity, as it sees all things in the same light that God does, must consequently extend itself to the meanest of his creatures. Grace does not take away our knowledge of what is contemptible, but it teaches us to bear with it in a devout submission to the secret designs of Providence. It does not permit us to humour ourselves in an impatient or disdainful temper; and as it makes us principally regard, and only rely upon God, so it prevents our being disappointed or provoked at the folly and corruption we see in the world.

II. What if others are weak, is that a reason for you no longer keeping any measure with them? You that complain of their troubling you, do you give nobody any trouble? You that are so much shocked at the faults you see, are you yourself without faults? If all, to whom you have been troublesome, should return the trouble they have had with you, you would be oppressed with the weight. And, besides, even supposing that men had nothing to reproach you with, yet consider farther, what obligations you lie under from God, to shew that forbearance towards others, for which you know you have such abundant occasion at his hands.

Thirteenth Day.—*Of the one Thing necessary.*

I. "Thou art troubled and careful about many things; but one thing is needful," Luke x. 41. We think we have many businesses to do, and we have but one. If that be performed, the others are included in it. If that miscarry, whatever success the others may seem to have, they will all come to nothing. Why should we then divide our heart, and our care? O my only business, thou shalt henceforward be my only care! In the ray of divine light, I will each moment peaceably perform, according to my abilities, what Providence puts in my way. I will be careful for nothing else, because nothing else is my business.

II. "I have finished the work which thou, O Father, gavest me to do," John vii. 4. Each of us should be able to say as much at the day of judgment. I ought to consider the business, which occurs in the daily order of providence, as the work which God appoints me; and I should apply myself to it in a manner worthy of God, viz. with exactness, and with tranquillity. I ought not to neglect any thing, or be passionately vehement about any thing, for it is dangerous to do the work of the Lord negligently on the one hand; or, on the other, to appropriate it to ourselves by self-love and false zeal. In this last case, we do our actions from a principle of self-will; we are eager and anxious for the success, and that under the pretence of seeking the glory of God. Thus self-love disguises itself under the appearance of zeal; and grieves, and is afflicted, when it miscarries in its designs. O God, grant me the grace to be faithful in the action, and resigned as to the success! My only business is to do thy will, and to do it as thy will, not forgetting thee in the performance of it. It is thine to give my feeble endeavours the success thou pleasest, even none if thou seest fit.

Fourteenth Day.—*Of Preparing for Death.*

I. "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" Luke xii. 20. Deplorable is the blindness of men, who will not think of death, but divert their minds continually from a thing that is inevitable, and which they might render happy by thinking of it. Nothing is so dreadful as death, to those who are fond of life. It is strange, that the experience of so many ages should not make us judge solidly of the present, and of the future, so as to take proper measures in the one for the other. We doat upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning.

II. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh," Matt. xxiv. 44. These words are addressed to every one of us in particular. Yet all men (for few even among persons of piety are to be excepted) reckon upon a long

life, and form projects accordingly. And what is the reason of such an obstinate hope of life? it is because we love it passionately. And whence is it that we affect to remove death at such a distance from us? it is because we do not love the kingdom of God, and the grandeurs of the world to come. O gross and stupid mortals, who cannot raise themselves above this earth, wherein, even by their own confession, they are miserable! The true manner of preparing for the last moment, is to spend all the others well, and ever to expect that.

Fifteenth Day.—*Of our Hopes in Eternity.*

I. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9. What proportion is there betwixt what we do upon earth, and what we hope for in heaven? The primitive Christians rejoiced through this hope incessantly: Heaven seemed ever open before them. Neither troubles nor disgraces, neither torments nor cruel death, could divert them from the view of it. They knew the infinite bounty that was to reward their pains; therefore they thought they could never suffer enough. They were transported with joy, when they were found worthy of some great humiliation: and we, lukewarm souls, we would suffer nothing; and the reason is, because we want those hopes that should support us. We sink under the lightest crosses, even under those that spring from our pride, folly, or effeminacy.

II. "Those who sow in tears shall reap in joy," Psalm cxxv. 5. We must sow, that we may reap, and this life is the seed-time; in the next, we shall reap the fruit of our labours. The carnal man, lazy and hasty, would reap without sowing. We would serve God at little cost. We would have the ways to him made wide, and smooth, and easy. To hope much, and suffer little, is what self-love aims at. Blind that we are, shall we never see that the kingdom of heaven suffers violence, and that only those who do themselves violence, are worthy to enter into it? Let us mourn, and be in grief here below, since "blessed are they that mourn:" and woe is pronounced to those who receive their consolation in this life. The time will come, when all vain joys will be confounded. The world shall weep in its turn, and God shall wipe all tears from our eyes.

Sixteenth Day.—*Of our Daily Bread.*

I. "Give us this day our daily bread." By this bread is meant not only the bodily food, which Providence supplies us with, but also that nourishment of truth, which he daily provides for our souls; it is the bread "which nourisheth to eternal life;" which makes the

soul increase, and grow strong in the trials of faith. This God allots us each day; appointing precisely those inward dispositions and outward circumstances, which are most proper to make us advance in faith and self-denial; and we receive our daily bread from him, in accepting, as from his hand, all his appointments.

II. Hunger is what gives a relish to food, and makes it digest. Why have we not an hunger and thirst for righteousness? Why are not our spiritual appetites as keen as those of the body? We think the man sick who has lost his appetite; and so it is with our souls: they languish, and are in an evil state, as long as they are without a spiritual hunger for that food which cometh from God. The nourishment of the soul is truth and righteousness. To know what is truly good, to be filled with it, to be strengthened by it, that is the spiritual food, the bread of heaven we are to feed upon. Let us appear before God with the earnestness of beggars, who crave some bread to subsist on. The worst kind of poverty is, not to be sensible of our wants. Let us therefore read and pray with this mental hunger for what should feed our souls; with this vehement thirst for that water which springeth up into everlasting life. Nothing but an earnest and continual desire of instruction, can qualify us for the knowledge of the wondrous things of God's law. Every one receives this knowledge only in the same degree as he desires it. A great degree of this desire is the proper preparation for receiving the sacrament of the Lord's Supper

Seventeenth Day.—*Of inward Peace.*

I. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," John xiv. 27. All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles the man to himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost, such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt or diminish.

II. True peace is not to be found but in the possession of God; and the possession of God cannot be attained but by faith and obedience: remove all forbidden objects; renounce all unlawful desires; cast off all earnest care and anxiety; desire only God; seek only God; and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disappointments, outward or inward crosses? You should see all these in the hand of God as real favours, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace prove inviolable.

Eighteenth Day.—*Of Deceitful Joys.*

I. "I said of laughter, it is mad; and of mirth, what doth it?" Eccles. ii. 2. The joys of worldly-minded men are like those of delirious persons, who have lost their reason by distemper. Delusion is the only cause of their pleasure: they think themselves in abundance, when in reality they are quite destitute. Death will end this dream of folly, and when they awake they shall be confounded at their poverty. Miserable therefore are those, whom the false pleasures of the world render incapable of true consolation. Let us say continually of such vain mirth, What doth it? Nothing is a solid subject of joy, but our hopes of God's favour; all other delight is but a dream.

II. Jesus said to the woman of Samaria, "Whosoever drinketh of this water, shall thirst again," John iv. 13. This may be applied to all worldly satisfactions; the more we enjoy them, the more we want them. The possession of riches does but increase our thirst of them. Avarice and ambition are more uneasy for what they have not, than pleased with what they have. The enjoyment of pleasure softens the soul, depraves it, and makes it unsatiable. The more we divert ourselves, the more we want diversion; and it is easier to persevere in a state of fervour and penitence, than to recover it again when we have given way to pleasure and relaxation. Let us therefore watch over ourselves, and abstain from those waters, which will but increase our thirst. Let us keep our heart with care, that it be not seduced by the vain joys of the world, which will end only in despair.

Nineteenth Day.—*Of Holy Tears.*

I. "Blessed are they that mourn, for they shall be comforted," Matt. v. 4. What new kind of tears are these? (saith St. Austin) they make happy those who shed them. This happiness consists in being afflicted for the wickedness of the world; the many dangers which surround us, and the inexhaustible corruption of our own hearts. It is a great gift of God, to fear losing his love; to fear lest we should wander from the strait way. The saints shed tears for this. It is difficult to rejoice while one is in danger of losing what one values most, and of losing one's self with it. It is impossible not to be afflicted, while one sees nothing but vanity, error, offences, forgetfulness, and contempt of the God we love. Grief is due to so many sad occasions of sorrow; our grief shall be pleasing in the sight of God. He himself inspires it; his love causes our tears to flow, and he shall himself wipe them from our eyes.

II. We hear Jesus Christ say, "Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you that are rich, for ye have received your consolation," Luke vi. 24, 25. and yet men seek mirth and riches. He also saith, "Blessed are they that weep;"

yet they fear nothing more than sorrow. We should grieve here, not only for the dangers of our own state, but for every thing that is vain and criminal. We should weep for ourselves, and for others: all deserve our tears. Happy the tears which spring from grace, which make us disrelish these transitory things, and produce in us the desire of the good things of eternity.

Twentieth Day.—*Of Worldly Wisdom.*

I. The wisdom of worldly-minded men must needs be great, since our Lord assures us, that it is greater than that of the children of God; yet with all its pretensions and fair appearances, it is fatal to those who follow it. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and simple; and what does it avail its professors, seeing they are always taken in their own devices? The apostle St. James saith of this kind of wisdom, that it is earthly, animal, (or sensual) and devilish, Jam. iii. 15. Earthly, because it confines its care to the getting or possessing the things of the earth; animal, or sensual, because it seeks only to make provision for gratifying the passions or sensual appetites; and devilish, because to the subtlety and penetration of a demon, it joins also the malice. Men so qualified, think to impose upon others, but in the event they deceive only themselves.

II. Blind therefore are all those, who think themselves wise without the grace of Jesus Christ, which only can make us truly wise. They are like those, who in a dream think themselves awake, and believe all the objects they imagine to be true and real: and while they are pursuing their vain projects of pleasure or ambition, (so great is the infatuation that possesses them) they see not what lies in the way before them, sometimes disgrace, always death, judgment, and eternity. These great objects daily advance, and approach nearer to profane men; yet they see them not. Their political skill foresees every thing, but the inevitable fall and annihilation of all they set their hearts upon. O mad and infatuated, when will ye open your eyes to the light of Jesus Christ, which discovers the emptiness of all grandeur here below?

Twenty-first Day.—*Of Trust in God.*

I. "It is better to trust in the Lord, than to put confidence in man," Psal. cxviii. 8. Men are ever trusting to one another, to weak friends, to unfaithful servants; yet they fear to put their trust and confidence in God. They will rely upon the hand-writing of some great man, but they will have no assurance in the gospel. The world promises, and they believe; God protests, and they doubt whether they should believe or no. What a disrespect to him! What a mischief to themselves is this! Let us restore the true order of things, and regulate our confidence by the laws of a true pro-

portion. Let us perform what depends upon us with moderation; and expect what depends upon God without any restriction. Let us repress all hastiness of passion, and all solicitude disguised under the name of zeal; so we shall establish ourselves in God, and become like Mount Zion, which can never be moved.

II. Our trust in God, with regard to our salvation, should be still more raised and firm. "I can do all things through Christ who strengthens me," said St. Paul, upon this account, Phil. iv. 13. When I thought I should be able to do every thing, I was incapable of doing any thing; now that I despair of myself, and have no hope left, but in God, I begin to be able to do every thing. A happy weakness this, which makes me find in God, what is wanting in myself. I glory in my infirmities, and the misfortunes of my life, because they serve to cure my mistakes concerning the world and myself. I ought to think myself happy, that his merciful afflictions have reduced me to extremities; since therein I shall receive of his strength, I shall be hid under his wings, and environed with that special protection which he extends to his devout children, who have no dependence but upon him.

Twenty-second Day.—*Of the Depth of God's Mercy.*

I. "How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!" Ecclus. xvii. 29. Why do we delay to cast ourselves into the depth of this abyss? The more we lose ourselves therein in faith and love, the safer we be. Let us give ourselves up to God, without reserve, or apprehension of danger. He will love us, and make us to love him; and that love increasing daily, shall produce in us all the other virtues. He alone shall fill our heart, which the world has agitated and intoxicated, but could never fill. He will take nothing from us, but what makes us unhappy. He will only make us despise the world, which perhaps we do already. He will alter little in our actions, and only correct the motive of them, by making them all be referred to himself. Then the most ordinary and seemingly indifferent actions shall become exercises of virtue, sources of consolation. We shall cheerfully behold death approach, as the beginning of life immortal; and, as St. Paul speaks, "we shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life," 2 Cor. v. 4. And we shall then discover the depth of God's mercy, which he has exercised towards us.

II. Consider, in the presence of God, the effects of that infinite mercy which you have already experienced, the lights which Christ has given you, the good thoughts he has inspired you with, the sins he has pardoned, the dangers he has preserved you from, and the extraordinary assistance he has afforded you. Endeavour to excite your love towards him by these precious marks of his goodness. Add to these, the remembrance of the crosses he has dispensed for

your sanctification; for those also are the riches of his mercy which you ought to consider as signal testimonies of his love. Let a sense of past favours inspire you with a trust in him for future. Learn from these, that he has loved you too much, not to love you still. Distrust not him, but only yourself. Remember that, as his apostle speaks, "He is the Father of mercies, and God of all consolation," 2 Cor. i. 3. He sometimes separates these two: his consolations are withdrawn, but his mercies still continue. He takes away what is sweet and sensible in grace, because you want to be humbled and punished for having sought consolation elsewhere. Such chastisement is still a new depth of his mercy.

Twenty-third Day.—*Of the Easiness of Christ's Yoke.*

I. "My yoke is easy, and my burden light," Matt. xi. 30. Let not the name of yoke deter us, for 'tis the yoke of Christ, and he helps us to bear it; he makes us love it; he endears it to us by the inward charms of righteousness and truth. He gives a disgust for false pleasure, and renders the practice of virtue delightful. He supports the man against himself, frees him from original corruption, and makes him strong notwithstanding his weakness. What fearest thou, O man of little faith? let God exert himself in thee. Abandon thyself to him. You shall suffer, but you shall suffer with love and inward tranquillity. You shall fight, but you shall gain the victory: the Lord himself shall fight for you, and reward your success. You shall weep, but your tears shall be pleasing, and God shall himself wipe them from your eyes. You shall be restrained from following your passions; but after a free sacrifice of your liberty, you will find another kind of liberty, unknown to the world, and more valuable than universal empire.

II. What blindness is it to fear engaging too far with God! The more we love him, the more we shall love his commandments. That love will comfort us in losses, sweeten our crosses, set us free from all other dangerous affections, make us see even through a cloud of afflictions the mercy that dispenses them to us, and make us discover in death itself eternal glory and bliss. What then are we afraid of? Can we have too much of God? Is it a misfortune to be freed from the heavy yoke of the world, and to bear the light burden of Jesus Christ? Do we fear to be too happy, too much delivered from ourselves, from the caprices of our pride, the violence of our passions, and the tyranny of this deceitful world?

Twenty-fourth Day.—*Of False Liberty.*

I. "Where the Spirit of the Lord is, there is liberty," 2 Cor. iii. 17. The love of liberty is one of the most dangerous passions of the heart of man; and it happens with this, as with the rest of the passions it deceives those who follow it; and instead of true liber-

ty, it reduces them to the hardest and most infamous servitude, for what else can we call the life of worldly men? What do they endure to obtain and preserve the good opinion of those whom at the same time they despise? What trouble have they to stifle those passions, which they would control, and gratify those which they would indulge, to hide their inward vexations, and save appearances? Is this the liberty we are so fond of, and which we are so unwilling to sacrifice to God? Where is this liberty to be found? I see nothing but constraint, but base and unworthy subjection, but a wretched necessity of disguising ourselves: we refuse ourselves to God, who desires us only to save us; and we give ourselves up to the world, which can only enslave and ruin us.

II. It is thought, the men of the world do nothing, but what pleases them, because they have a relish for the passions they indulge; but those who think this, do not consider the irksomeness, the loathings, and disappointments, inseparable from a pursuit of pleasure, and the many contradictions and mortifications which attend the greatest preferments. The outside appears pleasing, but within is vexation and disquiet. Men think freedom consists in depending on no body but one's self: this is an extravagant mistake; there is no such state, there is no condition, wherein a man does not depend on many others, wherein he is not more obliged to follow their fancies than his own. All the commerce of life is a perpetual confinement by the laws of good breeding, and the necessity of humouring others; and, besides, our own passions are the worst of tyrants: if you obey them but by halves, 'tis a perpetual strife and contest within; and if you quite give up yourself to them, 'tis horrid to think to what extremities they will lead. May God preserve us from that fatal slavery, which the mad presumption of man calls liberty! Liberty is to be found only in him; "his truth shall set us free," and make us experience, that to serve him is to reign.

Twenty-fifth Day.—*Of the perfect Devoting ourselves to God.*

I. "Lord, what wouldest thou have me to do?" was St. Paul's inquiry when he was struck to the earth by miracle, and converted by the grace of that Jesus whom he had persecuted. Alas! how often have we persecuted him by our infidelities, our humours, and our passions, which have withstood the works of his mercy in our hearts! At last he has struck us down by tribulation; he has crushed our pride; he has confounded our worldly wisdom; and put self-love in a consternation. Let us now therefore say to him with a perfect resignation, "Lord, what wouldest thou have me to do?" Hitherto my return to thee has been very defective. I have used many evasions, and endeavoured to save all I could from the total sacrifice which I ought to make thee. But I am now better disposed, and desire that thou mayest become the absolute master of my life and actions.

II. Nor is it sufficient that the oblation we make to God be universal; it is of no service while it continues loose and uncertain, without descending to particulars, and being ratified by practice. Good purposes cost nothing, and are worth nothing, if we do not put them in execution. We must desire our perfection with greater earnestness than we ever sought a temporal good, and not do less for God than we have already done for the world. Let us search our hearts: am I determined to sacrifice to God my strictest friendships, my most confirmed habits, my most prevalent inclinations, and most agreeable diversions?

Twenty-sixth Day.—*Of the Terms Men would make with God.*

I. "How long will ye halt between two opinions?" 1 Kings xviii. 21. "No man can serve two masters," Matt. vi. 24. Men know, if they would be saved, they must love and serve God: but they would fain separate from that love and that service, whatever is burdensome; and leave only what they like. They would serve him upon the terms of giving him only words and ceremonies; and of those ceremonies, only such as are not too long and tedious. They would love him upon the terms of loving with him, and perhaps above him, things which he has forbidden and condemned. They would love him upon the terms of diminishing nothing in that blind self-love, whereby instead of referring themselves to God, by whom and for whom they exist, they, on the contrary, refer God to themselves, and betake themselves to him only as a source of comfort, when the creatures fail them. They would serve him and love him upon the terms of being sometimes ashamed of him, and not venturing to give him any more than the world shall allow and approve of. What kind of love and service is this?

II. God will admit no other terms with us, but those which we covenanted in our baptism, wherein we promised to renounce the world for his sake. His first and great commandment requires that we should love him unreservedly with our whole heart, and mind, and strength. Can he be said truly to love God, who pays a great deference to the world, his adversary, against which he has denounced so many judgments? Can he be said to love God, who is afraid of knowing him too much, lest he should be too far engaged in his service? Can he be said to love God, who satisfies himself with not affronting him, and takes no pains to please him, nor is zealous for an opportunity to serve him? God sets no limits to his love towards us, and therefore our returns to him should be of the same nature.

Twenty-seventh Day.—*Of spending our Time well.*

I. "Let us do good while we have time," Gal. vi. 10. "The night cometh in which no man can work," John ix. 4. Time is pre-

cious, but men know not its true value; nor will they learn it till it is too late. Our friends ask it of us, and we bestow it as if it were nothing worth; nay, sometimes it is a burden we want to get rid of; yet the day will come, when we shall think one quarter of an hour more valuable than all the treasures of the earth. God, most liberal and bounteous of all other things, teaches us, by the frugal dispensation of providence, how careful we ought to be to make a good use of time, because he never gives us two moments together, nor grants us a second, till he has withdrawn the first, still keeping the third in his own hand, so that we are in a perfect uncertainty whether we shall have it or no. Time is given us to prepare for eternity, and eternity will not be too long to regret our lost time, if we have made an ill use of it.

II. All our life, as well as our heart, is due to God: they are neither of them too much for him. He gave them only that we might love and serve him. Let us therefore rob him of nothing. We cannot every moment do great matters for him, but we may always do what is proper for our condition. To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and the time is not lost, which is spent in the practice of meekness and patience. But for this we must be cautious, that those interruptions do not happen by our own fault. Thus we should regulate our life, and redeem the time, as St. Paul speaks, flying from the world, its vain amusements, useless correspondencies, and unprofitable conversations, which serve only to dissipate our minds, and indulge our self-love. By these means we shall find time for the service of God: all that is spent otherwise is lost.

Twenty-eighth Day.—*Of the Presence of God.*

I. "Walk before me, and be thou perfect," Gen. xvii. 1. They are the words of God to Abraham, instructing us, that to live in the presence of God is the way to perfection. We never depart from that way, but by losing sight of God, and forgetting our dependence upon him. God is the light by which we see, and the end at which we should aim. In all the business and events of life, we should consider only the order of his providence, and we shall maintain a sense of his presence in the midst of our business, as long as we have no other intention in performing it, but purely that of obeying him.

II. "I will lift up mine eyes to the hills, from whence cometh my help," Psal. cxxi. 1. Looking only to our feet, will not be sufficient to deliver us from the many snares that surround us; the danger indeed is below, but the deliverance can only come from above; thither must we lift up our eyes to him, from whom our

help cometh. Our enemies encompass us incessantly; nor are we in less danger from within, by reason of our infirmity: We have no hope but in Jesus Christ, who has overcome the world for himself and for us: His omnipotence will support our infirmities.

Twenty-ninth Day.—*Of the Love we ought to have to God.*

I. "Whom have I in heaven but thee? and there is none on earth that I desire besides thee," Psal. lxxiii. 25. When we say to God, that we love him with all our heart, it is often a mere form of words, without truth or meaning. Men learn it when they are young, and they continue to use it when they are grown up, without thinking of what they say. To love God, is to have no other will but his; to keep faithfully his law, and have in abhorrence all violation of it. To love God, is to love what Christ loved; poverty, humiliations, and sufferings; it is to hate what he hated, the world and its vanities. Can we be said to love an object which we do not desire to resemble? To love God, is to desire to converse with him, to wish to go to him, to sigh and languish after him. That is but a feigned love, which does not desire to see the Beloved.

II. Our Lord "came to bring fire upon the earth," Luke xii. 49. and desired that fire might overspread it. Yet men live in a deadly coldness and indifference. They love money, buildings, titles, and a chimera they call reputation; they love even the meanest and most contemptible things; but divine love rarely finds a place in their hearts. Do thou, O Lord, vindicate thy right in us, notwithstanding our infidelities: let the fire of thy love extinguish all other fires. What can we see lovely out of thee, which is not to be found in its full perfection in thee? O thou Fountain of all good! grant us but the grace to love thee, and we shall then love thee only, thee eternally.

Thirtieth Day.—*Sentiments of Divine Love.*

I. "O God of my heart, and my portion for ever," Psal. lxxii. 26. Can we know thee, and not love thee, thou who surpassest all that created natures can comprehend, in beauty, in greatness, in power, in goodness, in liberality, in magnificence, in every kind of perfection, and (which most nearly affects me) in love for me? It should seem, that an awful reverence, and the distance there is between us, should stop me: but thou permittest me, that is too little to say, thou commandest me to love thee. After this, Lord, I cannot contain myself, I am quite transported. O sacred Love! who hast wounded my heart, come to cure it, or rather, to make the wound more deep and sensible. Withdraw me from all the crea-

tures, they are grievous to me, thou alone sufficest me; I desire nothing but thee.

II. What! shall it be said, that vain lovers here below carry their extravagant passion to an excess of delicacy; and art thou to be loved but feebly, and with limitation? No, my God, profane love ought not to excel the divine. Shew what thou canst do in a heart wholly devoted to thee. Thou hast full access to it, thou knowest all its springs, and what thy grace is capable of exciting in it. Thou expectest only consent, and the surrender of my free will. I give thee both a thousand and a thousand times. Accept them, O Lord, exert in them thy divine power: fire me, consume me. Poor and feeble creature as I am, I have nothing to give thee, but my love. Do thou increase it, O Lord, and make it worthy of thee. O that I were capable of doing great things for thy sake! O that I had some great sacrifice to make to thee! But all that I can do is nothing. To sigh, to languish, to love, to die, that I might love more, is all I henceforth desire.

On the Words:—*Lord, teach us to Pray,* Luke xi. 1.

O Lord, I know not what I should ask of thee. Thou only knowest what I want: and thou lovest me better than I can love myself. O Lord, give to me, thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts. I only present myself before thee: I open my heart to thee. Behold my wants, which I am ignorant of: but do thou behold, and do according to thy mercy. Smite, or heal! Depress me, or raise me up: I adore all thy purposes, without knowing them: I am silent, I offer myself in sacrifice. I abandon myself to thee. No more any desire, but to accomplish thy will. Teach me to pray. Pray thou thyself in me.

PART II.

DIRECTIONS TO FEMALE SERVANTS.

Be honest and trusted, be prudent, and praised,
Be mild to be pleasing, and meek to be raised;
For the Servant whose diligence strikes envy dumb,
Shall in place be admired, and a Mistress become.

Necessary Observations to be attended to by all Female Servants.

BEFORE we point out to our fair readers the methods of executing the business relative to their respective domestic employments, we shall present them with a few necessary rules, the observance of which will produce reputation to themselves, and satisfaction to their employers.

One of the greatest and most advantageous qualifications in all servants (but particularly females) is that of preserving a good temper, and endeavouring, to the utmost of their abilities, to give universal satisfaction. Possessed with a strong desire of pleasing, you will seldom fail of doing it. A good temper will be charmed with your readiness, and a bad one disarmed of great part of its harshness; and though you may be somewhat deficient at first in executing the business you are employed in, yet, when they see it is not occasioned by obstinacy or indolence, they will rather instruct you in what they find you ignorant, than be angry that you are so. On the contrary, though you may discharge your business with the greatest propriety, yet if you appear careless and indifferent whether you please or not, your services will lose great part of their merit. If you are fearful of offending, you can scarce offend at all; because that very fearfulness is an indication of your respect for those you serve, and intimates a desire of deserving their approbation. In short, a good temper is the most valuable of female qualifications, and will infallibly conduct its possessors, with ease and tranquillity, through every stage of life.

What is the tincture of the finest skin,
To peace of mind, and harmony within?
What is the sparkling of the brightest eye,
To the soft soothing of a calm reply?

Can comeliness of form, or grace, or air,
With comeliness of words and deeds compare?
No: those, perhaps, the unwary heart may gain;
But these, these only, can that heart retain.

Cleanliness is another qualification that requires the particular attention of every female servant, but more especially those who are employed in the character of cooks. These should be very careful to keep all the utensils in the kitchen free from any kind of dirt or rust; to be always clean in their persons; and to divest themselves of the useless and obnoxious custom of taking snuff.

Be careful to avoid tale-bearing, for that is a vice of the most pernicious nature, and generally, in the end, turns to the disadvantage of those who practise it. Many things, if heard from the mouth that first speaks them, would be wholly inoffensive; but they carry a different meaning when repeated by another. Those who cannot help telling all they hear, are very apt (at least are supposed by those who know them) to tell more than they hear; neither ought you to interfere with what is not properly your province. Do your duty, and leave others to take care of theirs. By this means you will preserve peace, and acquire the love of all your fellow-servants, without running any danger of disobliging your master and mistress, who, however they may appear to countenance the tales you bring, will not, in their hearts, approve of your conduct.

Those who are entrusted with children should be very careful of them, as there is no negligence you can be guilty of that is likely to produce more disagreeable consequences. If you happen to live in a family where the mistress suckles, or brings an infant up by hand at home, part of the duty of a nurse will fall to your share; and to use the little innocent with any harshness, or omit any necessary attendance, is a barbarity which nothing can excuse. It was by diligence and tenderness you yourselves were reared to what you are: and it is by the same dispositions you must bring up your own children when you come to have them. Practise, therefore, if it falls in your way, those lessons, which it will behove you to be perfect in when you come to be mothers.

Great care should be taken how you contract any new acquaintance; for to be easily drawn into a familiarity with strangers is often of ill consequence both to yourselves and those with whom you live.

Let an attachment to the words of truth be ever impressed on your minds. If at any time you are accused of a fault which you are conscious of having committed, never attempt to screen it with a falsehood; for the last fault is an addition to the former, and renders it more inexcusable. To acknowledge you have been to blame is the surest way both to merit and obtain forgiveness; and it will establish an opinion that you will be careful to avoid the like trespass for the future.

Humility and a modest deportment should be also observed, as

they are not only becoming, but useful qualifications in all servants. If your mistress should be angry with you (even without a cause) never pretend to argue the case with her; but give her *a soft answer*, for that, as Solomon says, *puts away wrath.* If she is a discreet woman she will reflect, after her passion is over, and use you the more kindly; whereas if you endeavour to defend yourself by sharp and pert replies, it will give her a real occasion of offence, justify her ill humour, and make her more severely resent the like in future.

Above all things, preserve a strict attention to honesty. Let no temptation whatever prevail on you to part with this inestimable jewel. To cheat or defraud any one is base and wicked; but, where breach of trust is added, the crime is infinitely enhanced. It has been a maxim with many, to suppose themselves entitled to what is generally called the *Market-penny;* but this is an ill-judged and dishonest notion. To purloin or secrete any part of what is put into your hands, in order to be laid out to the best advantage, is as essential a theft as if you took the money out of the pockets of those who entrust you; and in doing this you are guilty of a double wrong, first, to your master or mistress who sends you to market, by making them pay more than they ought; and to the tradesman from whom you buy, by making them appear as guilty of imposition in exacting a greater price than the commodity is worth. Imagine not, that, by taking pains to find out where you can buy cheapest, you are entitled to the overplus you must have given in another place; for this is no more than your duty, and the time it takes to search out the best bargains is the property of those in whose service you are engaged. To obtain the character of a good market-woman is certainly a valuable acquisition, and far superior to those pitiful advantages, which cannot be continued long without a disgraceful discovery. You can live with very few who will not examine into the market prices; they will inquire of those who buy for themselves; and as some people have a foolish way of belying their pockets in some respect or other, those who pretend to buy the cheapest will be the most readily believed; so that do the best you can, you will be able to give but very indifferent satisfaction. Buy, therefore, for your master and mistress as you would for yourself; and whatever money remains, immediately, on your return, deliver it to the owner.

Be not generous at the expence of your master or mistress's property, and your own honesty. Give not any thing away without their consent. When you find there is any thing to spare, and that it is in danger of being spoiled if kept longer, it is commendable in you to ask leave to dispose of it while fit for use. If such permission is refused, you have nothing to answer for on that account; but you must not give away the least morsel without the approbation of those to whom it belongs. Be careful also not to make any waste, for that is a crime of a much deeper dye than is imagined by those who are guilty of it; and seldom goes without its punishment, by the severe want of that which they have so lavishly destroyed.

Never speak in a disrespectful manner of your master or mistress, nor listen to any idle stories related by others to their prejudice. Always vindicate their reputations from any open aspersions or malicious insinuations. Mention not their names in a familiar manner yourself, nor suffer others to speak of them with contempt. As far as you can, magnify their virtues; and what failings they may have, shadow them over as much as possible. When this is known, it will not only endear you to them, but also gain you the esteem of those that hear you talk; for, though many people have the ill-nature to be pleased with picking out what they can to the prejudice of their neighbours, yet none in their hearts approve of the person who makes the report. It is natural, at the same time we love the treason, to hate the traitor.

Avoid, as much as possible, entering into any disputes or quarrels with your fellow-servants. Let not every trifle ruffle you, or occasion you to treat them with any grating reflections, even though they should be the first aggressors. It is better to put up with a small affront, than, by returning it, provoke yet more, and raise a disturbance in the family. When quarrels in the kitchen are loud enough to be heard in the parlour, both parties are blamed, and it is not always that the innocent person finds the most protection.

If you live in a considerable family, where there are many men servants, you must be very circumspect in your behaviour to them. As they have in general little to do, they are for the most part very saucy and pert where they dare, and are apt to take liberties on the least encouragement. You must therefore carry yourself at a distance towards them, though not with a proud or prudish air. You must neither look as if you thought yourself above them, nor seem as if you imagined every word they spoke intended as a design upon you. No: the one would make them hate and affront you; and the other would be turned into ridicule. On the contrary, you must behave with a civility mixed with seriousness; but on no account whatever suffer your civility to admit of too great familiarities.

If you live in a tradesman's family, where there are apprentices, your conduct to them must be of a different nature. If there be more than one, the elder must be treated with the most respect; but at the same time you must not behave to the others in a haughty or imperious manner. You must remember that they are servants only to become masters, and should therefore be treated not only with kindness but civility. It may, in time, lie in their power to recompense any little favour you do them, such as mending their linen, or other offices of that kind, when you have a leisure hour; but this good-nature must not proceed too far as they advance in years, lest the vanity of youth should make them imagine you have other motives for it, which, to prevent, you must behave with an open civility intermixed with a modest and serious reserve.

We shall conclude our observations to our fair readers, by advising them never to accept of invitations from other servants, to go

and feast at the cost of their masters and mistresses. You cannot be certain of your welcome, as it is at the expence of others they entertain you; and you must be deemed an interloper, as you intrude on the premises, and destroy the provisions of those to whom you are not even known. Add to this, it places you under an obligation of returning the treat, and either brings on a great expence to yourself, or induce you, after their example, to make free with the property of your own employers, and regale them with what you have no right to.

As a proper lesson, therefore, to avoid such kind of intimacies, we shall close this chapter, by presenting you with a fable on the subject, the moral meaning of which it will be advantageous to all servants to retain

The two DOGS and the COOK.

A country Squire, who did intend,
In form to entertain his friend,
Had order'd such a nice repast
As the best trenchard-man might taste.
Things in this state, a neighbour Dog,
Scenting full soon such sav'ry prog,
Came there—and straight the Dog o'the place
Receiv'd him with becoming grace,
Then to the kitchen led his guest,
Where they beheld whate'er was drest:
Delighted both in sight and smell,
The stranger lik'd his post full well;
Soon (said he to himself) we'll try,
If to the teeth, as well as eye,
These dishes prove.—Thus in his mind,
Already he on dainties din'd;
When suddenly the Cook, who met
Him running just between his feet,
Caught him, and, without more ado,
Toss'd him, at once, the window thro'.—
Howling he fell, and limping try'd
To gain once more his own fire-side:
To whom, a Dog that chanc'd to meet
Him, limping slowly thro' the street,
Cry'd, Hark ye, at yon house what fare?
Is there not mirth and noble cheer?
So good, our Dog reply'd, that I
Desire not such again to try;
To speak the truth, I scarce can say
How 'twas, at last, I got away.

"Be not too free with Him to eat,
"Who offers you ANOTHER'S MEAT."



W.M.Craig del. F.Dixon sc.

THE DOG AND COOK.

Published by Nuttall, Fisher & Cº Liverpool. May, 1813.



NECESSARY QUALIFICATIONS AND BUSINESS OF THE LADY'S WOMAN.

As the servant under the above character is obliged to be near her lady, it is necessary that none pretend to be properly qualified for it, unless their education has been something above the ordinary rank of other women; for she will not only be obliged to do some fine pieces of needle work, but also to read at proper times the best authors. It is her duty to study her lady's temper, for every person has something peculiar to themselves, by which they are distinguished from others. A soft answer, a submissive carriage, and a ready compliance with her lady's orders, will always entitle her to respect.

As to the business of a lady's woman, it is of a nature proportioned to her character. The principal articles immediately under her execution are, the washing of laces, muslin, gauzes, cambrics; also to clean gold and silver lace, stuffs, &c. the proper methods of doing which are as follow:

To wash Lace.

Take your lace and soap it well with soft soap, after which take a piece of plain deal board, sew a piece of cloth on it very tight, and roll your lace very smooth round it. After this sew another piece of cloth over it, and put it into a clean boiler of water, and set it on the fire till the water is scalding hot; then shake out the lace, put it into a pan, and pour the water on it. When you have done this, rest one end of the board on the dresser or table, and with the other rub it well with a hard brush, dipping it at the same time into water, and pressing your hand downwards with the brush to squeeze out the soap and dirt. You must repeat this in a second kettle of water, pressing it with the brush as before; and when you have got the dirt all out, take some clean water, put some blue into it, and let it boil well: after which make some good starch, give the lace a gentle boil in it, and then squeeze it well out. When you have done this, hang the board up till the lace is thoroughly dry, and then take off the cloth. Then put the lace between some clean sheets of paper, and lay a heavy weight on it all night. Take off the weight in the morning, and your lace will look as well as when it was new.

To wash Blond Lace, Muslin, or Gauzes.

The same method for one of these will do for the whole. They must be washed in three different waters, each of which must be tolerably warm and well lathered. When you have done this, rince them well in good blue water, then hang them up, and when they are dry let them be well starched and hung up again. After this is

done, get half an ounce of isinglass, put it into three pints of water, and let it boil till it is reduced to one, then dip your lace or gauze into it, squeeze it out well, and then iron them. Remember that the starch you use be made thoroughly stiff, and let it be well blued. The sooner you iron them after washing the better, more especially the gauzes. You must also observe, that after your muslins have been boiled in two lathers, you must then beat up a third very strong and well-blued; then wash them out, rinse and starch as above, hang them up to dry, and then iron them. They must not be squeezed, but patted between the hands: lace will always look best by being ironed on the wrong side. It will not be amiss if, after you have starched your muslins and lace very stiff, and they are quite dry, you throw them into a little cold pump water, then squeeze them well out, clap them, wring them well, and iron them. This will help to make them look much clearer, and little inferior to new.

To wash Cambrics.

Let them be well soaped, and then washed in water pretty warm; then repeat the soaping, and wash them with the water quite hot. When you have done this, mix some soap and blue together, rub it on the clothes, lay them in a tub or triller, and pour some boiling hot water on them. Let them lay in this situation for about two hours, then wash them well out, and rinse them in pump water well blued. When you iron them be careful to do it the right way, as you will otherwise be subject either to singe or fray them.—It is necessary to observe, that whenever you boil any small things you first mix your soap and blue well together, and then pour it into the water to boil the clothes. This will keep the blue from settling, and make the clothes perfectly clean and white.

To clean Gold and Silver Lace, Stuffs, &c

Take a three-penny stale loaf, rub the crum of it well between your hands till it is quite fine, then put about a quarter of an ounce of powder blue to it, and mix the whole well togother; lay it plentifully on the gold and silver, and rub it well with your hands, and it will soon become bright. When this is done, take a piece of clean flannel and dust the crumbs well off; then take a piece of crimson velvet, rub it gently, and it will look as well as when new.

To scour and take Stains out of any Silver Plate, &c.

Steep your plate in soap-leys for the space of four hours; then run it over with whiting, wet with vinegar, so that it may stick thick upon it, and dry it by a fire; after which rub off the whiting, and pass it over with dry bran, and the spots will not only disappear, but it will look exceeding bright.

To preserve Silver and Gold from tarnishing.

You must first of all observe never to put your gold or silver into a box that is made of deal, as that wood is very prejudicial to it. After it is used, fold it up in fine India paper, over which wrap some fine whited brown paper thoroughly dry; then fold the whole in a piece of green bays well aired, and put them in your trunk, in which you should always keep some paper well stained with saffron.

Besides the above, there are many other articles, which, though not actually executed by the lady's woman, are still under her inspection. The whole of these will be found in our instructions to the chamber-maid.

DIRECTIONS FOR THE HOUSEKEEPER.

The business of the housekeeper is of great importance, as she has in a manner all the household affairs to superintend, the maid-servants to look after, and to direct in their proper business. However virtuous some young people may seem in the discharge of their duty, yet certainly it is most prudent to commit the care of a house to a woman of age and experience, well acquainted with the world, and who has either kept house herself, or been long in the service of others. If such a one be a grave, sober, virtuous person, they are the most fit to be made choice of; and whatever may be the character of their ladies, they will gain their approbation at the last. The servants will treat her with more respect than they would a giddy thoughtless person; and the more assiduous they are, and faithful in the trust committed to them, the more sure they will be of a place on any future occasion.

Let them have as few people coming after them as possible: when the family is in the country, let them never leave the house except when they go to church; and when in town, let them not desire to go out contrary to the orders of their lady. When strangers come on a visit, let them be treated with the same respect as is shewn to them by their lord and lady; for many of the most worthy of our nobility have been evil spoken of for no other reason but from the neglect and insolence of their servants. Let it be their constant study, however laborious, to be up in the morning before any of the servants, and let them never go to bed until they have seen the doors and windows properly fastened. In their behaviour to the servants under them, while they see that they do their duty, let them always remember to treat them with tenderness, not exacting more from them than is consistent with humanity, nor ever exaggerating their faults. While they reproach with authority, let it be done at the same time in meekness, not delivered in anger, but as the advice of a friend, who wishes well to their interests.

As much of the security of the house depends on the servants keeping good hours, let them look with great care to that; but if they find that neither advice nor reproof will have any effect, then it is their duty to complain, as they know not what fatal consequences may happen to the family by her neglect. As all the goods in the house are committed to her care, let her observe that none of them be damaged, but always kept in proper order, for that is both for the honour and interest of her master.

In purchasing of every sort of necessaries for the family, let her take care that the provisions be good, and be as frugal in the purchase of them as if they were for herself; and let her take great care that none be wasted in an idle manner. In the choice of new servants let her be extremely cautious, and inquire strictly into their characters.

If the housekeeper attends to these rules, she will become an example to the younger servants, her master's family will be respected, and she will acquire reputation from every one who knows her.

INSTRUCTIONS TO THE CHAMBERMAID.

THE chambermaid's first consideration must be to attend properly to the care and management of her mistress's clothes, for as it is always uncertain at what time she may want them, so it is essentially necessary they should be ever in readiness. Let your respective clothes, either for dress or undress, be always deposited in their different departments; so that if you should be hastily called upon for either, it will be more convenient to you, and more pleasing to your mistress. Be particularly careful to preserve your linen clean and nice, and be sure always to let it be well aired.

When your mistress has undressed, examine all her clothes with great niceness, and if you discover any spots on them, let them be immediately taken out; after which fold them up carefully, and put them in their proper places.

In order to make the chambermaid complete mistress of the character she assumes, we shall here add a number of useful receipts, which, if properly attended to, will enable her to discharge her office with satisfaction to her mistress, and reputation to herself.

To take Spots out of Silk.

Scrape a piece of chalk very fine, lay some of it on the spot, and rub it gently, and you will soon find it disappear. But the most effectual application is spirits of turpentine; for this, be the spots ever so numerous, will infallibly take them out. If the first application should not entirely effect it, the second will.

To clean Silks of all sorts.

After you have thoroughly taken out the spots, take about a peck of bran, dry it well by the fire, then spread your clothes on a con-

venient place, and rub them well with the bran while it is warm; after which shake it well off, and rub them with a piece of clean, soft, dry cloth.

If your silks be flowered, take the crumb of a stale three-penny loaf, mix with it about a quarter of an ounce of powder blue, crumble them well together, rub it gently over the silk with your hands, and then with a piece of clean cloth, as for plain silks.

To keep Silk from staining in washing.

Warm some rain water in a saucepan till it is pretty hot, then put into it some Castile soap, and dissolve it well. Take it off the fire, and when it is almost cold sprinkle into it a small quantity of fuller's earth, and then scour your silks with it. Don't let them be on heaps, but spread them, and clap them between dry cloths, and they will be as fresh as when new.

To take Spots out of Linen.

There are several methods of taking spots out of linen; but the most effectual are the following. Take some juice of sorrel, heat it well over the fire, and dip the parts affected into it; then rub it gently, and the spots will vanish. If it is summer-time, and the sun very powerful, soap the places where the spots are, and hang it in the sun, and when it is dry the spots will be gone. Or, rub some salt and vinegar well on them, after which squeeze it well out, and then let it dry gently by the fire. If your linen be stained with paint, rub some butter over the spot, hang it in the sun to dry, then wash it well, and it will all come out.

To take Spots out of Crimson Velvet.

Take some very strong aqua vitæ, and rub it well on the parts where the spots are, and then take the white of a new laid egg, spread it over the aqua vitæ, and put it in the sun to dry. When this is done, wash it in clean water, and wring it thoroughly dry. You need not be afraid, as it will not do the least injury to the colour.

To take Spots out of Stuffs, or Cloth.

Take some of the clearest and whitest fuller's earth you can meet with, let it be well dried by the fire, after which pound it in a mortar till it is very fine; then mix some spirit of turpentine with it, and form it into round balls, which you may keep by you to use as occasion shall require. Take a piece of one of these balls, put it into a cup or pan, mix a little boiling water with it, and lay it on the parts that are spotted. When it is dry, rub it with a little hard brush, and when you find the spots are out, take a clean bit of cloth, and rub it gently till you have taken out the fuller's earth also.

To take Spots out of Scarlet.

Take the juice of the herb called laneria (which may be had at any apothecary's) and lay it on the part affected: let it continue

there about three hours, and then wash it in warm water. If it should not answer your expectations the first time, repeat it, adding a little soap to the juice, and it will effectually take it out.

To take Spots out of Cloth in Grain.

Take of roch-alum water, tarter of tonnes, and white soap, about three ounces each, and make them into a fine powder. Put the alum water into an earthen pipkin on the fire, and when it begins to simmer, take two ox galls, and stir them in with a stick, and by degrees the powders. Let it boil till it is reduced to about one-third, and then wash the spots with it three or four times, drying it between each; after which wash it in clean water, and the spots will be entirely eradicated.

To take out Grease or oily Spots.

Take a quart of clear soft water, about four ounces of alumen fecis burnt, two scruples of camphire, and the gall of an ox; mix all together, put it into a pan or pipkin over a slow fire, and let it simmer till it is reduced to about half the quantity; then strain it, and use it when it is about lukewarm. Wet the cloth on both sides where the spots are, then wash them with cold water, and the spots will disappear.

To take Spots of Ink or Wine out of Cloth, or Linen.

Take the juice of lemons and rub it well on the spots, and when it is dry, wash it in warm water. Repeat this a second time, and the spots will disappear. If it is linen, put some boiling water into a pewter pot, take that part that has the spot, and hold it tight round the pot, then rub it hard with lemon juice, and it will take the spot quite out.

To take out all sorts of Spots or Stains from the Hands, &c.

Take a small quantity of bay salt, mix it with some lemon juice, wash the parts that are stained, and let them dry gradually. Repeat it some time after, and the stains will be quite gone.

To take Iron-moulds out of Linen.

Take some sorrel, bruise it well in a mortar, squeeze it through a cloth, bottle it, and keep it for use. Take a little of the above juice in a tin saucepan, and boil it over a lamp; as it boils dip the iron-mould into it; don't rub, but only squeeze it. When you find the iron-mould is out, throw it into cold water.

Another Receipt for the same.

Take the juice of a lemon, warm it with a little powder of alum dissolved in it; then wet the spot, and dry it with a spoon wherein is a live coal, and so continue to do for the space of two hours, and the spot or iron-mould in once or twice washing will disappear. This will also take out spots of ink, fruit, &c.

To make Linen White that is turned Yellow.

Take two quarts of milk, heat it over the fire, and scrape into it half a pound of cake soap. When the soap is thoroughly dissolved, put the linen in, and when they have boiled for some time, take them out, put them into a lather of hot water, and wash them out.

To keep Linen not used from receiving any Damage.

When you have washed and well dried it, fold it up, and scatter in the folding the powder of cedar-wood, or cedar ground small, having first perfumed your chest with storax; by which means not only dampness is prevented, but worms, moths, &c.

The best Method of whitening any sort of Cloth.

First, let your cloth be well bucked, then spread it on the grass, and sprinkle it with alum-water. Let it continue in this situation for three or four days; then buck it again with soap and fuller's earth, and use it as before; by which means it will not only grow white, but swell in its substance.

To clean Hangings or Tapestry that have faded.

First, beat the dust out of them as clean as possible, then rub them well over with a dry brush, and make a good lather of Castile or cake soap, and rub them well over with a hard brush; then take some fair water, and with it wash off the froth, and make a water with alum, and wash them over with it, and you will find, when dry, most of the colours restored in a short time; and those that are yet too faint, you must assist by a pencil dipped in proper colours. It will not be amiss if you rub over the whole piece in the same manner with water colours mixed with weak gum-water, and it will cause it, if well done, to look at a distance like new.

To clean Ribbons.

First, sprinkle them moderately with a little clean water, and then smooth them out. Lay them on a carpet or clean cloth at full breadth, and having made a thin lather of Castile soap, rub them gently with a brush, or fine woollen cloth. Then take some water, mix with it a little alum and white tartar, and rub them well with it. This will make them not only clean, but the colour will be fixed from further fading. You must dry them in the shade, and smooth them with a glass slick-stone.

To wash Silk Stockings.

These must not be laid in soak before washing, as it will entirely destroy their colours. They must be washed in cold water with two lathers, the latter of which must be well blued. They must not be rinsed, but turn them often, then press them, and when they are thoroughly dry, put them up for use.

To wash Silk Handkerchiefs.

These must also be first washed in cold water; and the second lather must be only lukewarm. After the second washing, rinse them in cold water, dry them gently, and then fold them up.

To wash black and white Sarcenets.

First, lay them smooth on a board or carpet, spreading a little soap over the dirty place; then make a lather with Castile soap, and having an indifferent fine brush, dip it therein, and rub over the silks the right way, viz. longways, and repeat this till you find that side is sufficiently scoured; then turn the other, and use it in the same manner; after which put it into fair water scalding hot. When it has been in this some time, mix a small quantity of gum arabic in some cold water, and rinse them well; then take them out and fold them, clapping or pressing out the water with your hands on a carpet that is dry; when you find the wet pretty well out, in case of the white, you must have some brimstone ready to smoke, or dry it over, till it is ready for smoothing, which must be done on the right side with an iron moderately hot.

The best Method of making and using Starch.

Take such a quantity of starch as you think proportionable to the things you have to use it for, just moisten it with a little water, and then mix a small quantity of powder blue with it, after which put it into about half a pint of water, and stir it well together. Have about a quart of water boiling on the fire, and when your starch and blue is sufficiently stirred up, put it into the water as it boils. Let it boil for about a quarter of an hour, and be sure to keep it stirring all the while. The more it is stirred the stiffer it will be, and your linen will look the better.

Those things you would have most stiffened must be dipped in first; you must not rub the starch too strong, you may weaken it by the addition of a little water; and before you use it be sure to let it be well strained.

You should always boil your starch in a copper vessel, because as it requires a deal of boiling, tin is very apt to make it burn to.

There are various things which different people mix with their starch, such as alum, gum arabic, and tallow; but if you do put any thing in, let it be a little isinglass, for that is by far the best. About an ounce to a quarter of a pound of starch will be sufficient.

To wash Thread and Cotton Stockings.

Both these must have two lathers and a boil, and the water must be well blued. When this is done, wash them out of the boil, after which fold them up very smooth without rinsing, and press them under a weight for about half an hour: then hang them up, and

when they are thoroughly dry, roll them up without ironing, and they will look as well as when new.

Worsted stockings must be washed in two cool lathers till they are quite clean, but don't put any soap on them: when you have done this, rinse them well, hang them up, and as soon as they are dry, fold them up for use.

To wash Black Silks.

Warm a little small beer, and mix it with ink, then wash the silk in it, and it will have a fine black colour.

To wash Scarlet Cloaks.

Take a little fuller's earth, and boil it in water; when you take it off, let it stand till it is only lukewarm; then wash the cloaks in it, and when they are clean, rinse them in cold pump water.

To clean Silk Furniture.

Brush it clean, until all the spots are taken out, at least so many as will come out by the brush; then take as much bran as the size of the cloth requires, and when it has been properly dried before the fire, put to it an ounce of powder blue, and lay the cloth on a proper place; rub them till they are clean, and then hang them up to dry; when properly dried, let them be brushed three different times, and they will look as well as at first.

To clean Damask Curtains, and other Sorts of Worsted Furniture.

Take some dry fuller's earth of the whitest sort you can procure; when it is well dried before the fire, pour boiling water upon it, until it is quite soft; then put to it two pennyworth of the spirit of turpentine, and when they are all properly mixed, lay your curtains or other cloths on a large square table, and rub it upon them as hard as you can. Remembering always to rub them first on the inside, and then on the out; rub every place over, and then hang them up on a line, either in the air, or before the fire: when they are quite dry, brush them with a hard-brush, and then with two softer ones, and the curtains will look extremely well.

To wash fine Muslins.

Let the muslins be folded into four, and put into clean water, not very hot, otherwise they are apt to be yellow, and when you have strained the water through a fine cloth, take a piece of the finest soap, and beat it to a lather with a stick turned very smooth, for if the stick is of soft wood, or has any flaws about it, some splinters will be apt to remain in the water. Then put in the muslins, and wash them one by one, then let them lay in the water for the dirt to soak out. When you take them out, wash them in milk-warm water, and squeeze them as hard as possible, lest any of the dirt should be left in; then shake them, and lay them into an earthen dish. Let them lay there till you have made a second lather in the same man-

ner as the first, only that the water must be more hot than the first, but not boiling, otherwise it will injure them. Put a little water to as much powder-blue as is necessary, and then pour it into the scalding water, stirring it about until it appear blue; then make a lather in the same manner as before, and when you have put in your muslins, let them be covered over with a fine clean cloth. It will be better that they stand all night in the water, and in the morning let the blue be washed clean out; then lay them in cold pump water till you starch them.

To rinse Muslins before you starch them.

Take a cup of powder blue, and mix it with some pump water in a clean pan; when you have shaken it about for some time till it is properly mixed, then put to it a cup more of cold pump water, and squeeze your muslins through it one by one, never putting more than one in at a time, otherwise you will be apt to spoil them by giving them a yellowish colour. If the remains of the blue settle upon them, rub them in the water with your hand very slightly, but if any of them appear yellow, you must put more blue to the water, as the only means of making them change their colour. When you have rinsed them clean, let them be squeezed as hard as they can bear without hurting them, because unless the water is quite out they will never take the starch so well. Let your hands be very dry when you pull them out, and then let them be laid on a fine dry cloth, by which you will be able to see whether any wet is left in them.

To starch fine Muslins.

Take a clean skillet, and put in it a pint of pump water, mixed with a quarter of a pound of starch, and keep it over a slow fire till it is lukewarm; keep stirring it till it boils, then take it off, and when it has stood about a minute, let it be poured into a clean earthen dish, and covered up with a delf plate until it is cold; then mix a handful of it with half as much blue, and take your muslin, spread it out double, so as to lay the starch upon it, but don't let it be too thick. Lay it first over the one side and then the other, but do not let it be opened out, because it will soak through sufficiently to answer the end. Let it be laid on the finest muslins first, and afterwards on those that are thicker, for that which is laid upon the fine ones will serve to do the others, and most sorts of coarser clothes made of muslin may be done with the same starch. When you have done starching them, let them be laid in a clean earthen dish, and keep pressing them till the starch begins to stick to your hands. Then wring it out of them, and when you have wiped them with a clean dry cloth, open them out and rub them gently.

To clap Muslins before they are ironed.

After you have opened them, rub them through your hands, and then clap them together, holding them by the ends in your hands

until they are hard; but if you perceive any wet or starch upon your hands, then wash them, and keep them as dry as possible, otherwise the muslin will never look well. You must pull them with your hands both ways, which is the best method that can be used to prevent fraying; and when they are dry enough, spread them out and hold them between you and the light, by which you will see whether any of the starch remains in them. The best way to know if any of the starch remains in them, is to look through and see if any thing shines, which, if it does, it is starch, and you must rub it again with your hands. If none is left, they will fly asunder when you clap them, but they must be clapped as fast as possible, lest they become too soft, and lose their colour. It is also necessary to observe, that they must not be clapped singly, otherwise they will fray and tear; but always keep two or three in your hand, and the colour will be much better.

The proper Method of ironing Muslins.

When you have clapped the muslins and dried them as well as you can, pull them out double on a very smooth board, laying about five or six on each other. Then heat your iron and put it into the box, and when the box is properly heated, take that which is lowest, because it will be more dry than the others, by which method you will not only prevent them from fraying, but also make them look extremely well. Plain muslins must be done upon a woollen cloth very soft and clean, but coarse ones may be done on a cloth that is more damp than the other, or upon the under-side of that first used.

To starch Lawns.

They must be washed and rinsed in the same manner as muslins, and the starch must be as thin as possible. When you have dipped them in it, take them out and squeeze them hard, in order to force out the wet, and then dry them with a fine cloth. Take care that they be clapped properly between your hands, otherwise they will be apt to receive damage. When you have folded them up, put them into a clean pan, but do not touch them with any wet, otherwise they will not look so well. Let the cloth upon which you iron them be clean and smooth, but take great care that the iron be not too hot, because it spoils the colours, and gives them a yellowish appearance. The starch must be made for the purpose, for that used for muslin will not be proper, but rather do the lawns an injury.

DIRECTIONS TO THE NURSERY MAID.

EVERY woman who undertakes to nurse children should first consider, with a serious attention, the nature of the charge committed to her. It is well known, that many desire the place of a nurse

from no other motive than that of interest; the meanest that can operate on the human mind, unless connected with a spirit of virtue. It is natural for you to expect your wages; and if you do your duty with fidelity, love, and tenderness, you will have the approbation of a good conscience, and be esteemed in your old age by those whose tender years you nursed. The nurse appointed to take care of children, may be considered as their first tutor, and it often happens that they take the most lasting impressions from them. With respect to particular duties, they are the following: Never suffer them to go out of your sight, nor trust them into any one's hands except their parents. Never cross them with angry words, nor chide them severely when they do any thing amiss. Teach them to love you by a cheerful affable disposition; let your sobriety and benevolent carriage be set before them as a pattern; and never neglect to keep them clean, for much of their health depends upon that. Neither let them eat any thing that is hurtful; and when you find the symptoms of any disorder upon them, let their parents know of it immediately; or if they are absent, give them some simple remedies, by which you may be the means of saving their lives; for nothing is, or can be, so well as to prevent the disease from getting strength. Take great care that they do not eat too much fruit, nor let them drink wine unless mixed with water. When they begin to speak, teach them short prayers, and read a little to them every day; by which they will become in love with religion, even before they understand it. When they can speak more plain, and are able to remember, teach them a few short questions and answers, but be sure that you make them learn the questions as well as the answers, for that will make a stronger impression on their memory. Let the questions be short, simple, and striking, and as they grow up you may proceed a little further with them, but never hurry them from one thing until they are perfect masters of the first, otherwise you will distract their minds and confuse their thoughts. The next thing is, to begin to teach them to read, which must be done with great care and tenderness, otherwise, instead of becoming in love with learning, they will consider it as a state of bondage and slavery. Have patience with them, and neither fly out in anger, nor put on a churlish countenance, for although they should be some time before they begin to love their book, yet it will soon become familiar to them if you teach them with affability. Never make use of an improper expression before them, nor suffer them to come into the company of any who do, because nothing is so mischievous as bad examples. Be extremely careful not to shew any partiality to them, but as children of the same parents treat them all alike; for if you seem to take more notice of one than the rest, these will consider themselves slighted, become dejected in their minds, and wish to be from under your care. Be often putting them in mind of their duty to their parents, and frequently read to them the example of Christ and Timothy, with many others in the Old and New Testament. As

soon as their tender minds can bear it, let them be brought to get by heart some short verses in the Psalms, but not above one at a time, lest they forget the other. A practice of that sort will make them in love with their Bible, before they enter upon other sorts of learning. It is really surprising to find the sons of many of our nobility and gentry, going to the grammar-school, where they read none but the heathen authors, utterly unacquainted with the word of God. In general it is in the power of their nurses to remedy that evil, and the honour to themselves would be as great as the advantage would be to their tender charge. Never encourage one to tell stories of the other, for by that they will learn the mean vice of detraction, or lessening the reputation or esteem of another, which is a disgrace to both sexes.

