

The new female instructor; or, Young woman's guide to domestic happiness : being an epitome of all the acquirements necessary to form the female character, in every class of life: with examples of illustrious women. To which are added, advice to servants; a complete art of cookery, and plain directions for carving: also, a great variety of medicinal and other useful receipts in domestic economy; and numerous interesting articles, forming a complete storehouse of valuable knowledge.

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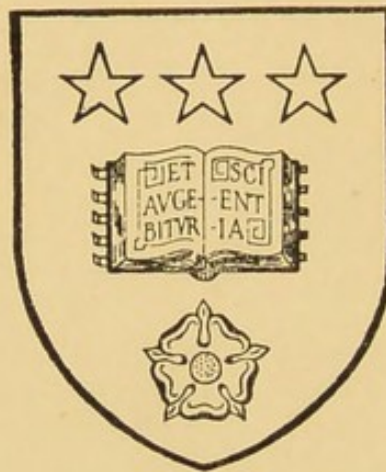
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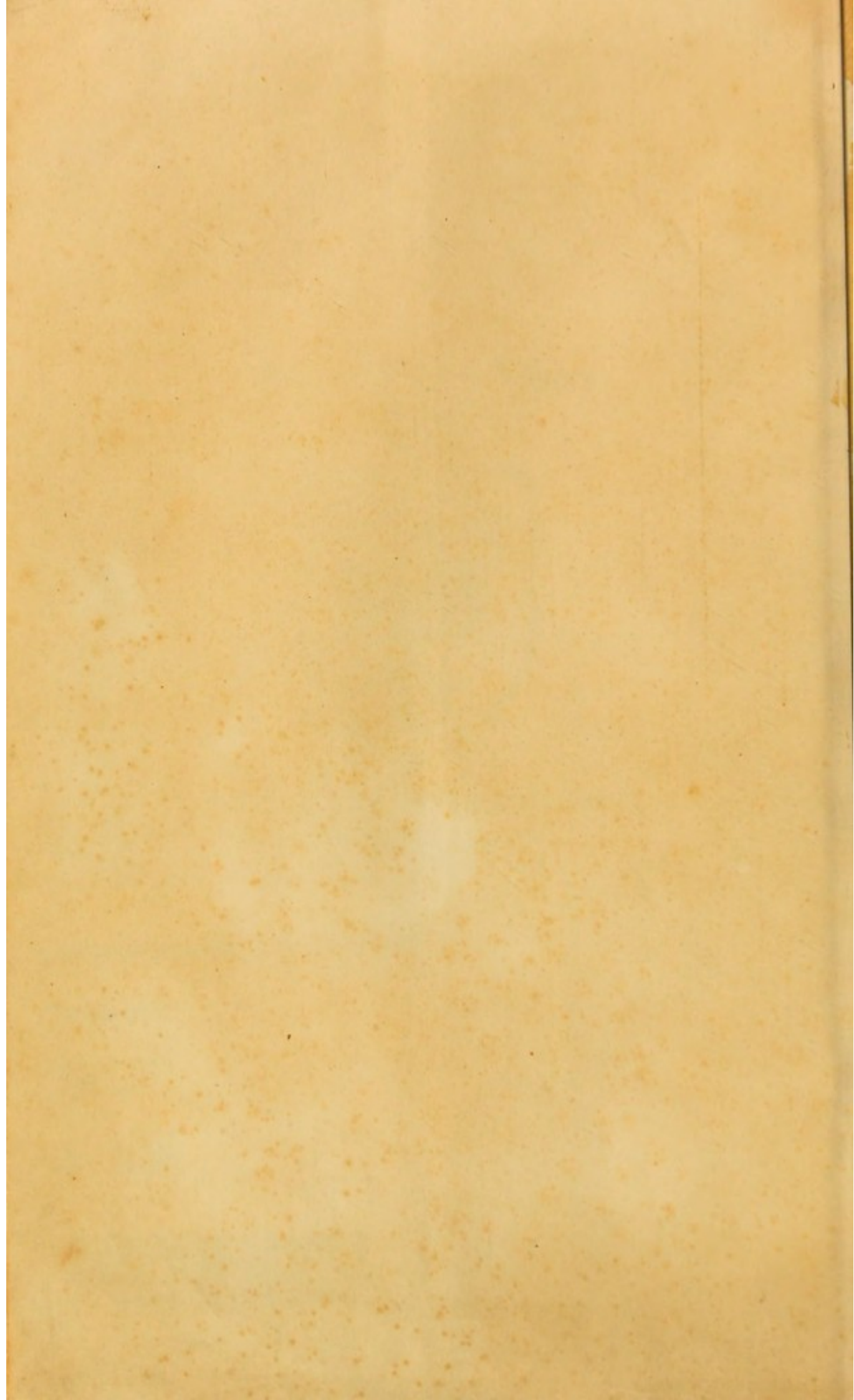
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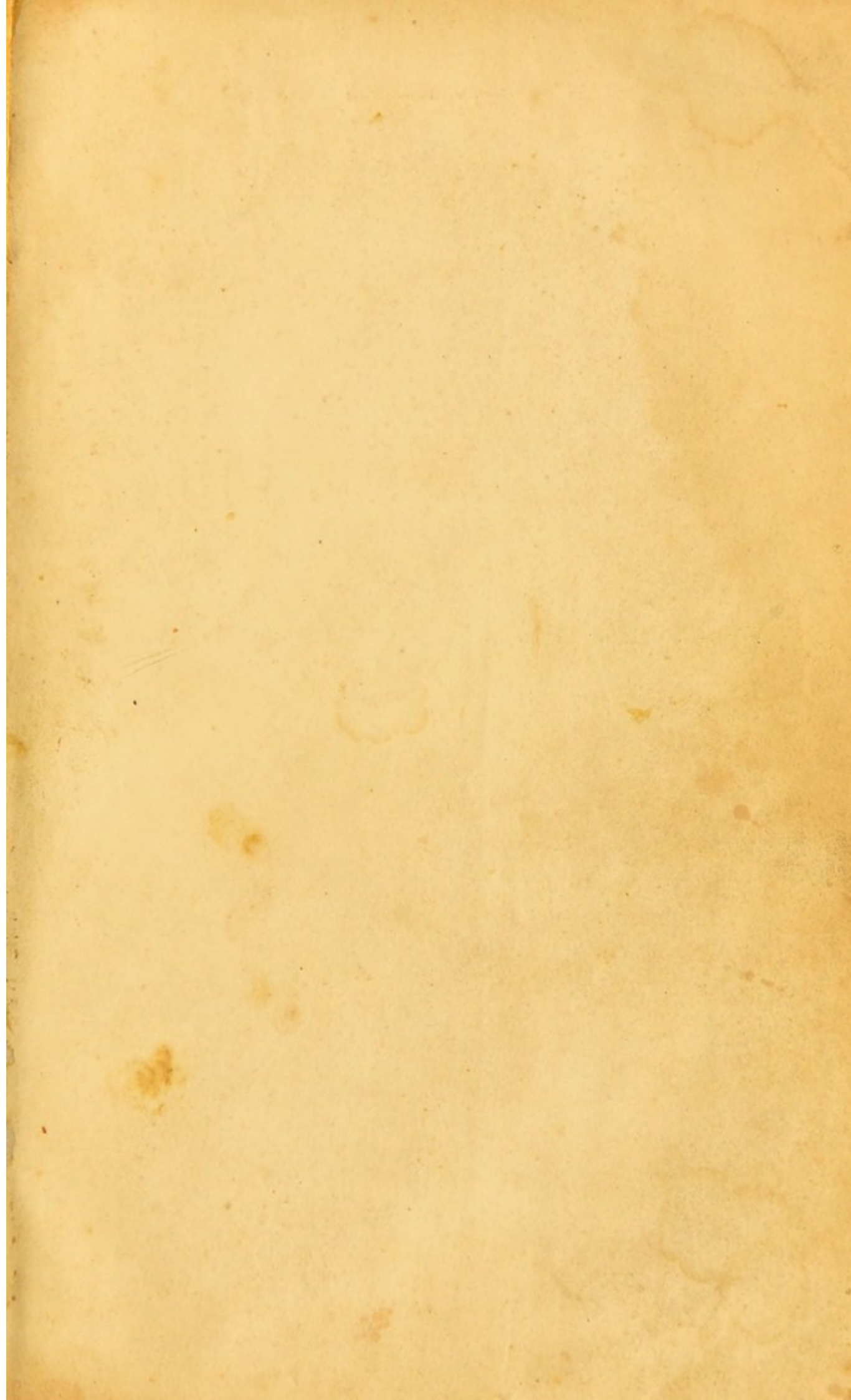
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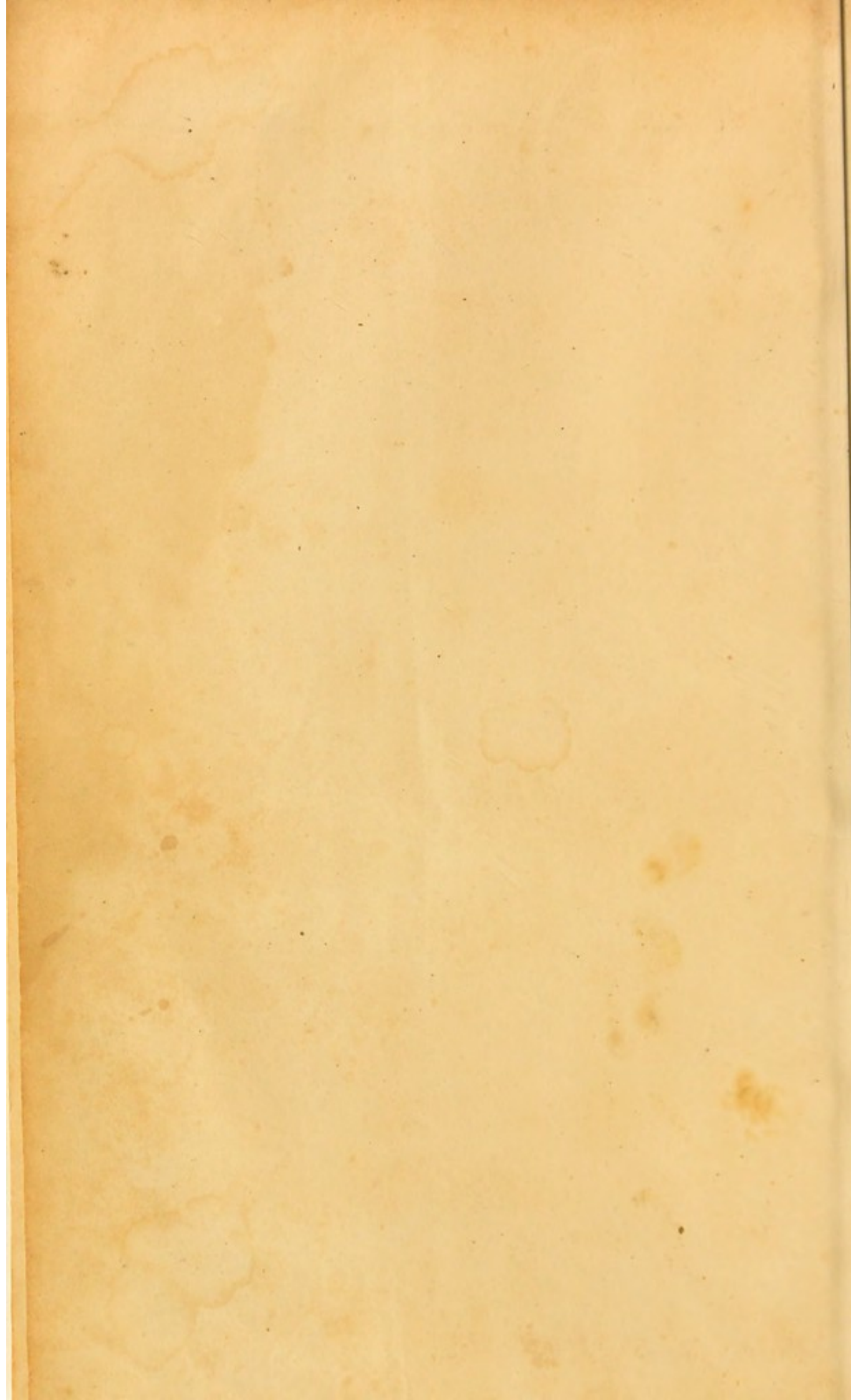


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FRONTISPIECE.



'TIS EDUCATION, HEAVENLY ART !
DOES EVERY NEEDFUL AID IMPART,
IT GIVES THE GRACES ALL TO SHINE,
AND MAKES THE HUMAN FORM DIVINE.

THE
FEMALE INSTRUCTOR;
OR
Young Woman's
COMPANION,

AND
Guide to Domestic Happiness;

BEING

AN EPITOME OF ALL THE ACQUIREMENTS

necessary to form the Female Character in every Class of Life,

with

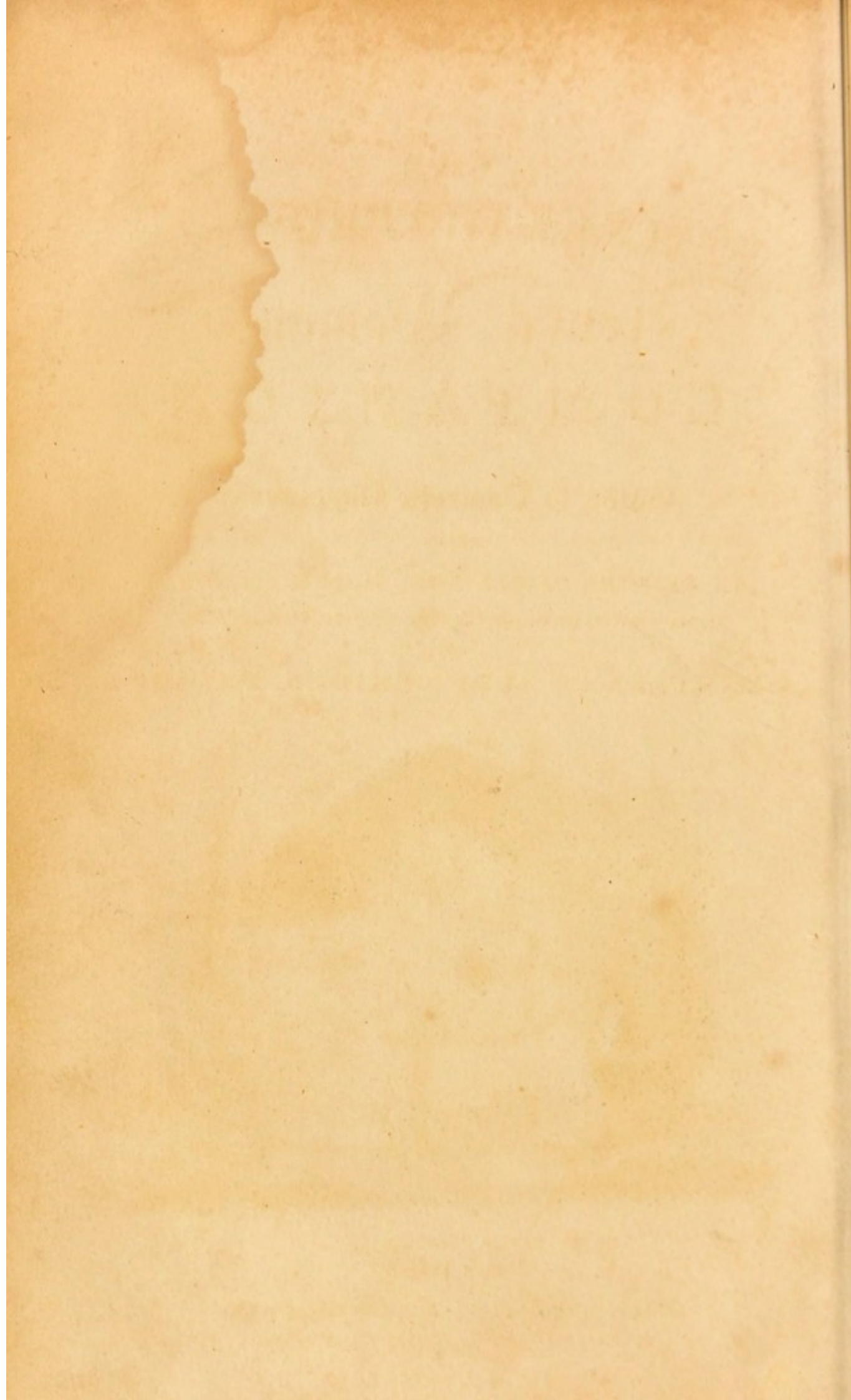
EXAMPLES OF ILLUSTRIOUS WOMEN.



LONDON,

Published by THO^s KELIX, 17, Paternoster Row, March 20,

1824.



2
THE NEW
FEMALE INSTRUCTOR:

OR,

YOUNG WOMAN'S
GUIDE TO DOMESTIC HAPPINESS

BEING

AN EPITOME OF ALL THE ACQUIREMENTS NECESSARY TO FORM
THE FEMALE CHARACTER, IN EVERY CLASS OF LIFE:

WITH

EXAMPLES OF ILLUSTRIOUS WOMEN

TO WHICH ARE ADDED,

ADVICE TO SERVANTS;

A COMPLETE

Art of Cookery,

AND

PLAIN DIRECTIONS FOR CARVING:

ALSO,

A GREAT VARIETY OF MEDICINAL AND OTHER USEFUL RECEIPTS
IN DOMESTIC ECONOMY;

AND NUMEROUS OTHER INTERESTING ARTICLES,

FORMING

A Complete Storehouse of Valuable Knowledge.

London.

PRINTED FOR THOMAS KELLY, 17, PATERNOSTER-ROW,

FEMALE INSTITUTE

FOR WOMEN

GUIDE TO DOMESTIC ECONOMY

IN THE ARTS OF THE HOUSEHOLD
THE FIRST COURSE IS FOR THE FIRST YEAR OF STUDY

EXAMPLES OF ILLEGITIMATE WOMEN

TO WHICH ARE ADDED

ADVANCE TO SPINNING

A PRACTICE

AND IN CROCHET

PLAIN DIRECTIONS FOR CROCHET

A SHORT HISTORY OF THE ARTS OF THE HOUSEHOLD

THE FIRST COURSE IS FOR THE FIRST YEAR OF STUDY

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ADVERTISEMENT.

THE present æra is as remarkable for the number, as for the excellence of those works which are intended to form the Female Character, and which combine both useful and ornamental instruction. Yet, among all the books on this subject, hitherto presented to the Public, we know of none which are entirely calculated for the Female in every class of life.

The “New Female Instructor” is now offered to supply this deficiency, and the Author trusts that it will contribute to render every one of its fair readers, a pleasing companion—a respectable mother of a family—an agreeable friend, or a useful member of domestic society.

The “Guide to Domestic Happiness” commences with some observations on dress, manners, introduction into company, amusements, conversation, letter-writing, and employment of time. As it is intended to unite habits of usefulness with cultivation of talent, “Domestic Economy” occupies the next place.

Love, that inmate of every breast, matured by courtship, naturally leads us to considerations before marriage—duties of the married state—management of infants—and the education of children.

To write a legible hand, and to cast accompts with accuracy, are so indispensably necessary to every Female, that we have devoted some space to the consideration of these important subjects; par-

ticularly the latter, in the treatment of which will be found much novel and useful information.

In the hours of sickness, every Female is truly a “ministering angel;” and, to enable her to perform this part of her duty with satisfaction, “attendance upon the Sick, and medical Receipts,” occupy the next place. To these are added, the precepts of Religion, with suitable Hymns and Prayers, and the whole of that truly-interesting narrative entitled the “Dairyman’s Daughter.”

As nothing is so conducive to good conduct as the benefit of *example*, we have placed before our readers, the “characters of Women, remarkable for their piety, virtue, and accomplishments, together with illustrations of the effects of the Passions.”

Conduct to servants from their superiors, and also advice to servants, with examples of good characters, in that humble but necessary state of life, hold the next place.

The “whole Art of Cookery,” upon the right knowledge of which human comfort and happiness so materially depend, is next presented to the notice of our readers. To this are added, “plain Directions for Carving,” and a great variety of useful receipts in every part of domestic economy.

Such is the storehouse of valuable knowledge now offered to the attention of the youthful Female,—a work, which, if carefully studied, cannot fail to render her, (whether single, or married) beloved, esteemed, and respected, by the whole circle of her acquaintance.

London,
Aug. 12th, 1818

CONTENTS.

	Page
<i>Introduction</i>	1
Chap. I.—<i>Dress and Fashion</i>	4
II.— <i>Behaviour and Manners</i>	12
III.— <i>Introduction into Company</i>	20
IV.— <i>Conversation and Letter-writing</i>	23
V.— <i>Visiting and Amusements</i>	34
VI.— <i>Employment of Time</i>	44
VII.— <i>Domestic Economy</i>	51
VIII.— <i>Love and Courtship</i>	56
IX.— <i>Considerations before Marriage</i>	63
X.— <i>Duties of the Married State</i>	69
XI.— <i>Useful Hints to Married Women</i>	76
XII.— <i>Management of Infants</i>	80

Chap. XIII.— <i>Education of Children</i>	Page 108
XIV. <i>Writing and Arithmetic</i>	134
XV.— <i>Attendance upon the Sick, and Medical Receipts</i>	168
XVI.— <i>Precepts of Religion</i>	220
XVII.— <i>Examples of Illustrious Females</i>	292
XVIII.— <i>The Passions</i>	341
XIX.— <i>Conduct to Servants</i>	366
XX.— <i>Advice to Servants</i>	373
<i>Examples of Good Servants</i>	380
XXI.— <i>Art of Cookery</i>	382
XXII.— <i>Useful Receipts in Domestic Economy</i> ..	504

DIRECTIONS
FOR
PLACING THE PLATES.

	Page.
Frontispiece to face the Title.	
Love and Courtship	56
Round Hand	184
Lady and Butterfly.....	234
Description of Joints	384
Carving, plate I.	496
————— II.	499

THE NEW

Female Instructor;

OR,

YOUNG WOMAN'S GUIDE TO DOMESTIC HAPPINESS.

"GIVE ear, fair daughter of LOVE, to the instruction of PRUDENCE, and let the precepts of TRUTH, sink deep into thine heart; so shall the *charms of thy mind* add lustre to the elegance of thy *form*; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered."

INTRODUCTION.

IT is by the arts of *pleasing* only, that WOMEN can attain to any degree of consequence or of power: and it is by pleasing only that they can hope to become objects of *love* and *affection*. These are attainments, which, as they are of all others the most dear to them, prompt them to cultivate, most assiduously, the arts of pleasing; arts for which they are well qualified by nature. In their forms lovely, in their manners soft and engaging, they can infuse, by their smiles, air, and address, a thousand nameless sweets into society, which, without them, would be insipid, and barren of sentiment and feeling.

When we consider the two sexes into which the human species are divided, it appears in the most conspicuous manner, that the Author of Nature has placed the balance of power on the side of the male, by giving him not only a body more large and robust, but also a mind endowed with greater resolution, and more extensive powers. But are these qualities without their counterpoise in the other sex? Have women nothing left to balance this superiority of our nature? Have they no powers to exert, whereby they can reduce this seeming superiority to

a more equal footing? If they have not, they may justly complain of the partiality of nature, and the severity of their lot. But let us attentively consider the matter, and we shall find, that the Author of our being is no such partial parent. To each sex he has given its different qualifications; and these, when properly cultivated and exerted, put both nearly on an equal footing, and the advantages and disadvantages of life are impartially shared between them. To bend the haughty stubbornness of man, is given to woman BEAUTY; and to BEAUTY is added that *inexpressible softness and persuasion*, of which but few know the extent, and still fewer have the power of resisting. Thus an insinuating word, a kind look, or even a smile, conquered Alexander, subdued Cæsar, and decided the fate of empires and of kingdoms. The intercession of the mother of Coriolanus saved Rome from impending destruction, and in one hour brought about a happy event, which the senate and people despaired of ever seeing accomplished.—Thus it is evident, that though the power of women, in bending the stronger sex to their will, is no doubt greatly augmented, when they have youth and beauty on their side; even with the loss of these, it is not altogether extinguished; of which this last circumstance is an indubitable proof.

It were easy to multiply instances of the ascendancy which WOMEN OF SENSE have always gained over men of feeling;—but I shall now proceed, to enumerate all those qualities which will enable you to attain the much desired art of pleasing, which will entitle you to the character of WOMEN OF SENSE, and which will bestow on you all that power of which I have just spoken. The charms of person, without the charms of mind will hold but a short and fleeting dominion—UNITED, their reign will be permanent. Those on whom nature has *not* lavished her choicest gifts, if they cultivate their minds, and improve their understandings, will often supplant BEAUTY ITSELF; and they will ALWAYS BE PREFERRED by men of sense, to those who boast the utmost regularity or harmony of features, and the highest peach-bloom of complexion, when unaccompanied by solid and lasting accomplishments.

A young girl, vain of her beauty, and whose chief study and employment is the decoration of her person, is a most contemptible character; and the more a woman is distinguished for the charms of her face, and the graces of her form, the more she is exposed to censure and to danger. The rose is torn from its parent stem in all its pride of beauty; the jasmine is scarcely permitted to blossom before it is plucked; and no sooner are their beauties faded, than the merciless hand which was eager to obtain them throws them away with con-

tempt; whilst the primrose, the humble violet, the lily of the valley, and the snow-drop, less exposed to observation, escape unhurt, and uninjured by the spoiler's hand.

Neglect not, my fair readers, in the halcyon days of youth, to *make your mind a fit companion for the most lovely form*. Personal charms may please for a moment; but the more lasting beauties of an improved understanding, and intelligent mind, can never tire. We are soon weary of looking at a picture, though executed in the most masterly style: and the woman who has only beauty to recommend her, has but little chance of meeting a lover who will not grow indifferent to a mere portrait, particularly when its colours are faded by the subduing hand of time. Then it is that *modesty and sweetness of temper* are to be particularly observed; and the loss of beauty will not be regretted even by the man it first made your captive.

See, lovely fair, yon blushing rose :

All hail the beauty as it blows.

Vain of her charms, she courts the sun,

And soon her gaudy race is run.

Observe in yonder pensive dale,

The white-rob'd lily of the vale :

Pure emblem of this spotless maid,

Adorn'd with flow'rs that cannot fade.

Virtue, bright ornament of youth,

Sincerity, unblushing truth :

Through all life's seasons these will please,

In all life's storms secure heart's ease.

CHAPTER I.

DRESS AND FASHION.

IN things which in themselves, and 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 tinged with indelicacy, nor in their costliness are inconsistent with the station or the fortune of the wearer; such a degree of conformity to them, as is sufficient to preclude the appearance of particularity, is reasonable and becoming. It is modesty to acquiesce in the decision of others, on a subject upon which they have at least as good a title as ourselves to decide, and upon which they have not decided amiss. When other unobjectionable modes are generally established, the same reasoning indicates the propriety of acceding to them. But 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. 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 the 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, 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.

Beauty, it is true, may remain attractive in the midst of absurd and uncouth decorations. It is attractive, however, not in consequence of them, but in spite of them; and it attracts with force singularly diminished by the medium through which it has chosen to operate. And those men, who expect in women qualities more estimable than personal charms, feel themselves impelled to draw conclusions not very favourable to the understanding or to the dispositions of one, who proves herself so little attached to the proprie-

ties natural to her sex; and if they are betrayed by inadvertence into the language of compliment, can scarcely restrain emotions of disgust from rising in their hearts.

Fashions in dress, which in the two particulars already specified are irreprehensible, are yet sometimes of such a nature as to be *extremely inconvenient* to the wearer. Modes of this description may seldom be likely to be very long prevalent. But, while they continue, every practicable discouragement should be pointed against them; and similar care should be employed to discountenance all such methods of decorating the person as involve in their operation the surrender of any considerable portion of time.

In the next place, it is to be observed, that the principles, which recommend such a degree of compliance with established fashion 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. 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 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.

It is a frequent and a just remark, that objects in their own nature innocent and entitled to notice may become the sources of disadvantage and of guilt, when, by being raised from the rank of trifles to ideal importance, they occupy a share of attention which they do not deserve; and when they are pursued with an immoderate ardour, which at once indisposes the mind for occupations of higher concern, and clouds it with malignant emotions. There are few subjects, by a reference to which it is more easy to illustrate the observation; there are none to which it is more evidently necessary to apply it, than fashions in attire. in equipage, in

furniture, in the embellishments of the table, and in other similar circumstances. Thus, to speak of the topic immediately under consideration, if, in addition to that reasonable degree of regard to propriety of attire which ensures the strictest neatness, and a modest conformity in unobjectionable points to the authority of custom, a young woman permits her thoughts to be frequently engaged by the subject of exterior ornaments; occupations of moment will be proportionably neglected. From the complacency natural to all human beings, when employed in contemplating objects by means of which the flattering hope of shining is presented to them; she will be in the most imminent danger of contracting a distaste to serious reflection, and of being at length absorbed in the delusions of vanity and self-love. It is undoubtedly a matter of indifference, whether a lady's ribands be green or blue; whether her head be decorated with flowers or with feathers; whether her gown be composed of muslin or of silk. But it is no matter of indifference, whether the time which she devotes to the determination of one of these points, is to be reckoned by hours or by minutes; nor whether, on discovering the elevation of her bonnet to be an inch higher or lower, and its tint a shade lighter or darker, than the model which prevails among her acquaintance, she is overwhelmed with consternation and disappointment, or bears the calamity with the apathy of a stoic.

I have not scrupled in the preceding pages explicitly to inculcate the duty of refraining from compliance with fashions in dress, which would be accompanied with a degree of *expense inconsistent with the present circumstances of the individual*. Let not the admonition be conceived as intended to countenance a niggardly disposition. To prevent the danger of contracting such a disposition, has been one of the principal reasons for offering the advice. 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 the 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. Before the world has repressed, by its interested lessons, the warmth of youthful benevolence; let experience establish a conviction, that the greatest of all pleasures is to do good. She who has accustomed herself to this delight, will not easily be induced to forego it. She will feel, that whatever she is able, without penuriousness or improper singularity, to withdraw from the expense of personal ornament, is not only reserved for much higher purposes, but for purposes productive of exquisite and permanent gratification.

Another, and a very important benefit which results from fixed habits of moderation as to dress, and all points of a similar nature, will be clearly discerned by adverting to the irreparable evils into which young women are sometimes plunged by the contrary practice. The lavish indulgence in which they have learned to seek for happiness, becoming, in their estimation, essential to their comfort, is able to bias their conduct in every important step. Hence, in forming matrimonial connexions, it exercises perhaps a secret but a very powerful influence. The prospect of wealth and magnificence, of the continuance and of the increase of pleasures supposed to flow from the pomp of dress and equipage, from sumptuous mansions, shewy furniture, and numerous attendants, dazzles the judgment; imposes on the affections; conceals many defects in moral character, and compensates for others. It frequently proves the decisive

circumstance which leads the deluded victim to the altar, there to consign herself to splendid misery for life.

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 the 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 mask 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.

There is no set of people, however envied, more to be pitied than the fluttering votaries of that capricious dame, called FASHION; whose vagaries are endless, and whose taste and humour is so uncertain, it is scarcely to be relied upon for an hour: ever fertile at invention, her mazy and tempting wiles are dangerously alluring to the young, the artless, and beautiful: many a spotless character has been sacrificed at her gaudy decorated shrine; many a fair reputation lost, to obtain the feathers and the flowers of Fashion; so difficult is it to set proper bounds to vanity, or to say to pride, so far you shall lead me, and no farther.

However trifling or unpleasant this subject may appear to the lovers of dress, who study more to adorn their persons than improve their minds, it is, in my opinion, become, at this period, a matter that deserves their most serious consideration: it is an epidemical disease that appears to have affected all ranks of people. Numerous are the evils it has occasioned, from the peer to the humble mechanic, from the *duchess* to the *chambermaid*. Many unhappy young women has the

love of dress brought upon the town, more the victims to their own vain pride, than to the artifices and designs of mankind.

Ever, therefore, cautiously avoid the extravagance and extremes of fashion, and let your appearance be directed by your circumstances and situation. Can any thing be more absurd and out of character, than to see a young girl at an assembly, or any other public place, drest in a style as if entitled to expect *ten thousand pounds* to her marriage portion, when perhaps, if inquiries are made, a *few hundreds* are all that her friends will have it in their power to give her? Such an improper appearance, instead of being any recommendation, is almost the certain method of preventing her making a decent and comfortable establishment in life. What prudent man would think seriously of uniting himself with a young woman so likely to spend his fortune, or the produce of his industry, upon the decoration of her person? which, if pretty, requires not the borrowed aid of ornament, and, if plain, would be less exposed to observation, by being simply and plainly drest.

Consider, how trifling is the value of that respect which dress extorts! Look at the vain peacock; you may admire his plumage for a moment, but you are soon weary of doing so. Observe the gaudy butterfly; but recollect how short its stay, how trifling and useless its life, how unlamented and unmarked its departure! Learn industry of the humble ant; contemplate the bee, and be taught wisdom.

There is a MODESTY in dress that should also be attended to. Dress is an important article in female life. And here I wish you to aim at propriety, neatness, and elegance, rather than affectation or extravagance: the one is always commendable, while the other is the object of contempt. Virtue itself is disagreeable in a sloven; and that woman who takes no care of herself, will find nobody will care for her. The chief fault in dress is excess; mind your persons, but mind your understandings too, and do not be *fools* in order to be *belles*. Above all things consult decency and ease; never expose nor torture nature. That dress is most elegant, which is apparently the most easy, and seems to be the least studied. As extravagant and ridiculous as fashions are in general, there is no dressing elegantly without some attention to them: but be always within the fashion, rather than exceed it; you will be admired for the one, but laughed at for the other. Have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress. Leave the study of the toilet to those who are adapted to it: I mean that insignificant set of females, whose whole life, from the cradle to the coffin is only a varied scene of trifling, and whose

understandings fit them not for any thing beyond it. Remember that it is not dress, however sumptuous, which reflects dignity and honour on the person; but the rank and merit of the person, that gives consequence to dress.

Men are apt to judge of your characters from your dress. Indeed, vanity, levity, filthiness, and folly, shew themselves in nothing more. An elegant neatness is the strongest proof of taste and delicacy.

If you wish to please, your attention to dress should not be confined to your appearing abroad. Study to be neat at all times; accustom yourselves to it, so that in your most unguarded hours, in your most careless undress, you will never be afraid of being seen. Study,

Still to be neat, still to be drest,
As tho' you were going to a feast.

In regard to your appearance, my fair readers, a nice medium should be observed, and all extremes carefully avoided: the fewer whimsical caprices or ornaments, amongst the middling class of people, in the article of dress, the better. Neatness, simplicity, and frugality, should be the only counsellors consulted by those, whose situations are such as demand a proper attention to economy. Even the sons and daughters of rank and affluence, would be less exposed to, and often escape ridicule, did they confine their appearance to the rules laid down by reason and common sense. The example of the great will ever be followed by the little. An expensive fashion, has often proved a heavy tax upon the industrious father of a numerous family.

Nor are the lordly sex exempt from this epidemical vanity; the effeminately ornamented figures we often see amongst our young men, contrasted with the more masculine appearance of many of our young women, makes it a matter of some difficulty to distinguish (since this strange innovation of dress took place) one sex from the other. So various and unaccountable are the deceptions lately practised, that nature seems to be entirely out of fashion, and *her* lilies and roses thought of but little value.

I much admire to see a fine exhibition of pictures; but never wish to see any painting on the human face; it is the destroyer of beauty, the enemy of health, and a kind of pantomimical trick; which, whilst it destroys the most brilliant eyes, renders those of others very clear-sighted in discovering the cause of their defect.

This subject reminds me of Hamlet's speech to Ophelia.
"I have heard of your painting, too; well enough:—God has

“ given you one face, and you make yourselves another:—
 “ You jig, you amble, and you lisp, and nick-name God’s
 “ creatures, and make your wantonness your ignorance—Go to,
 “ I’ll no more on’t; it doth make me mad.”

Artifice is not likely to please. A false face may be supposed the covering to a false heart. It would be infinitely less trouble to make yourselves by nature, what you vainly attempt by art. Were any one of these self-destroying beauties to lose by necessity what they do by choice, they would think themselves the most wretched beings on earth.

What renders an improper and extravagant fondness for dress more absurd, is that it does not go off with youth, but appears to increase and gather strength with our years. To attempt appearing young when we are no longer so, only serves to expose old age to ridicule, and deprive it of that respectful attention to which it has a just claim.

Before I take leave of my readers on this subject, I must entreat they will endeavour to appear like what they really are, and forsake the mean practice of deception, not only in their dress, but in their actions. It would soon produce an amazing but pleasing and useful alteration in the world. Do not mistake me, my young friends; for I do not mean, by what I have said on this subject, that young women should neglect, or become totally indifferent to the decoration of their persons: by no means; but they should carefully avoid all extremes, particularly when inimical to neatness. Pyramids of frippery and false taste, paints, powders, wool, and a number of *et-ceteras*, should be left to the Hottentots: they only serve to disguise and disfigure beauty, and may be justly called a provoking innovation on nature. One of our poets says, and I cordially join him in the sentiment,

Give me a look, give me a face,
 Which makes simplicity a grace;
 This, this, more taketh me
 Than all th’ adult’ries of art,
 Which charms the eye, but not the heart.

Let therefore a too great love of vanity and dress be banished from every mind—a desire of useful knowledge, good humour, humility, and cautious prudence—fill up the vacancy. Marriage will then regain its former honours, consequence, and respect—modesty re-assume its original fascinating power, and virtue again be reckoned the brightest and most becoming ornament of woman: whilst inconstancy, seduction, pride, repentance, and shame, shall be sentenced to hide their baleful heads in the cave of oblivion.

CHAPTER II.

BEHAVIOUR AND MANNERS.

AFTER *modesty*, dignity of manner is the highest ornament of the female character. It gives a distinguishing lustre to every look, every motion, every sentence you utter; in short, it gives that charm to beauty, without which it generally fails to please. By dignity of manner I would not be understood to mean *pride*, nor the least tincture of haughtiness; but a care not to let yourself down in the opinion of the rational part of your acquaintance. You certainly may possess dignity without pride, affability without meanness, and elegance without affectation.

As mariners steer clear of the shoals and quicksands laid down in their charts, I shall now draw a picture of a character to be especially avoided by young females—that of a *vain woman*.

When a woman once becomes vain, her thoughts are so much employed on her own dear person, that, when with others, she neither sees nor hears any thing that passes. She takes such pains in her conversation to bring in herself upon all occasions, that the artifice is readily seen through, and sneered at. It is highly laughable to see her angling for praise, and rise so dissatisfied with the *ill-bred* company, if they will not bite; to observe her throwing her eyes about to catch admirers. She cruises like a privateer, and is greatly out of countenance if she returns without a prize. She is so eager to draw respect, that she always misses it: yet thinks it so much her due, that when she fails she grows waspish; not considering that the opinions of others cannot be taken by storm.

If the world, instead of admiring her imaginary excellencies takes the liberty to ridicule them, she appeals to herself, gives sentence in her own favour, and proclaims it wherever she goes. On the contrary, if encouraged by a single word, she is so very obliging and grateful, that she will thank you again and again, though in fact you are only laughing at her. She construes a compliment into a demonstration; thinks herself *divine*, because she is told so in gallantry; and believes it sooner than she would her looking-glass. But the good lady forgets all this while, that the men, against whom she directs her artillery, would not submit to her impertinence, but with views she little thinks of. Every civil thing they say to any other lady in company, is a dagger to her. It makes her so uneasy,

that she cannot keep her seat, but up she rises, and goes home, half burst with anger. She looks on rules, as things made for common people, and not for persons of her rank. If, by great fortune, she happens, in spite of her vanity, to be honest, she is quite troublesome with it. Her bragging of her virtue looks as if it cost her so much pains to get the better of her inclination, that the inferences are very ridiculous. Her good humour is chiefly employed in laughing at good sense; and it is pleasant to see how heartily she despises any thing that is fit for her to do. Her fancy is chiefly taken up in the choice of a gown, or some such thing; and so faithful and obsequious is she to the fashion, that she would be reconciled even to virtue, with all its faults, if she thought it was practised at court.

To a woman so composed, when *affectation* comes in to heighten the character, she is the very summit of absurdity. She first sets up for something extraordinary, and on this account will distinguish herself, right or wrong, and is particular in every thing she does. She would have it thought, that she is formed of finer clay than other people, and that she has no common earth about her. Hence, she neither moves nor speaks like other women, because it is *vulgar*; and as ordinary *English* is too coarse for her, she must have a language of her own, and the words of that she minces.

Her looking-glass, in the morning, directs all her motions for the day. She comes into a room as if her limbs were set on with ill-made screws, which puts the company in a panic, lest the pretty thing should drop some of its artificial person as she moves. She does not like herself as God Almighty made her; of course colours her face, and pencils her eyebrows. She falls out with nature, against which she is ever at war, except in those moments when her gallant is with her. When she wishes to be soft and languishing, there is something in her affected easiness, so unnatural, that her frowns are far more engaging. When she would appear humble, it is carried to an uncommon length, and, at the same time, she is so exceedingly proud, that there is no enduring it.

There is such an impertinent *smile*, such a satisfied *simper* when she faintly disowns some fulsome compliment, made her perhaps at the sacrifice of truth, that her thanks for it are more visible under this disguise, than they could be, were she to declare them openly. If a handsome woman takes the liberty of dressing herself out of the fashion, *she* immediately does the same, and makes herself uglier than ever. Her discourse is a senseless chime of empty words; a heap of compliments, so equally applied to very different persons, that they are neither valued nor believed. Her eyes keep pace with her

tongue, and are therefore always in motion. She thinks that paint and sin are concealed by railing at them. In short, divided between her beauty and her virtue, she is often tempted to give broad hints, that somebody is dying for her; and of the two, she is less unwilling to let the world think she may be sometimes profaned, than that she is never worshipped.

This picture, strange as it is, is a striking likeness of some of our modern ladies. Their deformity, well considered, is instruction enough; for the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that ever was preached upon it.

The men are too apt to indulge themselves in a species of refined luxury to which the ladies are yet strangers, and I hope will continue so. I mean that of eating. It is despicable enough in men, but it would be beyond expression indelicate and disgusting in women. However valuable may be the blessings of health, it is indelicate in a lady to boast of it; to talk of her great appetite or her strength; to say she eats heartily, can walk several miles, or can bear a good deal of fatigue. Softness is a charm of *your* sex, to which we annex a delicacy of constitution; and any expression which reverses that idea, is disgusting to *ours*. It is also indelicate and exceedingly illiberal for a young lady to talk of being hot, or to say she sweats, &c.; such things will lessen her in the opinion of gentlemen, who wish the female sex to be all attraction.

Never *receive a present* of any considerable value from a gentleman who is indifferent to you; for we are apt to put unfavourable constructions on the acceptance of such presents; few men give them but with particular views, and the giver generally concludes, that the girl who accepts his presents, would, if offered, as readily receive his hand.

If invited by a gentleman, at any shop, to accept a present, and you cannot, without affronting him, refuse it; be sure to fix on something of little value; and let no persuasions tempt you to alter your choice: not only for the reasons assigned above, but that you may not be thought ill-bred, covetous, or mercenary.

Should a gentleman, on proper occasions, politely approach to salute you, modestly receive his salute; as drawing back, or a refusal would be the highest affront you could shew him; but never *return it*, except it be to a very near relation, lest improper constructions be put upon it.

Be careful of being too familiar, especially with the men, who are apt to take advantages of it. Be as affable as you please, but do not be familiar: nay, it is safer for a woman to

be thought too proud than too familiar. The advantages of being reserved are too many to be here enumerated: I shall only say, that it is a guard to a *good woman*, and a disguise to an *ill one*. It is of so much use to both, that such as refuse to practise it as a *virtue*, would do well to use it as an *artifice*.

A lady's *civility*, which is always to be preserved, must not be carried to a *compliance*, which may betray her into irrecoverable difficulties. The word *complaisance* has led your sex into greater errors, than all other things put together. It carries them by degrees, into a certain thing called a *good kind of woman*, which is an easy, idle creature, that does neither good nor harm but by chance, and has no choice but that of the company she keeps. She thinks it a rudeness to refuse, when civilly requested, either her service, in person, or her friendly assistance to those who wish for a party, or want a confidant. There is nothing very criminal indeed in this character; but it is far from being a respectable one.

There is another not less ridiculous, which is that of the *good-humoured woman*, who, as good-humour is an obliging quality, thinks she must always be laughing; hence she wears upon her face an insipid, unmeaning simper, smiling upon all alike. Rather than be silent in company, which she considers as dulness, she will chatter without end; and if applauded for any thing she says, she is so encouraged, that like a ballad-singer, when commended, she will strain her voice, talk louder and faster, till no one is heard but herself. She idly conceives that mirth should have no intermission, and therefore she carries it about with her, though it be to a funeral. Nay, let her hear what she will, or see what she will, she is never offended, that being inconsistent with her character. Thus does she expose herself to the derision of her acquaintance, who would not fail to shew it openly, but out of charity to her. It is highly absurd in a lady to suppose that she cannot be good company unless she shews herself at all times infinitely pleased. In a handsome woman, this kind of attraction is unnecessary, and in one who is not so, ridiculous. Not that I want to throw every spark of nature out of your composition and make you entirely artificial; no, I would have you cheerful and pleasing, but, at the same time, easy and unaffected. *Fools are always painted LAUGHING*, sufficient, I should imagine, to deter a wise person from it; much more from laughing loud, which is disgusting in men, but abominable in women. This boisterous kind of mirth is as contrary to good-humour and good-manners, as it is to modesty and virtue.

If at any time an improper conversation should be started in your presence, seem not to hear it; or withdraw. If

you keep good company you will not often find yourself in such a disagreeable situation; but it may sometimes happen, as fools will occasionally intrude themselves where their company is despised.

Industriously avoid every thing that is masculine, either in your dress or your behaviour. Many things unnoticed in the men are disgusting in women; such as sitting cross-legged, spitting, blowing their noses, which last *may* be avoided in company by habit and attention; but if necessity obliges you, where you can, retire. The power of a fine woman over the hearts of men, if she is perfectly delicate, is beyond conception; but still it is in her power to dispel the charm; and if she is not careful, she may soon reduce the angel to a very ordinary girl.

The female sex are accused of being particularly addicted to the vice of *detraction*; why they are so, I cannot take upon me to say; in my opinion, the men are equally guilty, where their interests interfere. However let me advise you to guard against it at all times, but especially where your own sex are concerned; and where you may chance to have a rival, and to be speaking of her, be nicely tender of her reputation: it will dignify you in our minds more than you are aware of. Were you to speak degradingly of her, it would be attributed to meanness and jealousy; but if you mention her with respect, it would give a high opinion of your greatness of mind.

Sympathize in the distress of unfortunate women, particularly those who fall by the artful villany of men. Sink them not lower by any severity of censure, or ungenerous upbraidings; but pride yourself in being the friend of the unhappy, and pity where you can.

Great intimacies are both foolish and imprudent; for when once broken, of which they scarce ever fail, the bag of secrets is untied; they fly about like birds let loose from a cage, and become the entertainment of the town. Besides, they are not only imprudent, but lead to ill manners; for when an intimate friend comes into company where you are, there is such a distinction shewn her, that is offensive and affronting to all the rest.

Never suffer any one, under the pretence of friendship, to take *unbecoming liberties* with you. Never submit to be teased by them, where it is disagreeable to you; but exert a proper spirit, and support that dignity that will always entitle you to respect. No friendship whatever will authorize unbecoming freedoms, and I should doubt the affection of any one, who would take pleasure in making me unhappy.

But yet, I would not have you formal. There is a medium

to be preserved. Be reserved, but do not seem so. If formality is allowable in any instance, it is in resisting the intrusion of such forward women, as shall attempt to force themselves into your friendship; for, if admitted, they will either be a snare or an incumbrance.

I must further caution you against forming any friendship with men. Many a valuable young woman has been ruined by men, who approached them under the sanction of friendship. Even admitting a man to have the strictest honour, yet is his friendship to women so near akin to love, that often, where they looked for a friend only, they have found a lover.

MODESTY

The principal beauty and basis of the female character is modesty: I mean that modest reserve, that delicacy, that retires from the public eye, and is disconcerted even at being admired. It is of itself so beautiful, as to be a charm to hearts insensible of every other charm; and has conquered, when a fair face has been overlooked. Though art and nature shall conspire to render a woman lovely, still if she wear the appearance of boldness, it blots out every trace of beauty, and, like a cloud that shades the sun, intercepts the view of all that is amiable. Blushing in man may be a weakness, but in woman it is peculiarly engaging.

There cannot be a more captivating or interesting object than a young girl, who, with *timid modesty*, enters a room filled with a mixed company. The blush, which diffuses its crimson on her cheek, is not only the most powerful charm of beauty, but does honour to the innocence of her heart, and has a peculiar claim on the tender and generous feelings of every susceptible mind. Her artless confusion and retiring delicacy merit indulgence, and demand universal respect. To insult or distress modesty, is too commonly the degrading humour of unblushing vice.

Modesty, however, is not confined to the face; there it is merely the shadow; would we look for the substance, it is in actions and in words: in amusements and in dress. I will not suppose a young lady, who has had a liberal education, can be bold in her actions; but so nice is the distinction with respect to her conversation, her amusements, and her dress, that there are few, on their first outset in life, but need advice in this particular.

Modesty not only refines the language, but often modulates the voice and accent. A woman by no means should talk loud; her tongue should be, like the music of the spheres, sweet and charming, but not heard at a distance. A loud talker

conveys the idea of a scold, and scolding is the strongest mark of low breeding.

It has of late years been thought necessary to introduce young people early into what is called LIFE, in order that this rustic and beautiful diffidence might not expose them to the observation and ridicule of the fashionable world. Mistaken notion ! cruel innovation on the sweet simplicity of youth and innocence ! What an opinion does it give a rational and thinking mind of modern refinements, which have so dangerous a tendency !

In former ages, a modest and diffident woman was sure to meet with general respect, and appeared to have a just demand on every one for protection. Vice then fled, to conceal its ugliness and deformity from the penetrating eyes of the world ; and the wily libertine, the unprincipled gambler, or the known votary of Bacchus, were shunned, as monsters formed to destroy ; whilst the poor victims of their baseness, unable to support the humiliating distresses which their own weakness and the frailties of others had brought upon them, atoned, by years of penitence and voluntary obscurity, for a few hours of guilt, folly, and believing tenderness.

But the countenance and indulgence which has for so long a period been extended to fashionable seduction, has rendered too many regardless of censure and fearless of consequences. The unhappy daughters of frailty, by being often seen, seldom rob us of tears ; and at the same time their miseries are beheld with contempt or indifference by their own sex, and are either encouraged or insulted by the other ; they are deprived of hope by cruelty, or bribed into a continuance in guilt, till they become too hardened for repentance ; and often, after a life of misery, end their wretched existence—the victims of folly, persecution, despair, and want.

Hapless children of indiscretion ! Whilst the good, humane, and benevolent behold your sufferings with an eye of tender compassion, and pray for your reformation, your own hearts will not be so indulgent to your failings ; you will ever, at times, in the bitterness of anguish, lament your first deviation from the safe, serene, and pleasant paths of modest innocence ; and in the serious moments of reflection (for such moments there will be found to steal upon you, could you even secure yourselves a constant residence in the house of joy,) regret the heart-rending pangs of imprudence brought on your unfortunate parents : and till the cold hand of death has closed those eyes which once sparkled with the soft emanation of unsullied purity, lament your disregard of the divine precepts of religion, the basis of every virtue.

May this true, though painful description, of those unhappy females, who have fallen into the snares of guilt, check too eager a desire after pleasure in the youthful mind unspotted with a crime! May it suppress all impatient desires of being early introduced into a world from which they have so much to fear, and so little to hope!

Look into yourselves, learn wisdom, and acquire experience, before you venture into the dangerous vortex of beguiling pleasure. *If you cannot find contentment in the sweet security of domestic enjoyments, be assured you will never find happiness abroad.*

Many women have lost their characters through indiscretion only. With respect to the world, it is as bad to appear wicked, as to be really so. She who throws off her modesty either in her words or her dress, will not be thought to set much value upon it in her actions.

Some women unfortunately know themselves to be handsome, and rather than not make the most of their beauty, learn the art of *languishing*; and flatter themselves that the tenderness they affect, may pass for innocence, and their languishing for modesty. There is an impudence in the very bashful part of such women's behaviour; the *flutter of the fan*, the *awkwardness of the look*, the *disorder of the gesture*, at hearing what they should know nothing of, warm the imagination of those men that see them, and lay them open to their attacks.

Fear not the being reproached with *prudery*. Prudery is the affectation only of delicacy. I do not mean that you should *affect* it, but *possess* it in reality. At any rate, it is better to be thought ridiculous than loose.

Possibly you may be called *reserved*, and may be told by the men, that a more open behaviour would render you more amiable. Believe me, they are false who tell you so. As companions, indeed, it may make you more agreeable, but as women, less amiable. However, I mean not to forbid your being easy and frank in conversation; but to guard you against too great freedom, or the least tincture of indelicacy.

There is an innate dignity in ingenuous modesty peculiar to *your* sex, which naturally protects you from the freedom of *ours*. This sense of virtue should be felt by every woman, prior to the reflection that it is her interest to keep herself sacred from familiarities with the men. That a woman may admit of innocent freedoms, provided she keeps her virtue sacred, is a notion, not only indelicate in the highest degree, but dreadfully dangerous and has proved so to many of *your* sex.

I shall close my advice to my fair readers, on this important subject, with the following beautiful description of that *inestimable jewel*,—a MODEST WOMAN.

“Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

“Her hand seeketh employment, her foot delighteth not in gadding abroad.

“She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

“On her tongue dwelleth music, the sweetness of honey floweth 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, peace and happiness are her reward.

“Before her steps walketh Prudence, and Virtue attendeth at her right hand.

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

“Happy were the man that should make her his wife, happy the child that shall call her mother.”

CHAPTER III.

INTRODUCTION INTO COMPANY.

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. Pains are taken, as it were, to contrive, that the dazzled stranger shall step from the nursery at once into a flood of vanity and dissipation; stimulated with desire to outshine her equals in age and rank, she burns with impatience for the hour of displaying her perfections: till, at length intoxicated beforehand with anticipated flatteries, she is launched, in the pride of ornament, on some occasion of festivity; and from that time forward thinks by day, and dreams by night, of amusements and of dress, and of compliments, and of admirers.

I believe this picture to convey no exaggerated representation of the state of things, which is often witnessed in the higher ranks of society. I fear too, that it is a picture to which the practice of the middle ranks, thought at present not fully corresponding, bears a continually increasing resemblance. The extreme, however, which has been described, has, like every other extreme, its opposite. There are mothers who profess to initiate their daughters, almost from the cradle, into the knowledge, as they are wont to express themselves, of life; and pollute the years of childhood with an instilled attachment to the card-table; with habits of flippancy and pertness, denominated wit; with an "easiness" of manners, which ought to be named effrontery; and with a knowledge of tales of scandal, unfit to be mentioned by any one but in a court of justice. Both these extremes are most dangerous to every thing that is valuable in the female character; to every thing on which happiness in the present world and in a future world depends. But of the two the latter is the most pernicious. In that system war is carried on almost from infancy, and carried on in the most detestable manner, against female delicacy and innocence. In the former, that delicacy and that innocence are exposed under the greatest disadvantages to the sudden influence of highly-fascinating allurements. It may be hoped, however, that, coming to the encounter as yet little impaired, they may have some chances of escaping without severe injury. At any rate, be this chance ever so small, it is greater than the probability, that when assailed from their earliest dawn by slow poison incessantly administered, they should ultimately survive.

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 particularly 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 prin-

ciples 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 superintendence of parents and near relations, and of friends of approved sobriety and discretion. Let not the young woman be consigned to some fashionable instructress, who, professing at once to add the last polish to education, and to introduce the pupil into the best company, will probably dismiss her thirsting for admiration; inflamed with ambition; devoted to dress and amusements; initiated in the science, and the habits of gaming; and prepared to deem every thing right and indispensable, which is or shall be recommended by modish example.

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 permitted to step. At this very important season, while the mother selects with cautious discrimination, and limits within narrow bounds, both as to time and expense, the scenes of public resort and entertainment, to which her youthful charge is now to be 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 for 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 insnaring 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. And at the same time that she is habituated to regard distinctions of wealth and rank, as circumstances wholly unconnected with personal worth; 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 humble 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.

CHAPTER IV.

CONVERSATION AND LETTER-WRITING.

Canst thou be silent? No; for wit is thine;
And wit talks most, when least she has to say,
And reason interrupts not her career.

YOUNG.

CONVERSATION is one of our most rational and highest enjoyments; it is very necessary, therefore, that our readers should acquire an easy and pleasing manner of conversing on every subject proper for their sex and age; but never to attempt those in which their want of knowledge would expose them to ridicule.

A *good memory* is a very necessary requisite to make an agreeable and intelligent companion. Diffidence is sometimes an impediment to young people's shewing their abilities in conversation; but that will wear off, after associating a little time with the polite world. Yet, however brilliant your powers of conversing, they must be kept under the nicest restrictions. If so fortunate as to have a good understanding, united with the happy art of shewing it to advantage, you must never attempt to monopolize too much of the conversation to your-

selves: but be content very often to wait till called upon to give your sentiments on the subject discussed: and then, be sure to give it with modest diffidence, which will not appear to enforce upon your hearers a certainty of being right in your opinions. If you find you have been wrong in your sentiments or that you have mistaken the subject, be not captious, or displeased with those who endeavour to set you right; but let your mind be open to conviction, and be ever ready to acknowledge any error you have committed. Such an ingenuous proceeding, so far from being considered as a proof of your wanting judgment, will assuredly prove the contrary, and you will find every one ready to find excuses for you, and to prevent your making any future mistakes.

The *babbler* is a perpetual nuisance to society. It commonly happens that shallow streams make the loudest noise; so those who talk the most, very often talk the greatest nonsense. People who are fond of hearing themselves, have but few opportunities of improving from the conversation of others; and though they weary their hearers, they will not be prevailed upon to believe it possible. To talk much and well, requires a sound judgment, retentive memory, and good understanding, with a vast command of temper: for be assured, if you talk much, you will meet with many severe attacks for the innovation you are making on the time, patience, and pleasure of others.

Another ridiculous folly which the love of talking makes many people fall into, is *telling marvellous and improbable stories*; which, by being often repeated, grows tiresome, and frequently brings a reproach on the person's veracity. Some, indeed, have the happy art of telling a story well, and by the introduction of a good anecdote, or witty bon-mot, will set the table in a roar. But where one succeeds in this way many will fail, and find their endeavours to amuse, repaid, with a yawn or a dead silence. This is often owing to a slowness and formality in their manner, or by the improper introduction of a number of useless and unnecessary words: never attempt being witty by design, lest you meet with as severe a retort, as that given by Dean Swift to a young gentleman; who, on hearing that bright genius, by his wit and pleasantry, enliven and produce the most violent bursts of laughter from his companions, started up on a sudden, and addressing the Dean—'You must know, Sir,' said he, 'I have a great mind to set up for a wit myself.'—'Have you so, young man?' replied Swift; 'then let me advise you to set down again.'

Let me caution you against *laughing too much* in company. Nothing serves to render any one more disagreeable, than a

perpetual giggling, without any visible or ludicrous cause. It often excites the fears and apprehensions of those that are present, that they are the objects of your ill-timed mirth—a suspicion, to which perhaps some defect of person or appearance may have given rise. I have seen many worthy and sensible people hurt in this way, by the unthinking levity of youth, who came out for amusement, and were sent home by felly, with the thorn of discontent rankling in their bosoms.

A young gentleman, much addicted to laughing, happened to get into Swift's company; and, having heard much of the Dean's pleasantries, was upon the titter at every thing he said. 'Where is the jest?' said one that was present.—'There!' said Swift, pointing at the laughing gentleman.

Mankind being in general less solicitous to gain instruction than applause, we are certain of displeasing in conversation, when we appear more attentive to ourselves than to the company around us.

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 revered 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 *banded 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 mistaking 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 analyze 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 undefinable 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 to 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 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, connexions, professions in life, or religious opinions; and do not forget to examine whether the laugh your wit has raised be never bought at this expense. 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 expense 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 vested 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 connexions; and which dismisses a woman to her immediate friends with little affection, and to her own family with little attachment.

In concluding these remarks upon conversation we shall add a few words on a kindred subject—

LETTER WRITING.

Letters which pass between men commonly relate, in a greater or less degree, to actual business. Even young men, on whom the cares of life are not yet devolved in their full weight, will frequently be led to enlarge to their absent friends on topics not only of an interesting nature, but also of a serious

cast: on the studies which they are respectively pursuing; on the advantages and disadvantages of the profession to which the one or the other is destined; on the circumstances which appear likely to forward or to impede the success of each in the world. The seriousness of the subject, therefore, has a tendency, though a tendency which, I admit, is not always successful, to guard the writer from an affected and artificial style.

Young women, whose minds are comparatively unoccupied by such concerns, are sometimes found to want in their correspondence a counterpoise, if not to the desire of shining, yet to the quickness of imagination, and, occasionally, to the quickness of feeling, natural to their sex. Hence they are exposed to peculiar danger, a danger aggravated sometimes by familiarity with *novels* and *theatrical productions*; sometimes by the nature of the fashionable topics, which will proceed, from engrossing conversation, to employ the pen; of learning to clothe their thoughts in studied phrases; and even of losing simplicity both of thought and expression in florid, refined, and sentimental parade. Frequently, too, the desire of shining intermingles itself, and involves them in additional temptations. They are ambitious to be distinguished for writing, as the phrase is, *good letters*.

Those letters only are good, which contain the natural effusions of the heart, expressed in unaffected language. Tinsel and glitter, and laboured phrases, dismiss the friend and introduce the authoress. From the use of strained and hyperbolical language, it is but a step to advance to that which is insincere. But though that step be not taken, all that is pleasing in letter-writing is already lost. And a far heavier loss is to be dreaded, the loss of *simplicity of manners and character* in other points. For when a woman is habitually betrayed into an artificial mode of proceeding by vanity, by the desire of pleasing, by erroneous judgment, or by any other cause; can it be improbable that the same cause should extend its influence to other parts of her conduct, and be productive of similar effects? In justice to the female sex, however, it ought to be added, that when amiable women, and especially amiable women of improved understandings, write with simplicity, and employ their pens in a more rational way than retailing the shapes of head-dresses and gowns, and thus, however without intention, encouraging each other in vanity, their letters are in many respects particularly pleasing. A few specimens of letters on common subjects are here added for the use of those who have been prevented from practising epistolary correspondence, and we shall conclude with some hints for avoiding vulgarisms and improprieties.

A Daughter to her Mother.

My dear mamma will, I hope, forgive this complaint, when I secretly inform her of the cause—though I confess myself frequently negligent, yet my governess's severity discomposes me in such a manner, that I am really incapable of attending to my work. I am frequently deprived of my breakfast—sometimes of my dinner—and have often supperless gone to bed, because I have not drunk large basons of camomile tea, which is so exceedingly obnoxious to me. If my dear mamma would remove me to another school, or prevail upon my governess to moderate her cruelty, my future conduct, I hope, will prove me—A dutiful daughter.

The Mother's Answer.

Dear Mary,—The cause of complaint is ample excuse for your writing. I wish my dear girl had been earlier in her communication, for I should deem myself more cruel than your governess, did I connive at such unwarrantable usages. You shall leave the school immediately. I am, your affectionate mother.

A young Lady to her Mamma.

Dear Mamma,—The great pleasure I see other young ladies take in the study of arithmetic, and the advantage it seems to give them in conversation, render me desirous to be similarly accomplished. I throw myself with confidence on the kindness of my dear and ever-indulgent mamma, to favour me in this particular, and flatter myself that her approbation of my proficiency in this branch of education will be equal to that she was pleased to bestow on me in the last holidays, and which contributed so much to the felicity of—My dear mamma's most dutiful and affectionate daughter.

Dr. Johnson to Miss Thrale.

Dearest Miss Sophy,—By an absence from home, and from one reason or another, I owe a great number of letters, and I assure you, that I sit down to write your's first. Why you should think yourself not a favourite, I cannot guess; my favour will, I am afraid never be worth much; but, be its value more or less, you are never likely to lose it, and less likely if you continue your studies with the same diligence as you have begun them.

Your proficiency in arithmetic is not only to be commended, but admired. Your master does not, I suppose, come very often nor stay very long: yet your advance in the science of

numbers is greater than is commonly made by those who, for so many weeks as you have been learning, spend six hours a day in the writing-school.

Never think, my sweet, that you have arithmetic enough; when you have exhausted your master, buy books. Nothing amuses more harmlessly than computation, and nothing is oftener applicable to real business or speculative inquiries. A thousand stories, which the ignorant tell and believe, die away at once, when the computest takes them in his gripe. I hope you will cultivate in yourself a disposition to numerical inquiries: they will give you entertainment in solitude, by the practice; and reputation in public, by the effect. Let me hear from you soon again. I am your's, &c.

Dr. Johnson to Miss Susannah Thrale.

Dearest Miss Susy,—When you favoured me with your letter, you seemed to be in want of materials to fill it, having met with no great adventures, either of peril or delight, nor done or suffered any thing out of the common course of life.

When you have lived longer, and considered more, you will find the common course of life very fertile of observation and reflection. Upon the common course of life must our thoughts and our conversation be generally employed. Our general course of life must denounce us wise or foolish, happy or miserable; if it is well regulated, we pass on prosperously and smoothly; as it is neglected we live in embarrassment, perplexity, and uneasiness.

Your time, my love, passes I suppose in devotion, reading, work, and company. Of your devotions, in which I earnestly advise you to be very punctual, you may not, perhaps, think it proper to give me an account; and of work, unless I understood it better, it will be of no great use to say much; but books and company will always supply you with materials for your letters to me, as I shall always be pleased to know what you are reading, and with what you are pleased, and shall take great delight in knowing what impression new modes or new characters make upon you, and to observe with what attention you distinguish the tempers, dispositions, and abilities, of your companions.

A letter may be always made out of the books of the morning, or talk of the evening; and any letters from you, my dearest, will be welcome to your, &c.

Dr. Johnson to Miss Jane Langton.

My dearest Miss Jenny,—I am sorry that your pretty letter has been so long without being answered; but when I am not

well, I do not always write plain enough for young ladies. I am glad, my dear, to see you write so well, and hope that you mind your pen, your book, and your needle, for they are all necessary: your books will give you knowledge, and make you respected; and your needle will find you useful employment when you do not care to read. When you are a little older, I hope you will be very diligent in learning arithmetic; and, above all, that through your whole life you will carefully say your prayers, and read your Bible. I am, my dear, your most humble servant.

Hints for avoiding Vulgarisms and Improperities.

1. *Spelling*.—It is now usual to dismiss the *u* from the final syllable of words ending in *our*, as *honour*, *labour*, &c., and the concluding *k* from words ending *ck*, as *almanack*, *tragick*, *comick*; *compleat*, is now more properly written *complete*, &c.

2. *Vulgarisms*.—*I comes*, *I goes*, &c., for *I come*, *I go*. *Learn* is frequently used for *teach*, *set* for *sit*, *laid* for *lay*, *mistaken* for *mistaking*, &c. *Was* is used for *were*, and the power of conjunctions is little attended to, viz., if *he was*, instead of if *he were*. Adjectives are commonly used for adverbs; *he wrote agreeable to your order*, should be *he wrote agreeably*.

Proverbial expressions and trite sayings are the flowers of the rhetoric of a low-bred person; instead of saying, *My friend was compelled by necessity*, he would say, *Necessity has no law*, &c.; such vulgar aphorisms ought to be rejected which are common and in familiar use. An attentive writer would not say, *It was all through you it happened*, but *It happened through your inattention*.

3. *Punctuation*, inasmuch as it is necessary to the proper division of sentences, is of very great importance. It may easily be acquired by looking at the position of points in books, and by consulting good treatises, as *Stackhouse on Punctuation*, &c. In general, points are the pauses which a correct orator would use in speaking, and as a knowledge of their powers is to be acquired with very *little care*, the neglect of them is unpardonable.

4. *Miscellaneous*.—The art of *writing well* is an indispensable requisite to complete epistolary communications. Various opinions prevail respecting the use of *capital letters*; but all writers agree that every sentence should begin with one, and that proper names, and the emphatical words in a sentence, should only be distinguished by them.

There should be a margin on the left hand of your paper, some distance from the top of the sheet where you begin, and

a place for the date; but these being regulated entirely by fashion, written rules would only puzzle the reader. Regard to the straightness of your lines ought to be strictly attended to, and if you rule lines with a lead pencil, take care to efface them before your letter is sent away. In making up a letter, fold it so as to leave room to conceal the wafer, or display the seal intended for it: the folds ought to be strongly pressed with an ivory folder, or with the hand.

CHAPTER V.

ON VISITING AND AMUSEMENTS.

I love my house, and seldom roam;
Few visits please me more than home.
I pity that unhappy elf
Who loves all company but self.

THERE is nothing more irksome, and unprofitable, both to health, spirits, and a proper use of that short portion of time which is allotted us, than for young people to be constantly engaged in a *round of visiting*, in which too often neither the heart nor any of its tender affections are interested: it is, at best, to sacrifice a real good, to a frivolous and unsatisfying use of those precious moments which might be better and more serviceably employed. In early youth, the more limited your acquaintance the better, and the less danger you will be in of finding yourselves deceived. You will, in the progress of life, meet with many you will feel a propensity and generous inclination to love, and a number with whom you cannot bring yourselves to associate with pleasure, or to make yourselves acquainted. If therefore you are blessed with two or three real friends, consider yourselves as being particularly fortunate, and rest satisfied with having drawn such invaluable prizes in the lottery of life.

It is not necessary that we should be secluded from the world; but to be always engaged would be a still greater misfortune. The mind by that means would be rendered so dissipated, and the taste so vitiated as to lose all relish for the retired hour of sober reflection, which ought to be frequently set apart to enable you to look into yourselves, to read your own hearts, to inspect your affairs, and to correct whatever has been thoughtless or faulty in your conduct.

To people in the middle rank of life, keeping too much company has often been attended with consequences fatal to

their affairs; and the ridiculous ambition of little folks associating with the great, has, no doubt, added many a name to the list of bankrupts.

Many a fond couple are happy and contented, till this *unfortunate ambition* takes possession of their minds: from that ill-fated period every thing goes wrong, and their affairs, like their ideas, are equally unfortunate. Their house must be altered, their rooms enlarged: plain furniture gives place to a profusion of ornament; glass and silver glitter on the sideboard, the smell of tallow candles becomes offensive, and therefore *wax lights* must be introduced. In the article of *dress*, the whole family must be improved: the young ladies and gentlemen are never seen but in the most extravagant and costly dresses.

Their house becomes burthened with servants to attend the crowds of company which constantly fill their rooms, and who secretly despise their imprudence, and publicly laugh at their vanity. A carriage too is kept, for the convenience of returning their numerous visits; and what is, if possible, still more ridiculous, while the real good of a competent fortune is wasting, and happiness sacrificed to the unmeaning and unsatisfactory folly of parade and show, this unhappy and foolish couple feel themselves awkward and uncomfortable from having stepped out of their place, and from acting out of their real character. A few fleeting years terminate their career of folly and extravagance—an execution is entered on their goods—and a commission of bankruptcy settles the whole account.

Being reduced to the necessity of beginning the world anew, they are taught by dear-bought experience, to set a proper value upon the necessities of life; they therefore carefully avoid venturing again to taste any of its luxuries. Industry and care take place of idleness and dissipation; show is banished for substance; perseverance and success once more bless them with ease and plenty; solid sense keeps pride from making any innovations in their way of living; and they are content to pay a proper respect to their smiling superiors, without wishing to be enrolled amongst the lists of their acquaintance: the young masters and misses thrive as well, and feel as much at their ease, in plain dresses, as they had ever done in the most expensive ones, while their mother finds herself very comfortable, and is now content to visit her neighbours in a white dimity gown.

To mix with our superiors is undoubtedly very desirable on many accounts, if we have a sufficient command over ourselves to keep our wishes and desires within the proper bounds of prudence and discretion; but never let a vain ambition of

being noticed by the great, render you meanly servile to their humours, or subservient to their vices. The character of a toad-eater, flatterer, or sycophant is truly detestable; it is a degradation of human nature, and those who can meanly stoop to sacrifice their principles to their ambition, could as easily, and with less trouble, sacrifice their best friend to any one who could pay a higher price for their adulation and hypocrisy.

To associate with those of an equal station with yourselves, or even those of a rank immediately above you, is undoubtedly commendable: but of all absurdities it is the first, to copy the manners of the great, by endeavouring to appear upon an equality with them beyond what your income will afford; it is worse than living in a desert.

We must not let the desire of associating with the higher ranks of life, or of appearing what we are not, mislead us from the safe and peaceful path of unassuming rectitude. Envy not the splendor of the great, covet not their enjoyments, look not upon their diamonds with a desire to possess them; wish not for their luxuries, which too often are the introduction of various diseases; be not desirous of feeling the weight of their magnificent clothes, or lolling in a splendid equipage: a coach is often the gilded vehicle which conveys many a languid body that conceals an aching, discontented, or guilty heart. If you have not so much wealth as many others, be assured you have fewer cares; and though you are obliged to walk many a weary step, remember that exercise is the parent of health, and that health is the first of human blessings, and gives a pleasing relish to every innocent pleasure.

“Home’s home, however homely,” wisdom says,
And certain is the fact, though coarse the phrase.
To prove it, if it needed proof at all,
Mark what a train attends the Muse’s call;
And, as she leads th’ ideal group along,
Let your own feelings realize her song.
Clear then the stage; no scen’ry we require,
Save the snug circle round the parlour-fire;
And enter marshall’d in procession fair,
Each happier influence that governs there:

First, love, by friendship mellow’d into bliss,
Lights the warm glow, and sanctifies the kiss;
When, fondly welcom’d to th’ accustom’d seat,
In sweet complacence wife and husband meet,
Look mutual pleasure, mutual purpose share,
Repose from labours to unite in care.
Ambition!—does ambition there reside?
Yes, when the boy, in manly mood, astride,
(Of headstrong prowess innocently vain,)
Canters,—the jockey of his father’s cane.
While emulation, in the daughter’s heart,
Bears a more mild, though not less pow’rful

With zeal to shine her flatt'ring bosom warms,
 And in the romp the future housewife forms.
 Or both, perchance, to graver sport incline,
 And art and genius in their pastime join ;—
 This the cramp riddle's puzzling knot invents
 That rears aloft the card-built tenements.
 Think how joy animates, intense, tho' meek,
 The fading roses on their grandam's cheek ;
 When proud the frolic progeny to survey,
 She feels and owns an int'rest in their play ;
 Adopts each wish their wayward whims unfold,
 And tells, at every call, the story ten times told,

AMUSEMENTS.

In former ages, when the barbarous combats of gladiators were exhibited in the Roman Circus; and exhibited in so many cities, and with such frequency, as in some instances to cause from twenty to thirty thousand lives to be sacrificed in Europe by this abominable cruelty within the space of a month; the wives and daughters of the citizens of all ranks are represented as having been passionately addicted to these spectacles. To our own countrywomen, whose eyes have not been polluted, nor their hearts hardened by brutish and sanguinary entertainments, this recital may scarcely appear credible. But the fact is confirmed by similar examples.

I mean not to dwell on the concurrent accounts, given by different writers, of the extreme delight which the women among the North American Indians manifest, when vying with each other in embittering the tortures inflicted on the captive enemy: partly because a large share of the pleasure is derived from the triumphant spirit of revenge; and partly because parallels drawn from the untamed ferocity of savage life cannot fairly be applied to illustrate the influence of custom on modern periods of refinement. But a fact, too nearly corresponding to that which has been alleged from the annals of Rome, was very recently to be witnessed, I believe that it is even yet to be witnessed, in one of the cultivated nations of the south of Europe. I allude to the Spanish Bull-feasts. Persons of credit, who have visited Spain, unite in describing the Spanish ladies as beyond measure fond of this barbarous species of entertainment, and as most vehement in their applause when the scene of danger is at the height.

According to Mr. Townsend, the Bull-feasts at Madrid are regularly held one day in every week, and often two days, throughout the summer. On each of these days six bulls are

slaughtered in the morning, and twelve in the evening Of the men who engage the ferocious animal, some maintain the combat on foot, some on horseback. The sanguinary nature and the danger of the employment may be estimated from two circumstances, mentioned with another view by the author whom I quote. First, that *seventeen* horses on an average are killed by the bulls each day; and that *sixty* horses have been known to perish in a day. Secondly, that among the official attendants on the Bull-feasts, is a priest appointed to administer the sacrament to persons mortally wounded in the conflict. He concludes his account in the following terms: "The fondness of the Spaniards for this diversion is scarcely to be conceived. Men, women, and children, rich and poor, all give the preference to it beyond all other public spectacles." His testimony might receive confirmation, were it necessary, from other authorities.

In the former part of the sixteenth century, Bear-baiting is affirmed to have been a favourite diversion, "exhibited as a suitable amusement for a Princess." An amusement thus countenanced was probably acceptable to English ladies in general. It appears, at a later period, to have still maintained a place among the recreations of women of rank. Among the spectacles displayed for the diversion of Queen Elizabeth, when she was entertained at Kenilworth Castle, by the Earl of Leicester, bear-baitings and boxing-matches are enumerated by the historian of the festivity.

I state these facts as affording an impressive example of the force of custom; and a warning as to the firmness with which the despotism of fashion may in many cases require to be withstood, even when it is aspiring to jurisdiction merely over amusements. If in the present age, in a Christian country, among a people which lays claim to considerable refinement, fashion has power to benumb the sympathetic emotions of humanity which characterize the female heart; to render exhibitions of cruelty and bloodshed, the miseries of tortured animals, and the dangers of their wretched assailants, not merely tolerable to female eyes, but a spectacle gratifying beyond every other in the way of amusement: let it not be thought very improbable, that in our own country fashion may, on some occasions, prove herself able to attach women to amusements, which, though neither stained with blood, nor derived from the infliction of pain, may be such as for other reasons ought to be universally reprobated and exploded. And whenever such occasions may arise, let every woman remember, that modes of amusement intrinsically wrong, or in any respect unbecoming the female sex, are not transformed into innocent

recreations by the countenance of numbers, nor by the sanction, if they should obtain the sanction, of nobility, or of a court.

Conscientious vigilance to avoid an improper choice of amusements, and an undue sacrifice of time to them, is a duty of great importance; not only because time spent amiss can never be recalled, but also because, by the nature of the engagements in which the hours of leisure and relaxation are employed, the manners, the dispositions, and the whole character, are materially affected. Let the volume of any judicious traveller through a foreign country be opened in the part where he delineates the pursuits, the general conduct, the prevailing moral or immoral sentiments of the people. He will there be found to bestow attention on their customary diversions, not only because the account of them adds entertainment to his narrative, and is necessary in order to complete the picture of national manners, but also because they form one of the sources to which national opinions, virtues, and vices, may be traced. It is true, that the amusements which prevail in any country will depend, in a considerable degree, on the tone of sentiment and opinion prevailing there; because a conformity to the existing state of general sentiment and opinion is necessary to render public amusements generally acceptable. But it is also true, that the latter exert a reciprocal influence on the former; and are among the most active of the causes by which it may be altered or upheld. If he who affirmed that, were he allowed to compose the ballads of a nation, he would, at pleasure, change its form of government, uttered a boast not altogether unfounded in the principles of human nature; with juster confidence might he have engaged to produce most important effects on the manners, opinions, and moral character of a nation should he be invested with full power over all the public diversions.

The influence of amusements on character is manifest in both sexes. A young woman, however, must be deemed more liable than an individual of the other sex to have the dispositions of the heart essentially affected by favourite modes of entertainment. Her time is not absorbed, nor her turn of mind formed and steadied, by professional habits and occupations: and her superior quickness of feeling renders her the more alive to impressions conveyed through a pleasurable medium. Tacitus, in his description of the manners of the ancient inhabitants of Germany, dwells with merited praise on the *singular modesty* of the women; and assigns as a principal cause of this virtuous excellence their not being corrupted by seducing spectacles and diversions. The remark is made with his

usual acuteness of moral reflection. And we cannot doubt, that it was suggested by his experience of the melancholy depravation of conduct in the ladies of Rome, resulting from their attendance on the Amphitheatre and the Circus.

An inordinate love of pleasure often leads us into the most lasting and serious miseries: it involves us in ridiculous distresses, and encompasses us with difficulties from which the toil of years will not set us free. And too often a youth of pleasure and extravagance is followed by an old age of contempt, poverty, and trouble. The most generous minds are sometimes led astray by this unfortunate predilection. To gratify the present moment, they become regardless of the future: virtue, peace, friends, and fortune, are unguardedly sacrificed to the caprices of the hour; and though warned by the hapless example of thousands, they run heedlessly on in the pursuit of pleasure till they deprive themselves of the power to enjoy.

Unhappy obstinacy!—fatal delusion.—thoughtless propensity!—Pleasure has no charms, when it madly overleaps the bounds of discretion: all her gaudy flowers fade and wither when they approach the baneful presence of that hag called VICE. Even the most innocent pleasures may be pursued till they become a crime in themselves, and a misfortune to our dearest connexions.

To sacrifice too large a portion of our precious time, the interest of ourselves and families, the peace of those who have a just claim upon our most prudent and tender attentions ought to be reprobated and discouraged, and must ever bring a degrading reproach upon the understanding.

Pleasure may likewise be pursued till it becomes a slavery and toil, and the ill effects of an intemperate use of it may be seen in the broken constitutions, the early old age, of many of its unthinking votaries. Late hours and a perpetual round of dissipation, are the well known enemies to youth and beauty, whilst the most brilliant and captivating pleasures are dearly purchased with the loss of health, the first and most invaluable of human blessings, which, like the *sensitive plant*, must be carefully watched to be preserved, and, if once neglected, or too roughly handled, may ever after shrink from the slightest touch.

There cannot be a greater reproach upon our understanding than an immoderate love of *frivolous and idle amusements*: they tend to enervate the soul, and to render it unfit for higher and more rational enjoyments: it gives to the whole behaviour an appearance of levity, makes the mind more easily susceptible of bad impressions, and exposes the young and

inexperienced to a multiplicity of dangers; for when the attention is chiefly occupied on the thoughts of pleasure, but little progress can be made in any useful improvement.

But, pleasure is only to be reprobated when it misleads the mind from that steady rectitude which ought to be observed in our conduct; nor is there a single objection to any amusement that does not interfere with our moral and important duties.—We have a just right to fill up our leisure hours with such recreations as are agreeable to our taste, if they are not such as injure our principles, health, or fortune; but we are highly blameable when we make it our chief business and study, and sacrifice to pleasure not only the social and active duties of this life, but our hopes in that which is to come.

The risk to which a young woman is exposed of contracting a habit of excessive fondness for amusements, depends not only on the particular propensities of her mind, but also on the place and situation in which she principally resides. To the daughter of a country gentleman, though her heart should be fixed on company and diversions, the paternal mansion insulated in its park, or admitting no contiguous habitation, except the neighbouring hamlet, seldom furnishes the opportunity of access to a perpetual circle of amusements. Visitors are not always to be found in the drawing-room; the card-table cannot always be filled up; the county town affords a ball but once in a month; and domestic circumstances perversely arise to obstruct regularity of attendance. Suppose then a young woman, thus situated, to labour under the heavy disadvantage of not having had her mind directed by education to proper objects. Finding herself obliged to procure, by her own efforts, the entertainment which she is frequently without the means of obtaining from others; she is excited to some degree of useful exertion. Family conversation, needle-work, a book, even a book that is not a novel; in a word, any occupation, is found preferable to the tediousness of a constant want of employment. Thus the foundation of some domestic habits is laid: or, if the habits were previously in existence, they are strengthened, or at least are preserved from being obliterated.

The female who is fixed in a country town, where society is always within reach, and something in the way of petty amusement is ever going forward, or may easily be set on foot, may with greater facility contract a habit of flying from a companion, who, if insipid and unpleasing to her, will be, of all companions, the most insipid and unpleasing,—herself. But it is in the metropolis that amusements, and all the temptations which flow from amusements, are concentrated. So various are the scenes of public diversion, so various the parties of private en-

tainment, which LONDON affords in the EVENING ; so numerous are the spectacles and exhibitions of wonders in nature or in art, and the attractive occupations properly to be classed under the head of amusement, which obtrude on the leisure or morning in the capital and its environs ; so magnetic is the example of wealth, and rank, and fashion ; that she who approaches the stream, with a mind unsteadied by those principles of moderation and sobriety which are essential to the Christian character, will probably be hurried away far from her proper course, or even sucked into the vortex, and whirled, day after day, and year after year, in a never-ending round of giddiness and dissipation.

If the METROPOLIS be the spot in which the danger of becoming absorbed in amusements is most formidable ; the scenes of resort, whether inland or on the SEA-COAST, which are distinguished by the general denomination of Public Places, exhibit it in a degree but little inferior. Of such places, the predominant spirit is thoughtlessness. And thoughtlessness, ever weary of its own vacuity, flies with restless ardour from diversion to diversion ; and rouses into action the inherent love of entertainment, which, in most persons, requires rather to be moderated than to be inflamed. The contagion spreads, in the first place, among those whose presence is owing to other causes than sickness ; but in a short time, it extends to many persons who are come in quest of health, and often affects them so powerfully, that the hurry of the evening more than counterbalances the salubrious influence of air and of waters. Let it be remembered, however, that there is no place which affords an exemption from the obligation of rational pursuits and mental improvement ; nor any place which does not afford opportunities for rational pursuits and mental improvement to those who are inclined to make use of them.

I cannot, my readers, dismiss the subject of *amusements* without a few words on the detestable passion for gaming, which, I regret to say, but too often pervades the female breast. The certain miseries of this pursuit are thus ably portrayed by a lively writer :—

“ The most pernicious and scandalous practice which the *female world* have fallen into is *gaming*. Notwithstanding such an ocean of dangerous consequences which attend it, yet some women particularly distinguish themselves, by following it with such assiduity, and to such excess, that, could we have any communication into the minds of those female gamblers, we should find them full of nothing but *trumps* and *matadores* ; and were it possible to dive into the secrets of their slumbers,

we should find them haunted by no other order than *kings, queens, and knaves*. The day is irksome to them; every minute lays a heavy burthen on them, till the season of gaming returns, which when attained, how wretchedly are their faculties employed; in how despicable a manner half a dozen hours, or more, pass away in a continual round of shuffling, cutting, dealing, and sorting out a pack of cards; and no other ideas to be discovered in a soul, which should call itself rational, excepting small square figures of painted and spotted paper! With submission I would ask those ladies, whether our understanding (which is the divine part of our composition) was given us for such an infamous use? Is it thus that we improve the greatest talent human nature is possessed of? What would a superior being think, where he shewn this intellectual faculty in a female gamester, and at the same time told it was by this she was distinguished from brutes, and allied to angels? Who can consider, without a secret indignation, that all those affections of the mind, which should be consecrated to their children, husband, and parents, are thus vilely prostituted and lavished away, upon a game at loo, while the husband, and all the family, are neglected and made unhappy. She takes no manner of delight in the innocent endearments of a domestic life; she has a greater regard for pam than her husband, who is obliged, if he would enjoy her conversation, to linger out the silent hours, which should be devoted to rest, in a miserable state of impatience, for her coming home. If she has been a loser, she is angry with every person about her; displeased with every thing her husband says or does and in reality for no other reason but because she has been squandering his estate. What charming companions for life are such women! Have we reason to be surprised, that the present age is so depraved, and abounds with such multitudes of worthless and effeminate coxcombs, when they have such unthinking mothers? What other race of mortals can be expected from women of such a turn? There is a kind of apothegm, that which corrupts the soul, decays the body;—the beauties of the face and mind are generally destroyed by the same means. This consideration should have a particular weight with the female world, who are designed to please the eye by nature, not by art. There are no greater enemies to a beautiful face, than the vigils of the card-table, and those cutting passions which naturally attend them. *Hollow eyes, haggard looks, and pale complexions*, are the unbecoming indications of those female worthies. Many a woman of quality have I seen glide by me, in her chair, at three o'clock in the morning, half dead, appearing like a spectre, surrounded by a glare of

flambeaux. There is no chance for a thorough-paced gamester to preserve her natural beauty two winters successively.—Notwithstanding the hazardous and dangerous consequences which I have stated, and which undoubtedly prove, that gaming is of a bad tendency, there is still one worse than the rest, in which the body is more endangered than merely by the loss of beauty.—All play debts are falsely styled debts of honour, and must be discharged in specie, or by an equivalent. The man who plays beyond his income, pawns his estate; the woman must find out something to mortgage, when her pin-money is drained; and what resource must she go to? The creditor is importunate; her spirit, softened from its wonted vigour, yields her up to dishonour; she entails an everlasting disgrace upon herself and all her family.—Her future days are miserable.—She is dead to all the sentiments of virtue, from the moment she has given a loose to inclinations which are of the blackest hue, and suffered herself to be entangled in the path of foul dishonour. The succeeding part of her life it is easier to guess than to describe.”

CHAPTER VI.

EMPLOYMENT OF TIME.

TO make a proper use of that short and uncertain portion of time allotted us for our mortal pilgrimage, is a proof of wisdom; to use it with economy, and dispose of it with care, the province of prudence and discretion. Consider this address on so important and interesting a subject, with the utmost attention, and let but a very small portion of your time escape without making it subservient to the wise purposes for which it was given you: it is the most inestimable of treasures.

Observe the wary and trembling miser—how carefully he conceals his shining board: with what a brow of anxiety and care, with what guarded caution he secures his beloved gold. Poor, misguided son of error! to lose the substance for the shadow! Whilst watching the riches which his grovelling soul delights to contemplate, but which his niggard spirit will not let him enjoy, time flies unmarked, unnoticed: that far more invaluable treasure is squandered with profuseness and inattention. From the sordid miser, from the unthinking sons and daughters of frolic and dissipation, learn wisdom. Leave the one to lose his precious moments in securing his useless wealth, and the others with pity to their equally pernicious and un-

profitable follies. Be warned by their example, and snatch the precious minutes as they fly, to improve yourselves in useful knowledge: venture not to waste one hour, lest the next should not be yours to squander; hazard not a single day in guilty or improper pursuits, lest the day which follows should be ordained to bring you an awful summons to the tomb; a summons which youth and age are equally liable to receive.

You will find a constant employment of your time conducive to health, happiness, and pleasure: and not only the surest guard against the dangerous encroachments of vice, but the best recipe for contentment. SEEK EMPLOYMENT, *langueur and ennui shall be unknown*. AVOID IDLENESS, BANISH SLOTH; *vigour and cheerfulness will be your enlivening companions*; ADMIT NOT GUILT TO YOUR HEARTS, and *terror shall not interrupt your slumbers*. Follow the footsteps of virtue; walk steadily in her paths; she will conduct you through pleasant and flowery scenes to the TEMPLE OF PEACE; she will guard you from the wily snares of vice, and heal the wounds of sorrow and disappointment which time may inflict.