When any one makes complaint against another, do not let any person hear you reprove the offender; but shut the door, and speak to them all in the most affectionate manner. Point out in a clear manner the duty of brotherly love, and how acceptable it is in the sight of God, who hates those children that injure each other. On the other hand, you must tell those who make the complaint, that they must always take care not to give any provocation, either in gestures, words, or actions. Tell them what Christ says, "That he that calleth his brother a fool shall be in danger of hell-fire." Tell them how joyful it will be to their parents to see them love each other, and that God will bless them for it. As they grow up a little older, explain to them the Ten Commandments in short questions and answers, and when you take them to church, teach them to remember the text, and ask them concerning any remarkable story that was read in the lessons, which you must read over again to them when you come home, by which they will become familiarly acquainted with the historical part of the Bible, which most probably they will never forget.

If you attend to these instructions, by the time they are taken from you, they will be prepared for any sort of learning, and strongly guarded against any temptations to vice; so that you will gain a most distinguished and permanent reputation.

By a proper attendance to all these rules, you will have very little occasion for physic for the children, nor is it proper that it should be much tampered with. Except in some particular cases, youthful vigour generally overpowers the strength of the disease, especially where the nurse treats them with tenderness, and keeps them clean. Great care must be taken with them in breeding their teeth, as many die of that painful disease. Mix a little honey with fresh butter, and anoint the gums where the pain is most violent; it will at least give some ease. If the children are apt to be rickety, let them be often bathed in cold water, and kept in it according to their strength; it seldom fails of being attended with the desired effect, whereas the tampering with medicines is most commonly hurtful. When you find them afflicted with the worms, the best

thing that can be given them is rhubarb in the morning fasting, and be sure to do it as soon as the first symptoms of the disorder appear.

DIRECTIONS TO THE HOUSE-MAID.

THE business of the housemaid is, to look after, and keep the furniture clean, in the execution of which she is to take her instructions from the housekeeper: and if she would wish to acquire reputation, she must be industrious and cleanly.

Every morning her first business must be, if in summer, to rub the stoves and fire-irons with scouring-paper, and to clean the hearths. If in winter, she must first rake out the ashes, and sweep the grate very clean: she must then clean the irons, which, if the common sort, may be done by rubbing them, first, with a rag dipped in vinegar and the ashes, then with an oily rag, and after that with scouring-paper, rotten stone, or white brick. If there be very fine steel stoves and fenders, they should be first rubbed with oil, then with emery, till clear and bright, and next with scouring-paper, which is an excellent thing to rub irons with that are not in constant use, every two or three days, as it will take off any spots they have got in that time. When she has thus prepared the stove, &c. and cleaned the inside of the hearth, she may then light the fire, and wash the marble with a piece of flannel instead of a brush, dipped in a strong lather of hot water and soap. She must then dry the hearth and round the chimney; but, if the latter be marble, washing it once a week is sufficient, though the hearth ought to be done so every day. Cold water, soap, and sand, will do for washing free-stone slabs, which must be afterwards rubbed, not as is common with a fire-stone, but a brush. Where the insides of chimnies are covered with tiles, rubbing them with a wet cloth, and then drying them, is sufficient. Hearths and chimney-sides of steel must be cleaned in the same manner as fine steel stoves.

After the fire-place, the housemaid's next business is, to clean the locks of the doors. In doing this she must have a piece of paste-board for each, with a hole cut in it just big enough for slipping over the lock, to preserve the doors, to which the same side of the paste-board should always be applied, for the dirty side would spoil them. The locks may be cleaned by rubbing them with an oily rag, and next with rotten-stone or white brick; but she must be very careful not to let any of the two last get into the key-hole. Lacquered locks want no other cleaning but rubbing with a piece of clean leather or woollen cloth; for oil, or any thing damp, hurts their colour.

The housemaid's next attention should be to the carpets, which she may sweep with a common broom, or brush with a whisk

broom, and then fold them back; after which she ought to sweep the room, having first strewed it with sand pretty damp, throwing it smartly from her hand, and it will lick up the dust and flue. Carpets, when they will turn, are best cleaned by laying the wrong side upwards for a day or two, and then the dust will fall on the floors. But, before she sweeps the rooms, she should brush and clean the window curtains, and with a broom sweep the windows, and behind the shutters. She must not apply a brush or broom to any pictures or frames, but only to blow the dust off with a pair of bellows; though she may now and then dust them with a very soft piece of flannel, or very soft duster: and she should also blow off the dust from the wainscot, china, and stucco-work.

When she has swept the room, and taken up the dust, her next business is, to rub the wainscot from the top to the bottom with a duster, and do the same to the windows. She must then sweep the stairs, throwing on the upper ones a little wet sand, which will bring down the dust without flying about; but if hair-cloths are used, this is only to be done occasionally as the cloths are found necessary to be removed. After cleaning the stairs, she must dust the wainscot and ballusters directly, and also the tops of the doors.

As soon as the family is up, the house-maid should set open the windows of the bed-chamber, and uncover the beds to sweeten and air them, which will be a great help against bugs and fleas. In making the beds, she should begin with that first aired, taking off the several things singly, and laying them on two chairs, without letting them touch the floor. She should shake the beds well every day, and if there be a mattrass, let her turn it at least once a week. The cleaning of the head of the bed, the vallances, and curtains, with a brush or whisk, is not to be omitted; neither should she forget to sweep clean all behind and under the bedsteads.

Having said thus much with respect to the business of the house-maid, we shall now give directions for the method of executing other matters that come under her province. And first,

To preserve Iron from Rust.

Dissolve a quarter of an ounce of camphire and half a pound of hog's lard together over a very slow fire, and taking off the scum, mix as much black-lead as will bring them to an iron colour. Spread this composition over the steel and iron stoves, as also the fire-irons. Let it lay on them for twenty-four hours, after which rub them with a dry linen cloth, and they will keep without rust for six months.

To clean Hearths of Free-Stone.

First, scour them clean with cold water, soap, and sand, then take two pennyworth of black lead, and a quarter of a pound of coarse brown sugar; which, being well mixed, put into half a pint

of small beer, and set on a fire, stirring the whole with a stick till well boiled. Then with a little brush black the sides and bottom of the hearth at least twice over; and next day, when they are quite dry, rub them well with a hard brush, and if they be smooth, and not broke, they will look like steel. The bottom on which the grate stands will require more frequent repetition, as the blacking wears sooner off than on the sides, which will keep bright for some weeks, or perhaps months.

To clean Brick Hearths.

Mix some milk with brick-dust, and lay it upon a coarse woollen cloth, then take it and rub the hearth, and it will have a fine appearance.

To clean Chairs.

Drop some linseed oil upon a woollen rag, and rub the chairs with it, and then rub them hard with a dry cloth until they appear bright; then rub some yellow wax on a hard brush, and brush them all over; then take a rough woollen cloth, and again rub them; and they will look as well as when new.

To clean Tables.

When you have rubbed them hard with a cloth, mix some brick with linseed oil, and rub them over as hard as you can, until they are quite clean; then rub some yellow wax on a hard brush, and brush them till they are so clean that you may see your face in them; then rub them with a flannel cloth, and they will have a fine appearance.

To clean old Pictures.

Take two ounces of borax, and a quarter of an ounce of Roman vitriol, beat them together till they are very small, then let them be sifted through a fine lawn sieve: when you have rubbed the dust off the picture, then lay it flat on the ground, and throw some of the powder over the canvas; dip a brush in water, and rub the picture over carefully until it is quite clean. Take no more water than will wet the powder, and when you find the picture begins to appear clean, wash off the dust with a wet brush, and set it up to dry in a place not too much exposed to the sun. Then take a little linseed oil, and when the picture begins to be dry, rub it over with a feather dipped in the oil. Don't let them dry too soon, for the longer they stand they will have the more transparent colour.

To clean the Frames of Pictures.

Let the dirt be first taken off in cold water, and then make a strong lather of soap, and rub them with a sponge till they are clean, when they must be set to dry, and then rubbed clean with a woollen cloth.

The best Way to clean a Room

Rub both the brush and mop with the grain, that is with the length of the board, and not across the breadth, neither let the boards be wet too much, because it soaks in and hurts them. Rub them hard with fine dry sand, and take care not to wet too much of the room at one time, and the sooner you have done it the better. When too much water is thrown on the boards, it takes up more time to clean it than if a small part was wetted at once, and the boards will always look more black and spungy. When you intend to dry-rub it, let it first be quite dry, and then take a cloth and rub it clean, throwing over it some fine sand, and sweep it as clean as possible. Let the skirting boards be rubbed with a piece of oily flannel, and they will look as if newly painted; but no part of the floor, for that will spoil it. Neither fuller's earth nor common sand ought to be used, as they are sure to make some impression.

To clean Stairs.

Stairs are to be cleaned in the same manner as rooms, only it is necessary to observe, that if you keep your face always to the ascent, they will have a much better appearance, and you will be more able to do them soon and well. Let the hair-cloth be swept once every day, and once a week taken up, and the dust shaken out of it; then scour them down, and when dry, lay the cloth on again. When the stairs are of stone, let them be scoured with sand and water, but boards must be rubbed with a piece of oily flannel, and they will look as if newly painted. Neither fuller's earth nor common sand ought to be used, as they are sure to make some impression.

To clean Windows.

To do this properly, there must be two persons, one without and another within; rub them over with a thick damp cloth, and then with a dry one; and if any spots remain, do them over with whiting, and when they are clean and dry they will look extremely well.

To keep Stairs, Tables, and Boards clean, and of a brownish Colour, without washing.

Take a few handfuls of balm, tansey, and mint, and strew them on the floor or table after you have swept them clean; then take a long hard brush, and rub the greens against the boards till they appear bright; then sweep off the greens, and the floor will look like mahogany, without any washing, and the room will have a fine smell. These herbs are best, and where they cannot be had, you may use fennel or any thing green, and the rooms will not only look fine and brown, but also have a fragrant smell.

To clean Oil-Cloths that are laid on Floors.

The best method of keeping these in proper order is, to dry-rub them every day, because it not only keeps them clean, but also preserves them better than any thing that can be mentioned, for when mops are used they soon wear out. Once every week let them be turned upside down; and once every month let them be rubbed over with milk, and hung out to dry, then let them be rubbed over with a cloth, and they will look as well as at first.

An useful Receipt to take Spots out of Boards, and large Tables.

Make some lye of wood-ashes, and mix it with a few galls, then put it on the spots the evening before you intend to clean them. In the morning rub the boards hard with a brush, and if it is a floor, you must do it on your knees. Let it be with the grain, and take some fine sand at the second scouring; when they are dry, take a coarse woollen cloth, and rub them clean, until you see no spots remaining. When you have brought them to a right colour, and can distinguish the grain, then wash them with cold water and sand. Hot water must not be used, as it opens the grain of the boards, and hard water always spoils the colour.

INSTRUCTIONS TO THE LAUNDRY-MAID.

As the laundry-maid is the person to whom the care of the linen is committed, it is most common for her to be brought up to it; but yet any young woman of tolerable abilities may soon learn it, as all women are more or less acquainted with washing. Where linen is either badly washed, or not properly got up, it soon wears; and once bad washing does more hurt then ten times using it. See that every part of the linen be mended properly before you begin to wash, and when washed, let it be done up as soon as possible, otherwise it will be apt to assume a bad colour, so that your mistress will certainly complain. Be extremely regular in your stated days for washing, and never take a woman to assist you without leave from your mistress. Let all your tubs and other vessels be kept clean, and never waste soap or any other materials, but use them with the same frugality as if they had been purchased by yourself. It is the practice in many parts of England, for the laundry-maids to rise very early, and most certainly on the washing day it is best, because they will have their work over before the evening; but on the other days they may enjoy equal indulgence with their fellow servants.

Having said thus much relative to the laundry-maid, we shall now lay down such further directions as may easily assist her in the execution of her business.

To prepare Linen for Washing.

First, look the linen carefully over, and then mend every place where you find it torn, otherwise if it is washed the rents will be much worse than before. When that is done, let it be carefully folded up, and put into a bag, to prevent its gathering more dirt, for the cleaner it is kept, the more easily it will wash, and also be the better for the linen; for as much has been lost by the carelessness of servants, or bad laundry-maids, as by wearing.

Concerning the Water.

Do not wash with any sort of water, unless it has stood two or three days, for when newly taken in, it is always thick and muddy; if it is from a stream where there is a muddy bottom, it will be better to let it stand four days.

For choosing Soap.

New-made soap always spoils the linen, therefore make choice of the oldest you can get, as it will be of much more service, and make the clothes look better.

Directions concerning Washing.

When you have cleaned your copper, fill it to heat, and when you have sorted your clothes properly, let them be rubbed over with soap, taking care to put most on the dirty places, and then wash the finest first. Let not the water be too hot. When you have washed the fine linen, take it out and lay it on a clean place, then wash the coarse, which will take a good deal more washing than the other; then soap the linen over again, and let it be washed a second time in water more hot than the former.

To boil Linen.

As soon as you have put the water on, mix with it some stone blue, and when you have soaped the linen, let it be put in to boil; when it has boiled ten or fifteen minutes, according to the nature of linen, for that which is coarse will take much more than the fine, then put the water with the linen into the tub, and let it stand till it is cold enough for you to hold your hand in it; then wash the linen quite clean, taking care not to leave any pieces of soap upon it, for if you do it will look greasy. As soon as you have washed the different pieces, let them be thrown into clear pump water, mixed with stone-blue, then rinse it perfectly clean, and when you have wrung it, hang up the different pieces of linen at a moderate distance from each other; and when they are dry, fold them carefully up until they are ironed, which must be as soon as you conveniently can.

Directions for Starching.

Get the best Poland starch, and when you have made it thin with water, put to it some powder blue, according to the number

of clothes, and when it has boiled long enough, put to it a few grains of isinglass; when it is very thin, put in your linen, and rub it gently with your hands.

In all other matters let the laundry-maid keep herself extremely clean, and take care that none of the linen be lost or damaged.

Directions for Ironing.

If you use flat-irons, be sure to rub them smooth against a mat, until they are very bright, and then rub them with a smooth flannel, which must be done every time they come to the fire. It will be better for the linen, that you use the iron as hot as you can, only take care to try the iron on a rag, lest it damage the linen. Sprinkle a few drops of water upon the linen before you begin to iron, always taking care to put more water to the fine than the coarse. The water makes it more pliable in ironing, and more stiff afterwards.

To take Stains made by Fruit out of Linen.

Take some fresh butter, and rub it over all the stains, then put it into a tub, and pour upon it scalding milk; when it is cold, let the stains be washed with the milk until they are perfectly out.

To take out Spots made by Ink.

Put the stained places in vinegar mixed with suet, where it must be all night; wash it in the morning in the vinegar, and you will see the spots become more dull and faint; then put more vinegar to it, and when it has laid another night, let it be washed in the same manner, and the spots will infallibly vanish.

DIRECTIONS TO THE COOK-MAID.

The knowledge of Cookery is essentially necessary to every woman, unless her station in life is of very elevated rank. She who undertakes to be cook in a family ought to be well acquainted with the qualities of provisions in general, and also of the most proper methods used in dressing them, which is first acquired by attending to proper directions laid down for that purpose, and then the reducing of those to practice. Strict fidelity in laying out the money intrusted with her is absolutely necessary, if she would acquire a good name, and enjoy a clear conscience. She must keep herself neat and clean, be careful in attending to her business, and never intrust any person with doing part of her work unless in her presence, that she may see that things are properly conducted; for when any sort of victuals is spoiled, the cook is sure to be blamed. She knows how victuals are dressed when she sees them done, but she cannot answer for what is dressed out of her sight. Take great care of the meat, and never encourage people to come after you; nor give any away unless you first obtain the consent of your lady or

house-keeper. It is a sort of theft to give away that which is not your own; but if you attend to the above rules you will acquire the good-will of all who know you, and on every future occasion have an unblemished character from your lady.

For proper Directions concerning all the different branches of Cookery, see the articles under that head, at the end of this volume.

DIRECTIONS TO THE KITCHEN OR SCULLERY MAID.

By whatever means either man or woman procures a livelihood, if it is but in an honest way, they ought not to be treated with contempt: for we are all as so many links of the same chain; every one contributes to the support of his neighbour; and the woman who does the most servile work in a family, is entitled to respect in proportion as her service is laborious. Let the young woman, therefore, who is obliged to submit to that drudgery, be content with the station in which Providence has placed her, without repining, always remembering that humility is the road to preferment, and the more submissive she is in a low station, the better she will be qualified for an elevated one.

As the scullery-maid's business is to keep the different rooms, such as kitchen, pantry, wash-house, &c. clean, so it is her duty to take great care that nothing be lost from them, nor any stranger admitted; for if things be lost the blame will naturally fall on her, although she may be innocent. Let them take great care that all the dishes and other things committed to their care be kept in proper order, so that when the cook or any of the servants want them, they may always be clean, and ready for immediate use.

She must also be very careful of her coppers and brass vessels. These, immediately after use, should be filled with water (which prevents the tinning from coming off) and afterwards wiped and dried; for if they be not, they gather, as well when empty as when fat is left in them, a green substance, which is rank poison, or at least causes terrible and lasting disorders, especially to those who eat first what is dressed in them. Copper and brass spoons, especially those called white metal spoons, should also be taken particular care of; for they gather a greenish poison, and nothing should at any rate be warmed in them over a fire. Broths and soups should not be left longer standing in the porridge-pot than while dinner is taking up. Fixed coppers should have the fire drawn from under them as soon as they are used, and scoured with a brush and sand whilst hot. The outsides of tinned copper utensils should be also scoured with a brush and sand; but not the insides, for the sand will take off the tin, from which any specks may be removed by scraping with the nails. The dressers should be scrubbed with

water and soap, or wood-ashes, either of them being preferable to sand or fuller's earth, on account of their grittiness; and it should be a constant maxim not to throw the dirty water down the sewers, if it can be conveniently carried into the street; for it is very apt to stop the drains, and cause a disagreeable smell.

When the kitchen-maid has finished her work for the day, let her be sure to make herself clean, but never attempt to dress above her station, nor refuse her assistance to any of the other servants.

DIRECTIONS TO THE DAIRY-MAID.

THE business of the dairy-maid is of the most beneficial nature, as by her knowledge and industry we are furnished with several of the most essential articles necessary for the preservation of our existence. We shall therefore give such directions as may enable the inexperienced to become proper proficients in so valuable an employment.

Directions for making Butter.

When you have got a sufficient quantity of cream, strain it through a clean linen cloth into the churn, which must be put to stand in the coolest place of the dairy, in summer; but in winter it must stand in the warmest. When you churn, let it be with solid heavy strokes, for they will make the butter much better than slight quick ones. When you find the butter begins to break, cleanse the inside of the lid, and then strike the churn-staff more softly, to prevent the butter from heating. If the summer is hot, it would be proper to set the churn in a leaden cistern filled with cold water, and in winter before a slow fire. When the butter-milk is drained off, let the butter be taken out and washed in clean cold water, and it will be ready to be made up in rolls for present use.

To make Common Cheese.

Take as much milk as you have ready, and when it has been made milk-warm, take a calf's bag that has been washed clean, and put in it some salt with curd. Keep it fastened up with a skewer, and when you use it put it in a pan of water mixed with salt, then boil it, and make small holes in it to let out the liquor, which must be poured into the milk. Take great care the milk be not too warm, otherwise you will spoil your cheese; for it should not be warmer than when it comes from the cows. When it has curdled, pour the whey from it, and let the rest be pressed out; then let it stand a day to dry, when it must be carefully crumbled as small as possible; then put to it a little salt properly mixed, and then put it into the mould. If the cheese is pressed hard it will keep much

longer than what is pressed soft; but the latter, when new, will have a better taste.

To make Cream Cheese.

Put two spoonfuls of runnet into twelve gallons of milk, just as hot as when it comes from the cow, and in half an hour it will be curdled. Break the curd with a delf plate, and take care to keep it from getting to the bottom; then let it stand half an hour, when you must draw a plug fixed to the middle of the vessel to let the whey run out. When it is properly drained, put the curd into a clean canvas bag, and roll it up and down till the rest of the whey is drained off; then hang it up till it be dry, when it must be put in a thick mould, and a flat stone laid over it. When you take it out of the mould, cut it in slices of an inch thick, by drawing a silken thread gently and regularly through it. Put the slices thus cut up on a clean board, and sprinkle a little salt over them, taking care to turn them twice each of the first four days. Then lay them on strewed nettles eight days more, when they must be set up to dry. They will be ready to eat in a few days.

To make Sage Cheese.

Prepare the curd in the same manner as before, and squeeze as much of the juice out of sage and spinnage as will give it a fine greenish colour; put it to the curd, with which it must be properly mixed, then put it into the mould, and press it in a moderate manner; then put it by about six months, and it will eat fine.

To make Cheese as in Cheshire.

Instead of breaking the curd, you must draw it gently to one side with your hands, and press it as softly as possible, that the whey may run out without hurting the milk. When you have got out the curd, put it in a vat, and keep turning it, and mixing with it a great deal of salt; then mix the curd as small as possible, and put it in a mould eight inches deep. It must be pressed very hard, and when taken out let it be put upon a shelf and turned once every day for a month; then cut a hole in the middle and pour in half a pint of sack, which will immediately dissolve through the cheese, when you must put in the piece that was taken out, so close that it may not be damaged; then set it in the cellar, and in a year it will be ready for use.

To make Cheese as in Gloucestershire.

When you have prepared the curd, let it be taken off gently, and put it into a vat covered with a clean linen cloth till it is dry. Then cut it into small pieces, and put it into boiling water mixed with salt; then take it out, and, having wrung it from the water, let it stand a day longer in another vat, only that you must turn it several times. Put it into the press, and when it has laid twenty-

four hours, take it out and set it up. Turn it several times for a month, and in eight months it will be ready for use.

With care imprint our precepts on your mind,
Be honest, active, diligent, and kind;
Then your employers will your deeds approve,
Your friends applaud—your fellow-servants love.

FURTHER DIRECTIONS TO SERVANTS.

As many very well-meaning servants are ignorant of the best method of managing, and by that means cannot (with the best possible intention) give satisfaction to their mistresses, we shall here give a few instructions, which, by their adhering to, will enable them to do their duty with more ease to themselves, and to satisfy their employers. Many of these remarks will not be found altogether undeserving of the attention of the mistress.

Flour should be kept in a cool dry room; and the bag, being tied, should be changed from top to bottom every week.

Vegetables keep best on a stone floor, if the air is excluded.

Meat, sugar, sweetmeats, candles, dried-meats, hams, &c. should all be kept in cool dry places.

Seeds of all sorts, for puddings, &c. should be close covered, to preserve them from insects.

Soap, when first brought in, should be cut with a wire, or piece of twine, in pieces that form a long square; it should be kept out of the air a fortnight or three weeks, for if it dries quick, it will crack, and break when wetted. It should be put upon a shelf, with a small space between each piece, and be suffered to grow hard gradually. Adopting this mode will save a full third in the consumption of it.

Soda, by softening the water, saves a great deal of soap. It must be melted in a large jug of water; some of it should be poured into tubs and boilers; and when the lather becomes weak, more should be added. Soft soap is, if properly used, a saving of nearly half the quantity; and, though something more costly than the hard, is considerably cheaper, by its going much farther.

The price of starch depends upon that of flour; the best will keep good in a dry warm room for years; when bread is cheap it may be bought to advantage, and kept covered close for use.

Candles are best, made in cold weather. The prices of candles and soap rise and fall together; when they are likely to be high priced it would be prudent to lay in a stock of both, as they are the better for keeping. This may be easily ascertained from the tallow-chandler. There are few articles that better deserve attending to in laying in, and allowing a proper quantity of, according to the size of the family.

Paper, by keeping, improves in quality; and, if bought by the ream from large dealers, will be much cheaper than purchased by the quire. The surprising increase of the price of this article may be accounted for by the additional duties, and a larger consumption, besides the monopoly of rags: of the latter it is said there is a great scarcity. This might, perhaps, in some measure be obviated, if an order were given to the servants of every family to keep a bag to put all the waste bits and cuttings into.

Every article should be kept in its proper place, by which much waste may be avoided.

The custom of cutting bread in the room has been much adopted lately; by which means much waste may be guarded against. It should be kept in earthen pans and covers; and it should not be cut till at least a day old.

The best method of preserving blankets from moths is to fold them up, and lay them between feather beds and mattrasses that are in use; they should be sometimes shaken. When soiled they should be washed, not scoured.

When herbs are ordered, use basil, savory, and knotted marjoram, or London thyme: they must be used with care, as they are very powerful.

Pears should be tied up by the stalks; and the straw that apples are laid on should be quite dry. Some of the lemons and oranges used for juice, should be first pared to preserve the peel dry; some should be halved, and when squeezed, the pulp cut out, and the outsides dried for grating. If for boiling in any liquid, the first way is best. When these fruits are cheap, a proper quantity should be bought, and prepared as above directed.

Bacon, when it has been salted about a fortnight, should be put in a box about the size of the pieces to be preserved, on a good bedding of hay, and each piece wrapped round with hay, and a layer of hay put between every two flitches, or pieces. The box must be closed to keep out the rats, &c. It will thus keep good as at first, without the possibility of getting rusty, for more than a twelvemonth. It must be kept in a dry place.

When whites of eggs are used for jellies or other purposes, puddings, custards, &c. they should be made to employ the yolks also.

Should you not want them for several hours, beat them up with a little water, and put them in a cool place, otherwise they will be hardened and useless. It is a mistake to suppose that the whites make cakes and puddings heavy; on the contrary, if beaten long and separately, they contribute greatly to give lightness, are a great advantage to paste, and make a pretty dish beaten with fruit, to set in cream, &c.

If chocolate, coffee, jelly, gruel, bark, &c. be suffered to boil over, the strength is lost.

The cook should be encouraged to be careful of coals and cinders: for the latter there is a new contrivance to sift, without dis-

persing the dust of the ashes, by means of a covered tin bucket. Small coal wetted makes the strongest fire for the back, but it must not be stirred till it cakes. Cinders wetted give great heat, and are better than coals for furnaces, ironing-stoves, and ovens.

Great care should be taken of jelly bags, tapes for collarings, &c. which, if not well scalded, and kept dry, give an unpleasant flavour the next time they are used.

If copper utensils are used in the kitchen, great care should be taken not to let the tin be rubbed off; and to have them fresh tinned when the least defect appears, and never to put by any gravy, soup, &c. in them, nor in any metal utensils: stone and earthen vessels are best for those purposes; as likewise plenty of common dishes should be provided, that the table-set may not be used to put by cold meat on.

Tin vessels, if kept damp, soon rust, which causes holes. Fenders, tin linings of flower-pots, &c. should be painted every year or two.

Vegetables soon sour, and corrode metals and glazed red ware, by which a strong poison is produced. Vinegar does the same by its acidity, the glazing being of lead or arsenic.

To cool liquor in hot weather, dip a cloth in cold water, and wrap it two or three times round the bottle: then place it in the sun. Repeat the process twice.

The advantage to be derived from the foregoing remarks, must be obvious to every one.

To clean Calico Furniture when taken down for the Summer.

Shake off the loose dust, and slightly brush it with a small long-haired furniture brush; after which, wipe it with clean flannels, and rub it with dry bread.

If well done, the furniture will look nearly as well as at first.—Fold it up, and lay it carefully by. While furniture remains up, it should be preserved as much as possible from sun and air, which greatly injure delicate colours: the dust may be blown off with bellows.

To polish Mahogany Tables, &c.

Take a quarter of an ounce of the finest white soap, grate it small, and put it into a new glazed earthen vessel, with a pint of water; hold it over the fire till the soap is dissolved, then add the same quantity of bleached wax cut into small pieces, and three ounces of common wax: as soon as the whole is incorporated, it is fit for use.

When you use it, clean the table well, dip a bit of flannel in the varnish while warm, and rub it on the table; let it stand a quarter of an hour, then apply the hard brush in all directions, and finish with a bit of clean dry flannel. This will produce a gloss like a mirror.

Another Way to polish Mahogany.

Cut a quarter of a pound of yellow wax into small pieces; and, melting it in a pipkin, add an ounce of well pounded colophony. The wax and colophony being both melted, pour in, by degrees, quite warm, two ounces of oil or spirit of turpentine. When it is thoroughly mixed, pour it into a tin or earthen pot, and keep it covered for use. The method of using it is, by spreading a little of it on a piece of woollen cloth, and well rubbing the wood with it; and, in few days, the gloss will be as firm and fast as varnish.

To take Ink Stains out of Mahogany.

Put a few drops of spirits of sea-salt, or oil of vitriol, in a tea-spoonful of water: touch the stain or spot with a feather; and, on the ink's disappearing, rub it over immediately with a rag wetted in cold water, or there will be a white mark which will not be easily effaced.

To give a fine Colour to Mahogany.

Ink and other stains being removed, wash the furniture with vinegar, and then rub it all over with a red mixture made in the following manner:—Put into a pint of cold-drawn linseed oil, four pennyworth of alkanet root, and two of rose-pink; stir them well together in an earthen vessel, and let them remain all night, when the mixture, being again well stirred, will be immediately fit for use. After it has been left an hour on the furniture, it may be rubbed off with linen cloths till bright; it will soon have a beautiful colour as well as a glossy appearance.

To make Maple Wood and Elm appear like Mahogany.

Wash over whatever is intended to appear like mahogany, with some aqua-fortis diluted in common water. Then take a few drams of dragon's blood, according to the quantity which may be wanted, half as much alkanet root, and a quarter as much of aloes; digest these ingredients in four ounces of proof spirit to every dram of the dragon's blood. As soon as the boards are dry, varnish them over with this tincture, with a sponge or soft painter's brush; and they will ever after so wear the appearance of mahogany as to deceive the eye of any indifferent observer.

To clean Plate.

Crumble four balls of good whiting, two pennyworth each of spirits of wine and camphor, spirits of hartshorn, and spirits of turpentine. Some use half an once of quicksilver, but this is considered to have a bad effect on the plate, and gives it a brittleness which renders it liable to be broken. If, however, it is used, it should be put into a phial, with about half the turpentine, and shaken till the quicksilver be killed; then mix all the ingredients together, and

the whole is fit for use. The quicksilver and a little turpentine should be first beaten up with a skewer in a large cup, till as thick as salve; and, after it is thus made, suffered to grow dry, a little of it being wetted with water when used. The mixture should be rubbed on the plate with soft leather; which must be carefully kept, as it gets the better for use.

Plate Powder.

Whiting properly purified from sand, applied wet, and rubbed till dry, is one of the easiest, safest, and certainly cheapest, of all plate powders; jewellers and silversmiths, for trifling articles, seldom use any thing else. If, however, the plate is boiled a little in water, with an ounce of calcined hartshorn in powder to about three pints of water, then drained over the vessel in which it was boiled, and dried by the fire, it will look better. Some soft linen rags should be boiled in the liquid till they have wholly imbibed it, and these rags will, when dry, not only help to clean the plate, which must afterwards be rubbed bright with leather, but also clean brass locks, finger plates, &c.

To clean Block-tin Dish Covers, Patent Pewter, &c.

Where the polish is gone off, first rub the article over the outside with a little sweet oil, on a piece of soft linen cloth; then clear it off with dry whiting, quite free from sand, on linen cloths, which will make them look as well as when new. The insides should be rubbed with rags moistened in wet whiting, but without oil. Always wiping these articles dry, when brought from table, and keeping them free from steam or other damp, greatly lessens the trouble of cleaning them. Where these cautions are disregarded long, particularly with regard to tin, the articles soon get beyond the power of being ever restored to their original brightness.

To clean Looking-glasses.

Remove fly stains, or any other soil, by a damp rag; then polish with woollen cloth and powder blue.

To clean Paint.

Never use a cloth; take off the dust with a little long-haired brush, after blowing off the loose parts with the bellows. With care, paint will look well for a length of time. When soiled, dip a sponge or bit of flannel into soda and water, and wash it off quickly, and dry it immediately, or the strength of the soda will eat off the colour.

When wainscot is scoured, it should be done from the top downwards; the suds should be prevented from running as much as possible, or it will make marks that cannot be got out. One person should dry with soft linen cloths as fast as the other has scoured off the dirt, and washed the soda off.

To clean and preserve Gilding.

It is quite impossible to prevent the flies from staining the gilding without covering it; before which, blow off the light dust, and let a feather or clean brush pass over it: then with stripes of paper cover the frames of your glasses, and do not remove it till the flies are gone.

Linen takes off the gilding, and deadens its brightness: it should therefore never be used to it.

Some means should be used to destroy the flies, as they injure furniture of every kind, as well as the paper. Bottles hung about with sugar and vinegar, or beer, will attract them. Or, fly-water, put into the bottom of a saucer, should be used.

To clean Paper Hangings.

Cut a quartern loaf, two days old, into eight half-quarters. Blow off the dust with a pair of bellows; begin with one of the pieces at the top of the room; hold the crust in the hand, and wipe lightly downward with the crumb, about half a yard at each stroke, till the upper part of the hangings is completely cleaned all round. Then go round again, with the like sweeping stroke downward; always commencing each successive course a little higher than the upper stroke had extended, till the bottom be finished. This, if carefully done, will frequently make very old paper look almost equal to new. Great caution must be used not to rub the paper hard, nor to attempt cleaning it the cross or horizontal way. The dirty part of the bread, too, must be each time cut away, and the pieces renewed as soon as it is at all necessary.

To give a Gloss to old Wainscot.

It should, if greasy, be washed with warm beer; after which, boil two quarts of strong beer, a bit of bees' wax the size of a walnut, and a large spoonful of sugar; wet it all over with a large brush, and when dry rub it till bright.

To clean Floor Cloths.

Sweep and clean the floor cloths with a broom and damp flannel, in the usual manner; then wet them all over with milk, and rub them till bright with a dry cloth. They will thus look as well as if they were rubbed with a waxed flannel, without being so slippery, or so soon clogging with dust or dirt.

Those floor cloths should be chosen which are painted on fine cloth; that are well covered with colour, and in which the flowers do not rise much above the ground, as they wear out first. The durability of the cloth depends greatly on these things, but more particularly on the time that it has been painted, and the goodness of the colours. If they have not been allowed a sufficient time for becoming perfectly dry, a very little use will injure them. As they are very expensive, great care is necessary in preserving them from injuries.

It answers very well to keep them, some time before they are used, in a dry spare room. When they are taken up for the winter, they should be rolled round a carpet-roller: the edges should not be turned in too close, or it will crack the paint.

Old carpets answer very well painted; they should be seasoned some months before they are laid down. The width they are wished to be of, should be specified when they are sent to the painters.

To clean Carpets.

Take up the carpet, and let it be well beaten, then laid down, and brushed on both sides with a hand-brush; turn it the right side upwards, and scour it with gall and soap and water, very clean, and dry it with linen cloths. Then lay it on the grass, or hang it up to dry.

To dust Carpets and Floors.

Sprinkle tea-leaves, then sweep carefully. Carpets should not be swept frequently with a whisk brush, as it wears them very fast; about once a week is sufficient; at other times use tea-leaves and a hair brush.

To clean Boards, and give them a very nice Appearance.

After washing them well with soda and warm water, and a brush, wash them with a very large sponge and clean water. Both times, observe to leave no spot untouched;—clean straight up and down, not crossing from board to board; dry with clean cloths, rubbing hard up and down in the same way.

Floors should not be often wetted, but very thoroughly when done; and once a week dry-rubbed with hot sand, and a heavy brush, the right way of the boards.

The sides of stairs or passages, on which are carpets, or floor-cloths, should be washed with sponge instead of flannel or linen, and the edges will not be soiled. Different sponges should be kept for the above uses; and those and the brushes should be washed clean when done with, and kept in a dry place.

To take the Black off bright Bars of polished Stoves in a few Minutes.

Boil slowly one pound of soft soap in two quarts of water, to one. Of this jelly take three or four spoonfuls, and mix to a consistence with emery. Rub the bars well with the mixture on a bit of broad cloth; when the dirt is removed, wipe them clean, and polish with glass, not sand, paper.

To make strong Paste, for Paper, &c.

To two large spoonfuls of flour, put as much pounded rosin as will lie on a shilling; mix with as much strong beer as will make it of a due consistence, and boil it half an hour. Let it be cold before it is used.

To clean Stone Stairs, Halls, &c.

Boil together half a pint each, of size and stone-blue water, with two table-spoonfuls of whiting, and two cakes of pipe-makers' clay, in about two quarts of water. Wash the stones over with a flannel wetted with the mixture; and, when dry, rub them with flannel and a brush. Some recommend beer, but water is preferable.

To clean Marble Chimney-pieces, &c.

Take a bullock's gall, a gill of soap-lees, half a gill of turpentine, and make it into a paste with pipe-clay; then apply it to the marble, and let it dry a day or two; then rub it off; and if not clean, apply it a second or third time, until it thoroughly succeeds.

Another Way.

Mix finely pulverized pumice-stone with verjuice, rather more than sufficient to cover it; and, after it has stood an hour or more, dip a sponge in the composition, rub it well over the marble or alabaster which requires cleaning, wash it off with warm water, and dry it with clean soft cloths.

To take Ink-stains out of Marble.

Mix unslacked lime, in very fine powder, with strong soap-lye; make it pretty thick, and with a painter's brush lay it on the marble, and let it continue on for a few days; then wash it off, and have ready a fine thick lather of soft soap, boiled in soft water; dip a brush in, and scour the marble with the powder, not as common cleaning. This, by good rubbing, will give it a beautiful polish. Clear off the soap, and finish with a smooth hard brush till the end be effected.

To take Iron Stains out of Marble.

Take an equal quantity of fresh spirit of vitriol and lemon-juice, mixed together in a bottle; shake it well, wet the spots, and in a few minutes rub with soft linen till they disappear.

To prepare Black-Lead for cleaning Cast-Iron, &c.

Mix black-lead powder with a little common gin, or the dregs of red port wine; lay it on the stove with a piece of linen rag; then, with a clean, dry, and close, but not too hard brush, dipped in dried black-lead powder, rub it till of a beautiful brightness. This will produce a much finer and richer black varnish on the cast iron, than either boiling the black-lead with small beer and soap, or mixing it with white of egg, &c. which are the methods commonly practised.

To blacken the Fronts of Stone Chimney-pieces.

Mix some oil-varnish, with lamb-black, and a little spirits of turpentine, with which make it of the consistence of paint. Wash the stone with soap and water, quite clean; then sponge it with

clear water; when quite dry, brush it twice over with the colour, letting it dry between the times.

To prevent Irons from rusting.

Melt fresh mutton-suet, smear the irons over with it while hot; then dust it well with unslacked lime pounded, and tied up in a muslin. With using this preparation, irons will keep many months. Use no oil for them at any time, except salad oil; there being water in all other.

Fire-irons should be kept wrapt in baize, in a dry place, when not used.

Another Way.

Beat into three pounds of unsalted hogs' lard, two drachms of camphor sliced thin, till it is dissolved; then take as much black-lead as will make it of the colour of broken steel. Dip a rag into it, and rub it thick. By this means steel will never rust, even if wetted. When wanted to be used, the grease should be washed off with hot water, and the steel dried before polishing.

To take Rust out of Steel.

Cover with sweet oil well rubbed on it: in forty-eight hours use unslacked lime, powdered very fine. Rub it till the rust disappears.

Portable Balls for taking Grease Spots out of Clothes.

Dry fuller's earth so as to crumble into powder, and moisten it well with lemon juice; add a small quantity of pure pulverized pearl-ash, and work the whole up into a thick paste. Roll it into small balls, let them completely dry in the heat of the sun, and they will then be fit for use. The manner of using them is, by moistening with water the spots on the cloth, rubbing the ball over, and leaving it to dry in the sun; on washing the spots with common water, and very often with brushing alone, the spots instantly disappear.

Liquid for removing Spots from Clothes.

In a pint of spring water, dissolve an ounce of pure pearl-ash; add to the solution, a lemon cut in small slices. This being properly mixed, and kept in a warm state for two days, the whole must be strained, and the clear liquid kept in a bottle for use. A little of the liquid being poured on the stained part, removes all spots of grease, pitch, or oil; themoment they disappear, the cloth is to be washed in clear water.

Good Liquid Blacking for Boots and Shoes.

Mix a quarter of a pound of ivory black with a table-spoonful of sweet oil; dissolve one pennyworth of copperas, and three table-spoonfuls of treacle, in a quart of vinegar, then add two pennyworth of vitriol; and mix the whole well together: it forms a good liquid blacking for boots or shoes.

To clean tanned Leather, Boot-tops, &c.

Take half a pint of water, a quarter of a pint of vitriolic acid, of the specific gravity of 1,850, which may be had at the chemists, and half an ounce of salts of lemon. Put the water in a bottle, and add the vitriolic acid to it, and afterwards the salts of lemon. When the heat, which is caused by this mixture, has subsided, add half a pint of skimmed milk; shake them occasionally for three or four days, and the liquor will be fit for use.

When you use it, first, with a brush and soft water, clean the surface of the leather from all grease, dirt, &c. Next scrape on it a little Bath-brick, or white free-sand; add a little of the above liquor, and with a brush scour it well, repeating this process till the whole has been gone over: then with a clean sponge and water wash off what remains of the brick; leave the leather to dry gradually, and it will be of a light new colour. If it is wished to be darker, brush it with a hard-brush a little before it is dry, and it will be of a rich brown tinge.

An effectual Method of destroying Bugs.

Mix some quicksilver in a mortar with the white of an egg till the quicksilver is all well mixed, and there are no bubbles; then beat up the white of an egg very fine, and mix with the quicksilver till it is like a fine ointment. Anoint the bedstead all over in every crevice with a feather, and about the lacing and binding, where you think there is any. Do this two or three times: it is a certain cure, and will not spoil any thing. It is necessary, before using the ointment, to have the bedsteads taken down, and well cleaned. But let it be observed, that without *pure air*, and a moderate degree of *cleanliness*, these vermin will never be finally extirpated. To this end, where the room will allow it, a bed should stand detached from the walls; and every day, but especially in dry weather, the windows should be kept open some hours, that the fresh air may freely circulate round the bed, particularly round the head, as in that part there is a greater degree of animal heat, and consequently a greater tendency to that putrid state of the air, which is the life, if we may so speak, of these disagreeable bed-fellows.

Fly Water.

Most of the fly-waters that are sold for the destruction of flies, are variously disguised poisons, dangerous and mostly fatal to the human species; such as solutions of mercury, arsenic, &c. mixed with honey or syrup. The following preparation, without endangering the lives of children, or other incautious persons, is not less fatal to flies than a solution of arsenic: Dissolve two drachms of the extract of quassia, in half a pint of boiling water; add a little sugar, or syrup; pour the mixture on plates, or in saucers. To this enticing food the flies are very partial, and it never fails to destroy them.

FOOD FOR THE POOR.

As it is in the power of almost every mistress of a family, to give something towards alleviating the distresses of the poor, from what remains of the daily consumption, and what would, were it not so bestowed, be most likely wasted, we shall now offer a few remarks on the preparing such things, which in themselves are trifling, but which, with very little expence, are of real benefit to the receiver.

Nothing should be thrown away. The boiling of meat, however salt, might, with the addition of vegetables, bones, and bits of meat collected from the plates, with rice, barley, oatmeal, or grits that have been boiled, &c. stewed for a length of time, be the means of affording nourishment for many poor families who have neither the fuel nor time to dress it for themselves.

Fish bones, heads, and fins, all afford great nourishment. After the fish is served, let part of the liquor be put by; the bones, heads, &c. bits collected from the plates, as likewise any gravy that may be left. Boiled together, it makes it a nourishing broth, with the addition of a little rice-flour rubbed smooth, and seasoned with pepper, salt, and an onion. When strained, it is a great improvement to meat soups, particularly for the sick.

The fat should never be taken from any thing, as it affords nourishment, and the poor will be glad of it. But in preserving such remnants for the needy, see that they be clean and good, and such as you could eat yourself, if reduced in circumstances; as it would be insulting to your poor brethren to give what is good for nothing or unwholesome, and also offensive to the Giver of all good.

A baked Soup.

Cut a pound of any kind of meat into slices; put two onions, two carrots, two ounces of rice, a pint of split peas, or whole ones previously soaked, pepper, and salt, into an earthen pan, with one gallon of water. Cover it close, and bake it.

A good wholesome Pudding.

Put into a deep brown pan half a pound of rice, four ounces of coarse sugar or treacle, two quarts of milk, and two ounces of dripping; set it cold into the oven. It will take a good while, but will be very good solid food, and will be particularly acceptable where there are children.

Brewis.

Cut a thick upper crust of bread, and put it into the pot where salt beef is boiling and nearly ready: it will attract some of the fat, and, when swelled out, will be very palatable to those who seldom taste meat.

Soup for the Poor.

Boil a pound of good beef or mutton, six quarts of water, and three ounces of Scotch barley: after they have boiled some time, put in a mixture made of one ounce of oatmeal, and a little cold water; stir well together, and add a handful of onions, chives, parsley, thyme, &c. A pint or a pint and a half of this broth, with half a pound of barley bread, is considered by labouring persons, in the county of Northumberland, as making a very good supper. Veal, pork, bacon, lean beef, or mutton, will not make such good soup with the same proportion of water; but these will afford good nourishment.

An excellent Soup for the Weakly.

Put two neat's feet into a pan with a breast of mutton, an onion, a quarter of a pound of rice, a turnip, a carrot, some whole pepper, and salt, with a sufficiency of water. Cover with brown paper, and bake it.

Caudle for the Poor when Sick or Lying-in.

Put three quarts of water on the fire; mix smooth in cold water some oatmeal to thicken it; when boiling, pour the latter in, and twenty powdered Jamaica peppers: boil to a good middling thickness; then add sugar, half a pint of ale, and, if you think proper, a glass of spirits. Boil all together.

The above caudle given once or twice, with a nourishing broth as often, would, indeed, be doing much service to the needy.

Sago.

Put a tea-cupful of sago into a quart of water, with a bit of lemon-peel; when thickened, grate in some ginger, and add half a pint of raisin wine, brown sugar, and two spoonfuls of any liquor: boil all together.

Onion Soup.

Shred four or five good-sized onions into three pints of water, which boil till they are soft; then mix a spoonful of oatmeal with a little water, and add it to the onions and water, stirring the whole till it boils: when boiled a little, put in salt and pepper to your taste, with a lump of butter. This will be found both palatable and nourishing.

Buttermilk Porridge.

Put some water into a pan, and when it boils, add the same quantity of buttermilk with a little oatmeal, stirring the whole till it again boils: then pour it on some bread cut into small pieces, and sweeten with treacle to your taste. This, in Lancashire and Cheshire, makes a very grateful breakfast or supper.

USEFUL MEDICINAL RECEIPTS.

Tincture for the Teeth and Gums.

Mix six ounces of the tincture of Peruvian bark with half an ounce of sal ammoniac. Shake it well before using. Take a tea-spoonful, and hold it near the teeth; then with a finger dipped in, rub the gums and teeth, which must afterwards be washed with warm water. This tincture cures the tooth-ache, preserves the teeth and gums, and makes them adhere to each other.

Another Tincture for the Teeth.

Take two table-spoonfuls of tincture of amber; tinctures of seed-lac, and of mastich, each one ounce and a half; one table-spoonful of tincture of myrrh; rose-water, eight table-spoonfuls; and orange-flower water, four table-spoonfuls.

Paste for chopped Hands.

Mix a quarter of a pound of unsalted hog's lard, which has been washed in water, and then in rose-water, with the yolks of two new-laid eggs, and a large spoonful of honey. Add as much fine oat-meal, or almond paste, as will work it into a paste.

For chopped Lips.

Put a quarter of an ounce of benjamin, storax, and spermaceti, two penny-worth of alkanet root, a juicy apple chopped, a bunch of black grapes bruised, a quarter of a pound of unsalted butter, and two ounces of bees' wax, into a new tin saucepan. Simmer gently till all is dissolved, and then strain it through a linen. When cold, melt it again, and pour into small pots or boxes; if to make cakes, use the bottom of tea-cups.

Embrocation for the Palsy, Rheumatism, &c.

Take four ounces each of good fresh butter, and common hard soap, a quartern of brandy, and ten ounces of the white part of leeks, torn or twisted off from the green, but not cut with a knife, or washed. Put the butter into a pipkin, add the white of the leeks torn and broken small, set the pipkin in boiling water, stir the ingredients till all are well mixed and quite soft, and then put in soap thinly scraped. When that also is well mixed, add the brandy by degrees, and continue stirring the whole till it becomes an ointment. With this embrocation, every part where the disease prevails is to be well rubbed before a good fire, morning and night, till the skin is completely saturated.

Pills for the Jaundice.

A quarter of an ounce of Venice soap, made into moderate-sized pills, with eighteen drops of the oil of aniseed; three of these pills to be taken night and morning.

Embrocation for the Whooping Cough.

Mix well together half an ounce of spirit of hartshorn and an equal quantity of oil of amber; with which plentifully anoint the palms of the hands, the pit of the stomach, the soles of the feet, the arm-pits, and the back bone, every morning and evening for one month: no water must come near the parts thus anointed, though the fingers and backs of the hands may be wiped with a damp cloth. It should be rubbed in near the fire, and care must be taken to prevent taking cold. It is best to make only the above quantity at a time; because, by often opening the bottle, much of the virtue will be lost. It should be kept in a glass-stopper bottle.

Balsamic Elixir for Cough and Consumption.

Take a pint of old rum, two ounces of balsam of Tolu, an ounce and a half of Strasburg turpentine, an ounce of powdered extract of Catechu, formerly called Japan earth, half an ounce of gum guaiacum, and half an ounce of balsam of copaiva. Mix them well together in a bottle; and keep it near the fire, closely corked, for ten days, shaking it frequently during that time. Afterwards let it stand two days to settle, and pour off the clear for use. Half a pint of rum may be poured over the dregs; and, being done in the same manner, for ten or twelve days, as the first, will produce more elixir, and equally good. The dose may be from fifty to a hundred or two hundred drops, according to the urgency of the case, taken twice or thrice a day, in a wine glass of water.

Cure for Consumption.

Gently boil in a stew-pan a pound of good honey: clean, scrape, and grate two large sticks of horse-radish; stir it into the honey. Let it boil for about five minutes, but it must be kept continually stirred. Two or three table spoonfuls a day, according to the strength of the patient, some time persisted in, may do a great deal, even where there is a confirmed consumption of the lungs. It is serviceable in all coughs where the lungs are affected.

Cure for a Wen.

Put some salt and water into a saucepan, and boil it for four or five minutes; with which, while tolerably hot, bathe the entire surface of the wen, however large; and continue to do so, even after it is cold. Every time, before applying it, stir up the salt deposited at the bottom of the bason, and incorporate it afresh with the water. In this manner the wen must be rubbed well over, at least ten or twelve times every twenty four hours; and, very often in less than a fortnight, a small discharge takes place, without any pain, which a gentle pressure soon assists to empty the whole contents. In particular instances, the application must be continued several weeks, or even months: but it is said always finally to pre-

vail, where persisted in, without occasioning pain or inconvenience of any kind, there being not the smallest previous notice of the discharge.

Remedy for the Eyes, when the Rheum is most violent

Take two ounces of hemlock, pounded, with a pinch of bay salt, as much bole ammoniac as will spread it on a cloth; lay it on the wrists, and renew it every twelve hours, as long as there is occasion for it; if one eye only is affected, lay the bandage on the contrary wrist.—Then take one ounce each of red rose-water, tutty, and double-refined sugar powdered; shake them well, let them settle, and wash the eyes with the clear, with a fine soft rag.—Then take a pint of sweet oil, and twelve ounces of yellow wax; put them on the fire in a new pipkin, stir the wax till melted; add half a pound of ceruse, or white lead, and boil it half an hour: after which, put in two ounces each of finely powdered myrrh, olibanum, and mastich. Each article is to be separately prepared, and used in the same order as they are here mentioned, each being well mixed in, before the next is added. Let the whole boil gently, till it becomes blackish; and it must not only be stirred at the time it remains on the fire, but after it is taken off, and till it gets cold enough to work up with the hands, like dough, into rolls, for use. Great care is necessary to be taken that it is well mixed, and properly boiled. This salve is to be applied to the temples, and behind the ears; where it must remain till it grows moist, and falls off. It is not only thus excellent for the eyes, but makes a good plaister for many other purposes, and very proper for swellings or tumors. It speedily cures cuts, and heals almost any sore where much drawing is not necessary: as it will retain all its virtues for a long time, it may be considered as one of the most generally useful of all family salves.

Cure for Dropsy.

Take sixteen large nutmegs, eleven spoonfuls of broom ashes dried and burnt in an oven, an ounce and a half of bruised mustard-seed, and a handful of scraped horse-radish; put the whole into a gallon of mountain wine, and let it stand three or four days. A gil, or half a pint, according to the urgency of the disease and strength of the patient, is to be drunk every morning fasting, taking nothing else for an hour or two after.

Lozenges of Marshmallows, for Coughs.

Clean and scrape roots of marshmallows freshly taken out of the earth; boil them in pure water till they become quite soft, take them from their decoction, beat them in a marble mortar to the consistence of a smooth paste, and place it at the top of an inverted sieve, to obtain all the pulp which can be forced through it with a wooden spoon. Boil a pound and a half of loaf sugar in six or seven ounces of rose-water, to a good solid consistence; whisk it up, off the fire, with a quarter of a pound of the marshmallow pulp: after which, place it over a gentle heat, to dry up the mois-

ture, stirring it all the time; and, when a good paste is formed, empty it on paper brushed over with oil of sweet almonds, roll it out with a rolling pin, and cut into lozenges with a tin lozenge cutter. These lozenges are adapted to sheathe and soften the acrimony by which the cough is excited, and to promote expectoration. For these purposes, a small lozenge must often be gradually melted in the mouth. Marshmallow lozenges are often made, by beating the roots to a pulp, pounding them with pulverized sugar to a paste, rolling and cutting it out, and drying them in the shade.

The compound lozenges of marshmallows, celebrated for curing inveterate coughs, the asthma, and even consumption of the lungs, are thus made: Take two ounces of the pulp of boiled marsmallow roots; three drachms each of white poppy seeds, Florentine iris, liquorice, and powdered gum tragacanth. Pound the white poppy seeds, iris, and liquorice, together, and then add the powdered tragacanth. Having boiled a pound of loaf sugar, dissolved in rose-water, to a syrup of a good consistence; mix into it, off the fire, first the pulp, and then the powders, to compose the paste; which must be rolled out on oiled paper, and cut into lozenges, in the same manner as the former.

Remedy for St. Anthony's Fire.

Take equal parts of spirits of turpentine and highly rectified spirits of wine; mix them well together, and anoint the face gently with a feather dipped in it immediately after shaking the bottle. This should be done often, always shaking the bottle, and taking care never to approach the eyes; it will frequently effect a cure in a day or two: though it seems at first to inflame, it softens and heals.

Strengthening Fomentation.

Take of oak bark, one ounce; granate peel, half an ounce; alum, two drachms; smith's forge water, three pints. Boil the water with the bark and peel to the consumption of one third; then strain the remaining decoction, and dissolve in it the alum.—This astringent liquor is employed as an external fomentation to weak parts; it may also be used internally.

Friar's Balsam.

Put four ounces of sarsaparilla cut in short pieces, two ounces of China root thinly sliced, and an ounce of Virginian snake-weed cut small, with one quart of spirits of wine, in a two quart bottle. Set it in the sun, or any equal degree of heat; shake it two or three times a day, till the spirit be tinctured of a fine golden yellow. Then clear off the infusion into another bottle; and put in eight ounces of gum guaiacum; set it in the sun, or other similar heat, shaking it often, till all the gum be dissolved, except dregs, which will be in about ten or twelve days. It must be again cleared from the dregs; and, having received an ounce of Peruvian balsam, be

well shaken, and again placed in the sun for two days: after which, add an ounce of balm of Gilead, shake it together, and finally set it in the sun for fourteen days, when it will be fit for use.

Decoction of the Beards of Leeks, for Stone and Gravel.

Cut off a large handful of the beards of leeks; and put them in a pipkin with two quarts of water, cover close up, and simmer till the liquor is reduced to a quart. Then pour it off; and drink it every morning, noon, and evening, about the third part of a pint each time. Half the quantity, or less, may be sufficient for children, according to their respective ages, and the violence of the disease.

Emollient Gargle.

Take an ounce of marshmallow roots, and two or three figs; boil them in a quart of water till near one half of it be consumed: then strain out the liquor. If an ounce of honey, and half an ounce of *water of ammania*, be added to the above, it will then be an exceedingly good *attenuating-gargle*. This gargle is beneficial in fevers, where the tongue and fauces are rough and parched, to soften these parts, and promote the discharge of saliva.—The learned and accurate Sir John Pringle observes, that, in the inflammatory quinsey, or strangulation of the fauces, little benefit arises from the common gargles; that such as are of an acid nature do more harm than good, by contracting the emunctories of the saliva and mucus, and thickening those humours; that a decoction of figs in milk and water has a contrary effect, especially if some sal-ammoniac be added, by which the saliva is made thinner, and the glands brought to secrete more freely; a circumstance always conducive to the cure.

Anodyne Balsam.

Take of white Spanish soap, one ounce; opium, unprepared, two drachms; rectified spirits of wine, nine ounces. Digest them together in a gentle heat for three days; then strain off the liquor, and add to it three drachms of camphor. This balsam, as its title expresses, is intended to ease pain. It is of service in violent strains and rheumatic complaints, when not attended with inflammation. It must be rubbed with a warm hand on the part affected; or a linen rag moistened with it may be applied to the part, and renewed every third or fourth hour till the pain abates. If the opium is left out, this will resemble the soap liniment, or opodeldoc.

Anodyne Plaister.

Melt an ounce of adhesive plaister, and, when it is cooling, mix with it a drachm of powdered opium, and the same quantity of camphor, previously rubbed up with a little oil. This plaister generally gives ease in acute pains, especially of the nervous kind.

Compound Tincture of Bark.

Take of Peruvian bark, two ounces; Sevile orange-peel and cinnamon, of each half an ounce. Let the bark be powdered, and the other ingredients be bruised; then infuse the whole in a pint and a half of brandy, for five or six days, in a close vessel; afterwards strain off the tincture. This tincture is not only beneficial in intermitting fevers, but also in slow, nervous, and putrid kinds, especially towards their decline. The dose is from one drachm, to three or four every fifth or sixth hour. It may be given in any suitable liquor, occasionally sharpened with a few drops of the vitriolic acid.

Decoction of Bark.

Take two ounces of the best bruised or powdered Peruvian bark, and put it into a pint and a half of boiling water, in a tin saucepan, with a cover, with some cinnamon and a little Seville orange peel. Boil it together for twenty minutes, then take it off the fire, and let it stand till quite cold: afterwards strain it through flannel, put it up in small phials, and take four table-spoonfuls three times a day.

Another Way.

Boil an ounce of Peruvian bark, grossly powdered, in a pint and a half of water to one pint; then strain the decoction. If a tea-spoonful of the *diluted acid of vitriol* be added to this medicine, it will render it both more agreeable and efficacious.

Compound Decoction of Bark.