VIRTUE has a numerous train of pleasures, a number of faithful and incorruptible attendants. A mind at peace with itself, and a stranger to intentional guilt, is not only a never-failing friend in the hour of trial, but a perpetual source of placid delight, whilst we are rapidly going down the stream of time. Though the world should frown, and the tempest threaten from afar, all within shall be serenity and harmony: though discord should walk abroad, though pestilence and famine should depopulate your native kingdom, the clamours of the one, and the horrors of the other, however grievous and unpleasant, will neither impress your souls with fear, nor rob them of conscious peace.

By being *constantly and usefully employed*, the destroyer of mortal happiness will have but few opportunities of making his baneful attacks, and by regularly filling up your precious moments, you will be less exposed to dangers, and in a manner guarded against the numberless snares and errors in which idleness would perpetually involve you.

Choose your *companions* with caution, and be not unsteady in your attachments. Let not rank or situation determine your choice of them. Let them be such as you can love for their good qualities, and whose virtues you are desirous to emulate. If they are humane and benevolent, be assured, you will not find them envious or prone to what is uncharitable and mean: if they are good-humoured and unassuming, you will experience no mortification from their pride; if they will

tell you of your faults with candour and sincerity, cherish them in your bosom as a treasure; they will not basely slander you, or endeavour to lessen your good qualities when you are absent. If such as I have described like your society, court their friendship, and encourage them to love you by the cheerfulness and sincerity with which you welcome them to your heart and habitation.

Fly with caution and determined resolution the *slanderer*, the *babbler*, or *malicious railer*, and never venture to repose any confidence in one whom you hear traduce or speak ill of a friend, with whom you have seen them appear on amicable terms: for be assured you will share the same fate, whenever an opportunity offers for the purpose. I remember hearing an anecdote, which is too applicable to my present subject to be omitted:—

A lady, who went to spend an afternoon with a few social friends, was much disappointed, as well as the rest of the party, by the entrance of one remarkable for her talents in the art of detraction. She had not sat long, before she exhibited a specimen of her abilities, by giving the company a ludicrous account of a *friend*, whose house she had just left; and then proceeded to give a similar one of many others, who were so unfortunate as to be reckoned amongst the number of her *dear friends*.

The lady, whose pleasure had been interrupted by the entrance of this pest to society, arose, and after taking a polite leave of the mistress of the house, turned to Mrs. Slander, and, with a gentle tone of voice, told her, she would not rob her of her time, or longer deprive her of an opportunity of giving a farther proof of her excellent talents, by taking *her off*.—But begged she would speak as *favourable* of her as possible, when she was gone.

The reproof was just:—it was felt for a moment: but minds of that unfortunate turn are not easily cured of a disease which too often proves infectious to the minds of others, and which, in my opinion, chiefly originates from idleness, and the want of knowing how to make a proper use of Time.

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 accustom 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 fortune 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 characterize 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 accomplishment 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 benevolence, 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 kindness 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 to 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 steadfastly 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 portion, *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.

CHAPTER VII.

DOMESTIC ECONOMY

THE best foundation for the health, comfort, and general welfare of a family, will always be found in a well-arranged and long-continued practice of DOMESTIC ECONOMY.

Early rising and a proper disposition of time, are of essential importance in a family. Besides enabling you to give the necessary orders, and to examine into particular departments of your household affairs, it is productive of health and animation, and it adds many hours to life. They who rise early undoubtedly live much longer than the sluggish mortals who waste their best hours in bed; and what makes it more wonderful, people take the most effectual means to shorten that existence on which they set so much value.

That early rising is conducive to longevity no one will pretend to deny; and that morning has abundant sweets to repay those who think it worth their while to observe them, the following lines abundantly evince:

The dripping rock, the mountain's misty top,
Swell on the sight, and brighten with the dawn.
Blue, thro' the dusk, the smoking currents shine,
And from the bladed field the fearful hare
Limps awkward; while, along the forest glade,
The wild deer trip, and, often turning, gaze
At early passengers. Music awakes
The voice of undissembled joy,
And thick around the woodland hymns arise.
Rous'd by the cock, the soon-clad shepherd leaves
His mossy cottage, where with peace he dwells,
And from the crowded fold in order drives
His flocks to taste the verdure of the morn.

The following useful hint is well worthy the serious notice of my readers:

“The difference between rising every morning at six and at eight, in the course of forty years, (supposing a person to go to bed at the same time as he otherwise would,) amounts to *twenty-nine thousand two hundred hours*, or **THREE YEARS, one hundred and twenty-one days, and sixteen hours**, which will afford eight hours a day, for exactly ten years; so that it is the same as if ten years of life were added, in which we may command eight hours every day for the cultivation of our minds and the dispatch of business.”

Although persons of large fortune may support an expensive establishment without inconvenience, it will be deficient in

every thing that can benefit or grace society, or that is essential to moral order and rational happiness, if it be not conducted on a regular system, embracing all the objects attaching to such a situation.

What a contrast do two families exhibit, the one living in the dignified splendour, and with the liberal hospitality that wealth can command, and ought to maintain; the other in a style of tinsel show, without the real appropriate distinctions belonging to rank and fortune; lavish, not liberal, often sacrificing independence to support dissipation, at the cost of betraying the dearest interests of the community, to support the follies of domestic mismanagement and personal vices. The observations here made, are, however, more immediately addressed to the middle ranks of society, as the most accessible to such an appeal; and whose independence and general discretion are certainly not less important to the welfare of the state than to that of their own families.

The plan of every family must be adapted to its own peculiar situation, and can only result from the good sense and early good habits of the parties, acting upon general principles. Thus the practice of one family can never be a safe precedent for that of another. Each best knows its own resources, and should consult them alone. What may be meanness in one would be extravagance in another, and therefore there can be no standard of reference but that of individual prudence. The most fatal of all things to private families, is to indulge an ambition to make an appearance above their fortunes, professions, or business, whatever these may be. Their expenses ought to be so restricted within their means, as to make them easy and independent; for if they are too near run, the least accident will embarrass the whole system. More evils may be traced to a thoughtless ambition of appearing above our situation, than the idle vanity that prompts it ever pauses to reflect on.

The next point, both for comfort and respectability, is, that all the household economy should be uniform, not displaying a parade of show in one thing, and a total want of comfort in another. Besides the contemptible appearance that this must have to every person of good sense, it is productive of consequences, not only of present, but of future injury to a family, that are too often irreparable. How common it is, in great cities particularly, that for the vanity of having a showy drawing-room for the receiving of company, the family are confined to a close back room, where they have scarcely either air or light, the want of which is a very material prejudice to their health. To keep rooms for show belongs to the higher spheres

of life, where the house will accommodate the family property and admit of this also; but in private families, to shut up, perhaps, the only room in the house which is really wholesome for the family to live in, is to be guilty of a kind of lingering murder; and yet how frequently this consideration escapes persons who mean well by their family, but have a grate, a carpet, and chairs, too fine for every day's use.

Another fruit of this evil, is the seeing more company, and in a more expensive manner than is compatible with the general convenience of the family, introducing with it an expense in dress, and a dissipation of time, for which it suffers in various ways. Not the least of these, is the children being sent to school, where the girls had better never go, and the boys not at the early age they are usually sent; because the mother can spare no time to attend to them at home. Social intercourse is not improved by parade, but quite the contrary; real friends, and the pleasantest kind of acquaintance, those who like to be sociable, are repulsed by it.

A house fitted up with plain good furniture, the kitchen furnished with clean wholesome-looking cooking utensils, good fires in grates, that give no anxiety lest a good fire should spoil them, clean good table-linen, the furniture of the table and sideboard good of the kind, without ostentation, and a well-dressed plain dinner, bespeak a sound judgment and correct taste in a private family, that place it on a footing of respectability with the first characters in the country. It is only the conforming to our sphere, not the vainly attempting to be above it, that can command true respect.

Needle-work is generally considered as a part of good housewifery: many young women make almost every thing they wear, by which they make a respectable appearance at a small expense. The art of properly cutting out female and wearing apparel, is of great importance. There must be a very considerable saving where the mistress of a family cuts out, or at least, superintends the cutting out, those articles which require calculation and exactness.

In purchasing any material, it is cheapest to buy a piece at a wholesale warehouse, provided the proper application is attended to, otherwise, I am sorry to confess, plenty (according to the old adage) makes waste. Who has not heard the following remark continually?—"Well, we need not grudge making this dress handsome and full, for I am sure there is plenty!" thus, at once, spoiling the shape, instead of adding to its beauty, and wasting that which might be put to other uses.

When whole pieces are bought there is always a certain

quantity over the measure, and the merchant, of course, can afford it cheaper than the retail dealer. It should be observed, in this case, ready money is expected; and I should not do justice if I did not, at the same time, remark, that when immediate payment can be made, the retail dealer will be glad to lower his price also. Let it be observed, however, I would by no means recommend what are called great bargains, that is, buying things that are not wanted, merely because they may be considered particularly cheap. These bargains generally prove as remarkably extravagant as they have been imagined economical, for the consequence is, they are laid by till the time shall come when they may be wanted, and when that time arrives, the notable purchaser is surprised and mortified to find—they are either quite out of fashion—have entirely lost their colour—or, which often occurs, prove damaged goods; and frequently those things are put to purposes for which they are but ill adapted, merely because they are at hand.

For a full and complete explanation of this subject, we must refer our readers to an excellent work entitled "*The Lady's Economical Assistant; or, the Art of cutting out, and making the most useful Articles of wearing Apparel, without waste; explained by the clearest directions and numerous engravings, of appropriate and tasteful Patterns. By a Lady. Designed for domestic use.*" One observation, however, from the introduction to this publication, may prove of such general utility, that we cannot withhold it.

"All persons, I am sure," says this ingenious lady, "have experienced the inconvenience of buttons ill fastened on to shirts and dresses;—trifling as the observation may appear, it so frequently occurs that I think a hint, to obviate this little difficulty, will be acceptable to the reader. It is not easy to persuade servants to take a little more trouble than they think absolutely necessary, but where they can be prevailed on to observe the following directions, and execute them with care, this little annoyance may be, in a great measure, removed.

"First set the button on, as is usual, by sewing it to the cloth three or four times. Next, when the thread is brought through the cloth, repass the needle, and bring it out under the centre of the button, and then through the button near the edge; bringing the thread round the outside wire, and return it under the centre through the cloth; then pass it through again the same on the opposite side, and return it as before; repeat this twice more, so as to confine the button by the outside ring, in four quarters, after which wind the thread round to enclose these bracing threads, and fasten it off securely."

Regularity in payments and accounts is a very important

branch of female economy:—and, consequently it is highly desirable that every young woman should be thoroughly acquainted with the *four first rules of Arithmetic*. An outline of these will be found in CHAPTER XIII, which treats on the PHYSICAL AND MORAL EDUCATION OF CHILDREN.

FRUGALITY is a virtue that cannot be too often, or too seriously inculcated. Industry, humility, and *frugality*, are riches which neither moth nor rust can corrupt; while those, who make a fortune by their own prudence and activity, generally enjoy it more rationally than those who become possessed of one from the rights of inheritance, or from the care and foresight of others. At a time when we hear so many complaining of hardships and distresses, if we could trace them to their foundation, we should at least find that half of them originated in themselves. The real miseries of life, like its real wants, are but few when compared with those introduced among mankind by luxury, vice, and pleasure. If people will step out of their sphere, and act in a character foreign to that for which they were designed, can it be a matter of surprise that so many are stopped in their career, and become the victims of their own mistaken and heedless conduct?

Music and French, when taught in common life,
 Infuse high notions,—spoil the useful wife;
 Miss to *piano* proudly will attend,
 Jabber *bad French*, but stockings blush to mend.
 Ah! that this generation would grow wise,
 Teach girls to make *plain puddings*, and *good pies*;
 Leave to fine ladies the Italian shake,
 And learn—their husbands' shirts to mend and make!
 Then men, whose fortunes are confined and small,
 Again would follow nature's sacred call;
 Love, honest love, once more its sweets display,
 Once more to Hymen's temple lead the way.

“ Hear the words of prudence; give ear unto her counsels, and store them in thine heart: her maxims are universal, and all the virtues lean upon her: she is the guide and the mistress of human life.

“ Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

“ Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

“ From the experience of others, do thou learn wisdom; and from their failings correct thine own faults.

“ Yet expect not even from prudence infallible success; for the day knoweth not what the night may bring forth.”

Economy such as here recommended, and which every wo-

man, in every station of life, is called to practise, is not merely the petty detail of small daily expenses, 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.

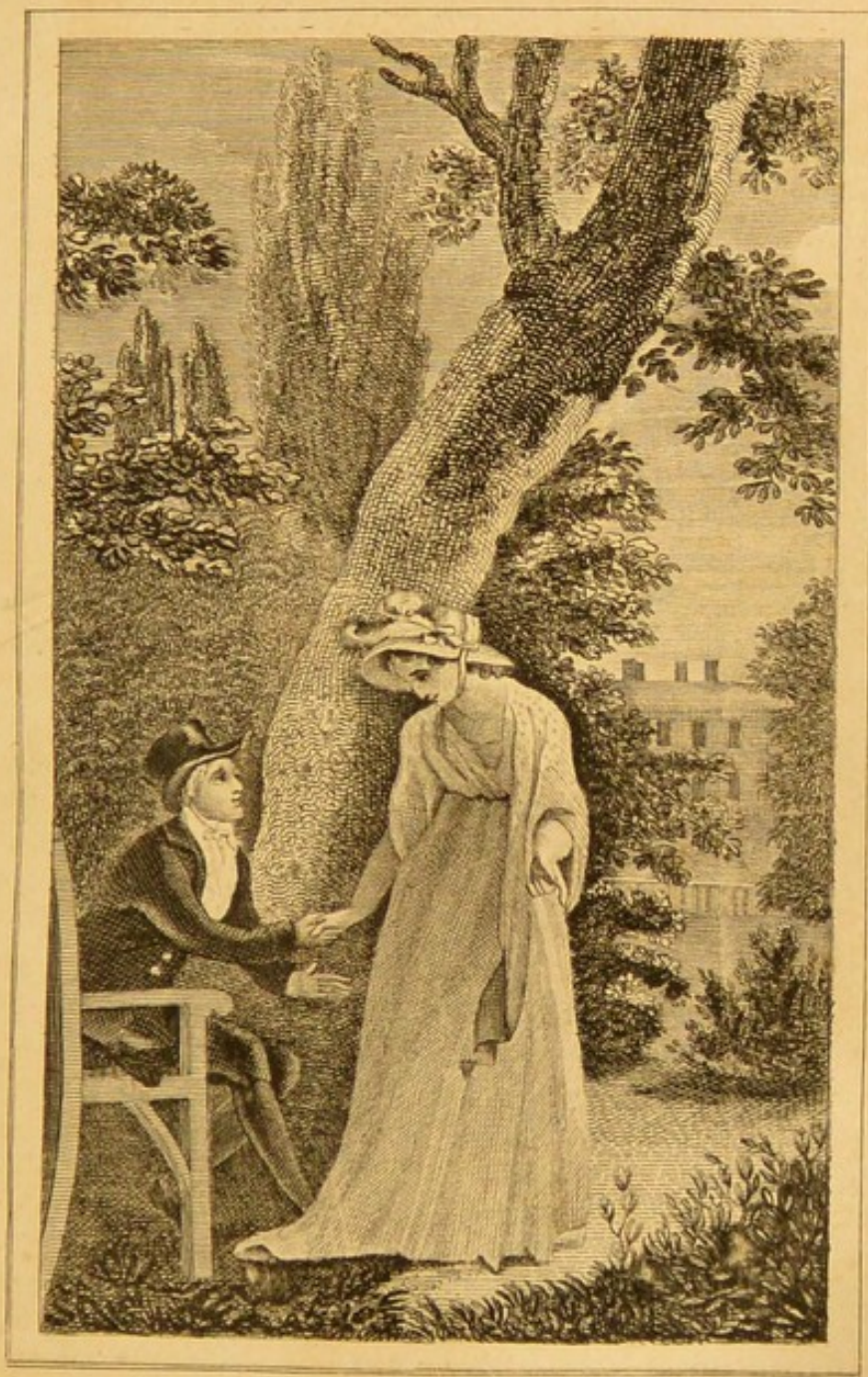
A woman who is fully sensible of the duties of her situation, will constantly have her eye upon her whole establishment, and conduct it with uniform prudence. "Her ways are ways of pleasantness, and all her paths are peace."

CHAPTER VIII.

LOVE AND COURTSHIP.

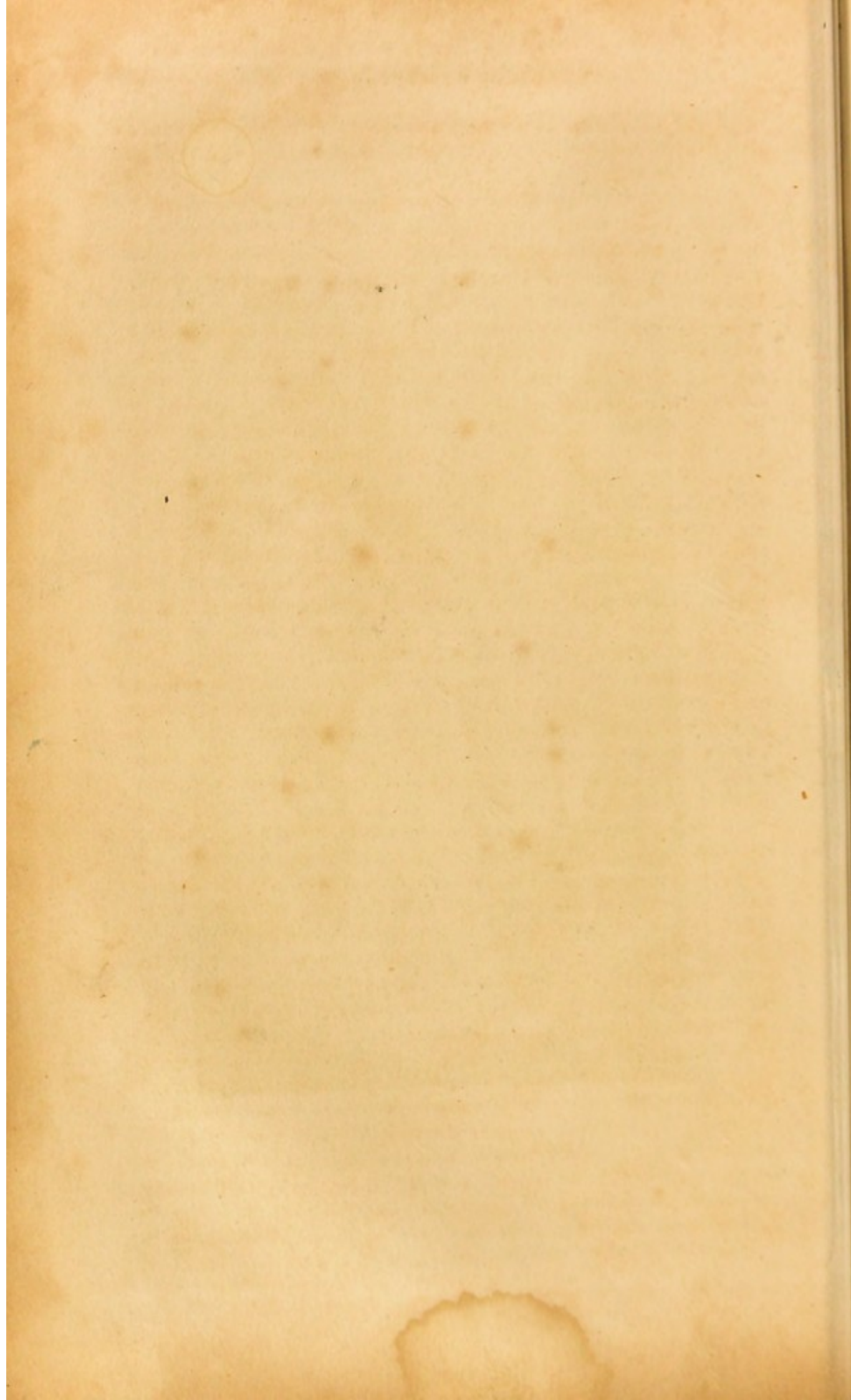
HARMLESS, unmeaning gallantry, is one of the qualifications of a well-bred man; and some accustom themselves to it so much, that they shew it to every agreeable woman they meet. Men of this stamp will escort you to public places, and behave to you with the greatest attention. The compliments of such men, are no other than words of course, which they repeat to every fine woman of their acquaintance. These men, if they meet with encouragement, will presently become familiar; and their observances, which before were offered as marks of politeness, will grow into acts of design. A proper dignity in your behaviour will presently check their advances; but if you misconstrue their civilities, and receive them as professions of esteem, you are undone.

These persons will flatter where they may, in order to delude where they can. And she who lends a patient ear to the praise of her wit or beauty, may do it at first perhaps to gratify vanity only; but the flattery bewitches her in the end, and she insensibly inclines to a kindness for that person who seems to value her so much. She will begin with thinking him extremely fond of her, and, as such, will cherish that out of vanity, which she afterwards will reward out of love. She will be apt to put the best construction on whatever he says or does; his rudenesses will be taken for the violence of his passion, and easily obtain pardon. She, by degrees, suffers in *him* what she would deem insolence in *another*; and, idly fancying that one who loves her so much can never have a thought injurious to her, she forgets that all his compliments are mercenary, all his passion, desire; that to hear him, is in-



LOVE AND COURTSHIP.

London: D. M. J. T. & Co. 1788.



modest; to be pleased with him, wicked; and that, if she does not fly in time, she will catch the flame that is kindled in *him*, and perish in it for ever.

Have a care how you presume on the innocence of your first intentions. You may as well, upon the confidence of a sound constitution, enter a pest-house and converse with the plague, whose contagion does not more subtly insinuate itself, than this sort of temptation. And as, in that case, a woman would not stay to learn the critical distance at which she might approach with safety, but would run as far from it as she could; so in this, it no less concerns her, to remove from every possibility of danger, and, however unfashionable it be, to put on such a severe modesty, that her very looks may guard her, and discourage the most impudent attack.

This caution, however, should not lead you to be too reserved. I would not have you give up an agreeable acquaintance, under the notion that he may become your lover, nor because idle people may perhaps say he is. It is possible a man may covet your company, without the least design upon your person. All I urge is, that you will be upon your guard, with respect to him, and watch your own heart prudently, lest you unawares become too far engaged to be able to retreat.

Love should by no means begin on your part; it should proceed from the attachment of the man. Some pleasing qualities recommend a man to your notice, and attract your esteem. In time, he becomes attached to you; you perceive it, and it excites your gratitude; thence arises a preference, which perhaps ripens into love. Thus are half the reciprocal attachments first formed; and, when they take place in this manner, there is little to fear: but if a young woman suffers an attachment to steal upon her, till she is sure of a return, or where those qualities are wanting, necessary to make the marriage state happy, her misery is almost sealed.

Although a superior degree of happiness may be attained in marriage, if a young woman gives way to this thought, and thinks matrimony essential to her happiness, she is in a dreadful situation. Besides the indelicacy of the sentiment, the fate of thousands of women has proved it false; but admitting it to be true, an impatience to be married, is the surest method of becoming miserable in that state.

It is difficult to discover the real sentiments of the heart in this particular. The effects of love, in men, are as different as their tempers; and an artful man will sometimes counterfeit them all so well, that he will readily impose on an open-hearted generous girl, if she is not exceedingly on her guard.

However we will point out those effects of an honourable passion among the men, which are most difficult to be counterfeited.

True love not only makes a man highly respectful in his behaviour to the woman he loves, but extremely timid. From a fear of not succeeding, he studies to conceal his passion, and yet, from a too great anxiety to conceal it, he often betrays it. Conscious, as of doing wrong, he imagines every eye observes and suspects him; of course, he avoids even those little gallantries that are the polish of his sex, and would be well received; and though to hide the awe in which he stands, he will now and then affect to be cheerful, his cheerfulness looks awkward, and he is presently dull again. His manners, however, improve by his attachment, they become gradually more gentle, and more engaging; but yet, his diffidence and embarrassment before the object of his affection, will make him appear to disadvantage; and if the fascination should hold for any length of time, it will render him inactive, spiritless and unmanly.

When you perceive this in a man, consider seriously how to act. If you approve his attachment, let nature, good sense and delicacy direct you. If his affection for you should have attracted your affection in return, let me advise you, never to let him know how much you love him, even though you marry him. If you give him your hand, that, to a man of delicacy, is a sufficient proof of your affection, and he will want no other. Violent love cannot long subsist; nature, therefore, has laid the reserve on you.

Should his attachment prove disagreeable, and you are determined not to encourage it, tell him so at once, but treat him honourably and humanely. There are various ways, in which you may undeceive him. There is a certain pleasantry, which the ladies can occasionally put on, that will presently tell a man of common discernment, that he has nothing to expect. Unless you wish to preserve his acquaintance, you may in many ways shew a desire to avoid his company; but the best method will be to get some common friend to acquaint him with your sentiments.

If you dislike any of these means, indulge him with an opportunity of explaining himself, and then give him a polite decisive answer. Tell him "you esteem yourself highly honoured in the opinion he entertains of you, and the preference he shews you; but that either your affections are pre-engaged, or you are too young, or too unsettled in your mind to think of altering your situation or that you shall always value him as a friend, but cannot think of him as a

“ husband.” If he is a man of spirit and delicacy, he will give you no farther trouble ; if he continues to tease you after this, any measures you may take to get rid of him will be justifiable.

Coquetry is, of all female conduct, the most infamous ;—I mean that artful coquetry, that strives to fix the hearts of men, in order to wanton in their attachment. It is an act of barbarity and insolence, that deserves the severest punishment. A woman, that would sacrifice a man’s happiness to her vanity, would as little scruple to be gratified with the ruin of his reputation or his fortune.

When a man has once made a lady proposals of marriage, and they are rejected, she is too apt to shun his company afterwards, as if he had given her some offence ; but in fact, he has paid her the highest compliment in his power, and deserves her future *regard*, if she cannot bestow on him her *love*. A discreet sensible woman, if she cannot give a man her heart, may, if she thinks proper, provided he is a man of sense and candour, make him a steady friend to her for life. If she explains herself to him, with generosity and frankness, he must feel the stroke as a man, but will bear it as a man. His sufferings will be in silence. Though his passion subsides, his esteem will remain. He will view her in the light of a married woman ; for he must retain a tenderness for a woman he has once loved, and who treated him well, beyond what he can possibly feel for any other of her sex.

Should this happen to be your case, pray keep it locked within your heart. If he has intrusted no one with it himself, he has a claim to your secrecy. Though you may think proper to communicate to your friends the ill success of your own attachments, in which no one is concerned but yourself ; if you have either honour, generosity, or gratitude, you will not betray a secret that is not your own, or that you cannot tell without wounding a person to whom you are under the highest obligations.

Let reason teach what passion fain would hide,
That Hymen’s bands by *prudence* should be tied.
Venus in vain the wedded pair would crown,
If *angry fortune* on their union frown.
Soon will the flatt’ring dream of bliss be o’er,
And cloy’d imagination cheat no more :
Then ’waking to the sense of lasting pain,
With mutual tears the nuptial couch they stain,
And that fond love which should afford relief,
Does but increase the anguish of their grief :
For both could easier their own sorrows bear
Than the sad knowieage of each other’s care.

Wonderful effects of Love on different Persons.

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 transcendent 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 advice 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.

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, 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.

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 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.

Eginardus was secretary of state to Charlemagne, 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 Charlemagne 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."

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 it 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 Chæronea 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.

Gobrias, a captain, when he had espied Rodanthe, a fair captive maid, 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.

In the beginning of the thirteenth century, a count of Gleichen was taken in a fight against the Turks, and carried 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 Erfore, 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.

CHAPTER IX.

CONSIDERATIONS BEFORE MARRIAGE.

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 it, at length, 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 like manner a diminution of power as to the supposed advantages already enumerated, though counterpoised by 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 considerable degree, through motives of interest or of ambition, it would be folly to expect previous solicitude respecting piety of heart. And it would be equal 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.

When attachments are free from the contamination of such unworthy motives, it by no means always follows that much attention is paid to intrinsic excellence of moral and religious character. Affection, quick-sighted in discerning, and diligent in scrutinizing, the minutest circumstances which contribute to shew whether it is met with reciprocal sincerity and ardor, is, in other respects purblind, and inconsiderate. It magnifies good qualities which exist; it seems to itself to perceive merits which, to other eyes, are invisible; it gives credit for all that it wishes to discover; it inquires not, where it fears a disappointment. It forgets that the spirit of the scriptural command "not to be yoked unequally with unbelievers," a command reiterated in other parts of holy writ, may justly be deemed to extend to all cases, in which there is reason to apprehend that religion is not the great operative principle in the mind of the man.

Yet on what grounds can a woman hope for the blessing of God on a marriage contracted without regard to his injunctions? What security can she have for happiness, as depending on the conduct of her husband, if the only foun-

dation on which confidence can be safely reposed, be wanting? And ought she not, in common prudence, to consider it as wanting, until she is thoroughly convinced of its existence? He, whose ruling principle is that of steadfast obedience to the laws of God, has a pledge to give, and it is a pledge worthy of being trusted, that he will discharge his duty to his fellow-creatures, according to the different relations in which he may be placed. Every other bond of confidence is brittle as a thread, and looks specious only to prove delusive.

A woman who receives for her husband a person of whose moral and religious character she knows no more than that it is outwardly decent, stakes her welfare upon a very hazardous experiment. She who marries a man not entitled even to that humble praise, in the hope of reclaiming him, stakes it on an experiment in which there is scarcely a chance of her success.

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 engagement! 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 inmost 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.

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. Dr. Watts has some pretty verses on the paucity of *happy Marriages*:—

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 the 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 stœic 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 heav'nly 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 Cupid's yoke, the doves.

By way of contrast to the above, take the following beautiful verses actually written by the *Rev. Mr. Bishop*, to his WIFE, a rare example of elegant and sincere affection. The verses were accompanied by a ring.

Thee, Bessy, with this Ring I wed,
 So sixteen years ago I said.
 Behold another Ring ; for what ?
 To wed the o'er again—why not ?
 With that first Ring I married youth,
 Grace, beauty, innocence, and truth,
 Taste long admir'd, sense long rever'd,
 And all my Bessy then appear'd

If she, by merit, since disclos'd,
 Prove twice the woman I suppos'd,
 I plead that double merit now,
 To justify a double vow.
 Here, then, to-day, with faith as sure,
 With ardour as intense and pure,
 As when amidst the rites divine,
 I took thy truth, and plighted mine,
 To thee, sweet girl, my second Ring,
 A token and a pledge I bring.
 With this I wed, till death us part,
 Thy riper virtues to my heart.
 Those virtues which before untry'd
 The wife has added to the bride;
 Those virtues whose progressive claim,
 Endearing wedlock's very name,
 My soul enjoys, my song approves,
 For conscience' sake, as well as love's.
 For why? They shew me, hour by hour,
 Honour's high thought, affection's pow'r,
 Discretion's deed, sound judgment's sentence,
 And teach me all things but repentance.

BY THE SAME AUTHOR TO HIS LADY, WITH A KNIFE.

A Knife, dear girl, cuts love, they say;
 Mere modish love, perhaps, it may:
 For any tool of any kind,
 Can sep'rate what was never join'd.
 The Knife that cuts our love in two,
 Will have much tougher work to do,
 Must cut your softness, worth, and spirit,
 Down to vulgar size of merit:
 To level your's with modern taste,
 Must cut a world of sense to waste,
 And from your single beauty's store,
 Clip what would dizen out a score.
 The self-same blade from me must sever
 Sensation, judgment, sight, for ever,
 All mem'ry of endearments past,
 All hope of comforts long to last;
 All that makes fifteen years with you
 A summer, and a short one too;
 All that affection feels and fears,
 When hours without you seem like years.
 Till that be done (and I'd as soon
 Believe this Knife would clip the moon

Accept my present, undeterr'd,
And leave their proverbs to the herd :
If in a kiss, delicious treat,
Your lips acknowledge the receipt,
Love, fond of such substantial fare,
And proud to play the glutton there,
All thought of cutting will disdain,
Save only—cut and come again.

CHAPTER X.

DUTIES OF THE MARRIED STATE

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. No mental endowments furnish an exemption from it; no plea of improving pursuits and literary pleasures can excuse the neglect of it. The task must be executed either by the master or the mistress of the house: and reason and scripture concur in assigning it unequivocally to the latter.

Custom, 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. If they be already negligent or dishonest, your remissness encourages their faults, while it continues your own loss and inconvenience.

If their integrity be unsullied, they are ignorant of the principles by which your expenses ought to be regulated; and will act for you on other principles, which, if you were conscious of them, you ought to disapprove. They know not the amount of your husband's income, nor of his debts, nor of his other incumbrances; nor, if they knew all these things, could they judge what part of his revenue may reasonably be expended in the departments with which they are concerned. They will not reflect that small degrees of waste and extravagance, when it would be easy to guard against them, are criminal; nor will they suspect the magnitude of the sum to which small degrees of waste and extravagance, frequently repeated, will accumulate in the course of the year. They will consider the credit of your character as intrusted to them; and will conceive, that they uphold it by profusion. The larger your family is, the greater will be the annual portion of your expenditure, which will by these means be thrown away. And if your ample fortune incline you to regard the sum as scarcely worth the little trouble which would have been required to prevent the loss; consider the extent of good which it might have accomplished, had it been employed in feeding the hungry and clothing the naked.

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 splendor. 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 resolu-

tion, 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 by resentment.

There is sometimes seen in families an inmate, commonly a female relation of the master or of the mistress of the house, who, though admitted to live in the parlour, is, in truth, an humble dependent, received either from motives of charity or for the sake of being made useful in the conduct of domestic affairs, or of being a companion to her protectress when the latter is not otherwise engaged or amused.

Have you such an inmate? Let your behaviour to her be such as she ought to experience. Pretend not to call her friend, while you treat her as a drudge. If sickness, or infirmity, or a sudden pressure of occupation, disqualify you from personally attending in detail to the customary affairs of your household, avail yourself of her assistance. But seek it not from an indolent aversion to trouble, nor from a haughty wish to rid yourself of the employment. While you have recourse to it, receive it as an act of kindness, not as the constrained obedience of an upper servant. Teach the inferior parts of your family to respect her, by respecting her yourself. Remember the awkwardness of her situation, and consult her comfort.

Is she to look for friends in the kitchen, or in the house-keeper's room? You express surprise at the impropriety of the supposition. Is she to live an insulated being under your roof? Your benevolence revolts at the idea. Admit her then not merely to the formalities, but to the freedom and genuine satisfactions of intercourse. Tempt her not, by a reserved demeanour, perpetually reminding her of the obligations which she is unfortunate enough to owe you, to echo your opinions, to crouch to your humours, to act the part of a dissembler. If servile assiduities and fawning compliances be the means by which she is to ingratiate herself, blush for your proud and unfeeling heart. Is it the part of friendship, of liberal protection, to harass her with difficulties, to ensnare her sincerity, to establish her in the petty arts of cunning and adulation? Rather dismiss her with some pittance, however small, of bounty to search in obscurity for an honest maintenance, than retain her to learn hypocrisy and to teach you arrogance, to be corrupted and to corrupt.

In all the domestic expenses 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 ostentation and prodigality by vanity lurking in your breast. Examine your own motives to the bottom.

You are lavish, vain, proud, emulous, ambitious; you are defective in some of the first duties of a wife and of a Christian. Instead of squandering, in extravagance and parade, that property which ought partly to have been reserved in store for the future benefit of your offspring, and partly to have been liberally bestowed for the present advantage of those whom relationship or personal merit, or the general claim which distress has upon such as are capable of granting relief, entitles to your bounty; 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, and there is a prospect of their being taken in good part, 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. With 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 rank and 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. 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. Facility of access and intercourse expose women, and not only those who are fixed in towns, or within a small distance of towns, but most of those also who live in the country, to the danger of acquiring a habit of continual visiting; and the other habits which St. Paul justly ascribes to those who have contracted the former: "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 characterized, 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 dining 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; the carriage is ordered afresh; 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 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, *speaking things which they ought not*. I shall not enlarge on the interruption of domestic habits and occupations, nor on the acquisition of an unsettled, a tattling, and a meddling spirit: evils which spring from the custom of *wandering* from place to place, no less than from that of *wandering from house to house*; and often display themselves in the former case on a wider scale and in stronger characters, than in the latter. But the loss of the power and opportunity of doing good, and the positive effects of a pernicious example, are points which must not be overlooked.

Home is the centre round which the influence of every married woman is accumulated. It is there that she will naturally be known and respected the most; it is there, at least, that she may be more known and more respected than she can be in any other place. It is there that the general character, the acknowledged property, and the established connexions of her husband, will contribute with more force than they can possess elsewhere, to give weight and impressiveness to all her proceedings. Home, therefore, is the place where the pattern which she exhibits in personal manners, in domestic arrangements, and in every branch of her private conduct, will be more carefully observed, and more willingly copied, by her neighbours in a rank of life similar to that which she occupies, than it would be in a situation where she was a little known and transitory visitant. Home too is the place where she will possess peculiar means of doing good among the humbler classes of society.

All the favourable circumstances already mentioned, which surround her there, add singular efficacy to her persuasions, to her recommendations, to her advice. Her habitual insight into local events and local necessities, and her acquaintance

with the characters and the situations of individuals, enable her to adapt the relief which she affords to the merit and to the distress of the person assisted. They enable her, in the charitable expenditure of any specific sum, to accomplish purposes of greater and more durable utility than could have been attained in a place where she would not have enjoyed these advantages.

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 connexion and uninterrupted society reveal shades or 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 even 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 or 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.

CHAPTER XI.

USEFUL HINTS TO MARRIED WOMEN.

CHEERFULNESS and good-humour, at all times necessary and amiable qualities, should be more particularly sought by married women. In a state of pregnancy, more than in any other, the changes of bodily health seem to be almost wholly under the immediate influence of the mind, and the mother appears well or ill, according as she gives way to pleasing or fretful emotions. During this important state of the body every woman should be doubly attentive to preserve the utmost sweetness and serenity of temper,—to dispel the glooms of fear or melancholy,—to calm the rising gusts of anger,—and to keep every other unruly passion or desire under the steady control of mildness and reason. The joy of becoming a mother, and the anticipated pleasure of presenting a fond husband with the dearest pledge of mutual love, ought naturally to increase her cheerfulness, and would certainly produce that effect, were not those emotions too often checked by a false alarm at the fancied danger of her situation. It is therefore of the utmost importance to convince her that her terrors are groundless;—that pregnancy is not a state of infirmity or danger, but affords the strongest presumption of health and security;—that the few instances she may have known of miscarriage or of death, were owing to the improper conduct of the women themselves, besides being too inconsiderable to be compared with the countless millions of persons in the like condition, who enjoy both then and afterwards a greater degree of health than they ever before experienced; and, lastly that the changes which she feels in herself, and her quick perceptions of uneasiness, are not symptoms of weakness, but the consequences of an increased sensibility of her womb, and timely warnings of the effect of indiscretion or intemperance.

A late writer on this subject very justly observes, that, when such an increase of sensibility takes place in a woman of a very irritable frame and temper, it must certainly aggravate her former complaints and weaknesses, and produce a variety of feverish effects. She grows more impatient and fretful; her fears, as well as her angry passions, are more readily ex-

cited the body necessarily suffers with the mind: debility, emaciation, and many hectic symptoms, follow. But the only rational inference to be drawn from these facts is, that the feelings are more acute in a state of pregnancy: and that any previous indisposition, either of body or mind, now requires a more than ordinary degree of care and tenderness.

Though the chilling influence of fear, and the depressions of melancholy, are very injurious to the mother's health and to the growth of the *fœtus* in her womb; yet anger is a still more formidable enemy. It convulses the whole system, and forces the blood into the face and head with great impetuosity. The danger is increased by the usual fulness of the habit in pregnancy. When the blood runs high and rapid, a vessel may burst, and in such a part as to terminate, or bring into great peril, the existence of both the mother and the child. Cases often occur of the bursting of a blood-vessel in the brain, occasioned by a violent gust of passion. How much more likely is it to rupture those tender vessels that connect the mother and child! Yet to the latter this is certain death. I knew a female who had the *aorta*, or great artery, so distended that it forced its way through the breast-bone, and rose externally to the size of a quart bottle. This extraordinary distension was chiefly owing to the violence of her temper. I have also met with a most shocking instance of a fighting woman, who, in the paroxysm of rage and revenge, brought forth a child, with all its bowels hanging out of its little body. There is no doubt but that passionate women are most subject to abortions, which are oftener owing to outward violence or internal tumult, than to any other cause. An accident of this sort is the more alarming, as the woman, who once miscarries, has the greatest reason ever after to dread the repetition of the same misfortune.

Cards, or any kind of gaming, at all times the worst of amusements, should be particularly avoided during pregnancy. The temper is then more liable to be ruffled by the changes of luck, and the mind to be fatigued by constant exertions of the judgment and memory. Old maids, are the only class of females, who may be allowed to spend some of their tedious hours in such absurd and such unhealthy pastimes.

Without entering into farther details, it will be easy for the sensible mother to apply the principle here laid down to every passion and propensity which may tend to excite painful emotions of the mind, and to impair in the same degree the health of the body.

The enjoyments of the table must be kept under the nice control of moderation. Any excess, or any deficiency

of proper supplies, will now be most severely felt. The well-being of both the mother and child will depend on her pursuing a happy medium between painful restraint or unnecessary self-denial, on the one hand, and the indulgence of a depraved or intemperate appetite on the other. But, as the natural desire of aliment increases with the growth and increasing wants of the child, it will be proper to consider those variations as they appear in the different stages of pregnancy; and to shew how far it may be also advisable to gratify the involuntary, and often very wild and whimsical desires, which are known by the name of *longings*.

All strong liquors, unripe fruits, and pastry should be avoided as well as all sorts of food that are high-seasoned, inflammatory, or hard of digestion. If these are improper before marriage, they must be doubly pernicious afterwards, when they may not only injure the mother's health, but poison, infect, or impoverish the fountain of life and nutriment, whence her child is to derive support. Every female, therefore, will see the importance of guarding against bad habits, or the indulgence of a vitiated taste at an early period; that she may not have any painful restraints to subject herself to when a mother, or be then under the necessity of making any great change from her former mode of living.

During a state of pregnancy all stiff stays and tightness of dress should be studiously avoided.

We cannot conclude this chapter, without making some remarks upon that prevalent complaint among pregnant women, called *longing*. As soon as a woman begins to consult her caprice, instead of attending to nature, she is sure to be encouraged in absurdity by old nurses, or female gossips, who take a delight in amusing her credulity by the relation of many wonderful and alarming injuries, said to have been done to children, through the unsatisfied desires of their mothers. Every fairy tale, however repugnant to common sense, gains implicit belief; for reason dares not intrude into the regions of fancy: and were a man bold enough to laugh at such fictions, or to remonstrate with a pregnant woman on the danger of giving way to any of her extravagant wishes, he would certainly be considered as a conceited fool, or an unfeeling monster. Argument is lost, and ridicule has no force, where people pretend to produce a host of facts in support of their opinion.

Every woman, who brings into the world a marked child, can immediately assign the cause: yet no mother was ever able, before the birth, to say with what her child would be marked; and I believe it would be equally difficult afterwards,

without the aid of fancy, to discover in a flesh-mark any resemblance to the object whence the impression had been supposed to originate.

On examining various instances of flesh-marks, and other dreadful events, said to be caused by disappointed *longings*, it has appeared that most of them were the effects of obstructions, of pressure, or some external injury; and that none could be fairly traced to the influence of imagination. Similar accidents are observable in the brute species; and even in plants, unconscious of their propagation or existence. It is also well known, that several children are born with marks on the skin, though their mothers never experienced any *longings*; and that, in other cases, where women had been refused the indulgence of their *longings*, no effect was perceptible in the child, though the mother's imagination had continued to dwell on the subject for a considerable time.

The doctrine of imagination, like every thing founded in absurdity, confutes itself by being carried too far. The same power of marking or disfiguring the child is ascribed to the sudden terrors and the ungratified cravings of pregnant women. The abettors of this doctrine are not even content with a few specks or blemishes on the skin, but maintain that the mother's imagination may take off a leg or an arm, or even fracture every bone in the child's body. I have seen a child born without a head; but it was not alleged that the mother had been present at the beheading of any person, or had ever been frightened by the spectacle of a human body deprived of its head. If shocking sights of this kind could have produced such effects, how many headless babes had been born in France during ROBESPIERRE's reign of terror!

In order to shew that the fancy, however agitated or strongly impressed with the dread of any particular object, cannot stamp its resemblance, or even the smallest feature of it on the child in the womb, Doctor MOORE relates the following story of a remarkable occurrence within the sphere of his own knowledge:—

“A lady, who had great aversion to monkies, happened unfortunately, during the course of her pregnancy, to visit in a family where one of those animals was the chief favourite. On being shewed into a room, she seated herself on a chair, which stood before a table upon which this favourite was already placed: he, not naturally of a reserved disposition, and rendered more petulant and wanton by long indulgence, suddenly jumped on the lady's shoulders. She screamed, and was terrified; but on perceiving who had treated her with such indecent familiarity, she actually fainted; and through the re-

maining course of her pregnancy, she had the most painful conviction that her child would be deformed by some shocking feature, or perhaps the whole countenance of this odious monkey.

“The pangs of labour did not overcome this impression, for in the midst of her pains she often lamented the fate of her unfortunate child, who was doomed through life to carry about a human soul in the body of an ape. When the child was born, she called to the midwife with a lamentable voice for a sight of her unfortunate offspring, and was equally pleased and surprised when she received a fine boy into her arms. After having enjoyed for a few minutes all the rapture of this change to ease and happiness from pain and misery, her pains returned, and the midwife informed her that there was another child. ‘Another!’ exclaimed she, ‘then it is as I have dreaded, and this *must* be the monkey after all.’ She was, however, once more happily undeceived; the second was as fine a boy as the first. I knew them both:—they grew to be stout comely youths, without a trace of the monkey in either their faces or dispositions.”