Take of bark and Virginian snake-root, grossly powdered, each three drachms. Boil them in a pint of water to one half. To the strained liquor add an ounce and a half of aromatic water.—Sir John Pringle recommends this as a proper medicine towards the decline of malignant fevers, when the pulse is low, the voice weak, and the head affected with a stupor, but with little delirium.—The dose is four spoonfuls every fourth or six hour.

Compound Decoction of Chalk.

Take of the purest chalk, in powder, two ounces; gum arabic, half an ounce; water, three pints. Boil to one quart, and strain the decoction.—This is a proper drink in acute diseases, attended with or inclining to a looseness, and where acidities abound in the stomach or bowels. It is peculiarly proper for children when afflicted with sourness of the stomach, and for persons who are subject to the heartburn. It may be sweetened with sugar, as it is used, and two or three ounces of simple cinnamon-water added to it.—An ounce of powdered chalk, mixed with two pints of water, will occasionally supply the place of this decoction, and also of the chalk mixture of the London pharmacopeia.

Cure for the Convulsive Hiccup.

One drop of chemical oil of cinnamon on a lump of sugar, which must be kept in the mouth till dissolved, and then gently swallowed.

Laxative Absorbent Mixture.

Rub one drachm of magnesia alba in a mortar with ten or twelve grains of the best Turkey rhubarb, and add to them three ounces of common water; simple cinnamon-water, and syrup of sugar, of each one ounce.—As most diseases of infants are accompanied by acidities, this mixture may either be given with a view to correct these, or to open the body. A table-spoonful may be taken for a dose, and repeated three times a day. To a very young child half a spoonful will be sufficient. When the mixture is intended to purge, the dose may either be increased, or the quantity of rhubarb doubled.—This is one of the most generally useful medicines for children with which we are acquainted.

Asafœtida Pills.

Take of asafœtida, half an ounce; simple syrup, as much as is necessary to form it into pills.—In hysteric complaints, four or five pills, of an ordinary size, may be taken twice or thrice a day. They may likewise be of service to persons afflicted with the asthma.—When it is necessary to keep the body open, a proper quantity of rhubarb, aloes, or jalap, may occasionally be added to the above mass.

Stomachic Pills.

Take extract of gentian, two drachms; powdered rhubarb and vitriolated kali, of each one drachm; oil of mint, thirty drops; simple syrup, a sufficient quantity.—Three or four of these pills may be taken twice a day, for invigorating the stomach, and keeping the body gently open.

Strengthening Pills.

Take soft extract of bark, and vitriolated iron, each a drachm. Make into pills.—In disorders arising from excessive debility, or relaxation of the solids, as the *chlorosis*, or green sickness; two of these pills may be taken three times a day.

Diachylon or Common Plaister.

Take of common olive oil, six pints; litharge, reduced to a fine powder, two pounds and a half. Boil the litharge and oil together over a gentle fire, continually stirring them, and keeping always about half a gallon of water in the vessel: after they have boiled about three hours, a little of the plaister may be taken out and put into cold water, to try if it be of a proper consistence: when that is the case, the whole may be suffered to cool, and the water well pressed out of it with the hands.—This plaister is generally applied in slight wounds and excoriations of the skin. It keeps the part soft and warm, and defends it from the air, which is all that is necessary in such cases. Its principal use, however, is to serve as a basis for other plaisters.

Blistering Plaister.

Take of Venice turpentine, six ounces; yellow wax, two ounces; Spanish flies in fine powder, three ounces; powdered mustard, one ounce. Melt the wax; and while it is warm, add to it the turpentine, taking care not to evaporate it by two much heat. After the turpentine and wax are sufficiently incorporated, sprinkle in the powder, continually stirring the mass till it be cold.—Though this plaister is made in a variety of ways, one seldom meets with it of a proper consistence. When compounded with oils and other greasy substances, its effects are blunted, and it is apt to run; while pitch and rosin render it too hard, and very inconvenient. When the blistering plaister is not at hand, its place may be supplied by mixing with any soft ointment a sufficient quantity of powdered flies; or by forming them into a paste with flour and vinegar.

Stomach Plaister.

Take of gum plaister, half a pound; camphorated oil, an ounce and a half; black pepper, or capsicum, where it can be had, one ounce. Melt the plaister, and mix with it the oil; then sprinkle in the pepper previously reduced to a fine powder. An ounce or two of this plaister, spread upon soft leather, and applied to the region of the stomach, will be of service in flatulencies arising from hysteric and hypochondriac affections. A little of the expressed oil of mace, or a few drops of the essential oil of mint, may be rubbed upon it before it is applied.—This may supply the place of the anti-hysteric plaister.

Carminative Powder.

Take of coriander-seed, half an ounce; ginger, one drachm; nutmegs, half a drachm; fine sugar, a drachm and a half. Reduce them into powder for twelve doses.—This powder is employed for expelling flatulencies arising from indigestion, particularly those to which hysteric and hypochondriac persons are so liable. It may likewise be given in small quantities to children, in their food, when troubled with gripes.

Wood Strawberries for Stone and Gravel.

Fill a large bottle four parts in five with fresh gathered wood strawberries; add as much Lisbon or loaf sugar as will make it pleasant: fill up with the best brandy; or, if good rum be easier obtained, that will do as well. When it has stood six weeks, it is ready for use. A glass of this cordial will give immediate ease in the severest fit, and a continuance will entirely cure the patient. Pour off the first infusion at the expiration of six weeks, and the same strawberries will make a second quantity; fill the bottle up with brandy or rum, let it stand two months, and then strain it off by pressure of the fruit.

Cure for Stiffness of the Joints.

Beat quite thin the yolk of a new-laid egg; and add by a spoonful at a time, three ounces of pure water; agitating it continually, that the egg and water may be united. This is to be applied to the contracted part, either cold or milk warm, rubbing it for a few miminutes, three or four times a day.

Cure for the Nettle Rash.

A mixture of oil, vinegar, and spirits of wine, applied to the skin, affords a temporary relief, with regard to the itching; and the following simple medicine will complete the cure. Half a drachm of calcined magnesia; take five grains of it, three times a day, in a glass of lime-water.

Pills for the Sick Head-Ach.

A drachm and a half of Castile soap; forty grains of rhubarb in powder; oil of juniper, twenty drops; syrup of ginger, enough to form the whole into twenty pills. The dose is two or three of these pills, to be taken occasionally.

For an habitual head-ach, arising from costiveness, take of socotrine aloes, one drachm; precipitated sulphur of antimony, and filings of iron, each half a drachm; and simple syrup enough to make into 24 pills; two to be taken night and morning.

Camphorated, or Paregoric Elixir.

Take of flowers of benzoin, half an ounce; opium, two drachms. Infuse in one pound of the volatile aromatic spirit, for four or five days, frequently shaking the bottle; afterwards strain the elixir.—This is an agreeable and safe way of administering opium. It eases pain, allays tickling coughs, relieves difficult breathing, and is useful in many disorders of children, particularly the whooping cough. The dose to an adult is from fifty to a hundred drops.

Acid Elixir of Vitriol.

Take of the aromatic tincture, one pint; vitriolic acid, three ounces. Mix them graduálly, and after the feces have subsided, filter the elixir through paper in a glass funnel.—This is one of the best medicines for hysteric and hypochondriac patients, afflicted with flatulencies arising from relaxation or debility of the stomach and intestines. It will succeed where the most stomachic bitters have no effect. The dose is from thirty to forty drops, in a glass of wine or water, or a cup of any bitter infusion, twice or thrice a a day. It should be taken when the stomach is empty.

Tincture of Rhubarb.

Take of rhubarb, two ounces and a half; lesser cardamom seeds, half an ounce; brandy, two pints. Digest for a week, and strain the tincture. Those who chuse to have a vinous tincture of rhu-

barb may infuse the above ingredients in a bottle of Lisbon wine, adding to it about two ounces of proof spirits. If half an ounce of gentian and a drachm of Virginian snake-root be added to the above ingredients, it will make the bitter tincture of rhubarb.—All these tinctures are designed as stomachics and corroborants as well as purgatives. In weakness of the stomach, indigestion, laxity of the intestines, fluxes, colicky and such like complaints, they are frequently of great service. The dose is from half a spoonful to three or four spoonfuls, or more, according to the circumstances of the patient, and the purposes it is intended to answer.

Stomachic Elixir.

Take of gentian root, two ounces; Curassas oranges, one ounce; Virginian snake-root, half an ounce. Let the ingredients be bruised, and infused for three or four days in two pints of French brandy; afterwards strain out the elixir.—This is an excellent stomach bitter. In flatulencies, indigestion, want of appetite, and such like complaints, a small glass of it may be taken twice a day. It likewise relieves the gout in the stomach, when taken in a large dose.

Infusion for the Palsy.

Take of horse-radish root shaved, mustard seed bruised, each four ounces; outer rind of orange peel, one ounce. Infuse them in two quarts of boiling water, in a close vessel, for twenty-four hours.—In paralytic complaints, a tea-cupful of this stimulating medicine may be taken three or four times a day. It excites the action of the solids, proves diuretic, and, if the patient be kept warm, promotes perspiration.—If two or three ounces of the dried leaves of marsh-trefoil be used instead of the mustard, it will make the anti-scorbutic infusion.

English Hypocras.

To make English hypocras, or hippocras, for easing palpitations and tremors of the heart, removing fearful apprehensions, sudden frights and startings, warming a cold stomach, giving rest to wearied limbs, &c. proceed as follows: Infuse, for a few hours, in about three quarts of good white wine, a pound and a half of loaf sugar, an ounce of cinnamon, two or three tops of sweet marjoram, and a little long pepper, all slightly beaten in a mortar. Let the liquor run through a filtering bag, with a grain of musk; add the juice of a large lemon; give it a gentle heat over the fire; pour it on the spices again; and when it has stood three or four days, strain it through a filtering bag, and bottle it for use.—This is an excellent cordial to refresh and enliven the spirits. If a red colour be wished for, the hypocras may be made of any required hue, by substituting red for white wine; or adding juice of elder berries or mulberries, syrup of clove-gilliflowers, cochineal, &c.

Syrup for Coughs, Spitting of Blood, &c.

Take six ounces of comfrey roots, and twelve handfuls of plantain leaves; cut and beat them well, strain out the juice, and with an equal weight of sugar boil it up to a syrup.

Dropsy.

Boil three handfuls of the tops of green broom, in a gallon of spring water, and take off the scum as long as any continues to rise; then, after letting it stand till cold, pour the broom and decoction together into an earthen jug, and keep it closely covered for use. Take, night and morning, a large spoonful of unbruised mustard-seed; and, immediately after swallowing it, drink half a pint of the broom water. This remedy ought to be continued for some months; and it will seldom fail to prove effectual, when the disease is not in its last stage.

Cure for inflamed or sore Eyes.

Get some clay that has a blue vein, and separate the vein from the rest of the clay. Wash it clean; then soften, and work it into a sort of ointment, with strong white-wine vinegar. Spread it on a piece of linen; cover it over with part of the same cloth, and bind it over the eyes every night, for a fortnight, on going to bed. At the same time, the application being a repellant, a little gentle physic should be taken. Northamptonshire abounds with proper clay for the purpose.

This has been known to restore sight, and perform a cure after the persons afflicted had been for some time quite blind.

Balm of Gilead Oil.

Put loosely into a bottle, of any size, as many balm of Gilead flowers as will come up to a third part of its height; then nearly fill up the bottle with good sweet oil; shake it a little occasionally, and let it infuse a day or two; it is then fit for use. If closely stopped, it will keep for years, and will be the better for keeping. When about half used, the bottle may be again filled up with oil, and well shaken; and, in two or three days, it will be as good as at first. Cuts and bruises of the skin, are completely cured in a few days, and sometimes in a few hours, by this oil. It is excellent for all green wounds, burns, bruises, scalds, &c.

Cures for the Cramp.

Bathe the parts afflicted every morning and evening with the powder of amber; and take inwardly, at the same time, on going to bed at night, for eight or ten nights together, half a spoonful, in from a gill to half a pint of white wine.—For sudden attacks of the cramp in the legs, relief may be instantly obtained by stretching out the limb affected, and elevating the heel as much as possible, till the toes bend backward toward the shin.—This, also, may be considered as an infallible remedy, when only in the leg: A hot brick, in a flannel bag, placed for the feet, at the bottom of the bed, all

night; and friction with the hand, warm flannels, coarse cloths, or the flesh-brush, well applied, to restore the free circulation of the blood in the contracted part, are all recommended as efficacious expedients for relieving this terrible pain, as well as for preventing its return.—In Italy, as an infallible cure, a new cork is cut in thin slices, and a narrow ribbon passed through the centre of them, and tied round the affected limb, laying the corks flat on the flesh; this, while thus worn is said to prevent any return of the cramp.

Receipt for the Rheumatism.

Take of garlic two cloves, of ammoniac one drachm; blend them, by bruising together; make them into two or three bolusses, with fair water; and swallow them one at night and one in the morning. Drink, while taking this medicine, sassafras-tea, made very strong, so as to have the tea-pot filled with chips. This is generally found to banish the rheumatism, and even contractions of the joints, in a few times taking.

Negro Remedy for the Rheumatism.

Frequently rub the part affected with a mixture of Cayenne pepper and strong spirits

To quench Thirst, where Drink is improper.

Pour vinegar into the palms of the hands, and snuff it up the nostrils, and wash the mouth with the same.

Cure for the Ague.

Take thirty grains of snake-root; forty of wormwood; half an ounce of the best powdered Jesuit's bark; and half a pint of red Port wine. Put the whole into a bottle, and shake it well together. It should be taken in four equal quantities, the first thing in the morning, and the last thing at night, when the fit is quite over. The quantity should be made into eight parts for a child, and the bottle should always be well shaken before taking it.

This medicine should be continued some time after the ague and fever have left.

To stop Retching.

Swallow a tea-spoonful of Quincey's bitter stomach tincture, sweetened with syrup of oranges or quinces.

Another Way.

Squeeze the juice of a lemon into a large cup, and mix with it just as much salt of tartar as will blunt the acid, and render it insipid. Take a spoonful, and repeat it till the retching ceases, and, if during the ebullition, so much the better. The same mixture, diluted with simple cinnamon-water, and taken every three hours, is good for fevers.

Pills for a Cough.

Take of Ruffus's pill, four scruples; storax pill, one scruple; tartar of vitriol in fine powder, and squills in powder, ten grains of each; chemical oil of chamomile, ten drops; syrup of saffron, enough to make it up. Make into twenty-four pills, and take two or three every third night. On the intermediate days take a tea-spoonful of the following tincture every four hours, washing it down with three table-spoonfuls of the pectoral mixture.

Take conserve of roses and heps, each two ounces; pectoral syrup and syrup of violets, of each half an ounce; spermaceti, three drachms; oil of almonds, six drachms; confection of alkermes, half an ounce; genuine balm of Gilead, two drachms; true oil of cinnamon, six drops; acid elixir of vitriol, two drachms. Mix well together.

For the pectoral mixture, take febrifuge elixir, four ounces; pectoral decoction, a quart; balsamic syrup, three ounces; Mynsicht's elixir of vitriol, three drachms, or as much as will make it gratefully acid.

Stomach Plaister for a Cough.

Take an ounce each, of bees' wax, Burgundy pitch, and rosin; melt them together in a pipkin, and stir in three quarters of an ounce of common turpentine, and half an ounce of oil of mace. Spread it on a piece of sheep's leather, grate some nutmeg over, and apply it quite warm to the pit of the stomach.

A Powder for Shortness of Breath.

Take an ounce each of carraway-seeds and aniseeds, half an ounce of liquorice, a nutmeg, an ounce of prepared steel, and two ounces of double-refined sugar; reduce the whole to a fine powder, and take as much as will lie on a shilling every morning fasting, and the same quantity at five in the afternoon. Exercise must be used while taking this medicine.

Remedy for the Whooping Cough.

Take two ounces each of conserve of roses, raisins of the sun stoned, brown sugar-candy, and two pennyworth of spirits of sulphur; beat them up into a conserve, and take a tea-spoonful night and morning.

Cure for a Sprain.

Put an ounce of camphor, sliced or coarsely pounded, into a pint bottle; add half a pint of rectified spirit of wine; and nearly fill up the bottle with bullock's gall. Let it stand two or three days by the fire-side, shake it frequently, till all the camphor be completely dissolved, and keep it very closely stopped for use. The sprained part is to be bathed plentifully every three or four hours, till relief

be obtained.—This embrocation may be hastily prepared, by at once mixing common spirit of wine and camphor with an equal quantity of ox gall.

Another Cure for a Sprain.

Take a large spoonful of honey, one of salt, and the white of an egg: beat up the whole, incessantly, for two hours, then let it stand an hour, and anoint the place sprained with the oil which will be produced, keeping the part well rolled with a bandage.

Pill for an aching Tooth.

Take half a grain of opium, and the same quantity of yellow sub-sulphate of quicksilver, formerly called Turpeth mineral; make them into a pill, and place it in the hollow of the tooth some time before bed-time, with a small piece of wax over the top.

Electuary for falling Fits, Hysterics, and St. Vitus's Dance.

Take six drachms of powdered Peruvian bark, two drachms of pulverized Virginian snake-root, and syrup of piony sufficient to make it up into a soft electuary. One drachm of this electuary, after due evacuations, should be given to grown persons, and a less dose to those who are younger, every morning and evening for three or four months, and then repeated for three or four days before the change and full of the moon.

Ointment for Burns, Scalds, Cuts, Bruises, &c.

Set over the fire in a glazed pipkin, a quarter of a pound of the best olive oil: and when it boils, put in a quarter of an ounce of the best white lead, finely powdered and sifted; stir it with a wooden spoon till it is of a light brown colour: then add four ounces of yellow bees' wax cut in small pieces; and keep stirring, till it is all melted and mixed together. Take it off the fire, and continue stirring till it gets cool; then put in a quarter of an ounce of camphor, cut or pounded in small bits, and cover up close with white paper for a short time. Afterward, stir it up, put it into gallipots, and let it be well secured with bladder, to keep out the air. This ointment is to be spread on linen cloth, and applied to the part affected; the plaister must be changed every twelve or twenty-four hours, as occasion may require; and great care must be taken not to let the air get to the wound.

Calamine Cerate.

Take of olive oil one pint, calamine prepared, and yellow wax, of each half a pound. Melt the wax with the oil, and as soon as the mixture begins to thicken, mix with it the calamine, and stir the cerate until it be cold.—This composition is formed upon the plan of that which is commonly known by the name of *Turner's Cerate*, and which is an exceedingly good application in burns, and in cutaneous ulcerations and excoriations from whatever cause.

Syrup of Angelica Root for the Influenza, &c.

Boil down gently, for three hours, a handful of angelica root, in a quart of water; then strain it off, and add liquid Narbonne or best virgin honey, sufficient to make it into a balsam or syrup; and take two tea-spoonfuls every night and morning, as well as several times in the day. If there be any hoarseness, or sore throat, add a few nitre drops.

Syrup for the Scurvy, King's Evil, Leprosy, and all Impurities of the Blood.

Boil together, in two gallons of soft water, over a slow fire, till one half is reduced, half a pound of angelica roots sliced; four ounces each of the leaves of male speedwell or fluellen, the roots of comfrey and of fennel both sliced; three ounces of Winter's bark; and two ounces of bark of elder. Strain off the decoction into an earthen pan, and let it stand all night to settle. In the morning, pour the liquor carefully off from the sediment; and dissolve, in the clear liquid, three pounds of treble-refined sugar, and two pounds of virgin honey; then simmer the whole into a thin syrup. Take a large tea-cupful, night and morning; or, in some cases, morning, noon, and night; adding to each dose, at the time of taking it, a small tea-spoonful of Dr. Huxam's celebrated essence of antimony, which greatly heightens and improves the virtue of the former medicine.

Cure for a recent Cough and Cold.

Put a large tea-cupful of linseed, with a quarter of a pound of sun raisins, and two pennyworth of stick liquorice, into two quarts of soft water, and let it simmer over a slow fire till reduced to one quart; add to it a quarter of a pound of pounded sugar-candy, a table-spoonful of old rum, and a table-spoonful of the best white-wine vinegar or lemon juice. The rum and vinegar should be added as the decoction is taken; for if they are put in at first, the whole soon becomes flat, and less efficacious. The dose is half a pint, made warm, on going to bed; and a little may be taken whenever the cough is troublesome. The worst cold is generally cured by this remedy in two or three days; and, if taken in time, is considered infallible. It is a fine balsamic cordial for the lungs.

Excellent Worm Powder.

Take a quarter of an ounce each of rhubarb, wormseed, senna, and burnt hartshorn, all finely powdered and well mixed together. The dose, for a child ten or twelve years of age, is as much as will lie on a shilling; to be taken in treacle, or any liquid, the last thing at night, or the first in the morning, for three nights or mornings successively. Though this will often prove sufficient; it may safely be repeated, whenever there seems the least necessity for it.

Remedy for the Gout.

Mix two ounces of finely pounded gum guaiacum, with three quarts of the best rum, in a glass vessel; stir and shake it from time to time. When it has remained for ten days properly exposed to the sun, distil the liquor through cotton or strong blotting paper, and bottle the whole, corking it up tight. The more is made of it at a time the better, as it improves by keeping. The dose is a table-spoonful every morning fasting. The bottles should be corked as closely as possible; but should not be quite filled, lest the fermentation of the liquor should make them burst. This medicine must not be made with brandy, or any other spirit, but good genuine rum.

Edinburgh Yellow Balsam.

Gather, on a dry day, a pound of elder flowers, but let neither the stems nor green be in them, and mix them with four pounds of May butter, in a close well-glazed vessel. Put them in the sun by day, and near the fire by night. Keep them thus till the green broom blossoms; then get a pound of the blossom, and mix them well together. Keep it as before directed for five or six weeks; then warm it well, but do not boil it, and wring it all out in a cloth quite dry. It is good for inflammation, pain, or stitch, rubbing the part affected before the fire with a small bit of the balsam. If taken inwardly, swallow five or six pills of it rolled in sugar.

German Styptic Powder.

Reduce to fine powder two drachms each of Peruvian bark and loaf sugar, one drachm of cinnamon, and half a drachm of lapis hæmatites, or blood stone; take a tea-spoonful of it every hour, or oftener, according to the urgency of the case and its effects, in balm or camomile tea.

Cream for Consumption.

Boil in three pints of water, till half wasted, one ounce each of eringo root, pear barley, sago, and rice; strain it off, put a table-spoonful of the mixture into a coffee cup of boiling milk, so as to render it of the consistence of cream, and sweeten with loaf or Lisbon sugar to the taste.

Fox-Glove Juice, for Deafness.

Bruise, in a marble mortar, the flowers, leaves, and stalks, of fresh fox-glove; mix the juice with double the quantity of brandy, and keep it for use. The herb flowers in June, and the juice will thus keep good till the return of that season. The method of using it is, to drop one drop in the ear every night, and then moisten a bit of lint with a little of the juice, put it also in the ear, and take it out next morning, till the cure be completed.

Decoction of Fox-Glove, for the Dropsy, Scurvy, &c.

Take four ounces of the leaves of fox-glove, boil it in a quart of water till reduced to a pint; add a table-spoonful of brandy, and cork it up close for use. Of this decoction, the dropsical patient must take a table-spoonful at going to rest; and another at eleven o'clock next morning. Should this prove too violent, the above quantity must be taken at bed-time only. In cases of scurvy, &c. where the patient is not too far reduced, and particularly where the lungs are ulcerated, it is of great use. It is, however, a powerful remedy, and caution must be taken in administering it to subjects of a tender age, &c.

Decoction of Logwood for the Flux.

Boil three ounces of the shavings, or chips, of logwood, in four pints of water, till half the liquor is evaporated. Two or three ounces of simple cinnamon-water may be added to this decoction. In fluxes of the belly, where stronger astringents are improper, a tea-cup full of this may be taken with advantage three or four times a day.

Electuary for the Dysentery.

Take of the Japonic confection, two ounces; Locatelli's balsam, one ounce; rhubarb in powder, half an ounce; syrup of marshmallows, enough to make an electuary. This is a very safe and useful medicine for the purpose expressed in the title. About the bulk of a nutmeg should be taken twice or thrice a day, as the symptoms and constitution may require.

Spanish Infusion for Colds and Coughs.

Take of Spanish juice, cut into small pieces, an ounce; salt of tartar, three drachms. Infuse them in a quart of boiling water for a night; and to the strained liquor add an ounce and a half of the syrup of poppies. In recent colds, coughs, and obstructions of the breast, a tea-cup full of this infusion may be taken with advantage three or four times a day.

Sir Hans Sloane's Liniment for sore Eyes.

One ounce of prepared tutty, two scruples of prepared lapis hæmatites, twelve grains of the best prepared aloes, and four grains of prepared pearl. Put the whole into a marble mortar, and rub them very carefully with a marble pestle, and a sufficient quantity of viper's grease or fat to make a liniment. This should be used daily, either in the morning or evening, and sometimes both. It is to be applied with a small hair pencil, the eye at the same time winking or a little opened.

Remedy for preventing Infectious Diseases in Hospitals, Prisons, &c.

Put some hot sand in a small pipkin, and place in it a tea-cup with half an ounce of strong vitriolic acid: when a little warm, add

to it half an ounce of purified nitre powder, stir the mixture with a slip of glass, or the small end of a tobacco pipe. This should be repeated from time to time; the pipkin being set over a lamp. This has so often been tried with success, in infirmaries, gaols, &c. at land, and in hospital and other ships, that it is known to possess a specific power on putrid contagion, gaol fevers, &c.

Conserve of Hedge Mustard, for the Cure of Asthma.

Beat in a mortar, equal quantities of the leaves of hedge mustard and virgin honey, to make a thin conserve. Italian honey is best for asthmatic persons, but any clean and pure kind of honey will generally prove effectual. It may be taken at discretion, according to the state of the disease, and the benefit experienced. Hedge mustard, both seed and herb, is considered as warm, dry, attenuating, opening, and expectorant. It is vulnerary, causes plentiful spitting, and makes the breathing easier. Externally, it is recommended in occult cancers and hard swellings of the breast.

Drink for a weak Constitution.

Boil as much pearl or Scotch barley, in water, as will make about three pints; then strain it off, and having dissolved an ounce of gum arabic in a little water, mix them, and just boil the whole up together. The barley-water need not be thick, as the gum gives it sufficient consistence. When used, take it milk warm; and the good effect will generally be soon manifest.

Cordial Electuary.

Boil a pint of the best honey; and, having carefully taken off all the scum, put into the clarified liquid a bundle of hyssop which has been well bruised previously to tying it up, and let them boil together till the honey tastes strongly of the hyssop. Then strain out the honey very hard; and put into it a quarter of an ounce each of powdered liquorice root and aniseed, half that quantity of pulverized elecampane and angelica roots, and one pennyweight each of pepper and ginger. Let the whole boil together a short time, being well stirred all the while. Then pour it into a gallipot, or small jar, and continue stirring till quite cold. Keep it covered for use, and whenever troubled with straitness at the stomach, or shortness of breath, take some of the electuary on a bruised stick of liquorice, which will very soon give relief.

Cure for Chilblains.

If before any inflammation takes place, the parts affected are well washed morning and evening with hot water, or even with cold water on going to bed, it will generally stop their progress; especially if warm socks or gloves be constantly worn: but, when they are inflamed, dip a rag, folded four times together, into a mixture composed of four ounces of spirits of wine and camphor, and one of Venice treacle; which must be tied every night on the chil-

blains till they disappear. With these precautions they will seldom be found to break; when this happens, dissolve an ounce of common turpentine into the yolk of an egg, and mix it up into a balsam, with half an ounce of lamp-black, or soot, and a drachm of oil or spirits of turpentine. Spread this balsam on a pledget of lint large enough entirely to cover the ulcer, tie it on with warm cloths all over the parts affected, and renew the dressings every morning and evening. This will speedily effect a cure. Soft leather socks, if begun to be worn before the first approach of winter, in October at farthest, and never suffered to be wet or hard, will generally preserve even those from chilblains who are most subject to be troubled with them.

Red Cabbage dressed the Dutch way for Cold at the Breast.

Cut a red cabbage small, and boil it in water till tender: then drain it dry, put it in a stew-pan with some oil and butter, a small quantity of water and vinegar, an onion cut small, pepper and salt, and let it simmer till all the liquor is wasted. It may then be eaten at pleasure, either hot or cold, and is considered to be an excellent pectoral medicine, as well as a pleasant food.

Cordial Remedy.

Take a thick glass or stone bottle, and put in it two quarts of the best brandy; adding the following seeds, first grossly pounded in a mortar:—Two drachms of angelica seeds, one ounce of coriander seeds, and a large pinch each of fennel seeds and aniseeds. Then squeeze in the juice of two fresh lemons, putting in also their yellow rinds; add a pound of loaf sugar; and shaking well the bottle from time to time, let the whole infuse five days. After this, to render the liquor clearer, pass it through a cotton bag, or filtering paper, and bottle it up carefully and closely corked. A small cordial glass at a time, more or less frequently, according to circumstances, is an excellent remedy for all complaints in the stomach, indigestion, sickness, colic, obstructions, stitches of the side, spasms in the breast, diseases of the kidnies, stranguary, gravel, oppression of the spleen, loathing, vertigo, rheumatism, shortness of breath, &c.

Simple Remedy for the Stone.

Boil thirty unroasted coffee berries in a quart of water, till the liquid becomes of a greenish hue; half a pint of which is to be taken every morning and evening, with ten drops of the sweet spirit of nitre. It will be proper, while using this medicine, occasionally to open the bowels by taking a spoonful or two of castor oil.

Boluses for Rheumatism and Contractions of the Joints.

Bruise four cloves of garlic with two drachms of gum ammoniac, and make them into six boluses with spring water. Take one every morning and evening; drinking plentifully of strong sassafras tea, at least twice a day, while using this medicine.

French Remedy for Dysentery or Bloody Flux.

Take two large nutmegs grossly pounded; twenty white peppercorns, and as many cloves; an ounce each of bruised cinnamon, and of oak bark, from an old tree, grossly rasped. Boil the whole in three quarts of milk, to the diminution of a fourth part; strain the decoction, divide it into four equal parts, and give the patient one portion every six hours, day and night. If the appetite be lost, so that the patient cannot eat, as often happens, this milk will afford sufficient nourishment. The first quantity, taken warm, appeases the griping pains; and the same is to be repeated the second and third days. This does not cure suddenly; but softens and strengthens the bowels by slow and sure degrees. In the mean time, if the patient should be desirous of food, it should not be refused, provided it be taken with moderation.

Surfeit Water.

Pour a gallon of fine brandy, a quart of aniseed cordial water, and a pint each of poppy and red rose waters, into a large stone bottle; on a pound of powdered sugar, a pound and a half of stoned jar raisins, a quarter of a pound of fine new dates stoned and sliced, an ounce each of bruised cinnamon and cloves, four nutmegs pounded, and a stick of scraped and sliced liquorice. Let the whole infuse nine days closely stopped, and be well stirred or shaken four times daily. Then add three pounds of fresh red poppy flowers, or three good handfuls of dried flowers, with a sprig of angelica, and two or three sprigs of balm: when it has stood a week longer, being stirred or shaken daily in like manner, strain it off, and bottle it for use.

Essence for Head-ache, and other violent Pains.

Put two pounds of true French spirit of wine into a strong bottle; with two ounces of roche alum in very fine powder, four ounces of camphor cut very small, half an ounce of essence of lemon, and four ounces of strong volatile spirit of sal ammoniac. Stop the bottle close, and shake it three or four times a day for five or six days. The way to use it is, to rub the hand with a little of it, and hold it hard on the part affected till it be quite dry. If the pain be not quite relieved, it must be repeated twice or three times. This essence, plentifully applied as above directed, will very often remove local pains of almost all descriptions.

Remedy for Colds and Coughs.

Take of the herbs betony and coltsfoot dried an ounce each; best tobacco half an ounce; choicest white amber, in powder, three drachms; and fresh squinach, or camel's hay, and the herb rossolis, or sun dew, not that with the oblong, but with the round leaf, each half an ounce. Cut the herbs in the manner of tobacco, sprinkle the powder of amber among them, and smoke two or three

pipes of it a day, for a fortnight. During all the time, use the following lozenges—Best Spanish juice of liquorice, an ounce; double refined sugar, two ounces; gum arabic, finely powdered, two drachms; and extract of opium, or London laudanum, one scruple. Beat or pound the whole well together; then, with mucilage of gum tragacanth, make the whole into small lozenges, to be dissolved leisurely in the mouth whenever the cough is troublesome, and swallowed as gently as possible.

Analeptic Pills.

Mix twenty grains each of Dr. James's powder, Rufus's pill, and gum guaiacum, with any syrup, and liquorice powder or flour, to make the whole into twenty pills. Twenty grains of rhubarb may be put in, instead of Rufus's pill, if the small quantity of aloes therein contained should prove heating.

Linseed Cough Syrup.

Boil one ounce of linseed in a quart of water, till half wasted; add six ounces of moist sugar, two ounces of sugar candy, half an ounce of Spanish liquorice, and the juice of a large lemon. Let the whole slowly simmer together, till it becomes of a syrupy consistence; when cold, put to it two table-spoonfuls of the best old rum.

Remedy for a weak Stomach.

Infuse, in a pint of wine, one drachm each of powdered myrrh or frankincense, wormwood, and castor, for eight or ten days. A glass of this, taken after dinner, will excellently assist digestion.

Vegetable Syrup.

To four beer quarts of good rich sweet wort, add half a pound of sassafras, an ounce of sarsaparilla, and four ounces of wild carrot. Boil them gently for three quarters of an hour, frequently putting the ingredients down with a ladle; then strain the same through a cloth. To each beer quart of this liquor, put one pound and a half of thick treacle. Boil it gently for three quarters of an hour, skimming it all the time; put it into a pan, and cover it till cold, then bottle it for use. Be careful not to cork it too tight. A small tea-cupful should be taken night and morning, which must be persevered in some time; a greater or less quantity may be taken, according to the state of the stomach.

The old Receipt for Daffy's Elixir.

Take elecampane roots, sliced liquorice, coriander and anise seeds, senna, oriental guaiacum, and carraway seeds, each two ounces, and one pound of raisins stoned. Infuse them four days in three quarts of aqua vitæ, or white aniseed water. The largest dose is four spoonfuls to be taken at night. One ounce of rhubarb, two ounces of manna, and one more of guaiacum, may be added.

Another Receipt for Daffy's Elixir.

Take of sena leaves, two ounces; jallop powder, one ounce; coriander-seeds, a quarter of an ounce; proof spirit, or brandy, three pints. Put all the ingredients into a bottle for four or five days, shaking it frequently. Strain off the tincture, and add three ounces of powdered sugar-candy.—This medicine is more active than the preceding, and is calculated to remove obstructions in the bowels, in colics, and other complaints that require purging; especially when castor oil has not had the desired effect. The dose is one, two, or three table-spoonfuls, in a cup of camomile tea, or water.

Edinburgh Eye Water.

Put white vitriol, the size of a hazel nut, into half a pint of white rose water, with as much fine loaf sugar as vitriol. When dissolved, shake the bottle; and, on going to bed, wash the eyes with it, using a soft clean cloth.

Edinburgh Wash, for Scurvy, Red Face, &c.

Boil two ounces of fine barley, in a wine bottle of water, to four gills, or half a bottle; beat two ounces of blanched almonds to a paste, mix them with a little of the barley-water. When cold, warm and squeeze them through a cloth; then dissolve a penny-worth of camphor in a table-spoonful of brandy, or any other strong spirits. Mix them together, and wash the face with the liquid every night when going to bed.

Another Cure for a Red or Pimpled Face.

Take an ounce each of liver of sulphur, roche alum, and common salt, and two drachms each of sugar-candy and spermaceti. Pound and sift them; put the whole in a quart bottle, and add half a pint of brandy, three ounces of white lily water, and the same of pure spring water. Shake it well together, and keep it for use. With this liquid wash the face freely and very frequently, always first shaking the bottle; and, on first going to bed, lay linen, which has been dipped in it, all over the face. In ten or twelve days, the cure will be completed.

Celebrated Stomachic Elixir.

Pare off the thin yellow rinds of six large Seville oranges; and put them in a quart bottle, with an ounce of gentian root scraped and sliced, and half a drachm of cochineal. Pour over these ingredients a pint of the best brandy; shake the bottle several times, during that and the following day; let it stand two days more to settle; and clear it off into bottles for use. Take one or two tea-spoonfuls morning and afternoon, in a glass of wine; or it is beneficial even in a cup of tea.

Vapour for a Quinsy.

Take powdered pepper, one ounce; milk, a quart; and boil them to a pint and a half. Put the whole into a glass bottle with a small neck, and let the vapour be received, as hot as can be endured, with an open mouth. This, more powerfully than any gargle whatsoever, attenuates the tough phlegm, which, by obstructing the glands and spungy flesh, and hindering the free passage of blood and humours through them, occasions inflammation and tumor: and, therefore, it more effectually takes off this distemper than any other thing.

Fumigation, or Vapour for a Sore Throat.

Take a pint of vinegar, and an ounce of myrrh; boil them together for half an hour, and then pour the liquid into a bason. Place over the bason the large part of a funnel that fits it; and, the small end being taken into the mouth of the patient, the fume will be inhaled, and pass to the throat. It must be used as hot as it can be borne; and should be renewed every quarter of an hour, till a cure is effected. This remedy will seldom or never fail, if resolutely persisted in for a day or two, in the most dangerous state of either an inflammatory or putrid sore throat, or even a quinsy.

USEFUL REMARKS ON BATHING.

The bath, whether warm or cold, produces the most salutary effect on the absorbent vessels; which would otherwise reconduct the impurities of the skin through the pores, to the no small injury of health. To those in a perfect state of vigour, the frequent use of the bath is less necessary than to the infirm; as the healthy possess a greater power to resist impurities, by means of their unimpaired perspiration, the elasticity of their minute vessels, and the due consistence of their circulating fluids. The case is very different with the infirm, the delicate, and the aged. In these, the slowness of circulation, the viscidity or clamminess of the fluids, the constant efforts of nature to propel the impurities towards the skin, combine to render the frequent washing of their bodies an essential requisite to their physical existence.

The *warm*, that is, the tepid or lukewarm bath, being about the temperature of the blood, between 96 and 98° of Fahrenheit, has usually been considered as apt to weaken and relax the body; but this is an ill-founded notion. It is only when its heat exceeds that of the human body, as in the *Hot Bath*, and *King's Bath*, at Bath, (both of which are from 18 to 20 degrees higher than blood heat) that the warm bath can produce a debilitating effect. Indeed baths of the above immoderate heat ought not to be used in their natural state, that is, without reducing their temperature by cold water,

except in particular cases, and under the immediate advice of a physician. On the coutrary, the lukewarm or tepid bath, from 98 downwards to 85, is always safe, and so far from relaxing the tone of the solids, that it may justly be considered as one of the most powerful and universal restoratives with which we are acquainted. Instead of heating the body, it has a cooling effect; it diminishes the quickness of the pulse, and reduces it in a greater proportion, according as the pulse has been more quick and unnatural, and according to the length of time the bath is continued. Hence tepid baths are of eminent service where the body has been overheated, from whatever cause, whether after fatigue from travelling, or severe bodily exercise, or after violent exertion and perturbation of mind; as they allay the tempestuous and irregular movements of the body, and frequently, in the strictest sense, invigorate the system. By their softening, moistening, and tumefying power, they greatly contribute to the formation and growth of the bodies of young persons; and are of singular benefit to those, in whom we perceive a tendency to arrive too early at the consistence of a settled age; so that the warm bath is particularly adapted to prolong the state of youth, and retard for some time the approach of full manhood. This effect the tepid baths produce in a manner exactly alike, in the coldest as well as in the hottest climates.

From what has been advanced, it will not be difficult to discover, in what particular disorders the tepid bath may be of the greatest service, and the reason why it proves so eminently useful (particularly in a parched and rough state of the skin) in paralytic, spasmodic, hysteric, and insane cases, as well as in an acrimonious and corrupted state of the fluids, such as scorbutic and leprous eruptions, &c. One obvious effect of the habitual use of the bath, particularly the tepid, is, that it softens and renews the external integuments of the body. It considerably increases the pressure on the body from without; hence breathing, particularly on entering the bath, is frequently somewhat difficult, until the muscles have by practice become inured to a greater degree of resistance. Yet this effect, which in most instances is of small importance, requires the greatest precaution in some particular cases, as far as to prevent the use of the bath altogether; such, for instance, where there is danger of lacerating the internal vessels, when apoplexy, asthma, and the like, are apprehended.

Effects of the Cold Bath.

Bathing in rivers, as well as in the sea, is effected for every purpose of cleansing the body; it washes away impurities from the surface, opens the cutaneous vessels for a due perspiration, and increases the activity of the circulation of the blood. For these reasons, it cannot be too much recommended, not only to the infirm and debilitated, under certain restrictions, but likewise to the healthy. The apprehension of bad consequences from the cold-

ness of the water, is in reality ill-founded; for, besides that it produces a strengthening effect, by its astringent property, the cold sensation is not of itself hurtful. The same precaution, however, is requisite in the use of the cold, as in that of the tepid bath; for after having overheated the body, especially in the hot days of summer, it may prove instantly fatal, by inducing a state of apoplexy. Hence plethoric, or such as are of full habit, the asthmatic, and all those who perceive a great determination of the blood to the head, should be very circumspect in its use. For although the consequences may not prove immediately fatal, yet the too great strain and pressure may easily burst some of the smaller blood-vessels in the head or breast, and thereby lay the foundation of an incurable disorder. To such as are of a sound and robust constitution, bathing may be rendered an agreeable exercise, by swimming against the stream; for, as the fibres and vessels are thus obliged to resist the power of the undulating waves, the nerves are excited into action.

The general *properties* of the *cold bath*, consist in its power of contracting the solid parts, and of inspissating the fluids. Any part of the body, which is exposed to the sudden contact of cold water, experiences at the same instant a degree of tension and contraction, and becomes narrower and smaller. Not only the blood-vessels, but likewise the small capillary tubes, are liable to this contraction and subsequent relaxation. What is vulgarly called *goose-skin*, is a simple effort of the cutaneous fibres, a contraction of the orifices of the absorbent and exhalant vessels, occasioned by mental perturbation, spasms, or the effect of cold. Hence it happens, that by the cold bath all the blood-vessels of the skin, and of the muscles in immediate contact with it, are so constricted and diminished, that at the time of this violent exertion they are unable to receive the usual quantity of blood. The smaller vessels of the skin are likewise closed, and press upon the humours contained in them, so as to prevent all perspiration. Thus all the fibres of the skin and muscles are brought into close contact; and if the humours contained in these tubes had no other outlets, by which to discharge themselves, they would become thick or inspissated, and lose their natural warmth. Were this inspissation of the fluids really to take place, it would be attended with dangerous stagnations and obstructions. That it does not, however, produce these fatal effects, may be ascribed to the following cause. As soon as the pressure is made against the external vessels, the blood retreats from them, in search of places where it may find less resistance. All the great vessels within the body afford receptacles into which it now flows, till the principal arteries, and the veins of the intestines, being filled, extended, and enlarged, it rises to the heart. Although the effect consequent on the cold bath may be considered as altogether mechanical, yet this simple operation is frequently productive of the most important and beneficial consequences. All

other strengthening remedies operating, in general, only on the fluid parts of the body, require to be previously dissolved by the fluids, blended with the mass of the blood, and thereby conducted to the solid parts. The cold bath, on the contrary, acts almost instantaneously on the solid parts themselves; and produces its bracing effect, before a single drop of blood has been commuted. From which remedy, therefore, is it most likely we should derive the desired effect, that which immediately answers the purpose, or that which must pass through so many canals, and undergo so many changes, before it arrives at the place where it is to exert its efficacy?—The sudden changes arising from the application of the cold bath, contribute in various ways to brace the human body. The relaxed fibres of the skin and the muscles, acquire more solidity and compactness from contraction. Their elasticity is increased, and thus a considerable defect removed: the nerves are stimulated and incited to those powerful exertions, on which the ease, vigour, and habitual sprightliness of the body so much depend. From that degree of irritability which the nerves possess when in a debilitated state, arise all hysteric, spasmodic, and convulsive symptoms and affections. These may be mitigated or removed by the cold bath, because it greatly affects and alters the state of the nerves; it shakes and animates them, and by its forcible operation overcomes their tendency to preternatural rigidity and other disagreeable sensations. Here then we have two causes, which illustrate the excellent effects of this remedy: there remains, however, a third, more important and powerful, to be yet explained.

The blood, which by external pressure is driven into the internal vessels, extends and enlarges them, without diminishing that contractile force, or tendency, which is peculiar to every artery. At the moment when the external pressure ceases, all the internal vessels exert their powers of self-contraction more forcibly than usual, as they are more strongly extended, and consequently enabled to exercise a greater force. The blood returned to the cutaneous and muscular vessels, finds its reservoirs contracted and invigorated; it flows through muscles, the fibres of which have acquired greater elasticity and power of assistance. It is accelerated in its new motion by these improved fibres and veins, and the result of the collective powers is a fresh impulse and rapidity given to its circulation. Although, at the first immersion, the uniform course of it is somewhat interrupted this temporary stoppage serves afterwards to re-establish and promote it. The blood can now penetrate with ease into the smallest capillary vessels; it can circulate freely through every part of the animal machine, without affecting or relaxing the solids.

"In the earliest ages of exercise, (said the late Dr. Currie, of Liverpool,) before profuse perspiration has dissipated the heat, and fatigue debilitated the living power, nothing is more safe, according to my experience, than the cold bath. This is so true, that I have

for some years constantly directed infirm persons to use such a degree of exercise, before immersion, as may produce some increased action of the vascular system, with some increase of heat, and thus secure a force of re-action under the shock, which otherwise might not always take place. The popular opinion, that it is safest to go perfectly cool into the water, is founded on erroneous notions, and sometimes productive of injurious consequences. Thus persons heated and beginning to perspire, often think it necessary to wait on the edge of the bath, until they are perfectly cooled, and then plunging into the water, feel a sudden chilliness that is alarming and dangerous. In such cases the injury is generally imputed to going into the water too warm, whereas in truth it arises from going in too cold.

"But though it be perfectly safe to go into the cold bath in the earlier stages of exercise, nothing is more dangerous than this practice, after exercise has produced profuse perspiration, and terminated in languor and fatigue: because in such circumstances the heat is not only sinking rapidly, but the system parts more easily with the portion that remains."

These remarks are worthy of the learned Dr. Currie; at the same time, instead of advising any person to use the *cold bath after exercise*, I would certainly prefer the *tepid* or *lukewarm bath*; both on account of the greater safety attending the use of it, and because it possesses nearly all the advantages of the cold bath, without being liable to so many strong objections. Besides, the cold bath is altogether improper in a weak state of the lungs, in all complaints of the breast, in dropsies, in plethoric habits, and for very corpulent individuals; in all which cases the lukewarm bath may, if duly modified, produce effects highly beneficial.

The healthy and the vigorous, who resort to the cold bath, on account of its cleansing and bracing effects, may continue in it with safety for a considerable time. But to strengthen and to give elasticity to the solid parts, every thing depends upon the sudden impression of the cold. This primary effect will be weakened, or frustrated, by remaining in the bath till the water feels warm, whereby the pressing or vibrating action on the nerves at length ceases. The most proper time of bathing is, when the stomach is not employed in digestion; as in the morning or forenoon, or from three to four hours after dinner. The cold bath, between 65 and 32 of Fahrenheit, is not, strictly speaking, a dietetic remedy: its effects are not so much calculated for the healthy and robust, as for the infirm and diseased, under particular circumstances. The external use of cold water is of singular benefit, when applied to individual parts of the body, where its use may be much longer continued without danger, and where we may accomplish the intended effects, in a manner by compulsion and perseverance.

Of all parts of the body, the head receives most benefit from the effusion of cold water; this is a simple and effectual remedy

against too great an impulse of the blood towards the head, where persons are threatened with apoplexy; in disorders of the brain and cranium; in wounds and other complaints, to which the head is subject. In these instances, its effects may be still farther improved by frigorific or cooling salts. The effusion of water upon the abdomen has likewise been employed with great advantage, in cases of obstinate costiveness, affording almost instantaneous relief, when internal remedies have produced no effect. This should not, however, induce any person to use that remedy indiscriminately, or without proper advice.

On the contrary, in all those cases where the cold bath might repel certain eruptive humours, which nature determines towards the surface of the body, it cannot be resorted to without danger.

Some think to fortify the body, by the use of the cold bath, against the vicissitudes of the weather; but it can be proved that children, who from their infancy have been bathed in cold water, are as much exposed to coughs and catarrhs, as those who have not been habituated to this violent practice, provided they have not been mismanaged by effeminating indulgence. In general, all artificial plans of hardening and bracing the bodies of children, are commendable only when the child shews no strong and lasting aversion to them.

It should be considered that, as the cold bath powerfully contracts the fibres, by its frequent use it imparts to the juvenile body an unnatural degree of solidity and compactness, whereby it too early acquires the properties of an adult. The skin of such children as have been too frequently bathed, is generally much drier and harder than it ought to be at their age.

The following rules for the use of the cold bath, in the cases where it may be of service, should be attended to:

1st. Every cold bath applied to the whole body ought to be of short duration: all depends upon the first impression the cold makes on the skin and nerves, it being this impression which hardens us against the effects of rough and cold weather.

2d. The head should always be first wetted, either by immersion, or by pouring water on it, or the application of wet cloths, and then plunging over head into the bath.

3d. The immersion ought always to be sudden, not only because it is less felt than when we enter the bath slowly and timorously, but likewise because the effect of the first impression is uniform all over the body, and the blood in this manner is not driven from the lower to the upper parts. Hence the shower bath possesses great advantages, as it pours the water suddenly upon the whole body, and thus in the most perfect manner fulfils the three rules above specified.

4th. The due temperature of the cold bath can be ascertained only as relative to individual cases; for it extends from 33 to 56° of Fahrenheit, except in *partial bathings*, where, as has been al-

ready observed, the degree of cold may, and often ought to be, increased by ice, nitre, alum, salt, sal ammoniac, or other artificial means.

5th. Gentle exercise ought to precede the cold bath, to produce some re-actions of the vascular system in entering into it; for neither complete rest nor violent exercise are proper, previous to the use of this remedy.

6th. The morning or forenoon is the most proper time for cold bathing, unless it be in a river; in which the afternoon, or towards the evening, when the water has been warmed by the sun, and the dinner has been digested, is the most eligible period of the day:—a light breakfast will not be detrimental before using the bath.

7th. While in the water, we should not remain inactive, but move about, in order to promote the circulation of the blood from the centre of the body to the extremities.

8th. After immersion, the whole body ought to be wiped, as quickly as possible, with a dry and somewhat rough cloth. Moderate exercise out of doors, if convenient, is proper, and indeed necessary.

In the following general cases, we must absolutely refrain from the cold bath:

1. In a general plethora, or full habit of body, and in the febrile disposition which attends it; in hæmorrhages or fluxes of blood; and in every kind of inflammation.

2. In constipations or obstructions of the abdominal intestines.

3. In diseases of the breast, difficult breathing, and short and dry coughs.

4. In an acrimonious state of the fluids, bad colour of the face, difficult healing of the flesh, and the true scurvy.

5. In gouty and rheumatic paroxysms.

6. In cutaneous diseases.

7. In a state of pregnancy. And, lastly,

8. In a deformed or ill-shaped state of the body, except in some particular cases to be determined by a physician.

Shower Bath.

The best method of cold bathing is in the sea, or a river. Where, from necessity, it is done in the house, I recommend the SHOWER BATH, for which a proper apparatus is to be had at the tin-men's. Where the saving of expence is an object, it may be effectually supplied by the following easy expedient. Fill a common watering-pot with cold water; let the patient sit down, undressed, upon a stool, which may be placed in a large tub; and let the hair, if not cut short, be spread over the shoulders, as loosely as possible; then pour the water from the pot over the patient's head, face, neck, shoulders, and all parts of the body progressively down to the feet, till the whole has been thoroughly wetted. Let the patient then be rubbed dry, and take gentle exercise, as has been recommended,

until the sensation of cold be succeeded by a gentle glow all over him. When we first resort to this kind of bath, it may be used gently, and with water having some degree of warmth, so as not to make the shock too great; but, as the patient becomes accustomed to it, the degree of cold may be increased, the water may be allowed to fall from a greater height, and the holes in the pot may be made larger, so as to make the shower heavier. A large sponge may, in some measure, be substituted for a watering-pot.

Although the shower bath does not cover the surface of the body so universally as the cold bath, this circumstance is rather favourable than otherwise: those parts, which the water has not touched, feel the impression by sympathy, as much as those in actual contact with it. Every drop of water becomes a partial bath in miniature, and thus a stronger impression is excited than in any other mode of bathing. The shower bath indeed, upon the whole, possesses superior advantages to all others; viz.

1. The sudden contact of the water, which in the common bath is only momentary, may here be prolonged, repeated, and made slow or quick, or modified at pleasure.

2. The head and breast, which are exposed to some inconvenience and danger in the common bath, are here at once secured by receiving the first shock of the water; the blood is consequently impelled to the lower parts of the body; and the patient finds no obstruction in breathing, or undulations of blood towards the head.

3. The heavy pressure on the body occassioned by the weight of the water, and the free circulation of the blood in the parts touched by it, being for some time at least interrupted, make the usual way of bathing often more detrimental than useful. The SHOWER BATH, on the contrary, descends in single drops, which are at once more stimulating and pleasant than the immersion into cold water; while it can be more readily procured, and more easily modified and adapted to the circumstances of the patient.

Dr. Hawes's Method of Restoring to Life Drowned Persons.

THE greatest exertion should be used to take out the body before the elapse of one hour, and the resuscitative process should be immediately employed.

On taking bodies out of rivers, ponds, &c. the following cautions are to be used:

1. Never to be held up by the heels.
2. Not to be rolled on casks, or other rough usage.
3. Avoid the use of salt in all cases of apparent death.

Particularly observe to do every thing with the utmost promptitude.

For the *drowned,* attend to the following directions:

1. Convey the body, with the head raised, to the nearest convenient house.

2. Strip and dry the body:—clean the mouth and nostrils.

3. Young Children:—between two persons in a warm bed.

4. An Adult:—lay the body on a warm blanket, or bed; and in cold weather, near the fire. In the warm season, air should be freely admitted.

5. It is to be gently rubbed with flannel, sprinkled with spirits; and a heated warming-pan covered, lightly moved over the back and spine.

6. To restore Breathing:—Introduce the pipe of a pair of bellows (when no apparatus) into one nostril; close the mouth and the other nostril, then inflate the lungs, till the breast be a little raised; the mouth and nostrils must then be let free. Repeat this process till life appears.

7. Tobacco smoke is to be thrown gently up the fundament, with a proper instrument, or the bowl of a pipe covered so as to defend the mouth of the assistant.

8. The breast is to be fomented with hot spirits:—if no signs of life appear, the warm bath;—or hot bricks, &c. applied to the palms of the hands, and the soles of the feet.

9. Electricity, early employed by a medical assistant.

10. The breath is the principal thing to be attended to.

For Intense Cold.

Rub the body with snow, ice, or cold water. Restore warmth, &c. by slow degrees; and, after some time, if necessary, the plans to be employed for the resuscitation of drowned persons.

For Suspension by the Cord.

A few ounces of blood may be taken from the jugular vein, and cupping-glasses may be applied to the head and neck: leeches also to the temples.—The other methods of treatment, the same as recommended for the apparently drowned.

For Suffocation by noxious Vapours, or Lightning.

Cold water to be repeatedly thrown upon the face, &c. drying the body at intervals. If the body feels cold, employ gradual warmth; and the plans for the drowned.

For Intoxication.

The body is to be laid on a bed, &c. to be removed. Obtain immediate medical assistance, as the modes of treatment must be varied according to the state of the patient.

The following *general observations* should be attended to: On signs of returning life, the assistants are most earnestly advised to employ the restorative means with great caution, so as to nourish and revive the languid sign of life.

A tea-spoonful of warm water may be given; and, if swallowed, be returned, warm wine, or diluted brandy. To be put into a warm bed; and, if disposed to sleep, will generally awake restored to health.

The plans above recommended, are to be used for *three or four hours*. It is an absurd and vulgar opinion, to suppose persons as irrecoverable, because life does not soon make its appearance.

Electricity, and bleeding, never to be employed, unless by the direction of the medical assistant.

SIMPLE MEDICINAL RECEIPTS.

The Complaints alphabetically arranged.

For an Ague.—Take a handful of groundsel, shred it small, put it into a paper bag, four inches square, pricking that side which is to be next the skin full of holes. Cover this with a thin linen, and wear it on the pit of the stomach, renewing it two or three hours before the fit. Or, melt two penny-worth of frankincense, spread it on linen, grate a nutmeg upon it, cover it with linen, and hang this bag on the pit of the stomach; which seldom fails to effect a cure. A tea-spoonful of spirits of hartshorn, taken in a glass of water, has often been attended with success.—*A Tertian Ague* is often cured by taking a purge one day; and the next bleeding in the beginning of the fit. Or, apply to each wrist a plaister of treacle and soot: this has proved effectual.—*For a Quartan Ague*, use strong exercise, (as riding or walking, as far as you can bear it,) an hour or two before the fit. If possible, continue it till the fit begins. This alone will frequently cure. Or, apply to the wrists a plaister of turpentine; or of bruised pepper, mixed with treacle.

St. Anthony's Fire.—Take a glass of tar-water warm in bed every hour, washing the part with the same. Or, take a decoction of elder-leaves as a sweat; apply to the part a cloth dipt in lime-water, mixed with a little camphorated spirit of wine.

The Apoplexy.—In the fit, put a handful of salt into a pint of cold water, and, if possible, pour it down the throat of the patient; he will quickly come to himself: so will one who seems dead by a fall. But send for a good physician immediately. If the fit be soon after a meal, do not bleed, but vomit. Rub the head, feet, and hands, strongly, and let two strong men carry the patient upright, backward and forward, about the room.

To prevent Abortion.—In the case of a weak or relaxed habit, take daily half a pint of decoction of lignum guaiacum; boiling an

ounce of it in a quart of water for five minutes; observing at the same time to avoid great quantities of tea or other weak liquors, and to use solid food. But for a woman of a full habit give half a drachm of powdered nitre, in a cup of water-gruel, every five or six hours, using withal a spare diet, chiefly of the vegetable kind. In both cases the patient should sleep on a hard mattress, with her head low, and be kept cool and quiet.

The Asthma.—Cut an ounce of stick liquorice into slices: steep this in a quart of water four and twenty hours, and use it, when you are worse than usual, as common drink; which has been known to give much ease. Or, take an ounce of quicksilver every morning, and a spoonful of aqua sulphurata; or fifteen drops of elixir of vitriol, in a large glass of spring-water, at five in the evening. This has cured an inveterate asthma.

A Dry or Conclusive Asthma.—Drink a pint of new milk morning and evening: this has cured an inveterate asthma. Or, beat fine saffron small, and take eight or ten grains every night. Or, you may take from three to five grains of ipecacuanha every morning; or from five to ten grains every other evening: Do this, if needful, for a month or six weeks. Five grains usually vomit. In a violent fit, take a scruple instantly. In any asthma, the best drink is apple-water; that is, boiling water poured on sliced apples.

To prevent Bleeding at the Nose.—Drink whey largely every morning, and eat plentifully of raisins; or wash the temples, nose, and neck, with vinegar.

Bleeding of a Wound.—Take ripe puff-balls; break them warily, and save the powder: strew this on the wound, and bind it on. This will stop the bleeding of an amputated limb without any cautery.