Frightful objects, scenes of horror, or any other cause of a sudden shock, cannot be considered a matter of indifference during pregnancy;—they should be carefully avoided, as they have often caused abortions, or otherwise injured the health both of the mother and child, though they cannot discolour the skin, derange the limbs, or alter the shape of the latter.

CHAPTER XII.

MANAGEMENT OF INFANTS.

IF the mother, during pregnancy, has not suffered any injury from accident, or from her own imprudence; and if, after the accession of labour, neither she nor the midwife has disturbed or impeded the efforts of nature; the offspring of strong and healthy parents is sure at the birth to be well-formed, healthy, and vigorous. Any instances to the contrary are so rare and extraordinary, as almost to leave some doubt of the possibility of such an event: yet it appears from the best calculations, that at least one half of the children born die before they are twelve years old. Of the surviving half at that period, how many perish before they attain to maturity! How many others are stunted in their growth, distorted in their figure, or too much enfeebled ever to enjoy the real sweets of life! What a train of ills seems to await the precious charge,

the moment it is taken out of the hands of nature! But as most of these calamities are the consequences of mismanagement or neglect, I shall endeavour to shew how they may be prevented by tender and rational attention.

1. *The Benefits of fresh Air.*

The first want of a new-born infant is clearly manifested by its cries, not arising from any sense of pain, but from a stimulus or impulse to expand the lungs, and thereby open a free passage for the circulation of the blood, and for admission of air, so essential to the existence of every living creature. While the child lay in the womb, its lungs were in a collapsed or shrivelled state: it received all its supplies through the medium of the navel-string. But at its birth a very obvious change takes place. The pulsation or throbbing of this cord first ceases at the remotest part, and then, by slow degrees, nearer and nearer to the child, till the whole string becomes quite flaccid, all circulation being confined to the body of the infant. It is then that the cries of a healthy child are heard; in consequence of which the air rushes into the lungs; their tubes and cellular spaces are dilated; the bosom heaves; the cavity of the chest is enlarged; and the blood flows with the utmost ease. But as the air passes out, the lungs again collapse, and the course of the blood receives a momentary check, till a fresh influx or inspiration of air, in concurrence with the action of the heart and arteries, renews the former salutary process, which never ceases during life.

The air, thus inhaled, after imparting its vital properties to the whole frame, takes up the perspirable matter constantly issuing from the interior surface of the lungs, and carries off, on its expulsion, a considerable part of the noxious and superfluous humours of the body. Its purity is, of course, destroyed; and, in consequence of being frequently breathed, it becomes unfit for the purpose of respiration. In a confined place, therefore, it is not air we inhale, but our own effluvia; and every other cause, which tends to waste or pollute the air, renders it in the same degree injurious to the strength and health of those who breathe it.

It should, therefore, be the first object of a pregnant woman's care, to secure, at least for the time of her lying-in, a wholesome situation. Instead of flying from the country to town, as many do, she should fly from town to the country. If her circumstances will not admit of this, she must fix her abode in as open and airy a street as she can, and at as great a distance as possible from noise, from tumult, and from those

nuisances which contaminate the atmosphere of great cities. Let her apartments be lofty and spacious, dry rather than warm, and exposed to the sun's morning rays. I have already explained the importance of cleanliness, and of occasionally letting down the upper sashes of the bed-room windows in fine weather, to admit fresh air, and to prevent fever. An attention to these points is not less necessary on the new-born infant's account, than on his mother's. Let not the first air he breathes be foul from confinement, too much rarefied by heat, or charged with any noxious exhalations. The mild temperature to which he has been used in the womb, renders it very proper to preserve for some time the same moderate degree of warmth in his new place of residence. But he is not, on that account, to be roasted before a great fire, or kept panting in steam and pollution.

If the room be kept properly ventilated and free from impurity, the infant will soon get hardy enough to be taken out into the open air, not only without the least danger, but with the greatest advantage, provided always that the season of the year, and the state of the weather, encourage such early experiments. A month spent within doors, is confinement long enough in almost every case; and the nursery is then to be frequently exchanged for green fields and sunny eminences. There will your child drink, as it were, the vital stream pure from its source; he will draw in at every breath fresh supplies of strength and alacrity; while the bracing action of the air on the surface of his body, will give the degree of firmness unattainable by any other means.

In the course of a few months, the state of the weather need not be much regarded; and its unfavourable changes, unless the heat or cold be intense, must not operate as a check on those daily excursions from the nursery. Our climate is very fickle; we shall suffer much from its rapid variations, if we are not freely exposed to them in early life; do not, therefore, sacrifice the future comfort and safety of the grown man, to mistaken tenderness for the infant. If your child be accustomed from the cradle to go out in all weathers, he will have nothing to fear from the bleak north or the sultry south, but will bear every change of season, of climate, and of atmosphere, not only without danger, but without pain or inconvenience.

Children should not be sent when very young, or indeed at any age, to crowded schools, the atmosphere of which is really a floating mass of putrid effluvia. The breath and perspiration of so many persons in a room, even supposing them all to be in good health, must waste and corrupt the air de-

stroy its vital properties, and of course render it wholly unfit for the support of animal life. But should any one child happen to be diseased, all the rest are very likely to catch the infection. When I see a poor baby, before it can well walk, carried in a nurse's arms to school, I really feel stronger emotions of pity, and of alarm for its safety, than if I had seen it conveyed to a pest-house. In the latter place, children would be kept separate, and proper means would be used to prevent the spreading of contagion: in the former, all are thrown together, and there remain with relaxed lungs, open pores, and steaming bodies, so as to render it almost impossible for any to escape.

As thousands of children die every year the victims of diseases caught at schools, and as the health and constitutions of still greater numbers are irretrievably ruined by the confinement and the bad air of such places, parents must not be offended at the seeming harshness of my language in reproaching so absurd, so cruel, and so unnatural a practice. I know that as soon as children begin to run about, they require the most watchful care to prevent mischief. Will any mother urge this as a reason for being tired of them, and for confining, as it were in stocks, that restless activity which is wisely designed by nature to promote their growth and vigour? Will she, from a wish to save herself some trouble, or to gain time for other business infinitely less important, send her little babes to school, under the silly pretence of keeping them out of harm's way? I hope what I have already said is sufficient to convince persons of common understanding, that they cannot be exposed to greater harm, than by being fixed to a seat in the midst of noxious steam for six or seven hours a day, which should be spent in the open air and cheerful exercise.

Should it be alleged, that children are sent young to school, from a becoming zeal for their early improvement, I need only reply, that learning, however desirable, is too dearly bought at the expense of the constitution. Besides, learning can never be acquired by such preposterous means. Confinement and bad air are not less injurious to the mind, than to the body; and nothing so effectually prevents the growth of the intellectual faculties, as premature application. Sending a child to school in his nurse's arms, is the sure way to make him an idiot, or to give him an unconquerable disgust to books: the only book he should then look at, is the great volume of nature. This is legible at every age, and is as gratifying to a child as to a man: it abounds with the most delightful and most useful information: it is equally conducive to pleasure, health, and knowledge.

2. On Bathing.

An infant's skin is covered with a slippery glue, which soon dries, and forms a sort of scurf. This should be washed off very gently with a soft sponge and warm water, having a little soap dissolved in it. Nurses, in general, are as eager to remove every speck of it, as if it was the most offensive impurity, though it is perfectly harmless, and will easily come away in three or four washings, without the danger of hard rubbing, or the aid of improper, and sometimes very injurious, contrivances. Ointments, or greasy substances, cannot fail to fill up the little orifices of the pores, and to put a stop to insensible perspiration. Spirits of any kind are still worse, on account of their inflammatory effect. Even Galen's advice to sprinkle the child's body with salt, that the glutinous matter may be more effectually rubbed off, is at best unnecessary. I have no particular objection to the modern improvement on that hint, which consists in dissolving salt in the warm bath, with a view of giving it the agreeable stimulus, as well as the cleansing and bracing properties of sea-water: but I would not encourage any solicitude in this respect, as the easiest and simplest mode of proceeding will fully answer the desired end.

In the hardy ages of antiquity, we are told that the Germans used to plunge their new-born infants into the freezing waters of the Rhine, to inure them betimes to the severe cold of their native country. I need not take any pains to point out the danger of following such an example in our times, when mothers and nurses are too apt to run into the opposite extreme of unnerving effeminacy. In this, as in every thing else, the golden mean is the line of wisdom—the line to be pursued by rational affection. It would be extremely hazardous to dip the tender body of a child, reeking from the womb, in cold water, and to keep it there during the necessary operation of washing; but the use of the cold bath may be safely brought about by degrees in five or six months after the birth, and will then be found not only one of the best means of promoting health and strength, but of preventing also many of the most distressing complaints to which children are subject. The following method I can confidently recommend, having had frequent opportunities of observing its salutary effects.

The temperature of the bath, proper for a new-born infant, should approach nearly that of the situation which he has just quitted. It is proper to acquaint those who may not have an instrument to ascertain the degree of heat, that absolute precision in that respect is by no means necessary; their feelings

will inform them with sufficient exactness when the water is rather warmer than new milk: a little solution of soap, as I before observed, is all that is wanted to increase its softness and its purifying effect. The operation of washing should be performed in a vessel large enough to allow room for the expansion of the infant's limbs, and for easily discovering any defect in its structure, or any accident which may have happened to it during labour: either may be often remedied by timely care, but may become incurable through delay or neglect. The child should not be kept in the bath longer than five or six minutes; and the moment it is taken out, it should be wrapped up in a soft warm blanket, and there kept for a few minutes in a state of gentle motion.

I would not have any difference made, either in the temperature of the bath, or the time of the infant's continuance in it, for the first month. The uncleanness of young children renders frequent washing necessary. It should be the first object of attention in the morning, and the last at night; but it should not be performed with a full stomach, even when the child receives all its supplies from the breast. This is the only caution which need be added to those already given concerning gentleness in the manner of washing, space enough in the bathing vessel, and strict care to wipe the child dry, and wrap it warm the instant it is taken out of the bath, when exposure to cold would be doubly dangerous, from the natural delicacy of the infant, and from the immediately preceding warmth and the openness of the pores.

After the first month, the warmth of the water may be lessened, but almost imperceptibly, so as to guard against the risk of sudden changes, or too rash experiments. The mildness of the weather, and the evident increase of the child's strength, must be taken into consideration; for, though cold water is very serviceable in bracing weak and relaxed habits, yet, if tried too soon, its stimulus on the surface may be too strong, and the powers of re-action within too weak, so that the worst consequences may follow. These will be prevented by a gradual diminution of the temperature of the water, and by close attention to its effects, when reduced nearer and still nearer to a state of coldness. If immersion in the bath be quickly followed by a glow all over the body, and a perceptible liveliness in the child, we may be sure that the water has not been too cold for his constitution, and that we have proceeded with due care. But should it produce chiliness, evident languor, and depression, we must make the water a little warmer next time, and not venture upon the cold bath till we are encouraged by more favourable appearances.

Rain or river water is fitter for the purpose of bathing, than pump or spring water; though the latter, in case of necessity, may be used, after having been exposed for some hours to the sun or the atmosphere. The child must not be dipped when its body is hot, or its stomach full, and should be put only once under the water at each time of bathing. All the benefit, as before observed, depends upon the first shock, and the re-action of the system. In order to prevent a sudden and strong determination of the blood to the head, it is always advisable to dip the child with this part foremost, and to be as expeditious as possible in washing away all impurities. I have been already so particular in my directions to have the young bather instantly wiped dry, and wrapped up in a soft warm blanket, that I need not repeat them; but I must add another injunction, which is, not to put the child to bed, but to keep it for some time in gentle motion, and to accompany the whole process with lively singing. It is of far greater importance than most people may be aware of, to associate in early life the idea of pleasure and cheerfulness with so salutary an operation.

During the use of the lukewarm bath, the whole body is to be immersed in it every night as well as morning. But, when recourse is had to cold bathing, it must be used in the manner above prescribed in the morning only. At night, it will be enough to wash the lower parts; and even for this purpose a little warm water may be added to the cold in severe weather. Every danger will thus be avoided; every benefit will be secured; and the habit of personal cleanliness, being rendered familiar in childhood, will be retained through life, and will contribute very much to its duration and enjoyment.

3. *On Children's Dress.*

Much injury, and many deaths are the consequence of not attending to the clothing of infants. Excess is generally the fault to be avoided. The midwife takes alarm at the imperfect indentation of the bones on the crown of the head, and not only strives to press them closer and to brace them by means of fillets, but is careful to keep the head warmly covered, to prevent the poor baby, as she says, from *catching his death* by the exposure of those open parts to the air. Deformity is the least of the evils that attend such acts of astonishing infatuation. The delicate texture of the brain is peculiarly liable to be affected; and though neither convulsions nor any other perceptible complaint may immediately follow, yet a weakness of understanding, or a diminution of the mental powers

is often the consequence, and defeats all the efforts of the best education afterwards.

The ossification, or growing hardness of the bones of a child, and particularly those of the skull, is incomplete in the womb, to favour the purposes of easy and safe delivery. In consequence of their softness and pliancy, they admit of being squeezed together, and even of lapping over without injury, so as to make the head conform to the shape and dimensions of the parts through which it is to be expelled. They will soon resume their proper place, if left to the kind management of nature, and not tampered with by the profane finger of a conceited midwife or a silly nurse.

As to the opening or imperfect indentation of the bones of the skull, it is owing to the same cause, and designed for the same important purpose, to facilitate the birth of the infant. The free action of the external air is then necessary to promote the firmness and compactness of those bones, and to make them press into each other, and form sutures for the perfect defence of the brain, not only against blows and bruises, but colds and defluxions. Warm and tight covering directly counteracts all these benignant intentions of nature, and renders the skull a very weak shield for the security of its precious contents.

The curious distinction made by Herodotus, in the field of battle, between the skulls of the Egyptians and the Persians, has often been quoted to illustrate and confirm this doctrine. That historian having visited the scene of action, where the slain of those two nations had been separated, says, that on examining their remains, he found the skulls of the Egyptians so firm that the largest stones could hardly crack them, while those of the Persians were so thin and weak as to be easily fractured by a small pebble. After stating the fact, he accounts for it by observing, that the Egyptians were accustomed from their infancy to go bareheaded; whereas the Persians, on the contrary, always wore thick tiaras. These were like the heavy turbans which they still use, and which some travellers think the air of the country renders necessary. I believe with Rousseau, that the generality of mothers will pay more regard to the suggestion of such travellers than to the remark of the judicious historian, and will fancy the air of Persia to be universal.

In opposition, however, to silly conceits and prejudices, I must assure my fair readers, that there is no part of the human frame which suffers more from heat and pressure than the head, and none of course which ought to be kept cooler and less encumbered. A thin, light cap, slightly fastened

with a bit of tape, should constitute the whole of an infant's head-dress, from the moment of its birth till the increased growth of the hair renders any other protection unnecessary. As soon as nature supplies your child with this best of all coverings, never think of any thing more, even when you take him out into the open air, unless rain or intense heat or cold should make the occasional use of a very light and easy hat advisable. I must also forbid the use of stay-bands to keep the poor infant's head as fixed and immoveable as if it were placed in a pillory. One would suppose that our heads were so badly secured by the Author of our being, that they would fall off, if they were not held fast by those pernicious contrivances. It is strange that women should be so blind to the importance of letting the head move freely in every direction, in order to facilitate the discharge of the fluid excretions voided at the mouth!

It is not necessary to enter into minute details respecting the other parts of an infant's dress. Any nurse of common sense and docility will easily catch the spirit of my former arguments on the subject, and will pay due regard to the following general direction, with the writer's very plain and sensible remarks. "Rational tenderness (says this author) shews itself in making the dress *light, simple, and loose*. By being as light as is consistent with due warmth, it will neither encumber the infant, nor cause any waste of his powers;—in consequence of its simplicity it will be readily and easily put on, so as to prevent many cries and tears, an object of infinite importance:—and its looseness will leave full room for moving and stretching those little limbs which have been long heaped together, and for the growth and expansion of the entire frame." I before desired the nurse to have always a soft warm blanket, in readiness to wrap up the infant on being taken out of the bath. In that wrapper the child should be kept for at least ten minutes, in gentle motion, and then dressed. A piece of fine flannel round the navel, a linen or cotton shirt, a flannel petticoat, and a linen or cotton robe, are soon put on; and where fastenings are requisite, they should consist of tape, without the dangerous use of pins.

No part of an infant's dress should hang down above two or three inches lower than the feet. Long robes and long petticoats serve only to conceal the nurse's inattention to cleanliness, and are, even on that account, very improper, as well as cumbersome. The night clothes should be much lighter than those worn by day, from a due regard to the situation of the infant, who should at all times, either in bed or out, experience nearly the same degree of warmth. Every moisture

or impurity, should be instantly removed, and as those parts of the dress which are next to the skin are constantly imbibing perspirable matter, they should be changed frequently. Indeed, the same clothes ought never to be kept on for many days together. Away with finery; but take care that the child is always clean and dry.

4. On Suckling.

Were I called upon to point out any one remedy for the greatest part, not only of the diseases, but of the vices also of society, I would declare it to be, the strict attention of mothers to the nursing and rearing of their children. "Would you have mankind return all to their natural duties," says the eloquent Rousseau, in one of his fine sallies of sentimental enthusiasm, "begin with mothers of families: you will be astonished at the change this will produce. Almost every kind of depravation flows successively from this source: the moral order of things is broken, and nature quite subverted in our hearts: home is less cheerful and engaging: the affecting sight of a rising family no more attaches the husband, nor attracts the eyes of the stranger: the mother is less truly respectable, whose children are not about her: families are no longer places of residence: habit no longer enforces the ties of blood: there are no fathers, nor mothers, children, brethren, nor sisters: they hardly know, how should they love, each other? Each cares for no one but himself; and when home affords only a melancholy solitude, it is natural to seek diversion elsewhere.

"But," continues he, "*should mothers again condescend to nurse their children*, manners would form themselves: the sentiments of nature would revive in our hearts: the state would be re-peopled: this principal point, this alone would re-unite every thing. A taste for the charms of a domestic life, is the best antidote against corruption of manners. The noise and bustle of children, which is generally thought troublesome, becomes hence agreeable: they render parents more necessary, more dear to each other, and strengthen the ties of conjugal affection. When a family is all lively and animated, domestic concerns afford the most delightful occupation to a woman, and the most agreeable amusement to a man. Hence, from the correction of this one abuse, will soon result a general reformation: nature will quickly re-assume all her rights. let wives but once again become mothers; and the men will presently again become fathers and husbands."

To this sketch, drawn by the pencil of so great a master, I shall only add, that the happy consequences of such a reform

would be no less striking in a medical than in a moral point of view. A stop would be put to the cruel ravages of death in early life. The long catalogue of infantile afflictions would almost become a blank, or contain nothing to excite alarm. Every child, invigorated by his mother's milk, would, like the young Hercules, have force sufficient to strangle in his cradle any serpents that might assail him. Occasional illness would be to him only part of a necessary course of discipline, to enure him by times to bear pain with manly fortitude. In short, health, strength, and beauty, would take place of puniness, deformity, and disease; society would be renovated; and man, instead of dwindling away, as he now does, by a gradual degeneracy, would soon rise to the original perfection of his nature.

If you entertain any doubt of the truth of what is here advanced, look at other parts of the animated creation, and your doubts will immediately vanish. Wild animals never degenerate: they bring forth and rear their young with undiminished strength. And why? Because the females, obedient in every thing to the impulses of nature, nurse their offspring, and watch over them with the most tender solicitude, till they can provide for themselves. Not only the inhabitants of the howling wilderness, the she-wolf and the fell tigress, but even the monsters of the great deep, draw out the breast, and give suck to their young. Will woman then suffer herself to be stigmatized as the only unfeeling monster that can desert the issue of her own womb, and abandon it to the care of another? Will she alone entail the curse of her unnatural conduct on her hapless posterity?

But let me vindicate the female character from so foul a reproach. It is not so much the fault of the women, as of what is improperly called civilized society. In its ruder state, this never happened. It never happens now among savage nations. I have already mentioned some remarkable instances of their parental tenderness. The influence of so strong a principle can be weakened only by the prevalence of vice, and of artificial refinement. Wherever an innocent simplicity of manners prevails, the children are not brought up by proxy: the women are not satisfied to be mothers by halves, as an old writer expresses it,—to bring forth, and then to cast off their offspring. They think with him, that nothing can be more contrary to nature, than such an imperfect sort of mother, who, after having nourished in her womb, and with her blood, something which she did not see, refuses now her breast-milk to what she sees living, become a human creature, and imploring the assistance of its parent!

In the polished, or rather the depraved circles of social life, those sentiments are either unfelt, or disregarded. Women, enervated by luxury, allured by a false taste for mistaken pleasures, and encouraged by shameless example, are eager to get rid of their children as soon as born, in order to spend the time thus gained from the discharge of their duty in dissipation or indolence. Let not husbands be deceived: let them not expect attachment from wives, who, in neglecting to suckle their children, rend asunder the strongest ties in nature. Neither conjugal love, fidelity, modesty, chastity, nor any other virtue, can take deep root in the breast of a female that is callous to the feelings of a mother. I am aware of the little tricks that are so often played off by new-married women to keep up the show of a wish to nurse their children, while every engine is secretly employed to make the deluded husband conjure her to relinquish her design, for fear of the injury it might do her constitution. If she has not injured her health by vice, nursing will not lessen, but increase her strength; and if any constitutional defect renders her wholly unfit for suckling her child, she ought to abstain from procreation. The woman who cannot discharge the duties of a mother, ought again and again to be told, that she has no right to become a wife.

In cases of accidental injury or disease, where it may be impossible for the mother, or highly improper on her part, to give the child the breast, she is to be pitied in being thus deprived of the greatest pleasure of life, the pleasure of feeding and of rearing her own offspring. But the number of those women who really *cannot* suckle is very small, compared with those who *will not*. The latter excite our indignation—not our pity: they stifle every emotion of tenderness: they are deaf to the voice of nature: they sacrifice the most important duty to vicious pursuits; and madly barter joys that will please on every reflection, for such as never can bear to be recalled.

Little do those dissipated mothers think of what their poor infants are likely to suffer, when committed to the care of hirelings. Ought they not to consider, that the woman who parts with her own babe to suckle one of theirs, unless she is impelled by the keenest distress, gives a proof in the first instance of her not being a good mother? How then is it to be expected that she should become a good nurse? Even should she acquire, in time and from habit, a tender affection for her foster-child, ought not a mother of any sensibility to take alarm at the idea of having that child's love transferred from herself to a stranger? Indeed, the claims of the nurse who

does her duty faithfully, are greatly superior to those of the parent who neglects her's. It was a saying of Scipio Africanus, 'that he took her to be more his mother, who had nursed him for two years, though she had not brought him forth, than her who, after she had brought him into the world, deserted and abandoned him.' But I am still better pleased with the anecdote related by Van Swieten, of a Queen of France, who gave her son suck, and would not desist from so doing even when she was taken ill of an intermitting fever. It happened during one of the fits, that another matron gave her breast to the thirsty and crying child; at which the queen was so much displeased, that she thrust her finger into the child's mouth, in order to excite a vomiting, being unwilling that another should perform any part of a mother's office.

I shall not enlarge any farther on this subject. I hope I have said enough to excite good mothers to the most assiduous observance of their duty, and to warn others of the evils inseparable from the neglect of it. Such as may resolve to obey the dictates of nature and reason, will find the following directions of some use in the prosecution of so laudable a purpose.

The mother, after delivery, should be indulged with a few hours' sleep, to recover from the fatigue which she has lately undergone, and to allow due time for the secretion of the milk, before the infant is put to the breast. The child can suffer no inconvenience from this delay. Being replete with blood and juices, he has not the least occasion for any fresh supply of nutriment, till the mother is prepared by necessary repose to give him the grateful and spontaneous 'beverage.' Whatever the form of the nipples may be, they should be washed with a little warm milk and water, in order to remove the bitter viscid substance, which is furnished round them to defend the tender parts from excoriation. I would also advise the mother, during the whole time of her nursing, to wash the nipples, immediately after giving suck, in warm water, whenever this can be conveniently procured; and, in case the supplies of the nutritive fluid are very copious, or seem to exceed the infant's wants, she may always press out a little of the milk before the child is put again to the breast, as the first drops issuing from the fountain at every treat are the most liable to sourness and putrescency.

I need not urge a fond mother freely to give her child what nature freely produces. The only check in this respect is not to suffer the infant to sleep at the breast, or to suck till vomiting ensues. But any attempts to entice the baby to the use of spoon-meat are still more improper. This is a common

practice, not only with hired nurses, but even with affectionate mothers, from a foolish, though prevalent, idea of lessening the demands on the breast, or of strengthening the child with additional nourishment. If the nurse be not irregular in her own manner of living, she need not fear having a plentiful supply for the infant; and she may rest assured that her milk is far better suited to his young stomach, and will afford a greater quantity of nutritious chyle, than any preparation which art can devise.

Another error no less prevalent, and more injurious than the former, is the idea that a woman, when nursing, cannot eat and drink too *heartily*, as it is termed, to support her own strength and that of the infant. On the contrary, the tainted stream of intemperance must enfeeble and disorder the child, while the nurse really lessens her own power of giving suck, and invites the attacks of a fever by her thoughtless indulgence. The cooling regimen before recommended must be strictly complied with for the first week after delivery; and though a more liberal diet may then be allowed, yet this allowance must not extend to gross meats or heating liquids. A pint of porter or ale twice a day for at least a fortnight more, will be quite sufficient, and animal food should be very sparingly used for a much longer period. Indeed, it would be happy for the children, as well as for their nurses, if the latter could confine themselves without any painful restraint, to the salutary varieties of a milk and vegetable diet.

It is a great mistake to suppose, that a nurse is better fitted for her office by living on animal substances: the very reverse is the truth. The milk of women who live wholly on vegetables, is more abundant in quantity, will keep longer, and is far sweeter and more wholesome than what is prepared from animal food, which, beside its inflammatory tendency, must subject the children to gripes and worms.

It has been just hinted that the breast-milk of a woman in good health is abundantly sufficient for an infant's support. Nothing else should enter his lips for at least three or four months after the birth. A little thin pap or panado may then be occasionally introduced, with a view of familiarizing it to the child's taste, and thereby lessening the difficulty and danger of a complete and sudden alteration at the time of weaning. But no spices, no wine, no sugar, should at any time be mixed with his food or drink. These and the like contrivances of silly women to make an infant's spoon-meat what they call palatable and nourishing, are sure to vitiate his natural taste, to inflame his blood, and to fill the stomach with slime and acidities. Sugar, in particular, has another very bad effect; its frequent

use not only gives children a disrelish for wholesome simplicity, but entices them to swallow more than they otherwise would, or than they want, and thus makes gluttons of them even before they can be strictly said to eat.

Infants are commonly deprived of the breast too soon. What people call solid food is supposed to contribute more to their growth and health. But, in the first place, milk, though a fluid, is immediately converted into a solid substance in the stomach, where it is soon after digested, and then affords the best nutriment possible. It also appears contrary to nature to put solid substances into the mouth of a child, before it is furnished with teeth to chew them. I should, therefore, look upon the previous cutting of the teeth as the surest indication of the proper time for weaning children. I do not mean to lay this down as an invariable rule. The state of the nurse's health, as well as of the child's, should be duly considered. It seems only that the cutting of the teeth gives a sort of hint of the use to which they may be applied. It is farther remarkable that, during the continuance of this usually sharp and painful operation, children, as it were instinctively, carry every thing that is put into their hands up to their mouths. Give them on such occasions crusts of bread, pieces of biscuit, dried fruits, or fresh liquorice-root, which they may suck and chew. Corals, glass, and the like hard bodies, are very improper, as they will either bruise the gums and cause an inflammation, or make them hard and callous by continual rubbing, so as to render the cutting of the teeth still more difficult, and the pain more acute and lasting.

5. *On Weaning and Nurses.*

A few weeks before the intended time of weaning, that is to say, in the interval between the first symptoms of cutting the teeth and the appearance of at least four of them, spoon-meat should be given more frequently, and in greater quantity, reducing in the like degree the proportion of breast-milk, till the gradual increase of the one and diminution of the other render the change almost imperceptible. The best spoon-meat that I know consists of bread and milk, prepared in the following manner; first boiling the bread in water, afterwards pouring the water off, and then mixing with the bread a proper quantity of new milk unboiled. Milk used this way is more wholesome and nourishing than when boiled, and is less liable to occasion costiveness.

It is not necessary, however, to confine children, after they are weaned, to one particular sort of food. The bill of fare

may be gradually enlarged with the child's growth, provided always that it consist of an innocent variety. He may have bread and milk at one time, bread pudding at another, and bread sliced in broth, or in the gravy of roast meat, diluted with water, now and then, till at length, his teeth being properly grown, and fit to chew meat itself, he may be allowed a little of it at dinner, with a due proportion of bread and of wholesome vegetables. But I must forbid, in the most positive manner, any artificial sweetening of his food, all spices or seasoning, except salt, all sorts of pastry, butter in every form, unripe fruits, and fermented liquors.

As I have great reliance on the discretion of good mothers, when well informed of their duty, I should be sorry to tire them by too many details, or to fetter them by unnecessary restraints; I shall therefore only add one caution more on this part of the subject, and that is, not to adopt the pernicious custom of giving food or drink to children during the night. Even in the course of the day, they should not be crammed every hour, and trained up in habits of early gluttony. Temperance is that sure preservative of health, which they cannot be taught to practise too soon. Let them eat freely at proper intervals; and the longer they are kept from the things already forbidden, the more rapidly will they thrive, and the greater number of diseases will they escape.

As I have admitted that cases may occur, in which it would be impossible or improper for a mother to suckle her own child, I shall suggest a few hints on the choice of a nurse, and the remaining duties of the parent. From what I have said of the admirable manner in which the milk of a woman newly delivered is adapted to the various wants of a child newly born, it will be easily inferred, that when the mother cannot discharge that important duty, a nurse who has just lain in ought to be preferred. Otherwise the milk will not have the purgative qualities proper to bring away any remains of the *meconium*, nor will it be exactly suited to the infant's weak powers of digestion. Inconveniencies always arise, the moment we oppose the intentions of nature. This is what obliges us to have recourse to the precarious aid of art. When there is a difference of more than a week in the time of delivery between the mother and the nurse, some opening medicine may be necessary to cleanse the first passages; a table-spoonful of whey or water, with the addition of a little honey, or raw sugar, will commonly answer the purpose. But the infant's stomach cannot be so easily reconciled to foreign sustenance, or made strong enough to digest the thick milk prepared for an older child.

On the other hand, many difficulties must attend the very expedient which I propose. It will not be easy, except in cities like London, where there are several lying-in hospitals, to get nurses newly delivered for new-born infants. Then, as the nurse cannot be removed to the child, the latter must be taken to the nurse, and must remain with her till she can go to the parent's house. If an exact coincidence as to the time of delivery be made the leading consideration, an improper person may be fixed upon from that circumstance alone, though unqualified in all other respects. Thus, as I before hinted, whatever course we take, when we deviate from nature, we shall find numberless perplexities and obstacles in our way.

Almost every body is a judge of the other requisites in a nurse, such as health, plenty of breast-milk, the thriving state of her own child, cleanliness, and good temper. This last quality, though of very great importance, is seldom inquired into. Parents are commonly satisfied with the healthy appearance of the nurse and her child, or with a midwife's favourable account of her milk; and seem to forget that a good disposition is as essential as a good constitution. I do not say that an infant will suck in the vices of his nurse; but he will certainly suffer from them. They are doubly injurious, in spoiling her milk, and lessening her tender care of the child that is at her mercy. The twin founders of the Roman empire were said to have been suckled by a she-wolf; I should think it much more unlikely that an infant could be properly nursed by a passionate or ill-tempered woman.

The mother is not to suppose herself relieved from all trouble by the choice of a good nurse. The latter may give the child the breast; but she should be directed and zealously assisted by the former in the discharge of every other duty. This will render her labour easy, and her situation comfortable. She should also have every indulgence consistent with good sense and with the rules before laid down. She should not be debarred from the occasional company of her husband: a rigorous chastity, or a total abstinence from wedded joys, is often as hurtful to the nurse and child as immoderate gratification. It is by humouring her that you will engage her to humour you in the strict observance of all your reasonable injunctions.

6. *On Children's Diet.*

It is too common with mothers, throughout every period of childhood, to pervert the use of food, by giving it when it is not wanted, and consequently when it does mischief, not only in a physical, but in a moral view. To give food as

an indulgence, in the way of reward, or to withhold it as a matter of punishment, are both injurious. Whether good or naughty, children equally require food, proper, both in quantity and quality, to sustain their health and growth. Their faults ought to be corrected by more rational means. The idea of making them suffer in their health and growth on account of them, will fill every considerate mind with horror. It is the project only of an impotent mind to attempt to correct the disposition by creating bodily sufferings, which are so prone to hurt the temper, even at an age when reason should counteract such an effect.

The eatables usually given to children in the way of rewards, and frequently by well-meaning but injudicious persons, to court their favour, are still worse than the punishments inflicted on them in the way of privations of food. Sugar-plums, sugar-candy, barley-sugar, sweetmeat tarts, most kinds of cakes, &c. &c., are very pernicious.

Till children begin to run about, the uniformity of their lives makes it probable, that the quantity of food they require in the day is nearly the same, and that it may be given to them at much the same stated times. By establishing a judicious regularity with regard to both, the danger of injury in these respects will be obviated.

This rule is to be understood as applying to infants at the breast, as well as after they are weaned. By allowing proper intervals between the times of giving children suck, the breast of the mother becomes duly replenished with milk, and the stomach of the infant properly emptied to receive a fresh supply.

The supposition that an infant wants food every time it cries, is a mere idle fancy. According to the usual practice of feeding children, they are more likely to cry from the uneasiness of an overloaded stomach. Even the mother's milk, the lightest of all food, will disagree with the child, if the administration of it is repeated improperly.

A very injurious practice is sometimes adopted by mothers, of suckling a child beyond the period when the milk can be proper for it. The reason for this is obvious, but it does not excuse the practice. A child is injured both physically and mentally by this unnatural protraction of a method of feeding and a kind of food, adapted only to the earliest stage of infancy. Suckling should not be continued after the cutting of the first teeth.

A child will sleep with an overloaded stomach, but it will not be the refreshing sleep of health. When the stomach is

filled beyond the proper medium, it induces a similar kind of heaviness to that frequently arising from opiates and intoxicating liquors, and instead of awakening refreshed and lively, the child will be heavy and fretful.

As children begin to run about, the increase of their exercise will require an increase of their nourishment. But those who overload them with food at any time, in hopes of strengthening them, are extremely deceived. There is no prejudice equally fatal to such numbers of children.

Whatever unnecessary food a child receives, weakens instead of strengthening it. For when the stomach is over-filled its power of digestion is impaired; and food ill digested, is so far from yielding nourishment, that it only serves to debilitate the whole system, and to occasion a variety of diseases. Amongst these are obstructions, distortion of the body, rickets, scrofula, slow fevers, consumptions, and convulsion fits.

Another pernicious custom prevails with regard to the diet of children, when they begin to take other nourishment besides their mother's milk, viz., to give them such as their stomachs have not the power to digest; and to indulge them also in a mixture of such things at their meals as are hurtful to every body, and more especially to children, considering their feeble and delicate organs.

This injudicious indulgence is defended on the plea of its being necessary to accustom the stomachs of children to all kinds of food; but this idea is highly erroneous. Their stomachs must have time to acquire strength sufficient to enable them to digest varieties of food, and the filling them with indigestible things is not the way to give them strength.

Children can only acquire strength gradually with their proper growth, which will always be impeded if the stomach is disordered.

The food given to infants should be very simple, and easy of digestion. When they require something more solid than spoon-meats alone, they should have bread with them. Simple puddings, mild vegetables, and wholesome ripe fruits, eaten with bread, are also good for them. The giving them animal food is better deferred till their increased capability of taking exercise may permit it with the greater safety, and then care must be taken that the exercise is proportioned to this kind of food. The first use of it should be gradual, not exceeding two or three times in a week.

An exception should be made to these rules in the instances of scrofulous and rickety children, as much bread is always hurtful in these cases, and fruits are particularly pernicious.

Plain animal food is found to be the most suitable to their state.

The utmost care should be taken under all circumstances to procure good bread for children, as the great support of life. If the perverted habits of the present generation give them an indifference as to what bread they eat, or a vitiated taste for adulterated bread, they still owe it to their children, as a sacred duty, not to undermine their constitutions by this injurious composition.

The poor, and many also of the middling ranks of society, in large towns, are unhappily compelled to this species of infanticide, as it may almost be called, by being driven into towns to gain a subsistence; and thus, from the difficulty of doing otherwise, being obliged to take their bread of bakers, instead of making wholesome bread at home, as in former times, in more favourable situations. While these are to be pitied, what shall be said of those whose fortunes place them above this painful necessity? Let them at least rear their children on wholesome food, and with unsophistical habits, as the most unequivocal testimony of parental affection performing its duty towards its offspring.

Children ought not to be hurried in their eating, as it is of great importance they should acquire a habit of chewing their food well. They will derive from it the various advantages of being less likely to eat their food hot, of thus preparing what they eat properly for the stomach, instead of imposing upon it what is the real office of the teeth: and also that of checking them from eating too much. When food is not properly masticated, the stomach is longer before it feels satisfied; which is perhaps the most frequent, and certainly the most excusable cause of eating more than is fairly sufficient.

Thoughtless people will often, for their own amusement, give children morsels of high dishes, and sips of fermented liquors, to see whether they will relish them, or make faces at them. But trifling as this may seem, it would be better that it were never practised, for the sake of preserving the natural purity of their tastes as long as possible.

SPOON-MEATS FOR INFANTS.

Method of using Milk.—The best way of using milk is without skimming and without boiling. The cream is the most nutritious balsamic part of milk, and to deprive it of this is to render it less nourishing, and less easy of digestion, than in its pure state. In some particular cases skimmed milk may be preferable, but it may be adopted as a general rule, that new

milk is the wholesomest and best. Where this stands any time before it is used, instead of taking off the cream, it should be mixed in with the milk.

Boiling milk, even very little, fixes it, and entirely alters its qualities. As a proof of this, it will not afterwards afford any cream, but merely a thin skin. In this state, it is hard of digestion, and of course liable to occasion obstructions. It is the most proper for food when raw, or only scalded.

Egg Pap.—Set a quart of good water on a clear, brisk fire; mix two full spoonfuls of fresh ground wheaten flour into a batter with the yolks of two or three new-laid eggs, well beaten, and a little cold water. When the water is ready to boil, but before it quite boils, stir in the batter, and keep stirring it till it is ready to boil, by which time it will be sufficiently thick. Take it off the fire, put in a little salt, pour it into a basin, and let it cool of itself till it become about as warm as milk from the cow.

If eggs cannot be procured, a small piece of butter may be added with the salt, and stirred in gently till well mixed, to prevent it oiling: but eggs are better.

This is a clean, sweet food, affords sound nourishment, and opens all the passages; breeds good blood and lively spirits; is pleasant to the palate, and grateful to the stomach. The common use of it purifies the blood and all the humours, prevents windy distempers and griping pain, both of the stomach and the bowels. From all the ingredients bearing a similitude to each other, no manifest quality violently prevails, so that it may justly challenge the first place amongst all spoon-meats or paps, and is the next food to breast-milk for children, indeed often much better, from the many diseases and the improper foods numbers of women are subject to or use. But no other ingredients should be added to this kind of food, such as sugar, spices, fruits, or the like, for then it will become of another nature and operation, and that for the worse.

It must be observed, that this kind of spoon-meat, and also all others, should be made rather thin than thick; for in such foods the liquid elements ought to predominate, whether it be milk or water. For this reason all porridges and spoon-meats which are made thin, and quickly prepared, are sweeter, brisker on the palate, and easier of digestion, than those which are thick, and long in preparing.

Food should never be given to children more than milk-warm, and the proper way to cool it is by letting it stand uncovered to cool of itself; for much stirring alters the composition, and takes off the sweetness. Covering it down, too,

keeps in the fumes that ought to go off, and, by excluding the air, makes it less pure.

Flour Pap.—To two-thirds of new milk, after it has stood five or six hours from the time of milking, add one-third of river or spring water, and set it on a quick clear fire. Temper some good wheaten flour into a batter, with either milk or water; and when the milk and water is near boiling, but before it actually does boil, pour in the batter, and stir it a little while. When it is again ready to boil, take it off, add a little salt, and let it stand to cool.

A good spoonful of flour is sufficient to thicken a pint of milk and water. This will make it about the thickness of common milk porridge, which is what will eat the sweetest and be the easiest of digestion.

This kind of food affords a firm substantial nourishment, neither binds nor loosens the body, but keeps it in proper order, and creates good blood, all which tend to produce brisk lively dispositions. Prepared thus, this pap is far more friendly to nature than in the common way of boiling, and may be constantly eaten with much better effect, and without ever tiring or cloying the stomach.

Oatmeal Pap.—Mix a pint of milk and water, in the proportion of two-thirds milk and one-third water, gradually with a full spoonful of oatmeal, or rather more if the pap is to be thick, though inclining to thin is best. Set it in a saucepan upon a quick clear fire, and when it begins to rise, or make a show of boiling, take it off, and pour it from one basin into another, backwards and forwards seven or eight times, which will bring out the fine flour of the oatmeal, and incorporate it with the milk. Then return it into the saucepan, set it upon the fire, and when it is again ready to boil, take it off, and let it stand in the saucepan a little to fine, for the husky part of the oatmeal will sink to the bottom. When settled, pour it off in a basin, add a little salt, and let it stand to cool. This is an excellent pap, very congenial to weak natures, affording a good firm nourishment, and easy of concoction.

Bread Pap.—Pour scalding water on some thin slices of good white bread, and let it stand uncovered till it cools; then drain off the water, bruise the bread fine, and mix with it as much new milk as will make a pap of a moderate thickness. It will be warm enough for use without setting it upon the fire.

It is common to put sugar into this pap, but this and almost all foods for children are better without it; and the taste will not require it, till habit makes it familiar.

Water Gruel.—Take a spoonful and a half of fresh ground oatmeal, mix with it gradually a quart of river or spring water, and set it on a clear fire. When it is rising, or just ready to boil, take it off and pour it from one basin into another backwards and forwards five or six times: then set it on the fire again till it is ready to boil, but before it does boil take it off, and let it stand a little in the saucepan, that the coarse husks of the oatmeal may sink to the bottom. Then pour it out, add a little salt, and let it stand to cool.

When water gruel is made with grits, it must boil gently for some time. The longer it boils the more it will jelly. But moderation must be observed in this respect, for if it be very long boiled and very thick, it will be flat and heavy.

A mistaken idea very generally prevails that water gruel is not nourishing; it is, on the contrary, a light, cleansing, nourishing food, good either in sickness or health, both for young and old.

Milk Porridge.—Make water gruel as above, and to two-thirds of gruel, when it has stood a little while to cool, add one-third of unboiled new milk. It may be eaten with or without salt.

Milk porridge is exceedingly cleansing, and easy of digestion, and may be given to the weakest stomach that is able to receive food.

Another Milk Porridge.—Stir a pint of water into three large spoonfuls of fresh oatmeal, let it stand till clear, and then pour off the water. Put a pint of fresh water to the oatmeal, stir it up well, and leave it till the next day. Strain off the liquor through a fine sieve, and set it in a saucepan on a clear and brisk fire. Add milk, in about half the quantity, gradually while it is warming, and when it is just ready to boil, take it off, pour it into a basin, and let it stand to cool. A little salt may be added. This, as well as the former porridge, is very light, and proper for weak stomachs.

To prepare Indian Arrow Root.—Put a dessert spoonful of the powdered root into a basin, and mix with it as much cold new milk as will make it into a paste. Pour on to this half a pint of milk scalding hot, stirring it briskly to keep it smooth. Set it on the fire till it is ready to boil, then take it off, pour it into a basin, and let it cool.

This may be made with water instead of milk, and some cold milk mixed with it afterwards. If the stomach be very weak it will be best without any milk.

Great care must be taken to get the genuine root, which makes a very nourishing excellent food for infants, or invalids.

Sago Jelly.—Soak a large spoonful of sago in cold water for an hour, then pour off the water, put a pint of fresh water to the sago, and stew it gently till it is reduced to about half the quantity. When done, pour it into a basin, and let it cool.

Sago with Milk.—Prepare a large spoonful of sago by soaking it in water as above, but instead of putting fresh water to it, put a pint and a half of new milk. Stew it gently till reduced to about half the quantity, then pour it into a basin, and let it cool.

Tapioca Jelly.—Wash two large spoonfuls of the large sort of tapioca in cold water, and then soak it in a pint and a half of water for four hours. Stew it gently in the same water till it is quite clear. Let it stand to cool after it is poured out of the saucepan, and use it either with or without the addition of a little new milk.

Barley Gruel.—Put two ounces of pearl barley, after it has been well washed, into a quart of water. Simmer it gently till reduced to a pint, then strain it through a sieve, and let it cool.

Rice Gruel.—Let two large spoonfuls of whole rice soak in cold water for an hour. Pour off the water, and put a pint and a quarter of new milk to the rice. Stew it gently till the rice is sufficiently tender to pulp it through a sieve, and then mix the pulp into the milk that the rice was stewed in. Simmer it over the fire for ten minutes, and if it appears too thick, add a little more milk very gradually, so as not to damp it from simmering. When done, pour it into a basin to cool.

Rice Milk.—To four large spoonfuls of whole rice, washed very clean in cold water, add a quart of new milk, and stew them together very gently for three hours. Let it stand in a basin to cool before it is used.

Another way of making rice milk is, boiling the rice first in water, then pouring off the water, and boiling the rice with milk. But too much of the nutriment of the rice is thus lost, and both the boilings are bad.

Rice Milk the French Way.—After washing the rice well, set it over the fire for half an hour with a little water to break it. Put to it then, by a little at a time, some warm milk, till it is sufficiently done, and of a proper thickness. Let it do slowly. Season it with salt and some sugar.

For children the sugar had better be omitted.

Ground Rice Milk.—Mix a large spoonful of ground rice into a batter, with two or three spoonfuls of new milk. Set a pint of new milk on the fire, and when it is scalding hot, stir

in the batter, and keep it on the fire till it thickens; but it must not boil. It should be stirred to prevent its burning. Cool it by letting it stand in a basin before it is eaten.

Millet Milk.—Wash three spoonfuls of millet seed in cold water, and put it into a quart of new milk. Stew it gently till it becomes moderately thick. Cool it by letting it stand in a basin till wanted for use.

The preparations which require some time in the doing, will also require the precaution of being stirred, to prevent their burning. But if they are done as directed, gently, and consequently set over the fire, not immediately upon it, a moderate stirring now and then will be sufficient.

DRINKS FOR CHILDREN.

If parents, and other persons who have the care of children, cannot reconcile themselves to the giving them the most salutary of all beverage, pure water, the following drinks will be found the best substitutes for it.

Milk and Water.—Put one-third of new milk to two thirds of river or spring water. This is best drank cold, but if it must be warmed, it should be by putting warm water to cold milk. It ought not to be made more than milk warm.

Whey.—Take a quart of new milk before it is cold, and put in as much runnet as will turn it to a clear whey. Let it stand till it turns properly, and pour it off through a cheese-cloth without pressing the curd, that the whey may be the purer. It may be drank cold, or just warmed by setting it before the fire for a little while.

If new milk cannot be procured, other milk must be warmed to the degree of new milk.

Pearl-barley Water.—Set an ounce of pearl-barley, with half a pint of water, upon the fire, till it is hot, to clean it. Pour off the water, and put a quart of fresh water to the pearl-barley. Let it simmer for an hour. If it appears to be too thick, add more water, but let it be warm, as any quantity of cold water would damp it too suddenly, and thus tend to spoil it.

Barley Water.—To a handful of common barley, well washed, add three pints of water. Let it simmer gently till of a proper thickness for use.

The longer barley boils the thinner the liquor becomes.

Both the above and the pearl-barley water may be used cold, or milk-warm.

Apple Water.—Slice two or three spirited ripe apples, according to the size of them, into a jug, and pour on them a

quart of scalding hot water. Let this stand till cool or cold, and it will then be fit for use.

The apples should not be pared, as it takes off from the spirit of them.

Toast and Water.—Toast a moderate sized piece of white bread quite dry, and of a very dark brown colour; put it into a jug, and pump water upon it. Let it stand an hour before it is used. As all these preparations, both of spoon-meats and drinks, become flat and good for little by long standing, it is better to make only such quantities of them at a time, as will be soon used. When they are re-warmed, no more should be done at once than is just sufficient for the occasion, as repeated warming injures the nutritious quality of every thing.

It is better, when it can be avoided, not to set things on the fire to re-warm, but before the fire, or on the hob by the side of the fire. But care must be taken not to let them dry and scorch, as it makes them very strong and injurious. Some earthen-ware vessel should be used for this purpose, as less liable to produce this effect. A very good method of warming things is by setting them in a basin over boiling water, or by placing them in it.

7. *Exercise and Rest*

It has been justly observed, that children require no exercise for the first and second months after their birth, but a gentle motion, somewhat like that to which they had been accustomed in the mother's womb. A frequent change of posture, however, is advisable, lest by always laying them on the same side, or carrying them on the same arm, their soft limbs may be moulded into an improper shape. But violent agitations of any sort may do them much greater injury, by deranging the fine structure of the brain, and giving rise to the incurable evils of intellectual or nervous weakness.

Other parts of the body, as well as the brain, are exposed to great danger by tossing infants on high, or rapidly *dancing them*, as it is called, before their little limbs have gained some degree of firmness. A great deal of the spine is gristly, and the breast entirely so. Consider then what may be the effect of the grasp or strong pressure of your hands against those places, in order to prevent the child from falling. As he advances in age, his bones acquire solidity, and his whole body becomes able to endure a little shock. Brisk, lively, and frequent exercise, will then be of the greatest service to him; and you run no risk of laying the foundations of any disease, or of destroying any part of that admirable symmetry of the human frame, on which health and beauty alike depend.

In the course of a few months, a well-nursed child, unfettered by any check on the free motion of his limbs, will be able to exercise himself, and to gather strength from every new effort. When you take him into the fields, which you should do every day in fine weather, let him roll upon the dry grass; and, when in the nursery, upon the carpet. He will soon learn the use of his legs, without the least possibility of making them crooked by the pressure of so light a body. When he begins to walk, you must help him a little in his first experiments: lead him about with the support of your hands, and then by the finger only, till you perceive he can do without your assistance. Go-carts and leading-strings not only retard the increase of a child's activity, and produce an awkwardness of gait very hard to be corrected afterwards, but often affect the chest, lungs, and bowels, in such a manner as to pave the way for habitual indigestion or costiveness, and for asthmatic or consumptive complaints.

Nothing can be more ridiculous than the numberless contrivances of mothers to teach their children to walk, as if it was a thing to be learned by their instruction; and to keep them propped up by wooden machines, or suspended by back-strings, as if their lives and limbs were to be endangered by the least tumble. They are too near the ground, and too light to hurt themselves by falling. Besides, the oftener they fall, the sooner they will learn, when down, to get up again; and the only way to make them sure-footed, is to accustom them betimes to trust more to the proper management of their own legs, than to any artificial support.

As to the best time for exercise during infancy, it admits of a very simple regulation. That sort of passive exercise, which consists of agreeable motion in a nurse's arms, must never be omitted after the use of the bath in the morning, and cannot be too often repeated in the course of the day. But when the child is able to take exercise himself, it will be easy to manage matters so as to let him have as much as he likes before meals, and never to rouse him into action upon a full stomach. If left to himself, or to nature, he will then be more inclined to stillness and repose.

The subject of rest requires some farther consideration. A healthy, thriving child sleeps more than two-thirds of his time for a few weeks after his birth. So strong a propensity must be indulged by day as well as by night; but, with judicious management, he will be gradually brought to want, and to enjoy repose by night only. This is evidently the order of nature; and such a habit, begun in childhood, and continued through life, will contribute more to its enjoyment and dura-

tion, than any one maxim or rule of health ever yet laid down by human wisdom.

Nurses, indeed, are too apt, for their own ease, or to gain time for other concerns, to cherish the sleepy disposition of infants, and to increase it by various things of a stupefactive quality. All these are extremely pernicious. I would not suffer opiates, under the name of cordials or carminatives, or in any shape or form whatever, to be given to a child in health. The only composing means, which art may at any time be allowed to employ, are gentle motion and soft lullabies. I very much approve of the little *cots* now in fashion, which, being suspended by cords, are easily moved from side to side, and promote the desired end, without the danger which violent *rocking* was often attended with. Those swinging cots are in exact conformity to the suggestions of the best medical writers, ancient and modern.

In England, as well as in most other parts of Europe, cradles fixed upon wooden *rockers* have been in use from time immemorial. No evil could arise from their continuance, while in the hands of careful and affectionate mothers; but, when left to the management of impatient nurses, or of giddy boys and girls, the delicate texture of an infant's brain would often be exposed to great danger. The agitation of a cradle by such persons has been compared to the jolting of a stage-coach basket; and I believe that a poor child would suffer as much from the one as from the other, were he not a little more confined in the former. Is it possible to conceive a more shocking object than an ill-tempered nurse, who, instead of soothing the accidental uneasiness or indisposition to sleep of her baby, when laid down to rest, is often worked up to the highest pitch of rage; and, in the excess of her folly and brutality, endeavours, by loud, harsh threats, and the impetuous rattle of the cradle, to drown the infant's cries, and to force him into slumber!—She may sometimes gain her point, but never till the poor victim's strength is exhausted.

To guard against this evil, the transition from rocking cradles to fixed bedsteads was not necessary. The gentle motion before described, at once so natural and so pleasing to infants, may be given them with ease and safety in little baskets suspended by cords, as used in the Highlands of Scotland, under the name of *creels*, or in the more elegant contrivances of *swinging cots*, which are now much in fashion. I am sorry to see any of the latter surrounded with close curtains, which have almost as bad an effect as confining the infant in a room of the same dimensions. One green curtain may be hung at some distance from his face, so as to inter-

cept the light in the daytime, but not to obstruct the free communication of air, or to reverberate the exhalations from his lungs and body. Green window-blinds in the sleeping-room will answer the same purpose. Care should also be taken not to expose infants, either in bed or out of bed, to an oblique light, or they will become squint-eyed. They should be kept facing it, when up, and exactly the reverse, when laid down to rest. If the light come upon them from one side, their eyes will take that direction, and thus they will get the habit of looking crossways.

It is of still greater moment to pay strict attention to their bedding. Nothing can have a more relaxing tendency, or be at the same time more unfavourable to cleanliness, than beds and pillows stuffed with feathers. These absorb and retain the perspirable matter, as well as every other impurity, so that the child who sleeps upon them must inhale the most noxious vapour, while its action on the surface of his body must destroy the energy of the skin, and render his whole frame, both within and without, the ready receiver of disease. Horse-hair cushions and mattresses are far preferable; but if soft bran were used instead of hair for the stuffing of children's beds and pillows, these would more readily let any moisture pass through them, would never be too much heated, and might be frequently changed or renewed without any great trouble or expense.

CHAPTER XIII.

EDUCATION OF CHILDREN.

“**CONSIDER**, thou who art a parent, the importance of thy trust; the being thou hast produced it is thy duty to support.

“Prepare him early with instruction, and season his mind with the maxims of truth.

“So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

“The soil is thine own; let it not want cultivation: the seed which thou sowest, that also shalt thou reap.

“Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed. Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

“Teach him science, and his life shall be useful; teach him religion, and his life shall be happy.”

The duties of a parent are so various and extensive, that the

welfare and happiness of a nation depend in a great measure upon the proper and just performance of them. If the youth of both sexes are left unrestrained to follow their own inclinations, what can be expected, but that vice, intemperance, disloyalty, and anarchy, will follow such unpardonable neglect? You, then, who may soon have to undertake a charge of so much consequence, I earnestly entreat you to recollect, how much your own happiness, as well as that of your children, and of society in general, rests upon the careful discharge of those duties which the ties of nature render so interesting.

Though a constant and unremitting attention must be paid to children from the first dawn of reason, yet, if possible, it ought to be redoubled as they increase in years. Your own discretion must dictate to you the kind of education suitable to their situation, and fitted to their talents or inclination; but, unless you can bestow on them a large fortune, the *more useful* that education the better. Young people, who are foolishly indulged, are in general the most useless beings in creation, and often the most ignorant. In the hour of misfortune, if they are deprived of their parents, and thrown upon the world, their own helplessness adds the most acute pangs to their distress, and they have the additional misery of finding themselves despised as well as neglected.

The period of infancy is generally suffered to slide away with little or no attention to the work of education. The child is supposed to be in a kind of irrational state, which will scarcely admit of moral discipline, and its parents seem to think only of its health and amusement. If it wants any thing its wish must be gratified; if it cries, it is to be quieted by indulgence; or if this cannot be, attempts are frequently made to cheat it into a belief that the desired object has suddenly vanished. If it has been hurt, the immediate cause of its misfortune, whether animate or inanimate, is not seldom to be beaten, and the child itself is encouraged to join in inflicting the punishment. Things proceed in this way nearly till the time when the child can talk, and often much longer; and when this system is changed for another, still it gives way very slowly, and in many cases some remains of it may be discerned for years after the child is allowed to be capable of instruction. What is the true character and tendency of this course of proceeding? It unquestionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished, by not only permitting but encouraging their gratification! Is he disposed,

when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain-dealing and truth? The artifices resorted to by nurses and female relations would almost create such a disposition, were it not originally planted in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with my readers to pursue this topic any farther.

But now we proceed to the important inquiry, what system of management ought to be substituted in the place of that which has been described? All persons who do not think that a plea of necessity (a very unfounded plea, however, in the present case), may be urged in favour of the practice of positive evil, must allow, that every thing should be avoided by mothers and nurses which has a tendency to cherish and bring into activity that evil nature, which it will not be denied that we all bring into the world. It will be granted, therefore that Nanny, or the cat, or the chair, are not to be *slapped* because they happen to have displeased the child. But must not we confine ourselves to mere abstinence from fostering evils? Is it not visionary and chimerical to attempt to check bad tempers and habits, and to lay a foundation for good ones? Or if an attempt of this kind be not altogether hopeless, is it not at least unnecessary to make it at so early a period, when little success can be expected; and most advisable to defer it till the reason of the child is further advanced, and its ability to submit to discipline is greater? The Almighty Creator very soon begins to unfold in man those intellectual and moral faculties which are destined, when rightly employed, to qualify him for the highest services and enjoyments through the ages of eternity.

In a few weeks after its birth, a child's reason begins to dawn; and with the first dawn of reason ought to commence the moral culture which may be best suited to counteract the evils of its nature, and to prepare the way for that radical change, that new birth promised in baptism, and the darling object of the hopes of every parent who looks on the covenants in that holy rite, not as forms, but as realities. Let me appeal to every mother who delights to view her infant as it lies in her lap, whether it does not soon begin to read "the numan face divine," to recognise her smile, and to shew itself sensible of her affection in the little arts she employs to entertain it.

Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevo-

lent sympathies which delight her, by banishing from her nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to cry while she finishes her breakfast, or chats with a companion. Much less will she tolerate passionate snatches, and scolding names, and hard and impatient tones of voice, in the management of her child.

I may be pronounced fanciful, perhaps, but I certainly think it would be of importance to keep sour and ill-humoured faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathizes with a smile, it may also sympathize with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse?

Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child; and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love*?

But parental cares soon extend. In a short time, impatience and selfishness shew themselves, and are accompanied by fretfulness, jealousy, anger, and envy. At so early a period does innate corruption display its powers, and call for the restraining hand of a parent! But how are these evils to be counteracted at an age when both the body and mind are so tender, and when neither arguments nor explanations can be understood? Undoubtedly great delicacy of treatment is required. The character of the child must be studied; and, if possible, such corrections of evils must be applied as will not deeply wound its feelings. It is surprising what female ingenuity, quickened by maternal tenderness, will achieve in this way.

Does a child, too young to listen to reason, want something it ought not to have? Its mother will suddenly turn its attention to another object, and thus prevent the rise of improper tempers, or arrest them in their course. Is it jealous of the attention paid to a brother? While she perseveres, perhaps, in shewing to the brother the kindness which has raised this jealousy, she will pour such a stream of affection on both the children as shall at once shew them how much

each is the object of her love, and lead them by sympathy to feel a similar love for each other. This will be the best antidote to jealousy. But cases will arise, in which, with all her ingenuity, she will not be able to effect her purposes in this way. On such occasions, if the child is too young to understand reason and persuasion, she will as far as possible shorten and sweeten its trial, but without fostering bad dispositions in its bosom. If it is a little older, she will endeavour to turn the trial to good account, by holding up to it such Christian and filial motives as suit its capacity and character. These will be accompanied by such a description and exemplification, on the one hand, of the effects they ought to produce, and of the sunshine of soul to which they lead; and on the other, of the hatefulness of the faults in question, of the unhappiness which must attend the commission of it, and of the regret and bad consequences which must follow; as may, by God's help, prepare its tender mind for spiritual discrimination, and a spiritual taste (if I may so speak), and give its infant affections some bias on the side of God and duty.

But how, some parents may ask, how can this be effected at so tender an age? It seems to us impossible.—Believe me, much may be done, with very young children, by placing gradually before them, with cheerfulness and affection, and in a spirit suited to the occasion, religious truths, associated, as much as may be, with images pleasing to their minds. The appellations, God, and Jesus, should soon be made familiar to them; and the dwelling-place of these great Beings may be so pointed out and described; and their power and their holiness, and more especially their love, may be so set forth and brought home to the feelings, by little and simple illustrations, that, while the tender mind is imbued with the first rudiments of religious knowledge, reverence and affection for divine things shall, if God smile on the endeavour, be excited in the heart. But special care must be taken not to give fatiguing lectures, nor to make too powerful calls on the feelings. "Here a little and there a little," must be the parent's motto in conveying instruction at this age; and for that little, the seasons must be chosen, when the child is most likely to lend a willing ear; and the subject must always be dropped before it becomes tiresome, unless there be some very pressing call for its being continued; in which case, indeed, the occasion itself will generally make it interesting.

Very short and simple stories from Holy Writ may be employed with great advantage: as that of Jesus taking the little children in his arms, and blessing them; that of his restoring the widow's son to life; and many others. If these are told

in a cheerful manner, and with such little appropriate touches as will present the scene to the imagination of the child, they will seldom fail to delight it, and will be called for again and again. When they are fixed in its memory, it is evident with what great advantage reference may be made to them when the parent finds occasion to have recourse to dissuasion, or reproof, or exhortation.

Some excellent advice to parents respecting the treatment of children is given in the *Prompter*, by Noah Webster. These hints should be inscribed in *letters of gold*, in every nursery, and are worthy the serious attention of all parents.

"Are you a parent? Then you have a hard task to be both the *friend* and the *master* of your children; and if you are not both, you do not work it right. Sometimes you are the fond, indulgent parent; nothing is too good for the darling; he may pout and strike, or kick over the tea-kettle, cups, and glasses; and you would moderately say, 'Why, Billy, how you behave! That is not pretty; I shall not love you for that.' At other times, you are in a pet, and the child by *accident* in mere play, or in attempting to drink, lets fall a tumbler, or a tea-cup; you fly at him, and fall on him like a mastiff, and cuff his ears, and shake him to a jelly. In the *first case*, you are the *weak silly dupe* of your child; in the *last*, you are the *tyrant*, the *madman*: thus, you do not work it right. Hear what the *Prompter* says; Never strike your child in a *passion*; never punish him for *accidental mischief*; never fail to punish for *obstinate disobedience*, or *wilful mischief*: and, a word to you in particular, when you have *real cause* to correct him, never cease till his temper gives way, and he becomes *really submissive*. A blow or two only raises his anger, and increases wilful obstinacy: if you quit them then, you do hurt rather than good; you make your child worse. But, if you continue to apply the rod, till his mind bends, and softens down into humble supplication, believe me, that child will rarely or never want a second correction: the *Prompter* has tried it in repeated instances.

But, say some folks, the rod should be sparingly used. True; but, as most people use it, one correction only makes way for another, and frequent whippings harden the child, till they have no effect. Now, mind the *Prompter*; *two simple rules*, if observed, will prevent this: 1st. *Never punish a child when he does not deserve it*; 2d. *When he does deserve it, make the first punishment EFFECTUAL*. If you strike a child for *accidental mischief*, or for what he does *ignorantly* or in *good humour*, the child is not conscious he has done wrong; he is *grieved* at first. If such punishment is frequent, it excites in-

dignation; he is angry with his parent, and thinks him cruel: then correction does more hurt than good.

I sincerely believe, that, nine times out of ten, the bad conduct of children is owing to parents, who father most of it upon Adam and the Devil.

Parents *then do not work it right*. They work it thus: a child wants an apple; and a child is governed by *appetite*, not by *reason*. The parent says *he must not have it*; but says it with a simple unmeaning tone of voice, that makes no impression on the child. The child cries for the apple; the parent is angry, and tells him he shall not have the apple: the child bawls, and perhaps strikes his little brother, or throws down a glass in anger: at last, the parent is tired with the noise, and, to appease the child, gives him the apple. *Does this parent work it right?* So far from it, that he loses the little authority he had over the child; the order of things is changed; the child is the *master*; and, when the child has been master a few months, you may as well break his *neck* as his *will*. A thousand lashes on a young *master's* back, will not do so much as one *decisive command*, before he becomes *master* of his parents.

Now, listen to my advice; the idea is *new*: A child does not regard so much *what* a parent says, as how he says it. A child looks at his parent's eye, when he speaks; and there he reads intuitively *what* his parent means, and *how much* he means. If a parent speaks with *an air of indifference without emphasis*, or looks another way when he speaks, the child pays little or no regard to what he says. (I speak of a young child over whom a parent has not yet established an authority.) But if a parent, when he commands a child to do or not to do, looks at him with the *eye of command*, and speaks with a tone and air of authority, the child is impressed with this *manner* of commanding, and will seldom venture to disobey. A steady uniform authority of this kind, which never varies from its purpose, which never gives way to the caprices or appetites of children, which carries every command *into effect*, will prevent the necessity of a rod. I am bold to say, that a parent, who has this steady authority, will never have occasion to correct a child of *common sensibility*, and *never but once* a child of *common obstinacy*. *This is the way every parent and master should work it.*

But the common practice is, for a parent to throw away his own authority, and become the slave of his children; and when the young *masters* grow headstrong, and commit all manner of mischief, then the parent complains of old Adam, original sin, and the Devil; and swears he'll drive the devil

out, or he'll know the reason why. Then, for the *fist* and the *rod*."

Rules for the Management of Children.

The following rules will be found particularly useful in the management and care of children

RULE 1. *Let a parent be particularly on his guard against his faults and weaknesses when in the bosom of his family.*

The reverse is not seldom the case. The circumspection and restraint practised abroad, are often greatly relaxed at home. Here, liberties and self-indulgencies are thought more allowable; wrong tempers are not instantly repressed in the bosom, and are suffered to deform the countenance, and also sometimes to break out in unchristian tones, expressions, and conduct. We must all have observed this in others; and few of us, I conceive, are unconscious of having been sometimes taken by surprise on the entrance of a friend, of having felt that it was necessary to recal both the mind and the face to greater serenity and benignity, in order to receive him properly. Now can we seriously think, that a heart and a countenance unfit for our friend, was fit for our children, who surrounded us before his arrival?

Can we estimate the mischief which such moral deformity, placed before their eyes in the person of their father, may produce? Some one says, that no man is a hero before his valet-de-chambre. I will not stop to inquire what is becoming in a hero; but a Christian certainly ought, if possible, to be *more* a Christian before his family, where his influence is greatest, and the effects of his example the most important, than in any other situation. Juvenal has said, "*maxima debetur pueris reverentia*;" though his view of education was only to prepare youth for an upright and able discharge of their common duties in this life, with little regard to God or eternity. How deep then ought his maxim to sink into the heart of a Christian, whose views are so much higher, and who is to educate beings called to perform all their duties as those who now sit in heavenly places, and are kings and priests unto God!

RULE 2. *Never make mere playthings of your children.*

Many fathers treat their little ones as if nothing was to be sought in their society but mutual amusement. All is good humour when they are together; and therefore all is supposed to be right, though there be little besides folly and self-indulgence on one side, and improper liberties, caprice, self-will, or artifice

on the other. In short, there seems to be a sort of conspiracy between the parties to indulge the natural man. The child is often even taught to be indecorous, and mischievous, and saucy, for the amusement of its parent. What excuse can be made for such a scene?

The poor child is greatly to be pitied; but really the parent, if we were to look no further, would appear to be a sort of monster, devoid of principle, of feeling, and of common sense. Follow him, however, to his serious occupations, and you may find him a useful and respectable man. What a shame, that he is insensible to the high destiny and unspeakable value of the little creature whom he is spoiling, for the sake of half an hour's foolish trifling! What would he say of any one who threw about his gold repeater as if it were a ball, or made marbles of his wife's jewels? And yet his own folly is infinitely greater. The creatures whom he is placing in such danger for his sport, are infinitely more precious than gold, which perisheth; and pearls and diamonds are worthless compared with them. One would think that mere selfishness might restrain such absurdity, even in a man who did not extend his view beyond this world.

The time may come, when the evil fostered in the child will be a scourge to the parent, and when he will be made its victim, with the less regret from a recollection that these scenes of egregious folly had undermined that natural respect which would otherwise have been a check to ill conduct on the part of his child.—May parents, then, never relax with their children? must they always sustain the grave character of a tutor? Most certainly they may, and ought, frequently to relax with them, and even to take pains to make them happy: but they may combine this extremely well with a constant recollection of the immortal nature and high value of their children, for whom Christ died, and with a suitable behaviour towards them.

A father will soon learn, in such playful moments, "*miscere utile dulci*;" or, according to our English proverb, to "be merry and wise;" and he will rank such seasons among those which are most important for checking what is wrong in a child, fostering what is right, instilling good principles, infusing a just appreciation of things, and a taste for what is lovely and of good report. All the good seed sown on such occasions will be so combined with the child's pleasures and affections, as, with God's blessing, to take deep root in the soul, and promise a vigorous and permanent growth.

RULE 3. In managing a child, let a parent always have the child's good rather than his own ease in view.

In domestic education, *don't be so troublesome*, is perhaps the most common of all our complaints, when parents address their children. It is true, children ought not to be suffered to be troublesome, since both kindness and propriety forbid them to be so: but the tone of the complaint generally shews very clearly that the great grievance is, not that the child has those dispositions which make it troublesome, but that others, and particularly the complainant, are troubled. Thus the child soon discovers, that it is corrected rather for the ease of its parents and attendants, than for its own good; and it has before it an example and a lesson of selfishness, which may do it as much harm as it receives benefit from the check given to a bad habit.

What ought to be done on such occasions? Undoubtedly the troublesome practice should be prevented; but this should be done in a way to shew the child that the parent would willingly submit to trouble, to promote its good; but that such dispositions as lead it to trouble others, are unchristian, and must be eradicated. The pleasure a christian will have in giving pleasure, and his pain in occasioning pain, must be pointed out, and proved and illustrated. As nothing is to be combated in children with more care and perseverance than selfishness, so nothing is to be more strictly guarded against in parental example.

The child is to be taught to make sacrifices cheerfully, and to deny himself, and take up his cross; and the parent must be especially careful that his own example forward the learning of this difficult lesson. On occasions in which the admonition is "*don't be troublesome*," would not "*don't be thoughtless*," "*don't be violent*," or "*don't be unkind*," be often more appropriate? Is it expedient very generally to use a mode of expression which points to the effect rather than the cause or a child's conduct; to the consequences produced to others, rather than the state of his own mind?

RULE 4. In correcting a fault, look to the heart rather than to the outward act.

How common is it for parents to pursue the opposite course! They are satisfied with condemning and preventing wrong conduct, without much attending to the temper of mind in which their animadversions are received, and the child is often left unhumbled and discontented, and in a state as displeasing to God as when it was committing the fault in ques-

tion. This mode of proceeding appears to me essentially wrong, and productive of serious evil. It does not bring the child to repentance before God, and to peace with him. It directs its view to the maintenance of decency in externals, rather than to a jealous scrutiny of its motives and dispositions, and an earnest desire of reconciliation with its God, after having offended him.

Though these marks of true repentance cannot be expected at so early an age in their full extent, yet a broad foundation for them is often laid during the two or three first years of infancy. On the other hand, when we see a child scowl, or snatch up his shoulders, or pout or redden, on being blamed, can the rebellious and unbending spirit within be doubted? Is he humbled for his fault, and in a spirit to forsake it and seek forgiveness? Is there any putting off of the old man, and putting on of the new man? And yet, can it be denied that this is the only temper to which the promise of pardon is made? It is the temper in which adults must come to Christ for pardon and peace; and it is therefore the temper to which, from the very dawn of reason, we should endeavour to bring children.

In our endeavours to effect this great object, kind and mild and serene, but steady, perseverance is to be employed. There must be neither violence nor hurry. If the child is impatient, some constraint, if necessary, must be used to prevent ebullitions of passion or fretfulness, and time must be given for it to recover itself: then steady and unwearied, but calm and affectionate, addresses to its reason and feelings must be used, suited to its age and habits and natural disposition. The sagacity and ingenuity of the parent must be tasked to select the best topics, and handle them in the best manner, for the production of the desired effect. But, above all, his eye must be upon God for guidance and a blessing, and for putting his own mind in the frame best adapted to win upon the affections of the child, and impress his heart.

RULE 5. Be on your guard against the little wiles and artifices which children will soon employ to obtain their ends.

It is surprising how ingenious and adroit they will be in this way. They will endeavour to do, as a bit of play, something which they know to be wrong and forbidden; and to put you off by a laugh and a joke, when you require them to acknowledge that they have done wrong. These little tricks lead to much evil. They undermine sincerity and simplicity of character; and instead of being amused

by them, as is often the case, a parent should carefully repress them. It is a good general rule with young folks, that nothing shall be said or done in joke, which would be naughty if in earnest.

More latitude may be allowed to those who are grown up: but children cannot discriminate between what is innocent in jokes, and what is not; and if they could, they have not sufficient steadiness of principle and self-command to confine themselves within the proper bounds, if suffered in their moments of gaiety to approach the brink of what is wrong. It is of the greatest possible importance to preserve the mind from the taint of cunning and deceit; and therefore we ought to be more anxious to avoid doing too little than too much, to secure this point. Simplicity and integrity of character, the great foundation of every thing good, depend upon it

RULE 6. Do all you can to secure a consistency of system in the management of children.

It is quite apparent how indispensable it is that the father and mother should at least not counteract each other. If they do not and cannot think alike on the subject of education, by mutual concessions and accommodations they should pursue a similar plan with their children. Grievous are the consequences when they proceed differently. The children presume to erect themselves into judges between their parents: they play off one against the other. Not only one parent sinks in their esteem, but they often lose respect for both, and are disobedient to both. Thus the fifth commandment is habitually broken; and bad principles and bad habits are as likely to be established by education in a young family, so circumstanced, as good ones.

Let me entreat parents to shun this fatal rock. If one of them is conscious that the other is best qualified for the work of education, let such parent be disposed to yield points as far as duty will allow, and to strengthen the hands of the other. And even that other, instead of presuming on superior ability in this line, and carrying matters with a high hand, and peremptorily insisting on points respecting which there may be a difference of opinion between them, should be as accommodating as can be made consistent with duty; and where a point cannot be yielded, still the necessary duty should be performed in a way as little grating and offensive to the parent who disapproves, as may be.

RULE 7. *Spend much time with your children; encourage them to be free before you; and carefully study their characters*

For what is education? It is co-operating with the Divine Spirit in forming the mind and changing the heart of an immortal being, weak and corrupt, averse to the change to be wrought in him, and whose nature is made up of various parts and differs greatly in different individuals. Is it possible to doubt, that what is above recommended must be necessary in this work? Can too great pains be taken where so much is at stake? Can success be rationally expected, unless great pains are taken, and your labours are enlightened and judicious? And can you flatter yourself that you take due pains, or that your labours will have a proper direction, if you give little time to your arduous task, and do not employ proper means for becoming well acquainted with the characters of your children?

It is wonderful that a parent can *hope* to be an effectual instrument under Divine grace, in leading his children from darkness to light, and from the power of Satan unto God, by proceeding in the way in which religious education is often conducted. Is it not generally true, that, even in religious families, more thought, and care, and time are employed in teaching children to read, than in teaching and persuading them, by God's help, to be real Christians? The father sees but little of those who are young, and much less than is desirable of such as are older. The first he considers as scarcely at all under his care; and though he probably gives some instructions to the latter, they are commonly such as are more calculated to enlarge their knowledge, and improve their understandings, than to regulate their dispositions, and make them new creatures.

His avocations often are such as to make it impossible for him to be a great deal with his children; but he generally might be much more with them than he is; and, when with them, might employ the time much more usefully, for the promotion of their best interests, than he does. It often happens that they are under a degree of restraint in his presence, which, added to the little time he spends with them, prevents his obtaining a deep insight into their characters: and, therefore, many evils either escape his notice, or he adopts some wrong mode of correcting them; and many a tender germ of good passes unobserved, and withers for want of his fostering care.

The mother is much more with her children, but gene-

rally, I think, not so much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable form. I believe that there has seldom been a man who had a good and amiable mother, that has not in after-life looked back on her instructions and example with reverence and delight. Cowper's admirable little poem, on viewing his mother's picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind; scenes and feelings of which many of us have partaken, and all wish to partake.

Every hour which a Christian mother spends with her children has balm on its wings. She contrives to make even their pastimes a moral lesson; and though she cannot (and it is not desirable that she should) make their regular lessons a pastime, yet she adapts them well to the abilities of her scholars, accommodates them well to times and circumstances, and divests them of whatever is oppressive and revolting.

During the period of a child's first beginning to read, and the time of his going to school, the mind becomes capable of more continued and systematic instruction. Its powers expand and acquire a degree of firmness; and a far more regular foundation may be laid for the opinions, dispositions, and habits, which ought to predominate in mature age. That wondrous being, man, displaying so many marks of his high origin, as well as of his deplorable fall; whose astonishing progress in knowledge, when his powers are cultivated, and whose more astonishing capabilities of knowledge, clearly point him out as destined to a more exalted state of being; and whose no less astonishing progress in good or in evil, and further capabilities of both, according to the course he takes, afford clear indications that that future state will be one of righteous retribution, eminently blessed or eminently wretched:—that wondrous being, at an early age, receives impressions which sink deep into his as yet soft and yielding nature, and acquires habits which take such firm hold of that nature as almost to become part of it.

With what anxious care, then, should the spring-time of life be employed in preparations for the future harvest! If there be not a harvest of good, there *must* be one of evil.

The heavenly sickle will most assuredly, in due time, gather either the one or the other; and then with what unspeakable joy or grief will parents look back on their conduct towards their offspring during the years of early childhood!

The mother must determine at what age it will be best to begin to teach her child to read. Were we to make mere progress in reading her chief concern, I am by no means certain that he might not defer the commencement of his instructions a year or two longer than is desirable, if he considers the acquisition of good habits as of still greater importance, and as to be greatly promoted by calling a child to the obedience, attention, patience, self-denial, and other good habits which he must practise, in acquiring the first rudiments of reading. However, the weakness and volatility of the little scholar, and the great repugnancy of our nature to exchange ease and play for restraint and toil, must be borne in mind.

But little must be put upon him. For a time, attention must not be required for more than a very few minutes, and that not more than once or twice a day. But what is done, be it ever so little, should be done pretty correctly: "A little and well," should be the teacher's motto. Above all, the utmost endeavours consistent with sober and sound instruction, must be used to sweeten the labour, and not only to prevent bad tempers, but to foster every thing good and amiable. Times must be chosen for lessons, when no particular cause exists for ill-humour or impatience; and whatever is likely to excite such tempers must be kept out of the way.

If any thing unexpectedly occurs to make the child greedily wish for an earlier release than usual, it will be generally right to indulge him more or less, according to circumstances, in this point, if he has been tolerably good in his lesson; and even when he has not, and it is impossible to speak of the favour as in any degree the fruit of his good conduct; or if from any other cause, from bad temper for instance, it is doubtful whether he is in a state to go on properly with his reading; it will usually be best to stop the lesson. But for obvious reasons he must not be treated with indulgence, but made to feel that he has been an offender by some little restraint or privation, and above all by a suitable conversation on the subject.

A delicacy of management is requisite on these occasions, which call not only for a due appreciation of their importance, but for sagacity, thought, lively, and well-poised feelings, self-command, and active and sound principle in the parent. In most of these requisites, mothers far exceed fathers. Let this consideration, while it gives confidence and vigour to the exertions of the mother, also point out to her the extent of her

criminality, if she fail to make a good use of a talent bestowed upon her for the benefit of her offspring : and let it impress on the father the necessity of using double diligence in qualifying himself for the discharge of a duty, than which none **can** be more indispensable or more sacred.

As the child becomes a little older, and a little habituated to his business, his lessons will naturally be increased both in length and frequency. Less care will be requisite in choosing the time for them ; and after awhile that care will cease, and the school hours will be stated and determinate : less weight will be given to obstacles in the way of proceeding with a lesson ; and in all points more regularity, more self-possession, more voluntary exertion, and longer and stricter attention will be expected from him.

I would, however, caution parents against looking for a rapid or uninterrupted change in these respects. They will so much wish for such a change, both for the sake of their scholar, and to lighten their own burden as teachers, that they will be under a great temptation to expect it, and to be somewhat impatient and harsh when disappointed. This will be very prejudicial to both parties ; and unless there be a timely consciousness of error, and a recurrence to a better course, the most disastrous consequences will follow. The bonds of affection will be loosened, the confidence of the child will be lost, and he will be led to feel towards his parent as a severe master ; instead of a wise and tender friend, armed indeed by the Almighty with extraordinary power, but always unwilling to use it, and effecting his purposes, if possible, by the most mild and gentle means. In truth, it is highly unreasonable to expect little creatures to make a regular and rapid improvement in their reading. Such an improvement may now and then take place ; but in general the change will be very gradual, and subject to great fluctuations.

For a time a child may make great progress, then suddenly appear to make none at all, or even to retrograde. Surely, this is very natural in a little being come into the world with a strong disposition to please itself, rather than to do its duty ; and ready to be impatient, and fretful, and self-willed, when thwarted in its wishes ; and with mental powers but just opening, and habits, if on the whole good, yet very new and imperfect, and affording no security against the sudden inroads of temptation.

I have often seen parents so highly unreasonable as to treat evils of this kind as if they were quite extraordinary, or almost intolerable, and such as call for expressions of dissatisfaction, and a severity of treatment not at all to be vindicated ; and of-

ten, in addition to other bad consequences, aggravating the very evil they deplore so irrationally, and treat in so injudicious, not to say in so unchristian, a manner. Undoubtedly such faults are to be counteracted; but by moderate measures unaccompanied by anger or discontent in the parent, and not habitually harassing to the child, or likely to make him hate reading, and dread the lesson-hour, and, worse than all, likely to alienate his affections from his natural protector and guide.

It is important that the lesson should be got in the presence of the teacher for some years after reading commences. A young child is too thoughtless, and has too little self-command, to be left by himself, while he learns a lesson. His time will probably be mis-spent, and the lesson will be neglected, and he will learn to trifle over his book. And what is more important, he will fall into a habit of omitting what he knows he ought to do, which will naturally be extended to other branches of duty; and this failure will, in all probability, lead to another worse evil, namely, that of making disingenuous excuses, and even of telling direct lies, in order to avoid punishment.

Another circumstance, nearly allied to the foregoing, deserves attention. A parent, if possible, should be ready to hear a child his lesson as soon as he offers to say it. It is not uncommon with teachers to make their scholars wait as long as suits their own convenience, and expect them to be getting their lessons better during this delay. Such expectation is not at all rational, and will almost always be disappointed. It is not easy to induce a child to attend to his lesson, even when he is convinced of the impossibility of saying it unless he gives his attention.

But to expect continued attention from him to the study of a lesson in which he thinks himself already perfect; to expect that he will bestow on the lesson time and labour which appear to him superfluous, and proceed in the same dull round of getting and getting what he thinks he can say already: this surely is as absurd as it is unkind, and must tend not only to disgust the scholar, but to add to the labours of the teacher who will generally find that a lesson, which would have been said ten minutes before with good humour and alacrity, is now either not said at all, or said in an imperfect manner, and with weariness and dissatisfaction. Where there are several scholars, it will be difficult entirely to avoid this evil; but by good management it may be brought within such narrow bounds as not to be formidable. When children become somewhat older, say eight or nine, they may bear waiting for a short time till a teacher is ready; and, under

proper guards against attendant evils, it may sometimes be even a useful discipline.

Something will shortly be said as to religious books. With respect to others, there is ample choice of proper ones, but there is a still greater number of such as are improper. Those ought to be selected which are not so easy as to require little, if any, mental exertion, nor so difficult as to be necessarily a burden; which will be interesting to the child, but not frivolous or absurd, or of the novel kind; which convey useful instruction; and which harmonise with good principles.

Little children are apt to contract unnatural tones in reading, and also a low, indistinct, and muttering articulation. These evils must be guarded against. The latter is best prevented by placing them first at a little distance, and by degrees at a greater, till the teacher and scholar, each having a book, are removed several yards asunder. As the bad articulation usually arises from their being alone together, and poring over the same book, so it is guarded against by changing that system. The only objection to the course I propose, is the interruption to other scholars who are getting lessons, by the loud voice of the one who is engaged with the teacher. In some cases this may be so great an evil, as to make that course unadvisable; in others, a little ingenuity in arrangement will be necessary to make it practicable; and this will be cheerfully employed, if its benefits are properly appretiated. Of course it cannot be adopted until the time is arrived when the teacher is no longer obliged to point to the letter or word to be read by the scholar.

With respect to books of a strictly religious description, some further remarks are necessary. In using such books, care should be taken to keep their *great* object constantly in view. It would be a desecration of the awful subject to use a book of this kind entirely, or even principally, for the purpose of teaching a child to read. Such a proceeding would be somewhat like employing a church for some common worldly purpose. It is of high importance, that religion should always wear her holy garb, and that the youthful mind should never approach her but with the sentiments which she ought to inspire. Whatever tends to dissociate her from such sentiments, to habituate children to hear her truths, or use her language without such sentiments, does them an injury which it may be very difficult to repair. To speak of God, his word, or his will, without holy reverence, is, I conceive, repugnant to the spirit of the Third Com-

mandment, and therefore a breach of it: and that reverence will not be maintained, if books on such subjects are taken up when religious improvement is not the leading object.

If this be so, let parents beware of using such books merely as vehicles of religious knowledge. Religious knowledge, without religious dispositions, will not impress the mind with reverence. The head may be stored; but when the heart remains cold, divine truth not only fails to produce the effect intended by it, but the mind is gradually hardened against right impressions at a future time. To hear solemn truths, without feeling them, grows into a habit. God forbid that any approach to so awful a state should be contemplated with indifference! We all know how tremendous it is, as exhibited in the case of some loud but hollow professors of religion. We also may have seen or heard of instances of desperate obduracy in persons who have grown old in assisting in the outward services of religion, without yielding to its power. How attentive, then, should parents be to the frame of their own minds, and how desirous of promoting a devout spirit in those of their children, when the reading or conversation is on religious subjects.

Let them endeavour to make it a holy exercise to both parties. Let them endeavour to exclude a curious, or a cavilling, or a controversial, no less than a formal spirit, in the little beings to whom they are opening the heavenly path. Let them be quite in earnest in making their lessons, lessons of humility, reverence, modesty, devotedness to God, and trust in him, and love of him, as well as lessons of religious truth. Then, with the Divine blessing, will a beautiful harmony exist between the head and the heart. Then will they have the highest gratification which they can enjoy as parents; that of seeing their charge make sensible progress towards perfect men and women in Christ, and grow in favour both with God and man.

But among the books to which these remarks may apply, the Holy Scriptures are beyond comparison pre-eminent. They never should be approached but with *deep* reverence for the Divine Author, and a *deep* sense of their inestimable value. When employed in reading them, the parent should set an example sometimes of short aspirations to God (short, simple, and modest, but from the heart) for his blessing, and always of a devout spirit; and the very book should be used and preserved with more than ordinary care. Somewhat of the temper of mind inculcated on Moses, "put off thy shoes from off thy feet, for the place whereon thou

standest is holy ground," should be sought and cherished on such occasions. In order the better to instil and preserve a proper reverence for the Bible, I would recommend the not beginning to read either the Old or New Testament with children before their general respect for religion, and their progress in self-command, afford reasonable security that they will conduct themselves rightly while so engaged. They should also have attained some facility in reading, that the difficulties they meet with in a sentence may not so far occupy their attention as not to leave it sufficiently disengaged for the attaining of the spiritual advantages which ought to be the great object in view. When they do begin to read the Scriptures, let those parts be carefully selected which they can best understand, and which are most likely to interest them; and let the readings always be short, and be held out rather as a favour than as a task, and always as a religious duty.

Perhaps there is no religious book with which it is better to begin than Watts's Hymns for Children. They are very simple and attractive, and contain (if I may so say) a body of sound nursery divinity; and it is presented in such a dress as to gratify the imagination, and affect the heart, while it informs the understanding. Some of these may with great advantage be gradually taught to children from the mouth of the parent before they can be read. This work may commence even before a child knows his letters. It cannot, however, be conducted too tenderly, and scarcely too gradually. Very great care should be taken not to disgust the little one with that occupation. He should never have religion brought before him but with a smiling though a serious aspect;—such an aspect as may invite to a further acquaintance. These hymns should be carefully explained, as they are learned, and in a tone, and with little illustrations, and with a gentle but lively application to the experience and conscience of the scholar, all congenial with the spirit of Watts's poetry: and they should continue a standing book, until all of them have been learned and repeated (and never without appropriate observations from the parent) two or three times over.

Some short and easy Bible History (as Mrs. Trimmer's) is very useful as soon as the child can read with tolerable ease. It will convey some general idea of the longer narratives; and while it will furnish useful lessons at the time, and give the parent a wider range in his illustrations, and in his appeals to the conduct of others, either in the way of example or of warning, in his incidental conversations with the child, it will prepare the way for reading the Bible itself at a rather later

period with more advantage. The different parts of a long historical narration, interrupted often by digressions in the Sacred Volume, will thus be more easily kept in the memory, so as to form a whole in the child's mind as he proceeds. There is another history of the Bible of a higher class, which has great merit, and will be found extremely useful at a rather later period. Its title is, "The History of the Bible, in familiar Dialogues, by a Lady, 4 vols. 12mo., printed for and sold by Gardiner, 19, Prince's-street, Cavendish-square." This is a work which combines solid instruction and sound views of religion, with that share of dialogue, and that ease of manner and style, which are pleasant to children. Parents are much indebted to the authoress.

As to catechisms, it is best to begin with Watts's, which are far better calculated for very young children than the admirable one of the Church of England. They should be learnt, like his Hymns, very gradually, and with explanations and illustrations. His first is adapted to a child just beginning to put letters together, and his second, to one, two, or three years older. To the second will succeed our Church Catechism.