Spitting Blood.—Take a tea-cupful of stewed prunes, at lying down, for two or three nights. Or, two spoonsfuls of juice of nettles, every morning, and a large cup of decoction of nettles, at night, for a week.

Vomiting Blood.—Take two spoonsfuls of nettle-juice. This also dissolves blood coagualated in the stomach.

Biles.—Apply a little Venice turpentine; or an equal quantity of soap and brown sugar well mixed.

Hard Breasts.—Apply turnips roasted till soft, then mashed and mixed with a little oil of roses: Change this twice a day, keeping the breast very warm with flannel.

Sore Breasts, and Swelled.—Boil a handful of chamomile and as much mallows in milk and water: Foment with it between two flannels as hot as can be borne, every twelve hours. It also dissolves any knot or swelling in any part.

A Bruise.—Immediately apply treacle spread on brown paper; or electrify the part, which is the quickest cure of all.

A Burn or Scald.—Immediately plunge the part into cold water: Keep it in an hour, if not well before; perhaps four or five

hours. Or, electrify it; if this can be done presently, it totally cures the most desperate burn. Or, apply a bruised onion.

In a deep Burn or Scald, mix lime-water and sweet oil, to the thickness of cream; apply it with a feather several times a day: This is a very effectual application.

A Cancer in the Breast, of 13 years' standing, has been cured by frequently applying red poppy-water, plantain, and rose-water, mixed with honey of roses: Afterwards, the waters alone perfect the cure. Or, take horse-spurs, (a kind of warts that grow on the inside of horses' fore-legs,) and dry them by the fire, till they will beat to powder. Sift and infuse two drachms in two quarts of ale: drink half a pint every six hours, new-milk warm. It has cured many.

A Cancer in any other Part.—Apply red onions bruised.

For a Cancer in the Mouth.—Boil a few leaves of succory, plantain, and rue, with a spoonful of honey, for a quarter of an hour. Gargle with this often in an hour: Or, with vinegar and honey, wherein half an ounce of roche-alum is boiled.

To cure Chilblains.—Apply a poultice of roasted onions hot: Keep it on two or three days, if not cured sooner.

Chin-cough, or Hooping-cough.—Use the cold-bath daily; or rub the back, at lying down, with old rum—it seldom fails. In desperate cases, change of air alone has cured.

Cholera Morbus, or Flux and Vomiting.—Drink two or three quarts of cold water, if strong; of warm water, if weak. Or, decoction of rice, or barley, or toasted oaten bread.

To cure chopt Hands.—Wash with soft soap, mixed with red sand: or, wash them in sugar and water, or in vinegar.

For a Cold.—Drink a pint of cold water lying down in bed; or a spoonful of treacle in half a pint of water.

In a Fit of the Colic.—Drink a pint of cold water, or a quart of warm water. Or, apply outwardly a bag of hot oats; or steep the legs in hot water a quarter of an hour.

For a Consumption.—Cold-bathing has cured many deep consumptions. Take no food but new butter-milk churned in a bottle, and white bread. Or, boil two handfuls of sorrel in a pint of whey; strain it, and drink a glass thrice a day. Or, turn a pint of skimmed milk with half a pint of small beer; boil in this whey about twenty ivy leaves, and two or three sprigs of hyssop; drink half over night, and the rest in the morning: do this, if needful, for two months daily—it has cured in desperate cases.

Convulsions in Children.—Scrape piony roots, fresh digged: apply what you have scraped off to the soles of the feet; it helps immediately.

For a Cough.—Drink a pint of cold water lying down in bed. Or, make a hole through a lemon, and fill it with honey; roast it, and catch the juice: take a tea-spoonful of this frequently.

To prevent the Cramp.—Tie your garters smooth and tight un-

der your knee at going to bed, which seldom fails; or lay a roll of brimstone under your pillow.—*To Cure the Cramp,* strongly put out your heel, pulling the toes inwards.

Deafness.—Be electrified through the ear; or use the cold bath; or put a little salt into the ear.

A Diabetes.—Drink three or four times a day a quarter of a pint of alum-posset, putting three drachms of alum to four pints of milk. It seldom fails to cure in eight or ten days.

The Dropsy.—Rub the swelled part with salad oil by a warm hand, at least an hour a day: this has done wonders in some cases. Or, eat a crust of bread every morning fasting. Or, take as much as lies on a sixpence of powdered laurel-leaves every second or third day. Or, be electrified.

The Ear Ache.—Rub the ear hard for a quarter of an hour—or, put in a roasted fig, or onion, as hot as may be—or, blow the smoke of tobacco strongly into it.

An excellent Eye-water.—Put half an ounce of lapis calaminaris powdered, into half a pint of French white-wine, and as much white-rose water: drop a drop or two into the corner of the eye. It cures soreness, weakness, and most diseases of the eye; and has been known to cure total blindness.

The Croup,—a disorder in children, which has generally proved fatal, is said to be now easily cured by taking from the arm as much blood as the child can bear.

A Flux.—Boil the fat of a breast of mutton in a quart of water for an hour: drink the broth as soon as you can conveniently: this will cure the most inveterate flux.

A Bloody Flux.—Take grated rhubarb, as much as lies on a shilling, with half as much grated nutmeg, in a glass of white-wine, at lying down every night.

The Gout in any Limb.—Rub the part with warm treacle, and then bind on a flannel smeared therewith. Repeat this, if need be, once in twelve hours. Or, drink a pint of strong infusion of elder-buds, dry or green, morning and evening.

The Gravel.—Infuse an ounce of wild parsley-seeds in a pint of white-wine for twelve days; drink a glass of it fasting, three months. To prevent its return, breakfast for three months on agrimony tea: this has cured the complaint without the least symptom of its return.

The Jaundice.—Take a small pill of Castile-soap every morning, for eight or ten days.

The Itch.—Wash the parts affected with strong rum; or beat together the juice of two or three lemons, with the same quantity of oil of roses, and anoint the parts affected.

The King's Evil.—Make a leaf of dried burdock into a pint of tea; take half a pint twice a day, for four months.

To kill Lice.—Sprinkle Spanish Snuff over the head; or wash with a decoction of oculus India berries, after combing the head.

To cure the Piles.—Apply warm treacle; or, a tobacco-leaf steeped in water twenty-four hours; or, varnish, which perfectly cures both the blind and bleeding piles.

To one Poisoned.—Give one or two grains of distilled verdigrise: it vomits in an instant.

The Rheumatism.—Rub in warm treacle, and apply to the part brown paper smeared therewith; change it in twelve hours: or, drink half a pint of tar-water morning and evening.

To prevent or cure Rickets.—Wash the child every morning in cold water.

A Scald Head.—Anoint it with Barbadoes tar; or, apply daily white-wine vinegar: after the cure give two or three gentle purges.

The Scurvy.—Live on turnips for a month. Or, decoction of burdock: boil three ounces of the dried root in two quarts of water to three pints: take half a pint daily.

For an inflamed Sore Throat.—Lay nitre and loaf-sugar mixed, on the tongue.

For a putrid Sore Throat.—Lay on the tongue a lump of sugar dipt in brandy.

A Sprain.—Hold the part in cold water for two or three hours. Or, mix a little turpentine with flour and the yolk of an egg, and apply it as a plaister.

A venomous Sting.—Apply the juice of honeysuckle leaves; or a poultice of bruised plantain leaves. Or, apply warm sweet oil: this will cure the bite of a viper, if immediately applied very hot.

To stop profuse Sweating.—Drink largely of cold water.—*To prevent it:* Mix an ounce of tincture of Peruvian bark, with half an ounce of spirit of vitriol. Take a tea-spoonful morning and night in a glass of water.

To cure Night Sweats.—Drink a gill of warm milk at lying down.

To cure the Tooth-ach.—Be electrified through the teeth; or lay boiled or bruised nettles to the cheek; or lay a clove of garlic on the tooth; or keep the feet in warm water, and rub them well with bran, just before bed-time.

Bloody Urine.—Take twice a day a pint of decoction of agrimony; or, of decoction of yarrow.

Worms.—Take two tea-spoonfuls of brandy sweetened with loaf-sugar every morning: or, one, two, or three drachms of fern-root, boiled in mead. This kills both flat and round worms.

THE ART OF COOKERY,

&c. &c.

OF MARKETING.

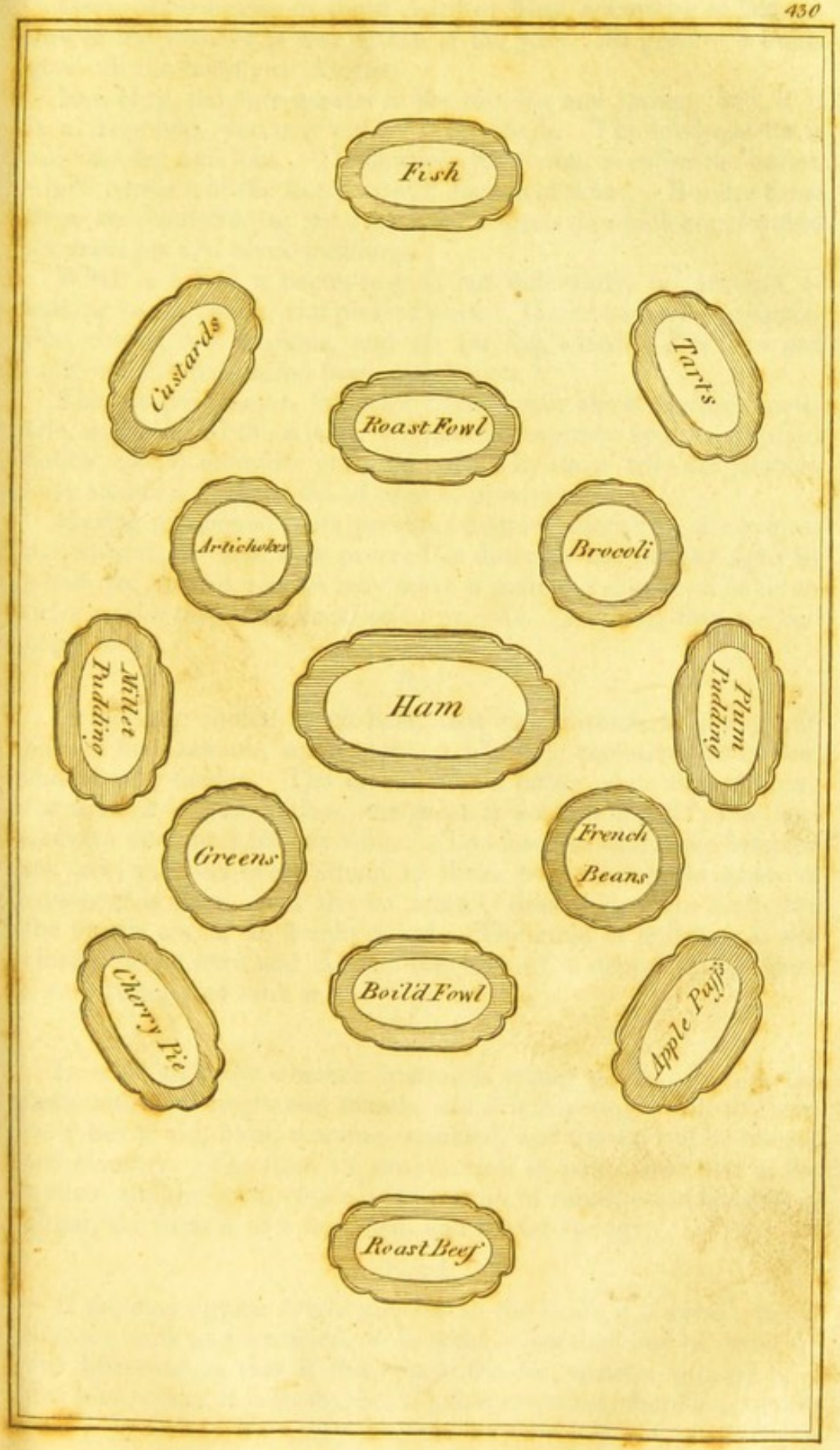
THE first thing requisite is to know the different parts of the different animals, which are brought into our markets, ready slaughtered, and generally denominated "butcher's meat."

The Ox, or Cow, when killed is called Beef; in which the fore-quarter consists of the haunch, which includes the clod, marrow-bone, skin, and the sticking-piece, which is the neck-end. The next is the leg-of-mutton-piece, which has part of the blade-bone; then the chuck, the brisket, the fore-ribs, and middle-rib, which is called the chuck-rib. The hind-quarter contains the sir-loin and rump, the thin and thick flank, the veiny-piece, and the isch, each, or ash-bone, buttock, and leg. These are the principal parts of the carcase; besides which are the head, tongue, and palate. The entrails are, the sweetbreads, kidnies, skirts, and tripe; of the latter of which there are three sorts, the double, the roll, and the reed tripe.

In a Sheep the fore-quarter contains the neck, breast, and shoulder; and the hind-quarter the leg and loin.—The two loins together are called a chine, or saddle of mutton, which is esteemed as a fine dish, when the meat is small and fat. Besides these, are the head and pluck, which includes the liver, lights, heart, sweetbreads, and melt.

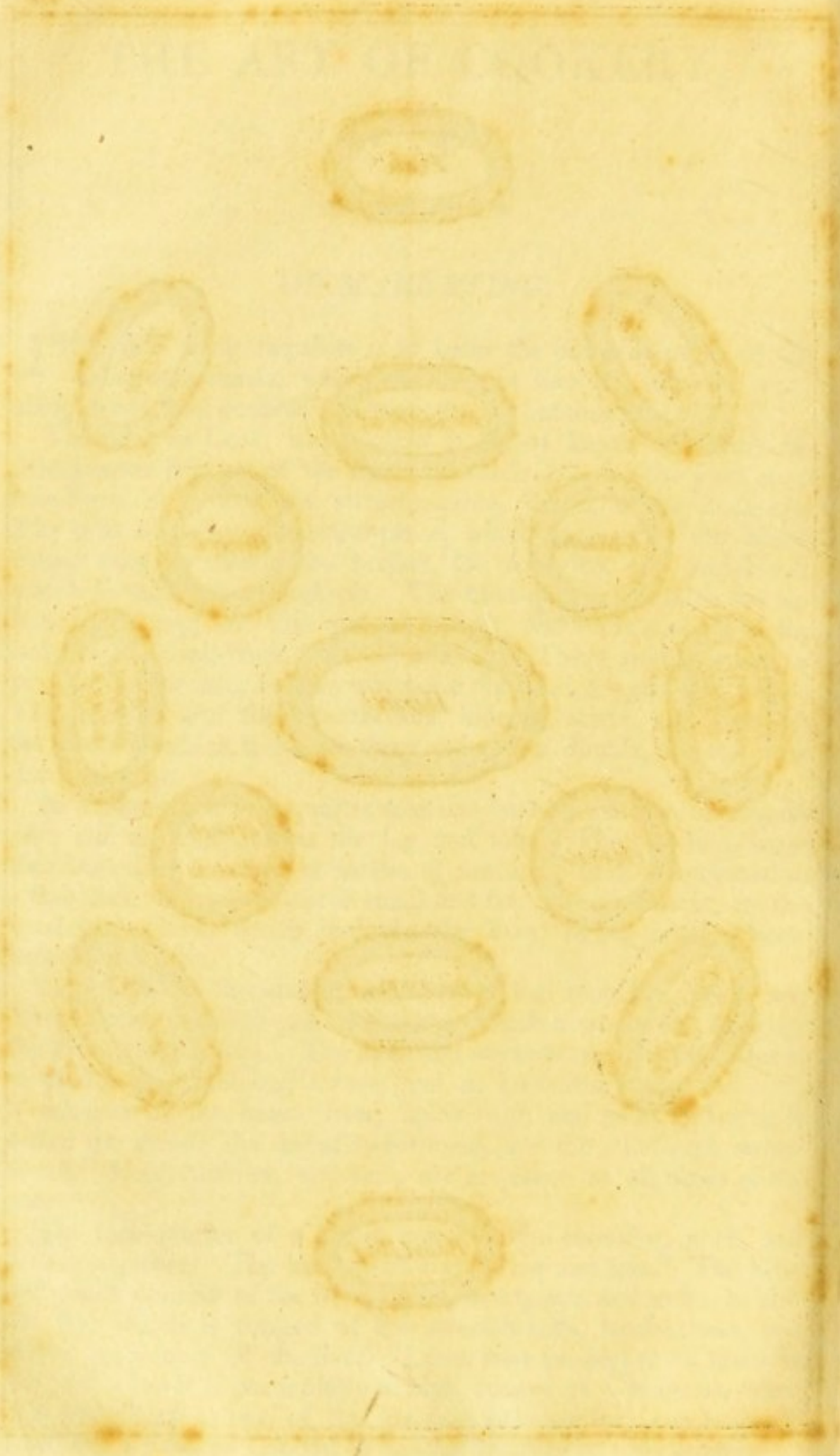
In a Calf, the fore-quarter consists of the shoulder, neck, and breast; and the hind-quarter the leg, which contains the knuckle, the fillet, and the loin. The head and inwards are called the pluck; in Staffordshire, the *calf's race*, and in Lancashire the *mid-calf*; it consists of the heart, liver, lights, nut, and melt, and what is called the skirts; the throat sweetbread, and the wind-pipe sweetbread. Beef, mutton, and veal, are in season at all times of the year.

The fore-quarter of a Lamb consists of a shoulder, neck, and breast, together. The hind-quarter is the leg and loin. The head and pluck consists of the liver, lights, heart, nut, and melt; as also the fry, which is formed of the sweet-breads, lamb-stones, and skirts, with some of the liver. Lamb may be had at all times in the year; but it is particularly in high season at Christmas, when it is considered as one of the greatest presents that can be made from any person in London to another residing in the country.



Family Entertainment of One Course

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Grass-lamb comes in about April or May, according to the nature of the weather at that season of the year. In general it holds good till the middle of August.

In a Hog, the fore-quarter is the fore-leg and spring; and, if it is a large hog, you may cut off a spare-rib. The hind-quarter is only the leg and loin. The inwards form what is called the haslet, which consists of the liver, crow, kidney, and skirts. Besides these there are chitterlins, or guts, the smaller parts of which are cleansed for sausages and black-puddings.

What is called a bacon-hog is cut differently, on account of making hams, bacon, and pickled pork. Here you have fine spare-ribs, chines, and griskins, and fat for hog's lard. The liver and crow are much admired fried with bacon.

The proper season for pork commences about Bartholomew-tide, and lasts all the winter. When the summer begins, it grows flabby, and is therefore not used except by those who are particularly attached to that kind of animal provision.

Having mentioned these previous matters relative to the subject in question, we shall now proceed to describe the proper signs by which the market-woman may make a judicious choice of such articles as she may have occasion to provide. In doing this, we will begin with

Beef.

In making choice of ox-beef, that meat which is young will have a fine, smooth, open grain, a pleasing carnation-red colour, and be very tender. The fat must look rather white than yellow; for when it is quite yellow, the meat is seldom good. The suet likewise must be perfectly white. To know the difference between ox, cow, and bull beef, attend to these particulars: the grain of cow-beef is closer, and the fat whiter, than that of ox-beef; but the lean is not of so bright a red. The grain of bull-beef is still closer, the fat hard and skinny, the lean of a deep red, and gives a very strong and rank scent.

Mutton.

In order to know whether mutton is young or not, squeeze the flesh with your finger and thumb, and if it is young it will feel tender; but if old, hard, continue wrinkled, and the fat will be fibrous and clammy. The flesh of ewe-mutton is paler than that of the wether, and the grain closer. The grain of ram-mutton likewise is closer, the flesh is of a deep red, and the fat spongy.

Lamb.

If the eyes appear bright and full in the head, it is good; but if they are sunk and wrinkled, it is stale. Another way of knowing this difference is, that if the vein in the fore-quarter appears of a fine blue colour, it is fresh; but if green or yellow, there is no doubt but it is stale. You may likewise be sure it is not good, if you

find a faint disagreeable scent from the kidney in the hind-quarter, or if the knuckle feels limber on touching it with your fingers.

Veal.

Though the flesh of a cow-calf is much whiter than that of a bull, yet the flesh is not so firm: but the fillet of the former is generally preferred on account of the udder. If the head is fresh, the eyes will be plump; but if stale, they will be sunk and wrinkled. If the vein in the shoulder is not of a bright red, the meat is not fresh; and if there are any green and yellow spots in it, be assured it is very bad. A good neck and breast will be white and dry; but if they are clammy, and look green or yellow at the upper end, they are stale. The kidney is the soonest apt to taint in the loin, and if it is stale, it will be soft and flimsy. If a leg is firm and white, it is good: but if limber, and the flesh is flabby, you may be assured it is bad.

Pork.

If pork is young, the lean, on being pinched with the finger and thumb, will break, and the skin dent. If the rind is thick, rough, and cannot be easily impressed with the finger, it is old. If the flesh is cool and smooth, it is fresh; but if clammy, it is tainted; and in this case the knuckle is always the worst. There is some pork which is called the measly, and is very unwholesome to eat; but this may be easily known by the fat being full of little kernels, which is not the case with good pork.

Hams.

In order to know whether the Ham is sweet, stick a knife under the bone, and on smelling at the knife, if the ham is good, it will have a pleasant flavour. If it is daubed and smeared, and has a disagreeable scent, it is not good. Those, in general, turn out the best hams, that are short in the hock.

Bacon.

If bacon is good, the fat will feel firm, and have a red tinge, and the lean will be of a good colour, and stick close to the bone; but if you observe any yellow streaks in the lean, it either is, or will be, rusty very soon. If bacon is young, the rind will be thin, but if old it will be thick.

Brawn.

If brawn is young, the rind will feel moderately tender; but if old, it will be thick and hard. The rind fat of barrow and sow are very tender.

Venison.

Your choice of venison must be, in a great measure, directed by the fat. If the fat is thick, bright, and clear, the clefts smooth and close, it is young; but if the clefts are very wide and tough, it shews it to be old. Venison will first change at the haunches and

shoulders; in order to know which, run a knife into those parts, and you will be able to judge of its newness or staleness by its sweet or rank scent. If it looks greenish, or is inclined to have a very black appearance, depend upon it, it is tainted.

Directions for the proper Choice of different kinds of POULTRY, *&c.*

Turkies.

The most certain way of knowing if a cock-turkey be young, is the shortness of the spurs, and the smoothness and blackness of the legs. The eyes likewise will be full and bright, and the feet limber and moist; but you must carefully observe, that the spurs are not cut or scraped to deceive you, which is an artifice too frequently practised by the poulterer. If the turkey is stale, the feet will be dry, and the eyes sunk. The same rule will determine, whether a hen-turkey is fresh or stale, young or old; with this difference, that if she is old her legs will be rough and red; if with egg, the vent will be soft and open; but if she has no eggs, the vent will be hard.

Cocks and Hens.

If a cock is young, the spurs will be short; but the same precaution is necessary here, in that point, as just observed in the choice of turkeys. If they are stale, the vents will be open; but if fresh, close and hard. Hens are always best when full of eggs, and just before they begin to lay. The combs and legs of an old hen are rough; but in a young hen they are smooth. The comb of a good capon is very pale, its breast remarkably fat, and it has a thick belly with a large rump.

Geese.

When a goose is young, the bill and feet will be yellow, with but few hairs upon them; but if old, both will look red. If it is fresh, the feet will be limber; but if old, they will be stiff and dry. Green geese are in season from May or June, till they are three months old. A stubble goose will be good till it is five or six months old, and should be picked dry; but green geese should be scalded.

Ducks.

The legs of a fresh-killed duck are limber; and if it is fat, the belly will be hard and thick. The feet of a stale duck are dry and stiff. The feet of a tame duck are inclining to a dusky yellow, and are thick. The feet of a wild duck are smaller than a tame one, and are of a reddish colour. Ducks must be plucked dry, but ducklings should be scalded.

Pigeons.

These birds, if new, are full and fat at the vent, and limber-footed; but if the toes are harsh, the vent loose, open, and green, they are stale. If they are old, their legs will be large and red. The tame pigeon is preferable to the wild, and should be large in the body, fat, and tender; but the wild pigeon is not so fat. Wood-pigeons are much larger than either wild or tame, but in all other respects like them.

The same rule will hold good in the choice of the plover, field-fare, lark, and other small birds.

Pheasants.

As these birds, as well as partridges and woodcocks, cannot be purchased, so there is no opportunity of making a choice; but notwithstanding this, as a great many of them are sent as presents to families, it may not be improper, for the satisfaction of the cook, to point out the difference between those which are fresh and young, and those that are otherwise.

The cock-pheasant has spurs, which the hen has not; and the hen is most valued when with egg. The spurs of a young cock-pheasant are short and blunt, or round; but if he is old, they are long and sharp. If the vent of a hen is open and green, she is stale, and when rubbed hard with the finger, the skin will peel. If she is with egg, the vent will be soft.

Partridges.

If these birds are young, the legs will be yellowish, and the bill of a dark colour. If they are fresh, the vent will be firm; but if stale it will look greenish, and the skin will peel when rubbed with the finger. If they are old, the bill will be white and the legs blue.

Woodcocks.

These are birds of passage, and are found in England only in the winter. They are best about a fortnight or three weeks after their first appearance, when they have rested from their long passage over the ocean. If they are fat, they will feel firm and thick, which is a proof of their good condition. The vent will also be thick and hard, and the vein of fat will run by the side of the breast; but a lean one will feel thin in the vent. If newly killed, its feet will be limber, and the head and throat clean; but if stale, the contrary.

Hares.

If a hare is old, the claws will be blunt and rugged, the ears dry and tough, and the cleft wide and large; but, on the contrary, if the claws are smooth and sharp, the ears tear easily, and the cleft in the lip is not much spread, it is young. The body will be stiff, and the flesh pale, if newly killed; but if the flesh is turning black, and the body limber, it is stale; though hares are not al-

ways considered as the worse for being kept till they have a strongish scent. The principal distinction between a hare and a leveret is, that the leveret should have a knob, or small bone, near the foot, on its fore-leg, which a hare has not.—The longer a hare is kept before dressed, the more tender will be the flesh.

Rabbits.

If a rabbit is old, the claws will be very rough and long, and there will be grey hairs intermixed with the wool; but the wool and the claws will be smooth, when young. If it is stale, it will be limber, and the flesh will look bluish, with a kind of slime upon it; but if fresh, it will be stiff, and the flesh white and dry.

Directions for the proper Choice of different kinds of FISH, *&c.*

In order to know whether fish is fresh or stale, the general rule to be noticed in all kinds is, by observing the colour of the gills, which should be of a lively red; whether they are hard, or easily to be opened; the projection or indention of their eyes, the stiffness or limberness of their fins, and by the scent from their gills.

Turbot.

If a turbot is good, it will be thick and plump, and the belly of a yellowish white; but if they appear thin and bluish, they are not good. Turbot are in season the greatest part of the summer.

Cod.

This fish, if perfectly fine and fresh, should be very thick at the neck, the flesh white and firm, and of a bright clear colour, and the gills red. If they appear flabby, they are stale, and will not have their proper flavour. The proper season for them is, from about Christmas to Lady-day.

Soles.

If soles are good, they will be thick and firm, and the belly of a fine cream colour; but if they are flabby, or incline to a bluish white, they are not good. The proper season for soles is about Midsummer.

Skate.

If this fish is perfectly good and sweet, the flesh will look exceedingly white, and be thick and firm. One inconvenience is particularly attendant on this fish, and that is, if too fresh, it will eat very tough; and if stale, they produce so strong a scent as to be very disagreeable; so that some judgment is necessary to dress them in proper time.

Herrings.

If the herrings are fresh, the gills will be of a fine red, and the whole fish stiff and very bright; but if the gills are of a faint colour,

the fish limber and wrinkled, they are bad. The goodness of pickled herrings is known by their being fat, fleshy, and white. Red herrings, if good, will be large, firm, and dry. They should be full of roe or milt, and the outsides of a fine yellow. Those that have the skin or scales wrinkled on the back will turn out preferable to those whose scales are very broad, the distinction between which is sufficiently obvious.

Salmon.

The flesh of salmon, when new, is a fine red, and particularly so at the gills; the scales should be bright, and the fish very stiff. The spring is the proper season for this fish, which, in its nature, is both luscious and pleasant flavoured.

Trout.

This is a most beautiful and excellent fresh-water fish; but the best are those that are red and yellow. The females are most in esteem, and are known by having a smaller head and deeper body than the male. They are in high season the latter end of June; and their freshness may be known by the rules already given for that purpose, in the introduction to this section.

Tench.

In order to eat this fish in perfection, they should be dressed alive: so says the epicure; but what says humanity? The wretch who would order his cook to dress a tench whilst it lived, would almost deserve to be fried alive himself.—If they are dead, examine the gills, which should be red and hard to open, the eyes bright, and the body firm and stiff, if fresh. These are in general covered with a kind of slimy matter, which, if clear and bright, is a proof of their being good. This slimy matter may be easily removed, by rubbing them with a little salt.

Smelts, or Sparlings.

When these are fresh, they are of a fine silver hue, very firm, and have a particular scent.

Flounders.

This is both a salt and fresh-water fish, and should be dressed as soon as possible after being dead. When fresh and fine, they are stiff, their eyes bright and full, and their bodies thick.

Sturgeon.

The flesh of a good sturgeon is very white, with a few blue veins, the grain even, the skin tender, good coloured, and soft. All the veins and gristles should be blue; for when these are brown or yellow, the skin harsh, tough, and dry, the fish is bad. It has a pleasant smell when good, but a very disagreeable one when bad. It should also cut firm without crumbling. The females are as

full of roe as any carp, which is taken out and spread upon a table, beat flat, and sprinkled with salt; it is then dried in the air and sun, and afterwards in ovens. It should be of a reddish brown colour, and very dry. This is called caviere, and is eaten with oil and vinegar.

Eels.

The best, and most greatly esteemed, is the Thames silver eel, and the worst are those brought by the Dutch, and sold at Billingsgate market. They should be dressed fresh; and, except the time of the very hot months in the summer, are in season all the year.

Lobsters.

If a lobster be fresh, the tail will be stiff, and pull up with a spring in it; but if stale, the tail will he flabby, and have no spring in it. This rule, however, concerns lobsters that are boiled; but it is much better to buy them alive, and boil them yourself, taking care that they are not spent by too long keeping. If they have not been long taken, the claws will have a quick and strong motion upon squeezing the eyes, and the heaviest are esteemed the best. The cock-lobster is known by the narrow back part of his tail. The two uppermost fins within his tail, are stiff and hard; but those of the hen are soft, and the tail broader. The male, though generally smaller than the female, has the higher flavour, the flesh is firmer, and the body of a redder colour when boiled.

Oysters.

Among the various kinds of this fish, those called the native Milton are exceedingly fine, and by far the fattest and whitest. But those most esteemed are, the Colchester, Pyfleet, and Milford oysters. When they are alive, and in full vigour, they will close fast upon the knife on opening, and let go as soon as they are wounded in the body.

Prawns and Shrimps.

These fish give an excellent scent when in perfection, which may be known by their firmness, and the tails turning stifly inward. When fresh, their colours are very bright; but when stale, they grow limber, the brightness of their colour goes off, and they become pale and clammy.

To choose Butter.

The greatest care is necessary in buying this article, to avoid being deceived. You must not trust to the taste the sellers give you, as they will frequently give you a taste of one lump, and sell you another. On chusing salt butter, trust rather to your smell than taste, by putting a knife into it, and applying it to your nose. If the butter is in a cask, have it unhooped, and thrust in your knife, between the staves, into the middle of it; for by the

artful mode of package, and the ingenuity of those who send it from the country, the butter on the top of the cask is often much better than that in the middle.

Cheese.

Before you purchase this article, take particular notice of the coat or rind. If the cheese is old, with a rough and ragged coat, or dry at top, you may expect to find little worms or mites in it. If it is moist, spungy, or full of holes, there will be reason to suspect it is maggotty. Whenever you perceive any perished places on the outside, be sure to probe the bottom of them; for though the hole in the coat may be but small, the perished part within may be considerable.

Eggs.

To judge properly of an egg, put the greater end to your tongue, and if it feels warm, it is new; but if cold, it is stale; and according to the degree of heat or cold there is in an egg, you will judge of its staleness or newness. Another method is this: hold it up against the sun or candle, and if the yolk appears round, and the white clear and fair, it is a mark of its goodness; but if the yolk is broken, and the white clouded or muddy, the egg is a bad one. Some people, in order to try the goodness of an egg, put it into a pan of cold water; in this case, the fresher the egg is, the sooner it will sink to the bottom; if it is addled or rotten, it will swim on the surface of the water.

The best method of preserving eggs, is to keep them in meal or bran; though some place them in wood-ashes with their small ends downwards. When necessity obliges you to keep them for any length of time, the best way will be to bury them in salt, which will preserve them in almost any climate; but the sooner an egg is used the better.

LIST of the various SEASONABLE ARTICLES for the different MONTHS in the YEAR.

JANUARY.

Meat.—Beef, mutton, house-lamb, veal, and pork.

Poultry, &c.—Game, pheasants, partridges, hares, rabbits, woodcocks, and snipes. Turkeys, capons, pullets, fowls, chickens, and tame pigeons.

Fish.—Carp, tench, perch, lampreys, eels, craw-fish, cod, soles, flounders, plaice, turbot, thornback, skate, sturgeon, smelts, whitings, lobsters, crabs, prawns, and oysters.

Vegetables, &c.—Cabbage, savoys, coleworts, sprouts, brocoli, purple and white, spinage, lettuces, cresses, mustard, rape, radish, turnips, tarragon, sage, parsneps, carrots, potatoes, scorzonera, skir-

rets, cardoons, beets, parsley, sorrel, chervil, celery, endive, mint, cucumbers, in hot houses, thyme, savory, pot-marjoram, hyssop, salsifie. *To be had, though not in season,* Jerusalem artichokes, asparagus, and mushrooms.

Fruit.—Apples, pears, nuts, almonds, services, medlars, grapes, oranges, and lemons.

February.

Meat.—Beef, house-lamb, mutton, veal, and pork.

Poultry, &c.—Turkeys, capons, pullets, fowls, chickens, pigeons, pheasants, partridges, woodcocks, snipes, hares, and tame rabbits.

Fish.—Cod, soles, sturgeon, flounders, plaice, turbot, thornback, skate, whitings, smelts, lobsters, crabs, oysters, prawns, tench, perch, carp, eels, lampreys, and craw-fish.

Vegetables, &c.—Cabbage, savoys, coleworts, sprouts, brocoli, purple and white, mustard, rape, radish, turnips, parsneps, potatoes, cardoons, beets, parsley, chervil, endive, sorrel, celery, chard beets, lettuces, cresses, burnet, tansey, thyme, savory, marjoram. *Also may be had,* forced radishes, cucumbers, onions, leeks, shalots, garlic, rocambole, salsifie, skirret, scorzonera, and Jerusalem artichokes.

Fruit.—Pears, apples, grapes, oranges, and lemons.

March.

Meat.—Beef, pork, mutton, veal, and house-lamb.

Poultry, &c.—Turkeys, pullets, capons, fowls, chickens, ducklings, pigeons, and tame rabbits.

Fish.—Carp, tench, turbot, thornback, skate, eels, mullets, plaice, flounders, lobsters, soles, whitings, crabs, craw-fish, and prawns.

Vegetables, &c.—Carrots, turnips, parsneps, Jerusalem artichokes, onions, garlic, shalots, brocoli, cardoons, beets, parsley, fennel, celery, endive, tansey, rape, radishes, turnips, tarragon, mint, burnet, thyme, winter-savory, coleworts, brocoli, cabbages, savoys, spinage, mushrooms, lettuces, chives, cresses, mustard, pot-marjoram, hyssop, fennel, cucumbers, and kidney-beans.

Fruit.—Pears, apples, forced strawberries, oranges, and lemons.

April.

Meat.—Beef, mutton, veal, and lamb.

Poultry, &c.—Pullets, fowls, chickens, ducklings, pigeons, rabbits, and leverets.

Fish.—Carp, chub, tench, trout, craw-fish, salmon, turbot, soles, skate, mullets, smelts, herrings, crabs, lobsters, and prawns.

Vegetables, &c.—Coleworts, sprouts, brocoli, spinnage, fennel, parsley, chervil, young onions, celery, endive, sorrel, burnet, tarragon, radishes, lettuces, small salad, thyme, and all sorts of pot-herbs.

Fruit.—Apples, pears, forced cherries, and apricots for tarts.

MAY.

Meat.—Beef, mutton, veal, and lamb.

Poultry, &c.—Pullets, fowls, chickens, green geese, ducklings, turkey-poults, rabbits, and leverets.

Fish.—Carp, tench, eels, trout, chub, salmon, soles, turbots, herrings, smelts, lobsters, craw-fish, crabs, and prawns.

Vegetables, &c.—Early potatoes, carrots, turnips, radishes, early cabbages, cauliflowers, artichokes, spinnage, parsley, sorrel, balm, mint, purslain, fennel, lettuces, cresses, mustard, all sorts of salad herbs, thyme, savory, all other sweet herbs, peas, beans, kidney-beans, asparagus, tragopogon, cucumbers, &c.

Fruit.—Pears, apples, strawberries, cherries, melons, green apricots, currants for tarts, and gooseberries.

JUNE.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Fowls, pullets, chickens, green geese, ducklings, turkey-poults, plovers, wheat-ears, leverets, and rabbits.

Fish.—Trout, carp, tench, pike, eels, salmon, soles, turbot, mullets, mackarel, herrings, smelts, lobsters, craw-fish, and prawns.

Vegetables, &c.—Carrots, turnips, potatoes, parsneps, radishes, onions, beans, peas, asparagus, kidney-beans, artichokes, cucumbers, lettuce, spinnage, parsley, purslain, rape, cresses, and all other small salading, thyme, and all sorts of pot-herbs.

Fruit.—Cherries, strawberries, gooseberries, currants, apricots, apples, pears, some peaches, nectarines, grapes, melons, and pine-apples.

JULY.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Pullets, fowls, chickens, pigeons, green geese, ducklings, turkey-poults, ducks, young partridges, pheasants, wheat-ears, plovers, leverets, and rabbits.

Fish.—Cod, haddock, mullets, mackarel, tench, pike, herrings, soles, plaice, flounders, eels, lobsters, skate, thornback, salmon, carp, prawns, and craw-fish.

Vegetables, &c.—Carrots, turnips, potatoes, radishes, onions, garlic, rocambole, scorzonera, salsifie, mushrooms, cauliflowers, cabbages, sprouts, artichokes, celery, endive, finocha, chervil, sorrel, purslain, lettuce, cresses, and all sorts of small herbs, mint, balm, thyme, and all other pot-herbs, peas, beans, and kidney-beans.

Fruit.—Pears, apples, cherries, peaches, nectarines, plumbs, apricots, gooseberries, strawberries, raspberries, melons, and pine-apples.

AUGUST.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Fowls, pullets, chickens, green geese, turkey

poults, ducklings, leverets, rabbits, pigeons, pheasants, wild ducks, wheat-ears, and plovers.

Fish.—Cod, haddock, flounders, plaice, skate, thornback, mullets, mackarel, herrings, pike, carp, eels, lobsters, craw-fish, prawns, and oysters.

Vegetables, &c.—Carrots, turnips, potatoes, radishes, onions, garlic, shallots, scorzonera, salsifie, peas, beans, kidney-beans, mushrooms, artichokes, cabbage, cauliflowers, sprouts, beets, celery, endive, finocha, parsley, lettuces, and all sorts of sweet herbs.

Fruit.—Peaches, nectarines, plumbs, cherries, apples, pears, grapes, figs, filberts, mulberries, strawberries, gooseberries, currants, melons, and pine-apples.

September.

Meat.—Beef, mutton, lamb, veal, pork, and buck-venison.

Poultry, &c.—Geese, turkies, teals, pigeons, larks, pullets, fowls, hares, rabbits, chickens, ducks, pheasants, and partridges.

Fish.—Cod, haddock, flounders, plaice, thornback, skate, soles, salmon, carp, tench, pike, lobsters, and oysters.

Vegetables, &c.—Carrots, turnips, potatoes, shallots, onions, leeks, garlic, scorzonera, salsifie, peas, beans, kidney-beans, mushrooms, artichokes, cabbages, sprouts, cauliflowers, cardoons, endive, celery, parsley, finocha, lettuces, and small salad, chervil, sorrel, beets, thyme, and all sorts of soup herbs.

Fruit.—Peaches, plumbs, apples, pears, grapes, and walnuts; filberts, hazel-nuts, medlars, quinces, lazaroles, currants, morell cherries, melons, and pine-apples.

October.

Meat.—Beef, mutton. lamb, veal, buck and doe venison.

Poultry, &c.—Geese, turkies, pigeons, pullets, fowls, chickens, rabbits, wild ducks, teals, widgeons, woodcocks, snipes, larks, dotterels, hares, pheasants, and partridges.

Fish.—Dorees, holobets, barbet, smelts, brills, gudgeons, pike, carp, tench, perch, salmon, trout, lobsters, cockles, muscles, and oysters.

Vegetables, &c.—Cabbage sprouts, cauliflowers, artichokes, carrots, parsneps, turnips, potatoes, skirrets, salsifie, scorzonera, leeks, shallots, garlic, rocambole, celery, endive, cardoons, chervil, finocha, chard beets, corn salad, lettuce, all sorts of young salad, thyme, savory, and all sorts of pot-herbs.

Fruit.—Peaches, grapes, figs, medlars, services, quinces, black and white bullace, walnuts, filberts, hazle-nuts, pears, and apples.

November.

Meat.—Beef, mutton, veal, house-lamb, and doe-venison.

Poultry, &c.—Geese, turkies, fowls, chickens, pullets, pigeons,

wild ducks, teals, widgeons, woodcocks, snipes, larks, dotterels, hares, rabbits, partridges, and pheasants.

Fish.—Gurnets, dorees, salmon, trout, smelts, gudgeons, lobsters, holobets, barbet, salmon, carp, pike, tench, oysters, cockles, and muscles.

Vegetables, &c.—Carrots, turnips, parsneps, potatoes, skirret, salsifie, scorzonera, onions, leeks, shallots, rocambole, Jerusalem artichokes, cabbages, cauliflowers, savoys, sprouts, coleworts, spinnage, chard beets, cardoons, parsley, cresses, endive, chervil, thyme, lettuces, and all sorts of salad and pot herbs.

Fruit.—Pears, apples, bullace, chesnuts, hazel-nuts, walnuts, medlars, services, and grapes.

DECEMBER.

Meat.—Beef, mutton, veal, house-lamb, pork, and doe-venison.

Poultry, &c.—Geese, turkies, pullets, pigeons, capons, fowls, chickens, hares, rabbits, woodcocks, snipes, larks, wild ducks, teals, widgeons, dotterels, partridges, and pheasants.

Fish.—Turbot, gurnets, sturgeon, holobets, barbet, smelts, cod, codlings, soles, carp, gudgeons, eels, cockles, muscles, oysters, and dorees.

Vegetables, &c.—Cabbage, savoys, brocoli, purple and white, carrots, parsneps, turnips, lettuces, cresses, small salad, potatoes, skirrets, scorzonera, salsifie, leeks, onions, shallots, cardoons, forced asparagus, garlic, rocambole, celery, endive, spinage, parsley, thyme, and all sorts of pot-herbs.

Fruit.—Apples, pears, medlars, services, chesnuts, walnuts, hazel-nuts, and grapes.

THE PROCESS OF COOKING.

BOILING IN GENERAL.

Butcher's Meat.

As a necessary prelude to the directions given under this head, we shall make a few necessary and general observations. All meat should be boiled as slow as possible, but in plenty of water, which will make it rise and look plump. Be careful to keep it clear from scum, and let your pot be close covered. If you boil it fast, the outside will be hardened before the inside is warm, and the meat will be disagreeably discoloured. A leg of veal of twelve pounds weight, will take three hours and a half boiling; and the slower it boils, the whiter and plumper it will be.

With respect to mutton and beef, if they are rather under-done,

they may be eaten without being either disagreeable or unwholesome; but lamb, pork, and veal, should be thoroughly done, otherwise they will be obnoxious to the sight, and very ungrateful to the palate. A leg of pork will take half an hour's more boiling than a leg of veal of the same weight; but in general, when you boil beef and mutton, you may allow as many quarters of an hour as the meat weighs pounds. To put in the meat when the water is cold must be allowed to be the best method, as thereby the middle gets warm before the outside becomes hardened. Three quarters of an hour will boil a leg of lamb four pounds and a half weight.—From these general directions, it would be unnecessary to describe the usual mode of boiling the common joints of either mutton or beef. We shall therefore proceed to those articles which require more particular notice.

To dress a Calf's Head, the one half boiled, the other baked.

After having well cleansed the head, parboil one half, beat up the yolk of an egg, and rub it over the head with a feather; then strew over it a seasoning of pepper, salt, thyme, parsley chopped small, shred lemon-peel, grated bread, and a little nutmeg; stick bits of butter over it, and send it to the oven. Boil the other half white in a cloth, and put them both into a dish. Boil the brains in a piece of clean cloth, with a very little parsley, and a leaf or two of sage. When they are boiled, chop them small, and warm them up in a saucepan, with a bit of butter, and a little pepper and salt. Lay the tongue, boiled and peeled, in the middle of a small dish, and the brains round it: have in another dish, bacon or pickled pork; and in a third greens and carrots.

Grass Lamb.

Whatever the number of pounds it is that the joint weighs, so many quarters of an hour must it boil. When done, serve it up with spinage, carrots, cabbage, or brocoli.

A Ham.

Put your ham into a copper of cold water; and when it boils, take care it boils slowly. A ham of twenty pounds weight will take four hours and a half boiling; and so in proportion for one of a larger or smaller size. An old and large ham requires sixteen hours soaking in a large tub of soft water; but a green one does not require any soaking. Be sure, while your ham is boiling, to keep the water clear from scum. When you take it up, pull off the skin, and rub it all over with an egg, strew on crumbs of bread, baste it with a little butter, and set it to the fire till it is of a light brown.

Another Way of Boiling a Ham.

With respect to its being an old ham or a green one, observe the before mentioned directions. Pare it round and underneath, taking care no rusty part is left. Put it into a pan or pot that will pro-

perly contain it, cover it with water, and put in a few cloves, thyme, and laurel leaves. Let it boil on a slow fire about five hours, and then add a glass of brandy, and a pint of red wine; finish boiling in the same manner. If it is to be served up hot, take off the skin, and strew it over with crumbs of bread, a little parsley finely chopped, and a few bits of butter, and give it a good colour either in the oven or with a salamander. If it is to be kept till cold, it will be better to let the skin remain, as it will be a means of preserving its juices.

Tongues.

If it be a dried tongue, steep it all night in water; but if it be a pickled one, only wash it well from the brine. Let it boil moderately three hours. If it is to be eaten hot, stick it with cloves, rub it over with the yolk of an egg, strew crumbled bread over it, and, when done, baste it with butter, and set it before the fire till it becomes a light brown. Dish it up with a little brown gravy, or red wine sauce, and lay slices of currant-jelly round the dish.

Neat's Tongue, with Parsley.

Boil it a quarter of an hour, then take it out and lard it; put it in again to boil with any meat you have going on: when it is done, take the skin off, cut almost half through the middle lengthwise, that it may open into two parts, without the pieces coming apart, and serve it up with some gravy, pepper, and parsley shred fine. If you wish, you may add a dish of lemon juice.

Leg of Mutton, with Cauliflower and Spinage.

Take a leg of mutton, cut venison fashion, and boil it in a cloth. Boil two fine cauliflowers in milk and water; pull them into sprigs, and stew them with butter, pepper, salt, and a little milk; stew some spinage in a saucepan, and put it into a quarter of a pint of gravy, with a piece of butter, and a little flour. When all is done, put the mutton in the middle of the dish, the spinage round it, and the cauliflower over all. The butter the cauliflower was stewed in must be poured over it, and it must be made to appear like smooth cream.

Lamb's Head.

Wash the head very clean, take the black part from the eyes, and the gall from the liver. Lay the head in warm water; boil the lights, heart, and part of the liver. Chop and flour them, and toss them up in a saucepan with some gravy, catchup, and a little pepper, salt, lemon-juice, and a spoonful of cream. Boil the head very white, lay it in the middle of the dish, and the mince-meat round it. Place the other parts of the liver fried, with some very small bits of bacon, on the mince-meat, and the brains fried in little cakes and laid on the rim of the dish, with some crisped pars-

ley put between. Pour a little melted butter over the head, and garnish with lemon.

Or you may dress it thus:

Boil the head and pluck tender, but do not let the liver be too much done. Take the head up, hack it cross and cross with a knife, grate some nutmeg over it, and lay it in a dish before a good fire. Then grate some crumbs of bread, some sweet herbs rubbed, a little lemon peel chopped fine, a very little pepper and salt, and baste it with a little butter; then throw a little flour over it, and just as it is done do the same, baste and dredge it. Take half the liver, the heart, the lights, and tongue, chop them very small, with about a gill of gravy or water. First shake some flour over the meat, and stir it together, then put in the gravy or water, a good piece of butter rolled in a little flour, a little pepper and salt, and what runs from the head in the dish. Simmer all together a few minutes, and add half a spoonful of vinegar; pour it into your dish, lay the head in the middle of the mince-meat, have ready the other half of the liver cut thin, with some slices of bacon broiled, and lay round the head. Garnish with lemon.

Leg of Lamb boiled, and Loin fried.

Cut your leg from the loin, and boil it three quarters of an hour. Cut the loin into handsome steaks, beat them with a cleaver, and fry them a good brown. Then stew them a little in strong gravy. Put your leg on the dish, and lay your steaks round it. Pour on your gravy, lay round lumps of staved spinage and crisped parsley on every steak. Send it to table with gooseberry sauce in a boat, and garnish with lemon.

Pickled Pork.

After washing and scraping it perfectly clean, put it into the pot with the water cold; and when the rind feels tender, it is enough. The general sauce is greens, among the variety of which you are to make choice at your own discretion.

Pig's Pettitoes.

Boil the feet till they are quite tender, but take up the heart, liver, and lights, when they have boiled ten minutes, and shred them small, then take out the feet and split them: thicken your gravy with flour and butter, and put in your mince-meat, a spoonful of white wine, a slice of lemon, a little salt, and give it a gentle boil. Beat the yolk of an egg; put to it two spoonfuls of cream, and a little grated nutmeg. Then put in the pettitoes, and shake it over the fire till it is quite hot, but do not let it boil. Put sippets into the dish, pour over the whole, and garnish with sliced lemon.

BOILING POULTRY.

Turkies.

A turkey should not be dressed till three or four days after being killed, as it will otherwise not boil white, neither will it eat tender. When you have plucked it, draw it at the rump, cut off the legs, put the end of the thighs into the body, and tie them with a string. Having cut off the head and neck, grate a penny loaf, chop fine about a score of oysters, shred a little lemon-peel, and put in a sufficient quantity of salt, pepper, and nutmeg: Mix these up into a light force-meat, with a quarter of a pound of butter, three eggs, and a spoonful or two of cream. Stuff the craw of the turkey with one part of this composition; the other must be made into balls, and boiled. When you have sewed up the turkey, and dredged it with flour, put it into your kettle of cold water; cover it close, set it over the fire, and when the scum begins to rise, take it clean off, and then cover the kettle close. If a young one of a moderate size, let it boil very slowly for half an hour; then take off your kettle, and let it stand for some time close covered, when the steam being confined, will sufficiently do it. When you dish it up, pour a little of your oyster-sauce over it, lay the force-meat balls round it, and serve it up with the rest of the sauce in a boat.—Garnish your dish with barberries and lemon.

The best sauces for a boiled turkey are, good oyster and celery sauce.—Make the oyster sauce thus: Take a pint of oysters, strain the liquor from them, and beard and wash them in cold water. Pour the liquor clear off into a stew-pan, and put in the oysters with a blade of mace, some butter rolled with flour, and a quarter of a lemon. When they boil up, put in half a pint of cream, and boil the whole gently together. Take the lemon and mace out, squeeze the juice of the lemon into the sauce, and serve it up in your boats or tureens. Make the celery sauce thus: Cut the white part of the celery into pieces about an inch in length, and boil it up in some water till it is tender. Then take half a pint of veal broth, and a blade of mace, and thicken it with a little flour and butter; add half a pint of cream, and boil them gently together. Put in your celery, and when it boils pour them into your boats.

Chickens.

After you have drawn them, lay them in skimmed milk for two hours, and truss them. When you have properly singed, and dusted them with flour, cover them close in cold water, and set them over a slow fire. Having taken off the scum, and boiled them slowly five or six minutes, take them off the fire, and keep them close covered for half an hour in the water, which will do them sufficiently, and make them plump and white. Before you dish

them, set them on the fire to heat; then drain them, and pour over them some white sauce, which you must have made ready in the following manner:

Take the heads and necks of the chickens, with a small bit of scrag of veal, or any scraps of mutton you may have by you, and put them into a saucepan, with a blade or two of mace, and a few black pepper corns, an anchovy, a head of celery, a slice of the end of a lemon, and a bunch of sweet herbs. Put to these a quart of water, cover it close, and let it boil till it is reduced to half a pint. Then strain it, and thicken it with a quarter of a pound of butter mixed with flour, and boil it five or six minutes. Then put in two spoonsfuls of mushrooms, and mix the yolks of two eggs with a teacupful of cream, and a little nutmeg grated. Put in your sauce, and keep shaking it over the fire, till it is near boiling; then put it into your boats, and serve it up with your chickens.

Fowls.

After having drawn your fowls, which you must be particularly careful in doing, cut off the head, neck, and legs. Skewer them with the ends of their legs in their bodies, and tie them round with a string. Singe and dust them well with flour, put them into cold water, cover the kettle close, and set it on the fire; but take it off as soon as the scum begins to rise.—Cover them close again, and let them boil gently twenty minutes; then take them off, and the heat of the water will do them sufficiently. Melted butter and parsley shred fine is the usual sauce: but you may serve them up with the like sauce as before directed for chickens.

Rabbits, or Ducks.

Boil your duck or rabbit in a good deal of water; and when the scum rises, take it clean off. A duck will take about twenty minutes, and a rabbit half an hour. Melted butter and parsley is frequently used as sauce for rabbits; but if you prefer onion sauce, which will do for either, make it thus: Peel your onions, and throw them into water as you peel them; then cut them into thin slices, boil them in milk and water, and scum the liquor. About half an hour will boil them. When they are sufficiently boiled, put them into a clean sieve to drain; chop them, and rub them through a cullender; then put them into a saucepan, and shake a little flour, with two or three spoonsfuls of cream, and a good piece of butter. Stew them all together till they are thick and fine; lay the duck or rabbit in a dish, and pour the sauce all over. If a rabbit, you must pluck out the jaw-bones, and stick one in each eye, the small end inwards.

Another sauce for a boiled duck may be made thus: Take one large onion, a handful of parsley clean washed and picked, and a lettuce: cut the onion small, chop the parsley fine, and put them into a quarter of a pint of good gravy, with a spoonful of lemon

juice, and a little pepper and salt. When they have stewed together half an hour, add two spoonsfuls of red wine. Lay the duck in your dish, and pour the sauce over it.

Pigeons.

When you draw your pigeons, be careful to take out the craw as clean as possible. Wash them in several waters; and having cut off the pinions, turn their legs under their wings. Let them boil very slowly a quarter of an hour, and they will be sufficiently done. Dish them up, and pour over them good melted butter: lay round the dish a little brocoli, and serve them up with melted butter and parsley in boats. They should be boiled by themselves, and may be eaten with bacon, greens, spinage, or asparagus.

Geese.

Singe a goose, and pour over it a quart of boiling milk. Let it continue in the milk all night, then take it out, and dry it well with a cloth. Cut an onion very small with some sage, put them into the goose, sew it up at the neck and vent, and hang it up by the legs till the next day; then put it into a pot of cold water, cover it close, and let it boil gently for an hour. Serve it up with onion sauce.

Partridges.

Boil them quick in a good deal of water, and fifteen minutes will be sufficient. For sauce, take a quarter of a pint of cream, and a bit of fresh butter about the size of a walnut. Stir it one way till it is melted, and then pour it over the birds.

Pheasants.

These must be likewise boiled in plenty of water. If it is a small one, half an hour will be sufficient; but if a large one, three quarters. For sauce, stew some heads of celery cut very fine, thickened with cream, and a small piece of butter rolled in flour, and season with salt to your palate. When your bird is done, pour the sauce over it, and garnish the dish with thin slices of lemon.

Snipes, or Woodcocks.

Snipes or woodcocks must be boiled in good strong broth, or beef gravy, which you must make as follows: Cut a pound of lean beef into small pieces, and put it into two quarts of water, with an onion, a bundle of sweet herbs, a blade or two of mace, six cloves, and some whole pepper. Cover it close, let it boil till it is half wasted, then strain it off, and put the gravy into a saucepan, with salt enough to season it. Draw the birds clean, but take particular care of the guts. Put the birds into the gravy, cover them close, and ten minutes will boil them. In the mean time, cut the guts and liver small, then take a little of the gravy the birds are boiling in, and stew the guts in it with a blade of mace. Take

about as much of the crumb of bread, as the inside of a roll, and rub or grate it very small into a clean cloth, then put it into a pan with some butter, and fry it till crisp, and of a fine light brown colour. When your birds are ready, take about half a pint of the liquor they were boiled in, and add to the guts two spoonsfuls of red wine, and a piece of butter about the size of a walnut rolled in flour. Set them on the fire, and shake your saucepan often (but by no means stir it with a spoon) till the butter is melted; then put in the fried crumbs, give the saucepan another shake, take up your birds, lay them in the dish, and pour your sauce over them. Garnish with sliced lemon.

BOILING FISH.

Turbot.

When you have thoroughly washed and cleansed your fish, rub some alegar over it, which will greatly contribute to its firmness. Put it in your fish-plate with the belly upwards, and fasten the cloth tight over it to prevent its breaking. Let it boil gently in hard water, with plenty of salt and vinegar, and skim it well to prevent the skin being discoloured. Be sure not to put in your fish till your water boils; and when it is enough, take it up, and drain it. Remove the cloth carefully, and slip the fish very cautiously on the dish, for fear of breaking it. Lay over it oyster-patties, or fried oysters. Put your lobster or gravy sauce into boats, and garnish with crisped parsley and pickles.

Another Way to dress a Turbot.

Put into the bottom of your stewpan some thyme, parsley, sweet herbs, and an onion sliced. Then lay in your fish, and strew over it an equal quantity of the same herbs, with some chives and sweet basil. Cover the fish with an equal quantity of white wine and the best vinegar. Strew in a little bay salt, with some whole pepper. Set the stewpan over a gentle fire, and gradually increase the heat till it is enough; when done, take it off the fire, but let the fish remain in the liquor till you have made your sauce, as follows: set a saucepan over the fire, with a pound of butter, two anchovies split, boned, and washed, two large spoonsfuls of capers, cut small, some chives whole, a little pepper and salt, some nutmeg grated, a little flour, a spoonful of vinegar, and a little water. Keep shaking it round for some time, and then put on the fish to make it quite hot. When both are done, put the turbot into a dish, pour some of the sauce over it, and the remainder into a boat. Garnish your dish with horse-radish.

Turbot en Maigre.

Put into your stewpan a pint of water, a good bit of salt, some garlic, onions, all sorts of sweet herbs, and cloves: boil the whole

half an hour over a slow fire. Let it settle. Pour it off clear, and strain it through a sieve; then put in twice as much milk as brine, and put the fish in it over a slow fire, letting it simmer only. When your turbot is done, you may serve it with any one of the following sauces: ragout of egg balls, ragout of oysters, or truffles, or mushrooms, or a sauce hachee.

Salmon.

This is so substantial a fish, that it requires to be well boiled. A piece not very thick will take half an hour. Boil horse-radish in the water. For sauce, melt some butter plain, and some other with anchovy. Garnish with horse-radish and sliced lemon.

To dress a whole Salmon for a large Company.

When the salmon is scaled and gutted, take off the head and tail, cut the body through into slices an inch and a half thick, and throw them into a large pan of pump water. When they are all put in, sprinkle a handful of bay salt upon the water, stir it about, and then take out the fish. Set on a large deep saucepan, boil the head and tail, but do not split the head, and put in some salt. When they have boiled ten minutes, skim the water very clean, and put in the slices. When they are boiled enough, take them out, lay the head and tail in the dish, and the slices round. Serve it up with plain melted butter, and anchovy sauce. Garnish with horse-radish, mixed with the slices.

Cod's Head.

Take out the gills and the blood, wash the whole very clean, rub over it a little salt, and a glass of alegar, and lay it on your fish-plate. When your water boils, throw in a good handful of salt, with a glass of alegar. Then put in the fish, and let it boil gently half an hour, (if it is a large one, three quarters.) Take it up very carefully, and strip the skin clean off, and set it before a brisk fire, dredge it all over with flour, and baste it well with butter. When the froth begins to rise, throw over it some very fine white bread crumbs, and continue basting it to make it froth well. When it is of a fine light brown, dish it up, and garnish it with lemon cut in slices, scraped horse-radish, barberries, a few small fish fried and laid round it, or fried oysters. Cut the roe and liver into slices, and lay over it a little of the lumpy part of the lobster out of the sauce, which you must make as follows: Take a good lobster, and stick a skewer in the vent of the tail to keep out the water. Throw into the water a handful of salt, and when it boils put in the lobster, which will be done in half an hour. If it has spawn, pick them off, and pound them very fine in a mortar. Put them into half a pound of good melted butter; then take your meat out of the lobster, break it in bits, and put that in likewise, with a large spoonful of lemon-pickle, the same of walnut catchup, a slice of lemon, one or two slices

of horse-radish, and a small quantity of beaten mace; season it to your taste with salt and Cayenne pepper. Boil them one minute, then take out the horse-radish and lemon, pour it into your sauce-boat, and serve it up with your fish. If lobsters cannot be procured, you may make use of oysters or shrimps the same way; and if you cannot get any kind of shell-fish, you may then add to the butter two anchovies cut small, a spoonful of walnut liquor, and an onion stuck with cloves.

Whole Cod.

Put a large quantity of water into your fish-kettle, which must be of a proper size for the cod, with a quarter of a pint of vinegar, a handful of salt, and half a stick of horse-radish. Let these boil together for some time, and then put in the fish. When it is done enough, which will be known by feeling the fins, and the look of the fish, lay it to drain, put it on a hot fish-plate, and then in a warm dish, with the liver cut in half, and laid on each side. Serve it up with shrimp or oyster sauce, and garnish with scraped horse-radish.

Salt Cod.

Steep your salt fish in water all night, with a glass of vinegar thrown into it, which will take out the salt. The next day boil it; and when it is enough, separate it in flakes into your dish. Then pour your egg-sauce over it, or parsneps boiled and beat fine with butter and cream. As it will soon go cold, send it to table on a water-plate.

Cod Sounds.

Boil your sounds well, but be careful they are not done too much. Take them up, and let them stand till they are quite cold. Then make a force-meat of chopped oysters, crumbs of bread, a lump of butter, the yolks of two eggs, nutmeg, pepper, and salt, and fill your sounds with it. Skewer them into the shape of a turkey, and lard them down each side, as you would the breast of a turkey. Dust them well with flour, and put them before the fire in a tin oven to roast. Baste them well with butter; and when enough, pour on them oyster sauce; and garnish with barberries. This is a pretty side-dish for a large table; or very proper in the time of Lent.

Soles.

Take a pair of soles, skin and gut them. Then wash them thoroughly clean, and lay them in vinegar, salt, and water, for two hours; then dry them in a cloth, put them into a stewpan with a pint of white wine, a bunch of sweet herbs, an onion stuck with six cloves, some whole pepper, and a little salt. Cover them quite close, and when enough take them up, lay them in your dish, strain the liquor, and thicken it with butter and flour. Pour the sauce over, and garnish with scraped horse-radish and lemon. You may add prawns, shrimps, or mussels, to your sauce, according to

the fancy of those for whom you provide. This is a very good method; but to make a variety, you may dress them as follows:

Take two or three pair of middling-sized soles; skin, gut, and wash them in spring water. Then put them on a dish, and pour half a pint of white wine over them, turn them two or three times in it, and then pour it away. Cut off the heads and tails of the soles, and set on a stewpan with a little rich fish broth; put in an onion cut in pieces, a bunch of sweet herbs, pepper, salt, and a blade of mace. When these boil, put in the soles, and with them half a lemon cut in slices with the peel on. Let them simmer slowly for some time, then take out the sweet herbs, and put in a pint of strong white wine, and a piece of butter rolled in flour. Let them all simmer together till the soles are enough. While the fish are doing, put in half a pint of veal gravy, and a quarter of a pint of essence of ham; let it boil a little, then take up the soles, and pour this over them. Serve up sauce as before directed, and garnish your dish with sliced lemon and horse-radish.

Trout.

Boil them in vinegar, water, and salt, with a piece of horse-radish, and serve them up with anchovy-sauce and plain butter.

Pike.

When you have taken out the gills and guts, and thoroughly washed it, make a good force-meat of chopped oysters, the crumb of half a penny loaf, a little lemon-peel shred fine, a lump of butter, the yolks of two eggs, a few sweet herbs, and season them to your taste with salt, pepper, and nutmeg. Mix all these well together, and put them into the belly of the fish, which must be sewed up, and skewered round. Boil it in hard water with a little salt, and a tea-cupful of vinegar put into the pan. As soon as the water boils, put in the fish, but not before; and if it is of a middling size, it will be done in half an hour. Serve it up with oyster-sauce in a boat, having first poured a little on the fish. Garnish with pickled barberries.

Carp.

When you kill your carp, save all the blood, and have ready some nice gravy made of beef and mutton, seasoned with pepper, salt, mace, and onion. Before you put in your fish, strain it off, and boil your carp before you put it into the gravy. Set it on a slow fire about a quarter of an hour, and thicken the sauce with a large piece of butter rolled in flour; or you may make your sauce thus: Take the liver of the carp clean from the guts, three anchovies, a little parsley, thyme, and an onion. Chop these small together, and take half a pint of Rhenish wine, four spoonfuls of vinegar, and the blood of the carp. When all these are stewed gently together, put it to the carp, which must first be boiled in water with a little salt and a pint of wine; but take care not to do it too much after the carp is put into the sauce.

Mackarel.

Gut and wash them clean, then dry them in a cloth, and rub them gently over with vinegar. Lay them straight on your fish-plate, and be very careful in handling them, as they are so tender a fish that they will easily break. When the water boils, put them into your fish-pan with a little salt, and let them boil gently about a quarter of an hour. When you take them up, drain them well, and put the water that runs from them in a sauce-pan, with one large spoonful of catchup, a blade or two of mace, an anchovy, and a slice or two of lemon. Let all these boil together about a quarter of an hour, then strain it through a hair sieve, and thicken it with flour and butter. Put this sauce in one boat, and melted butter and parsley in another. Dish up your fish with the tails in the middle, and garnish with scraped horse-radish and barberries.—Mackarel may be served with melted butter, and a little fennel cut fine, mixed with scalded gooseberries; also with sweet herbs, cut fine, in melted butter, with a little anchovy essence.

Herrings.

Scale, gut, and wash them, then dry them thoroughly in a cloth, and rub them over with a little salt and vinegar. Skewer their tails in their mouths, and lay them on your fish-plate. When the water boils, put them in, and about ten or twelve minutes will do them. After you have taken them up, let them drain properly, and then turn their heads into the middle of the dish. Serve them up with melted butter and parsley, and garnish them with scraped horse-radish.

Flounders, Plaice, and Dabs.

As the similarity of these fish is so great, the method of dressing either must be the same. First cut off the fins, nick the brown side under the head, and take out the guts. Then dry them with a cloth, and boil them in salt and water. Serve them up with shrimp, cockle, or mussel sauce, and garnish with red cabbage.

Perch.

Put your fish into the water when it boils, with some salt, an onion cut in slices, some parsley, and as much milk as will turn the water. When the fish is enough, put it into a soup-dish, and pour a little of the water with the parsley and onions over it. Serve it up with melted butter and parsley in a boat.

Eels.

After skinning, gutting, and properly washing them, cut off their heads, dry them, and twist them round on your fish-plate. Boil them in salt and water, and serve them up with melted butter and parsley. If you only boil them in such a quantity of water as will just cover them, the liquor will be exceedingly good, and very beneficial to weak and consumptive persons.

ROASTING IN GENERAL.

Butchers' Meat.

The first consideration of the cook in roasting, must be to regulate the strength of her fire in proportion to the article she has to dress. If it is a small thin joint, the fire must be brisk, that it may be done quick; but if a large one, a substantial fire must be made, in order that it may gradually receive the heat; and by stirring up the fire, when it begins to burn up, and keeping the bottom clear, the meat will be roasted as it ought to be, and with little trouble to the cook. Never put salt on your meat before you lay it to the fire, as it will be apt to draw out the gravy. In roasting Beef, if it be a large piece, skewer a sheet of writing paper over the fat, and baste it well while roasting. When it is near enough, which you will know by the smoke drawing to the fire, take off the paper, then baste it well, and dredge it with flour to make it frothy. Mutton and Lamb must be roasted with a clear quick fire. Veal requires particular care, and must be done of a fine light brown colour. If it is a fillet or loin, put paper over the fat, in the same manner as you do beef. At first let it be some distance from the fire, and baste it with butter; but when it is got thoroughly warm, put it nearer; and when nearly done, dredge it with flour. If a breast, put the caul over it, with the sweetbread skewered on the back; and when sufficiently done take off the caul, and dredge it with flour. Pork, as well as Veal, should be well done, otherwise it will nauseate; but Mutton and Beef, if a little under done, may be dispensed with. Wild Fowls must be roasted with a clear brisk fire; and when they are frothy, and of a light brown colour, they are enough. Great care must be taken not to overdo them, as the loss of gravy will produce a want of the flavour. Tame Fowls require more roasting, and must be often basted, in order to keep up a strong froth, which will make them look well when brought to table. Pigs and Geese must be done with a quick fire, turned quick, and frequently basted. Hares and Rabbits require time and care, otherwise the body will be done too much, and the ends too little. In roasting any article, always allow longer time for it in frosty than in mild weather; and take particular care that your spits are thoroughly clean before you put on your meat, as nothing is more disagreeable than the mark of it left in the flesh.

Having laid before the cook these necessary and general observations in roasting, we shall now proceed to give directions for dressing the respective articles under this head; beginning with

Beef.

The first steps to be taken in roasting beef we have already noticed in the foregoing observations. It remains, therefore, only to say, that the time each joint will take doing must be proportioned

to its weight. If a piece of ten pounds, it will take an hour and a half at a good fire. Twenty pounds weight, if a thick piece, will take three hours; but if thin, half an hour less; and so on in proportion to the weight. When done, take it up, and put it into your dish. Serve it with potatoes, horse-radish, and pickles, for sauce, and garnish the rim of the dish with horse-radish scraped very fine.

Mutton and Lamb.

Mutton and lamb must be roasted with a quick clear fire. Baste it as soon as you lay it down, sprinkle on a little salt, and, when near done, dredge it with flour. A leg of mutton of six pounds will take an hour and a quarter, and one of twelve, two hours; a breast, half an hour, at a quick fire; a neck an hour; and a shoulder much about the same as a leg. In dressing the loin, the chine (which is the two loins) and the saddle, (which is the two necks and part of the shoulders cut together) you must raise the skin, and skewer it on, and when near done, take off the skin, and baste it to froth it up. Send some good plain gravy up with it.

A Fore-Quarter of House-Lamb.

A small fore-quarter of house-lamb will take an hour and a half roasting; a leg, three quarters of an hour. When it is done, and put into the dish, cut off the shoulder, and pepper and salt the ribs. Serve it up with salad, brocoli, potatoes, or mint-sauce.

Tongues or Udders.

Parboil the tongue before you put it down to roast; stick eight or ten cloves about it, baste it with butter, and serve it up with some gravy and sweetmeat sauce. An udder may be roasted after the same manner. You may also lard the tongue nicely, but take care that the fire does not burn the larding.

Veal.

If your fire is good, veal will take about a quarter of an hour to each pound in roasting. The fat of the loin and fillet must be covered with paper, as we have before observed. The fillet and shoulder must be stuffed with the following savoury composition—a quarter of a pound of suet chopped fine, parsley and sweet herbs chopped, grated bread and lemon peel; pepper, salt, and a little nutmeg, and the yolk of an egg. Work these all well together, and stuff them in your veal as secure as you can, that it may not fall out while roasting. The breast must be roasted with the caul on till it is near enough; then take it off, and flour and baste the meat. When you have taken it up, and put it into your dish, pour a little melted butter over it, and serve it up with any of the following sauces—potatoes, brocoli, cucumbers stewed, French beans, pease, cauliflowers, celery stewed. Remember, in dressing any joint of veal, that it is well done, but at the same time let it not be too much. If it is not done enough, it will be disgustful; and if too much, the juices will be lost, and the flesh eat tasteless.

Pork.

Pork, like veal, must be well done. If it is a loin, take a sharp penknife, and cut the skin across, which will not only make the joint more convenient to carve, but will also make the rind, or crackling, more pleasant to eat. A leg of pork must be scored in the same manner as the loin: if not particularly objected to, stuff the knuckle part with sage and onion chopped fine, with pepper and salt; or cut a hole under the twist, put the seasoning there, and fasten it with a skewer. Roast it crisp, as it will make the crackling, of which most people are fond, eat the better. If you want *a spring*, (which is not very common, though, at the same time, if young, will eat exceeding well,) cut off the shank or knuckle, sprinkle sage and onion over it, roll it round, and tie it with a string. About two hours will do it. The spare-rib should be basted with a little bit of butter, a very little dust of flour, and some dried sage shred small. The principal sauces for any kind of roast pork are, potatoes, mustard, and apple sauce, the latter of which you must make thus: Pare, core, and slice, some apples, and put them into a sauce-pan, with a little water, to prevent their burning, and throw in a bit of lemon-peel. When they are enough, take out the peel, bruise the apples, and add a piece of butter, and a little sugar. When you have worked the whole together very fine, and set it on the fire till it is quite hot, then put it into your bason, and serve it up with the meat.—If it is a leg of pork, have a little drawn gravy ready against it is done, and pour it into the dish when you serve it up. The best way of dressing pork griskin is to roast it; baste it with a little butter and sage, and a little pepper and salt. The only article used as sauce for this, is mustard.

Sucking Pigs.

When your pig is properly prepared for dressing, put into the belly of it a little sage shred fine, with some salt, a tea-spoonful of black pepper, and a crust of brown bread. Then spit it, sew up the belly, and lay it down to a brisk clear fire, with a pig-plate hung in the middle to prevent the body part being done before the extremities. As soon as it is warm, put a piece of butter into a cloth, and frequently rub the pig with it while roasting. When it becomes of a fine brown, and the steam draws to the fire, rub it quite dry with a clean cloth, and then with a bit of cold butter, which will help to crisp it. Having taken it up, and put it into your dish, cut off the head with a sharp knife, and take off the collar, the ears, and the jaw-bone. Split the jaw in two; and when you have cut the pig down the back, which must be done before you draw out the spit, lay the two sides with the back part to each other, a jaw on each side, and an ear to each shoulder, and the collar on the shoulder. Have ready your sauce, which you must make in the following manner: having chopped the brains, put them in a saucepan, with a tea-spoonful of white gravy, the gravy that runs

out of the pig, (which you must be careful to save, by putting a bason or pan in the dripping-pan under the pig as soon as the gravy begins to run,) and a small piece of anchovy. Add to these half a pound of butter, and as much flour as will thicken the gravy, a slice of lemon, a spoonful of white wine, some caper liquor, and a little salt. Shake it over the fire till it is quite hot, then pour it into your dish with the pig, and serve it up. You may likewise boil a few currants, and send them in a tea-saucer with a glass of currant jelly in the middle.

Calf's Head.

When you have thoroughly washed, and cleansed it from the slime, take out the bones, and dry it well in a cloth. Make a seasoning of beaten mace, pepper, salt, nutmeg, and cloves, some bacon cut very small, and some grated bread. Strew this over the head, roll it up, skewer it, and tie it with tape. While roasting, baste it with butter, and when done, having previously made a rich veal gravy, thickened with butter rolled in flour, pour it over, and serve it to table. Some like mushroom sauce, in which case make it as follows: Clean and wash a quart of fresh mushrooms, cut them into pieces, and put them into a stew-pan, with a little salt, a blade of mace, and a little butter. Stew them gently for half an hour, and then add a pint of cream, and the yolks of two eggs beat up fine; keep stirring it till it boils, then pour it into a boat, and serve it up with the head. This is an excellent sauce for fowls or turkies.

Ham, or Gammon of Bacon.

Which ever you dress of these, take off the skin or rind, and lay the meat in lukewarm water for two or three hours. Then put it into a pan, pour over it a quart of Canary wine, and let it soak about half an hour. When you have spitted it, put a sheet of clean paper over the fat side, pour the Canary, in which it was soaked, into the dripping-pan, and baste the meat with it all the time it is roasting. When it is enough, take off the paper, and dredge it well with crumbled bread and parsley shred fine. Make the fire brisk, and brown it well. If you serve it up hot, garnish with raspings of bread; but if cold, for a second course, garnish with green parsley.

ROASTING POULTRY.

Turkies.

When your turkey is properly trussed for dressing, stuff it with the following ingredients: Take four ounces of butter, or chopped suet, some grated bread, a little lemon-peel, parsley and sweet herbs chopped together, pepper, salt, and nutmeg, a little cream, and the yolks of two or three eggs: work these all well together, and fill the

craw with it. Let your fire be very brisk, and when you put it down, paper the breast, and let it continue on till near done; then take it off, dredge it with flour, and keep basting it till it is done. If it is a large turkey, serve it up with gravy alone, or brown celery, or mushroom sauce. If it is a turkey-poult, serve it up with gravy and bread sauce, the latter of which make thus: Cut the crumby part of a penny loaf into thin slices, put it into a saucepan with cold water, a few pepper-corns, a little salt, and an onion: boil it till the bread is quite soft, and then beat it very fine: put into it a quarter of a pound of butter, with two spoonfuls of thick cream, and when it boils up, pour it into a bason, or boat, and serve it up with the turkey. A middle-sized turkey will take more than an hour, a small one, three quarters of an hour, and a very large one an hour and a half. In dressing these, as well as fowls, always let your fire be clear and brisk.

Fowls.

When your fowls are laid to the fire, singe them, then baste them with butter, and dredge over some flour. When the smoke begins to draw to the fire, baste and dredge them again; let the fire be brisk, and send them to table with a good froth. The proper sauces for roast fowls are, gravy, egg, mushroom, or celery sauce, the latter of which make thus: Wash and pare a large bunch of celery very clean, cut it into thin bits, and boil it gently in a little water till it is tender; then add a little beaten mace, nutmeg, pepper, and salt, and thicken it with a large piece of butter rolled in flour; then give it a boil, and serve it up in a boat. To the water in which you boil the celery, put half a pint of cream, which will make it very rich and substantial. This is an excellent sauce, not only for fowls, but also for partridges, or any other game of the same kind.

Chickens.

Be particularly careful in drawing your chickens; which done, cut off their claws, and truss them for dressing. Put them down to a good fire, and singe, dust, and baste them with butter. When they are enough, froth them, and lay them in your dish. Serve them up with parsley and butter poured over them, and gravy and mushroom sauce in boats. A large chicken will take half an hour; a small one, twenty minutes.

Green Geese.

When the goose is properly cleaned, and ready for dressing, put into the body a large lump of butter, then spit it, and lay it down to a brisk clear fire. Singe it, dredge it with flour, and as soon as it begins to receive the heat of the fire, baste it well with butter, which will occasion the flesh to rise, and make it look well. When you think it near enough, dredge it again with flour, and baste it till the froth rises, and it is of a clear light brown. When done,

take it up, and put it into your dish, having ready the following sauce: Melt some butter, and put into it a spoonful of sorrel juice, a little sugar, and a few scalded gooseberries. Pour it into your sauce-boat, and send it up hot with the goose to table. You may likewise add gravy and apple-sauce, and garnish your dish with a crust of bread grated very fine.

A Stubble Goose.

Take two onions, with a few leaves of sage washed clean, and chop them as fine as possible. Mix with them a large piece of butter, some salt, and pepper. Put this into the body of the goose, then tie both ends, and put it down to the fire to roast. Singe, and dredge it with flour; and when it is thoroughly hot, baste it with fresh butter. When near done, dredge it again, and keep basting it till the froth rises, and the steam draws to the fire, then take it up, put it into your dish, pour a little boiling-hot water over it, and serve it up with good gravy-sauce in one boat, apple-sauce in another, and mustard.

Ducks.

You must prepare them for the spit in the same manner you do geese, by putting into the body some sage and onion chopped fine, with pepper and salt. When you lay them down, singe, dust, and baste them with butter, and a good fire will roast them in about twenty minutes. Before you take them up, dust them with flour, and give them another basting with butter, to make them froth and look brown. Your gravy must be made of the gizzard and pinions, with an onion, a tea-spoonful of lemon pickle, a few grains of pepper, a large blade of mace, and a tea-spoonful of catchup. When they are thoroughly stewed, strain off the gravy, put some into the dish with the ducks, and the remainder in a boat or bason. Wild ducks must be done in the same manner.

Pigeons.

After you have drawn your pigeons, and taken the craws clean out, wash them in several waters. When you have dried them, roll a good lump of butter in some chopped parsley, and season it with pepper and salt. Put this into your pigeons; then spit, dust with flour, and baste them. When enough, serve them up with parsley and butter for sauce, and, if in season, garnish your dish with bunches of asparagus. A good fire will roast them in twenty minutes.

Rabbits.

When you have cased your rabbits, skewer their heads upon their backs, their fore-legs into their ribs, and the hind legs double. Take the crumb of half a penny loaf, a little parsley, thyme, sweet-marjoram, and lemon-peel. Shred all these fine, and season them with pepper, salt, and nutmeg. Mix them up into a light

stuffing, with two eggs, a little cream, and a quarter of a pound of butter. Put this in their bellies, sew them up, and dredge and baste them well with butter. When done, take them up, chop the livers after boiling, and lay them in lumps round the edge of your dish. Serve them up with parsley and butter for sauce.

To roast a rabbit hare-fashion, you must lard it with bacon, and baste it in the same manner you do a hare; directions for which you will find in the next section. If you lard it, make gravy-sauce; if not, white-sauce will be most proper.

ROASTING GAME.

Pheasants and Partridges.

The same methods are to be taken in dressing either of these birds. When you have spitted and laid them down, dust them with flour, and baste them often with fresh butter, keeping them at a good distance from the fire. About half an hour will roast them. Make your gravy of a scrag of mutton, and put into the saucepan with it a tea-spoonful of lemon-pickle, a large spoonful of catchup, and the same of browning. Strain it, and put a little into the dish with the birds. Serve them up, with the remainder in one bason, and bread-sauce in another. By way of ornament, fix one of the principal feathers of the pheasant in its tail.

As we shall have frequent occasion to mention the article *browning*, it will be necessary here to give proper directions how to make it. Beat small four ounces of treble-refined sugar, and put it into a frying-pan with one ounce of butter. Set it over a clear fire, and mix it well together. When it begins to be frothy by the sugar dissolving, hold it higher over the fire, and have ready a pint of red wine. When the sugar and butter is of a deep brown, pour in it a little of the wine, and stir it well together; then add more wine, and keep stirring it all the time. Put in half an ounce of Jamaica pepper, six cloves, four shallots peeled, two or three blades of mace, three spoonsfuls of catchup, a little salt, and a rind of one lemon. Boil them slowly about ten minutes, and then pour it into a bason. When cold, take off the scum very clean, and bottle it up for use.

Woodcocks and Snipes.

These birds are so peculiar from all others, that they must never be drawn. When you have spitted them, take the round of a three-penny loaf, and toast it nice and brown; then lay it in a dish under the birds, and when you put them to the fire, baste them with a little butter, and let the trail or gut drop on the toast. When they are done, put the toast in a dish, and lay the birds on it. Pour about a quarter of a pint of gravy into the dish, and set it over a lamp

or chafing-dish for three or four minutes, and then take it hot to table. A woodcock will take about twenty minutes roasting, and a snipe fifteen.

Hares.

When your hare is cased and properly trussed for dressing, make a stuffing thus: take a large slice of bread, and crumble it very fine, put to it a quarter of a pound of beef marrow, or suet, the like quantity of butter, the liver boiled and shred fine, a sprig or two of winter savory, a bit of lemon-peel, an anchovy, a little Cayenne pepper, and half a nutmeg grated. Mix these well together with a glass of red wine and two eggs, put it into the belly of the hare, and sew it up. When you have spitted it, and laid it before the fire, put into your dripping-pan a quart of milk, and keep basting your hare with it till there is little left. When it is nearly done, dredge it with flour, and baste it with butter till it is properly frothed. If it is a small hare it will take about an hour and a half; and if a large one, two hours. When done, put it into your dish, and serve it up with plenty of good rich gravy, and some currant jelly warmed in a cup; or red wine and sugar done to a syrup thus: take a pint of red wine, put into it a quarter of a pound of sugar, set it over a slow fire, and let it simmer for a quarter of an hour; then take it off, and pour it into your sauce-boat or bason.

Venison.

Take a haunch of venison, and when you have spitted it, rub some butter all over it. Take four sheets of clean paper, well buttered, two of which put on the haunch. Then make a paste with some flour, a little butter and water: roll it out half as big as your haunch, and put it over the fat part; cover this with the other two sheets of paper, and tie them fast with packthread. Lay it to a brisk fire, and baste it well all the time it is roasting. When it is near done, take off both paper and paste, dredge it well with flour, and baste it with butter. As soon as it becomes of a light brown, take it up, and serve it to table with brown gravy, currant jelly, or the syrup mentioned in the preceding article for a hare. A haunch will take about three hours roasting.

BAKING IN GENERAL.

Butcher's Meat.

The only method to be observed previous to this mode of cookery, is to have the pans, or whatever vessels you send your provisions in to the oven, perfectly clean, so that the care you take in preparing the article, may not be injured by neglect in cleanliness.

Calf's Head.

When you have properly cleansed the head, put it into a large earthen dish, or pan, and rub the inside with butter. Put some long iron skewers across the top of the dish, and lay the head on them. Grate some nutmeg all over the head, with a few sweet herbs shred small, some crumbs of bread, and a little lemon-peel cut fine. Then flour it all over, stick pieces of butter in the eyes, and on different parts of the head, and send it to the oven. You may throw a little pepper and salt over it, and put into the dish a bunch of sweet herbs, an onion, a blade of mace, some whole pepper, two cloves, and a pint of water; and boil the brains with some sage. When the head is enough, lay it on a dish, and put it before the fire to keep warm; then stir it all together in the dish, and put it in a saucepan, and when it is quite hot strain it off, and pour it into the saucepan again. Put in a piece of butter rolled in flour, the sage and brains chopped fine, a spoonful of catchup, and two of red wine. Boil them well together, pour the whole over the head in a dish, and send it to table.

Pigs.

Lay your pig in a dish well buttered, flour it all over, rub some butter on the pig, and send it to the oven. When you think it is enough take it out, rub it over with a buttered cloth, and put it into the oven again till it is dry; then take it out, lay it in a dish, and cut it up. Skim off the fat from the dish it was baked in, and some good gravy will remain at the bottom. Put this to a little veal gravy, with a piece of butter rolled in flour, and boil it up with the brains; then pour it into a dish, and mix it well with the sage that comes out of the belly of the pig. Serve it up hot to table with apple-sauce and mustard.

A Bullock's, or Calf's Heart.

Take some crumbs of bread, chopped suet, or a bit of butter, parsley chopped, sweet marjoram, lemon-peel grated, pepper, salt, and nutmeg, with the yolk of an egg; mix these all well together, stuff the heart with it, and send it to the oven. When done, serve it up with gravy, melted butter, and currant jelly, in boats. The same methods are to be used whether you bake or roast it; but if care is taken, baking is the best way, as it will be more regularly done than it can be by roasting.

BROILING IN GENERAL.

In this mode of cooking, three things are to be principally observed. First, that your gridiron is thoroughly clean, and your fire quite clear. Secondly, that you turn your meat quick and often while broiling, as it will be a means of preserving the juices. And,

thirdly, to have your dish placed on a chafing-dish of hot coals, that by putting one piece after another into it as they are done, the whole may be taken quite hot to table.

Beef Steaks.

Let your steaks be cut off the rump of beef about half an inch thick; take care to have your fire clear, and rub your gridiron well with beef suet. When it is hot, lay on your steaks; let them broil till the side next the fire is brown; then turn them, and when the other side is brown, lay them on a hot dish, with a slice of butter between each steak; sprinkle a little pepper and salt over them, and let them stand two or three minutes; in the mean time, slice a shallot as thin as possible into a spoonful of water; lay on your steaks again, and keep turning them till they are enough; then put them on your dish, pour the shallot and water over them, and send them to table. Add for sauce horse-radish and pickles. Garnish with scraped horse-radish.

Mutton Steaks.

Cut your steaks about half an inch thick, and if it be the loin, take off the skin with part of the fat. When your gridiron is hot, rub it with fresh suet, lay on your steaks, and keep turning them as quick as possible: if you do not take great care, the fat that drops from them into the fire will smoke and spoil them; but this may be in a great measure prevented by placing your gridiron on a slant. When enough, put them into a hot dish, rub them well with butter, slice a shallot very thin into a spoonful of water, and pour it on them, with a spoonful of catchup. Serve them up hot, with scraped horse-radish and pickles.

Pork Chops.

In broiling these, the same rules are to be observed as those given for mutton chops, except with this difference, that they require more doing. When they are enough, put a little good gravy to them; and in order to give them an agreeable flavour, strew over a little sage shred very fine. The only sauce is mustard.

Chickens.

Slit your chickens down the back, season them with pepper and salt, and lay them on a gridiron over a clear fire, and at a great distance. Let the insides continue next the fire till they are nearly half done; then turn them, taking care the fleshy sides do not burn, and let them broil till they are of a fine brown. Have ready good gravy-sauce, with some mushrooms, and garnish them with lemon and the livers broiled, the gizzards cut, slashed, and broiled, with pepper and salt. Or you may make the following sauce: take a handful of sorrel, and dip it in boiling water; then drain it, and have ready half a pint of good gravy, a shallot shred small, and

some parsley boiled very green; thicken it with a piece of butter rolled in flour, and add a glass of red wine; then lay your sorrel in heaps round the chickens, and pour the sauce over them. Garnish with sliced lemon.

Pigeons.

Pigeons may be broiled either whole or slit, and must be done very slowly over a clear fire. If you broil them whole, take some parsley shred fine, a piece of butter as big as a walnut, with a little pepper and salt, and put into their bellies, tying both ends with a bit of coarse thread. If you split them, season the inside with pepper and salt; and when done, serve them up with parsley and butter poured over them. They will be quicker done by being split; but the best method is to broil them whole.

Fresh Salmon.

Cut some slices from a fresh salmon, and wipe them clean and dry; then melt some butter smooth and fine, with a little flour and basket salt. Put the pieces of salmon into it, and roll them about, that they may be covered all over with butter. Then lay them on a nice clean gridiron, and broil them over a clear but slow fire. While the salmon is broiling, make your sauce thus: take two anchovies, wash, bone, and cut them into small pieces, and cut a leek into three or four long pieces. Set on a saucepan with some butter and a little flour; put in the anchovies and the leek, with some capers cut small, some pepper and salt, and a little nutmeg; add to them some warm water, and two spoonfuls of vinegar, shaking the saucepan till it boils; and then keep it on the simmer till you are ready for it. When the salmon is done on one side, turn it on the other till it is quite enough; then take the leek out of the sauce, pour it into a dish, and lay the broiled salmon upon it. Garnish with lemons cut in quarters.

Dried Salmon.

Lay your dried salmon in soak for two or three hours, then lay it on the gridiron, and shake over it a little pepper. It will take but a short time, and when done, serve it up with melted butter.

Cod.

Cut the cod into slices about two inches thick, and dry and flour them well. Make a good clear fire, rub the gridiron with a piece of chalk, and set it high from the fire. Then put on your slices of fish, turn them often, and let them broil till they are of a fine brown colour. Great care must be taken in turning them, that they do not break. When done, serve them up with lobster and shrimp sauce.

Crimped Cod.

Take a gallon of spring water, put it into a saucepan over the fire, and throw in a handful of salt. Boil it up several times, and

keep it clean scummed. When it is well cleared from the scum, take a middling sized cod, as fresh as possible, and put it into some fresh pump water. Let it lie a few minutes, and then cut it into slices about two inches thick. Throw these into the boiling brine, and let them boil briskly a few minutes. Then take the slices out with great care, that they may not break, and put them on a sieve to drain. When they are well drained, flour them, and lay them at a distance upon a very good fire to broil. When enough, serve them up with lobster, shrimp, or oyster sauce.

Cod Sounds.

Lay them a few minutes in hot water; then take them out, rub them well with salt, and take off the skin and black dirt, that they may look white. After this put them into water, and give them a boil, then take them out, flour them well, strew on some pepper and salt, and lay them on the gridiron. When enough, lay them on your dish, and pour over them melted butter and mustard.

Trout.

When you have properly cleansed your fish, and made it thoroughly dry with a cloth, tie it round with packthread from the head to the tail, in order to preserve its shape entire. Then melt some butter, with a good deal of basket salt, and pour it all over the trout till it is perfectly covered: after lying in it a minute or two, take it out, and put it on a gridiron over a clear fire, that it may do gradually. For sauce, wash and bone an anchovy, and cut it very small; chop a large spoonful of capers; melt some butter, with a little flour, pepper, salt, and nutmeg, and put it into the anchovy and capers, with half a spoonful of vinegar. When the trout is done, lay it in a warm dish, pour your sauce boiling hot over it, and send it to table.

Mackarel.

Wash them clean, cut off their heads, and take out the roes at the neck end. Boil the roes in a little water, then bruise them with a spoon; beat up the yolk of an egg, with a little nutmeg, a little lemon-peel cut fine, some thyme, parsley boiled and chopped fine, a little salt and pepper, and a few crumbs of bread. Mix these well together, and put it into the bellies of the fish; then flour them well, and broil them nicely. Let your sauce be melted butter, with a little catchup, or walnut pickle.

Eels.

Having skinned, cleansed, and dried your eels, rub them with the yolk of an egg; strew over them some crumbs of bread, chopped parsley and sage, and season them with pepper and salt. Baste them well with butter, and then put them on the gridiron over a clear fire. When done, serve them up with melted butter and parsley.

Herrings.

Scale, gut, and cut off their heads, wash them clean, and dry them in a cloth; then dust them well with flour, and broil them. Take the heads, mash them, and boil them in small beer or ale, with a little whole pepper, and an onion. When it is boiled a quarter of an hour strain it off; thicken it with butter and flour, and a good deal of mustard. Lay the herrings, when done, in a plate or dish, pour the sauce into a boat, and serve them up.

FRYING IN GENERAL.

Venison.

Cut your meat into slices, and make gravy of the bones. Fry it of a nice brown, and when done, take it up and keep it hot before the fire. Then put some butter, well rolled in flour, into the pan, and keep stirring it till it is quite thick and brown; but be careful it does not burn. Stir in it half a pound of fine sugar beat to powder, put in the gravy made from the bones, and some red wine. Make it the thickness of a fine cream; squeeze in the juice of a lemon, warm the venison in it, put it in the dish, and pour the sauce over it.

Veal Cutlets.

Cut your veal into slices of a moderate thickness, dip them in the yolk of eggs beat up fine, and strew over them crumbs of bread, a few sweet herbs, some lemon-peel, and a little grated nutmeg. Then put them into your pan, and fry them with fresh butter. While they are frying, make a little good gravy; and when the meat is done, take it out, and lay it in a dish before the fire. Shake a little flour into the pan, and stir it round; put in the gravy, with the juice of a lemon, stir the whole well together, and pour it over the cutlets. Garnish your dish with sliced lemon.

Neck, or Loin of Lamb.

Cut your lamb into chops, rub both sides with the yolk of an egg, and sprinkle over them some crumbs of bread, mixed with a little parsley, thyme, marjoram, winter savory, and a little lemon-peel, all chopped very fine. Fry them in butter till they are of a nice light brown, then put them into your dish, and garnish with crisped parsley.

Or you may dress them thus:

Put your steaks into the pan with half a pint of ale, and a little seasoning, and cover them close. When enough, take them out of the pan, lay them in a plate before the fire to keep hot, and pour all out of the pan into a bason; then put in half a pint of white wine, a few capers, the yolks of two eggs beat fine, with a

little nutmeg and salt; add to this the liquor they were fried in, and keep stirring it one way all the time, till it is thick; then put in the chops, keep shaking the pan for a minute or two, lay the chops in the dish, and pour the sauce over them. Garnish with crisped parsley and lemon.

Sweetbreads.

Cut them into long slices, beat up the yolk of an egg, and rub it over them with a feather. Make a seasoning of pepper, salt, and grated bread, strew this over them, and fry them in butter. Serve them up with melted butter and catchup, and garnish with crisped parsley, and very small thin slices of toasted bacon.

Calf's Brains.

Cut the brains into four pieces, and soak them in broth and white wine, with two slices of lemon put into it, a little pepper and salt, thyme, laurel, cloves, parsley, and shallots. When they have remained in this about half an hour, take them out and soak them in batter made of white wine, a little oil, and a little salt, and fry them of a fine colour. You may likewise strew over them crumbs of bread mixed with the yolks of eggs. Serve them up with plain melted butter, and garnish with parsley.

Beef Steaks.

Fry your steaks over a brisk fire, with a little butter in the pan, and when they are of a nice brown take them out, and put them in a dish before the fire. Then take half a pint of hot gravy, and put it into the pan, with a little pepper and salt, and two or three shallots chopped fine. Boil them up in the pan for two or three minutes, and then pour the whole over the steaks. Garnish with scraped horse-radish.

Ox Tongues.

When you have boiled the tongue till it is tender, cut it into slices, and season them with a little nutmeg, cinnamon, and sugar. Then beat up the yolk of an egg with a little lemon juice, and rub it over the slices with a feather. Make some butter boiling hot in the frying pan, and then put in the slices. When done, serve them up with melted butter, sugar, and white wine, all well mixed together.

Ox Feet, or Cow Heel.

Split the feet asunder, then take out all the bones, and put the meat into the frying pan with some butter. When it has fried a few minutes, put in some mint and parsley shred small, a little salt, and some beaten butter. Add likewise the yolk of two eggs beat fine, half a pint of gravy, the juice of a lemon or orange, and a little nutmeg. When the foot is done, take it out, put it into your dish, and pour the sauce over it.

Tripe.

Cut your tripe into pieces about three inches square; dip them in some small beer batter, or yolks of eggs, and have a good quantity of mutton or beef dripping in your pan. Fry it till it is of a nice brown; then take it out, let it drain for a minute, put it into your dish, and serve it up with plain melted butter in a boat, and mustard.

Chickens.

Cut your chickens into quarters, and rub them with the yolk of an egg; then strew on some crumbs of bread, with pepper, salt, grated nutmeg, lemon-peel, and chopped parsley. Fry them in butter, and when done put them into your dish before the fire. For sauce, thicken some gravy with a little flour, and put into it a small quantity of Cayenne pepper, some mushroom powder, or catchup, and a little lemon juice. When it is properly heated, pour it over the chickens, and serve it up.

Potatoes.

Cut your potatoes into thin slices, and fry them in butter till they are nicely brown. Then lay them in a dish or plate, and pour melted butter over them for sauce.

Potatoes likewise are fried by the French in batter, and served up with powdered sugar thrown over them. You must fry all your batters in sweet oil or hog's lard. Any kind of fruit may be fried in the same manner, and served up as a corner dish in the second course.

FRYING FISH.

As a necessary prelude to our directions for frying fish, it may not be improper to make the few following general observations: when you fry any kind of fish, first dry them in a cloth, and then flour them. Put into your frying-pan plenty of dripping, or hog's lard, and let it boil before you put in your fish. When they are properly fried, lay them in a dish, or hair sieve, to drain. If you fry parsley, be sure to pick it very cautiously, wash it well, dip it into cold water, and throw it into a pan of boiling fat. This will make it very crisp, and of a fine green, provided you do not let it remain too long in the pan; but this you may prevent by its appearance while doing.

Turbot.

Having properly cleaned your fish, (which in this mode of dressing must be small,) and thoroughly dried it, strew on some flour, and put it into your pan, with a sufficient quantity of hot lard to cover it. When it is fried nice and brown, take it carefully out, and thoroughly drain the fat from it. In the mean time clean the pan, put into it as much claret and white wine as will nearly cover the

fish, with an anchovy, salt, nutmeg, and a little ginger. Put in the turbot, and let it remain in the liquor till it is half wasted; then take it out, and put in a piece of butter rolled in flour, and a minced lemon. Let them simmer together till of a proper thickness, then rub a hot dish with a piece of shallot, lay the turbot in the dish, pour over the sauce, and serve it up. You may likewise add plain melted butter in a bason.

Carp.

After having cleaned your fish, lay them in a cloth to dry, then flour them, put them into the pan, and fry them of a light brown. Take some crusts of bread, cut them three-corner-ways, and fry them with the roes of the fish. When your fish are nicely fried, lay them on a coarse cloth to drain, and prepare anchovy sauce, with the juice of a lemon. Lay your carp in the dish, with the roes on each side, and garnish with the fried crust, and slices of lemon.

Tench.

Slit the fish along the back, and raise the flesh from the bone; then cut the skin across at the head and tail, strip it clean off, and take out the bone. Having thus prepared them for frying, take one of them, and mince the flesh very small, with mushrooms, chives, and parsley chopped fine; a little salt, pepper, beaten mace, nutmeg, and a few savoury herbs. Mix these well together, then pound them in a mortar, with crumbs of bread soaked in cream, the yolks of three or four eggs, and a piece of butter; and with this composition stuff your fish. Put clarified butter into your pan, set it over the fire, and when it is hot, strew some flour on your fish, and put them in one by one. When they have fried till they are of a nice brown colour, take them up and lay them in a coarse cloth before the fire to keep hot. Then pour all the fat out of the pan, put in a quarter of a pound of butter, and shake in some flour. Keep stirring it with a spoon till the butter is a little brown, and then put in half a pint of white wine. Stir them together, and put in half a pint of boiling water, an onion shred with cloves, a bunch of sweet herbs, and two blades of mace. Cover these close, and let them stew as gently as you can for a quarter of an hour; then strain off the liquor, and put them into the pan again, adding two spoonfuls of catchup, an ounce of truffles or morels boiled tender in half a pint of water, a few mushrooms, and half a pint of oysters, washed clean in their own liquor. When your sauce is properly heated, and has a good flavour, put in your tench, and let them lay in it till they are thoroughly hot; then take them out, lay them in your dish, and pour the sauce over them. Garnish with sliced lemon. The same methods may be used in frying of carp.

Soles.

Take off the skin, rub the fish over with the yolk of an egg, and strew on some crumbs of bread. Fry them in hog's lard over a

brisk fire, till they are of a fine light brown. Then take them up, drain them, put them into your dish, and serve them up, with plain melted butter in a boat. Garnish with green pickles.

Smelts, or Sparlings.

Be careful to take away the gills, but leave in the roes. After you have washed them, dry them well in a cloth, then beat up an egg very fine, rub it over them with a feather, and strew on crumbs of bread. Fry them in hog's lard over a brisk fire, and put them in when the fat is boiling hot. When they are done of a fine brown, take them out, and drain the fat from them; and when you dish them up, put a bason with the bottom upwards into the middle of your dish, and lay the tails of your fish on the side of it. Garnish with fried parsley.

Eels.

After having properly cleaned them, and taken off the heads, cut them into pieces, season them with pepper and salt, strew on some flour, and fry them till they are of a fine brown colour. Drain them properly before you lay them in the dish. Sevre them up with melted butter, and the juice of a lemon squeezed into it. Garnish with crisped parsley.

Herrings.

First scrape off the scales, then wash them, dry them well in a cloth, and dredge them with flour. Fry them in butter over a brisk fire, and when done, set their tails up one against another in the middle of the dish. Fry a large handful of parsley crisp, take it out before it loses its colour, lay it round the fish, and serve them up with melted butter, parsley, and mustard.

Oysters.

The largest oysters you can get should be chosen for frying. When you have properly cleaned and rinsed them, strew over them a little grated nutmeg, a blade of mace pounded, a spoonful of flour, and a little salt. Dip your oysters singly into this, and fry them in hog's lard till they are of a nice brown colour. Then take them out of the pan, put them into your dish, and pour over them a little melted butter, with crumbs of bread mixed.

STEWING IN GENERAL.

Fillet of Veal.

Take the fillet of a cow-calf, stuff it well under the udder, and at the bone-end quite through to the shank. Put it into the oven, with a pint of water under it, till it is of a fine brown; then put it into a stew-pan, with three pints of gravy. Stew it till it is tender,

and then put a few morels, truffles, a tea-spoonful of lemon-pickle, a large one of browning, one of catchup, and a little Cayenne pepper. Thicken it with a lump of butter, rolled in flour. Take out your veal, and put it into your dish, then strain the gravy, pour it over, and lay round force-meat balls. Garnish with sliced lemon and pickles.

Breast of Veal.

Put a breast of veal into the stew-pan with a little broth, a glass of white wine, a bunch of sweet herbs, a few mushrooms, two or three onions, with some pepper and salt. Stew it over a gentle fire till it is tender; and when done strain and scum the sauce. Garnish with force-meat balls.

Knuckle of Veal.

Lay at the bottom of your saucepan four wooden skewers crossways, then put in the veal, with two or three blades of mace, a little whole pepper, a piece of thyme, a small onion, a crust of bread, and two quarts of water. Cover it down close, make it boil, and then only let it simmer for two hours. When enough, take it up, put it into your dish, and strain the liquor over it. Garnish with lemon.

Neck of Veal.

Lard with large pieces of bacon rolled in pepper and salt, shallots, and spices. Put it into your stew-pan with about three pints of broth, two onions, a laurel leaf, and a little brandy. Let it simmer gently till it is tender, then put it into your dish, take the scum clean off the liquor, and then pour it on the meat.

Calf's Head.

After having properly cleaned the head, put it into cold water, and let it lay for an hour; then carefully take out the brains, the tongue, the eyes, and the bones. Then take a pound of veal, and a pound of beef suet, a very little thyme, a good deal of lemon-peel minced, a nutmeg grated, and two anchovies; chop all very fine, then grate two stale rolls, and mix the whole together with the yolks of four eggs; save enough of this to make about twenty balls. Take half a pint of fresh mushrooms clean peeled and washed, the yolks of six eggs beat fine, half a pint of oysters clean washed, or pickled cockles; mix these all together, after first stewing your oysters. Put the force-meat into the head, and close it; tie it tight with packthread, and put it into a deep stew-pan, with two quarts of gravy, and a blade or two of mace. Cover it close, and let it stew two hours. In the mean time, beat up the brains with some lemon-peel cut fine, a little parsley chopped, half a nutmeg grated, and the yolk of an egg. Have some dripping boiling, and fry half the brains in little cakes; fry all the force-meat balls; and keep them both hot by the fire. Take half an ounce of truffles and morels,

then strain the gravy the head was stewed in, and put the truffles and morels to it, with a few mushrooms. Boil all together, then put in the rest of the brains, stew them together for a minute or two, pour the whole over the head, and lay the cakes of fried brains and force-meat balls round it. Garnish with lemon. For a small family, the half of a head may be done equally fine, only properly proportioning the quantity of the respective articles. A lamb's head must be done in the very same manner.

Calf's Liver.

Lard the liver, and put it into a stew-pan, with some salt, whole pepper, a bunch of sweet herbs, an onion, and a blade of mace. Let it stew till it is tender, then take it up, and cover it to keep it hot. Strain the liquor it was stewed in, scum off all the fat, thicken it with a piece of butter rolled in flour, and pour it over the liver.

Rump of Beef.

Half roast your beef, then put it into a stew-pan, with two quarts of water, and one of red wine, two or three blades of mace, a shallot, one spoonful of lemon pickle, two of walnut catchup, and the same of browning. Put in Cayenne pepper and salt to your taste. Cover it close, and let it stew over a gentle fire for two hours; then take up your beef, and lay it in a deep dish, scum off the fat, and strain the gravy; put in an ounce of morels, and half a pint of mushrooms; thicken your gravy, and pour it over the beef. Garnish with force-meat balls and horse-radish.

Beef Steaks.

Pepper and salt your steaks, and lay them in a stew-pan. Put in half a pint of water, a blade or two of mace, an anchovy, a small bunch of herbs, a piece of butter rolled in flour, a glass of white wine, and an onion. Cover the whole close, and let it stew till the steaks are tender; then take them out, strew some flour over them, fry them in fresh butter till they are of a nice brown, and then pour off all the fat. Strain the sauce they were stewed in, pour it into the pan, and toss it up all together till the sauce is quite hot and thick. Then lay your steaks in the dish, pour the sauce over them, and garnish with horse-radish and pickles.

Neat's Tongue.

Put the tongue into your stew-pan, with a sufficient quantity of water to cover it. When it has stewed about two hours, take it out, peel it, and put it in again, with a pint of strong gravy, half a pint of white wine, a bunch of sweet herbs, a little pepper and salt, some mace, cloves, and whole pepper, tied in a muslin rag; add likewise a spoonful of capers chopped fine, some turnips and carrots sliced, and a piece of butter rolled in flour. Let the whole stew together very gently for two hours; then take out the spice

and sweet herbs, put the tongue into your dish, strain the sauce pour it over, and serve it up.

STEWING POULTRY.

Fowls.

Pursue the same method, at first, in stewing fowls as you do turkies; that is to say, put skewers cross-ways at the bottom of your stew-pan. When you have laid in your fowl, put to it a quart of gravy, a bunch of celery clean washed and cut very small, with two or three blades of mace. Let it stew gently till the liquor is reduced to a quantity only sufficient for sauce; then add a large piece of butter rolled in flour, two spoonfuls of red wine, the same quantity of catchup, with pepper and salt to season it. Lay your fowl in the dish, pour the sauce over it, and send it to table.

Chickens.

Half boil them in as much water as will just cover them; then take them out, cut them up, and take out the breast-bones. Put them into your stew-pan with the liquor, and add a blade of mace and a little salt. Cover the pan close, and set it over a slow fire. Let it stew till the chickens are enough, then put the whole into your dish, and serve it to table.

Goose Giblets.

Put them into scalding water, by which you will be enabled to make them properly clean. When this is done, cut the neck into four pieces, the pinions in two, and slice the gizzard. Put them into your stew-pan with two quarts of water, or, if you have it, mutton broth, with some sweet herbs, an anchovy, a few pepper corns, three or four cloves, a spoonful of catchup, and an onion. When the giblets are tender, put in a spoonful of good cream, thicken it with flour and butter, then pour the whole into a soup-dish, with sippets of bread at the bottom, and serve it up.

Ducks.

Take two ducks, properly picked and drawn, dust them with flour, and set them before the fire to brown. Then put them in a stew-pan with a quart of water, a pint of red wine, a spoonful of walnut catchup, the same of browning, an anchovy, half a lemon, a clove of garlic, a bunch of sweet herbs, with Cayenne pepper and salt to your taste. Let them stew gently for half an hour, or till you find them tender; then lay them on a dish, and keep them hot. Skim off the fat from the liquor in which they were stewed, strain it through a hair sieve, add to it a few morels and truffles, boil it quick till reduced to little more than half a pint; then pour it over your ducks, and serve them up.

Pigeons.

Put into the bodies of your pigeons a seasoning made with pepper and salt, a few cloves and mace, some sweet herbs, and a piece of butter rolled in flour. Tie up the necks and vents, and half roast them. Then put them into a stew-pan, with a quart of good gravy, a little white wine, a few pepper corns, three or four blades of mace, a bit of lemon, a bunch of sweet herbs, and a small onion. Stew them gently till they are enough; then take the pigeons out, and strain the liquor through a sieve; scum it, and thicken it in your stew-pan with a piece of butter rolled in flour; then put in the pigeons, with some picked mushrooms; stew it about five minutes; put the pigeons into a dish, and pour the sauce over them.

Pheasants.

Put into your stew-pan with the pheasant as much veal broth as will cover it, and let it stew till there is just enough of liquor left for sauce. Then scum it, and put in artichoke bottoms parboiled, a little beaten mace, a glass of wine, and some pepper and salt. If it is not sufficiently substantial, thicken it with a piece of butter rolled in flour, and squeeze in a little lemon juice. Then take up the pheasant, pour the sauce over it, and put force-meat balls in the dish.

Partridges.

Truss your partridges in the same manner as for roasting; stuff the craws, and lard them down each side of the breast; then roll a lump of butter in pepper, salt, and beaten mace, and put it into the bellies. Sew up the vents, and then put them into a stew-pan, with a quart of good gravy, a spoonful of Madeira wine, the same of catchup, a tea-spoonful of lemon-pickle, half the quantity of mushroom powder, one anchovy, half a lemon, and a sprig of sweet marjoram. Cover the pan close, and stew them half an hour; then take them out, and thicken the gravy. Boil it a little, and pour it over the partridges, and lay round them artichoke bottoms boiled and cut in quarters, and the yolks of four hard eggs. Woodcocks must be stewed in the same manner.

Peas and Lettuce.

Put a quart of green peas, and two large lettuces washed clean, and cut small across, into a stew-pan, with a quart of gravy, and stew them till they are tender. Put in a piece of butter rolled in flour, and seasoned with pepper and salt. When of a proper thickness, dish them up, and send them to table. Instead of butter, you may thicken them with the yolks of four eggs; and if you put two or three thin rashers of lean ham at the bottom of the stew-pan, it will give the whole a very fine flavour.

STEWING FISH.

Carp and Tench.

Having scaled and gutted your fish, wash them thoroughly clean, and dry them with a cloth. Then put them into a stew-pan, with a quart of water, the same quantity of red wine, a large spoonful of lemon-pickle, another of browning, a little mushroom powder, Cayenne pepper, a large onion stuck with cloves, and a stick of horse-radish. Cover your pan close to keep in the steam; and let them stew gently over a slow fire till your gravy is reduced to just enough to cover them. Then take the fish out, and put them in the dish you intend for table. Set the gravy again on the fire, and thicken it with a large lump of butter rolled in flour; boil it a little, and then strain it over your fish. Garnish with pickled mushrooms, scraped horse-radish, and the roes of the fish, some of them fried, and cut into small pieces, and the rest boiled. Just before you send it up, squeeze into the sauce the juice of a lemon.

Trout.

Make a stuffing with grated bread, a piece of butter, chopped parsley, lemon-peel grated, pepper, salt, nutmeg, savoury herbs, and the yolk of an egg, all well mixed together. Fill the belly of your fish with this, and then put it into a stew-pan with a quart of good boiled gravy, half a pint of Madeira wine, an onion, a little whole pepper, a few cloves, and a piece of lemon-peel. Stew it very gently over a slow fire; and when done, take out the fish, and add to the sauce a little flour mixed in some cream, a little catchup, and the juice of a lemon. Let it just boil up, then strain it over your fish, and serve it up.

Pike.

Make a browning with butter and flour, and put it into your stew-pan, with a pint of red wine, four cloves, a dozen of small onions half boiled, with some pepper and salt. Cut your pike into pieces, put it in, and let it stew very gently. When done, take it out, and add to the sauce two anchovies, and a spoonful of capers chopped fine. Boil it for a minute or two, and then pour it over the fish. Garnish with bread nicely fried, and cut three-corner-ways.

Cod.

Cut some slices of cod, as for boiling, and season them with grated nutmeg, pepper, salt, and sweet herbs. Put them into a stew-pan with half a pint of white wine, and a quarter of a pint of water. Cover them close, and let them simmer for five or six minutes. Then squeeze in the juice of a lemon, and add a few oysters with their liquor strained, a piece of butter rolled in flour, and

a blade or two of mace. Let them stew very gently, and frequently shake the pan to prevent its burning. When the fish is done, take out the onion and sweet herbs, lay the cod in a warm dish, and strain the sauce over it.

Soles, Plaice, and Flounders.

The same methods must be taken for stewing either of these kinds of fish. Half fry them in butter, then take them out of the pan, and put to the butter a quart of water, two anchovies, and an onion sliced. When they have boiled slowly for about a quarter of an hour, put your fish in again, and let them stew gently about twenty minutes; then take out the fish, and thicken the sauce with butter and flour. Give the whole a gentle boil, then strain it through a hair sieve over the fish, and serve them up with oyster, cockle, or shrimp sauce.

Lampreys and Eels.

Having skinned, gutted, and thoroughly washed your fish, season them with salt, pepper, a little lemon-peel shred fine, mace, cloves, and nutmeg. Put some thin slices of butter into your stew-pan, and having rolled your fish round, put them in, with half a pint of good gravy, a gill of white wine, a bunch of marjoram, winter savory, thyme, and an onion sliced. Let them stew over a gentle fire, and keep turning them till they are tender. Then take them out, and put an anchovy into the sauce. Thicken it with the yolk of an egg beat very fine, or a piece of butter rolled in flour. When it boils, pour it over the fish, and serve them to table.

Prawns, Shrimps, and Cray-Fish.

Take about two quarts of either of these fish, and pick out the tails. Put the bodies into your stew-pan, with about a pint of white wine (or water with a spoonful of vinegar) and a blade of mace. Stew these a quarter of an hour, then stir them together, and strain them. Having done this, wash out your pan, and put into it the strained liquor and tails. Grate into it a small nutmeg, put in a little salt, a quarter of a pound of butter rolled in flour, and shake it all together. Cut a thin slice of bread round a quartern loaf, toast it brown on both sides, cut it into six pieces, lay it close together in the bottom of the dish, pour your fish and sauce hot over it, and send it hot to table. If cray-fish, garnish the dish with some of their biggest claws laid thick round.

Oysters.

Strain the liquor off your oysters, and put it into your saucepan with a little beaten mace, and thicken it with flour and butter. Boil this three or four minutes; then toast a slice of bread, cut it in three-cornered pieces, and lay them round the dish into which you intend to put the oysters. Then put into the pan a spoonful of cream

with your oysters, shake them round, and let them stew till they are quite hot, but be careful they do not boil. Pour them into a deep plate or soup-dish, and serve them up. Most kinds of shell-fish may be stewed in the same manner.

Oysters Scolloped.

Wash them thoroughly clean with their own liquor, and then put them in your scollop shells; strew over them a few crumbs of bread. Lay a slice of butter on the first you put in, then more oysters, and bread, and butter, successively, till the shell is full. Put them into a Dutch oven to brown, and serve them up hot in the shells.

Mussels.

Wash them very clean in several waters, then put them into a stew-pan, and cover them close. Let them stew till the shells open, and then pick out the fish clean, one by one. Look under the tongue to see if there be a crab, and if you find one, throw that mussel away. You will likewise find a little tough article under the tongue, which you must pick off. Having thus properly cleansed them, put them into a saucepan, and to a quart of mussels put half a pint of the liquor strained through a sieve; add a few blades of mace, a small piece of butter rolled in flour, and let them stew gently. Lay some toasted bread in the dish, and when the mussels are done, pour them on it, and serve them up.