Rewards and Punishments.

The parent, in training his child to Christian virtue, will do well to study diligently the Divine plan for promoting the same great object among men, and to follow it as closely as the nature of the case will admit. He will find the precepts on education in the sacred Volume, to teach his offspring—to guide them—to exact obedience from them—to command them—to correct them—but yet to "forbear threatening," and not discourage them, best illustrated by that plan with which they are evidently in harmony.

How, then, should punishment be employed? Always reluctantly, and as sparingly as circumstances will allow, and in such a manner, and with such accompaniments, that while it deters from sin, it may bring the mind into a state to be duly influenced by other and better motives.

And how should rewards be employed? With pleasure, and far more freely, as incentives to good; but still with a guard against their giving rise to habits of self-indulgence or prodigality, and with a constant recollection, that their highest use is to lead to the performance of duty from the more elevated motives of gratitude and affection. It will be necessary to consider the heads of this general outline more particularly.

Punishments should be employed *reluctantly*. Will any one dispute this position? And yet how often are they inflicted in such a way, that there is not only no reluctance apparent

out they appear to afford positive gratification. It would give me pain to describe scenes which I have witnessed, when a child has been under the correction of a passionate or ill-humoured parent; nay, even of a parent, in general character, neither passionate nor ill-humoured, but out of temper at the time. Certainly, punishment under such circumstances, takes a most offensive form, and is often likely to do much more harm than good. Let all of us who are parents (and I apply this sentiment very feelingly to myself), take the utmost care, that our children shall have no cause to think, that it is partly for our "own pleasure" that we correct them, and not entirely (after the example of God) for their "profit," that they "may be partakers of his holiness." I will not dwell on this subject: it is a painful one, whether we contemplate the parent or the child; but it is one which ought to engage the most serious consideration, and excite the earnest prayers of all who wish to do their duty to their children. None, perhaps, stand in more need of close attention to it, than those who are most anxious to omit no part of that duty; since they will feel the faults of their children most keenly, and therefore, may be most liable to have their tempers ruffled by them.

Punishment should be employed as *sparingly* as is compatible with the attainment of its ends. It is in itself an evil; and it is attended by several bad consequences, which are comparatively of slight importance when it seldom occurs, but become truly formidable on its frequent repetition. These are the effects to be apprehended on the temper of the child, on its affections, and on its principles of action, and consequently on its conduct. Its temper and its affection for its parent are very likely to suffer during the infliction of punishment, or the immediate dread of it; and if such seasons often recur, they will afford a degree of permanence to feelings, which would otherwise be incidental and transient, and counteracted by the general harmony and happy intercourse existing between the parent and child.

On their deplorable nature, when they become habitual, I need say nothing; every parent will feel it. The child will also suffer with respect to its principles of action; for, in proportion as it is influenced in its daily conduct by fear of punishment, it acts from the motives which govern a slave; and these motives will be followed by the dispositions and vices of a slave, except so far as they are counteracted by other and better motives, and their attendant virtues. Such are selfishness, meanness, deceit, and a propensity to tyranny and cruelty. The danger of these evils, and of those mentioned before, appalling as they are, *must* be encountered, when frequent punishment is

necessary ; but surely every advisable method should be taken to avoid or to lessen that necessity.

This view of punishment strongly shews the propriety of employing it, when unhappily it is indispensable, in such a manner, and with such accompaniments, as may disarm it as much as possible of its mischief, and lead the mind to higher motives. First, then, as blows and stripes brutalize and harden more than other punishments, let them, if possible, be avoided. They appeal to mere corporeal feeling, without that mixture of reflection and moral feeling which most other punishments, even of a corporeal nature, tend to excite. During an imprisonment within a room or a house, a boy will probably be led to think ; but during a whipping, he seldom reflects. The difference is also apparent, when the alternative is between a whipping and some fine or privation.

When the child's mind is tranquillized, and his affections appear to flow in their usual course, the parent should avail himself of good opportunities of convincing the child of his former sin and folly, of the unseemliness of his fault, and the beauty of the opposite virtue, and of the pain occasioned not to the child only, but to the parent himself, by the infliction of the punishment : and this pain should be contrasted with the happiness all would have enjoyed, had the child behaved well.

I should be much concerned, if what I have said on punishments should lead any parent to omit to employ them when necessary. Every method should be used to prevent or lessen the necessity ; but when really wanted, they *must* be resorted to. In such cases the omission of the punishment is an evil of the first magnitude. Much as I deprecate a severe system in education, I fully agree with an approved author, that one of indulgence is more to be dreaded. If we listen to the Divine command, we shall not spoil the child by sparing the rod. If we copy the Divine example, we shall not be led by any inducements to acquiesce in what is wrong. If we have a predominant hatred of sin and love of holiness, our very feelings will prevent us from doing so. Our principles and inclinations will alike impel us to act with vigour and perseverance in combating evil in our families. No parental fondness, no love of personal ease, will prevail with us to give up the contest. While our conduct exhibits mildness and gentleness, it will be as strongly marked by firmness and decision.

Let not any parent fear the loss of his child's affection from proper strictness in education, when combined with the other parts of the course I am recommending. I am convinced, that, on the contrary, the child's love for him will be increased

by such strictness making a part of his system. Without it, there will be less esteem, perhaps no esteem, for the parent, and it is unnecessary to show, how very greatly esteem contributes to real affection; so greatly indeed, that I believe an attempt to obtain genuine affection by indulgence will not only fail, but will produce the opposite effect. Indulgence will foster selfishness and sensuality, and with them hardness of heart. A person whom you indulge will often love to be with you, will cling to you, and show great fondness; but cease to indulge, and comparatively coldness and indifference will quickly follow. Does not this prove that *self* was at the bottom of former appearances, and was the chief, if not the only object of affection? Can we wonder at this result? God's blessing accompanies the performance of duty, his curse its omission. With his blessing, all things will work together for good. With his curse, what can be expected but disappointment and evil?

Rewards are an engine in the hands of a parent, which he will employ with pleasure:—a pleasure, which, while it sweetens his own labours, will increase the affection of his child, by showing what an interest he takes in his happiness, and will impart double value to the gift he may bestow. To give churlishly or grudgingly would be so monstrous, that nothing need be said to prevent such a practice; but I have not seldom thought, that I have seen rewards bestowed on children in a manner somewhat ungracious, and consequently received with far less pleasure than would otherwise have been excited, and, what is more important, with little or no appearance of gratitude to the donor. Surely this mode of giving ought to be carefully avoided.

We all know how very greatly our feelings, on receiving a present, depend on the manner in which it is offered to us. Will it be supposed, that the sensibility of children is less alive on such occasions? But there are errors more common and more prejudicial. Rewards are often of such a nature, as to nourish sensuality, prodigality, or (in girls) vanity; and still more frequently, no care is taken to instil into the child, that they are not to be considered principally as means of personal gratification, but rather as means of usefulness, and sources of bounty.

If we would avoid these evils, it is apparent that the gratification of the *palate* should not be consulted, and that *showy articles of dress and unmeaning toys* are not good rewards. Still less is *money* (especially much of it), to be spent just as the child pleases. But whatever is given, children should be early taught, that they are trustees under God, and that an

employment of what they receive from their parents or others in a way pleasing to him, while it will obtain his favour, will also sweeten all their enjoyments. They will be easily made to feel this, if some pains are taken to select objects of bounty whom they love, or with whom they will readily sympathize; and to point out little purchases, as proper books, or tools, or useful toys, which may lead to their improvement, or exercise their ingenuity, or promote active exertion, at the same time that they afford pleasure. Thus their little property, instead of administering to frivolity and other vicious propensities, may contribute very materially to the invigorating their bodily and mental powers, the forming of their dispositions, and, above all, to their being early trained in the most important, perhaps, of all habits, that of viewing all they possess as not their own, but God's, and that of always associating pleasure with duty, and of considering the former as not only unhallowed in itself, but as wanting its best ingredient, and scarcely to deserve its name, when severed from the latter.

I cannot dismiss the consideration of rewards and punishments, without cautioning parents, on the one hand, against the mischief of permitting servants, except in very particular cases, to employ them to any considerable extent; and on the other, against suffering the faults and merits of children, when in the nursery, to escape due notice. Having on a former occasion, made some remarks on the evils to be feared from the intercourse of children with servants, I need not now enlarge on that point.

With respect to rewards, servants would probably be lavish and indiscriminate and capricious in their use, neither guarding against the evils to be feared, nor forming any tolerable estimate of the higher and more durable advantages to be derived from them. *Something* must be allowed in a nursery in the way both of punishment and reward; but it ought to be confined within very narrow limits. The parents, particularly the mother, should keep a vigilant eye over the course of things there, and interfere in person in all cases of importance.

Praise and *blame* must be dealt out with *moderation*, and often with *diffidence*. No human being can be entitled to more than moderate praise; and no man, who aspires to love his neighbour as himself, will think himself warranted in unlimited or unguarded censure, or will feel a disposition to employ it. To be prone to extremes in forming a judgment of others is often foolish, and often highly presumptuous and offensive. Woe be to the parent who leads his child into this error! He may, probably, next to the child himself, be the greatest sufferer from so doing.

Deceit. When a lie has been detected, it should be treated as one of the greatest crimes, and every endeavour should be used to fix its guilt on the conscience, and lead the culprit to deep and genuine repentance. Even much lighter instances of falsehood, should meet with very serious attention. Pains should be taken to point out their connexion with lies, and their derivation from the same principle, and consequently their hatefulness in the sight of God. The conduct which ought to have been pursued by the child, should be particularized, and its beauty and happy consequences dwelt upon and contrasted with the deformity of the fault which he has committed, and the guilt, and remorse, and parental distrust, and Divine displeasure, which he has incurred.

Deceit often takes deep root in a child from such jokes and tricks being allowed as afford it encouragement. Jokes and tricks are not only connected with art, but very frequently derive their supposed merit from that very circumstance. Surely this is playing with edged tools! The child, who is allowed to sharpen his wits in over-reaching his companions in joke, will soon acquire a taste for that employment of his faculties, and simplicity and plain dealing will appear insipid to him. From deceiving in jest, he will soon proceed to deceive in earnest; and the pleasure which he has been in the habit of deriving from success in the one course, will be felt, and, perhaps, in a higher degree, from success in the other. Is it not by much the safer course, to discountenance, and even forbid the exercise of ingenuity in the way that has been mentioned?

One of the more pregnant sources of deceit in children is the art to which those who manage them have recourse. If a parent is disingenuous; if he employs false pretences to attain his ends; if he affects dispositions which he does not feel; or in any other way violates truth and sincerity in his conduct towards his child, or even in his conduct towards other persons in the presence of his child; he may be assured that great evil will follow. It is surprising how quick children are in discovering the dispositions and motives of those about them, and in detecting any inconsistency between their practice and their professions. This acuteness and sensibility, however, while they make a bad example in a parent extremely dangerous, give proportionate weight and efficacy to a good one. Let him uniformly adhere to simplicity and godly sincerity; let him yield to no inducement to violate those fundamental and beautiful branches of the Christian character, by an appearance of present expediency, either in the management of his child, or in any other part of his conduct: and, employing as he will, at the same time, other fit means to promote the spiritual welfare of

his offspring, he may look forward with confidence to a happy result. His example will be a daily lecture of the most impressive kind. But no soundness of doctrine, no industry in teaching, no ability in persuasion, will be sufficient to afford him a rational hope of success, if his own example is opposed to his instructions, and the child has reason to suspect that he is acting a disingenuous part.

CHAPTER XIV.

WRITING AND ARITHMETIC.

THERE is no part of literature acquired with less difficulty than the art of writing. Few people, be their capacities ever so mean, are incapable of learning this. We shall, therefore, give some few rules, that the inexperienced person may qualify herself in this useful art.

First, it is necessary to be provided with good pens, ink, and paper; also a flat ruler for exactness; and a round one for dispatch; with a plummet or pencil to rule lines.

Directions for holding the Pen.

The pen must be held somewhat sloping, with the thumb and the two fingers next to it: the ball of the middle finger must be placed straight, just against the upper part of the cut or cradle, to keep the pen steady; the fore finger lying straight on the middle finger; and the thumb must be fixed a little higher than the end of the fore finger bending in the joint, and the pen so placed as to be held easily without gripping it. The elbow must be drawn towards the body, but not too close. You must support your hand by leaning on the table-edge, resting it half way between your wrist and elbow, not suffering the ball or fleshy part of your hand to touch the paper; but resting your hand on the end of your little finger, that and your fore finger bending inwards and supported on the table.

2. So fixed, and sitting pretty upright, not leaning your breast against the table, proceed to the making the small *a, c, e, i, m, r, s, w, x*; which must be all made of equal size and height; the distance or width between the two strokes of the *n* must be the same with the distance or width in the three strokes of the *m*: the same proportion or width must be observed in the *u, w*, and *o*. The letters with stems, or heads, must be of equal height; as the *b, d, f, h, l*, and *j*, and those with tails must be of equal depth, as the *f, g, p, q*, and *j*. The capitals must bear the same proportion to one another with respect to size and height, as *A, B, C, D, E, F, G, H*, and *I*,

Round Hand.

A B C D E F G H I J
K L M N O P Q R
S T U V W X Y Z

a b c d e f g h i j k l m n
p q r s t u v w x y z ð æ œ

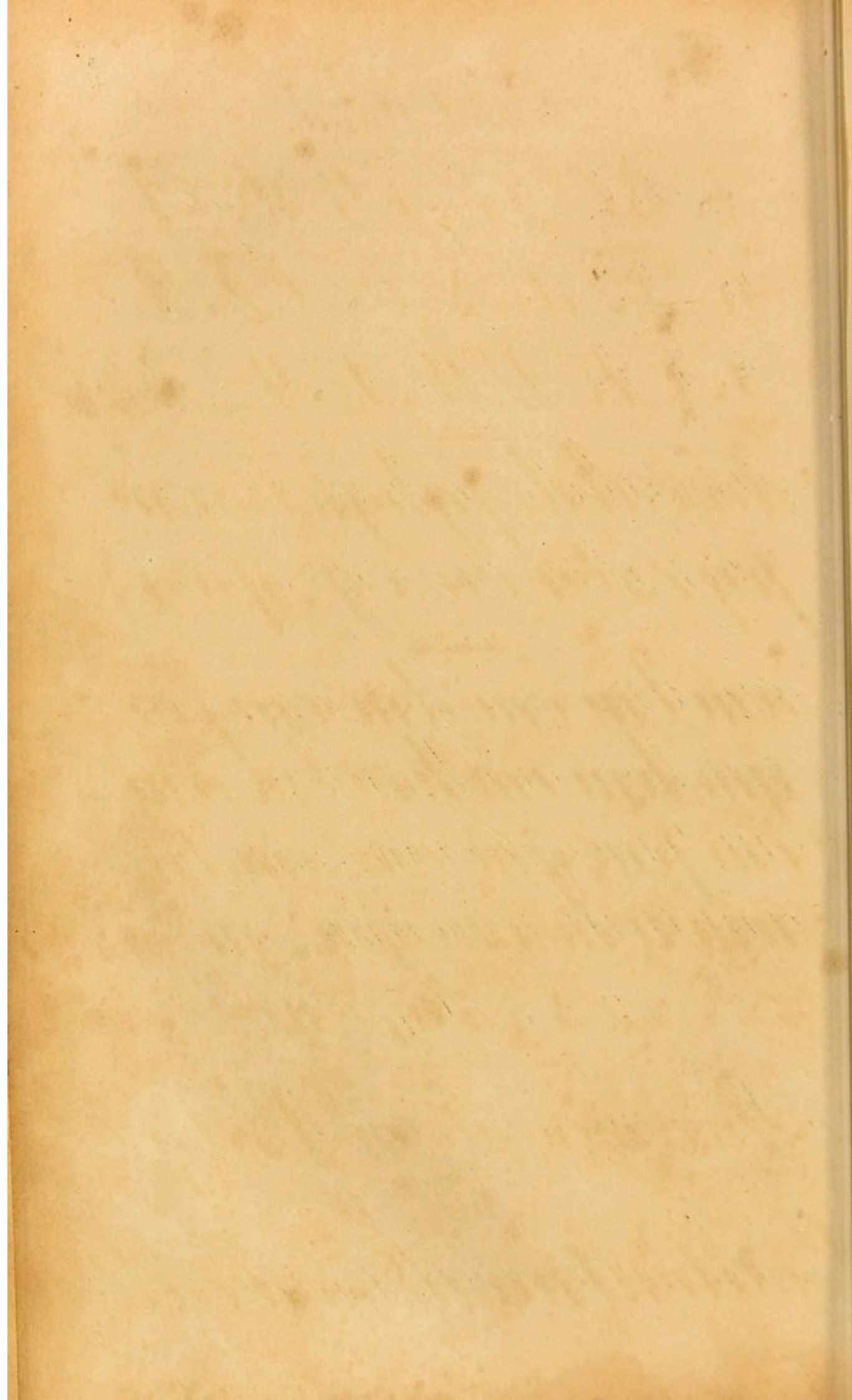
a m b m c m d m e m f m
g m h m i m k m l m n m
o m p m q m r m s m t m
u m v m x m y m z m &c.

1 2 3 4 5 6 7 8 9 0.

Be eminent in Virtue.

Text.

Contentment is wealth.



&c. All upright strokes, and those leaning to the left hand, must be fine or hair strokes, and all downright strokes must be fuller or blacker. Due care must be taken, that there be an equal distance between letter and letter, and also between word and word. The distance between word and word may be as much as the small *m* takes up; but between letter and letter not quite so much. Sit not long at writing, especially at the first, lest it weary you, and you grow tired of learning.

3. Imitate the best examples; have a constant eye to your copy; and be not ambitious of writing fast, before you write well: expedition will follow naturally when you have gained a habit of writing fair and free; for it is much more commendable to be an hour writing six lines well, than to be able to write sixty lines in the same time, which perhaps will be unintelligible. And beside, by a slow and fair procedure you will learn in half the time, and therefore it is vain in a learner to desire to be quick before she has acquired experience, and a freedom of writing by frequent practice. Never overcharge your pen with ink; but shake what is too much into the ink-stand again.

To make a Pen.

This is gained sooner by experience, and observation from others who can make a pen well, than by verbal directions. But before you begin to cut the quill, scrape off the superfluous scurf with the back of your penknife, scrape most on the back of the quill, that the slit may be the finer. After you have scraped the quill, cut it at the end, half through on the back part, and then turning up the belly, cut the other part, or half, quite through, *viz.*, about a quarter or almost half an inch, at the end of the quill, which will then appear forked. Enter the penknife a little in the back notch, and then putting the peg of the penknife-haft into the back notch (holding your thumb pretty hard on the back of the quill, as high as you intend the slit to be) with a sudden or quick twitch force up the slit; it must be sudden and smart, that the slit may be clearer. Then by several cuts on each side bring the quill into equal shape or form on both sides; and having brought it to a fine point, place the inside of the nib on the nail of your thumb, and enter the knife at the extremity of the nib, and cut it through a little sloping, then with an almost downright cut of the knife cut off the nib. The breadth of the nib must be proportioned to the breadth of the body or downright back-strokes of the letters, in whatever hand you write, whether small or text. *Note.* In sitting to write, place yourself directly against a fore-right light, or else have it on

your left hand, but by no means have the light on the right hand. because the shadow of your writing hand will obstruct your sight.

Arithmetic.

NOTATION, OR NUMERATION,

Is the art of expressing any number in figures, and teaches also to read figures, according to their true value, as in the following Table :

Units	1
Tens	1 2
Hundreds	1 2 3
Thousands.....	1 2 3 4
Tens of thousands	1 2 3 4 5
Hundreds of thousands.....	1 2 3 4 5 6
Millions.....	1 2 3 4 5 6 7
Tens of Millions.....	1 2 3 4 5 6 7 8
Hundreds of Millions ..	1 2 3 4 5 6 7 8 9
Thousands of Millions	1 2 3 4 5 6 7 8 9 0

Note. This table extends only to ten figures, which in common use may be sufficient ; yet as instances sometimes occur where the figures run much higher, an example is here subjoined, which exhibits the method of numerating figures to any extent.

15,431,404,367,043,206 039,860,734,246 075,000.000						
Sextillions.	Quintillions.	Quadrillions.	Trillions.	Billions.	Millions.	Units

Septillions, Octillions, &c.

Read thus, fifteen sextillions, four hundred thirty-one thousand two hundred and four quintillions, three hundred sixty-seven thousand and forty-three quadrillions, two hundred six thousand and thirty-nine trillions, eight hundred sixty thousand seven hundred and thirty-four billions, two hundred forty-six thousand and seventy-five millions.

Write down in words at length the following numbers :

33.49.102.111.363.1243.4910.39614.516490.364943.
7196801.6936950.1943670.43160000.and 238565825.

NOTATION BY ROMAN NUMERAL LETTERS

I. One	XIX. Nineteen
II. Two	XX. Twenty
III. Three	XXX. Thirty
IV. Four	XL. Forty
V. Five	L. Fifty
VI. Six	LX. Sixty
VII. Seven	LXX. Seventy
VIII. Eight	LXXX. Eighty
IX. Nine	XC. Ninety
X. Ten	C. A hundred
XI. Eleven	D. or ID . Five hundred
XII. Twelve	M. or CI . A thousand
XIII. Thirteen	ID . Five thousand
XIV. Fourteen	CCID . Ten thousand
XV. Fifteen	IDDD . Fifty thousand
XVI. Sixteen	CCCID . A hundred thous.
XVII. Seventeen	IDDDD . Five hundred thousand
XVIII. Eighteen	CCCCID . A million

A line drawn over any number less than a thousand intimates so many thousand; as $\overline{\text{LX}}$, is 60,000; $\overline{\text{C}}$, is 100,000, and $\overline{\text{M}}$, a million.

Write down in figures the following Numbers.

Twenty-one. One hundred. Three hundred and sixty-five. Three hundred and sixty. One thousand seven hundred and ninety-six. Twenty thousand and one. One hundred four thousand, three hundred and ten. Six millions, nine hundred, thirteen thousand and four. Ten millions and three hundred thousand. One hundred and sixteen millions.

SIMPLE ADDITION

is the adding together of several numbers, of the same denomination, to find the total.

RULE. Place units under units, tens under tens, &c. Then beginning with units, add up the first column, and set down under it the right hand figure of its sum; carry the rest to the first figure of the next column, and proceed in this manner to the last, whereof the whole sum is to be set down.

PROOF. Cut off the upper line; add up the rest as before, this second sum added to the upper line, will be equal to the first if the work is right.

ADDITION AND SUBTRACTION TABLE.

1	2	3	4	5	6	7	8	9
2	4	5	6	7	8	9	10	11
3	5	6	7	8	9	10	11	12
4	6	7	8	9	10	11	12	13
5	7	8	9	10	11	12	13	14
6	8	9	10	11	12	13	14	15
7	9	10	11	12	13	14	15	16
8	10	11	12	13	14	15	16	17
9	11	12	13	14	15	16	17	18

Examples

10	123	2741	3416
11	234	3716	2134
12	632	2341	6782
13	143	1632	4326
14	286	4214	7832
15	143	1678	1121
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

4167	4324	1678	3241
1614	1678	2143	2416
3241	3143	1355	1341
1678	2416	2432	6274
3241	3214	1672	1623
1432	1672	1432	1764
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

1671	34167	42414	40434
3241	12046	31678	67121
6783	34167	41206	43264
1648	68214	52714	27831
2416	13426	71416	16012
1341	34162	23460	31467
6274	79035	25796	23526
1623	56189	82934	47968
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

COMPOUND ADDITION

is the adding together of several sums of different denominations.

RULE. Place pounds under pounds, shillings under shillings, pence under pence, &c. Then beginning at the lowest denomination, find the value of its sum from the Table; set down what is over (if any) and carry the rest to the next column: continue in this manner to the highest place, which, if pounds, add as in Simple Addition.

PROOF. The same as in Simple Addition.

MONEY TABLE.

Farthings.			Pence.			Shillings.		
q.		d.	d.	is	s. d.	s.	l.	s.
4	is	1	12	is	1 0	20	is	1 0
6		$1\frac{1}{2}$	18		1 6	30		1 10
8		2	24		2 0	40		2 0
10		$2\frac{1}{2}$	30		2 6	50		2 10
12		3	36		3 0	60		3 0
14		$3\frac{1}{2}$	42		3 6	70		3 10
16		4	48		4 0	80		4 0
18		$4\frac{1}{2}$	54		4 6	90		4 10
20		5	60		5 0	100		5 0
22		$5\frac{1}{2}$	66		5 6	110		5 10
24		6	72		6 0	120		6 0
26		$6\frac{1}{2}$	78		6 6	130		6 10
28		7	84		7 0	140		7 0
30		$7\frac{1}{2}$	90		7 6	150		7 10
32		8	96		8 0	160		8 0
34		$8\frac{1}{2}$	102		8 6	170		8 10
36		9	108		9 0	180		9 0
38		$9\frac{1}{2}$	114		9 6	190		9 10
40		10	120		10 0	200		

EXAMPLES.

BILLS OF PARCELS.

A Haberdasher's Bill.

London, Feb. 15, 1818.

Mrs. Jane Hayward,

Bought of Robert Gibson,

	s.	d.
1½ hndt. of different sized needles	1	6½
4 papers of the best short whites	2	11½
1 do. of the best middlings	0	9½
2 oz. of Scotch thread	1	10½
1 piece of broad tape	1	8½
17 yards of blue ribbon	4	11½
	<hr/>	
	S. <hr/>	

Received at the same time, the contents,
Robert Gibson.

A Mercer's Bill.

Chelsea, Feb. 3, 1818.

Miss Thomas,

Bought of James Simpson,

	s.	d.
3 yards of bombazeen	3	9½
4 yards of callimanco	15	2½
1 yard of plaid	3	10½
3 yards of stuff damask	13	11½
5 yards of dimity	15	10
1 yard of black Manchester velvet	14	2½
	<hr/>	
	£. <hr/>	

Received the 4th March, 1818, of Miss Thomas, two pounds
two shillings in part.

£2 2s.

A Linen-draper's Bill.

Bath, March 14, 1818.

Mrs. Thompson,

Bought of Sinclair and Son,

	£.	s.	d.
3 yards of Silesia lawn	1	10	6
3 ells of Holland	0	16	10½
5 yards of muslin	1	12	6
5 yards of cambric	2	11	1½
6 yards of striped linen	1	2	6
	<hr/> £.		

Received 20th April, 1818, one pound ten shillings in part
of the above bill, for father and self,

£1 10s.

James Sinclair.

A Milliner's Bill.

Norwich, April 12, 1818.

Miss Churchill,

Bought of James Davison,

	£.	s.	d.
A black silk cloak	5	17	6
2 fans elegantly mounted	1	10	10
6 pair of Dresden ruffles	3	14	5
½ dozen silk handkerchiefs	1	12	9
1 dozen pair of kid gloves	1	5	6
	<hr/> £.		

Received 1st May, 1818, of Miss Churchill, fifteen pounds,
sixteen shillings, in full of all demands,

£.15 16s.

James Davison.

A Grocer's Bill.

Chelsea, May 23, 1818.

Mrs. Duddel,

Bought of John Oliver,

	£.	s.	d.
6 oz. of nutmegs	1	13	6
16 lb. of loaf sugar	0	16	3
4 lb. of fine green tea	1	12	6
11 lb. of black tea	3	6	6
4 lb. of coffee	0	16	6
	<hr/>		

A Bookseller's Bill.

Crane Court, Jan. 31, 1818.

Mrs. Scholey,

Bought of Richard Edwards,

	£.	s.	d.
Dr. Watts's Improvement of the Mind	4	0	
———Logic	3	6	
Sturm's Reflections, 2 vols. 8vo.....	12	0	
Klopstock's Messiah, 8vo.	12	0	
Diamond Pocket Testament	7	6	
Baxter on the New Testament, 8vo.	14	0	
———'s Saint's Rest, and Dying Thoughts, 8vo.....	9	0	
Bernard's Isle of Man	2	0	
Life and Death of Adam	2	6	
Dairyman's Daughter	1	0	
Cottager's Wife	1	0	
History of Susan Gray	1	6	
Family Instructor, 2 vols. 12mo.	12	0	
Flavel on Providence, 12mo.	4	0	
Crowther's Scripture Gazetteer, 8vo.	9	0	
New Art of Memory, 12mo.	14	0	

£.

A Butcher's Bill.

Merton, May 24, 1818.

Mrs. Booth,

Bought of Thomas Jones,

	s.	d.
A shoulder of lamb	6	3½
A knuckle of veal	4	9½
A neat's tongue	4	8½
2 lb. mutton suet	1	8
A kidney and sweetbread	1	4½
A sparerib of pork.....	6	3½

£.

BILLS OF BOOK DEBTS.

A Shoemaker's Bill.

Fleet Street.

Mr. Solomon Linn

To Thomas Hardy, Dr.

		£.	s.	d.
1818.		0	4	6
July 2,	for 1 pair of women's shoes	0	3	9
19,	ditto of leather	0	7	6
Aug. 20,	ditto of men's	0	19	6
Sept. 13,	1 ditto of half boots	0	5	3
19,	2 ditto of women's callimanco	1	8	0
30,	2 ditto of boots			
		£.		

A Mantua-Maker's Bill.

Strand, May 8, 1818.

Miss S. Thomas,

To Elizabeth Murray, Dr.

		£.	s.	d.
To making a robe gown and coat		0	10	6
cotton trimming and lining for ditto		0	7	0
making a white muslin round dress		0	7	6
body lining, tape, &c.		0	2	4
making a crape train trimmed		1	1	0
foil and flowers for ditto		1	12	6
a satin body lining		0	10	6
		£.		

An Oilman's Bill.

Baalnam Hill

William Jones, Esq.

To George White, Dr.

		£.	s.	d.
1818.		2	15	8
June 28,	for 12 galls. of vinegar	0	14	6
Aug. 14,	6 lb. of gunpowder	0	4	2
Sept. 14,	20 doz. of shot	2	10	0
Oct. 3,	1 barrel of anchovies	1	19	0
Nov. 12,	3 galls. of Lucca oil	0	10	6
Dec. 21,	10 lb. of mustard			
		£.		

A Fruiterer's Bill.

Sloane Street, Chelsea.

Miss Charlotte Townsend,

To John Cook, Dr.

1817.		s.	d.
Jan 1,	for 2 doz. of China oranges	2	3
3,	2 bush. of apples	6	0
10,	1 ditto of pears	3	6
19,	1 ditto of golden pippins	5	6
24,	2 pine-apples	7	6
28,	1 doz. of oranges	1	0

£

A Baker's Bill.

Richmond.

Mrs. Thompson,

To Thomas Howard, Dr.

1817.		s.	d.
Jan. 15,	for 4 quartern loaves	4	6
16,	rolls	1	9
17,	baking	1	2
18,	12lb. of flour	4	4
19,	a quartern loaf	1	0
20,	pollard	1	2
21,	baking	1	6

S

A Jeweller's Bill.

Petersham, Feb. 3, 1817

Miss Richforth,

To D. Cameron, Dr.

	£.	s.	d.
A pair of ear-rings	1	10	0
A gold locket	2	15	0
A neck-chain	5	5	0
A mourning ring	1	13	0
A gold ring set with pearls	1	2	0
A pencil-case	0	5	0

£

Disbursements.

Eden House, Chelsea.

1817		£.	s.	d.
April 7,	Paid for coach-hire	1	10	6
	for a ream of paper	1	19	10
	for 3 doz. of candles	1	16	6
	a quarter's rent.....	16	15	0
	for sundries	4	19	11
	milliner's bill	3	15	3
	grocer's ditto	2	12	6
		<hr/>		
		£		
		<hr/>		

A Week's Expenses.

Chelsea Cottage, Peterhead.

1817.		£.	s.	d.
May 19,	Paid the baker's bill.....	1	14	1
20,	butcher's ditto	2	19	4
21,	for 2 doz. pigeons	0	10	6
22,	servant's wages, due this day	2	10	0
23,	for tea and sugar	1	18	6
24,	for a couple of ducks	0	5	4
25,	for sundries	2	10	0
		<hr/>		
		£		
		<hr/>		

SIMPLE SUBTRACTION

Is the taking a less number from a greater of the same denomination, in order to find their difference.

RULE. Beginning at the place of units, take the lower figure from the upper, and set the remainder under it. But if the upper figure is less than the lower, add ten to it, for which carry one to the next figure in the lower line, and proceed in this manner until the whole is subtracted.

PROOF. Add the remainder to the lower line, and the sum, if right, will be equal to the upper line.

	£.	£.	£.
From	34678326	78342642	84387623
Take	22356232	34932435	56783426
	<hr/>	<hr/>	<hr/>
Remains	12322094		
	<hr/>	<hr/>	<hr/>
Proof	34678326		
	<hr/>	<hr/>	<hr/>
	92343462	28671546	78846429
	23426784	14523467	20345832
	<hr/>	<hr/>	<hr/>
	<hr/>	<hr/>	<hr/>
	<hr/>	<hr/>	<hr/>

COMPOUND SUBTRACTION

Teacheth to find the difference between two sums of different denominations.

RULE. Place the figures as already taught in addition, that is, pounds under pounds, shillings under shillings, &c. Then, beginning at the lower denomination, proceed as in simple subtraction; only, when the upper number is the lesser, borrow as many as is equal to one of the next denomination; that is, in farthings borrow four, in pence twelve, in shillings twenty, and in like manner in any other denomination, proceeding in that case as the tables direct.

PROOF. The same as in simple subtraction.

£.	s.	d.	£.	s.	d.	£.	s.	d.
342	16	4½	682	19	10½	624	14	0
233	14	2½	246	18	9½	322	12	8½
<hr/>			<hr/>			<hr/>		
109	2	1½						
<hr/>			<hr/>			<hr/>		
342	16	4½						
<hr/>			<hr/>			<hr/>		
832	12	10½	209	10	9½	783	12	8½
326	18	4½	144	16	8	342	14	9½
<hr/>			<hr/>			<hr/>		
<hr/>			<hr/>			<hr/>		
<hr/>			<hr/>			<hr/>		

£. s. d.
2932 0 6½
826 12 10½

£. s. d.
743 14 6½
267 12 9½

£. s. d.
432 10 8
22 9 8

2000 2 2
943 14 9½

864 12 8½
567 14 9½

932 19 9
267 12 9½

983 5 0½
267 12 6½

981 14 2½
383 0 0½

631 12 10
327 0 0½

2243 2 9½
978 13 9½

462 0 0
32 3 3

804 3 6½
536 12 0½

SIMPLE MULTIPLICATION

Is a short way of performing Addition; and consists of three principal parts, viz. Multiplicand, or number to be multiplied; Multiplier, or number multiplied by; Product, or number arising from the multiplication.

1. RULE. Place the multiplier under the multiplicand; then, beginning with the unit's figure of the multiplier, multiply it into each figure of the multiplicand, carrying as in Addition, and placing the right-hand figure of each particular product, (if the multiplier consists of more places than one) directly under the multiplying figure; then add the several products together, and their sum will be the total product.

PROOF. The common method is by casting out the nines; but this is by no means infallible; the best method is to change the multiplier into the multiplicand, and proceed as before; the total product will be the same as in the first operation, if the work be right. The multiplicand and multiplier are sometimes called the factors.

MULTIPLICATION TABLE.

Twice		4 Times		6 Times		9 Times	
2 is 4	4 is 16	6 is 36	9 is 81				
3 6	5 20	7 42	10 90				
4 8	6 24	8 48	11 99				
5 10	7 28	9 54	12 108				
6 12	8 32	10 60					
7 14	9 36	11 66					
8 16	10 40	12 72					
9 18	11 44		10 Times				
10 20	12 48	7 Times	10 is 100				
11 22		7 is 49	11 110				
12 24		8 56	12 120				
		9 63					
3 Times		10 70					
3 9	5 Times	11 77					
4 12	5 is 25	12 84	11 Times				
5 15	6 30		11 is 121				
6 18	7 35	8 Times	12 132				
7 21	8 40	8 is 64					
8 24	9 45	9 72					
9 27	10 50	10 80					
10 30	11 55	11 88	12 Times				
11 33	12 60	12 96	12 is 144				
12 36							

MULTIPLICATION AND DIVISION TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

Multiplicand 2304617598

Multiplier 2

Product 4609235196

Multiply 36043718592

By 3.4.5.6.7.8.9.11.12.

2. When there is a cipher or ciphers at the right of one or both factors, cut them off, and proceed in the work as before, remembering to place them on the right of the product.

Multiply 46073928517

By 10. 20. 30. 40. 50. 60. 70. 80. 90. 110. 120.

3. When ciphers are intermixed with the figures in the multiplier, omit the ciphers, and multiply by the next figure, placing the first figure found under its multiplier.

Multiply 324167095 by 230

Multiply 678324120 by 105

Multiply 7804393 by 3780

Multiply 69491250 by 9650

Multiply 3206184 by 23640

Multiply 26073290 by 57050

Multiply 30256170 by 326740

Multiply 10435060 by 1403500

Multiply 13061127 by 6003420

4. When the multiplier is any number in the table above 12, find from thence its component or aliquot parts, and multiply first by one of them, and the product by the other.

Thus 68432165 by 21 or 7 times 3

3 × 7 = 21

205296495

7

1437075465

Multiply 12470312 by 16

Multiply 32867854 by 24

Multiply 16874329 by 48

Multiply 36783214 by 64

Multiply 78320956 by 96

Multiply 34246743 by 108

Multiply 28731628 by 132

Multiply 38604521 by 144

COMPOUND MULTIPLICATION

Is the multiplying of several numbers of different denominations by one common multiplier or quantity.

RULE 1. When the quantity is not more than twelve, multiply the price by it, observing to carry, as in addition of money, and the product will be the answer.

No general rule, further than a careful perusal of the work, can be given for proving sums in compound multiplication.

1. 2lb. of meat, at $8\frac{1}{2}d.$ per lb. Answer, 1s. 5d.
 2. 3lb. of butter, at $11\frac{1}{4}d.$ per lb. Answer, 2s. $9\frac{3}{4}d.$
 3. 5lb. of green tea, at 5s. 6d. per lb. Answer, 1l. 7s. 6d.
 4. 7lb. of coffee, at 3s. $9\frac{1}{2}d.$ per lb. Answer, 1l. 6s. $6\frac{1}{2}d.$
 5. 8 quartern loaves, at $11\frac{3}{4}d.$ each. Answer, 7s. 10d.
 6. 9lb. of Cheshire cheese, at $7\frac{3}{4}d.$ per lb. Answer, 5s. $9\frac{1}{4}d.$
 7. 11lb. of lump sugar, at 1s. $1\frac{1}{2}d.$ per lb. Answer, 12s. $4\frac{1}{2}d.$
 8. 12lb. of soap, at $9\frac{1}{2}d.$ per lb. Answer, 9s. 6d.
-

RULE 2. When the quantity exceeds 12, find two numbers whose product is equal to the given quantity; then multiply the price by one of the numbers, and that product by the other, which will give the answer.

9. 14 yards of ribbon, at $7\frac{1}{2}d.$ per yard. Answer, 8s. 9d.
 10. 15 yards of linen, at 1s. $10\frac{1}{4}d.$ per yard. Ans. 1l. 8s. $5\frac{1}{4}d.$
 11. 20 pair of gloves, at 2s. $6\frac{1}{2}d.$ per pair. Ans. 2l. 10s. 10d.
 12. 28 pair of shoes, at 4s. $8\frac{1}{4}d.$ per pair. Ans. 6l. 11s. 3d.
 13. 36 bushels of coals, at 1s. 4d. per bushel. Ans. 2l. 8s.
 14. 50 pair of stockings, at 3s. $9\frac{3}{4}d.$ per pair. Ans. 9l. 10s. $7\frac{1}{2}d.$
 15. 60 yards of sheeting, at 2s. 4d. per yard. Ans. 7l.
 16. 100 yards of muslin, at 6s. $10\frac{1}{4}d.$ per yard. Ans. 34l. 9s. 7d.
-

RULE 3. If no two numbers can be found whose product will be equal to the given quantity, multiply as before by the numbers that come nearest to it. To this product add that of the first line, multiplied by the quantity remaining; the sum of these will give the answer.

RULE 4. When the quantity has $\frac{1}{2}$, $\frac{1}{4}$, or $\frac{3}{4}$, joined to it, find the price of the whole number as before, and for the part,

if $\frac{1}{4}$, add a fourth of the price given; if $\frac{1}{2}$, add half the price; if $\frac{3}{4}$, add half of the price, and a fourth, to the last product, and it will be the answer.

17. $106\frac{1}{2}$ ells of broad cloth, at $16s. 10\frac{1}{2}d.$ per ell. Answer, $89l. 17s. 2\frac{1}{2}d.$
18. $112\frac{1}{2}$ yards of cambric, at half a guinea per yard. Ans. $59l. 1s. 3d.$
19. $118\frac{1}{2}$ dozen of candles, at $11s. 6\frac{1}{2}d.$ per dozen. Answer, $68l. 7s. 3d.$
20. $124\frac{1}{2}$ days' wages, at $1s. 11d.$ per day. Ans. $11l. 19s. 1\frac{1}{2}d.$
21. $13\frac{1}{2}$ firkins of butter, each $56lb.$, at $10\frac{1}{2}d.$ per lb. Answer, $33l. 17s. 3d.$
22. $17\frac{1}{2}$ pieces of ribbon, each 30 yards, at $6\frac{1}{2}d.$ per yard. Answer, $14l. 4s. 4\frac{1}{2}d.$
23. In order to relieve a person in distress, I lent him ten guineas, which he promised to pay at $2s. 10d.$ per week. He has paid for 47 weeks. I desire to know what is due? Answer, $3l. 16s. 10d.$
24. Bought four pieces of linen, each 24 yards, at $2s. 4\frac{1}{2}d.$ per yard, and sold two pieces at $2s. 6d.$ per yard, and the rest at $2s. 7\frac{1}{2}d.$ per yard; how much did I gain by this bargain? Answer, $17s.$

RULE 5. When the quantity exceeds 156, find the value of 100 by multiplying by 10, and that product by 10; and that product by the number of hundreds in the given quantity, and the product of the first 10 by the figure which stands in the place of tens in the given quantity; and the price of one by the figure which stands in the place of units: these added, will give the answer.

25. Lent a person $320l.$, who is since become a bankrupt. What shall I receive, at the rate of $11s. 9d.$ in the pound? Answer, $188l.$
26. Engaged for a post-chaise, at $1s. 1d.$ per mile. I have now travelled 479 miles, and find that my expenses per day (for 17 days) were after the rate of $19s. 6d.$, exclusive of the chaise. Pray what was the whole expense of my journey? Answer, $42l. 10s. 5d.$
27. A person has $3s. 4d.$ of income per day, and spends $2s. 10d.$ (Sundays excepted); how much does he lay up per week, per month of 4 weeks, and per year of 313 days? Ans. $3s.$ per week, $12s.$ per month, $7l. 16s. 6d.$ per year.

28. How much will the painting of my house come to, being, per measurement, 229 yards, at $9\frac{1}{4}d.$ per yard? Ans. $9l.$ $1s.$ $3\frac{1}{2}d.$
29. What is the value in pounds of 460 seven-shilling pieces? Ans. $161l.$

EXAMPLES.

A Grocer's Bill.

London, March 14, 1817.

Mrs. Mounsey,

Bought of Philip Ray.

lb.		s.	d.	£.	s.	d.
2 $\frac{1}{4}$	of good hyson,.....at	8	0	per lb.		
3 $\frac{1}{2}$	of com. do.	6	6			
4 $\frac{1}{4}$	of good green,.....	8	6			
5 $\frac{1}{2}$	of com. do.	7	0			
6 $\frac{1}{2}$	of finest bloom,	10	6			
7 $\frac{1}{2}$	of fine do.	9	0			
				£. 12	11	1 $\frac{1}{2}$

A Linen-Draper's Bill.

London, Jan. 2, 1817.

Miss Eykyn,

Bought of William Morgan.

yds.		s.	d.	£.	s.	d.
8 $\frac{1}{2}$	of flowered linen, .....at	4	6	per yd.		
27 $\frac{1}{2}$	of India muslin,.....	16	0	....	
23 $\frac{1}{2}$	of diaper,	1	4	....	
17 $\frac{1}{2}$	of dowlas,	1	3	....	
13 $\frac{1}{2}$	ells of Holland,	5	0	per ell.		
11 $\frac{1}{2}$	of Irish,	3	0	per yd.		
				£31	16	4 $\frac{1}{2}$

A Butcher's Bill.

Knightsbridge, Feb. 24, 1817.

Mrs. Rumford

Bought of James Car.

	lb.	d.	£.	s.	a
A leg of veal, ... wt. 19	at	8½	per lb.		
A shoulder of mutton,	7½	—	7	....
A spare rib of pork,	12	—	10½	....
A loin of mutton,	8½	—	8	....
A neck of do.	14	—	7½	....
Ribs of beef,	20½	—	9½	....
			£2	18	5½

A Linen-Draper's Bill.

Burnhead, St. Fergus

Mrs. Anne D. Robertson,

To Anne Parker, Dr.

1817.	yds.	s.	d.	£.	s.	d.
July 10, for 18½ of check.....	at	1	4	per yd.		
Aug. 13, — 12 of yard-wide do. ...	1	3½	....		
Sept. 20, — 14 of calico wrapper ..	1	1	....		
Oct. 19, — 30 of Russia	0	10½	....		
Nov. 21, — 13½ of diaper.....	1	6	....		
Dec. 20, — 11½ of dowlas	1	8	....		
			£6	1	5	

A Mercer's Bill.

Twickenham.

Mrs. Mills,

To James Tooth, Dr.