HASHING AND MINCING IN GENERAL.

Calf's Head.

As a whole calf's head is rather too large for the consumption of some families at one time, we shall here give directions for hashing only one half; observing, that should there be occasion for doing the whole, it is only doubling the ingredients here given for a part.

Wash the head as clean as possible, and then boil it a quarter of an hour. When cold, cut the meat, as also the tongue, into thin broad slices, and put them into a stewing-pan, with a quart of good gravy. When it has stewed three quarters of an hour, put in an anchovy, a little beaten mace, Cayenne pepper, two spoonsfuls of lemon pickle, the same quantity of walnut catchup, half an ounce of truffles and morels, a slice or two of lemon, some sweet herbs, and a glass of white wine. Mix a quarter of a pound of butter with some flour, and put it in a few minutes before the meat is done. In the mean time, put the brains into hot water, and beat them fine in a bason; then add two eggs, a spoonful of flour, a bit of lemon-peel shred fine, and a little parsley, thyme, and sage, chopped small. Beat them all well together, and strew in a little pepper and salt;

then drop them in little cakes into a pan with boiling lard; fry them of a light brown, and lay them on a sieve to drain. Take your hash out of the pan with a fish slice, and lay it in your dish. Strain your gravy over it, and lay upon it a few mushrooms, force-meat balls, the yolks of two eggs boiled hard, and the brain cakes. Garnish with sliced lemon and pickles. If the company is so large that there should be necessity for dressing the whole head, in order to make a pleasing variety, do the other half thus:—When it is par-boiled, hack it cross and cross with a knife, and grate some nutmeg all over it. Take the yolks of two eggs, a little salt and pepper, a few sweet herbs, some crumbs of bread, and a little lemon-peel chopped very fine. Strew this over the head, and then put it into a deep dish before a good fire. Baste it with butter, and keep the dish turning till all parts are equally brown. Then take it up, and lay it on your hash. Blanch the half of the tongue, and lay it on a soup-plate; boil the brains with a little sage and parsley, chop them fine, and mix them with some melted butter and a spoonful of cream; make it quite hot, then pour it over the tongue, and serve it up with the head. The mode of doing this half is usually termed *grilling*.

Veal Minced.

First cut your veal into thin slices, and then into small bits. Put it into a saucepan with half a pint of gravy, a little pepper and salt, a slice of lemon, a good piece of butter rolled in flour, a tea spoonful of lemon pickle, and a large spoonful of cream. Keep shaking it over the fire till it boils, have sippets of bread ready in the dish, and then pour the whole over them. Garnish with sliced lemon.

Mutton Hashed.

Cut your meat into small pieces, as thin as possible; then boil the bones with an onion, a few sweet herbs, a blade of mace, a very little whole pepper, a little salt, and a piece of crust toasted very crisp. Let it boil till there is just enough for sauce; then strain it, and put it into a saucepan, with a piece of butter rolled in flour; then put in the meat, and when it is very hot it is enough. Season with pepper and salt. Have ready some thin bread toasted brown and cut three-corner-ways, lay them in the dish, and pour over the hash. Garnish with pickles and horse-radish.

HASHING POULTRY AND GAME.

Turkies.

Cut the flesh into pieces, and take off all the skin, otherwise it will give the gravy a greasy disagreeable taste. Put it into a stew-pan, with a pint of gravy, a tea spoonful of lemon pickle, a slice of

the end of a lemon, and a little beaten mace. Let it boil about six or seven minutes, and then put it into your dish. Thicken your gravy with flour and butter, mix the yolks of two eggs with a spoonful of thick cream, put it into your gravy, and shake it over the fire till it is quite hot, but do not let it boil; then strain it, and pour it over your turkey. Lay sippets round, serve it up, and garnish with lemon and parsley.

Fowls.

Cut up your fowl as for eating, then put it into a stew-pan with half a pint of gravy, a tea-spoonful of lemon-pickle, a little catch-up, and a slice of lemon. Thicken it with flour and butter; and just before you dish it up, put in a spoonful of good cream. Lay sippets in the dish, and pour the hash over them.

Chickens.

Cut a cold chicken into pieces, and if you have no gravy, make a little with the long bones, onion, spice, &c. Flour the chicken, and put it into the gravy, with white pepper, salt, nutmeg, and grated lemon. When it boils, stir in an egg, and mix with it a little cream. As soon as it is thoroughly hot, squeeze in a little lemon juice, then put the whole into a dish, strew over it some crumbs of bread, brown them with a salamander, and then serve it up hot to table.

Partridge or Woodcock.

Having cut it up in the usual manner as when first brought to the table, work the entrails very fine with the back of a spoon, put in a spoonful of red wine, the same of water, and half a spoonful of vinegar; cut an onion in slices, and pull it into rings; roll a little butter in flour, put them all into your pan, and shake it over the fire till it boils: then put in your bird, and when it is thoroughly hot, lay it in your dish, with sippets round it. Strain the sauce over the bird, and lay the onions in rings. This will make a delicate dish for two people, either for dinner or supper; and where there is a large company, is an ornamental addition to other articles provided.

Wild Ducks.

Cut up your duck in the usual manner, then put it into a pan, with a spoonful of good gravy, the same of red wine, and an onion sliced exceeding thin. When it has boiled two or three minutes, lay the duck in the dish, and pour the gravy over it. You may add a tea-spoonful of caper liquor, or a little browning.

Hares.

Cut your hare into small pieces, and if you have any of the pudding left, rub it small, and put to it a gill of red wine, the same quantity of water, half an anchovy chopped fine, an onion stuck with four cloves, and a quarter of a pound of butter rolled in flour.

Put these all together in a saucepan, and set it over a slow fire, shaking it at times that the whole may be equally heated. When it is thoroughly hot (for you must not let any kind of hash boil, as it will harden the meat) take out the onion, lay sippets in and round the dish, pour in your hash, and serve it hot to table.

Hare Jugged.

After you have cut your hare into small pieces, lard them here and there with very thin slips of bacon; season them with a little pepper and salt, and put them into an earthen jug, with a blade or two of mace, an onion stuck with cloves, and a bunch of sweet herbs. Cover the jug close, that the steam may be retained; set it in a pot of boiling water, and about three hours will do it. Then turn it out of the jug into the dish, take out the onion and sweet herbs, and send it hot to table. With respect to the larding, it may be used or omitted, at your own discretion. Garnish with sliced lemon.

GRAVIES, CULLISES, AND OTHER SAUCES.

Beef Gravy.

To make beef gravy, take a piece of the chuck, or neck, and cut it into small pieces; then strew some flour over it, mix it well with the meat, and put it into the saucepan, with as much water as will cover it, an onion, a little allspice, a little pepper, and some salt. Cover it close, and when it boils take off the scum, then throw in a hard crust of bread, or some raspings, and let it stew till the gravy is rich and good; then strain it off, and pour it into your sauce-boat.

A very rich Gravy.

Take a piece of lean beef, a piece of veal, and a piece of mutton, and cut them into small bits; then take a large saucepan with a cover, lay your beef at the bottom, then your mutton, then a very little piece of bacon, a slice or two of carrot, some mace, cloves, whole black and white pepper, a large onion cut in slices, a bunch of sweet herbs, and then lay on your veal. Cover it close, and set it over a slow fire for six or seven minutes, and shake the saucepan often. Then dust some flour into it, and pour in boiling water till the meat is something more than covered. Cover your saucepan close, and let it stew till it is rich and good. Then season it to your taste with salt, and strain it off.—This gravy will be so good as to answer most purposes.

Brown Gravy.

Put a piece of butter, about the size of an hen's egg, into a saucepan, and when it is melted shake in a little flour, and let it be brown.

Then by degrees stir in the following ingredients: half a pint of water, and the same quantity of ale or small beer, that is not bitter; an onion, and a piece of lemon-peel cut small, three cloves, a blade of mace, some whole pepper, a spoonful of mushroom pickle, the same quantity of catchup, and an anchovy. Let the whole boil together a quarter of an hour, then strain it, and it will be good sauce for various dishes.

Sauce for any Kind of Roast Meat.

Take an anchovy, wash it clean, and put to it a glass of red wine, some gravy, a shallot cut small, and a little juice of lemon. Stew these together, strain it off, and mix it with the gravy that runs from the meat.

A White Sauce.

Put some good meat broth into a stew-pan, with a good piece of crumb of bread, a bunch of parsley, shallots, thyme, laurel, basil, a clove, a little grated nutmeg, some whole mushrooms, a glass of white wine, salt, and pepper. Let the whole boil till half is consumed, then strain it through a sieve; and when you are ready to use it, put in the yolks of three eggs, beat up with some cream, and thicken it over the fire, taking care that the eggs do not curdle. This sauce may be used with all sorts of meat or fish that is done white.

Sauce for most Kinds of Fish.

Take some mutton or veal gravy, and put to it a little of the liquor that drains from your fish. Put it into a saucepan, with an onion, an anchovy, a spoonful of catchup, and a glass of white wine. Thicken it with a lump of butter rolled in flour, and a spoonful of cream. If you have oysters, cockles, or shrimps, put them in after you take it off the fire; but it will be exceeding good without. If you have no cream, instead of white wine you must use red.

Egg Sauce.

Boil two eggs till they are hard: first chop the whites, then the yolks, but neither of them very fine, and put them together. Then put them into a quarter of a pound of good melted butter, and stir them well together.

Bread Sauce.

Cut a large piece of crumb from a stale loaf, and put it into a saucepan, with half a pint of water, an onion, a blade of mace, and a few pepper-corns in a bit of cloth. Boil them a few minutes, then take out the onion and spice, mash the bread very smooth, and add to it a piece of butter and a little salt.

Anchovy Sauce.

Take an anchovy, and put it into half a pint of gravy, with a quarter of a pound of butter rolled in a little flour, and stir all toge-

ther till it boils. You may add, at your discretion, a little lemon juice, catchup, red wine, or walnut liquor.

Shrimp Sauce.

Wash half a pint of shrimps very clean, and put them into a stew-pan, with a spoonful of anchovy liquor, and half a pound of butter melted thick. Boil it up for five minutes, and squeeze in half a lemon. Toss it up, and pour it into your sauce-boat.

Oyster Sauce.

When the oysters are opened, preserve the liquor, and strain it through a fine sieve. Wash the oysters very clean, and take off the beards. Put them into a stew-pan, and pour the liquor over them. Then add a large spoonful of anchovy liquor, half a lemon, two blades of mace, and thicken it with butter rolled in flour. Put in half a pound of butter, and boil it up till the butter is melted. Then take out the mace and lemon, and squeeze the lemon-juice into the sauce. Let it boil, stirring it all the time, and put it into your sauce-boat.

To Melt Butter.

Keep a plated or tin saucepan for the purpose only of melting butter. Put a little water at the bottom, and a dust of flour. Shake them together, and cut the butter in slices. As it melts shake it one way; let it boil up, and it will be smooth and thick.

Caper Sauce.

Take some capers, chop half of them very fine, and put the rest in whole. Chop also some parsley, with a little grated bread, and some salt; put them into butter melted very smooth, let them boil up, and then pour it into your sauce-boat.

Lemon Sauce for boiled Fowls.

Take a lemon, and pare off the rind, then cut it into slices, take the kernels out, and cut it into small square bits; blanch the liver of the fowl, and chop it fine; mix the lemon and liver together in a boat, pour on some hot melted butter, and stir it up.

Gooseberry Sauce.

Put some coddled gooseberries, a little juice of sorrel, and a little ginger, into some melted butter.

Fennel Sauce.

Boil a bunch of fennel and parsley, chop it very small, and stir it into some melted butter.

Mint Sauce.

Wash your mint perfectly clean from grit or dirt, then chop it very fine, and put to it vinegar and sugar.

To Crisp Parsley.

When you have picked and washed your parsley quite clean, put it into a Dutch oven, or on a sheet of paper. Set it at a moderate distance from the fire, and keep turning it till it is quite crisp. Lay little bits of butter on it, but not to make it greasy. This is a much better method than that of frying.

Sauce for Wild Ducks, Teal, &c.

Take a proper quantity of veal gravy, with some pepper and salt; squeeze in the juice of two Seville oranges, and add a little red wine; let the red wine boil some time in the gravy.

Forcemeat Balls.

Take half a pound of veal, and half a pound of suet cut fine, and beat them in a marble mortar, or wooden bowl; shred a few sweet herbs fine, a little mace dried, a small nutmeg grated, a little lemon-peel cut very fine, some pepper and salt, and the yolks of two eggs. Mix all these well together, then roll some of it in small round balls, and some in long pieces. Roll them in flour, and fry them of a nice brown. If they are for the use of white sauce, instead of frying, put a little water into a saucepan, and, when it boils, put them in, and a few minutes will do them.

VEGETABLES AND ROOTS.

In dressing these articles, the greatest attention must be paid to cleanliness. They are, particularly at some times of the year, subject to dust, dirt, and insects, so that if they are not properly cleansed, they will be unsatisfactory to those for whom they are provided, and disreputable to the cook. To avoid this, be careful first to pick off all the outside leaves, then wash them well in several waters, and let them lay some time in a pan of clean water before you dress them. Be sure your saucepan is thoroughly clean, and boil them by themselves in plenty of water. They should always be brought crisp to table, which will be effected by being careful not to boil them too much. Such are the general observations necessary to be attended to in dressing of Vegetables and Roots. We shall now proceed to particulars, beginning with

Asparagus.

Scrape all the stalks very carefully till they look white, then cut them all even alike, and throw them into a pan of clean water, and have ready a stew-pan with boiling water. Put some salt in, and tie the asparagus in little bunches, put them in, and when they are a little tender, take them up. If you boil them too much, they will lose both their colour and taste. Cut the round off a small loaf, about half an inch thick, and toast it brown on both

sides: then dip it into the liquor the asparagus was boiled in, and lay it in your dish. Pour a little melted butter over your toast, then lay your asparagus on the toast all round your dish, with the heads inwards, and send it to table, with melted butter in a bason. Some pour melted butter over them; but this is injudicious, as it makes the handling them very disagreeable.

Artichokes.

Twist off the stalks, then put them into cold water, and wash them well. When the water boils, put them in with their tops downwards, that all the dust and sand may boil out. About an hour and a half, or two hours, will do them. Serve them up with melted butter in cups.

Brocoli.

Carefully strip off the little branches till you come to the top one, and then with a knife peel off the hard outside skin that is on the stalks and little branches, and throw them into water. Have ready a stew-pan of water, throw in a little salt, and when it boils put in your brocoli. When the stalks are tender, it is enough. Put in a piece of toasted bread, soaked in the water the brocoli was boiled in, at the bottom of your dish, and put your brocoli on the top of it, as you do asparagus. Send them up to table laid in bunches, with butter in a boat.

Cauliflowers.

Take off the green part, then cut the flowers into four parts, and lay them in water for an hour. Then have some milk and water boiling, put in the cauliflowers, and be sure to skim the saucepan well. When the stalks feel tender, take up the flowers carefully, and put them in a cullender to drain. Then put a spoonful of water into a stew-pan, with a little dust of flour, about a quarter of a pound of butter, a little pepper and salt, and shake it round till the butter is melted, and the whole well mixed together. Then take half the cauliflower, and cut it as you would for pickling. Lay it into the stew-pan, turn it, and shake the pan round for about ten minutes, which will be a sufficient time to do it properly. Lay the stewed in the middle of your plate, the boiled round it, and pour over it the butter in which the one half was stewed. This is a delicate mode of dressing cauliflowers.—But the usual way is as follows: cut the stalks off, leave a little green on, and boil them in spring water and salt for about fifteen minutes. Then take them out, drain them, and send them whole to table, with melted butter in a sauce-boat.

Green Peas.

Let your peas be shelled as short a time as you can before they are dressed, as otherwise they will lose a great part of their sweetness. Put them into boiling water, with a little salt and a lump of

loaf sugar; and when they begin to dent in the middle, they are enough. Put them into a sieve, drain the water clear from them, and pour them into your dish. Put in them a good lump of butter, and stir them about with a spoon till it is thoroughly melted. Mix with them likewise a little pepper and salt. Boil a small bunch of mint by itself, chop it fine, and lay it in lumps round the edge of your dish. Melted butter is sometimes preferred to mixing it with the peas.

Windsor Beans.

These must be boiled in plenty of water, with a good quantity of salt in it; and when they feel tender, are enough. Boil and chop some parsley, put it into good melted butter, and serve them up with boiled bacon, and the butter and parsley in a boat. Remember never to boil them with bacon, as that will greatly discolour them.

Kidney Beans.

First carefully string them, then slit them down the middle, and cut them across. Put them into salt and water, and when the water boils in your saucepan, put them in with a little salt. They will be soon done, which may be known by their feeling tender. Drain the water clear from them, lay them in a plate, and send them up with butter in a sauce-boat.

Spinach.

Be careful to pick it exceeding clean, then wash it in five or six waters, put it into a saucepan that will just hold it, without water, throw a little salt over it, and cover it close. Put your saucepan on a clear quick fire, and when you find the spinach shrunk and fallen to the bottom, and the liquor that comes out boils up, it is done; then put it into a clean sieve to drain, and just give it a gentle squeeze. Lay it on a plate, and send it to table, with melted butter in a boat.

Cabbages.

After you have taken off the outer leaves, and well washed them, quarter them, and boil them in plenty of water, with a handful of salt. When they are tender, drain them on a sieve, but do not press them. Savoys and greens must be boiled in the same manner, but always by themselves, by which means they will eat crisp, and be of a good colour.

Turnips.

These may be boiled in the same pot with your meat, and, indeed, will eat best if so done. When they are enough, take them out, put them into a pan, mash them with butter, pepper, and a little salt, and in that state send them to table.

Another method of boiling turnips is this: When you have pared

them, cut them into little square pieces, then put them into a saucepan, and just cover them with water. As soon as they are enough, take them off the fire, and put them into a sieve to drain. Then put them into a saucepan, with a good piece of butter, stir them over the fire a few minutes, put them into your dish, and serve them up.

Carrots.

Scrape your carrots very clean, put them into the pot, and when they are enough, take them out, and rub them in a clean cloth. Then slice them into a plate, and pour some melted butter over them. If they are young, half an hour will sufficiently boil them.

Parsneps.

These must be boiled in plenty of water, and when they are soft, which you may know by running a fork into them, take them up. Scrape them all fine with a knife, throw away all the sticky part, and send them to table, with melted butter in a sauce-boat.

Potatoes.

These must be boiled in so small a quantity of water as will be just sufficient to keep the saucepan from burning Keep them close covered, and as soon as the skins begin to crack, they are enough. Having drained out all the water, let them remain in the saucepan covered for two or three minutes; then peel them, lay them in a plate, and pour some melted butter over them. Or when you have peeled them, you may do thus: lay them on a gridiron till they are of a fine brown, and send them to table. It is the custom of many to peel the potatoes before they are boiled; and in that case they are more dry and mealy.

Potatoes Scolloped.

Having boiled your potatoes, beat them fine in a bowl, with some cream, a large piece of butter, and a little salt. Put them into scollop shells, make them smooth on the top, score them with a knife, and lay thin slices of butter on the tops of them. Then put them into a Dutch oven to brown before the fire. This makes a pretty dish for a light supper.

PUDDINGS IN GENERAL.

Some previous and general observations are necessary; the most material of which are, first, that your cloth be thoroughly clean, and before you put your pudding into it, dip it into boiling water, strew some flour over it, and then give it a shake. If it is a bread pudding, tie it loose; but if a batter pudding, close; and never put your pudding in till the water boils. All bread and cus-

tard puddings that are baked, require time and a moderate oven; but batter and rice puddings, a quick oven. Before you put your pudding into the dish for baking, be careful always to moisten the bottom and sides with butter.

BOILED PUDDINGS.

Bread Pudding.

Take the crumb of a small loaf, cut it into very thin slices, put it into a quart of milk, and set it over a chafing-dish of coals, till the bread has soaked up all the milk. Then put in a piece of butter, stir it round, and let it stand till it is cold. Or you may boil your milk, and pour it over the bread, and cover it up close, which will equally answer the same purpose. Then take the yolks of six eggs, the whites of three, and beat them up with a little rose-water and nutmeg, and a little salt and sugar. Mix all well together, and put it into your cloth, tie it loose to give it room to swell, and boil it an hour. When done, put it into your dish, pour melted butter over it, and serve it to table.

Batter Pudding.

Take a quart of milk, beat up the yolks of six eggs, and the whites of three, and mix them with a quarter of a pint of milk. Then take six spoonfuls of flour, a tea-spoonful of salt, and one of ginger. Put to these the remainder of the milk, mix all well together, put it into your cloth, and boil it an hour and a quarter. Pour melted butter over it when you serve it up.

A batter pudding may be made without eggs; in which case proceed thus: take a quart of milk, mix six spoonfuls of flour with a little of the milk first, a tea-spoonful of salt, two of beaten ginger, and two of the tincture of saffron. Then mix all together, and boil it an hour.

Custard Pudding.

Put a piece of cinnamon into a pint of thick cream, boil it, and add a quarter of a pound of sugar. When cold, put in the yolks of five eggs well beaten: stir this over the fire till it is pretty thick, but be careful it does not boil. When quite cold, butter a cloth well, dust it with flour, tie the custard in it very close, and boil it three quarters of an hour. When you take it up, put it into a bason to cool a little; untie the cloth, lay the dish on the bason, and turn it carefully out. Grate over it a little sugar, and serve it up with melted butter and a little wine in a boat.

Quaking Pudding.

Take a quart of cream, boil it, and let it stand till almost cold; then beat up four eggs very fine, with a spoonful and a half of flour: mix them well with your cream; add sugar and nutmeg to

your palate. Tie it up close in a cloth well buttered. Let it boil an hour, and then turn it carefully out. Pour over it melted butter.

Sago Pudding.

Boil two ounces of sago in a pint of milk till tender. When cold, add five eggs, two Naples Biscuits, a little brandy, and sugar to the taste. Boil it in a bason, and serve it up with melted butter, a little wine, and sugar.

Marrow Pudding.

Grate a small loaf into crumbs, and pour on them a pint of boiling hot cream. Cut a pound of beef marrow very thin, beat up four eggs well, and then add a glass of brandy, with sugar and nutmeg to your taste. Mix them all well together, and boil it three quarters of an hour. Cut two ounces of citron into very thin bits, and when you dish up your pudding, stick them all over it.

Biscuit Pudding.

Pour a pint of boiling milk or cream over six penny Naples biscuits grated, and cover it close. When cold, add the yolks of four eggs, the whites of two, some nutmeg, a little brandy, half a spoonful of flour, and some sugar. Boil it an hour in a china bason, and serve it up with melted butter, wine, and sugar.

Almond Pudding.

Take a pound of sweet almonds, and beat them as fine as possible, with three spoonfuls of rose-water, and a gill of sack or white wine. Mix in half a pound of fresh butter melted, with the yolks of five eggs, and two whites, a quart of cream, a quarter of a pound of sugar, half a nutmeg grated, one spoonful of flour, and three spoonfuls of crumbs of bread. Mix all together, and boil it. Half an hour will do it.

Tansey Pudding.

Put as much boiling cream to four Naples biscuits grated as will wet them, beat them with the yolks of four eggs. Have ready a few chopped tansey leaves, with as much spinach as will make it a pretty green. Be careful not to put too much tansey in, because it will make it bitter. Mix all together when the cream is cold, with a little sugar, and set it over a slow fire till it grows thick; then take it off, and when cold, put it in a cloth, well buttered and floured; tie it up close, and let it boil three quarters of an hour; then take it up in a bason, and let it stand one quarter, turn it carefully out, and put white wine sauce round it.

Hunting Pudding.

Mix eight eggs beat up fine with a pint of good cream, and a pound of flour. Beat them well together, and put to them a pound of beef suet finely chopped, a pound of currants well cleaned,

half a pound of jar-raisins stoned and chopped small, two ounces of candied orange cut small, the same of candied citron, a quarter of a pound of powdered sugar, and a large nutmeg grated. Mix all together with half a gill of brandy; put it into a cloth, and boil it four hours. Be sure to put it in when the water boils, and keep it boiling all the time. When done, turn it into a dish, and strew over it powdered sugar.

Steak Pudding.

Make a good crust, with flour and suet shred fine, and mix it up with cold water; season it with a little salt, and make it pretty stiff. Take either beef or mutton steaks, season them well with pepper and salt, and make it up as you would an apple pudding; tie it in a cloth, and put it in when the water boils. If a small pudding, it will take three hours; if a large one, five hours.

Plum Pudding.

Cut a pound of suet into small pieces, but not too fine, a pound of currants washed clean, a pound of raisins stoned, eight yolks of eggs, and four whites, half a nutmeg grated, a tea-spoonful of beaten ginger, a pound of flour, and a pint of milk. Beat the eggs first, then put to them half the milk, and beat them together; and by degrees stir in the flour, then the suet, spice, and fruit, and as much milk as will mix it well together, very thick. It will take four hours boiling. When done, turn it into your dish, and strew over it grated sugar.

Hasty Pudding.

Put four bay-leaves into a quart of milk, and set it on the fire to boil. Then beat up the yolks of two eggs with a little salt. Take two or three spoonfuls of milk, and beat up with your eggs; take out the bay-leaves, and stir up the remainder of the milk. Then, with a wooden spoon in one hand, and flour in the other, stir it in till it is of a good thickness, but not too thick. Let it boil, and keep it stirring; then pour it into a dish, and stick pieces of butter in different places. Remember, before you stir in the flour, to take out the bay-leaves.

Suet Pudding.

Take six spoonfuls of flour, a pound of suet shred small, four eggs, a spoonful of beaten ginger, a tea-spoonful of salt, and a quart of milk. Mix the eggs and flour with a pint of the milk very thick, and with the seasoning mix in the rest of the milk with the suet. Let your batter be pretty thick, and boil it two hours.

Apple Pudding.

Having made a puff paste, roll it near half an inch thick, and fill the crust with apples pared and cored. Grate in a little peel,

and, in the winter, a little lemon-juice, (as it quickens the apples,) put in some sugar, close the crust, and tie it in a cloth. A small pudding will take two hours boiling, and a large one three or four.

Apple Dumplings.

When you have pared your apples, take out the core with the apple corer, and fill up the hole with quince, orange-marmalade, or sugar, as may best suit you. Then take a piece of paste, make a hole in it, lay in your apple, put another piece of paste in the same form over it, and close it up round the side of the apple. Put them into boiling water, and about three quarters of an hour will do them. Serve them up with melted butter poured over them.

Suet Dumplings.

Take a pint of milk, four eggs, a pound of suet, a little salt and nutmeg, two tea-spoonfuls of ginger, and such a quantity of flour as will make it into a light paste. When the water boils, make the paste into dumplings, and roll them in a little flour. Then put them into the water, and move them gently to prevent their sticking. A little more than half an hour will boil them.

Raspberry Dumplings.

Make a good puff paste, and roll it. Spread over it raspberry jam, roll it into dumplings, and boil them an hour. Pour melted butter into the dish, and strew over them grated sugar.

Yeast Dumplings.

Make a light dough with flour, water, yeast, and salt, as for bread, cover it with a cloth, and set it before the fire for half an hour. Then have a saucepan of water on the fire, and when it boils, take the dough, and make it into round balls, as big as a large hen's egg. Then flatten them with your hand, put them into the boiling water, and a few minutes will do them. Take care that they do not fall to the bottom of the pot or saucepan, as in that case they will be heavy; and be sure to keep the water boiling all the time. When they are enough, take them up, and put them in your dish, with melted butter in a boat.

Potatoe Puddings.

Boil half a pound of potatoes till they are soft, then peel them, mash them with the back of a spoon, and rub them through a sieve to have them fine and smooth. Then take half a pound of fresh butter melted, half a pound of fine sugar, and beat them well together till they are quite smooth. Beat up six eggs, whites as well as yolks, and stir them in with a glass of sack or brandy. Pour it into your cloth, tie it up, and about half an hour will do it. When you take it out, melt some butter, put into it a glass of wine sweetened with sugar, and pour it over your pudding.

BAKED PUDDINGS.

Vermicelli Pudding.

Take four ounces of vermicelli, and boil it in a pint of new milk till it is soft, with a stick or two of cinnamon. Then put in half a pint of thick cream, a quarter of a pound of butter, the like quantity of sugar, and the yolks of four eggs beaten fine. Bake it without paste in an earthen dish.

Sweetmeat Pudding.

Cover your dish with a thin puff paste, and then take candied orange or lemon-peel, and citron, of each an ounce. Slice them thin, and lay them all over the bottom of the dish. Then beat up eight yolks of eggs, and two whites, and put to them half a pound of sugar, and half a pound of melted butter. Mix the whole well together, put it on the sweetmeats, and send it to a moderately heated oven. About an hour will do it.

Orange Pudding.

Boil the rind of a Seville orange very soft, then beat it in a marble mortar with the juice, and put to it two Naples biscuits grated very fine, a quarter of a pound of sugar, half a pound of butter, and the yolks of six eggs. Mix them well together, lay a good puff paste round the edge of your dish, and bake it an hour in a gentle oven.

Lemon Pudding.

Take three lemons, cut the rinds off very thin, and boil them in three quarts of water till they are tender. Then pound them very fine in a mortar, and have ready a quarter of a pound of Naples biscuits boiled up in a quart of milk or cream. Mix them and the lemon rind with it, and beat up twelve yolks and six whites of eggs very fine. Melt a quarter of a pound of fresh butter, and put in half a pound of sugar, and a little orange-flower water. Mix all well together, put it over the fire, keep it stirring till it is thick, and then squeeze in the juice of half a lemon. Put puff paste round your dish, then pour in your pudding, cut some candied sweetmeats and strew over it, and bake it three quarters of an hour.

Almond Pudding.

Take a little more than three ounces of the crumb of white bread sliced, or grated, and steep it in a pint and a half of cream. Then beat half a pint of blanched almonds very fine till they are like a paste, with a little orange-flower water. Beat up the yolks of eight eggs, and the whites of four. Mix all well together, put in a quarter of a pound of white sugar, and stir in about a quarter of a pound of melted butter. Put it over the fire, and keep stirring it till it is thick. Lay a sheet of puff paste at the bottom of your dish, and pour in the ingredients. Half an hour will bake it.

Rice Pudding.

Boil four ounces of ground rice till it is soft, then beat up the yolks of four eggs, and put to them a pint of cream, four ounces of sugar, and a quarter of a pound of butter. Mix them well together, and either boil or bake it.

Millet Pudding.

Wash and pick clean half a pound of millet seed, put it into half a pound of sugar, a whole nutmeg grated, and three quarts of milk, and break in half a pound of fresh butter. Butter your dish, pour it in, and send it to the oven.

Cowslip Pudding.

Cut and pound small the flowers of a peck of cowslips, with half a pound of Naples biscuits grated, and three pints of cream. Boil them a little, then take them off the fire, and beat up sixteen eggs, with a little cream and rose-water. Sweeten to your palate. Mix it all well together, butter a dish, and pour it in. Bake it, and when it is enough, throw fine sugar over it, and serve it up.

Apple Pudding.

Pare twelve large apples, and take out the cores. Put them into a saucepan, with four or five spoonfuls of water, and boil them till they are soft and thick. Then beat them well, stir in a pound of loaf sugar, the juice of three lemons, and the peels of two cut thin and beat fine in a mortar, and the yolks of eight eggs. Mix all well together, and bake it in a slack oven. When done, strew over it a little fine sugar.

Yorkshire Pudding.

Take four large spoonsful of flour, and beat it up well with four eggs and a little salt. Then put to them three pints of milk, and mix them well together. Butter a dripping-pan set under beef, mutton, or a loin of veal. When the meat is about half roasted, put in your pudding, and let the fat drip on it. When it is brown at top, cut it into square pieces, and turn it over; and when the under side is browned also, send it to table on a dish.

PIES IN GENERAL.

One very material consideration must be, that the heat of the oven is duly proportioned to the nature of the article to be baked. Light paste requires a moderate oven: if it is too quick, the crust cannot rise, and will therefore be burned; and if two slow, will be soddened, and want that delicate light brown it ought to have. Raised pies must have a quick oven, and be well closed up,

or they will sink in their sides, and lose their proper shape. Tarts that are iced, should be baked in a slow oven, or the icing will become brown before the paste is properly baked.

Puff Paste must be made thus: Take a quarter of a peck of flour, and rub it into a pound of butter very fine. Make it up into a light paste, with cold water, just stiff enough to work it up. Then roll it out about as thick as a crown piece; put a layer of butter all over, then sprinkle on a little flour, double it up, and roll it out again. Double and roll it, with layers of butter, three times, and it will be properly fit for use.

Short Crust. Put six ounces of butter to eight of flour, and work them well together; then mix it up with as little water as possible, so as to have a stiffish paste; and roll it out thin for use.

A good Paste for large Pies. Take a peck of flour, put to it three eggs; then put in half a pound of suet, and a pound and a half of butter and suet, and as much water as will make it a good light crust. Work it up well, and roll it out.

A standing Crust for great Pies. Take a peck of flour and six pounds of butter boiled in a gallon of water; skim it off into the flour, and as little of the liquor as you can. Work it up well into a paste, and then pull it into pieces till it is cold. Then make it up into what form you please.

Paste for Tarts. Put an ounce of loaf-sugar, beat and sifted, to one pound of fine flour. Make it into a stiff paste, with a gill of boiling cream, and three ounces of butter. Work it well, and roll it very thin.

Paste for Custards. To half a pound of flour, put six ounces of butter, the yolks of two eggs, and three spoonsful of cream. Mix them together, and let them stand a quarter of an hour; then work it up and down, and roll it out very thin.

MEAT PIES.

Beefsteak Pie.

Take some rump steaks, and beat them with a rolling-pin; then season them with pepper and salt to your palate. Make a good crust, lay in your steaks, and then pour in as much water as will half fill the dish. Put on the crust, send it to the oven, and let it be well baked.

Mutton Pie.

Take off the skin and outside fat of a loin of mutton, then cut it into steaks, and season them well with pepper and salt. Set them into your dish, and pour in as much water as will cover them. Then put on your crust and let it be well baked.

Veal Pie.

Cut a breast of veal into pieces, season them with pepper and salt, and lay them in your dish. Boil six or eight eggs hard, take the yolks only, and put them into different places in the pie; then pour in as much water as will nearly fill the dish, put on the lid, and bake it well. A lamb pie may be done in the same manner.

Venison Pasty.

Take a neck and breast of venison, bone them, and season them well with pepper and salt; put them into a deep pan, with the best part of a neck of mutton sliced and laid over them; pour in a glass of red wine, put a coarse paste over it, and bake it two hours in an oven; then lay the venison in a dish, pour the gravy over it, and put one pound of butter over it; make a good puff paste, and lay it near half an inch thick round the edge of the dish; roll out the lid, which must be a little thicker than the paste on the edge of the dish, and lay it on; then roll out another lid pretty thin, and cut in flowers, leaves, or whatever form you please, and lay it on the lid. If you do not want it, it will keep in the pot it was baked in eight or ten days; but let the crust be kept on, that the air may not get to it. A breast and shoulder of venison is the most proper for pasty.

Sweetbread Pie.

Lay a puff paste, half an inch thick, at the bottom of a deep dish, and put force-meat round the sides. Cut some sweetbreads in pieces, three or four, according to the size the pie is intended to be made; lay them in first, then some cockscombs, a few truffles and morels, some asparagus tops, and fresh mushrooms, yolks of eggs boiled hard, and force-meat balls; season with pepper and salt. Almost fill the pie with water, cover it, and bake it two hours. When it comes from the oven, pour in some rich veal gravy, thickened with a very little cream and flour.

Cheshire Pork Pie.

Take the skin off a loin of pork, and cut it into steaks. Season them with pepper, salt, and nutmeg, and make a good crust. Put into your dish a layer of pork, then a layer of pippins, pared and cored, and sugar sufficient to sweeten it. Then place another layer of pork, and put in half a pint of white wine. Lay some butter on the top, close your pie, and send it to the oven. If your pie is large, you must put in a pint of white wine.

Pies made of Poultry, &c.

A plain Goose Pie.

Quarter your goose, season it well with pepper and salt, and lay it in a raised crust. Cut half a pound of butter into pieces, and put it in different places on the top; then lay on the lid, and send it to an oven moderately heated.

Giblet Pie.

Clean two pair of giblets well, and put all but the livers into a saucepan, with two quarts of water, twenty corns of whole pepper, three blades of mace, a bunch of sweet herbs, and a large onion. Cover them close, and let them stew very gently till they are tender. Have a good crust ready, cover your dish, lay at the bottom a fine rump steak seasoned with pepper and salt, put in your giblets with the livers, and strain the liquor they were stewed in; then season it with salt, and pour it into your pie. Put on the lid, and bake it an hour and a half.

Pigeon Pie.

Pick and clean your pigeons very nicely, and then season them with pepper and salt; or put some good force-meat, or butter, pepper, and salt, into each of their bellies. Then cover your dish with a puff paste crust, lay in your pigeons, and put between them the necks, gizzards, livers, pinions, and hearts, with the yolk of a hard egg, and a beef steak in the middle. Put as much water as will nearly fill the dish, lay on the top crust, and bake it well.

Chicken Pie.

Season your chickens with pepper, salt, and mace. Put a piece of butter into each of them, and lay them in the dish with their breasts upwards. Lay a thin slice of bacon over them, which will give them an agreeable flavour. Then put in a pint of strong gravy, and make a good puff paste. Put on the lid, and bake it in a moderately heated oven.

FRUIT PIES.

Apple Pie.

Make a good puff-paste crust, and put it round the edge of your dish. Pare and quarter your apples, and take out the cores. Then lay a thick row of apples, and put in half the sugar you intend to use for your pie. Mince a little lemon-peel fine, spread it over the sugar and apples, squeeze in a little juice of a lemon; then scatter a few cloves over it, and lay on the rest of your apples and sugar, with another small squeeze of the juice of a lemon. Boil the parings of the apples and cores in some water, with a blade of mace, till the flavour is extracted; strain it, put in a little sugar, and boil it till it is reduced to a small quantity: then pour it into your pie, put on your crust, and send it to the oven. You may add to the apples a little quince or marmalade, which will greatly enrich the flavour. When the pie comes from the oven, beat up the yolks of two eggs, with half a pint of cream, and a little nutmeg and sugar. Put it over a slow fire, and keep stirring it till near boiling; then take off the lid of the pie, and pour it in. Cut the crust into small

three-corner pieces, and stick them about the pie. A pear pie must be done in the same manner, only the quince and marmalade must be omitted.

Apple Tart.

Scald eight or ten large codlings, let them stand till they are cold, and then take off the skins. Beat the pulp as fine as possible with a spoon: then mix the yolks of six eggs, some grated nutmeg, and sweeten it to your taste. Melt some good fresh butter, and beat it till it is of the consistence of fine thick cream. Then make a puff paste, and cover a thin patty-pan with it; pour in the ingredients, but do not cover it with the paste. When you have baked it a quarter of an hour, slip it out of the patty-pan on a dish, and strew over it some sugar finely beaten and sifted.

Cherry Pie.

Having made a good crust, lay a little of it round the sides of your dish, and strew some sugar at the bottom. Then lay in your fruit, and some sugar at the top. Put on your lid, and bake it in a slack oven. If you mix some currants with the cherries, it will be a considerable addition. A plum or gooseberry pie may be made in the same manner.

Mince Pies.

Take two or three calf's feet, boil them as you would do for eating, and take out the large bones; shred them very fine, put to them double their weight of beef suet shred fine, and about a pound of currants well cleaned, a quarter of a pound of candied orange and citron cut in small pieces, half a pound of sugar, a little salt, a quarter of an ounce of mace, and a large nutmeg; beat the latter together, put in a little juice of lemon or verjuice to your taste, a glass of mountain wine or sack, which you please: so mix all together. Bake them in puff paste.

Mince Pies, another way.

Take a pound of beef, a pound of apples, two pounds of suet, two pounds of sugar, two pounds of currants, one pound of candied lemon, or orange peel, a quarter of a pound of citron, an ounce of fine spices, mixed together; half an ounce of salt, and six rinds of lemons shred fine. Let the whole of these ingredients be well mixed, adding brandy and wine sufficient to your palate.

Egg Pies.

Take and boil half a dozen eggs, half a dozen apples, and a pound and a half of beef suet, a pound of currants, and shred them; then season it with mace, nutmeg, and sugar, to your taste, a spoonful or two of brandy, and sweetmeats, if you please.

FISH PIES.

Eel Pie.

When you have skinned, gutted, and washed your eels very clean, cut them into pieces about an inch and a half long. Season them with pepper, salt, and a little dried sage rubbed small. Put them into your dish, with as much water as will just cover them. Make a good puff paste, lay on the lid, and send your pie to the oven, which must be quick, but not so as to burn the crust.

Herring Pie.

Having scaled, gutted, and washed your herrings clean, cut off their heads, fins, and tails. Make a good crust, cover your dish, and season your herrings with beaten mace, pepper, and salt. Put a little butter in the bottom of your dish, and then the herrings. Over these put some apples and onions sliced very thin. Put some butter on the top, then pour in a little water, lay on the lid, send it to the oven, and let it be well baked.

Carp Pie.

Scrape off the scales, and then gut and wash a large carp clean. Take an eel, and boil it till it is almost tender; pick off all the meat, and mince it fine, with an equal quantity of crumbs of bread, a few sweet herbs, lemon-peel cut fine, a little pepper, salt, and grated nutmeg, an anchovy, half a pint of oysters parboiled and chopped fine, and the yolks of three hard eggs cut small. Roll it up with a quarter of a pound of butter, and fill the belly of the carp. Make a good crust, cover the dish, and lay in your fish. Save the liquor you boiled your eel in, put into it the eel bones, and boil them with a little mace, whole pepper, an onion, some sweet herbs, and an anchovy. Boil it till reduced to about half a pint, then strain it, and add to it about a quarter of a pint of white wine, and a piece of butter about the size of a hen's egg mixed in a very little flour. Boil it up, and pour it into your pie. Put on the lid, and bake it an hour in a quick oven.

Tench Pie.

Put a layer of butter at the bottom of your dish, and grate in some nutmeg, with pepper, salt, and mace. Then lay in your tench, cover them with some butter, and pour in some red wine with a little water. Then put on the lid, and when it comes from the oven, pour in melted butter mixed with some good rich gravy.

Trout Pie.

Take a brace of trout, and lard them with eels; raise the crust, and put a layer of fresh butter at the bottom. Then make a force-meat of trout, mushrooms, truffles, morels, chives, and fresh but-

ter. Season them with salt, pepper, and spice; mix these up with the yolks of two eggs; stuff the trout with it, lay them in the dish, cover them with butter, put on the lid, and send it to the oven. Have some good fish gravy ready, and when the pie is done, raise the crust and pour it in.

Salmon Pie.

When you have made a good crust, take a piece of fresh salmon, well cleansed, and season it with salt, mace, and nutmeg. Put a piece of butter at the bottom of your dish, and then lay in the salmon. Melt butter in proportion to the size of your pie, and then take a lobster, boil it, pick out all the flesh, chop it small, bruise the body, and mix it well with the butter. Pour it over your salmon, put on the lid, and let it be well baked.

PANCAKES AND FRITTERS.

Take care that your pan be thoroughly clean, that you fry them in nice sweet lard, or fresh butter, of a light brown colour, and that the grease is thoroughly drained from them before you carry them to table.

Pancakes.

Beat six or eight eggs well together, leaving out half the whites, and stir them into a quart of milk. Mix your flour first with a little of the milk, and then add the rest by degrees. Put in two spoonfuls of beaten ginger, a glass of brandy, and a little salt, and stir all well together. Put a piece of butter into your frying-pan, and then pour in a ladle full of batter, which will make a pancake, moving the pan round, that the batter may spread all over it. Shake the pan, and when you think one side is enough, turn it, and when both sides are done, lay it in a dish before the fire; and in like manner do the rest. Before you take them out of the pan, raise it a little, that they may drain, and be quite clear of grease. When you send them to table, strew a little sugar over them.

Cream Pancakes.

Mix the yolks of two eggs with half a pint of cream, two ounces of sugar, and a little beaten cinnamon, mace, and nutmeg. Rub your pan with lard, and fry them as thin as possible. Grate over them some fine sugar.

Rice Pancakes.

Take three spoonfuls of flour of rice, and a quart of cream. Set it on a slow fire, and keep stirring it till it is as thick as pap. Pour into it half a pound of butter, and a nutmeg grated. Then pour it into an earthen pan, and when it is cold, stir in three or four spoonfuls of flour, a little salt, some sugar, and nine eggs

well beaten. Mix all well together, and fry them nicely. When cream is not to be had, you must use new milk, but in that case you must add a spoonful more of flour of rice.

Plain Fritters.

Grate the crumb of a penny loaf, and put it into a pint of milk; mix it very smooth, and, when cold, add the yolks of five eggs, three ounces of sifted sugar, and some grated nutmeg. Fry them in hog's lard, and when done, pour melted butter, wine, and sugar, into the dish.

Custard Fritters.

Beat up the yolks of eight eggs with one spoonful of flour, half a nutmeg, a little salt, and a glass of brandy; add a pint of cream, sweeten it, and bake it in a small dish. When cold, cut it into quarters, and dip them in batter made of half a pint of cream, a quarter of a pint of milk, four eggs, a little flour, and a little ginger grated. Fry them in a good lard or dripping, and when done, strew over them some grated sugar.

Apple Fritters.

Take some of the largest apples you can get, pare and core them, and then cut them into round slices. Take half a pint of ale and two eggs, and beat in as much flour as will make it rather thicker than a common pudding, with nutmeg and sugar to your taste. Let it stand three or four minutes to rise. Dip your slices of apple into the batter, fry them crisp, and serve them up with sugar grated over them, and wine sauce in a boat.

Fritters Royal.

Put a quart of new milk into a saucepan, and when it begins to boil, pour in a pint of sack, or wine. Then take it off, let it stand five or six minutes, skim off the curd, and put it into a bason. Beat it up well with six eggs, and season it with nutmeg. Then beat it with a whisk, and add flour sufficient to give it the usual thickness of batter; put in some sugar, and fry them quick.

Strawberry Fritters.

Make a batter with flour, a spoonful of sweet oil, another of white wine, a little rasped lemon-peel, and the whites of two or three eggs; make it pretty soft, just fit to drop with a spoon. Mix some large strawberries with it, and drop them with a spoon into the hot fritters. When of a good colour, take them out, and drain them on a sieve. When done, strew some sugar over them, or glaze them, and send them to table.

TARTS AND PUFFS.

If you use tin patties to bake in, butter the bottoms, and then put on a very thin bit of crust, otherwise you will not be able to take them out; but if you bake them in glass or china, you need only use an upper crust. Put some fine sugar at the bottom, then lay in your fruit, strew more sugar on the top, cover them, and bake them in a slack oven. Currants and raspberries make an exceeding good tart, and require little baking.

Apples and pears intended for tarts, must be managed thus: cut them into quarters, and take out the cores, then cut the quarters across, and put them into a saucepan, with as much water as will barely cover them, and let them simmer on a slow fire till the fruit is tender. Put a good piece of lemon-peel into the water with the fruit, and then have your patties ready. Lay fine sugar at the bottom, then your fruit, and a little sugar at top. Pour over each tart one tea-spoonful of lemon-juice, and three of the liquor they were boiled in, then put on your lid, and bake them in a slack oven. Apricot tarts may be made in the same manner, only that you must not put in any lemon-juice.

Preserved fruit requires very little baking, and that which is very high preserved, should not be baked at all. In this case, the crust should be first baked upon a tin the size of the intended tart: cut it with a marking iron, and when cold, take it off, and lay it on the fruit.

Raspberry Tarts.

Roll out some thin puff paste, and lay it in a patty-pan; then put in some raspberries, and strew over them some very fine sugar. Put on the lid, and bake it. Then cut it open, and put in half a pint of cream, the yolks of two or three eggs well beaten, and a little sugar. Give it another heat in the oven, and it will be fit for use.

Rhubarb Tarts.

Take the stalks of rhubarb that grow in a garden, peel them, and cut them into small pieces. Then do it in every respect the same as a gooseberry tart.

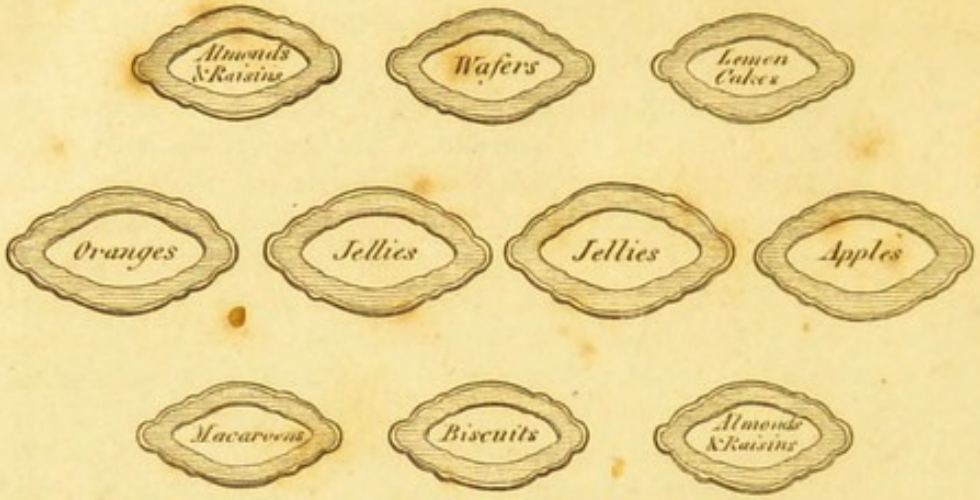
Marrow Tarts.

To a quart of cream, put the yolks of twelve eggs, half a pound of sugar, some beaten mace and cinnamon, a little salt, and some sack; set it on the fire with half a pound of biscuits, as much marrow, a little orange and lemon peel; stir it till it becomes thick, and when it is cold put it into pans with puff paste, then bake it gently in a slow oven.

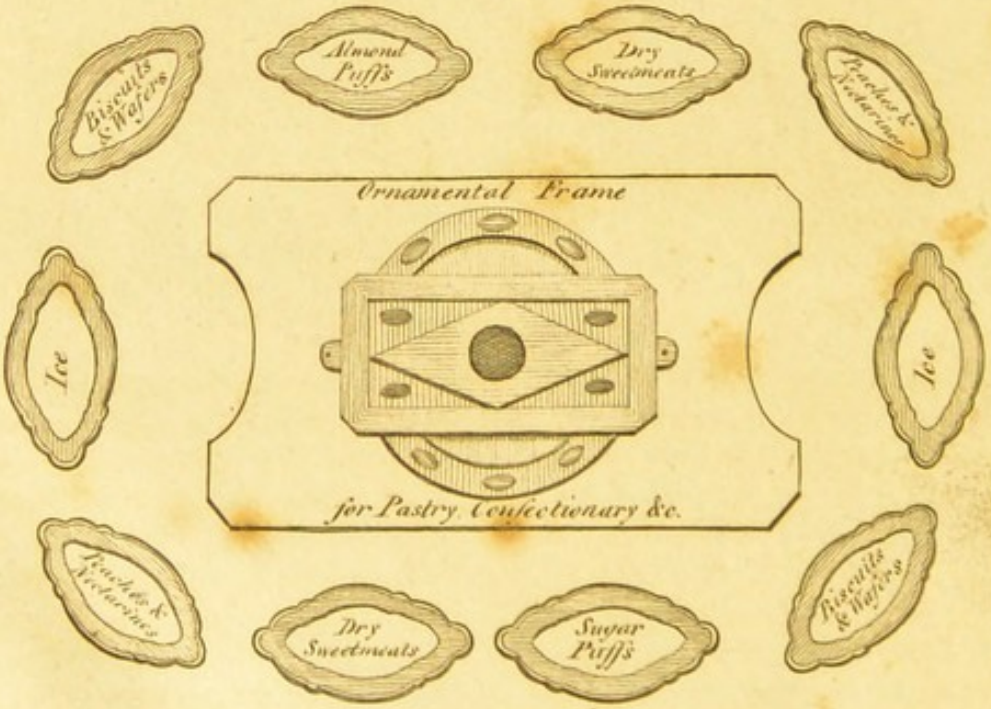
Sweetmeat Tarts.

Make a little shell-paste, roll it, and line your tins; prick them in the inside, and so bake them. When you serve them up, put in any sort of sweetmeats. You may have a different sort every day, by keeping the shells ready baked by you.

DESERT FOR WINTER.



DESERT FOR SUMMER.



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Orange Tarts.

Take two or three Seville oranges, and boil them, shift them in the boiling to take out the bitterness, cut them in two, take out the pippins, and cut them in slices. They must be baked in crisp paste. When you fill the patty-pans, lay in a layer of oranges and a layer of sugar, (a pound will sweeten a dozen of small tins, if you do not put in too much orange,) bake them in a slow oven, and ice them over.

Sugar Puffs.

Beat up the whites of ten eggs till they rise to a high froth, and then put them into a marble mortar, with as much double refined sugar as will make it thick. Then rub it well round the mortar, put in a few carraway seeds, and take a sheet of wafers, and lay it on as broad as a sixpence, and as high as you can. Put them into a moderately heated oven for about a quarter of an hour, and they will have a very white and delicate appearance.

Almond Puffs.

Take two ounces of sweet almonds, blanch them, and beat them very fine with orange-flower water. Beat up the whites of three eggs to a very high froth, and then strew in a little sifted sugar. Mix your almonds with the sugar and eggs, and then add more sugar till it is as thick as paste. Lay it in cakes, and bake them in a slack oven on paper.

Wafers.

Take a spoonful of orange-flower water, two spoonfuls of flour, two of sugar, and the same of milk. Beat them well together for half an hour; then make your wafer tongs hot, and pour a little of your batter in to cover your irons. Bake them on a stove fire, and as they are baking, roll them round a stick like a spigot. When they are cold, they will be very crisp, and are proper to be eaten either with jellies or tea.

CHEESECAKES AND CUSTARDS.

The shorter time any cheesecakes are made before put into the oven, the better; but more particularly almond or lemon cheesecakes, as standing long will make them grow oily, and give them a disagreeable appearance. Particular attention must likewise be paid to the heat of the oven, which must be moderate; for if it is too hot, they will be scorched, and consequently their beauty spoiled; and if too slack, they will look black and heavy.

Common Cheesecakes.

Put a spoonful of rennet into a quart of new milk, and set it near the fire. When the milk is blood warm, and broken, drain

the curd through a coarse sieve. Now and then break the curd gently with your fingers, and rub into it a quarter of a pound of buttre, the same quantity of sugar, a nutmeg, and two Naples biscuits grated, the yolks of four eggs and the white of one, with an ounce of almonds, well beaten, with two spoonfuls of rose-water, and the same of sack. Then clean and wash six ounces of currants, and put them into the curd. Mix all well together, fill your patty-pans, and send them to a moderate oven.

Bread Cheesecakes.

Slice a penny loaf as thin as possible, then pour on it a pint of boiling cream, and let it stand two hours. Then take eight eggs, half a pound of butter, and a nutmeg grated. Beat them well together, and mix them into the cream and bread, with half a pound of currants well-washed and dried, and a spoonful of white wine or brandy. Bake them in patty-pans, or raised crusts.

Almond Cheesecakes.

Take four ounces of almonds, blanch them, and beat them with a little orange-flower water; add the yolks of eight eggs, the rind of a large lemon grated, half a pound of melted butter, and sugar to your taste; lay a thin puff paste at the bottom of your tins, and little slips across. Add about half a dozen bitter almonds

In making of Custards, the greatest care must be taken that your pan be well tinned; and always remember to put a spoonful of water into it, to prevent your ingredients sticking to the bottom.

Plain Custards.

Put a quart of good cream over a slow fire, with a little cinnamon, and four ounces of sugar. When it has boiled, take it off the fire, beat the yolks of eight eggs, and put to them a spoonful of orange-flower water, to prevent the cream from cracking. Stir them in by degrees as your cream cools, put the pan over a very slow fire, stir it carefully one way till it is almost boiling, and then pour it into cups.

Baked Custards.

Boil a pint of cream with some mace and cinnamon, and when it is cold, take four yolks and two whites of eggs, a little rose and orange-flower water and sack, and nutmeg and sugar to your palate. Mix them well together, and bake it in cups.

Almond Custards.

Take a quarter of a pound of almonds, blanch and beat them very fine, and then put them into a pint of cream, with two spoonfuls of rose-water. Sweeten to your palate, beat up the yolks of four eggs very fine, and put it in. Stir all together one way over the fire till it is thick, and then pour it into cups.

Orange Custards.

Boil very tender the rind of half a Seville orange, and then beat it in a mortar till it is very fine. Put to it a spoonful of the best brandy, the juice of a Seville orange, four ounces of loaf sugar, and the yolks of four eggs. Beat them all well together for ten minutes, and then pour in by degrees a pint of boiling cream. Keep beating them till they are cold, then put them in custard cups, and set them in a dish of hot water. Let them stand till they are set, then take them out, and stick preserved orange on the top. These, like the former, may be served up either hot or cold.

Beest Custards.

Set a pint of beest over the fire, with a little cinnamon, and three bay leaves, and let it be boiling hot. Then take it off, and have ready mixed a spoonful of flour, and the same of thick cream. Pour the hot beest upon it by degrees, mix it well together, and sweeten it to your taste. You may bake it either in crusts or cups.

CAKES AND BISCUITS.

One very material matter to be attended to in making these articles is, that all your ingredients are ready at the time you are going to make them, and that you do not leave them till your business is done; but be particularly observant with respect to the eggs when beaten up, which if left at any time, must be again beaten, and by that means your cake will not be so light as it otherwise would and ought to be. If you use butter to your cakes, be careful in beating it to a fine cream before you mix the sugar with it. Cakes made with rice, seeds, or plumbs, are best baked with wooden girths, as thereby the heat will penetrate into the middle, which will not be the case if baked in pots or tins. The heat of the oven must be proportioned to the size of the cake.

A good Common Cake.

Take six ounces of ground rice, and the same quantity of flour, the yolks and whites of nine eggs, half a pound of lump sugar, pounded and sifted, and half an ounce of carraway seeds. Mix these well together, and bake it an hour in a quick oven

A rich Seed Cake.

Take a pound and a quarter of flour, well dried, a pound of butter, a pound of loaf sugar, beat and sifted, eight eggs, two ounces of carraway seeds, one nutmeg grated, and its weight in cinnamon. First beat your butter to a cream, then put in your sugar; beat the whites of your eggs by themselves, and mix them with your butter and sugar, and then beat up the yolks, and mix with the whites.

Beat in your flour, spices, and seed, a little before you send it away. Bake it two hours in a quick oven.

A Pound Cake, plain.

Beat a pound of butter in an earthen pan till it is like a thick cream, then beat in nine whole eggs till it is quite light. Put in a glass of brandy, a little lemon-peel shred fine; then work in a pound and a quarter of flour. Put it into your hoop or pan, and bake it for one hour.

Gingerbread Cakes.

Take three pounds of flour, a pound of sugar, the same quantity of butter rolled in very fine, two ounces of beaten ginger, and a large nutmeg grated. Then take a pound of treacle, a quarter of a pint of cream, and make them warm together. Work up the bread stiff, roll it out, and make it up in thin cakes. Cut them out with a tea-cup or small glass, or roll them round like nuts, and bake them in a slack oven on tin plates.

Bath Cakes or Buns.

Take half a pound of butter, and one pound of flour; rub the butter well into the flour; add five eggs, and a tea-cupful of yeast. Set the whole well mixed up before the fire to rise; when sufficiently risen, add a quarter of a pound of fine powdered sugar, an ounce of carraways, well mixed in; then roll them out in little cakes, and bake them on tins: they may either be eaten for breakfast or tea.