1817.	yds.	s.	d.	£.	s.	d.
Jan. 12, for 10½ of Yorkshire camlets, at	1	4	per yd.			
Feb. 13, — 13 of Manchester velvet ..	10	6½	....		
Mar. 16, — 17 of thickset	4	9	....		
April 1, — 10½ of Indian dimitry	2	8	....		
May 24, — 15½ of shalloon	1	8	....		
June 19, — 16½ of Persia	3	4	....		
			£16	19	1½	

A Hosier's Bill.

Glasgow.

Miss Charlotte Bloxham,

To Sarah Harris, Dr.

1817.	s.	d.	£.	s.	d.
June 29, for 13 pair thread stockings at 3 10½ per pair	3	10½			
July 12, — 2 doz. of worsted, mixed, 4 6	4	6			
Aug. 13, — 3 doz. of Van Dyke, .. 4 9	4	9			
Sept. 20, — 18 pair of silk gloves, .. 5 4½	5	4½			
Oct. 19, — 34 pair of Norwich hose, 3 4½	3	4½			
Nov. 30, — 4 doz. of men's silks, .. 12 6	12	6			
			£57	0	10½

Orders for Goods.

Let the Scholar, who is supposed to be the seller, form the two following orders into Bills of Book-debts.

Suppose Mrs. Louisa Hardcastle, of Frome, sends the following order for goods, let it be made into the form of a Bill, dated February 10, 1817.

SIR,

£32 18s. 9d.

You are hereby desired to send, by the return of James Lee, the carrier, 30 yards of sash ribbon, at 3s. 6d. per yard; 15 fans, French mounted, at 5s. 11d. each; 2 dozen pair of French gloves, at 6s. 10d. per pair; 3½ dozen of Irish lamb do. 1s. 11d. per pair; 13 yards of Brussels lace, at 15s. 6d. per yard; 48 yds. of pink ribbon, at 4¾d. per yard. Pack them carefully up together with the bill, and the money will be sent by the coach on the 20th inst.

I am,

Frome,
Feb. 4, 1817.

Your humble servant,
LOUISA HARDCASTLE.

Suppose you receive the following order from Mr. Thomas Wilson, of Liverpool, let the bill be made out, dated Feb. 18, 1817.

SIR,

£42 3s. 6½

Please to send me, by the first opportunity, 6 dozen of silk handkerchiefs, at 47s. per doz.; 43 yds. of ¾ Irish, at 2s. 8d. per yd.; 15½ yards of dark chintz, at 3s. 4d. per yd.; 16 yds. of cambric, at 15s. 9d. per yd.; 12¾ of muslin, at 5s. 10d.

per yd.; and 14 yds. of damask, at 4s. 11d. per yd. For the amount of which you may draw on me when it suits you

I am,
Your humble servant,
THOMAS WILSON.

Liverpool,
Feb. 3, 1817.

SIMPLE DIVISION

Is a short way of performing Subtraction, and shews how often one number is contained in another. It consists of three parts, viz. Dividend, or number to be divided; Divisor, or number whereby it is divided; Quotient, or number arising from the division. The remainder (if any) is what is over when the work is finished.

RULE 1. Ask how often the divisor is contained in the first figure or figures of the dividend, which are equal to, or greater than, the divisor, and put the answer to the quotient.

Multiply the divisor by the figure last placed in the quotient, and subtract the product from the number so divided.

To the right of the remainder, bring down the next figure of the dividend, and proceed as before.

When the divisor is under 13, it is called short Division, and is performed as in the following sum.

PROOF. Multiply the Divisor and Quotient together, and to the product add the remainder, if any; the product will be equal to the dividend, if the work is right.

Divisor 2)4678364861 Dividend.

Quotient 2339182430 — 1 Rem.

2

Proof 4678364861

Divide 6784329051 by 3. 4. 5. 6. 7. 8. 9. 11. 12.

2. When there is a cipher or ciphers on the right of the divisor, cut them off, and likewise cut off as many figures on the right of the dividend; as in the following example.

1'0)847163925'4

847163925 — 4

10

8471639254

Divide 4360179258 by 20. 30. 40. 50. 60. 70. 80. 90. 110. 1200. 11000.

3. When the divisor (exclusive of ciphers that may be on the right) exceeds 12, it is called long division, and is performed as in the following example :

25)67834162(2713366
50 25—12

178 13566832
175 5426733
—
33 67834162 Proof
25 ————

84

75

91

75

166

150

162

150

12 Remainder

Divide	67843281	by	46
Divide	24678304	by	85
Divide	67143196	by	124
Divide	30461789	by	275
Divide	67843283	by	548
Divide	83712467	by	14630
Divide	67334133	by	25680
Divide	21463012141	by	504200

4. When the divisor is any number above 12 in the multiplication table, find its aliquot parts, as in 4 of simple multiplication, and divide as in short division with one of them and the quotient with the other.

Thus 6)634878632 divided by 24, or 6 times 4

$$\begin{array}{r} 4)105813105-2 \\ \hline \end{array}$$

$$\begin{array}{r} 26453276-1 \\ 4 \\ \hline \end{array}$$

$$\begin{array}{r} 105813105 \\ 6 \\ \hline \end{array}$$

Proof 634878632

Divide 168324678 by 36

Divide 732467832 by 64

Divide 624341678 by 96

Divide 123467832 by 121

Divide 604321046 by 139

Divide 783216784 by 144

COMPOUND DIVISION

Is when several numbers of different denominations are given to be divided by one common divisor.

RULE 1. Place the divisor and dividend as in simple division.

2. Begin at the highest denomination of the dividend, which divide by the divisor, and write down the quotient.

3. Multiply the remainder (if any) by as many of the next denomination as are equal to one of the remainder, that is, if pounds by 20, shillings by 12, &c., adding to each product the odd quantity in the dividend of the same sort with itself; divide the number so found by the divisor, as before, and write down its respective quotient.

4. Proceed in this manner to the lowest denomination, and the whole quotient thus found will be the answer.

PROOF. The same as in simple division.

Examples.

How much does 1 lb. of meat come to, at 5s. 11d. per stone?

Answer, 8½d.

Divide twenty guineas among 13 persons. Answer, 1l. 12s.

8½d.—10.

Required the 16th part of 100 guineas. Answer, 6l. 11s. 3d.

Paid 19s. 6d. for a cheese of 36lb. weight, required the price per pound Answer, 6½d.

22 persons had a prize of one thousand pounds; tell me the share of each person. Answer 45*l.* 9*s.* 1*d.* — 2.

The clothing of a charity school, consisting of 35 children, came to 57*l.* 3*s.* 7*d.*, what is the expense of each? Answer, 1*l.* 12*s.* 8*d.* — 3.

A public dinner came to 30*l.* 10*s.*, for which each paid 5*s.*; how many dined? Answer 112.

18 young ladies bought a lottery ticket for 21*l.* that came up a prize of 20,000*l.*, which they received immediately, by allowing 2*l.* 10*s.* per 100*l.* for discount. Required what each lady paid towards the purchase, and how much each gained by the adventure? Answer each paid 1*l.* 3*s.* 4*d.*, and gained 1082*l.* 3*s.* 4*d.*

TABLES of WEIGHTS and MEASURES

TROY WEIGHT.

24 grains (gr.)	1 penny-weight	Mark
20 penny-weights	1 ounce	dwt.
12 ounces	1 pound	oz.
		lb.

By this are weighed gold, silver, jewels, and liquids.

The standard for gold is 22 carats of fine gold and 2 carats of copper melted together; a carat is the 24th part of any quantity. The standard for silver is 11 oz. 2 dwts. of fine silver, and 18 dwts. of copper.

25 lb. is a quarter of a hundred of gold or silver, 100 lb. is one hundred weight, and 20 cwt. is a ton.

APOTHECARIES' WEIGHT.

20 grains (gr.)	1 scruple	Mark
3 scruples	1 dram	℥
8 drams	1 ounce	℥
12 ounces	1 pound	℔

Apothecaries mix their medicines by this weight, but buy and sell by avoirdupois.

AVOIRDUPOIS WEIGHT.

16 drams (dr.)	1 ounce	Mark
16 ounces	1 pound	oz.
28 pounds	1 quarter	lb.
4 qrs. or 112 lb.	1 hundred wt.	qr.
20 hundred	1 ton	cwt
		t.

By this is weighed all grocery and chandlery wares, as bread, cheese, butter, tea, meat, &c.; and all metals, except silver and gold.

Note. There are several sorts of silk which are weighed by a great pound of twenty-four ounces.

CLOTH MEASURE.

		Mark
4 nails (n.)	1 quarter	qr.
4 quarters	1 yard	yd.
5 quarters	1 English ell	En.e.
3 quarters	1 Flemish ell	F. e.

Scotch and Irish linens are bought by the yard English; but Dutch linens are bought by the ell Flemish, and sold by the ell English.

LONG MEASURE.

		Mark
12 inches (in.)	1 foot	ft.
3 feet	1 yard	yd.
6 feet	1 fathom	fat.
5½ yards	1 pole	po
40 poles	1 furlong	fur
8 furlongs	1 mile	m.
3 miles	1 league	lea.

By this is measured the distance of places, or any thing else where length only is considered.

ALE AND BEER MEASURE.

		Mark
2 pints (pt.)	1 quart	qt.
4 quarts	1 gallon	gall.
8 gallons	1 firkin of ale	firk. a.
9 gallons	1 do. of beer	firk. b.
36 gallons	1 bar. of beer	b.b.
32 gallons	1 bar. of ale	b. a.
48 gallons	1 hogshead of ale	hhd. a.
54 gallons	1 do. of beer	hhd. b.

It may be seen, from the above, that a barrel of beer in London is 36, and a barrel of ale 32 gallons; but 8½ gallons make a firkin of beer or ale in all other parts of England, consequently the barrel is 32 gallons.

WINE MEASURE.

		Mark
2 pints (pt.)	1 quart	qt.
4 quarts	1 gallon	gall.
10 gallons	1 anker of brandy	ank.
63 gallons	1 hhd. of wine	hhd.
2 hogsheads	1 pipe	p.
2 pipes	1 tun	t.

By this are measured mead, cider, perry, oil, vinegar, &c., as also milk in London, there being no standard to the contrary.

DRY MEASURE.

		Mark
2 pints (pt.)	1 quart	qt.
4 quarts	1 gallon	gall.
2 gallons	1 peck	p.
4 pecks	1 bushel	bush.
8 bushels	1 quarter	qr.
5 bushels	1 sack of flour	
3 bushels	1 sack of coals	
12 sacks, or 36 bushels	1 chaldron	ch.
21 chaldrons	1 score of coals	sc

By this are measured corn, fruit, salt, lime, sand, and other dry goods.

TIME

		Mark
60 seconds (sec.)	1 minute	mi.
60 minutes	1 hour	ho.
24 hours	1 day (natural or civil)	da.
7 days	1 week	we.
4 weeks	1 lunar month	mo.
13 months, 1 day	1 year	y.
12 calendar months	1 year	
52 weeks, 1 day	1 year	

The tropical year contains 365 da. 5 ho. 48 mi. 57. sec.

An artificial day is from sun-rising to sun-setting.

The natural day begins at 12 at midnight, the astronomical at 12 at noon, and is not divided into two twelves, as the natural day, but proceeds to twenty-four hours progressively.

The British, French, Dutch, Germans, Spaniards, Portuguese, and Egyptians, begin the civil day at midnight; the ancient Greeks and Chinese begin at sun-setting; and the an

cient Babylonians, Persians, Syrians, with the modern Greeks, at sun-rising.

DAYS IN EACH MONTH.

Thirty days hath September,
April, June, and November :
All the rest have thirty-one,
Excepting February alone,
Which has but twenty-eight days clear,
And twenty-nine each leap-year.

MOTION.

		Mark
60 seconds (")	1 minute or mile	'
60 miles	1 degree	°
30 degrees	1 sign	sig.

12 signs, or 360°, make a great circle. One degree is equal to 69½ English miles, or 60 geographical miles.

MISCELLANEOUS.

A peck of salt is	14lb.	20 quires of paper	1 ream.
A stone of meat	8lb.		
A firkin of soap	64lb.		lb. oz. dr.
A barrel of candles	120lb.	A peck loaf is	17 6 1
A barrel of raisins	112lb.	Half ditto	8 11 0½
A barrel of soap	256lb.	Quartern ditto	4 5 8¼
A stone of cheese	16lb.	A peck of flour	14 0 0
A firkin of butter	56lb.	12 articles	1 dozen
A barrel of anchovies	30lb.	12 dozen	1 gross
A clove of wool	7lb.	20 dozen	1 score
A stone of ditto	14lb.	5 score	1 common hundred
24 sheets of paper	1 quire.	6 score	1 great hundred

Lemons, oranges, corks, &c., are sold by the gross.

Eggs, nails, tacks, &c. have six score to the hundred.

COINS.

	£.	s.	d.	full wt.	wt. allowed.
				dwt. gr. mi.	dwt. gr.
A guinea	1	1	0	weighs 5 9 9	5 8
Half-a-guinea	0	10	6	2 16 14	2 16
A seven-shilling piece	0	7	0	1 19 3	
A crown	0	5	0	19 8 10	
Half-a-crown	0	2	6	9 16 5	
A shilling	0	1	0	3 20 18	
A sixpence	0	0	6	1 22 9	

Troy Weight.

				oz.	dr.	Avoirdupois wt.
*Two-penny piece	0	0	2	—	2	0
A penny do.	0	0	1	—	1	0
A halfpenny	0	0	0½	—	0	5½

Note. That twenty mites are equal to one grain. In valuing light gold, 2*d.* is to be deducted for every grain it is short of the weight allowed, that is of 5 dwts. 8 grs.

REDUCTION

Is the bringing of numbers of one denomination into that of another, retaining the same value, and is commonly distinguished into two parts, viz., Ascending and Descending. Ascending is when small names are to be changed into greater, as pence into shillings, shillings into pounds, &c., and is performed by dividing by as many of the lesser as are equal to one of the greater. Descending is when great names are to be brought into smaller, as pounds into shillings, pence into farthings, &c., and is performed by multiplying by as many of the lesser as are equal to one of the greater.

MONEY.

In 12 pounds, how many shillings, pence, and farthings:

£.

12

20

—
240 shillings.

12

—
2800 pence.

4

—
11520 farthings.

In 472*l.* how many shillings, pence, and farthings? *Answer*, 9440*s.* 113280*d.* 453120*qrs.*

How many farthings are there in 120*l.*? *Ans.* 115200*qrs.*

Reduce seven guineas to pence. *Answer*, 1764*d.*

In 16*l.* 19*s.* 10½*d.* how many farthings? *Ans.* 16313*qrs.*

* This is to be understood of the coinage of 1797.

In 56*l* how many crowns and half-crowns? Ans. 144*cr* 288 half *cr*.

In 16 guineas how many shillings, sixpences, and pence? Answer, 336 shillings, 672 sixpences, 4032 pence.

In thirty guineas, how many half-guineas and sixpences? Answer, 60 half-guineas, and 1262 sixpences.

How many pence are there in 12 pounds and a crown? Answer, 2940 pence.

In 140*l*. how many shillings, sixpences, threepences, and penny-pieces? Answer, 2800 shillings, 5600 sixpences, 11200 threepences, 33600 penny-pieces.

In 342 seven-shilling pieces, how many farthings? Answer, 114912 farthings.

In 11520 farthings, how many pence, shillings, and pounds?

$$\begin{array}{r}
 \text{qrs.} \\
 4 \overline{) 11520} \\
 \hline
 12 \overline{) 2880} \text{ pence.} \\
 \hline
 2,0 \overline{) 24,0} \text{ shillings.} \\
 \hline
 12 \text{ pounds.}
 \end{array}$$

How many pence, shillings, and pounds, are there in 453120 farthings? Answer, 113280*d*. 9440*s*. 472*l*.

In 115200 farthings, how many pounds? Answer, 120*l*.

In 1764 pence, how many guineas? Answer, 7 guineas.

Reduce 57600 farthings into pence, shillings, and pounds. Answer, 14400*d*. 1200*s*. 60*l*.

In 288 half-crowns, how many crowns and pounds? Answer, 144 crowns, 36 pounds.

How many pence, sixpences, shillings, and guineas, are there in 302400 farthings? Answer, 75600 pence, 12600 sixpences, 6300 shillings, 300 guineas.

In 24*l*. how many shillings and guineas? Answer, 480*s*.—22*gs*. 18*s*.

How many pounds are there in 281 guineas? Ans. 295*l*. 1*s*.

How many pounds are there in 281 seven-shilling pieces? Answer, 98*l*. 7*s*.

How many seven-shilling pieces are there in 96*l*? Answer, 274 pieces, 2*s*.

In a note of fifty pounds, how many guineas? Answer, 47 guineas, 13*s*.

How many crowns, guineas, and pounds, are there in 24300 sixpences? Answer, 2430 cr. 578 gs. 12 s. and 607 l. 10 s.

AVOIRDUPOIS WEIGHT.

In 20 cwt. how many quarters, pounds, and ounces? Answer, 80 qrs. 2240 lb. 35840 oz.

How many drachms are there in 6 tons? Answer, 3440640 drachms.

How many ounces, pounds, quarters, and hundred weight, are there in 6 t. 3 qrs. 16 lb. 13 oz. Answer, 286653 oz. 13540 lb. 483 qrs. 120 cwt.

In 3440640 drachms, how many tons? Answer, 6 t.

In 1346 pounds of tea, how many hundred weight? Answer, 12 cwt. 0 qrs. 2 lb.

How many cwt. are there in 12 cheeses, each weighing 36 pounds? Answer, 3 cwt. 3 qrs. 12 lb.

The pressure of the air upon a person of a moderate size is said to be about 32400 lb.; required how many tons? Answer, 14 t. 9 cwt. 1 qr. 4 lb.

TROY WEIGHT.

In 49 ounces of gold, how many pennyweights and grains? Answer, 980 dwt. 32520 gr.

In 12960 grains of silver, how many ounces? Answer, 27 ounces.

How many silver spoons can I have made, each 1 oz. 10 dwt. out of 4 lb. 10 oz. 10 dwt. of old silver? Answer, 39 spoons.

In 6 ingots, each 4 oz. 5 dwt. how many ounces? Answer, 25 oz. and 10 dwt.

In 130 lb. of silver, how many ounces and bars of 10 oz. each? Answer, 1560 oz. and 156 bars.

CLOTH MEASURE.

In 14 yards, how many quarters and nails? Answer, 56 qrs. 224 nails.

In 224 nails, how many quarters and yards? Answer, 56 qrs. 14 yds.

In 17 yds. 2 qrs. 3 nails, how many nails? Answer, 283 nails.

In 30 ells Flemish, how many nails? Answer, 360 nails.

In 40 ells English, how many nails? Answer, 800 nails.

In 12 bales of cloth, each bale 10 pieces, and each piece 20 yards, how many yards? Answer, 2400 yards.

In 2400 yds. how many bales, each 10 pieces of 20 yards
Answer, 12 bales?

LONG MEASURE.

If the distance of two places be 70 miles, how many furlongs and poles? Answer, 560 fur. 22409 poles.

The distance between London and York is 197 miles; how many yards? Answer, 346720 yds.

Paris lies south-east of London 265 miles; how many yards and feet? Answer, 466400 yds. 1399200 feet.

Edinburgh is 393 miles distant from London; how often will a coach-wheel, that is 18 feet round, turn in that space? Answer, 115280 times.

In 1399200 feet, how many miles and leagues? Answer, 265 miles, 88 leagues — 1.

The distance between London and Constantinople is 1500 miles; how many leagues and yards? Answer, 500 leagues, and 2640000 yds.

LIQUID MEASURE.

In 34 gallons, how many quarts and pints? Answer, 136 qts. 272 pints.

In 5 barrels of beer, how many gallons and quarts? Answer, 180 galls. 720 qts.

In 8 barrels of ale, how many gallons and quarts? Answer, 256 galls. 1024 qts.

In 40 tuns of wine, how many hogsheads, gallons, quarts, and pints? Answer, 160 hhds. 10080 galls. 40320 quarts, 80640 pints.

How many tuns of wine are there in 80640 pints? Answer, 40 tuns.

In a hogshead of wine, how many dozen of quart bottles? Answer, 21 dozen.

DRY MEASURE.

In 40 quarters of wheat, how many bushels, pecks, and gallons? Answer, 320 bush. 1280 pecks, 2560 galls.

In 15360 quarts of corn, how many quarters? Answer, 60 quarters.

In 10 chaldron of coals, how many pecks? Ans. 1440 pecks.

In 30 score of coals, how many chaldrons, bushels, and pecks? Answer, 630 ch. 22680 bushels, 90720 pecks

In 40609 bushels of coals, how many sacks and chaldrons?
Answer, 13536 sa. — 1. 1128 ch. — 1.

In 20 bushels of salt, how many pints and pounds? Answer,
1280 pts. 1120 lb.

TIME.

In 52 weeks, how many days and hours? Answer, 364 da.
and 8736 ho.

How many minutes, hours, and days, are there in 20 weeks
and 4 days? Answer, 144 da. 3456 ho. and 207360 mi.

In 207360 minutes, how many hours and days? Answer,
3456 ho. and 144 da.

From 2d February in leap-year, to the 3d of March in next
year, how many days? Answer, 395 da.

From 20th Jan. in a common year, to the 24th July follow-
ing, how many days? Answer, 185 da.

In a tropical year, being 365 da. 5 ho. 48 min. 57 sec. how
many seconds? Answer, 31556937 sec.

In a lunation, or 29 da. 12 ho. 45 min. how many seconds?
Answer, 2551500 sec.

NOTE. In reckoning of time inclusive, the day that termi-
nates the period is not to be included.

MOTION.

How many geographical miles are there round the globe,
it being 360 deg. in circumference? Answer, 21600 miles.

How many English miles are contained in the equator (be-
ing a great circle of 360°)? Answer, 25020 English miles.

In 12 signs, how many degrees, miles (English), and seconds?
Answer, 360 deg. 25020 mil. 1501200 sec.

The distance between two places on the same parallel of
latitude is 10° 30'; how many miles English, where a degree is
equal to 37½ miles? Answer, 393½ miles.

The distance between two places, by the quadrant of alti-
tude, is 15° 30': required their distance in English miles? An-
swer, 1077½ miles.

CHAPTER XV.

ATTENDANCE UPON THE SICK, AND MEDICAL RECEIPTS.

IN cases of illness which require the attention of medical men, an unskilful interference is both dangerous and presumptuous. But there are uneasy symptoms experienced more or less at times by all persons, not amounting to a decided disease, yet, if neglected, sure to end in such, that may generally be relieved by a proper diet, and attention to the state of the bowels; not only without risk, but even with greater advantage to the individual than by an application to a positive course of medicine.

The sensations of lassitude or weariness, stiffness or numbness, less activity than usual, less appetite, a load or heaviness at the stomach, some uneasiness in the head; a more profound degree of sleep, yet less composed and refreshing, than usual; less gaiety and liveliness, a slight oppression of the breast, a less regular pulse, a propensity to be cold, a disposition to perspire, or sometimes a suppression of a former disposition to perspire, are any of them symptomatic of a diseased state of the body, though not amounting to a decisive disease.

Under such circumstances persons are generally restless both in body and mind; do not know what to do with themselves; and often, for the sake of change, or on the supposition that their sensations proceed from lowness, they unhappily adopt the certain means of making them terminate in dangerous and often fatal diseases. They increase their quantity of animal food, leave off vegetables and fruit, drink freely of wine or other strong liquors, under an idea of strengthening the stomach and expelling wind, all which strengthen nothing but the disposition to disease, and expel only the degree of health yet remaining. The consequence of this mistaken management is, that all the evacuations are restrained, the humours causing and nourishing the diseases are not at all attempered nor diluted, and rendered proper for evacuation. On the contrary, they become more sharp and difficult to be discharged.

By judicious management it is practicable, if not entirely to prevent the disorders indicated by the above symptoms, to mitigate them so as to avert their danger. An early attention to the following points would seldom fail of this desirable effect.

1. To give up for the time all violent exercise or labour, and take only a gentle easy degree of exercise.
2. To use very little or no solid food, and particularly to

abstain from all flesh, or flesh broth, eggs, and wine, or other strong liquors.

3. To drink plentifully, that is, at least three, or even four pints in a day, by small glasses at a time, at intervals of half an hour, one of the diluents given hereafter, which the French call *ptisans*. If these *ptisans* do not answer the purpose of keeping the bowels properly evacuated, stronger cathartics must be taken, or injections for the bowels, called lavements.

By pursuing these precautions the above symptoms of disease will be often removed without coming to any serious disorders; and, even where this is not the case, the disorder will be so lessened as to obviate any kind of danger from it.

When confirmed diseases occur, the only safe course is to resort to the most skilful medical advice that can be obtained. The poor will come at this the most readily in hospitals; those in better circumstances, by application to the most eminent of the medical profession. It is like employing an attorney, in the highest branches of the law, to call in advice that cannot challenge a full claim to the confidence that is to be reposed in it. Good advice and few medicines will much sooner effect a cure than all the medicines of the apothecary's shop, unskilfully administered. But the success of the best advice may be defeated, if the patient, and the friends of the patient, will not concur to render it effectual. If the patient is to indulge longings for improper diet, and the friends to gratify them, the advantage of the best advice may be defeated by one such imprudent measure. As what is here said applies equally to the cases of patients labouring under accidents which require surgical assistance, they must be considered as included in it.

General directions are all that a physician or surgeon can give respecting diet, and many other circumstances requiring attention in the attendance on a sick person. To expect more of them, is to expect them to undertake the office of a nurse. As much therefore must depend on good nursing to sick persons, and many mistakes that often prove fatal are committed by those about them, from ignorance and prejudice, a few rules to which they may always refer, at the intervals when they cannot refer to their **medical** director, may be useful on these occasions; more especially when the patient is so far recovered as to be released from medicines, and put under a proper regimen, with the use of gentle exercise, and such other regulations as a convalescent state requires. When labouring under acute disorders, or accidents, patients frequently suffer from the injudiciousness of those about them, in covering them up in bed with a load of clothes that heat and

debilitate them exceedingly, and in keeping them in bed, when the occasion does require it, without even suffering them to get up and have it new made, and by never allowing a breath of fresh air to be admitted into the room.

The keeping patients quiet is of essential importance; they should not be talked to, nor should more persons than are absolutely necessary even be in the room. Every thing should be moved out of the room directly that can be offensive in it. Sprinkling the room sometimes with vinegar will contribute to keep it in a better state. The windows should be opened occasionally for a longer or a shorter time, according to the weather and season of the year, without letting the air come immediately upon the patient. Waving the chamber-door backward and forward for a few minutes, two or three times in a day, ventilates the room without exposing the sick person to chillness. Burning pastils in the room is also useful at times.

The linen, both of the bed and patient, should be changed every day, or in two or three days, as circumstances admit and require it. A strict forbearance from giving sick persons any nourishment but what is permitted by their medical attendant should be invariably observed. Above all things, both sick persons and those about them must await the slow progress of recovery from disease or accidents with patience. A contrary conduct will only retard this desired event. What has been long undermining the stamina of health, which is commonly the case with diseases,—or what has violently shocked it, as accidents,—can only be slowly recovered. Medicines will not operate like a charm; and, even when they are the most efficacious, time must be required to recover from the languid state to which persons are inevitably always reduced both by diseases and accidents.

When the period is arrived at which sick persons may be said to be out of danger, a great deal of patience and care will yet be required to prevent their relapsing. The great hazard of this will be averted by the persons who are recovering, on their own part, and their friends for them, being contented for some time with a very moderate share of food. We are not nourished in proportion to what we swallow, but to what we digest. Persons on the recovery, who eat moderately, digest their food, and grow strong from it. Those who eat much do not digest it, and, instead of being nourished and strengthened, wither away insensibly.

The few following rules comprise all that is most essential to be observed to perfect the cure of acute diseases or of accidents, and prevent their leaving behind them any impediments to health.

1. Let those who are recovering, as well as those who are actually sick, take very little nourishment at a time, and take it often.
2. Let them take but one sort of food at each meal, and not change their food too often.
3. Let them chew whatever solid food they eat very carefully.
4. Let them diminish their quantity of drink. The best drink for them, in general, is water, with a third or fourth part of white wine. Too great a quantity of liquids at this time prevents the stomach recovering its tone and strength, impairs digestion, keeps up weakness, increases the tendency to a swelling of the legs; sometimes even occasions a slow fever, and throws back the person recovering into a languid state.
5. Let them be in the air as much as they are able, whether on foot, in a carriage, or on horseback. This last exercise is the healthiest of all. It should be taken before the principal meal, which should be about noon: after it, riding is not good. Exercise taken before a meal strengthens the organs of digestion, which is promoted by it. If the exercise is taken soon after the meal, it impairs it.
6. As people in this state are seldom quite so well towards night, they should take very little food in the evening. Their sleep will be the less disturbed for this, and repair them the more and the sooner.
7. They should not remain in bed above seven or eight hours. If they feel fatigued by sitting up, let them lie down for half an hour, or longer, at a time, as they may find it necessary.
8. The swelling of the legs and ancles, which happens to most persons at this time, is not dangerous, and generally disappears of itself, if they live soberly and regularly, and take moderate exercise.
9. They should pay attention to the state of the bowels. It will not be necessary to apply to any artificial means of keeping them open every day, if they should not be regular; but they should not pass over the third day without doing this, if required, and should apply to them sooner, if they feel heated, puffed up, restless, or have any pains in the head. Either of the three following recipes may be resorted to.
10. They must not return to hard exercise, or to any laborious occupation, too soon. Some persons have never recovered their usual strength for want of this precaution.

Recipe, No. 1

Take a large pinch, between the thumb and fingers, of elder

flowers, put them into an earthenware jug, with two ounces of honey and an ounce and a half of good vinegar. Pour upon these three pints and a quarter of boiling water. Stir it about a little with a spoon, to mix and dissolve the honey: then cover up the jug, and, when the liquor is cold, strain it through a piece of linen.

Recipe, No. 2.

Wash two ounces of whole barley very clean and well in hot water; then put it into five pints of cold water, and boil it till the barley opens. Towards the end of the boiling put in a drachm and a half of nitre; strain it through a linen cloth, and then add to it an ounce and a half of honey, and an ounce of vinegar.

Recipe, No. 3.

Take two pinches, between the fingers and thumb, of mallow leaves and flowers, and pour upon them a pint of boiling water. After standing some time, strain it, adding to it an ounce of honey. For want of mallows, which are preferable, leaves of mercury, pellitory of the wall, marsh-mallows, the greater mallows, lettuce, or spinach, may be used. Some few particular constitutions find none but lavements of warm water efficacious. Such persons should use no other, and the water should not be very hot.

The quantities given are for grown persons from eighteen to sixty. From the age of twelve to eighteen, two-thirds of the dose will generally be enough. From seven to twelve, half; and, under seven, it must be diminished in proportion to the age. An infant under a year should not take more than an eighth part. Some consideration must be paid to the constitution. Persons should observe whether they require a strong or weak dose.

Medical Receipts.

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 con-

sumption of the lungs. It is serviceable in all coughs where the lungs are affected.

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.

Strengthening Fomentation.

Take, of oak bark, one ounce; granate peel, half an ounce; alum, two drachms; smiths' 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.

To cure Chilblains.

Apply a poultice of roasted onions hot; keep it on two or three days, if not cured sooner.

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 camomile 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.

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 teapot filled with chips. This is generally found to banish the rheumatism, and even contractions of the joints, in a few times taking.

Remedy for the Hooping-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.

Stomach-Plaster 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 it, and apply it quite warm to the pit of the stomach.

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.

Celandine.

The juice of celandine cures tetters and ring-worms, and is said to cure the itch.

A Remedy for the Piles.

Take a spoonful of the flour of brimstone in half a pint of milk every morning till cured.

A sure Preservation from the Tooth-Ache, and Defluxions on the Gums or Teeth.

After having washed your mouth with water, as cleanliness, and indeed health requires, you should every morning rinse the mouth with a tea-spoonful of lavender-water mixed with an equal quantity of warm or cold water, whichever you like best, to diminish its activity. This simple and innocent remedy is a certain preservative, the success of which has been confirmed by long experience.

Cure for the Tooth-Ache.

An eminent apothecary, in the vicinity of this metropolis, has lately recommended, as an effectual cure for the tooth-ache, the following remedy, which he has been in the habit of using for many years; and, out of the number of cases, eight-tenths have succeeded; viz. to take three table-spoonfuls of brandy, adding to it one drachm of camphor, with thirty or forty drops of laudanum, and then dropping a little upon some lint, and applying it to the tooth affected, keeping the lint moistened for five minutes only on the tooth and gum.

Cure for the Gravel.

Dissolve three drachms of prepared natron in a quart of cold soft water, and take half this quantity in the course of the day. Continue this medicine for a few days, and that painful complaint will be dislodged.—It may be taken at any hour, but it is best after a meal. It is said that the greatest martyrs to this disorder have been perfectly relieved by this simple remedy, which every person should remember, and note in a pocket-book, as few families are without some individual afflicted with gravel in a greater or less degree.

*English name
for Prepared Natron
is Acetate of Soda
an excellent remedy
for Gravel*

Putrid Fever.

A physician called to visit a youth ill with a typhus fever, had given him over, and his pulse was at 140; blood issued from his eyes, nose, and ears; his mouth and fauces were ulcerated, and the stench of his chamber was very great. At this time yeast was given in a spoon, diluted with warm water and coarse sugar; he presently found himself refreshed, grew more calm, and all the bad symptoms abated; the next day his pulse was fallen to 100, and he was so much recovered, that in a few days more he was perfectly well. A pail of fomenting yeast was put in the room, and he took from three to four table-spoonfuls of pure yeast in fourteen hours. It did not affect the bowels.

An infallible Receipt for the Bite of a mad Dog.

Take one ounce of the best dragon's blood; of Spanish brown, one ounce and a half; of *box-leaves*, dried, pounded, and sifted through a fine sieve, five ounces; mix these together, and take it in the following manner: to a man or a woman, in the morning fasting, one large table-spoonful in a little gruel, white-wine whey, or warm ale.—To children a quantity in proportion to their age.—Observe to refrain from any food for three hours after taking.

To a horse or cow, two spoonfuls in warm water, or mixed in butter.

To a hog, one spoonful and a half.

To a dog, one spoonful.

The above medicine should be taken, by each, three mornings successively, as soon after being bit as possible.

Hydrophobia.—(From Dr. Rees's *Cyclopaedia*.)

We know of no instance of the complaint (canine madness) being cured, nor have we, in any instance, even attempted any thing of the kind; but we flatter ourselves that we have been successful in bringing forward a *preventive*. We claim

not the discovery of this most valuable and truly important remedy; we only, by exertion, rescued it from oblivion, and, by a long course of well-conducted experiments, have established the certainty of its efficacy, that of more than ninety animals, as horses, sheep, swine, and dogs, one only has gone mad to whom this remedy was administered, and this failure did not occur under our own immediate inspection, so that it might have been wasted or brought up. This remedy, as prepared by us, is as follows:—Take, of the fresh leaves of the *box-tree*, two ounces; of the fresh leaves of *rue*, two ounces; of *sage*, half an ounce; chop these fine, and boil in a pint of water to half a pint; strain carefully, and press out the liquor very firmly; put back the ingredients into a pint of milk, and boil again to half a pint; strain as before; mix both liquors, which forms three doses for a human subject.—Double this quantity is proper for a cow or horse; two-thirds for a large dog, half for a middle-sized, and one-third for a small dog. Three doses are sufficient, given each subsequent morning, fasting; the quantity directed being that which forms these doses. As it sometimes produces strong effects on dogs, it may be proper to begin with a small dose, increasing it till the effects are evident, by the sickness, panting, and uneasiness of the dog. In the human subject, where this remedy appears equally efficacious, we have never witnessed any unpleasant effects. About forty human persons have taken this remedy, and in every instance has succeeded equally as with animals. That this remedy, therefore, has a *preventive* quality, is unquestionable, and now perfectly established; for there was not the smallest doubt of the animals mentioned either having been bitten, or of the dog being mad who bit them, as great pains were, in every instance, taken to ascertain these points.

The writer of the above article in Dr. Rees's *Cyclopaedia* has attentively observed, during its whole progress, above two hundred cases of canine madness, and has dissected near one hundred bodies of dogs who died of the malady.

Head-Ache.

The juice of ground ivy snuffed up the nose is said to have cured those who have been thus afflicted for twelve years. *Pillacochiæ* will also give relief in the most obstinate and severe head-ache.

To cure Corns.

Bind on them a leaf of houseleek, after the feet have been soaked in warm water.

Receipt for a Cold.

Take a tea-cupful of linseed, a quarter of a pound of stick liquorice sliced, and a quarter of a pound of sun raisins; put them into two quarts of soft water, and let it simmer over a slow fire till it is nearly reduced to one quart; then strain it off, and add to it, while it is hot, a quarter of a pound of brown sugar-candy pounded.

Drink half a pint of it a little warmed at going to bed, and take a little in the morning, and at any time when the cough is troublesome. Add to every half-pint a large tea-spoonful of old rum, and the same quantity of the best white-wine vinegar, or lemon-juice. This receipt generally cures the worst of colds in two or three days, and, if taken in time, may be said to be almost an infallible remedy. It is a most sovereign and balsamic cordial for the lungs, without the opening qualities, which endanger fresh colds in going out. It has been known to cure colds, that have been almost settled in consumptions, in less than three weeks.

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-ach, preserves the teeth and gums, and makes them adhere to each other.

For chapped Hands.

Mix a quarter of a pound of unsalted hogs' 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 oatmeal, or almond paste, as will work it into a paste.

For chapped Lips.

Put a quarter of an ounce of benjamin, storax, and spermaceti, two pennyworth 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.

For the Palsy, Rheumatism, &c

Take four ounces each of good fresh butter and common hard soap, a quarter 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 or 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.

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 Hooping-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 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 basin, 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 prevail, 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 plaster for many other purposes, and very proper for swellings or tumors. It speedily cures cuts, and heals al-

most 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 gill, 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 moisture, 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 marshmallow, celebrated for curing inveterate coughs, the asthma, and even consumption of the lungs, are thus made: Take two ounces of the pulp of boiled marshmallow 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 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.

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 tinged 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.

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 ammonia*, 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 Plaster.

Melt an ounce of adhesive plaster, 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 plaster generally gives ease in acute pains, especially of the nervous kind.

Compound Tincture of Bark.

Take, of Peruvian bark, two ounces; Seville 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 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 sixth 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 pharmacopœia

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, aloës, 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 Plaster.

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 plaster 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 plaster 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 plasters.

Blistering Plaster.

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 too much heat. After the turpentine and wax are sufficiently incorporated, sprinkle in the powder, continually stirring the mass till it be cold.—Though this plaster 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 plaster 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-Plaster.

Take, of gum plaster, half a pound; camphorated oil, an ounce and a half; black pepper (or capsicum, where it can be had), one ounce. Melt the plaster, and mix with it the oil; then sprinkle in the pepper, previously reduced to a fine powder. An ounce or two of this plaster, 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 plaster.

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, and 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.

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 minutes, three or four times a day.

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-Ache.

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-ache, arising from costiveness, take, of socotrine aloës, 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 gradually, and, after the fæces 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 de-

bility 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 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 choose to have a vinous tincture of rhubarb 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; Curaçoa 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 antiscorbutic infusion.

English Hypocras.

To make English hypocras, or hippocras, for easing palpitations and tremours of the heart, removing fearful apprehen-

sions, 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 repellent, 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.

Receipts 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 teapot 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 powder of Jesuits' 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 camomile, 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-Plaster for a Cough.

Take an ounce each of bees' wax, Burgundy pitch, and ro-

sin; 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 Hooping-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.

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.

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.

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 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, pearl 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 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-cupful 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.

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.

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 straightness at the stomach, or shortness of breath, take some of the electuary on a bruised stick of liquorice, which will very soon give relief.

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.

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.

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 pains of almost all descriptions.

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 aloës 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.

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.

SIMPLE RECIPES FOR STINGS, BITES, BURNS, SCALDS,
AND SLIGHT WOUNDS.

Bees, wasps, hornets, gnats, harvest-bugs, bugs, vipers, and adders, are the principal animals of this country by whose sting or bite we are molested.

The sting of the animal must be taken out, if left in the wound.

The best applications to the wound are any of the following herbs, or some elder-flowers, bruised and laid upon the place. The herb robert, a species of geranium, or crane's bill, or chervil, or parsley. Spirits of hartshorn, applied directly, is often an effectual remedy for the stings or bites of these animals.

If there is much inflammation, flannels wrung out of a strong decoction of elder-flowers, and applied warm, afford the speediest relief. To this may be added a spoonful of spirits of hartshorn.

Or the part affected may be covered with a poultice, made of the crum of bread, milk, and honey.

Bathing the legs of a person stung, repeatedly, in warm water, will afford relief.

It will be prudent to retrench a little of the customary food, especially at night, and to drink an infusion of elder-flowers, with the addition of a little nitre.

Oil, if applied immediately after the sting, sometimes prevents the appearance of any swelling, and thence the pains attending it.

Pounded parsley is one of the most availing applications in such accidents.

Burns or Scalds.

When a burn or scald is trifling, and occasions no blister it is sufficient to put a compress of several folds of soft linen upon it, dipped in cold water, and to renew it every quarter of an hour till the pain is entirely removed.

When a burn or scald blisters, a compress of fine linen, spread over with the pomatum given below, should be applied to it, and changed twice a day.

If the skin is burnt through, and the flesh under it injured, the same pomatum may be applied; but, instead of a compress of linen, it should be spread upon a piece of soft lint, to be applied exactly over it, and this covered with a slip of the simple plaster, No. 1, given below, which any body may easily prepare; or No. 2, if that should be preferred.

For an extensive burn or scald, skilful advice should be immediately applied to, as it always endangers the life of the sufferer.

Pomatum.

Take an ounce of the ointment called nutritum, the whole yolk of a small egg, or the half of a large one, and mix them well together. The nutritum may be easily made by rubbing two drachms of ceruse (white lead), half an ounce of vinegar, and three ounces of common oil, well together.

If the ingredients for making nutritum are not at hand, to make the pomatum, one part of wax should be melted with eight parts of oil, and the yolk of an egg added to two ounces of this mixture.

A still more simple application, and sooner prepared, is to beat up an egg, white and yolk, with two spoonfuls of sweet oil, free from any rankness. When the pain of the burn and all its other symptoms have nearly subsided, it is sufficient to apply the plaster, No. 2.

Plaster, No. 1.

Melt four ounces of white wax; add to it, if made in winter, two spoonfuls of oil; if in summer, at most one, or it may be quite omitted. Dip into this slips of moderately thin linen, and let them dry; or spread it thin and evenly over them.

Plaster, No. 2

To half a pound of oil of roses put a quarter of a pound

of red lead, and two ounces of vinegar. Boil them together nearly to the consistence of a plaster; then dissolve in the liquid three quarters of an ounce of yellow wax, and one drachm of camphire, stirring the whole about well. Take it off the fire, and spread it upon sheets or slips of paper of any size that may be most convenient.

Slight Wounds.

When simple wounds bleed much, lint dipped in vinegar or spirits of turpentine may be pressed upon the surface for a few minutes, and retained by a moderately tight bandage; but, if the blood spirts out in jets, it shews that an artery is wounded, and it must be held very firmly until a surgeon arrives. But when the blood seems to flow equally from every part of a wound, and there is no reason therefore to suppose that any considerable vessel is wounded, it may be permitted to bleed while the dressings are preparing. The edges of the wound are then to be gently pressed together, and retained by straps of sticking plaster, made as directed below.

These may remain on for three or four days, unless the sore becomes painful, or the matter smells offensive, in which case the straps of plaster must be taken off, the parts washed clean with warm water, and fresh slips of plaster applied, nicely adjusted to keep the wound together. The slips must be laid over the wound crossways, and reach several inches beyond each side of it, in order to hold the parts firmly together. By keeping the limb or part very still, abstaining from strong liquors, taking only light mild food, and keeping the bowels open, all simple wounds may be easily healed in this manner; but poultices, greasy salves, or filling the wound with lint, will have an opposite effect.

Even ragged or torn wounds may be drawn together and healed by sticking plaster, without any other salves or medicines.

A broken shin, or slight ruffling of the skin, may be covered with lint dipped in equal parts of vinegar and brandy, and left to stick on unless the place inflames, and then weak goulard is the best remedy.

Common cuts may be kept together by a strip of the sticking plaster, or with a piece of fine linen rag or thread bound round them.

The rag applied next to a cut, or wound of any kind, should be always of white linen; but calico, or coloured rags, will do quite as well for outward bandages.

Important wounds should always be put under the care of a skilful surgeon.

The Sticking Plaster.

Melt three ounces of djachylon with half an ounce of rosin, and, when cooled to about the thickness of treacle, spread it upon a piece of smooth soft linen.

Bruises.

Different external and internal remedies are applicable in contusions. When the accident has occurred in a slight degree, and there has been no general shock which might produce an internal soreness or contusion, external applications may be sufficient. They should consist of such things as are adapted, first, to attenuate and resolve the effused and stagnant blood, which shews itself in the blackness of the part affected soon after the contusion, changing successively brown, yellow, and grey, in proportion as the suffusion decreases, till at last the skin recovers its colour, the blood being gradually dissolved and taken in again by the vessels. Secondly, the medicines should be such as are qualified to restore the tone and to recover the strength of the affected vessels.

The best application is vinegar, diluted, if very sharp, with twice as much warm water. Folds of linen are to be dipped into this, and wrapped round the bruised part, or laid upon it as the nature of the place admits of. These folds must be re-moistened every two hours on the first day.

Parsley, chervil, and houseleek-leaves, lightly pounded, have also been used with success: and they are preferable to vinegar when a wound is joined to a bruise. The poultice given below may also be used with advantage.