Shrewsbury Cakes.

Beat half a pound of butter to a fine cream, and put in the same weight of flour, one egg, six ounces of beaten and sifted loaf sugar, and half an ounce of carraway seeds. Mix them with care; roll them thin, and cut them round with a small glass, or little tins; prick them, lay them on sheets of tin; and bake them in a slow oven.

Queen Cakes.

Take a pound of sugar, and beat and sift it; a pound of well-dried flour, a pound of butter, eight eggs, and half a pound of currants washed and picked; grate a nutmeg, and the same quantity of mace and cinnamon. Work your butter to a cream, and put in your sugar; beat the whites of your eggs near half an hour, and mix them with your sugar and butter. Then beat your yolks near half an hour, and put them to your butter. Beat the whole well together and when it is ready for the oven, put in your flour, spices, and currants. Sift a little sugar over them, and bake them in tins.

Little Plumb Cakes.

Take half a pound of sugar finely powdered, two pounds of flour well dried, four yolks and two whites of eggs, half a pound of but-

ter washed with rose-water, six spoonfuls of cream warmed, and a pound and a half of currants unwashed, but picked and rubbed very clean in a cloth. Mix all well together, then make them up into cakes, bake them in a hot oven, and let them stand half an hour till they are coloured on both sides. Then take down the oven lid, and let them stand to soak. You must rub the butter well into the flour, then the eggs and cream, and then the currants.

Lemon Cakes.

Take the whites of ten eggs, put to them three spoonfuls of rose or orange-flower water, and beat them an hour with a whisk. Then put in a pound of beaten and sifted sugar, and grate into it the rind of a lemon. When it is well mixed, put in the juice of half a lemon, and the yolks of ten eggs beaten smooth. Just before you put it into the oven, stir in three quarters of a pound of flour, butter your pan, put it into a moderate oven, and an hour will bake it.

Currant Cakes.

Dry well before a fire a pound and a half of fine flour, take a pound of butter, half a pound of fine loaf sugar well beaten and sifted, four yolks of eggs, four spoonfuls of rose-water, the same of sack, a little mace, and a nutmeg grated. Beat the eggs well, and put them to the rose-water and sack. Then put to it the sugar and butter. Work them all together, and then strew in the currants and flour, having taken care to have them ready warmed for mixing. You may make six or eight cakes of them; but mind to bake them of a fine brown, and pretty crisp.

Whigs.

Put half a pint of warm milk to three quarters of a pound of fine flour, and mix in it two or three spoonfuls of light barm. Cover it up, and set it before the fire an hour, in order to make it rise. Work into the paste four ounces of sugar, and the same quantity of butter. Make it into cakes or whigs, with as little flour as possible, and a few seeds, and bake them in a quick oven.

Common Biscuits.

Beat eight eggs well up together, and mix with them a pound of sifted sugar, with the rind of a lemon grated. Whisk it about till it looks light, and then put in a pound of flour, with a little rose-water. Sugar them over, and bake them on tins, or on papers.

Macaroons.

Blanch and beat fine a pound of sweet almonds, and put to them a pound of sugar and a little rose-water, to keep them from oiling. Then beat the whites of seven eggs to a froth, put them in, and work the whole well together. Drop them on wafer-paper, grate sugar over them, and put them into the oven.

CREAMS AND JAMS.

Orange Cream.

Pare off the rind of a Seville orange very fine, and then squeeze out the juice of four oranges. Put them into a stew-pan, with a pint of water, and eight ounces of sugar; mix with them the whites of five eggs well beaten, and set the whole over the fire. Stir it one way till it becomes thick and white, then strain it through a gauze, and keep stirring it till it is cold. Then beat the yolks of five eggs very fine, and put it into your pan with some cream and the other articles. Stir it over a slow fire till it is ready to boil, then pour it into a bason, and having stirred it till it is quite cold, put it into your glasses.

Burnt Cream.

Take a little clarified sugar, put it into your sugar pan, and let it boil till it colours in the pan; then pour in your cream, stirring it all the time till the sugar is dissolved. The cream may be made in the following manner: to a pint of cream take five eggs, a quarter of a pound of fine sugar, and a spoonful of orange-flower water; set it over the fire, stirring it till it is thick; but be sure it does not boil, or else it will curdle.

Whipt Cream.

Take the whites of eight eggs, a quart of thick cream, and half a pint of sack. Mix them together, and sweeten it to your taste with double-refined sugar. You may perfume it, if you please, with a little musk or ambergris tied in a rag, and steeped a little in the cream. Whip it up with a whisk, and some lemon-peel tied in the middle of the whisk. Take the froth with a spoon, and lay it in your glasses or basons. This put over fine tarts has a pretty appearance.

Raspberry Cream.

Rub a quart of raspberries, or raspberry-jam, through a hair sieve, to take out the seeds, and then mix it well with cream. Sweeten it with sugar to your taste; then put it into a stone jug, and raise a froth with a chocolate-mill. As your froth rises, take it off with a spoon, and lay it upon a hair sieve. When you have got as much froth as you want, put what cream remains into a deep china dish, or punch-bowl, and pour your frothed cream upon it as high as it will lie on.

Ice Cream.

To a pound of preserved fruit, which may be of what kind you choose, add a quart of good cream, the juice of two lemons squeezed into it, and some sugar to your palate. Let the whole be rubbed through a fine hair sieve; and, if raspberry, strawberry, or any

red fruit, you must add a little cochineal to heighten the colour: have your freezing pot nice and clean, and put your cream into it, cover it, and put it into your tub with ice beat small, and some salt; turn the freezing pot quick, and as the cream sticks to the sides scrape it down with your ice-spoon, and so on till it is frozen. The more the cream is worked to the sides with the spoon, the smoother and better flavoured it will be. After it is well frozen, take it out, and put it into ice shapes, with fresh salt and ice; when you serve it, carefully wash the shapes for fear any salt should adhere to them; dip them in water luke-warm, and send them up to table.

Fruit Ices may be made either with water or cream. If water, two pounds of fruit, a pint of spring water, a pint of clarified sugar, and the juice of two lemons.

Raspberry Jam.

Let your raspberries be thoroughly ripe, and quite dry. Mash them fine, and strew in them their own weight of loaf sugar, and half their weight of the juice of white currants. Boil them half an hour over a clear slow fire, skim them well, and put them into pots or glasses. Tie them down with brandy papers, and keep them dry. Strew on the sugar as soon as you can after the berries are gathered, and in order to preserve their fine flavour, do not let them stand long before you boil them.

Strawberry Jam.

Bruise very fine some scarlet strawberries gathered when quite ripe, and put to them a little juice of red currants. Beat and sift their weight in sugar, strew it over them, and put them into a preserving pan. Set them over a clear slow fire, skim them, boil them twenty minutes, and then put them into glasses.

Gooseberry Jam.

Cut and pick out the seeds of fine large green gooseberries, gathered when they are full grown, but not ripe. Put them into a pan of water, green them, and lay them in a sieve to drain. Then beat them in a marble mortar, with their weight in sugar. Take a quart of gooseberries, boil them to a mash in a quart of water, squeeze them, and to every pint of liquor put a pound of fine loaf sugar. Then boil and skim it, put in your green gooseberries, and having boiled them till they are very thick, clear, and of a pretty green, put them into glasses.

Black Currant Jam.

Gather your currants when they are thoroughly ripe and dry, and pick them clean from the stalks. Then bruise them well in a bowl, and to every two pounds of currants, put a pound and a half of loaf sugar finely beaten. Put them into a preserving-pan, boil them half an hour, skim and stir them all the time, and then put them into pots.

Icings for Cakes and various Articles in Confectionary.

Take a pound of double-refined sugar pounded and sifted fine, and mix it with the whites of twenty-four eggs, in an earthen pan. Whisk them well for two or three hours till it looks white and thick, and then, with a broad thin board, or bunch of feathers, spread it all over the top and sides of the cake. Set it at a proper distance before a clear fire, and keep turning it continually, that it may not lose its colour; but a cool oven is best, where an hour will harden it.

JELLIES AND SYLLABUBS.

Calf's Feet Jelly.

Boil two calf's feet, well cleansed, in a gallon of water till it is reduced to a quart, and then pour it into a pan. When it is cold, skim off the fat, and take the jelly up clean. Leave what settling may remain at the bottom, and put the jelly into a saucepan, with a pint of mountain wine, half a pound of loaf sugar, and the juice of four lemons. Add to these the whites of six or eight eggs well beaten up; stir all well together, put it on the fire, and let it boil a few minutes. Pour it into a large flannel bag, and repeat it till it runs clear; then have ready a large china bason, and put into it some lemon-peel cut as thin as possible. Let the jelly run into the bason, and the lemon-peel will not only give it a pleasing colour, but a grateful flavour. Fill your glasses, and it will be fit for use.

Black Currant Jelly.

Let your currants be thoroughly ripe, and quite dry; strip them clear from the stalks, and put them into a large stew-pot. To every ten quarts of currants, put one quart of water. Tie paper close over them, and set them for two hours in a cool oven. Then squeeze them through a fine cloth, and to every quart of juice add a pound and a half of loaf sugar broken into small pieces. Stir it gently till the sugar is melted, and when it boils, take off the scum quite clean. Let it boil pretty quick over a clear fire till it jellies, which is known by dipping the skimmer into your jelly and holding it in the air; when it hangs to the spoon in a drop, it is done. You may also put some into a plate to try, and if there comes a thick skin it is done. If your jelly is boiled too long it will lose its flavour, and shrink very much. Pour it into pots, cover them with brandy papers, and keep them in a dry place. Red and white jelly is made in the same manner.

Common Syllabub.

Put a pint of cyder and a bottle of strong beer into a large bowl; grate in a small nutmeg, and sweeten it to your taste. Then milk

from the cow as much milk as will make a strong froth. Let it stand an hour, and then strew over it a few currants, well washed, picked, and plumped, before the fire, and it will be fit for use.

Whipt Syllabub.

Rub a lump of loaf sugar on the outside of a lemon, and put it into a pint of thick cream, and sweeten it to your taste. Then squeeze in the juice of a lemon, and add a glass of Madeira wine, or French brandy. Mill it to a froth with a chocolate mill, take off the froth as it rises, and lay it in a hair sieve. Then fill one half of your glasses a little more than half full with white wine, and the other half of your glasses a little more than half full with red wine. Then lay on your froth as high as you can, but take care that it is well drained on your sieve, otherwise it will mix with the wine, and your syllabub be spoiled.

Flummery.

Take an ounce of bitter and the same quantity of sweet almonds, put them in a bason, and pour over them some boiling water to make the skins come off. Then strip off the skins, and throw the kernels into cold water; take them out, and beat them in a marble mortar, with a little rose-water to keep them from oiling; and when they are beat, put them into a pint of calves feet stock; set it over the fire, and sweeten it to your taste with loaf sugar. As soon as it boils, strain it through a piece of muslin or gauze; and when it is a little cold, put into it a pint of thick cream, and keep stirring it often till it grows thick and cold. Wet your moulds in cold water, and pour in the flummery. Let them stand about six hours before you turn them out; and, if you make your flummery stiff, and wet your moulds, it will turn out without putting them into warm water, which will be a great advantage to the look of the figures, as warm water gives a dulness to the flummery.

POSSETS, WHITE-POTS, GRUELS, &c.

Wine Posset.

Boil the crumb of a penny loaf in a quart of milk till it is soft, then take it off the fire, and grate in half a nutmeg. Put in sugar to your taste, then pour it into a china bowl, and put in by degrees a pint of Lisbon wine. Serve it up with toasted bread upon a plate.

Ale Posset.

Take a small piece of white bread, put it into a pint of milk, and set it over the fire. Then put some nutmeg and sugar into a pint of ale, warm it, and when your milk boils, pour it upon the ale. Let it stand a few minutes to clear, and it will be fit for use.

A White Pot.

Take two quarts of milk, and beat up eight eggs, and half the whites, with a little rose-water, a nutmeg, and a quarter of a pound of sugar. Cut a penny loaf into very thin slices, and pour the milk and eggs over them. Put a little piece of butter on the top, send it to the oven, bake it for half an hour, and it will be fit for use.

White Caudle.

Take two quarts of water, and mix it with four spoonfuls of oatmeal, a blade or two of mace, and a piece of lemon-peel. Let it boil, and keep stirring it often. Let it boil a quarter of an hour, and be careful not to let it boil over; then strain it through a coarse sieve. When you use it, sweeten it to your taste, grate in a little nutmeg, and what wine you think proper; and if it is not for a sick person, squeeze in the juice of a lemon.

White Wine Whey.

Put in a large bason half a pint of skimmed milk and half a pint of wine. When it has stood a few minutes, pour in a pint of boiling water. Let it stand a little, and the curd will gather in a lump, and settle at the bottom. Then pour your whey into a china bowl, and put in a lump of sugar, a sprig of balm, or a slice of lemon.

Water Gruel.

Put a large spoonful of oatmeal into a pint of water, and stir it well together, and let it boil three or four times, stirring it often; but be careful it does not boil over. Then strain it through a sieve, salt it to your palate, and put in a good piece of butter. Stir it about with a spoon till the butter is all melted, and it will be fine and smooth.

Barley Gruel.

Put a quarter of a pound of pearl-barley, and a stick of cinnamon, into two quarts of water, and let it boil till it is reduced to one quart. Then strain it through a sieve, add a pint of red wine, and sweeten it to your taste.

Barley Water.

To two quarts of water put a quarter of a pound of pearl-barley. When it boils, strain it very clean, boil half away, and then strain it off. Add two spoonfuls of white wine, and sweeten it to your palate.

Rice Milk.

Boil half a pound of rice in a quart of water, with a little cinnamon. Let it boil till the water is wasted, but take care it does not burn. Then add three pints of milk, with the yolk of an egg beat fine, and keep stirring it while you put them in. When it boils, pour it out, and sweeten it to your taste.

Sago.

Put a large spoonful of sago into three quarters of a pint of water. Stir it, and boil it gently till it is as thick as you would have it. Then put in wine and sugar, with a little grated nutmeg, to your palate.

To Mull Wine.

Grate half a nutmeg into a pint of wine, and sweeten it to your taste with loaf-sugar. Set it over the fire, and when it boils, take it off to cool. Beat up the yolks of four eggs, put them into a little cold wine, and mix them carefully with the hot, a little at a time. Then pour it backwards and forwards till it looks fine and bright. Set it on the fire again till it is quite hot and pretty thick, pour it again backwards and forwards several times, and serve it in chocolate cups, with long slices of bread toasted of a nice light brown.

Gooseberry Fool.

Set two quarts of gooseberries on the fire in about a quart of water. When they begin to simmer, turn yellow, and begin to plump, throw them into a cullender to drain the water out; then with the back of a spoon carefully squeeze the pulp through a sieve into a dish; make them pretty sweet, and let them stand till they are cold. In the mean time, take two quarts of milk, and the yolks of four eggs, beat up with a little grated nutmeg; stir it softly over a slow fire. When it begins to simmer, take it off, and by degrees stir it into the gooseberries. Let it stand till it is cold, and serve it up. If you make it with cream, you need not put in any eggs.

Lemonade.

Take two Seville oranges and six lemons, pare them very thin, and steep the parings four hours in two quarts of water. Put the juice of six oranges and twelve lemons upon three quarters of a pound of fine sugar, and when the sugar is melted, put the water to it in which the parings have been steeped. Add a little orange-flower water, and more sugar, if necessary. Press it through a bag till it is fine, and then pour it into bottles for use.

DIRECTIONS FOR

MAKING DIFFERENT KINDS OF BREAD.

In the execution of this business, one very material consideration is, the proper construction of your oven, which should be built round, and not lower from the roof than twenty inches, nor higher than twenty-four inches. The mouth should be small, with an iron door to shut quite close; by which means less fire will be required, it will heat quicker than a long and high-roofed oven, and bake every thing better.

To make Bread the London Way.

Put a bushel of good flour, ground about five or six weeks, into one end of your trough, and make a hole in the middle. Take nine quarts of warm water, (called by the bakers, Liquor,) and mix it with one quart of good yeast; put it into the flour, and stir it well with your hand till it is tough. Let it lay till it rises as high as it will go, which will be in about an hour and twenty minutes. Be careful to watch it when it comes to its height, and do not let it fall. Then make up your dough with eight quarts more of warm liquor, and one pound of salt; work it well up with your hands, and then cover it with a coarse cloth or a sack. Then put your fire into the oven, and by the time it is properly heated, the dough will be ready. Then make your loaves of about five pounds each, sweep out your oven clean, put in your loaves, shut your oven up close, and two hours and a half will bake them. Remember, that in summer time your liquor be just blood-warm; in winter, a little warmer; and in hard frosty weather, as hot as you can bear your hand in it, but not so hot as to scald the yeast; for should that be the case, the whole batch of bread will be spoiled. A larger or smaller quantity may be made in proportion to the rules here laid down.

To make Leaven Bread.

Take a lump of dough, about two pounds, of your last making, which has been made with yeast, keep it in a wooden vessel, and cover it well with flour. The night before you intend to bake, put this (which is your leaven) into a peck of flour, and work them well together with warm liquors. Let it lie in a dry wooden vessel, well covered with a linen cloth, a blanket over the cloth, and keep it in a warm place. This dough, kept warm, will rise again the next morning, and will be sufficient to mix with two or three bushels of flour, being worked up with warm liquor, and a pound of salt to each bushel of flour. When it is well worked, and thoroughly mixed with all the flour, let it be well covered with the linen and blanket, until you find it rise; then knead it well, and work it up into loaves and bricks, making the loaves broad, and not so thick and high as is done for bread made with yeast. Then put them into the oven, and bake them as before directed. Always keep by you two pounds of the dough of your last baking, well covered with flour, to make leaven to serve from one baking day to another. The more leaven there is put to the flour, the lighter and more spungy the bread will be; and the fresher the leaven, the sweeter it will be.

To make French Bread.

Lay at one end of your trough half a bushel of the best white flour, and make a hole in the middle of it. Mix a pint of good small beer yeast with three quarts of warm liquor, put it in, and mix it up well till it is tough: put a flannel over it, and let it rise as high as it will. When it is at the height, take six quarts of skimmed

milk, blood warm, (the bluer the better, provided it is sweet,) and a pound of salt. Instead of working it with your hands as you would do for English bread, put the ends of your fingers together, and work it over your hands till it is quite weak and ropy; then cover it over with a flannel, put your fire into the oven, and make it very hot. Observe, that when you take the dough out of the trough, you use your hands as before, or else you will not get it out till it falls, when it will be good for nothing. Lay it on the dresser, and instead of a common knife, have one made like a chopping-knife to cut it with; then make it up into bricks or rolls as you think proper. The bricks will take an hour and a half baking, and the rolls half an hour. Then draw them out, and either rasp them with a rasp, or chip them with a knife; but the former is the most convenient, and is done with the greatest expedition. When you work it up with the second liquor, you may, if you please, break in two ounces of butter.

To make Muffins.

Put into your trough a bushel of fine white flour. Then take three gallons of milk-warm liquor, and mix in a quart of mild ale or good small beer yeast, and half a pound of salt. Stir it well about for a quarter of an hour, then strain it into the flour, and mix your dough as light as you can. Let it lie one hour to rise, then with your hand roll it up, and pull it into little pieces about the size of a walnut. Roll them like a ball, and lay them on a table, and as fast as you do them, put a flannel over them, and be sure to keep your dough covered. When you have rolled out all your dough, begin to bake the first, and by that time they will be spread out in the right form. Lay them on your plate, and as the bottom side begins to change colour, turn them on the other. Be careful that the middle of your plate is not too hot; if it is, put a brick-bat or two in the middle of the fire to slacken the heat.

DIRECTIONS FOR PRESERVING FRUIT.

Some general rules are necessary to be observed in this part of the Art of Confectionary, and which we shall previously notice, as well for the instruction, as reputation, of those whose province it may be occasionally to use such articles. In the first place remember, that in making your syrups, the sugar is well pounded and dissolved before you set it on the fire, which will not only make the scum rise well, but cause the syrup to have its proper colour. When you preserve cherries, damsons, or any other kind of stone fruit, cover them with mutton-suet rendered, in order to keep out the air, which, if it penetrates, will totally destroy them. All wet sweetmeats must be kept in a dry and cool place, as they will be subject to grow mouldy and damp, and too much heat will destroy their

virtue. Dip writing paper into brandy, lay it close to the sweetmeats, cover them quite tight with paper, and they will keep for any length of time without receiving the least injury. Without these precautions, all art and endeavours will prove ineffectual.

Apricots.

Gather your apricots before their stones become hard, put them into a pan of cold spring water, with plenty of vine leaves; set them over a slow fire till they are quite yellow, then take them out, and rub them with a flannel and salt to take off the lint. Put them into the pan to the same water and leaves, cover them close, set them at a good distance from the fire till they are a fine light green, then take them carefully up, and pick out all the bad-coloured and broken ones. Boil the best gently two or three times in a thin syrup, and let them be quite cold each time before you boil them. When they look plump and clear, make a syrup of double-refined sugar, but not too thick; give your apricots a gentle boil in it, and then put them into your pots or glasses. Dip paper in brandy, lay it over them, tie it close, and keep them in a dry place for use.

Peaches.

Get the largest peaches you can, but do not let them be too ripe. Rub off the lint with a cloth, and then run them down the seam with a pin skin deep, and cover them with French brandy. Tie a bladder over them, and let them stand a week. Then take them out, and make a strong syrup for them. Boil and skim it well, then put in your peaches, and boil them till they look clear; then take them out, and put them into pots or glasses. Mix the syrup with the brandy, and when it is cold, pour it on your peaches. Tie them so close down with a bladder, that no air can come to them, otherwise they will turn black, and be totally spoiled.

Barberries.

To preserve barberries for tarts, you must proceed thus: Pick the female branches clean from the stalk; take their weight of loaf sugar, and put them into a jar. Set them in a kettle of boiling water till the sugar is melted, and the barberries quite soft, and then let them stand all night. The next day put them into a preserving pan, and boil them fifteen minutes; then put them into jars, tie them close, and set them by for use.

Grapes.

Take some close bunches (whether white or red is immaterial) not too ripe, and lay them in a jar. Put to them a quarter of a pound of sugar-candy, and fill the jar with common brandy. Tie them up close with a bladder, and set them in a dry place.

Morello Cherries.

Gather your cherries when they are full ripe, take off the stalks, and prick them with a pin. To every pound of cherries put a pound

and a half of loaf sugar. Beat part of your sugar, strew it over them, and let them stand all night. Dissolve the rest of your sugar in half a pint of the juice of currants, set it over a slow fire, and put in the cherries with the sugar, and give them a gentle scald. Then take them carefully out, boil your syrup till it is thick, pour it upon the cherries, and tie them down close.

Green Codlins.

Gather them when they are about the size of a large walnut, with the stalks and a leaf or two on them. Put a handful of vine leaves into a pan of spring water; then put a layer of codlins, then one of vine leaves, and so on till the pan is full. Cover it close to prevent the steam getting out, and set it on a slow fire. When you find them soft, take off the skins with a penknife, and then put them in the same water with the vine leaves, which must be quite cold, otherwise they will be apt to crack. Put in a little roche alum, and set them over a very slow fire till they are green, which will be in three or four hours. Then take them out, and lay them on a sieve to drain. Make a good syrup, and give them a gentle boil once a day for three days. Then put them into small jars, cover them close with brandy-paper, tie them down tight, and set them in a dry place. They will keep all the year.

Golden Pippins.

Boil the rind of an orange very tender, and let it lay in water two or three days. Take a quart of golden pippins, pare, core, quarter, and boil them to a strong jelly, and run it through a jelly-bag. Then take twelve of the largest pippins, pare them, and scrape out the cores. Put a pint of water into a stew-pan, with two pounds of loaf sugar. When it boils, skim it, and put in your pippins, with the orange rind in thin slices. Let them boil fast till the sugar is very thick, and will almost candy. Then put a pint of the pippin-jelly, and boil them fast till the jelly is quite clear. Then squeeze in the juice of a lemon, give it a boil, and, with the orange-peel, put them into pots or glasses, and cover them close.

Green Gage Plums.

Get the finest plums you can, gathered just before they are ripe. Put a layer of vine-leaves at the bottom of your pan, then a layer of plums, and then vine-leaves and plums alternately, till the pan is nearly filled. Then put in as much water as it will hold, set it over a slow fire, and when the plums are hot, and begin to crack, take them off, and pare off the skins very carefully, putting them into a sieve as you do them. Then lay them in the same water with a layer of leaves between, as you did at first, and cover them so close that no steam can get out. Hang them at a great distance from the fire till they are green, which will take at least five or six hours. Then take them carefully up, lay them on a hair sieve to drain,

make a good syrup, and give them a gentle boil in it twice a day for two days. Then take them out, put them into a fine clear syrup, and cover them close down with brandy-paper.

Raspberries.

Gather your raspberries on a dry day, when they are just turning red, with the stalks on about an inch long. Lay them singly on a dish, then beat and sift their weight of double-refined sugar, and strew it over them. To every quart of raspberries take a quart of red currant juice, and put to it its weight of double-refined sugar. Boil and skim it well, then put in your raspberries, and give them a scald. Take them off, and let them stand for two hours. Then set them on again, and make them a little hotter. Proceed in this manner two or three times till they look clear; but do not let them boil, as that will make the stalk come off. When they are tolerably cool, put them in jelly-glasses with the stalks downwards. White raspberries must be preserved in the same manner, only observing, that instead of red you use white currant juice.

Strawberries.

Gather the finest scarlet strawberries you can, with the stalks on, before they are too ripe. Lay them separately on a china dish, then beat and sift twice their weight of double-refined sugar, and strew, it over them. Take a few ripe scarlet strawberries, crush them, and put them into a jar, with their weight of double-refined sugar beat small. Cover them close, and let them stand in a kettle of boiling water till they are soft, and the syrup is extracted from them. Then strain them through a muslin rag into a preserving-pan, boil and skim it well, and when it is cold, put in your whole strawberries, and set them over the fire till they are milk warm. Then take them off, and let them stand till they are quite cold. Set them on again, and make them a little hotter, and do so several times till they look clear; but do not let them boil, as that will bring off their stalks. When the strawberries are cold, put them into jelly-glasses, with the stalks downwards, and fill up your glasses with the syrup. Put over them papers dipped in brandy, and tie them down close.

Currants in Bunches.

Clean them, and tie six or seven bunches together, with a thread to a piece of split deal about four inches long. Put them into the preserving-pan with their weight of double-refined sugar beaten and finely sifted, and let them stand all night. Then take some pippins, pare, core, and boil them, and press them down with the back of a spoon, but do not stir them. When the water is strong of the apple, add to it the juice of a lemon, and strain it through a jelly-bag till it runs quite clear. To every pint of your liquor put a pound of double-refined sugar, and boil it up to a strong jelly. Then put it to your currants, and boil them till they look clear. Cover them in

the preserving-pan with paper till they are almost cold, and then put the bunches of currants into your glasses, and fill them up with jelly. When they are cold, wet papers in brandy, and lay over them; then put over them another paper, and tie them up close. This method must be pursued with either white or red currants.

Gooseberries.

Get the largest green gooseberries you can, and pick off the black eye but not the stalk. Set them over the fire in a pot of water to scald, but do not let them boil, as that will spoil them. When they are tender, take them up, and put them into cold water. Then take a pound and a half of double-refined sugar to a pound of gooseberries, and clarify the sugar with water, a pint to a pound of sugar. When your syrup is cold, put the gooseberries singly into your preserving-pan, put the syrup to them, and set them on a gentle fire. Let them boil, but not so fast as to break them; and when they have boiled, and you perceive the sugar has entered them, take them off, cover them with white paper, and set them by all night. The next day take them out of the syrup, and boil the syrup till it begins to be ropy. Skim it, and put it to them again, set them on a slow fire, and let them simmer gently till you perceive the syrup will rope. Then take them off, set them by till they are cold, and cover them with brandy-paper.

Damsons.

Put your damsons into a skillet over the fire, with as much water as will cover them. When they have boiled, and the liquor is pretty strong, strain it out, and add to every pound of damsons, wiped clean, a pound of single-refined sugar. Put one third of your sugar into the liquor, set it over the fire, and when it simmers put in the damsons. Let them have one good boil, then take them off, and cover them up close for half an hour. Then set them on again, and let them simmer over the fire after turning them. Then take them out, put them into a bason, strew all the sugar that was left on them, and pour the hot liquor over them. Cover them up, let them stand till the next day, and then boil them up again till they are enough. Then take them up, and put them in pots; boil the liquor till it jellies, and when it is almost cold, pour it on them. Cover them with paper, tie them close, and set them in a dry place.

Cucumbers.

Take the greenest cucumbers, and the most free from seeds, you can get; some small to preserve whole, and others large to cut into pieces. Put them into strong salt and water in a strait-mouthed jar, with a cabbage-leaf to keep them down. Set them in a warm place till they are yellow; then wash them out, and set them over the fire in fresh water, with a little salt, and a fresh cabbage-leaf over them. Cover the pan very close, but take care they do not boil. If they are not of a fine green, change yo[illegible]ter and that will

help them, Then cover them as before, and make them hot. When they become of a good green, take them off the fire, and let them stand till they are cold. Then cut the large ones into quarters, take out the seed and soft part, then put them into cold water, and let them stand two days; but change the water twice every day to take out the salt. Take a pound of single-refined sugar, and half a pint of water: set it over the fire, and, when you have skimmed it clean, put in the rind of a lemon, and an ounce of ginger with the outside scraped off. When your syrup is pretty thick, take it off; and when cold, wipe your cucumbers dry, and put them in. Boil the syrup once in two or three days for three weeks, and strengthen it, if necessary. When you put the syrup to your cucumbers, be sure that it is quite cold. Cover them close, and set them in a dry place.

DIRECTIONS FOR PICKLING.

Pickles are essentially necessary to be kept in all houses, but particularly such as contain large families; nor will the prudent and judicious housekeeper be without them; and this for two reasons: first to avoid the inconvenience of sending for them when wanted; and, secondly, from being assured that they are done as they ought to be, that is, that they shall have their proper colour without that artifice which is likely to be prejudicial to those who use them. It is too common a practice to make use of brass untensils in order to give the pickles a fine green; but this pernicious custom is easily avoided by heating the liquor, and keeping it in a proper degree of warmth before you pour it on the articles to be pickled, It is usual to put pickles into earthen jars; but stone jars are by far the best, for though they are more expensive in the first purchase, they will be found much cheaper in the end; the earthen vessels are porous, and will consequently admit the air, and spoil the pickles, especially if they stand any length of time; but this will not be the case with stone jars. Remember, that when you take any pickles out of your jars, be sure never to do it with your fingers, as that will spoil the pickle; but always make use of a spoon, which you should keep entirely for that purpose.—Having mentioned these necessary and general observations relative to pickling, we shall now proceed to particulars; beginning with

Mangoes.

The proper cucumbers to be used for this purpose are those of the largest sort, which must be taken from the vines before they are too ripe, or yellow at the ends. Cut a piece out of the side, and take out the seeds with an apple-scraper or a tea-spoon. Then put them into very strong salt and water for eight or nine days, or till they are yellow. Stir them well two or three times every day,

and put them into a pan with a large quantity of vine-leaves both over and under them. Beat a little roche alum very fine, and put it into the salt and water they came out of. Pour it on your cucumbers, and set them upon a very slow fire for four or five hours, till they are pretty green. Then take them out, and drain them in a hair sieve, and when they are cold, put to them a little horse-radish, then mustard-seed, two or three heads of garlic, a few pepper-corns, a few green cucumbers sliced in small pieces, then horse-radish, and the same as before mentioned, till you have filled them. Then take the piece you cut out, and sew it on with a large needle and thread, and do all the rest in the same manner. Have ready the following pickle: To every gallon of vinegar put an ounce of mace, the same of cloves, two ounces of sliced ginger, the same of long pepper, Jamica pepper, three ounces of mustard-seed tied up in a bag, four ounces of garlic, and a stick of horse-radish cut in slices. Boil them five minutes in the vinegar, then pour it upon your pickles, tie them down close, and keep them for use.

Gerkins.

Put a quantity of spring water into a large earthen pan, and to every gallon put two pounds of salt. Mix them well together, and throw in five hundred gerkins; when they have been two hours in the salt and water, take them out, and put them to drain; and when they are thoroughly dry, put them into your jar. Take a gallon of the best white wine vinegar, and put it in a sauepan, with half an ounce of cloves and mace, an ounce of allspice, the same quantity of mustard-seed, a stick of horse-radish cut in slices, six bay-leaves, two or three races of ginger, a nutmeg cut in pieces, and a handful of salt. Boil up all together, and pour it over the gerkins. Cover them close down, and let them stand twenty-four hours. Then put them into your saucepan, and let them simmer over the fire till they are green; but be careful not to let them boil, as that will spoil them. Then put them into your jar, and cover them down close till they are cold. Then tie them over with a bladder and a piece of leather, and put them in a dry cold place.

Cucumbers.

For the purpose of pickling, choose the smallest cucumbers you can get, and be careful they are as free from spots as possible. Put them into strong salt and water for nine or ten days, or till they are quite yellow, and stir them twice a day, at leasst, or they will grow soft. When they are perfectly yellow, pour the water from them, and cover them with plenty of vine-leaves. Set your water over the fire, and when it boils, pour it upon them, and set them upon the earth to keep warm. When the water is nearly cold, make it boiling hot again, and pour it upon them. Proceed in this manner till you perceive they are of a fine green, which they will be in four or five times. Be careful to keep them well covered with

vine-leaves, with a cloth and dish over the top to keep in the steam, which will help to green them the sooner. When they are greened, put them into a hair sieve to drain, and then make the following pickle for them: To every two quarts of white wine vinegar, put half an ounce of mace, or ten or twelve cloves, an ounce of ginger cut into slices, the same of black pepper, and a handful of salt. Boil them all together for five minutes, pour it hot upon your pickles, and tie them down with a bladder for use.

Red Cabbage.

Slice your cabbage crossways, then put it on an earthern dish, and sprinkle a handful of salt over it. Cover it with another dish, and let it stand twenty-four hours. Then put it into a cullender to drain, and lay it in your jar. Take a sufficient quantity of white wine vinegar to cover it, a few cloves, a little mace and allspice. Put them in whole, with a little cochineal bruised fine. Then boil it up, and pour it either hot or cold upon your cabbage. If the former, let it stand till cold, and then tie it down for use.

Kidney Beans.

Take some young small beans, and put them into strong salt and water for three days, stirring them two or three times each day. Then put them into a pan with vine-leaves both under and over them, and pour on them the same water they came out of. Cover them close, and set them over a very slow fire till they are of a fine green. Then put them into a hair sieve to drain, and make a pickle for them of white wine vinegar, or fine ale alegar. Boil it five or six minutes with a little mace, Jamaica pepper, and a race or two of ginger sliced. Then pour it hot upon the beans, and tie them down with a bladder and paper.

Radish Pods.

Gather your radish pods when they are quite young, and put them into salt and water all night; the next day boil the salt and water they were laid in, pour it upon the pods, and cover your jar close to keep in the steam. When it is nearly cold, make it boiling hot and pour it on again, and continue doing so till the pods are quite green. Then put them into a sieve to drain, and make a pickle for them of white wine vinegar, with a little mace, ginger, long pepper, and horse-radish. Pour it boiling hot upon your pods, and when it is almost cold, make your vinegar as hot as before, and again pour it upon them. Tie them down with a bladder, and set them in a dry place.

Cauliflowers.

Take the whitest and closest cauliflowers you can get, break the flowers into bunches, and spread them on an earthern dish. Lay salt all over them, and let them stand for three days to draw out all the water Then put them into jars, and pour boiling salt and

water upon them. Let them stand all night, then drain them in a hair sieve, and put them into glass jars. Fill up your jars with distilled vinegar, and tie them close down.

Artichoke Bottoms.

Boil your artichokes till you can pull off all the leaves, and thoroughly clear the bottoms. Put them into salt and water, for an hour, then take them out, and lay them on a cloth to drain. When they are dry, put them into large wide-mouthed glasses, with a little mace and sliced nutmeg between, and fill them with distilled vinegar. Cover them with mutton fat melted, and tie them down with leather and a bladder.

Mushroom Catchup.

Take a quantity of the full-grown flaps of mushrooms, crush them well with your hands, and then strew a quantity of salt all over them. Let them stand all night, and the next day put them into stew-pans. Set them in a quick oven for twelve hours, and then strain them through a hair sieve. To every gallon of liquor, put of cloves, Jamaica and black pepper, and ginger, one ounce each, and half a pound of common salt. Set it on a slow fire, and let it boil till half the liquor is wasted away. Then put it into a clean pot, and when it is quite cold, bottle it for use.

Mushroom Powder.

Get the largest and the thickest buttons you can, peel them, and cut off the root end, but do not wash them. Spread them separately on pewter dishes, and set them in a slow oven to dry. Let the liquor dry up into the mushrooms, as that will make the powder much stronger, and let them continue in the oven till you find they will powder. Then beat them in a marble mortar, and sift them through a fine sieve, with a little Cayenne pepper and pounded mace. Bottle it quite clear, and keep it in a dry place.

Walnut Catchup.

Put what quantity of walnuts you think proper into jars, cover them with strong cold ale alegar, and tie them close for twelve months. Then take out the walnuts from the alegar, and to every gallon of the liquor put two heads of garlic, half a pound of anchovies, a quart of red wine, and of mace, cloves, long, black, and Jamaica pepper, and ginger an ounce each. Boil them all together till the liquor is reduced to half the quantity, and the next day bottle it for use.

Asparagus.

Get the largest asparagus you can, cut off the white ends, and wash the green ends in spring water. Then put them into a pan of clean water, and let them lie in it two or three hours. Put as much spring water into a stew-pan as will nearly fill it, and throw

in a large handful of salt. Set it on the fire, and when it boils put in your asparagus, not tied up, but loose, and not too many at a time, lest you break the heads. Just scald them, and no more; then take them out with a broad skimmer, and lay them on a cloth to cool. Make your pickle with a gallon or more (according to the quantity of your asparagus) of white wine vinegar; and an ounce of bay salt. Boil it, and put your asparagus into your jar. To a gallon of pickle put two nutmegs, a quarter of an ounce of mace, and the same quantity of whole white pepper. Pour the pickle hot over the asparagus, and cover them with a linen cloth three or four times double; and when they have stood a week, boil the pickle again. Let them stand a week longer, then boil the pickle again, and put it on hot as before, When they are cold, cover them close, tie them tight down, and keep them in a dry place.

Parsley pickled green.

Make a strong salt and water that will bear an egg, and throw into it a large quantity of curled parsley. Let it stand a week, then take it out to drain, make a fresh salt and water as before, and let it stand another week. Then drain it well, put it into spring water, and change it three days successively. Then scald it in hard water till it becomes green, take it out, and drain it quite dry. Boil a quart of distilled vinegar a few minutes, with two or three blades of mace, a nutmeg sliced, and a shallot or two. When it is quite cold, pour it on your parsley, with two or three slices of horse-radish, and keep it for use.

Codlins.

Gather your codlins when they are about the size of a large walnut. Put them into a pan with a quantity of vine-leaves at the bottom, and the same on the top. Set them over a very slow fire till you can peel the skin off, and then take them carefully up, and put them into a hair sieve. Peel them with a penknife, and put them into the same pot again, with the vine-leaves, and water, as before. Cover them close, and set them over a slow fire till they are of a fine green. Then drain them through a hair sieve, and when they are cold, put them into distilled vinegar. Pour a little mutton fat on the top, and tie them down close with a bladder and paper.

To pickle Onions.

Take little hard round onions, skin off all the brown skin, and cut off the ends; then boil them in salt and water, let them steam a little, and take them out again: take the best white wine vinegar, and put in some whole mace, white pepper, and split nutmeg; put in your onions when it boils, and let them stay in a little: when you are going to take them up, put in a little salt, and keep them for use.

To pickle Walnuts black.

Gather your walnuts when the sun is hot upon them, and before the shell is hard, which you may know by running a pin into them; put them into a strong salt and water for nine days; stir them twice a day, and change the salt and water every three days; then put them in a hair sieve, and let them stand in the air, which turns them black. Put them into strong stone jars, and pour boiling alegar over them, cover them, and let them stand till they are cold; then boil the alegar three times more, and let it stand till it is cold betwixt every time; tie them down with a paper and a bladder over them, and let them stand two months; then take them out of the alegar, and make a pickle for them; to every two quarts of alegar, put half an ounce of mace, the same of cloves, one ounce of black pepper, the same of Jamaica pepper, ginger, and long pepper, and two ounces of common salt; boil it ten minutes, and pour it hot upon your walnuts, and tie them down with a bladder and paper over.

To Pickle Mushrooms.

Gather the smallest mushrooms you can get, and put them into spring water, then rub them with a piece of new flannel dipped in salt, and throw them into cold spring water as you do them, to keep their colour; then put them into a well tinned saucepan, and throw a handful of salt over them, cover them close, and set them over the fire four or five minutes, or till you see they are thoroughly hot, and the liquor is drawn out of them, then lay them between two clean cloths till they are cold. Put them into glass bottles, and fill them with distilled vinegar, and put a blade or two of mace, and a tea-spoonful of eating-oil, in every bottle, cork them close up, and set them in a cool place.

If you have no distilled vinegar, you may use white wine vinegar, or alegar will do, but it must be boiled with a little mace, salt, and a few slices of ginger; it must be cold before you pour it on your mushrooms. If your vinegar or alegar be too sharp, it will soften your mushrooms, neither will they keep so long, or be so white.

To pickle Salmon.

Take a salmon about twelve pounds weight, gut it, and cut off the head, then cut into what pieces you please, but do not split it; scrape the blood from the bone, and wash it well out, then tie it across each way with bass straw. Set on your fish-pan with two quarts of water, and three of strong beer, half a pound of bay salt, and one pound of common salt; when it boils, scum it well, then put in your fish, as much as the liquor will cover, and when it is enough, take it out carefully, lest you strip off the skin, and lay it on earthen dishes; when you have done all your fish, let it stand till

the next day, put it into pots, add to the liquor three quarts of strong beer alegar, half an ounce of mace, the same of cloves, and black pepper, one ounce of long pepper, two ounces of white ginger sliced; boil them half an hour, then pour it boiling hot upon your fish; when cold, cover it with strong brown paper. This will keep a year.

To pickle Cockles and Mussels.

Wash them clean, put them into a saucepan, set them over the fire, and shake them till they open, then pick them out of the shells: let the liquor settle till it is clear, then put in the same quantity of white wine vinegar, a little salt, and a blade or two of mace; boil them together, and pour it upon the cockles. Bottle them for use. Mussels may be done in the same way.

To Pickle Mackarel.

Wash and gut your mackarel, then skewer them round with their tails in their mouths, bind them tight with a fillet to keep them from breaking; boil them in salt and water about ten minutes: then take them carefully out, put to the water a pint of vinegar, two or three blades of mace, and a little whole pepper; boil them all together; when cold, pour them on the fish, and tie them close, and they will be fit for use.

To pickle Shrimps.

Pick the finest shrimps you can get, put them into cold vinegar and salt, then put them into bottles, and cork them close.

To pot Shrimps.

Pich the largest you can get, season them with beaten mace, pepper and salt, then with a little cold butter pound them all together in a mortar; then put them into small pots, and pour over them clarified butter.

To bake Herrings.

When you have cleaned your herrings, lay them on a board, take a little black and Jamaica pepper, a few cloves, and a good deal of salt; mix them together, then rub it all over the fish, lay them straight in a pot, cover them with alegar, tie a strong paper over them, and bake them in a moderate oven. If your alegar be good, they will keep two or three months; you may eat them hot or cold.

To pot Salmon.

Let your salmon be quite fresh, scale and wash it well; dry it well with a cloth, slit it up the back, and take out the bone; season it well with white pepper and salt, a little nutmeg and mace; let it lie two or three hours, then put it in your pot, with half a pound

of butter; tie it down, put it in the oven, and bake it an hour. When it comes out, lay it on a flat dish, that the oil may run from it; cut it to the size of your pots, lay it in layers till you fill the pots, with the skin upwards; put a board over it, lay on a weight to press it till cold, then pour over it clarified butter; when you cut it, the skin makes it look ribbed. You may send it to the table either cut in slices, or in the pot.

To pot Beef.

Rub twelve pounds of beef with half a pound of brown sugar, and one ounce of salt-petre; let it lie twenty four hours, then wash it clean, and dry it well with a cloth; season it with a little beaten mace, pepper, and salt, to your taste, cut it into five or six pieces, and put it in an earthen pot, with a pound of butter in lumps, upon it, set it in a hot oven, and let it stand three hours; then take it out, cut off the hard outsides, and beat it in a mortar; add to it a little more mace, pepper, and salt; oil a pound of butter in the gravy and fat which came from your beef, and put it in as you see it requires it; beat it exceedingly fine, then put it in your pots, and press it close down; pour clarified butter over it, and keep it in a dry place.

To pot Ox Cheek.

When you stew an ox cheek, take some of the fleshy part, and season it well with salt and pepper, and beat it very fine in a mortar, with a little clear fat skimmed off the gravy; then put it close into your potting pots, and pour over it clarified butter, and keep it for use.

To pot Woodcocks.

Pluck six woodcocks, draw out the train, skewer their bills through their thighs, and put the legs through each other, and their feet upon their breasts, season them with three or four blades of mace, and a little pepper and salt; then put them into a deep pot with a pound of butter over them; tie a strong paper over them, and bake them in a moderate oven; when they are enough, lay them on a dish to drain the gravy from them; then put them into potting-pots, and take all the clear butter from your gravy, and put it upon them. Fill up your pots with clarified butter, and keep them in a dry place.

METHODS OF KEEPING FRUITS.

To keep Green Peas till Christmas.

Peas for this purpose must be chosen very fine, young, and fresh gathered. Shell them, and put them into boiling water, with some salt in it. When they have boiled five or six minutes, throw them into a cullender to drain. Then lay a cloth four or five times double

on a table, and spread them on it. Dry them well, and having your bottles ready, fill them, and cover them with mutton-fat fried. Cork them as close as possible, tie a bladder over them, and set them in a cool place. When you use them, boil the water, put in a little salt, some sugar, and a piece of butter. As soon as they are enough, throw them into a sieve to drain; then put them into a saucepan with a good piece of butter, keep shaking it round till the butter is all melted, then turn them into a dish, and send them to table.

To keep Grapes.

When you cut your bunches of grapes from the vine, take care to leave a joint of the stalk to them. Hang them up in a dry room at a proper distance from each other, so that they may hang separate; for unless the air passes freely between them, they will grow mouldy, and be totally spoiled. If they are managed carefully, they will keep good some months.

To bottle Gooseberries.

Pick green walnut gooseberries, bottle them, and fill the bottles with spring water up to the neck, cork them loosely, and set them in a copper of hot water till they are hot quite through; then take them out, and when they are cold, cork them close, and tie a bladder over, and set them in a dry cool place.

To bottle Cranberries.

Gather your cranberries when the weather is quite dry, and put them into clean bottles with clean hard water, properly prepared for the purpose. Cork them up quite close, set them in a dry place, where neither heats nor damps can get to them, and they will keep all the next season.

To bottle Green Currants.

Gather your currants when the sun is hot upon them; then strip them from the stalks, and put them into bottles. Cork them close, set them in dry sand, and they will keep all the winter.

To bottle Damsons.

Take your damsons before they are too ripe, put them into wide-mouthed bottles, and cork them down tight; then put them into a moderate oven, and about three hours will do them. You must be careful your oven is not too hot, or it will make your fruit fly.

All kinds of fruit that are bottled may be done in the same way, and if well done will keep two years. After they are done they must be put away, with the mouth downward, in a cool place, to keep them from fermenting.

BREWING.

The goodness of malt-liquor will depend on the quality of the malt from which it is made; on the peculiar proprieties of the water with which it is infused; on the degree of heat applied in the mashing; on the length of time the infusion is continued; on the due manner of boiling the wort, together with the quantity and quality of the hops employed; and on the proper degree of fermentation: to ascertain all which particulars with precision, constitutes the great mystery of brewing, and can only be learnt by experience and repeated observation.

We here give the following directions for the choice of materials used in brewing, and for conducting the process:

Of the Water. Pure rain water, as being the lightest, is esteemed the most proper. Well and spring waters are commonly hard, and consequently unfit for drawing the tincture completely from any vegetable. River-water, in point of softness, is next to rain-water; and even pond-water, if pure, is equal to any other for brewing.

Of Malt. Those malts are to be preferred for brewing, which have been properly wetted and germinated, then dried by a moderate heat, till all the adventitious moisture is evaporated, without being blown, vitrified, or scorched by too hot or hasty fires. For, the better the malt is dried, the sounder will be the beer brewed from it, and the longer it will keep. In order to ascertain the quality of this article, bite a grain of it asunder, and if it tastes mellow and sweet, breaks soft, and is full of flour from one end to the other, it is good; which may also be known by its swimming on the surface, when put into the water. The best way of grinding it, is to bruise it in a mill composed of two iron cylinders. These break the malt without cutting its husk, so that the hot water instantly pierces its whole substance, and soon draws forth a rich tincture, with much less mashing than in the common way.

Of Hops. Experience has proved, that hops slack dried, or kept in a damp place, are pernicious ingredients for making beer; and likewise, that they yield their aromatic bitter more efficaciously when boiled in wort than in water; hence to impregnate the extracts from malt with a due proportion of hops, their strength, as well as that of the extract, should previously be ascertained. The newer the hops are, the better they always prove; the fragrance of their flavour being in some degree lost by keeping, notwithstanding the care used in preserving them. Private families, who regard only the flavour and salubrity of their malt-liquors, should use from six to eight bushels of malt to the hogshead of their strongest beer. The quantity of hops must be suited to the taste of the drinker, and to the time the liquor is intended to be kept. From two to three

pounds will be sufficient for a hogshead, though some go as far as six pounds. Small beer should always be brewed by itself; in which case, two bushels and a half of malt, and a pound and a half of hops, are sufficient to make a hogshead.

Of Vessels used in Brewing. The brew-house, itself, and every vessel in it, ought to be perfectly clean and sweet; for if the vessels are in the least degree tainted, the liquor put into them will contract a disagreeable scent and taste.

Of the Heat of the Water for Mashing. Particular care should be taken that the malt be not put into the water while boiling hot. In order to bring the water to an exact heat, put on the fire 22 quarts, gallons, or barrels, according to the quantity wanted; and when it has just arrived at the boiling point of the thermometer, to add ten similar measures of cold water, which, when mixed with the former, will be of a temperature not exceeding 161° of Fahrenheit; and this is the most proper heat for mashing. Water which has endured the fire the shortest time, provided it be hot enough, will make the strongest extract.

Of Mashing. When the water is brought to a due heat, the malt is to be put in very leisurely, and uniformly mixed with it.

Of boiling the Wort. As the design of boiling the wort is to clear the liquor of its impurities, and to obtain the virtue of the hop, a much shorter time than usual is sufficient. Long boiling of the hop is a most pernicious practice, and produces an austere, nauseous bitter, but not a pleasant aromatic one. Instead of adding the hops to the wort, when this is put into the copper, or before it boils, they may be infused about five minutes before the wort is taken off the fire; if this be not sufficient to give the desired degree of fragrant bitter, ten minutes may be taken, or as much longer as will be found necessary. Some prefer putting the hops to the wort towards the latter end of the boiling, rather than at the beginning, because the continued boiling of the liquor is apt to dissipate their fragrance.

Of Fermentation. One gallon of yeast in the coldest fermenting weather is sufficient to ferment the extract from one quarter of malt; and, if properly managed, will yield two gallons of yeast. Great care should be taken in the choice of yeasts, as they are liable to be soon tainted, and very readily communicate their infection to the liquors fermented. The whole process of fermentation should be carried on in the slowest and coolest manner; so that the temperature, which at the commencement was between 40 and 50° of Fahrenheit, should very gradually be raised to the 70th degree. Fermentation will always succeed best, where the air is purest. If too hot water has been employed for obtaining strong and fatty extracts from the malt, fermentation will be retarded: on the contrary, in weak extracts, it is so much accelerated, that the whole soon becomes sour. When the fermentation is at its height, all the feculent matter, or foul yeast, which rises on the surface, must be carefully

skimmed off, whatever be the quality of the liquor. The beer, as soon as it is tolerably clear, should be racked off into perfectly clean and sweet casks; and, when managed in this manner, will remain a long time in a state of perfection.

Of Fining the Liquor.—As the excellency of all fermented liquors depends, in a great measure, on their transparency, it often becomes necessary to resort to artificial means, in order to bring them to this state of perfection, if the process of fermentation has been mismanaged. Thus, a solution of isinglass in stale beer, is used to fine and precipitate other beers: but, as this method has proved ineffectual in brown beers, we are informed that brewers "sometimes put one pound of oil of vitriol into one butt, though four ounces should never be exceeded in that quantity."

Of the Distempers of Malt Liquors.—Among the distempers incident to beer, one, which has been found most difficult to cure, is that of its appearing ropy. A bunch of hyssop put into the cask will, however, effectually remedy this evil. It deserves in this place to be remarked, that brown beer, made from well-dried malt, is less heating than pale beer, brewed from slack-dried malt. If extracts from pale malt be made with very hot water, they will keep sound for a long time; but those obtained from brown malt, with too cold water, will frequently turn sour.

To prevent Ale or Beer drinking stale.—To one pound of treacle or honey add one pound of dried oyster shells, or of soft mellow chalk; mix these into a stiff paste, and put it into the butt. This will preserve the ale or beer in a soft mellow state for a long time.

To recover Beer or Ale when flat.—Take two ounces of new hops, and a pound of chalk broken into several pieces; put them into the cask, and bung it up close. In three days it will be fit to drink. This is the proper quantity for a kilderkin.

The Process, or Practical Part of an improved Method of Brewing.

Take of the purest and softest water you can procure, as much as you will have occasion for; boil it, put it into large tubs, and let it stand exposed to the air to purge itself, at least one week. Grind a sufficient quantity of the best brown high-dried malt; let it remain four days before you use it, that it may mellow, and dispose itself for fermentation. Fill a copper with your prepared water, and let it boil; then lade about three quarters of a hogshead into the mash-tub, filling the copper up again, and making it boil. When the water in the mash-tub is cooled to such a degree, that, in consequence of the steam subsiding, you may see your face in it, empty into it, by degrees, nine bushels of the malt, mash it well, and stir it about with the rudder near half an hour, till it is thoroughly wetted, and incorporated with the water; then spread

another bushel of malt lightly over the surface, cover the whole with empty sacks to keep in the steam, and leave it for an hour. At the end of the hour, the water in the copper being boiling, damp the fire, and let the water cool a little as before; then lade as much as is necessary on the mash, till the whole together will yield about a hogshead of wort. When this second quantity of water is added, stir it again well, cover it, and leave it for another hour. Then let the first wort run in a small stream into the under back, and lade another hogshead of hot water on the mash: stir it again as before, cover it, and let it remain for two hours. In the mean time, return the first wort into the copper, and put into it six pounds of fine brown seedy hops, first rubbing them between the hands. Then make a brisk fire under your copper, till the liquor boils; let it continue to boil till the hops sink; then damp the fire, and strain the liquor into coolers. When it is about as warm as new milk, mix some yeast or barm with it, and leave it to work till the surface appears in curls; then stir and mix the whole properly with a hand-bowl, and let it again ferment. Repeat the stirring with the bowl three times, then tun it, and leave it to work in the hogshead. When it has nearly done working, fill up the cask, and bung it, but let the vent-hole remain open. Beer thus brewed, though brown, will be as clear as rock-water, and will keep for any length of time.

Set the second wort aside for the next brewing, which, as far as wetting the mash, must be managed in the same manner as the first; but afterwards, instead of water, heat the second wort of the first brewing, and lade it on the mash, which will give the new wort additional strength and softness. Make the second wort of the second brewing with water, and save it for the first wort of the third; and so on for as many brewings as you please.

A third wort may be taken from the first brewing, which should be heated and laded on the mash of your second brewing, after taking off the second wort: and thus an additional hogshead of very good mild beer may be procured.

To brew a Hogshead of Porter.

Take two bushels and a half of high coloured malt, three pounds of hops, two pounds and a half of treacle, four pounds of colouring, two pounds and a half of liquorice root, one ounce of Spanish liquorice, and of salt, salt of tartar, alum, capsicum, and ginger, of each a small quantity. The malt must be mashed in the same manner as in brewing ale, and the hops boiled also the same; and when boiling, the other ingredients must be added. Porter must be fined as soon as it has done working, unless you intend to rack it off; in which case defer the fining until that time. When you put in the finings, stir it well up with your staff, and let the bung

remain out for nine or ten hours. Your butt must not be too full, for if there is not room for the porter to work, it will not readily go down.

Directions for brewing Spruce Beer.

For a cask of 20 gallons, take seven ounces of the essence of spruce, and 13 pounds of treacle or molasses; mix both well together in about five or six gallons of cold water, or warm, according to the climate. After the liquor has been well stirred together till it bears a froth, pour it into the cask, which fill up with water; and then for the first time add one quart of good yeast, or grounds of porter (afterwards the grounds of the same beer will always serve for the next brewing.) Shake the cask well, and set it by for three or four days to work; after which let it be bunged up, and in a few days it will be fit to draw off into bottles, which ought to be well corked, and set by for a week or ten days in a cool cellar. Then it will turn out very fine spruce beer.

BRITISH WINES.

A strict and attentive management in the making of these articles is the grand means by which they are brought to a proper state of perfection; and without which, labour, expence, and disrepute, will be the final and disagreeable consequences. To promote the former, and prevent the latter, let a due observance be paid to the following general rules. Do not let such wines as require to be made with boiling water stand too long after drawn, before you get them cold, and be careful to put in your barm in due time; otherwise it will fret after being put into the cask, and can never be brought to that state of fineness it ought to be. Neither must you let it work too long in the butt, as it will be apt to take off the sweetness and flavour of the fruit or flowers from which it is made. Let your vessels be thoroughly clean and dry; and before you put in the wine, give them a rinse with a little brandy. When the wine has done fermenting, bung it up close, and after being properly settled, it will draw to your wishes.

British Port.

Take eight gallons of port wine, genuine and unadulterated; put it into a clean sixty-gallon cask, fumed well with a match: to which add forty gallons of good cyder, and then fill up the cask with French brandy. To give it a proper degree of roughness, which is a property it never should fail to have, add the juice of elderberries, and the juice of sloes, for they will effectually answer that end; and any given proportion of cochineal will produce exactly the colour that may be fixed on.

Altogether at the option of a person, or if it be found more convenient, as a substitute in the place of cyder, turnip juice or raisin cyder may be used; and, instead of French brandy, brandy spirits.

British Sack.

To every quart of water put a sprig of rue; and to every gallon put a handful of fennel roots. Boil these half an hour, then strain it; and to every gallon of liquor put three pounds of honey. Boil it two hours, and skim it well. When it is cold, pour it off, and turn it into a cask or vessel that will just hold it. Keep it twelve months, and then bottle it off.

British Claret.

Take eight pounds of Malaga raisins, well bruised, and put these into six gallons of water, and two gallons of cyder; place them in a warm situation, and let them stand close covered for fourteen days, not forgetting to stir them well every other day. At the expiration of that time, strain off the liquor into a clean and well-seasoned cask, and add to it a pint of the juice of raspberries, a pint of the juice of black cherries, and a quart of ripe barberries. To work it up, throw in a little mustard seed, then cover it with a piece of dough, and let it stand three or four days by the side of the fire. After that, let it stand a week, and bottle it off. When it is worked fine, and is sufficiently ripe, it will have the taste and colour of common claret.

Frontigniac Wine.

Take six pounds of raisins of the sun cut small, twelve pounds of loaf sugar, and six gallons of water. Put these into a pan, and boil them together for an hour. Then take half a peck of the flowers of elder, completely ripe, and put them into the liquor when it is nearly cold. The day following put into it six spoonfuls of the syrup of lemons, and four spoonfuls of ale yeast. After standing two days, put it into a clean well-prepared cask, and bung it close. When it has stood two months more, bottle it off.

British Champaigne.

Take nine pounds of raw (commonly called moist) sugar, and three gallons of water. Put these into a pan, and boil them half an hour; at the same time not failing to take the scum clean off the top: then having ready one gallon of currants, picked from the stalks, but not bruised, pour the boiling liquor upon them. When it is cold, put to it half a pint of good ale yeast, and let it ferment for two days. After that, strain it through a flannel bag, and put it into a clean sweet cask, with half a pint of isinglass finings. When it has done working in the cask, stop it close with the bung for a month, and then bottle it, putting into every bottle a small piece of loaf sugar. This is a very excellent and pleasant wine, and has a beautiful colour.

British Mountain.

Take Malaga raisins, and, after picking out the largest stalks, chop them very small. Whatever quantity of wine you wish to make, put five pounds of the raisins to every gallon of cold spring water. Let them continue in the water two weeks at least, then squeeze out the liquor, and put it into a good cask, previously fumigated with a match. Let the cask remain unstopped till the hissing or fermentation of the liquor has ceased; then bung it up; and when fine, bottle it off.

Raisin Wine.

Put two hundred weight of raisins, with all their stalks, into a large hogshead, and fill it with water. Let them steep a fortnight, stirring them every day. Then pour off the liquor, and press the raisins. Put both liquors together into a clean vessel that will just hold it; for it must be quite full. Let it stand till the hissing is ceased, or making the least noise; then stop it close, and let it stand six months. Then peg it, and if quite clear, rack it off into another vessel. Stop it again close, and let it stand three months longer. Then bottle it, and when wanted, rack it off into a decanter.

Second.

Put into a stein-pot two pounds of raisins stoned, two pounds of sugar, and the rinds of two lemons. Pour two gallons of spring water, boiled half an hour, hot upon these, and let them stand covered four or five days. Then strain the liquor out, and bottle it. In sixteen days it will be fit for use. It is a cool and pleasant beverage, and will be deemed a luxury in hot weather.

Third.

To six gallons of water, put fifteen pounds of brown sugar; break it with the whites of two eggs; boil it half an hour, skimming it all the time; when cold, work it with a spoonful of barm for eight days. Cask it; to each gallon put a pound of sun raisins; when the fruit falls, put in half an ounce of isinglass, a pound of loaf sugar, and a pint of brandy. Let it stand five or six months.

To make Smyrna Currant Wine.

To every gallon of water put four pounds and a half of fruit; let it stand till the fruit rises, and is spent, stirring it every day. Rack it off into a smaller cask; squeeze the fruit; put a pound and a half of sugar to every gallon of liquor, isinglass and pewter-sand to refine it, and some brandy; then close the cask. Let it stand five or six months. The water being boiled, or not, makes no difference.

Currant Wine.

Gather your fruit on a fine dry day, and when they are quite ripe. Strip them from the stalks, put them into a large pan, and bruise them with a wooden pestle. Let them lay twenty-four hours to ferment, then run the liquor through a hair sieve, but do not let your hands touch it. To every gallon of liquor put two pounds and a half of white sugar, stir it well together, and put it into your vessel. To every six gallons put in a quart of brandy, and let it stand six weeks. If it is then fine, bottle it; but if not, draw it off as clear as you can into another vessel, or large bottles; cork them close, and set it by for use.

Second.

Take a quantity of red currants, squeeze the juice from them; to every gallon of juice add three pounds of good brown sugar; put in a small quantity of barm, and let it work three days. Then put it in a cask, with an ounce of isinglass, and three pints of brandy to every ten gallons; close it up, let it stand three or four months, and then bottle it off.

Third.

Take four gallons of currants, not too ripe, and strip them into an earthern stein, with a cover to it. Then take two gallons and a half of water, and five pounds and a half of good sugar; after boiling these two articles together well, and taking all the scum off, pour the boiling liquor upon the currants, and let it stand forty-eight hours. After which strain it through a flannel bag into the vessel again, and let it stand fourteen days to settle; then bottle it off.

Orange Wine.

Boil twenty pounds of sugar in twelve gallons of water, for the space of half an hour, taking the scum off all the time. Then pour it upon the juice and peels of a hundred oranges in a tub, so thinly pared that no white shall appear; and keep it covered close. You must use none of the seeds, but pick them carefully out. And when the liquor is milk warm, add to it six spoonfuls of good ale yeast, and let it ferment for two days. Then put it in a clean cask, with a gallon of white wine, and a quart of brandy: and after standing a month, then bottle it off, putting a lump of loaf sugar into every bottle.

Second.

Take six gallons of spring water, the whites of eight eggs well beaten, and twelve pounds of fine sugar. Boil these one hour, taking the scum off all the time. When you have taken it off the fire, and it is milk warm, add the juice and rinds of fifty Seville oranges, six spoonfuls of good ale yeast, and the peels of twelve

lemons. Let it stand two days. During the last ten or twelve hours, let two quarts of vin de graw or bucella wine, the juice of the twelve lemons, and two pounds of loaf sugar, stand closely covered, taking care to scum off the seeds. Then put the liquor into the cask, with this preparation also, and half of the rinds. It must stand ten or twelve days before you bottle it.

Gooseberry Wine.

Gather your gooseberries in dry weather, and at the time when they are about half ripe. Take about a peck in quantity, and bruise them well in a tub. Then take a horse-hair cloth, and press them as much as possible without breaking the seeds. When you have squeezed out all the juice, put to every gallon three pounds of fine dry pounded sugar. Stir it all together till the sugar is dissolved, and then put it into a vessel or cask, which must be quite filled. If the quantity is ten or twelve gallons, let it stand a fortnight, but if it is a twenty gallon cask, it must stand three weeks. Set it in a cool place; then draw it off from the lees, and pour in the clear liquor again. If it is a ten gallon cask, let it stand three months; if a twenty gallon cask, four months; then bottle it off, and it will draw clear and fine.

Second.

Take a quart of spring water, and four pounds of gooseberries bruised; put these together, and let them remain twenty-four hours, stirring them frequently; then press out the liquor, and add to it a pound and a quarter of sugar; after that put it into a good clean cask; and when the fermentation has ceased, close it up, and let it stand a month; then rack it off into another cask, and let it stand five or six weeks longer. After which, bottle it off, putting a lump of sugar into every bottle.

Pearl Gooseberry Wine.

Take as large a quantity of the best pearl gooseberries as you may think sufficient; bruise these, and let them stand all night; the following morning use a press or your hands to squeeze out the liquor, and let it stand seven or eight hours to settle; then pour off the clear juice, taking care to leave all the sediment at the bottom; measure it as you put it into the cask, adding to every three pints of liquor a pound of fine loaf sugar, broken into small lumps, together with a little fining. Stir it well, close it up, and in three months bottle it off, putting into every bottle a lump of loaf sugar This is a fine and valuable gooseberry wine.

Second.

Take twelve quarts of water, and boil it two hours; then take twenty-four quarts of gooseberries, fully ripe; pick these clean, and bruise them in a platter with a rolling-pin as small as you can. Put the water when cold on the bruised gooseberries, and let them stand

together twelve hours. Then drain the liquor off, and be careful that you take none but what is clear. After this, measure the liquor, and to every quart add three quarters of a pound of loaf sugar. When it has stood six or eight hours to dissolve, and stirring it two or three times, then put it in a cask, with two or three spoonfuls of ale yeast. Then put the bung in the hole lightly at first, that it may work; and when it has ceased working, or if no fermentation appear, close it up well, and bottle it in frosty weather.

Third.

To every four pounds of gooseberries, take a pound and a quarter of loaf sugar, and a quart of spring water. Bruise the berries, and let them stand in the water twenty-four hours, stirring them often. Then press out the liquor into a clean cask, that it may ferment; and when it has ceased, close it up, and let it stand a month. Then rack it into another clean cask, and let it stand six or seven weeks longer. After which, bottle it off, putting a lump of loaf sugar into each bottle. Cork them well, and let them remain corked three months; it is then fit for use.

Cowslip Wine.

To two gallons of water add two pounds and a half of powdered sugar, boil them half an hour, and take off the scum as it rises. Then pour it into a tub to cool, with the rinds of two lemons; when it is cold, add four quarts of cowslip flowers to the liquor, with the juice of two lemons. Let it stand in the tub two days, stirring it every two or three hours. Then put it in the barrel, and let it stand three weeks or a month; then bottle it, and put a lump of sugar into every bottle.

Second.

Boil twelve gallons of water a quarter of an hour, then add two pounds and a half of loaf sugar to every gallon of water, and boil it as long as the scum rises, till it clears itself. When almost cold, pour it into a tub, with one spoonful of yeast, and let it work one day; then put in thirty-two quarts of cowslip flowers, and let it work two or three days. Put it all into a barrel, with the parings of twelve lemons, the same of oranges; make the juice of them into a thick syrup, with two or three pounds of loaf sugar: when the wine has done working, add the syrup to it. Stop up your barrel very well, let it stand two or three months, and then bottle it.

Third.

To each gallon of water, allow three pounds of loaf sugar, and the white of one egg. Let your liquor boil half an hour; when cold, add a little yeast; and at the same time put in your cowslips, allowing a peck to every three gallons, and likewise a lemon, cut in slices, to each gallon. Let it work five or six days, according to your quantity. When you put it in the barrel, allow a pint of brandy to every four gallons.

Elder Wine.

Get your elderberries when they are full ripe, pull them from the stalks, put them into a stone jar, and set them in the oven, or in a kettle of boiling water, till the jar is hot through. Then strain them through a coarse sieve, and wring the berries. Put the juice into a clean kettle, and to every quart add a pound of fine Lisbon sugar; let it boil, and skim it well. When it is clear and fine, pour it into a cask. To every ten gallons of wine, add an ounce of isinglass dissolved in cyder, and six whole eggs. Close it up, let it stand six months, and then bottle it off.

Second.

Take five gallons of water, five quarts of ripe elderberries, picked from the stalks, and boil them a quarter of an hour. Then strain the liquor through a sieve, put it into your pan again, add to it fourteen pounds of good raw sugar, and boil it half an hour; then put into a tub three pounds of raisins, and pour the boiling liquor upon them. When it is milk warm, put into it a little good ale yeast, and let it work three days. Then tun it, put five gills of brandy into the cask, and bottle it off at Christmas.

Elder Flower Wine.

Take thirty pounds of good sugar, twelve gallons of water, and boil them half an hour, skimming it well all the time. Let it stand till milk warm; then put in three spoonfuls of yeast, and, after it has worked awhile, add two quarts of flowers, picked from the stalks, and stir it every day, till the fermentation has ceased. Then put it into a clean cask, bung it close up, let it stand two days, and then bottle it off.

Damson Wine.

Gather your damsons on a dry day, weigh them, and then bruise them with your hands. Put them into an earthen stein that has a cock in it, and to every eight pounds of fruit put a gallon of water. Boil the water, skim it, and pour it scalding hot upon the fruit. When it has stood two days, draw it off, and put it into a vessel, and to every gallon of liquor put two pounds and a half of fine sugar. Fill up the vessel, stop it close, and the longer it stands the better. It will keep very well a year in the cask. When you draw it off, put a small lump of loaf sugar into every bottle; it will be much improved by it.

The small damson is the best.

Second.

Take two pounds and a half of sugar, and one gallon of water; boil these for two hours, skimming it well. Add five pounds of damsons stoned; boil them till they are of a good red colour; then strain the liquor through a sieve, and ferment it in an open vessel

four days. After which, pour it off from the lees, clean the vessel, and put it in the liquor, to finish the fermentation. Close it up for six or eight months, and then, if it be fine, you may bottle it off. It may be kept a year or two in bottles, and will be the better for it. —The above are the right proportions of sugar, water, and damsons; and whatever quantity of wine a person may wish to make, these proportions have only to be attended to, to be correct.

Cherry Wine.

Gather your cherries when they are quite ripe, pull them from the stalks, mash them without breaking the stones, and press them through a hair-sieve. To every gallon of liquor, put two pounds of lump sugar finely beaten; then stir it together, and put it into a vessel that will just contain it. Leave it open; and when it has done working, and ceases to make a noise, stop it very close; let it stand for three months, and then bottle it off for use.

Black Cherry Wine.

Take twenty-four pounds of black cherries, bruise them, taking care not to break the stones, and put them into a proper vessel. Then take six gallons of spring water, boil it an hour, and pour it boiling hot upon the cherries, stirring them well together. When they have stood twenty-four hours, strain out the liquor through a cloth, and to every gallon add two pounds of sugar; mix it well, and let it stand a day longer. Then pour off the clear liquor into a cask, bung it close, and when it is very fine, bottle it off for use.

Raspberry Wine.

Pick some of the finest raspberries you can get; bruise them, and strain them through a flannel bag into a stone jar. To each quart of juice, put a pound of double-refined sugar, then stir it well together, and cover it close. Let it stand three days, and then pour it off clear. To a quart of juice put two pints of white wine, and then bottle it off. In the course of a week it will be fit for use.

Second.

Gather the finest of your fruit on a dry day, and strain it through a cloth. Boil as much water as you have juice, and when cold, pour it on the dry strained fruit, letting it stand five hours: then strain it again, and mix it with the juice. To every gallon of this liquor, add two pounds and a half of sugar, and let it stand in an earthen vessel close covered for a week. Then tun it into a clean cask, bung it well up, let it stand a month, or till it is fine, and then bottle it off.

Third.

Take four gallons of raspberries, and put them into an earthen pot. Then take four gallons of water, boil it two hours, and

when it has stood till it is milk warm, pour it upon the raspberries, stir them well together, and let it stand twelve hours. Then strain the liquor off, and to every gallon of it, add three pounds of loaf sugar. Set it over a clear fire, and let it boil till you have taken all the scum off; when it is cold, put it into bottles, opening the corks every day, for fourteen days, and then stop them close.

The corks are not to be drove in till the fourteenth day.

Mulberry Wine.

Gather your mulberries when they are in the state of changing from red to black, and at that time of the day when they are dry, from the dew having been taken off by the heat of the sun. Spread them loose on a cloth, or on a clean floor, and let them lie twenty-four hours. Then put them into a vessel convenient for the purpose, squeeze all the juice out, and drain it from the seeds. Boil up a gallon of water to each gallon of the juice; then skim the water well, and add a little cinnamon slightly bruised. Put to each gallon six ounces of white sugar-candy finely beaten. When the water has been taken off, and is settled, skim and strain it; and put to it some more juice of the mulberries. To every gallon of the liquor add a pint of white or Rhenish wine. Let it stand in a cask to purge or settle for five or six days; then draw off the wine, and keep it in a cool place.

Blackberry Wine.

Let your berries be full ripe when you gather them. Put them into a large vessel, either of wood or stone, with a cock in it, and pour upon them as much boiling water as will cover them. As soon as the heat will permit you to put your hand into the vessel, bruise them well till all the berries are broken. Then let them stand covered, till the berries begin to rise towards the top, which they will do in three or four days. Then draw off the clear liquor into another vessel, and to every ten quarts of it, add one pound of sugar, stirring it well in. Put it into another vessel like the first, and let it stand a week or ten days to work. Then draw it off, at the cock, through a jelly bag, into a large vessel. Take four ounces of isinglass, and lay it in a pint of white wine twelve hours, to steep. The next morning, boil it on a slow fire till it is all dissolved. Then boil a gallon of your blackberry juice, put in the dissolved isinglass, give them a boil together, and pour all into the vessel. Let it stand a few days to purge and settle, then draw it off, and keep it in a cool place.

Second.

Gather your blackberries when they are full ripe, bruise them, and put them in a proper vessel. To every quart of berries put a quart of water, mix them well, and let them stand all night. Then strain them through a sieve, and to every gallon of liquor, add two pounds and a half of sugar, When the sugar is dissolved, put it

into your cask; to every twenty gallons, add a gill of finings; and the next day bung it up. In two months bottle it off.

Ginger Wine.

Take seven pounds of Lisbon sugar, four gallons of spring water, and boil them a quarter of an hour, skimming it all the time. When the liquor is cold, squeeze in the juice of two lemons. Then boil the peels, with two ounces of good ginger, in three pints of water, for an hour. When it is cold, put it to the other liquor, and pour all together into a barrel, with two spoonfuls of yeast, a quarter of an ounce of isinglass beat very thin, and two pounds of jar raisins. Close it up immediately, let it stand seven weeks, and then bottle it off.

Second.

Take twelve pounds of sugar, seven gallons of water, half a pound of good white ginger bruised, and the whites of four eggs well beaten. Mix these together, boil them a quarter of an hour, and skim it well. When cold, put it in an open vessel; and pare seven lemons, and after squeezing in the juice, throw in the rinds; add a gill of good ale yeast, and let it work twenty-four hours. Then draw it off, put it into your cask, and in two weeks, if fine, you may bottle it off.

Birch Wine.

The sap, or liquor, from birch trees, can be best procured in the beginning of March, when it is rising, and before the leaves shoot out; for when it is come forward, and the leaves appear, it, by being long digested in the bark, grows thick and coloured, whereas before it was thin and clear. The method of procuring the sap is, by boring holes in the body of the tree, about a foot from the ground, and putting in faucets, which are usually made of the branches of elder, the pith being taken out. You may, without hurting the tree, if it be large, tap it in several places, four or five at the same time, and by that means get, from a good many trees, several gallons every day. If you do not get enough in one day, the bottles in which it drops must be corked close, and rosined or waxed; however, make use of it as soon as you can. You may let a tree run two or three days together, without injuring it: then peg up all the holes. The next year, you may draw the same quantity from the same holes.

Take the sap, and boil it as long as any scum will rise, skimming it all the time. To every gallon of liquor put four pounds of good sugar, and the thin peel of a lemon. Then boil it half an hour, and continue skimming it well. Pour it into a clean tub, and when it is almost cold, set it to work with yeast spread upon a toast. Let it stand five or six days, stirring it frequently. Then take a cask, just large enough to hold all your liquor; fire a large

match dipped in brimstone, throw it in, and stop the bung-hole close, till it is extinguished. Then tun your wine, and lay the bung on lightly, till it has done working. Stop it close, and at the end of three months bottle it off.

Second.

To every gallon of sap, put a quart of honey, or two pounds and a quarter of sugar, and stir them well together. Boil it an hour, skimming it all the time; add a few cloves, and a piece of lemon peel. When it is almost cold, put to it as much good yeast as will make it work like ale: when the yeast begins to settle, get your cask, and after fumigating it with a match, put in your liquor. To every twenty gallons, put a gill of finings, and the whites and shells of four eggs; stir it briskly with a staff, and let it stand six or seven weeks. Then bottle it, and in two months it will be fit for use.

It will greatly improve by time, and will drink better at the end of the second year than the first.

Lemon Wine.

To every gallon of water, put four lemons, and two pounds and a half of loaf sugar. Boil your sugar and water together, and break it with the whites of eggs; when clear, pour it boiling hot upon the lemon peels; and when nearly cold, add a little yeast, and put in the juice of the lemons. Let it work two days, stirring it twice each day. Then drain it off from the peels, barrel it, and let it remain open a week. Then put in a quarter of an ounce of isinglass, and a bottle of brandy. Make it up close, let it stand two months, and bottle it off.

Grape Wine.

When the vines are well grown, so as to bring full clusters, carefully take off some part of those leaves which too much shade the grapes; but not in the hot season, lest the sun should too swiftly draw away their juices, and wither them. Stay not till they are all ripe at once, for then some will be over-ripe, and bruise or rot before the underlings come to perfection; but every two or three days pick off the choice or ripe grapes, and spread them in a dry shady place, that they may not burst by the heat. Thus those that remain on the vine, having more sap to nourish them, will grow larger, and be sooner ripe. When you have got a sufficient quantity put them into an open vessel, and bruise them well with your hands; or if the quantity be too great, get a flat piece of wood, fasten it to the end of a staff, and gently press them with it, taking care not to break the stones, if possible, for that would give the wine a bitter taste. Having bruised the grapes, so that they become a pulp, you must have a tap at the bottom of your cask; then tie a hair cloth over your receiving tub, and let all the liquor

out that will run out itself, which will be found to be the best; then take out the pulp, and press it by degrees, till all the liquor is sufficiently drained off. Then get a clean cask, well matched, and pour the liquor in through a sieve and funnel to stop the dregs: let it stand, with a slate over the bung-hole, to ferment and refine, ten or twelve days. Then draw it off gently into another cask, and put the slate on the bung-hole as before, till the fermentation is over, which you may know by its coolness and pleasant taste. Thus, of your white grapes you may make a good white wine, and of your red grapes, a wine much resembling claret; but should it want colour, add a pint of the juice of black cherries and some ripe barberries. The white grapes, if not too ripe, will give it a good Rhenish flavour, and are very cooling.

There is also another sort of grape, that grows in Great Britain, which has much the smell of musk; and this may, by the help of a little sugar, be made to produce a fine rich wine, much resembling canary or muskadine, and altogether as pleasant.

Second.

Put a gallon of water to a gallon of grapes. Bruise the grapes well, let them stand a week without stirring, and then draw off the liquor. Put to a gallon of wine three pounds of sugar, and then turn it into a vessel, but do not bung it till the hissing has ceased. Let it stand two months, and then it will draw clear and fine. If you think proper, you may then bottle it; but if you do, remember to cork it well, and keep it in a good dry cellar.

Apricot Wine.

Take twelve pounds of apricots, when nearly ripe, wipe them clean, cut them in pieces, put them into two gallons of water, and boil them till the water has strongly imbibed the flavour of the fruit. Strain the liquor through a hair sieve, put to every quart of it six ounces of loaf sugar, and boil it again, skimming it well, till the scum ceases to rise. Then pour it into an earthen vessel, and the next day bottle it off, putting a lump of sugar into every bottle.

Balm Wine.

Take a bushel of balm leaves, put them into a tub, pour eight gallons of boiling water upon them, and let it stand a night. Then strain the liquor through a sieve, and to every gallon of it put two pounds of loaf sugar, stirring it well till the sugar is dissolved. Then put it on the fire, adding the whites of four eggs well beaten; let it boil half an hour, and skim it clean all the time. Put it into the tub again, and, when milk warm, add a gill of good ale yeast, stirring it every two hours. Work it thus for two days; then put it into a cask, bung it up, and, when fine, bottle it off.

Sage Wine.

Boil six gallons of spring water a quarter of an hour, and let it cool till it is milk warm. Then put in twenty-five pounds of Ma-

laga raisins, picked, rubbed clean, and cut small; together with half a bushel of red sage, cut small, and a gill of good ale yeast. Mix them all well together, and let them stand covered, in a warm place, six or seven days, stirring them once a day. Then strain the liquor into a clean cask, and when it has worked three or four days, bung it up, and let it stand a week longer. Add to it two quarts of mountain wine, with a gill of finings, and, when fine, bottle it off.

Mead Wine.

There are different kinds of this wine; but those generally made are two, namely, sack-mead, and cowslip-mead. Sack-mead is made thus: To every gallon of water put four pounds of honey, and boil it three quarters of an hour, taking care properly to skim it. To each gallon add half an ounce of hops, then boil it half an hour, and let it stand till the next day. Then put it into your cask and to thirteen gallons of the liquor add a quart of brandy or sack. Let it be lightly closed till the fermentation is over, and then stop it up very close. If you make as much as fills a large cask, you must not bottle it off till if has stood a year.

To make cowslip-mead, you must proceed thus: Put thirty pounds of honey into fifteen gallons of water, and boil it till one gallon is wasted; skim it, take it off the fire, and have ready sixteen lemons cut in half. Take a gallon of the liquor and put it to the lemons. Pour the rest of the liquor into a tub, with seven pecks of cowslips, and let them stand all night: then put in the liquor with the lemons, eight spoonfuls of new yeast, and a handful of sweet-brier; stir all well together, and let it work three or four days. Then strain it, pour it into your cask, let it stand six months, and then bottle it off for use.

Second.

The article now before us, was obtained from a lady in the country, who has always been particularly attached to mead wine, and whose manner of making it we shall give in her own words:—

"To one hundred and twenty gallons of pure water, the softer the better, I put fifteen gallons of clarified honey. When the honey is well mixed with the water, I fill my copper, the same as I use for brewing, which only holds sixty gallons, and boil it till it is reduced about a fourth part. I then draw it off, and boil the remainder of the liquor in the same manner. When this last is about a fourth part wasted, I fill up the copper with some of that which was first boiled, and continue boiling and filling it up, till the copper contains the whole of the liquor, by which time it will of course be half evaporated. I must observe, that in boiling I never take off the scum, but on the contrary have it well mixed with the liquor whilst boiling, by means of a jet. When this is done, I draw it off into underbacks, by a cock at the bottom of the copper, in which I let it remain till it is only as warm as new milk. At this time I tun it, and suffer it to ferment in the vessel, where it will

form a thick head. As soon as it has done working, I stop it down very close, in order to keep the air from it as much as possible. I keep this, as well as my mead, in a cellar or vault I have for the purpose, being very deep and cool, and the door shut so close, as to keep out, in a manner, all the outward air, so that the liquor is always in the same temperature, being not at all affected by the change of weather. To this I attribute, in a great measure, the goodness of my mead.—Another proportion I have of making mead, is to allow eighty pounds of clarified honey to one hundred and twenty gallons of soft water, which I manage in the making in all respects like the before mentioned, and it proves very pleasant, good, light drinking; and is, by many preferred to the other, which is much richer, and has a fuller flavour; but at the same time it is more inebriating, and apt to make the head ache, if drank in too large quantities. I imagine therefore, upon the whole, the last to be the proportion that makes the wholesomest liquor for common drink, the other being rather, when properly preserved, a rich cordial, something like fine old Malaga, which, when in perfection, is justly esteemed the best of the Spanish wines. I choose, in general, to have the liquor pure and genuine, though many like it best when it has an aromatic flavour, and for this purpose they mix elder, rosemary, and marjoram flowers, with it; and also use cinnamon, cloves, ginger, and cardamoms, in various proportions, according to their taste: But I do not approve of this last practice at all, as green herbs are apt to make the mead drink flat; and too many cloves, besides being very predominant in the taste, make it of too high a colour. I never bottle my mead before it is half a year old, and when I do, I take care to have it well corked, and keep it in the same vault wherein it stood whilst in the cask."

To make Bitters.

Take of gentian root, six drachms; chamomile flowers, four drachms; zedoary, two drachms; cardamoms, two drachms; galingol, two drachms; orange peel, two drachms; rhubarb, one drachm; virgin snake root, one drachm; cochineal, twenty grains; saffron, twenty grains. To these ingredients put one quart of brandy; slice the roots, and bruise the seeds. Let it stand near the fire, shaking them three or four times a day for three weeks; then filter it for use. Take two or three tea-spoonfuls fasting in the morning, or at any other time, as occasion may require.

Milk Punch.

Take of rectified proof molasses brandy, six pints and a half; of rum, half a pint; water eight pints and three quarters; loaf sugar, two pounds; lemon-juice, one pint and a quarter: and a quart of milk; dissolve the sugar in the water, then mix the brandy and lemon-juice with it; boil the milk, and put it into a large bason:

then put in the brandy and lemon-juice, strain it through a muslin cloth, and mix the whole together; put in a little lemon-peel to give it a fine flavour: if filtered through paper it will be much finer.

Elixir of Paragoric.

Take half an ounce of the flowers of benzoin, two drachms of opium, one ounce of Jamaica pepper in corns, half a drachm of the essential oil of aniseeds, two ounces of liquorice in the stick, and one quart of French brandy; you must mix the oil of aniseeds with lump sugar in a mortar, till you think it will not swim on the top, then put in the brandy, &c.

Tar Water.

Pour a gallon of cold water on a quart of Norway tar; mix them well together, and let them stand in a vessel for three days, that the tar may have time to subside; the clear water is then to be poured off, and bottled for use. The tar must not be used any more in the same way; but may still serve for common purposes.

Lime Water.

Infuse a pound of good quick lime in six quarts of spring water for twenty-four hours. Decant, and keep it for use.

VINEGARS.

Wine Vinegar.

Take any sort of vinous liquor that has gone through the process of fermentation, and put it into a vinegar cask that has been lately used. Then take some of the fruit or stalks of the vegetable from whence the wine was obtained, (which hold a large proportion of tartar,) and put them wet into a cask without a head; set it to catch the rays of the sun, with a coarse cloth over the top of it, and let it stand six days. Then put them in your vinegar, and stir it well about; and, if in winter, set it in a warm place, or, if hot weather, in a yard where the sun will reach it, with a slate over the bung; and the whole will begin to ferment anew, conceive heat, grow sour by degrees, and soon after turn into vinegar. When your vinegar is sufficiently sour, and fine, you may rack it off into a clean vinegar cask, bung it up, and put it in your cellar for use.

Cyder Vinegar.

The cyder is first to be drawn off fine into another vessel, that has contained vinegar, and a quantity of the must, that is, new wort, of apples to be added. Set the whole in the rays of the sun, if there be conveniency for it; and, at the expiration of a week or nine days, it may be drawn off into another cask. This will make good table vinegar.

Apples that have been pressed, may be substituted in the place of must. The meanest cyder will serve for vinegar.

Beer Vinegar.

Take a middle sort of beer, pretty well hopped; into which, when it has worked well and grown fine, put some rape, or husks of grapes, (usually brought home for that purpose,) or raisins with their stalks, to every ten gallons of beer a pound: mash them together in a tub, and, when settled well, draw off the liquor into another cask, and set it in the sun as hot as you can, with the bung out, and the hole being only covered with a tile, or slate stone. In the space of a month or six weeks it will become a good vinegar; when you may draw it off into another cask, bung it well up, and keep it in your cellar for use.

This vinegar will do for pickling; and if it be refined, and kept from turning musty, may pass in use as well as that made of wine.

Raisin Vinegar.

To every gallon of spring-water, add three pounds of Malaga raisins. Put these into an earthen jar, and place them where they may have the hottest sun from May till Michaelmas. Then press all well; tun the liquor up in a very strong iron hooped vessel, to prevent its bursting: it will appear very thick and muddy when newly pressed; but will refine in the vessel, and be as clear as wine. Thus let it remain untouched for three months before it is drawn off, and it will prove excellent vinegar, fit for any table.

Second.

Take what quantity of water you please, put it into a jar, and to every gallon of water put two pounds of Malaga raisins; then cover your jar up, set it in the sun, or a warm place, and let it stand there till it is fit for use.

Gooseberry Vinegar.

Take some gooseberries full ripe, bruise them well, and to every quart of which add three quarts of cold boiled water; let it stand twenty-four hours, then strain the liquor through a coarse cloth, and to every gallon put one pound of brown sugar; then stirring it well together, put it in a cask or jar, cover it up, set it in a warm place, and let it stand three quarters of a year, at which time it will be fit for use; but if it stands longer it will improve the more. —This is good for pickling.

Currant vinegar may be made in the same way as that from gooseberries, only pick off the currants from the stalks.

Sugar Vinegar.

If your cask holds eighteen gallons, put seventeen gallons of soft water, and seventeen pounds of brown sugar, into your brewing vessel, and when it boils, skim off the scum till none appears. Then lade it into one of your tubs, and when it is milk-warm, rub on a toast of brown bread some good ale yeast on both sides, and

put it into the liquor, covering it with a cloth; after letting it remain a night and a day, take the yeast clean off, and place your cask on a stand, with a tile or a piece of lead on the bung-hole, in a warm spot, where it will get the benefit of the sun. The best time to make it is in March or April. (Observe, your cask must be well iron-bound, and painted; this will make it last considerably longer.) Do not draw it off till July or August: but you may tap it a month sooner, and take out a quart or two to taste, and by putting it in again, it will help to fine it.

Primrose Vinegar.

To six pounds of sugar put eighteen quarts of water, boil these together a quarter of an hour, and let it stand till nearly cold; then put half a peck of primroses, with the stalks, into an earthen mug or barrel, and pour your liquor upon them, stirring in a little yeast; then cover it with paper, and let it stand in a warm place till fit for use.

At the end of these receipts how to make vinegar, I cannot deny myself the pleasure of laying before the public a receipt lately communicated by a lady of distinction, and which was strongly recommended by the family physician, (whose professional ability, long, extensive, and successful practice, elevate him among those of the first eminence in the medical world,) not only as a pleasant cordial, but an excellent medicine, proper to be given in pulmonary cases. When a person has taken cold, which irritates the lungs, or causes the throat to be sore, the dose is a wine glass full, mixed with a little warm water, and taken when going to bed.

Raspberry Acid.

Put raspberries just gathered into a jar, do not press them down, but when full, pour the best white wine vinegar over them, about half a pint to four or five quarts of raspberries; cover them close, and set them in a cellar for eight or nine days; then strain them through a jelly bag, and let it drop as long as there is any juice, but do not squeeze it, to prevent its being thick. To every pound of juice, which is generally called a pint, put one pound and a quarter of good lump sugar; set it on a moderate fire, let it boil twelve or fourteen minutes; when cold, put it into bottles for use, and tie a paper over them, pricked full of holes. The raspberries may be squeezed after they have done dropping, and the juice boiled separately, with the same proportion of sugar as the first, and it will be equally good, but not so fine.

On the Breeding, Rearing, and Management, of different Kinds of Poultry, &c.

Fowls.

IN the commencement of this business, the first consideration must be the proper choice of those fowls which are best calculated for breeding. Those of a middling age are the most proper for sitting, and the younger for laying. Six hens to a cock is a good proportion. In order to make them familiar, feed them at particular hours, and always in one place.

The best age to set a hen is from two years old to five, and the best month February, though any month is good between that and Michaelmas. A hen sits twenty days; whereas geese, ducks, and turkeys, sit thirty.

In the mixture of fowls for breeding, the nature of the hen should be as nearly equal as possible with that of the cock. She should be vigilant and industrious, both for herself and chickens. In size, the biggest and largest are the best, and they must be in every respect proportioned to the cock, only, instead of a comb, she should have upon her crown a high tuft of feathers. She should have strong claws; but it will be better if she has no hinder claws, because such are very subject to break their eggs. Hens that crow are neither good breeders nor good layers. Never choose a hen that is fat, as she will neither answer the purpose of sitting or laying. If she is set, she will forsake her nest; the eggs she lays will be without shells, and she will grow slothful and indolent.

The best eggs are those laid when the hens are a year and a half or two years old, at which time, if you would have large eggs, give them plenty of victuals, and sometimes oats, with fennegreek, to heat them. To prevent your hens eating their own eggs, which they sometimes will, lay a piece of chalk shaped like an egg in their way, at which they will often be pecking, and thus finding themselves disappointed, they will not afterwards attempt it. When you find your hens inclinable to set, which you will know by their clucking, do not disappoint them, nor put more than ten eggs under each. It is a common notion that a hen should always be set with an odd egg, as nine, eleven, or thirteen; but this is mere whim.

Hens that have spurs often break their eggs, and instead of hatching them, will sometimes eat them. These must be scoured, as well as those that scratch and crow like a cock; first by plucking the great quills out of their wings, and then by feeding them with millet, barley, and paste cut into small pieces, pounded acorns and bran, with pottage, or crumbs of wheat bread steeped in water. They must be kept in a close place, and their feathers must be plucked from their heads, thighs, and rumps.

In order that the chickens may be large, and most kindly, the best time to set a hen is in the month of February, when the moon has turned the full, that she may disclose the chickens in the increase of the next new moon; for one brood of this month is preferable to that of any other. Hens, however, may set from this time to October, and then have good chickens, but not after that time.

Before you put the eggs under the hen, it will be necessary to make some particular mark on the side of them, and to observe whether she turns them from that to the other; if she does not, then take an opportunity, when she is from them, to turn them yourself. Be careful the eggs you set her with are new, which may be known by their being heavy, full, and clear; neither should you choose the largest, for they have often two yolks; and though some are of opinion that such will produce two chickens, it commonly proves a mistake; but if they do, the production is generally unnatural.

The greatest care must be taken that the hen is not disturbed while she is sitting, as it will cause her entirely to forsake her nest. To prevent this, be careful to place her meat and water near her during the time she is sitting, that her eggs may not cool while she is absent from her nest; stir up the straw gently, make it soft, and lay the eggs in the same order you found them. It will not be amiss if you perfume her nest with rosemary or brimstone. Be careful the cock does not come at the eggs, and sit upon them, as he will not only be subject to break them, but it will cause the hen to dislike her nest.

Your hen-house must be large and spacious, with a high roof, and strong walls. Let there be windows on the east side, that they may enjoy the benefit of the rising sun; and these must be strongly lathed and close shut. Upwards, and round about the inside of the walls, upon the ground, should be made large pens, three feet high, for geese, ducks, and large fowls, to set in, and near the roof of the house should be long perches, reaching from one side to the other. At one side of the house, at the darkest part, over the ground pens, should be placed several small hampers of straw, not only for the use of the fowls to make their nests, but likewise for them to lay their eggs in: but when they sit to hatch chickens, let them sit on the ground. There must be pegs stuck in different parts of the walls for the convenience of the fowls climbing to their perches.

The floor of the hen-house, must not be paved, but made of earth, and quite smooth. Let the smaller fowl have a hole made at one end to go in and come out at when they please, otherwise they will seek out roost in other places; but for larger fowl you may open the door every night and morning.

The most advantageous situation for the hen-house, is near some kitchen, brew-house, or bake-house, where it may receive

a distant warmth from the fire, and be scented with smoke, which to pullets is not only wholesome, but agreeable.

Great care must be taken to keep your hen-house free from vermin, and contrive your perches so as not to be over each other. Wherever poultry is kept, various kinds of vermin will naturally come; for which reason it will be proper to sow wormwood and rice about your hen-house. You may also boil wormwood, and sprinkle the floor with the liquor, which will not only contribute to keep away vermin, but also add much to the health of your poultry.

When your chickens are hatched, if any are weaker than the rest, wrap them in wool, and let them receive the benefit of the fire; it will be also necessary to perfume them with rosemary. The chickens first hatched, may be kept in a deepish sieve till the rest are disclosed, for they will not eat immediately. Some shells being harder than others, they will require so much more time in opening; but unless the chickens are weak, or the hen unkind, it will not be improper to let them continue under her, as they will thereby receive the greater nourishment.

After they have been hatched two days, give them very small oatmeal, some dry, and some steeped in milk, or else crumbs of fine white bread. When they have gained strength, you may give them crusts, cheese-parings, white bread, crusts soaked in milk, barley-meal, or wheaten-bread scalded, or the like soft meat that is small, and will be easily digested. They must be kept in the house a fortnight before they are suffered to go abroad with the hen. Green chives chopped among the meat is very good, and will preserve them from the rye, or other diseases in the head. Be careful that their water is quite clean, for if it is dirty it will be apt to give them the pip. Neither should you let them feed upon tares, darnel, or cockle, for these are very dangerous to young ones; nor let them go into gardens till they are six weeks old.

The method to be taken in order to fatten chickens is this; Confine them in coops, and feed them with barley-meal. Put a small quantity of brick-dust in their water, which will not only give them an appetite to their meat, but will facilitate their fattening. All fowls, and other birds, have two stomachs: the one is their crop, that softens their food, and the other the gizzard, that macerates it. In the last are generally found small stones, and sharp bits of sand, which help to do that office, and without them, or something of that kind, a fowl will be wanting of its appetite; for the gizzard cannot macerate or grind the food fast enough to discharge it from the crop without such assistance, and therefore in this case the brick-dust thrown into the water is very useful.

Hens are subject to various diseases, the principal of which are the following.

Setting hens are sometimes troubled with lice and vermin; for the cure of which, pound burnt cummin and staphisagar, of each

equal quantities, mix it with wine, and rub them with it; or wash them with a decoction of wild lupins.

If hens are troubled with a looseness, mix a handful of barley-meal, and as much wax in some wine; make it into a mess, and give it them in the morning before they have any other meat; or else let them drink a decoction of quinces or apples.

It sometimes happens, that hens, by laying too many eggs, or sitting too long, exhaust their strength, and languish. To remedy this, take the white of an egg, and roast it till it appears burnt; mix this with an equal quantity of raisins also burnt, and give it them the first thing in the morning.

Fowls are very subject to a disorder called the pip, which arises from a white thin scale growing on the tip of the tongue, and will prevent their feeding. This is easily discerned, and generally proceeds from drinking puddle water, or want of water, or eating filthy food. This, however, may be cured, by pulling off the scale with your nail, and then rubbing the tongue with salt.

Ducks.

Ducks usually begin to lay in February; and if your gardener is diligent in picking up snails, grubs, caterpillars, worms, and other insects, and lay them in one place, it will make your ducks familiar, and is the best food, for change, they can have. If parsley is sown about the ponds they use, it will give their flesh an agreeable taste; and be sure always to have one certain place for them to retire to at night. Partition off their nests, and make them as near the water as possible: always feed them there, as it will make them love home; for ducks are of a very rambling nature.

Take away their eggs every day till you find them inclined to sit, and then leave them in the place where they have laid them. Little attendance is required while they sit, except to let them have some barley, or offal corn, and water near them, that they may not hurt their eggs by straggling from the nest.

If the weather is tolerably good at the time the ducklings are hatched, they will require very little attendance; but if they happen to be produced in a wet season, it will be necessary to take them under cover, especially on nights; for though the duck naturally loves water, it requires the assistance of its feathers, and, till grown, is easily hurt by the wet.

The method of fattening ducks is exactly the same, let their age be what it will. They must be put into a retired place, and kept in a pen, where they must have plenty of corn and water. Any sort of corn will do, and with this single direction they will fatten themselves in a fortnight or three weeks.

Geese.

The keeping of geese is attended with very little expence. They will live upon commons, or any sort of pasture; and need little care or attendance, except their having plenty of water.

In chusing geese, the largest are reckoned the best; but there is a sort of Spanish geese that are much better layers and breeders than the English, especially if their eggs are hatched under an English goose. It must be observed, that the colour of them should be white or grey, for pyed are not so profitable, and the darker coloured are still worse.

It may be easily known when geese want to lay, by their carrying straw in their mouths; and when they will sit, by their continuing on their nests after they have laid. The proper time for laying is the spring, and the earlier the better, because of their having a second brood. A goose sits in general thirty days; but if the weather is fair and warm, she will hatch three or four days sooner. During the time of her sitting you must be careful, when she rises from the nest, to give her meat, as shag oats, and bran scalded; and let her have the opportunity of bathing in water.

When the goslings are hatched, you must keep them in the house ten or twelve days, and feed them with curds, barley-meal, bran, &c. After they have got strength, let them go abroad for three or four hours in a day, and take them in again till they are big enough to take care of themselves. One gander is a proper proportion for five geese.

To fatten green geese, you must shut them up when they are about a month old, and they will be fat in about a month more. Be sure to let them have always by them some fine hay in a small rack, which will much hasten their fattening. But for fattening older geese, it is commonly done when they are about six months old, in or after harvest, when they have been in the stubble-fields, from which food some kill them; but those who are desirous of having them very fat, shut them up for a fortnight or three weeks, and feed them with oats, split beans, barley-meal, or ground malt mixed with milk. They will likewise feed on, and fatten well, with carrots cut small; or if you give them rye before or about Midsummer (which is commonly about their sickly time) it will strengthen them, and keep them in health.

It is to be observed, that all water-fowl, while fattening, usually sit with their bills on their rumps, from whence they suck out most of their moisture and fatness, at a small bunch of feathers which stands upright on their rumps, and is always moist. But if you cut this close away, it will make them fat in less time, and with less meat than otherwise

Turkies.

Turkies are birds of a very tender constitution, and, while young, must be carefully watched and kept warm; for the hens are so negligent, that while they have one to follow them, they will never take care of the rest.

Turkies are great feeders on corn, and if kept on it will consume a prodigious quantity; but if left to their own liberty when grown

up, they will get their own living by feeding on herbs, seeds, &c. As they are very apt to straggle, they will often lay their eggs in secret places, and therefore they must be often watched, and compelled to lay at home. They begin to lay in March, and will sit in April; but they should not be suffered to sit on more than twelve eggs at most.

When they have hatched their brood (which will be in the time between twenty-five and thirty days) you must be particularly careful to keep the young ones warm, for the least cold will kill them. They must be fed either with curds, or green fresh cheese cut in small bits; and let their drink be new milk, or milk and water. Or you may give them oatmeal and milk boiled thick together, into which put a little wormwood chopped small, and sometimes eggs boiled hard, and cut into little pieces. They must be fed often, for the hen will not take much care of them; and when they have got some strength feed them abroad in a close walled place, from whence they cannot stray. You must not let them out till the dew is off the grass, taking care to have them in again before night, because the dew is very prejudicial to their health.

When you fatten turkies, give them sodden barley or sodden oats for the first fortnight, and for another fortnight cram them in the following manner. Take a quantity of barley-meal properly sifted, and mix it with new milk. Make it into a good stiff dough paste; then make it into long crams or rolls, big in the middle, and small at both ends. Then wet them in lukewarm milk, give the turkey a full gorge three times a day, morning, noon, and night, and in a fortnight it will be as fat as necessary.

The eggs of turkies are not only reckoned very wholesome in general, but they will likewise greatly contribute to the restoring of decayed constitutions.

Pigeons.

If you are not already provided, the best time to furnish yourself with pigeons is in the month of May or August, because at those times they are young, and in fine condition.

There are various sorts of pigeons, such as carriers, pouters, runts, tumblers, &c. but the two principal are, the tame and dovecote. The former of these is no less valued for its beauty than the largeness of its body; but the latter, which is the kind usually kept in dovecotes, and thence receives its name, is smaller, and less beautiful.

Tame pigeons generally produce but two young ones at a brood; but they make some amends for the smallness of the number, by the frequency of their hatching; for if well fed and looked after, they will have young ones twelve or thirteen times in the year. In chusing them, the beautiful is generally most regarded; but care should be taken to pair them well, because in this case they will be more firmly attached to each other.

Particular care must be taken to keep them clean, for they dislike dirt though they make a great deal of it. Their best food is tares or white peas, and they should have some gravel scattered about their house, and clean water set in different places. A great deal of care must be taken to preserve them from vermin, and their nests from the starlings and other birds, as the latter will suck their eggs, and the former entirely destroy them.

The common, or dovecote pigeon, is a sort that not only demands, but deserves very great attention; and of this breed is properly that which is called the common blue pigeon. This has the advantage of many other kinds, in that it is hardier, and will live in the most severe weather. But if the breed should be too small it may be mended, by putting in a few tame pigeons of the most common kind, and the least conspicuous in their colours, that the rest may the better take to them from their being more like themselves.

The ringdove has been introduced into the dovecote, by setting the eggs under a common pigeon; they will in this case live, and take their chance among the others; and they have two advantages over them, the one in their largeness, and the other in their hardiness, for they will live on any food, and endure the most severe weather.

A proper proportion of the sexes should be observed among pigeons; for there is nothing so hurtful as having too many cocks, especially if you keep the larger or tame kind. An abundance of cocks will thin the dovecote, for they will grow quarrelsome, and beat others away, till, by degrees, a very thriving dovecote shall be, by this single mistake, reduced to a very poor condition.

The best and most easy method of making a dovecote is to build the wall with clay mixed with straw: they may be made four feet or more in thickness; and while they are wet, it is easy to cut holes in them with a chissel or other instrument.

But of whatever materials the cote is erected, it should be white-washed frequently on the outside. Pigeons, as we have already observed, are cleanly birds; they love the appearance of neatness; and besides this, the colour renders the building more conspicuous.

With respect to the food for pigeons, exclusive of the peas and tares already mentioned, barley is very proper, as it not only strengthens them, but promotes their laying; buck-wheat will likewise have the same effects. In general, however, the common pigeons, in a dovecote, take care of themselves, and need little food from their keeper.

Pigeons are very fond of salt, and therefore they should have a large heap of clay laid near the dovecote, and let the brine done with in the family be frequently beaten among it; or you may make a kind of mortar with lime, sand, clay, and salt, which they will peck with great satisfaction. When it is thus made on purpose

for them, it is best to make it thin, and keep it so by often mixing brine with it.

The use of salt is of much more advantage to pigeons than merely the pleasing them, for nothing will recover them so readily from sickness; a mixture of bay-salt and cummin-seed being with them an universal remedy for most diseases.

Various methods have been used to make pigeons love their habitation. Some have recommended the use of assafœtida, and others of cummin-seed, for this purpose; but the best method is, to keep up constantly the salted clay, as before described; for it is what they love, and they will therefore stay where they can have it in plenty.

Pigeons are some times apt to be scabby on the backs and breasts, which distemper will kill the young, and make the old ones so faint that they cannot take their flights. In order to cure this distemper take a quartern of bay-salt, and as much common salt, a pound of fennel-seed, a pound of dill-seed, as much cummin-seed, and an ounce or two of assafœtida; mix all these together with a little wheat-flour, and some fine worked clay; when it is well beaten together, put it into two pots, and bake them in an oven. When they are cold, lay them longways on the stand or table in the dove-house; and the pigeons, by pecking it, will be soon cured.

THE ART OF DYEING.

To prepare raw silk.

Take your raw silk and put it into a bag, that it may not entangle; then to every pound of this raw silk, add a quarter of a pound of soap; let this boil together two hours, then take it and cleanse it well, and it is ready for all sorts of colours, being first alumed.

Another Way to prepare raw Silk.

Take it, and smear it well and thoroughly, putting to every pound of silk, a quarter of black or green soap; put it into a linen bag, and let it boil six or seven hours; then take it out of the bag and cool it, that you may handle it the better; after this, rinse it in a river or running water for fifteen minutes. Beat the water out very well, and then rinse it again; then dry it, and it is ready to dye. Observe, that this preparation is absolutely necessary for all raw silks before they can be dyed.

To alum boiled Silk.

Take a quarter of a pound of alum to every pound of silk, melt it in a skillet; when done, throw it into a vessel or tub of water, into which put the silk to steep twelve hours or more. Observe carefully the just proportion of silk and alum

To dye red Silk.

To prepare your liquor or suds right, take four handfuls of wheat bran to every pound of silk; then put it into six or seven gallons of water, then boil them and pour the liquor into a tub, letting it stand twelve or fourteen hours; then clarify it, and take half the water, into which put eight ounces of alum, four ounces of tartar of red wine, beaten to a fine powder, and half an ounce of turmeric, finely pounded, boil them together a quarter of an hour, stirring them well; then take the kettle off the fire, and put the silk immediately in, covering the kettle very close, that the steam may not fly away; thus let it stand three hours, and then take the silk and rinse it very well in cold water, then beat it very well upon a block, and let it dry. This done, take four ounces of galls, beat them small, and put them into a pail of river or rain water, and boil them sixty minutes or somewhat more; then take the kettle off the fire, and when it is so cool that your hand can bear it, put in the silk and let it lie an hour, then take it out and let it dry.

A Crimson Dye for Silk.

When your silk is well boiled, to every pound of silk take of crude alum eight ounces; when that is dissolved, lay the silk in the liquor one night, the next day rinse it well, and afterwards dye as follows. Take a kettle of clear water, and to every pound of silk, put in together, of cochineal two ounces and a half, beaten very fine; of beaten galls three ounces; of gum purified, and turmeric an eighth part of an ounce each; boil the silk in this liquor. Two hours after this is done, let it remain twelve hours, after this wring and dry it.

To colour or dye Wool, or woollen Cloth, a curious red.

Take a considerable quantity of alum, and dissolve it in water, wherein bran has been boiled and strained out, putting the cloth, wool, or yarn, to steep in it, which being well steeped, put it into other clear water, heating it over a gentle fire, putting thereto greening weed, two pounds to four gallons of water, stirring it about, but not suffering it to boil; add more, a handful of unslacked lime, and as much wood-ashes, stirring about the materials, adding yet a like quantity of ashes, and a pound of the powder of logwood, or red wood, and the like of Brazil, and so in three or four hours time a very fair colour to your satisfaction will be taken.

To dye Linen, Thread, or Cloth, red.

Take a pound of sam-flour, and suffer it for the space of twenty-four hours to soak in two gallons of water, heating over a gentle fire; then add half a pound of the powder of Brazil, two ounces of vermilion, and an ounce of alum, dissolved in a pint of fair water.

To dye a clear or pleasant light Red.

Take half a peck of wheat bran, two ounces of alum, and boil them in four gallons of fair water, then strain out the liquid part through a fine hair sieve; dissolve in it half a pound of alum, and the like quantity of white tartar, and put in the stuff, cloth, &c. intended for colouring, adding three pounds of madder, and perfect the colour in a moderate heat, without boiling.

To dye Silk a sanguine Colour.

Take a pound of alum, and two pounds of greening weed, bruise them well, and pour upon them fair water; add then half a pound of ground Brazil, heat them over the fire, and put the silk in some part of the liquid matter, suffering it to seethe therein, and so renew it with the remainder, till you find your colour take, and having so done three times, rinse it in lye of oak-bark, or wood-ashes, and afterwards in water.

To dye a fair Blue.

Take white silk, stuff, or cloth that is white, and soak it in water; then having wrung the water out, add two pounds of woold or woad, a pound of indigo, and three ounces of alum; and then gently heat and dissolve them in the water, and so dip your materials till you perceive your colour has taken.

To dye a purple Colour.

Take a silk, stuff, or cloth that has already taken a blue, and dip it in Brazil and alum-water, at moderate heats; and you will soon perceive the colour answer your expectation.

To dye a deep red Carnation.

Take white linen and woollen, gall and alum it well, and take the herb called by the Dutch, foli, which is to be found on the banks of ditches, to the quantity of a pound, well dryed; Indian lake, four ounces; Spanish red, two ounces; make of these and alum-water a hot liquor, and dip your materials therein, at gentle heats, three or four times, and it will afford a curious colour.

To dye a fair Yellow.

Take the stalks, leaves, and seeds, &c. of woad, the roots being cut off, and lay them in soak in lye of wood-ashes, for the space of three hours; after that seethe them into hot water and urine, and heat them up moderately, straining the liquid part through a sieve, adding to every two pounds of woad, two pounds of verdegrease, with the lye already sod, stirring it and mixing it together for the space of three hours, and dip into it very hot at three or four times what you intend to colour.

To make a curious Green Water.

Take half an ounce of verdegrease, bruise it well, put thereto the yolk of an egg, and a few blades of saffron; then take half a handful of the leaves of spurge; bruise them with a quarter of a pint of vinegar, straining the liquid part through a cloth, and mingle it with the materials before mentioned, so thin that it may take, either in dyeing or painting.

To make a black Water to dye Silk, Cloth, &c.

Take half a pound of nut-galls, add to them a pottle of water, and an ounce of lamp-black, with a handful of the rust or filings of iron; beat them up, adding half a pound of copperas, seethe them to one half, adding then a pint of gum-water, and so set it by for use, and it will prove very good; the longer it is kept the better.

To dye Linen or Silk, a rose Red.

Take to every four yards and a half, a pound of nut-galls, and seethe them in fair water unbruised, for the space of two hours, when pouring out the liquid part into another vessel or vat, put your linen, &c. into it, and suffer it to soak for the space of four hours; then wring it dry, and heat it again in alum and fair water, adding half a pound of Brazil powder, and a pound of greening weed, and so by gentle heats make up your colour to the height.

To dye a fair Green.

Take bran-water and alum, a gallon of the former to a pound of the latter, and seethe them up till the alum is dissolved; then for about a quarter of an hour let your silk or cloth lie therein; then take more bran-water, and a few handfuls of woad, and put it therein till it become a dark yellow; then add verdegrease and indigo, of each half a pound; or more or less of the one or the other, as you would have it lighter or darker.

To dye a good Black.

Take two pounds of galls, and half a pound of copperas; seethe them in water over a gentle fire, putting your silk, stuff, or cloth therein, and stirring it about; then hang it to dry, and prepare your dye in this manner, viz. Take a large vat, and put therein three or four handfuls of rye-meal, and half as much of swarf of the grindstone, or smith's water, with two handfuls of elder-bark, and the like quantity of the rust of iron, and having suffered it to stand for the space of three days, heat it up, and put your materials therein.

To make a curious Red Water.

Take two quarts of fair water, four ounces of gum-arabic, a pound of faucet woad, seethe them together till half be consumed;

and then taking it off, put into the remainder half an ounce of Spanish green, and about thirty grains of cochineal, and so use it as you see convenient.

To make a curious blue Water for Silks, Stuffs, and Woollen.

Take three parts of soap-boilers' ashes, and one part of unquenched lime, make of them a lye, and suffer it well to settle; then add to the thinner part taken off, a pound of boloemen, stirring them well together over a gentle fire, adding a pound of woad, and half a pound of indigo, dipping what you intend to colour therein when it is very hot.

To work on yellow Silk, white, gray, or azure Colour.

Take a pottle of fair water, and a fourth part of gum-arabic, and half a pottle of faucet woad, an ounce of arsenic, and the like quantity of turmeric ground small, and seethe them over a gentle fire, putting a small quantity of grains therein; and so apply it to your use as you see convenient.

To make a red Water, for white Silk or Wool, green, yellow, violet, or azure.

Take two quarts of running water, and an ounce of Brazil, heat them up till half be consumed; then take it off the fire, and put an ounce of grains, and a quarter of an ounce of gum-arabic, with a quarter of a pound of alum-powder; and suffering it to stand all night, in the morning you may use it.

To make gray Florey.

Take florey, and soak it twenty-four hours; at the end of which, wring it through a cloth; then take the ashes of the vine, and make a lye with them, and spread the florey for the space of two hours upon a table; and having put the lye into three vessels, take the florey, and put it into one of the said vessels, and so shift it to the rest; putting, before you dip your linen, &c. vinegar to it, and your colour will be good.

To dye Linen with Crampmede.

Use in this a pound of crampmede to three ells of linen, and put it to a gallon and a half of water, or so proportionable to the quantity, and warm it over the fire till it appears ready to seethe; then add to it two ounces of galls, and so put your linen into it, and as often as you take it out, which must be frequent, wring it; then having a pot of fair water ready heated with alum dissolved in it, put the linen well wrung into it, and so rub it over at the taking out, and dry it; but if you would have it the darker colour, then it is requisite to have a lye made with limestone, or unslacked chalk.

To dye Velvet, or things requiring it, the most curious of Blacks.

Take of galls two pounds, copperas half a pound, smith's water a gallon, the powder of burnt ivory, an ounce, and of oak-bark, and shoemaker's black, ground to powder, the like quantity, and two gallons of fair water; mix them well together, and suffer them to stand in the sun, or some other warm place, for the space of thirty days, with often stirring about; then put your materials therein, and as often as you dip, hang to dry, and your expectation will be answered.

For a light Green.

Take the juice of the herb called horsetail, add to it a little alum, verdegrease, and copperas.

To make Bran Water, much used in Dyeing.

Take half a peck of wheat-bran, and two gallons of fair water; set them on the fire, giving them a gentle heat; which being done, put half a pound of alum-powder into it, and suffer it to stand a week or more, with sometimes stirring it about before you use it.

To dye Wool, or Woollen Yarn.

Take four pounds of wool, or yarn; two pounds of woad, putting the woad into a kettle to two gallons of water; then throw in two handfuls of wood-ashes, and when it seethes, put your wool or yarn into it, and let it remain there about half an hour; at that time take it out and wring it, and put it in again, and let it seethe as long as before; and then if it be before a brown blue, it will be a dark green; or if it was white, it will be a yellowish colour.

FINIS.

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