It is a common practice to apply spirituous liquors, such as brandy, and arquebusade water, on such occasions; but a long abuse ought not to be established by prescription. These liquids, which coagulate the blood instead of resolving it, are truly pernicious, notwithstanding they are sometimes used without any visible disadvantage, on very slight occasions.

It is a still more pernicious practice to apply greasy plasters to bruises, or those made of resins, gums, earths, &c. These are always hurtful, and many instances have occurred of slight bruises being aggravated into gangrenes by such plasters, which would have been well in three or four days by the economy of Nature, if left to herself.

Severe external contusions, or any internal ones, should be put under the care of medical skill.

Poultice.

Take four ounces of crumbs of bread, a pinch of elder flowers between the fingers and thumb, the same quantity of camomile and of St. John's wort. Boil them into a poultice in equal quantities of vinegar and water.

If fomentations should be thought preferable, take the same herbs, put them into a pint and a half of boiling water, and let them infuse some minutes. Add a pint of vinegar to this; let flannels or other woollen cloths be dipped into it, wrung out, and applied to the part affected.

A still better poultice may be prepared of linseed flour, and the dregs of ale or porter barrels, boiled slightly. It always keeps soft from the oiliness of the seeds, and the yesty deposit of the malt liquor is both cooling and sweetening.

Benumbed or frozen Limbs.

It sometimes happens in severe weather that persons much exposed to the cold have their hands and feet benumbed, or even quite frozen.

If a person thus pierced with the cold attempts to walk about, which seems a natural and obvious means to get warm, or still more if he attempts to warm the parts that have been frozen, his case proves irrecoverable. Intolerable pains are the consequence, which are soon followed by a dangerous mortification.

The only certain remedy in these cases is to convey the patient into some place where it does not freeze, but is very moderately warm, and there to apply snow, if it be at hand, continually to the parts affected. If snow is not to be had, they should be washed incessantly, but very gently (as all friction at this juncture would be dangerous), in ice-water, as the ice thaws in the room. By this application the patient will be sensible of a gradual return of feeling to the limbs, and that they begin to recover their motion. In this state he may safely be moved into a rather warmer place, and drink some cups of the infusion given below.

The danger of attempting to relieve such accidents by heat, and the good effects of cold water, are obvious from the commonest experience. If apples, potatoes, meat, &c., when frozen, are put into cold water, they recover their former state; but if put into warm water, or a hot place, they become rotten, which is one kind of gangrene or mortification.

In very severe weather, when a person is exposed to the cold

long together, it often proves fatal, in consequence of its congealing the blood, and forcing it too thick up to the brain; so that the patient dies of a kind of apoplexy, which is preceded by drowsiness. A person must therefore use his utmost endeavours upon such an occasion to keep himself awake, as sleep, if indulged, would prove his death.

The remedies for such a case are the same as for frozen limbs. Persons have been revived by them, who had remained in the snow, or been exposed to the freezing air for five or six days, and discovered no signs of life.

Infusion.

Pour three pints of boiling water upon a pinch and a half of elder-flowers, taken between the fingers and the thumb. After standing some time, strain it, and dissolve in it three ounces of honey.

Kibes or Chilblains.

These complaints are principally felt on the extreme parts, arising from two causes: that the circulation being weaker at the extremities than elsewhere, the effect of such causes as impair it must be the most felt there, and that these parts are more exposed than any other to outward impressions.

The skin of the hands, as well as that of the whole body, may be strengthened by the habit of washing or bathing in cold water; and children who have been early inured to this habit are seldom so much troubled with chilblains as others.

It would give children no pain, at the beginning of autumn, to dip their hands in cold water, and keep them in it for some moments; and, when this habit is once contracted, it will be easy to continue it through the winter. They may also be habituated to plunge their feet into cold water twice or thrice a week; and this method, which might be less adapted for grown persons, who have not been accustomed to it, cannot be objectionable for such children as have, to whom it will be generally useful and salutary. It will also be proper that children should not bring their hands close to the fire, to avoid the too speedy succession of heat and cold.

The most troublesome itching is assuaged by plunging the hands into cold water. The effect of snow is still more speedy. The hands should be gently and often rubbed with it for a considerable time; they grow hot and very red for some moments, but entire ease quickly succeeds.

Persons who have extremely delicate and sensible skins do not find the benefit of this application; it seems too active for them, and affects the skin like a common blistering plaster.

When this is the case, or a child wants courage to go through it, or any other complaint exists which may be aggravated by this very cold application, some other must be substituted. One of the best is to wear gloves made of any smooth skin, day and night, without putting them off, which seldom fails to cure the disorder in some days. If it should fail, the hands may be gently fomented or moistened, several times a day, with some decoction rather more than warm, which should be both dissolving and emollient. Such is the decoction of scraped horse-radish, the efficacy of which is still further increased by adding a sixth part of vinegar. Another decoction is given below, which is of great efficacy, but it dyes the hands yellow for a few days. As soon as the hands are taken out of these decoctions, they must be kept from the air by gloves.

When the disorder is removed by the use of these bathings, which make the skin supple and soft, it should be strengthened afterwards by washing it with a little camphorated brandy, diluted with an equal quantity of water.

Those who are troubled with obstinate chilblains should always be forbidden the use of strong liquors.

Decoction.

Put a pinch, between the fingers and thumb, both of the leaves of sow-bread, and the tops of camomile, into an earthen vessel, with half an ounce of soap, and the same of sal ammoniac, and pour upon them three pints of boiling water.

Whitlows.

As soon as the disorder is apparent, the finger affected is to be plunged into water a little more than warm, or the steam of boiling water may be applied to it; and, by doing one of these things almost constantly for the first day, the complaint has been often dispersed. But unfortunately it is generally supposed that such slight attacks can have only slight consequences, whence they are apt to be neglected till the disorder has increased considerably. In this state no time should be lost in resorting to skilful advice, as the danger of these small tumours is much greater than is usually supposed.

Thorns, Splinters, &c.

To run prickles or thorns, such as those of roses, thistles, chesnuts, &c., or little splinters of wood, bone, &c., into the hands, feet, or legs, is a very common accident, and, provided any such substance is immediately extracted, is seldom attended with any bad consequences. But, the more certainly to prevent any such, a compress of linen dipped in warm water

may be applied to the part, or it may be bathed a little while in warm water.

If the thorn or splinter cannot be extracted directly, or if any part of it be left in, it causes an inflammation, and nothing but timely precaution will prevent its coming to an abscess. A plaster of shoemaker's wax spread upon leather draws these wounds remarkably well. When it is known that any part of it remains, an expert surgeon would open the place and take it out; but if it is unobserved, as will sometimes happen, when the substance is very small, till the inflammation begins, and no advice be at once procured, the steam of warm water should be applied to it first, and then a poultice of crum of bread and milk, with a few drops of Peruvian balsam.

It is absolutely necessary that the injured part should be kept in the easiest posture, and as still as possible.

If this does not soon succeed, good advice must be applied to without delay, as an accident of this kind neglected, or improperly treated, may be the occasion of losing a limb.

In this and all cases of inflammation, a forbearance from animal food and fermented liquors is always advisable.

Warts and Corns.

Warts may be safely destroyed by tying them closely round the bottom with a silk thread, or a strong flaxen thread waxed. Or they may be dried away by some moderately corroding application, such as the milky juice of fig-leaves, of chelidonium, (swallow wort), or of spurge. Warts may also be destroyed by rubbing them with the inside of bean-shells. But these corrosives can only be procured in summer; and persons who have very delicate thin skins should not use them, as they may occasion a painful swelling. Instead of them a little vinegar, impregnated with as much salt as it will dissolve, is very proper. A plaster may also be made of sal ammoniac and some galbanum, which, well kneaded together and applied, seldom fails of destroying them.

The most general or only cause of corns is shoes either too hard and stiff, or too small.

The cure consists in softening the corns by repeated washing and soaking the feet in pretty hot water; then cutting the corn, when softened, with a sharp penknife, without wounding the flesh, and afterwards applying a leaf of houseleek, ground ivy, or purslain, dipped in vinegar, upon the place. Or, instead of these leaves, they may be dressed every day with a plaster of simple diachylon, or of gum ammoniacum softened in vinegar.

The increase or return of corns can only be prevented by avoiding the cause that produces them.

VARIOUS DIETS AND DRINKS FOR THE SICK.

Herb Tea.

Herb tea should always be made with a proper proportion of the herb. When the tea is of a proper strength, the herb should be taken out, as it becomes nauseous by long infusion. These teas are best used fresh.

Water-Gruel made in the quickest Manner.

Mix a spoonful of ground oatmeal very smooth with as much hot water as will just make it liquid, then pour upon it, gradually, a pint of boiling water, stirring it all the time to keep it smooth. Then pour it from one basin to another till it is cool enough to drink. Water-gruel is very smooth and good in this manner; and, from being prepared in a few minutes, may be particularly useful when gruel is wanted in a hurry, for assisting the operation of physic.

A cooling Drink, No. 1.

Wash and cleanse two ounces of whole barley in hot water, then boil it in five pints of water till the barley opens, with a quarter of an ounce of cream of tartar. Strain it, and add nothing more to it.

A cooling Drink, No. 2.

Bruise three ounces of the freshest sweet almonds and an ounce of gourd melon-seeds in a marble mortar, adding to them, by a little at a time, a pint of water, and then strain it through a piece of linen. Bruise the remainder of the almonds and seeds again, with another pint of water added as before; then strain it, and repeat this process a third time. After this, pour all the liquor upon the bruised mass, stir it well, and strain it off finally. Half an ounce of sugar may safely be bruised with the almonds and seeds at first, though some weakly persons think it too heating. Delicate persons may be allowed a little orange-water in it.

A Currant Drink.

Put a pound of the best ripe red currants, clean picked, into a stone bottle; then mix three spoonfuls of the newest purest ale yeast with six pints of hot water; pour this upon the currants; stop the bottle close till the liquor ferments; then give it as much vent as is necessary, keep it warm, and it will ferment for about three days. Taste it at the end of two days, to try whether it is become pleasant. As soon as it is, run it

through a strainer, and bottle it off. It will be ready to drink in five or six days.

Flummery, or Sowins.

To two spoonfuls of oatmeal put a quart of water, and let it stand till it begins to be sour; then stir it up, put it into a saucepan, and set it over a quick fire. When it is quite hot and beginning to rise, brew it to and fro with the ladle, to keep it from boiling. Do this for five or six minutes, and then take it off the fire, for it is prepared to the proper degree.

This is sometimes eaten with milk, cream, or other mixtures; but those who eat it to open, cleanse, assist digestion, and remove offensive matter from the stomach, eat it with bread only, as it thus more powerfully removes obstructions of the breast, helps the natural heat, strengthens the stomach, cools the body, opens the passages, and creates a cheerful active disposition.

This gruel is particularly to be recommended in hot seasons and climates, as an excellent wholesome breakfast. It is also favourable in putrid disorders.

Boniclapper.

Boniclapper is milk which has stood till it has become of a pleasant sourish taste, and of a thick slippery substance. In very hot weather this will be in about twenty-four hours from the time of its being milked, but longer in proportion as the weather is colder. If put into vessels which have been used for milk to be soured in, it will change the sooner. It must always be new milk that is used for this purpose.

Boniclapper is an excellent food both for healthy and unhealthy, particularly for all who are troubled with any kind of stoppages; for it powerfully opens the breast and passages, is itself easy of digestion, and helps to digest all hard or sweeter foods. It also cools and cleanses the whole body, renders it brisk and lively, and is very efficacious in quenching thirst.

No sort of milk-meat or other spoon-meat is so proper and beneficial for consumptive and languishing people as this, eaten with bread only. For, however debilitated, this sort of food will be light and easy on the stomach, when new sweet creamy milk will not.

It may possibly be objected that this soured milk will not agree with the stomach, nor be pleasant to the palate. This may be true at first, for Nature seems to dislike changes, although for the better. A little custom and use, however, will make it not only familiar, but pleasant, to the stomach and palate and those who have neither patience nor wisdom to

submit to a little inconvenience will never have an opportunity of knowing the true intrinsic virtue of any thing, nor its nature and operation. There is no reason in nature why people should dislike this soured food; and most people desire it in some way or other, more especially such as have disordered stomachs and weak heats; for the assistance of which, vinegar, verjuice, the juice of lemons and oranges, and many other sharp keen juices, have been ordered, and mixed with food, with evident advantage.

Beef Tea.

To half a pound of very nice lean juicy beef, sliced into small thin pieces, pour half a pint of boiling water. This tea may be used when cool enough to drink, without boiling; or it may have one boil for about two minutes. A little salt may be added.

Animal Jelly.

Take shin of beef or knuckle of mutton, and to every pound of either allow a pint and a half of water; or chicken, and allow a pound to a pint of water. Let this stew till the juices are fairly drawn from the meat, but no longer, as this would destroy their nutritious qualities, convert them to glue, and render them indigestible. A little salt should be added. When cold, take off all the fat, and use the jelly clear of the settlement at the bottom. Warm no more at a time than the patient is to take, as repeated warmings spoil it. The best way to warm it is to set the cup into boiling water. No two kinds of meat should be used together.

Jelly of Feet, or Shanks.

To three quarts of water allow two cow-heels, or three calf's feet, or five sheep's feet, or fifteen shanks of mutton. Let these stew no longer than to draw a good jelly, which, with these proportions, may be done without excessive doing. When cold, take off the fat, and clear it from the settlement at the bottom; it may be cleared with whites of eggs, and run through a jelly-bag, or used without it at pleasure. Orange or lemon juice, or wine, and some sugar, may be added, as is suitable for the patient. Wines should never be given to invalids without the express permission of their medical attendant, as they are dangerous medicines, and do more harm than good, unless used with great discretion. Any kind of spirits should still less be given, as they are of a much more dangerous nature than wines.

Jelly of Hartshorn-Shavings, or Isinglass.

To a pint of water allow two ounces and a half of hartshorn-shavings, or an ounce and a half of isinglass. Stew them to a good jelly, without overdoing it. Clear and flavour it so above, as most approved for the patient.

Directions for broth will be found under the article Broth.

Orange jelly, imperial water, lemonade, orangeade, and orgeat, will be found under their respective heads.

Orange, Lemon, or Vinegar Whey.

Set as much milk upon the fire as is wanted for the occasion, and, when it is ready to boil, put in Seville orange or lemon-juice, or vinegar, enough to turn it to a clear whey. Let it stand some minutes, and then pour it off. If too acid, a little warm water may be added.

These all promote perspiration.

Cream-of-Tartar Whey.

To a pint of milk, when ready to boil, strew in gradually two tea-spoonfuls of cream of tartar, and keep stirring it till it is clear; then strain it.

This whey is very cooling, and is a powerful diuretic.

Mustard Whey.

To a pint of milk, when ready to boil, scatter in flour of mustard slowly, until it curdles. Let it stand two or three minutes, and then strain it off.

This whey warms the stomach, and promotes perspiration. It is good after much fatigue, and exposure to wet and cold, when the appetite is *not* craving for food.

Treacle Posset.

Add two table-spoonfuls of treacle to a pint of milk, when ready to boil, stirring it briskly over the fire until it curdles. Strain it off after standing two or three minutes.

This whey promotes perspiration and children take it readily.

Buttermilk.

New buttermilk is cooling and moist, the best remedy for a hot thirsty stomach, good for a hoarseness, excellent in consumptions, hectic fevers, ulcers of the kidneys, and the dry scurvy, and for constipated bodies. When stale and sour it is not so beneficial, but is then serviceable to such as are troubled with great perspirations.

Whey.

Whey is good for hot constitutions : it quenches thirst, promotes sleep, is the most relaxing and diluting of all drinks, even dissolving and carrying off salts; and is a powerful remedy in the hot scurvy.

Herb Porridge, No. 1.

Take elder-buds, nettle-tops, clivers, and water-cresses, or smallage; and, in proportion to the quantity of these, mix a proper quantity of oatmeal and water, and set it upon the fire. When it is just ready to boil, put in the herbs, cut or uncut, as most approved; and, when again ready to boil, ladle it to and fro, to keep it from boiling; and it must never be suffered to boil. Do this for seven or eight minutes; then take it off the fire, and let it stand a while. It may be eaten either with the herbs, or strained, as preferred, and should not be eaten warmer than milk from the cow. A little butter, salt, and bread, may be added when eaten.

Observation.

This is an excellent cleansing kind of porridge, far beyond what is commonly made.

Herb Porridge, No. 2.

Set some water and oatmeal on a quick fire, and, when it is scalding hot, put in a good quantity of spinach, corn salad, tops of pennyroyal, and mint cut small. Let it stand on the fire till ready to boil, then ladle it up and down six or seven minutes. Take it off the fire, and let it stand a little time, that the oatmeal may sink to the bottom. Strain it, and add butter, salt, and bread. When it is about milk-warm it will be fit to eat.

Observation.

This is a most excellent porridge, pleasant to the palate and stomach, cleansing the passages by opening obstructions. It also breeds good blood, thus enlivens the spirits, and makes the whole body active and easy.

Garlic or Onion Porridge.

Stir some oatmeal and water together, set it upon the fire, and, when ready to boil, put in as much bruised garlic, or onion, as will make it strong or weak at pleasure. Brew it to and fro with a ladle for five or six minutes, that it may not boil. Take it off, let it stand a little; then add salt, butter, and bread, and eat it milk-warm.

Observations

This is a good, warming, cleansing, and opening porridge.

It must always be remembered that these porridges are never to boil.

To make Diet-Drinks, by infusing Herbs, Grains, Seeds, &c., into Liquors.

The best way to make all sorts of herb-drinks is to gather the herbs in their proper seasons. Then dry them in the shade, and put them into close paper bags. When they are wanted for use, take out the proper quantity, put it into a linen bag, and hang the same in the beer or ale, while it is working or fermenting, for two, three, four, five, six, seven, or eight hours, and then take it out. Wormwood ought not to lie so long; three or four hours will be sufficient for that.

In this manner, if the herbs are rightly gathered and ordered as above, all their good, pure, balsamic virtues, will readily infuse themselves into the beer, ale, wine, or other liquor, whatever it be, as the pure sweet quality in malt does into the warm liquor in brewing, which is done effectually in one hour. But if malt, after it is put in, is suffered to remain six, eight, or ten hours, before the liquor is drawn off, all the nauseous properties will be awakened, and overpower the good ones. The same is to be understood in infusing any sort of well-prepared herbs; and great care is therefore required, in all preparations, that the pure qualities are neither evaporated nor overpowered; for, then, whatever it is will soon tend to putrefaction, and become nauseous, and loathsome to nature.

The beer, ale, or other liquor, into which these herbs are infused, must be unadulterated, or the benefit of these infusions will be destroyed by its pernicious qualities.

There is nothing more prejudicial either to the health or intellectual faculties of mankind than the adulterating liquors. These things, which, in their purest state, are of an equivocal character, and never to be trusted without caution, are thus converted into decided poisons.

Wormwood Ale or Beer, another Way.

Take any quantity of wormwood, more or less, according as the liquor is to be strong or weak. Infuse it for half an hour in the boiling hot wort; then strain it out, and put the wort to cool.

Wormwood drinks, prepared either this or the former way, are good noble liquors, gentle, warming, assisting digestion, and refining the blood, sending no gross fumes to the head.

The same method should be observed in making all sorts of drinks in which any strong bitter herbs are infused. It makes them pleasant and grateful both to the palate and stomach, and preserves all the physical virtues. Most bitter herbs naturally and powerfully open obstructions, if they are judiciously managed; whereas the usual way of making such drinks not only renders them unpleasant, but destroys all the medicinal virtues of the herbs.

All things have their good and bad qualities: thus fire, which is good to warm and comfort, will also burn, if not managed with discretion.

HINTS ON BATHING.

The bath, whether warm or cold, produces the most salutary effect on the absorbent vessels, which would otherwise re-conduct 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 viscosity 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 contrary, 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 effectual 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 coldness 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 the 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 compelled 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 clothes, 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 already 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 expense is an object, it may effectually be 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 occasioned 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 lapse 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.

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.

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.

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.

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 and returned, warm wine, or diluted brandy. The patient should then be put into a warm bed ; and, if disposed to sleep, he 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.

CHAPTER XVI.

PRECEPTS OF RELIGION.

WE are now arrived at a most important subject, which comes home to the bosom of every one; for, "besides his particular calling for the support of life, every individual has a concern in a future life, which he is bound to look after."

The history of mankind, in every period, will furnish us with a certain fact, which is this, that, without divine revelation, not only the heathen world, but the most polite, the most civilized, and the most learned nations, have been sunk into the most deplorable ignorance of every thing relating to God.

If we look back into the early ages, we shall find the great bulk of mankind founding their religious rites in the most abominable corruption and depravity of manners. Their philosophers, who pretended to have juster notions of morality and religion than the rest of the world, understood not the true nature of God, his attributes nor perfections, nor had they any clear notions of immortality. They have confessed, and left it upon record, that they were enveloped in darkness, and stood in need of instruction from the Deity. They felt the imbecility of human reason, that it was incapable of conducting them into the path of happiness and virtue, and they have acknowledged that they stood in need of superior aid.

Hence the absolute necessity of a divine revelation, to rescue men from that gulf of ignorance, superstition, idolatry, wickedness, and misery, in which they were almost universally sunk; to teach them the worship of God, and how, as sinners, they stood in need of an expiation; and to point out to them a state of immortality and happiness, to be enjoyed beyond the grave.

The vast importance of *early piety* cannot be too often insisted upon. This quality has been so ably and eloquently recommended by the late REV. MR. CECIL, that we cannot do better than lay before our readers his admirable sermon on this subject;—a sermon which we fervently recommend to the serious attention and deep consideration of every young female. The text is taken from Eccles. chap. xii. verse 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 heart's desire and prayer to God for you is, that you may be saved. We cannot but recollect the errors and

snare 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 promised, 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 *mised*, 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 is 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 be 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 ?—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 figura-

tive 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 counsel 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 suffi-

ciency 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 your 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 especially 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 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 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 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 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 variations; what is marked thus [] may be omitted at the reader's pleasure.

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, O, 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, O 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, O 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, O 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, O 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, O 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, O 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, O 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, O 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, O thou GOD of mercy, to spread among Christians of every profession a spirit of forbearance, candour

and love; and to visit all who 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, O 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, at 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!

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. Amen.

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.

HYMNS.

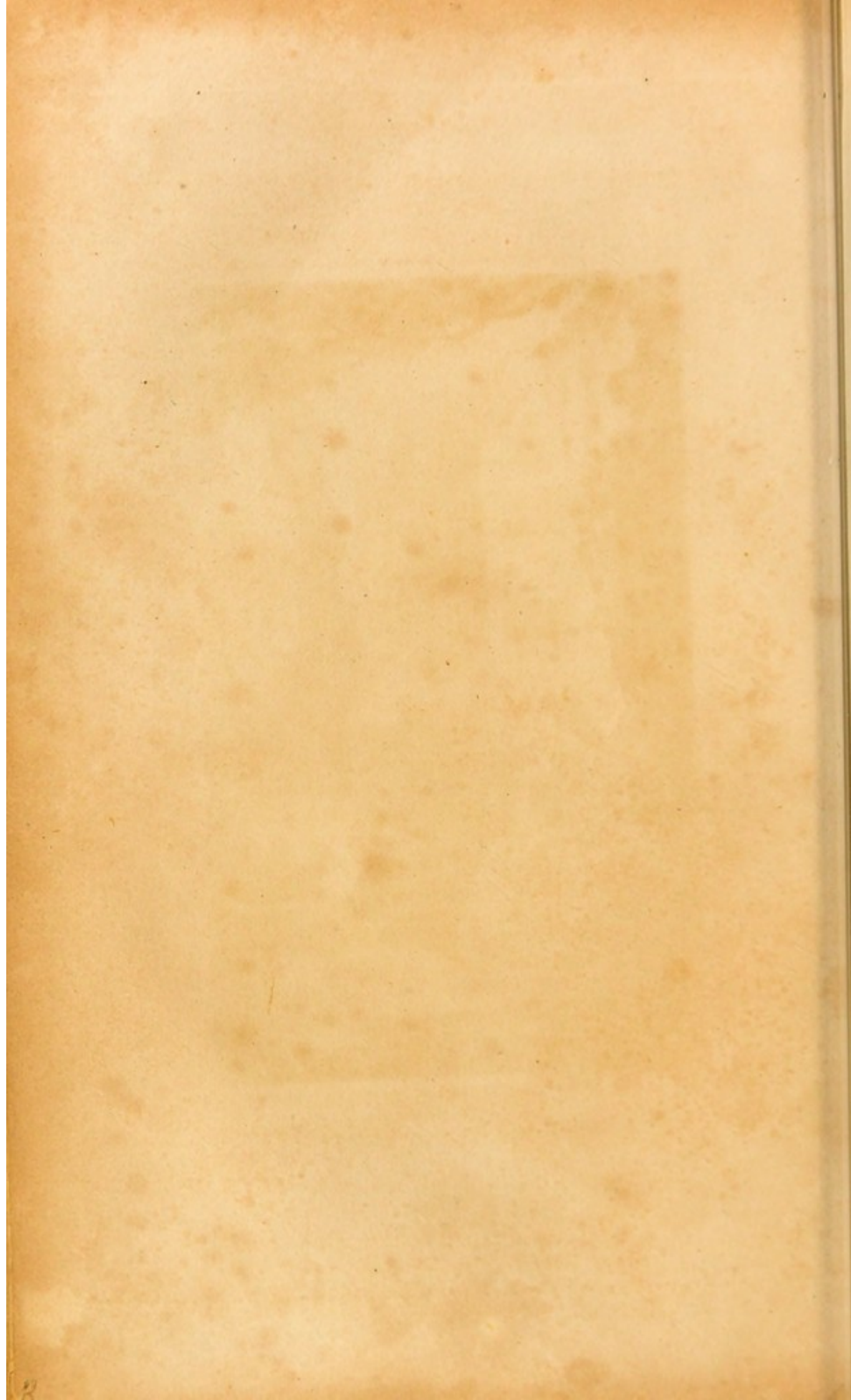
Against Pride in Clothes.

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 dress'd fine as I will,
Flies, worms, and flow'rs, exceed me still.



LADY AND BUTTERFLY.

London. Published by T. Kelly, Paternoster Row, April 28. 1813.



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 mold:
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 business 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 thro' 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 heaven:
 O may I love this blessed day,
 The best of all the seven!

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 thro' his blood,
 I may lie down, and wake with God.

PIOUS REFLECTIONS

For every Day in the Month.

First Day.—*How scarce true Faith is.*

I. "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 good? 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 a 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 pas-

sion, 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 appetite, 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 you 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 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 a 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 conversation 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 burden, 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 highest 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 itself, 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," Psalm 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 vouchsafes 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. 39. 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? Oh! 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 dote 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 fruits 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 a 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 straight 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, James 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 and 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 proportion. 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. xvi. 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 liberty, 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 morti-

fications which attend the greatest preferments. The outside appears pleasing, but within are vexation and disquiet. Men think freedom consists in depending on nobody 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.—*Cf 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, 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 precious, 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, teacheth us, by the frugal dispensation of pro-

vidence, 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 it.

II. "I will lift up mine eyes to the hills, from whence cometh my help," Psalm 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 in comparison with thee," Psal. lxiii. 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. lxxvii. 26. Can we know thee, and not love thee, thou who surpasses 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

creatures ; 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.

We shall conclude this chapter with *The Dairyman's Daughter*, a truly interesting and affecting narrative, written by the *Rev. Legh Richmond*, and which cannot be too often perused, or too strongly praised.

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 hindrance to those who live in the higher ranks. Many are the difficulties which riches, polished society, worldly importance, high connexions, 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 appeared 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 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 hath 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 with-

stand 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 are the dead that die 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 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 (whichever 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 deep wrinkled countenance commanded more than common respect. He was resting his arm and hand 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?"

"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 young 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 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 strain 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 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 ripened 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 or redemption in 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 seclude 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 affliction 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 manifested 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 strained 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 con-

versation. She seemed anxious to improve the opportunity of my visit to the best purpose for her own and her parent's 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 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," "Allein's Alarm," "Baxter's Saint's 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 reaching 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. Oh 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 this 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 all 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——.

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 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 walk 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:—

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——.

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 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, vain, lofty, 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 desire 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 yours."

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 shall not 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 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 fulness 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, ar-

ranged 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 decayed 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 characterized the scene. The gentle lowing of the cattle, 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 closet 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 opinion, 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 flow'r 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 dispositions of the Dairyman's Daughter, as they appeared from some recent intercourse which he had 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 valleys, 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 attending 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, 58. 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 eyes 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 speak 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 resurrection 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 Zion, 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 pleasing, 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 fowls 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 handy-work 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 overshadowed 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 sensations 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 claycold 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, and 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 has brought your daughter thither, and I hope it will bring you thither likewise. He will in no wise cast out any that come unto 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 quarter 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 cus-

tom 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 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 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 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 knew not, but probably before this the daughter and both her parents are met together in "the land of pure delights, where saints immortal reign."

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 reunited body 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.

CHAPTER XVII.

EXAMPLES OF ILLUSTRIOUS FEMALES.

1. A. M. Schurman.

ANNA MARIA SCHURMAN was born at Cologne, in the year 1607. The powers of her mind were very great, and she employed them in the acquisition of a large stock of literature. She was skilled in many languages; and the Latin, Greek, and Hebrew, were so familiar to her, that she not only wrote, but spoke them fluently, to the surprise of the most learned men. She had also a competent knowledge of the liberal arts and sciences; and was held in high reputation by several persons of the greatest learning in her time.

In the latter part of her life, the religious temper of her mind increasing, she set little value on all the honour she had acquired by her extraordinary accomplishments; and became zealously concerned to obtain the favour of God, as the richest treasure, and the highest of all enjoyments. After this change of views and sentiments, she wrote an account of her life in Latin, in which she mentions some remarkable circumstances concerning herself, and several devout persons with whom she was connected.

During her last illness she declared her full satisfaction in the religious choice she had made. After suffering much from the disorder, she expressed herself in the following manner: "I have proceeded one step further towards eternity, and, if the Lord shall please to increase my pains, it will be no cause of sorrow: the will of my God is all to me; I follow him. How good is it to be in the hands of God! But it will be still better for me when I shall enjoy more full communion with him, among the children of God, in the abodes of the blessed. I have nothing more to desire in this world."

In the last night of her life, she said to one who watched with her, "I am almost continually impressed with a sentiment of this nature; 'A Christian must suffer.' This sentiment comforts me in my pains, and supports me that I faint not.—O how good it is to remain in silence and patience before God! My most beneficent Father has not dealt with me as with his servant Job, whose friends were with him seven days in silence, and then addressed him with bitter words. But how sweet and comfortable are the impressions which I feel!"

2. 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 recompense 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 11th 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

3. 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 revered; 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 appears also that she spent some time in meditating on those places where

the sublimest points of Christian doctrine 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 shewed 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 vio-

lence, 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 shewed 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 overbalance 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 shewed 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 her's was free from formality or con-

straint; 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 expenses; 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 secrecy 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 com-

panions, 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 shewn a little, and then put up again; and we were deprived of her by the time that we had learnt 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."

4. Catharine Bretterg.

She was born in Cheshire, about the year 1580, and was the daughter of John Bruen, esq., of Bruen Stapleford. From a child she was much employed in reading the holy Scriptures, which she found of great use and comfort to her. She was moderate and sober in the enjoyment of the good things of this life; and carefully avoided the vain pleasures and fashions in which many greatly delight themselves. The society of religious people was very comfortable and pleasant to her. and it appears that, from her childhood to the end of her

days, she was concerned to live in the fear of God, and to walk before him with a perfect heart.

This excellent woman, in the beginning of her last sickness, was permitted to labour under great exercise and conflict of spirit: but she was mercifully supported under this trial; and the victory was, in due time, graciously given to her.

Her dependence on the Fountain of wisdom and strength, for relief from this trying state of mind, is evidenced by the following pious and fervent prayer: "O Lord God of my salvation, help my weakness! Plead thou my cause, O God of truth, for in thee do I trust! O blessed Saviour, perfect the work, I humbly beseech thee, which thou hast begun in me!"

At another time, after she had experienced deliverance from this conflict, she expressed herself in the following manner: "Oh, my God, blessed be thy name for evermore, who hast shewn me the path of life. Thou didst, O Lord, hide thy face from me for a little season, but with everlasting mercy thou hast had compassion on me. And now, blessed Lord, thy comforting presence is come; yea, Lord, thou hast had respect to thy handmaid, and art come with fulness of joy and abundance of consolation."

When she was near her end, her strength and voice being very feeble, she lifted up her eyes, and with a sweet countenance, and still voice, said, "My warfare is accomplished, and my iniquities are pardoned. Lord, whom have I in heaven but thee? And I have none on earth besides thee. My flesh faileth, and my heart also; but God is the strength of my heart, and my portion for ever. He that preserveth Jacob, and defendeth Israel, is my God, and will guide me unto death. Direct me, O Lord my God, and keep my soul in safety." Soon after she had expressed these words, she yielded up her soul in peace to her Creator."

5. Dr. Zimmerman's Daughter.

"May I be permitted (says the doctor) 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 hers; 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 hæmorrhage 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!”

6. *Jane, Queen of Navarre.*

This excellent queen was the daughter of Henry II., king of Navarre, and of Margaret of Orleans, sister to Francis I., king of France. She was born in the year 1528.

From her childhood she was carefully educated in the Protestant religion, to which she stedfastly adhered all her days. Bishop Burnet says of her, "That she both received the reformation, and brought her subjects to it: that she not only reformed her court, but her whole principality, to such a degree, that the Golden Age seemed to have returned under her; or rather, Christianity appeared again with its primitive purity and lustre."

This illustrious queen, being invited to attend the nuptials of her son and the king of France's sister, fell a sacrifice to the machinations and cruelty of the French court against the Protestant religion. That religious fortitude and genuine piety, with which she was endued, did not, however, desert her in this great conflict, and at the approach of death. To some that were about her, near the conclusion of her time, she said, "I receive all this as from the hand of God, my most merciful Father: nor have I, during my extremity, feared to die, much less murmured against God for inflicting this chastisement upon me; knowing that, whatsoever he does with me, he so orders it, that, in the end, it shall turn to my everlasting good." When she saw her ladies and women weeping about her bed, she blamed them, saying, "Weep not for me, I pray you; for God, by this sickness, calls me hence to enjoy a better life: and now I shall enter into the desired haven, towards which this frail vessel of mine has been a long time steering."

She expressed some concern for her children, as they would be deprived of her in their tender years; but added, "I doubt not that God himself will be their Father and Protector, as he has ever been mine in my greatest afflictions: I therefore commit them wholly to his government and fatherly care.—I believe that Christ is my only Mediator and Saviour; and I look for salvation from no other. O my God, in thy good time, deliver me from the troubles of this present life, that I may attain to the felicity which thou hast promised to bestow upon me!"

7. *Eliza Cunningham.*

"In 1782 (says the Rev. John Newton) my sister-in-law, Mrs. Cunningham, was unexpectedly, 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 overrule 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, receive her cousin, and behaved towards her with great affection, ascribing many little indulgences and attentions that were shewn 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, pre-

vent 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. Oh, 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 earnestly 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 dismissal. 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 encouragement 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."

8. Lady Jane Grey.

This excellent person was descended from the royal line of England by both her parents. She was carefully educated in the principles of the Reformation. Besides the solid endowments of piety and virtue, she possessed the most engaging disposition, and the most accomplished parts. Being of an equal age with king Edward VI. she received her education with him, and seemed even to possess a greater facility in acquiring every part of manly and classical literature. She attained a knowledge of the Roman and Greek languages, as well as of several modern tongues; passed most of her time in application to learning; and expressed a great indifference for other occupations and amusements usual with persons of her sex and station.

Roger Ascham, tutor to the princess Elizabeth, having at one time paid her a visit, found her employed in reading Plato, while the rest of the family were engaged in a party of hunting in the park; and, upon his admiring the singularity of her choice, she told him that "she received more pleasure from that author than others could reap from all their sports and gaiety." This amiable lady was made an innocent victim to the wild ambition of the duke of Northumberland; who, having effected a marriage between her and his son lord Guilford Dudley, raised her to the throne of England, in defiance of the rights of the princesses Mary and Elizabeth.

At the time of her marriage she was but eighteen years of age, and her husband was also very young. Her heart, replete with the love of literature and serious studies, and with tenderness towards her husband, who was deserving of her affection, had never opened itself to the flattering allurements of ambition; and the information of her advancement to the throne was by no means agreeable to her.

She even refused to accept the crown; pleaded the superior right of the two princesses; expressed her dread of the consequences attending an enterprise so dangerous, not to say so criminal; and desired to remain in that private station in which she was born. Overcome at last by the entreaties, rather than by the reasons, of her father and father-in-law, and, above all, of her husband, she submitted to their will, and was prevailed on to relinquish her own judgment. But her elevation was of very short continuance.

The nation declared for queen Mary; and lady Jane Grey, after wearing the vain pageantry of a crown during ten days, returned to a private life with much more satisfaction than she could have felt when royalty was tendered to her. Queen Mary,

who appears to have been incapable of generosity or clemency, determined to remove every person from whom the least danger could be apprehended.

Warning was therefore given to lady Jane to prepare for death; a doom which she had expected, and which the innocence of her life, as well as the misfortunes to which she had been exposed, rendered no unwelcome news to her. The queen's bigoted zeal, under colour of tender mercy to the prisoner's soul, induced her to send priests, who molested her with perpetual disputation; and even a respite of three days was granted her, in hopes that she would be persuaded, during that time, to pay, by a timely conversion to popery, some regard to her eternal welfare.

Lady Jane had presence of mind, in those melancholy circumstances, not only to defend her religion by solid arguments, but also to write a letter to her sister in the Greek language; in which she exhorted her to maintain, in every fortune, a like steady perseverance. On the day of her execution, her husband, lord Guilford, desired permission to see her; but she refused her consent, and sent him word 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. Their separation, she said, would be only for a moment; and they would soon rejoin each other in a scene, where their affections would be for ever united, and where death, disappointments, and misfortunes, could no longer have access to them, or disturb their eternal felicity.

It had been intended to execute the lady Jane and her husband on the same scaffold, at Tower-hill; but the council, dreading the compassion of the people for their youth, beauty, innocence, and noble birth, changed their orders, and gave directions that they 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 remembrance, waited with tranquillity till her own appointed hour should bring her to a like fate. She even saw his headless body carried back in a cart; and found herself more confirmed, by the reports which she heard of the constancy of his end, than shaken by so tender 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, where she had just written three sentences, on seeing her husband's dead body; one in Greek, another in Latin, 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 fault deserved punishment, her youth, at least, and her imprudence, were worthy of excuse; and that God and posterity, she trusted, would shew her favour.

On the scaffold she made a speech to the by-standers, in which the mildness of her disposition led her to take the blame entirely on herself, without uttering one complaint against the severity with which she had been treated. She said that her offence was, not that she had laid her hand upon the crown, but that she had not rejected it with sufficient constancy: that she had erred less through ambition than through reverence to her parents, whom she had been taught to respect and obey: that she willingly received death, as the only satisfaction which she could now make to the injured state: and though her infringement of the laws had been constrained, she would shew, by her voluntary submission to their sentence, that she was desirous to atone for that disobedience, into which too much filial piety had betrayed her: that she had justly deserved this punishment, for being made the instrument, though the unwilling instrument, of the ambition of others: and that the story of her life, she hoped, might at least be useful, by proving that innocence of intention excuses not actions that any way tend to the destruction of the commonwealth.

After uttering these words, she caused herself to be disrobed by her women, and, with a steady serene countenance, submitted herself to the executioner.

According to bishop Burnet, "she read the Scriptures much, and had attained great knowledge of religious subjects. But, with all her advantages of birth and parts, she was so humble, so gentle, and pious, that all people both admired and loved her. She had a mind wonderfully raised above the world; and, at the age when others are but imbibing the notions of philosophy, she had attained to the practice of the highest precepts of it. She was neither lifted up with the hope of a crown, nor cast down when she saw her palace made afterwards her prison; but maintained an equal temper of mind in those inequalities of fortune that so suddenly exalted and depressed her. All the passion which she expressed was that which is of the noblest sort, and which is the indication of tender and generous natures, being much affected with the troubles which her husband and father suffered on her account. She rejoiced at her approaching end, since nothing could be to her more welcome than to pass from this valley of misery to that heavenly throne to which she was to be advanced."

9. Elizabeth Smith

The subject of this narrative was born in December, 1776, at Burnhall, near Durham, the beautiful residence of her paternal ancestors. "At a very early age," says her 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 Piercefield; 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 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 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 minutiae 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 expense. She made a gown or 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 were 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 shewed 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 observed

"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, enclosed 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 veil 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,
Paced this lone path, conversing at my side:
The wild'ring path 'twas her delight to prove,
Thro' the green valley, or the cooling grove.

Can I forget, on many a summer's day,
How thro' the woods and lanes we oft wou'd stray
How cross the moors, and up the high hills wind,
And leave the fields and sinking vales behind;
How arduous o'er the mountain steeps we'd go
And look by turns on all the plains below;
How scal'd th' aërial 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;
Tho' rich in intellect, her pow'rs 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, 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,—

* 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

—————'Tho' 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."

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 ? Oh, 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 ? ' Wouldst 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 soul 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."

10. Elizabeth Rowe.

She was the daughter of a dissenting minister, and was born at Ilchester, in Somersetshire, in the year 1674. She discovered early symptoms of fine parts; and, as her strongest bent was to poetry, she began to write verses at twelve years of age. She possessed uncommon elegance of mind, and exquisite sensibility.

She also manifested a pious and devout disposition, even when she was very young. It was a peculiar happiness to her, that, early in life, she enjoyed the friendship of the pious bishop Ken; at whose request she wrote a paraphrase on the 38th chapter of Job. Her shining merit, and various accomplishments, procured her many admirers: but the person who obtained her in marriage was Thomas Rowe, a gentleman of uncommon parts and learning, and of great worth.

The connexion proved happy, but was of short duration. The husband of this excellent woman died of a consumption at twenty-eight years of age, having lived with his amiable consort scarcely five years. The elegy which she composed upon his death is one of her best poems.

After the decease of her husband, the world appeared in her view with less attraction than ever. She retired to her estate at Frome, where she spent the remainder of her days. In this retreat the religious temper of her mind increased; and here she wrote the greater part of her works. Her book, entitled "Devout Exercises of the Heart, in Meditation and Soliloquy, Praise and Prayer," has been much read and commended. This work she sealed up, and directed it to be delivered

to Dr. Watts, after her decease ; with a letter to him, in which she gives some account both of the work and of herself.

The letter contains so much of a devout and Christian spirit, that we shall insert a part of it in this collection. “ ‘The ‘Reflections’ were occasionally written, and only for my own improvement ; but I am not without hope that they may have the same salutary effect on some pious minds as the reading the experiences of others has had on my own soul. The experimental part of religion has generally a greater influence than the theory of it ; and if, when I am sleeping in the dust, those soliloquies should kindle a flame of divine love even in the heart of the lowest and most despised Christian, be the glory given to the great Spring of all grace and benignity !”

“ I have now done with mortal things, and all to come is vast eternity !—Eternity ! How transporting is the sound ! As long as God exists, my being and happiness are, I doubt not, secure. These unbounded desires, which the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain-head of pleasure, and be refreshed with the emanations of original life and joy. I shall hear the voice of uncreated harmony speaking peace and ineffable consolation to my soul.”

“ I expect eternal life, not as a reward of merit, but as a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer for pardon and salvation : this is my only consolation and hope. Enter not into judgment, O Lord, with thy servant ; for in thy sight shall no flesh be justified. Through the blood of the Lamb, I hope for an entire victory over the last enemy ; and that, before this comes to you, I shall have reached the celestial heights ; and, while you are reading these lines, I shall be adoring before the throne of God, where faith shall be turned into vision, and these languishing desires satisfied with the full fruition of immortal love.” Amen.

11. 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 application 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^g 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 Catherine'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 literally 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 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 almanac, for the year 1793, upon a new construction, which was to be presented to Mr. Cowper, and to be called the Poet's Almanac: 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 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, thro' 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!"

12. Princess Elizabeth of the Rhine.

She was born in the year 1620, and was the eldest daughter of Frederic V., elector palatine and king of Bohemia, by Anne, daughter of James the First, king of England. This excellent princess possessed only a small territory; but she governed it with great judgment, and attention to the happiness of her subjects. She made it a rule to hear, one day in the week, all such causes as were brought before her. On these occasions, her wisdom, justice, and moderation, were very conspicuous.

She frequently remitted forfeitures, in cases where the parties were poor, or in any respect worthy of favour. It was remarkable that she often introduced religious considerations, as motives to persuade the contending parties to harmony and peace. She was greatly beloved and respected by her subjects, and also by many persons of learning and virtue not resident in her dominions; for she patronized men of this character, whatever might be *their country, or their religious profession.*

In the year 1677 the famous *William Penn* paid her a visit; and was treated by her with great respect. This amiable philanthropist gives the following account of her:—

"The meekness and humility of the princess appeared to me extraordinary: she did not consider the quality, but the merit, of the people she entertained. Did she hear of a retired man, seeking after the knowledge of a better world, she was sure to set him down in the catalogue of her charity if he wanted it. I have casually seen, I believe, fifty tokens of her benevolence, sealed and directed to the several poor subjects of her bounty, whose distance prevented them from being personally known to her. Thus, though she kept no sumptuous table in her own court, she spread the tables of the poor in their solitary cells; breaking bread to virtuous pilgrims, according to their want and her ability."

"She was abstemious in her living, and in apparel void of all vain ornaments. I must needs say, that her mind had a noble prospect: her eye was a better and more lasting inheritance than can be found below. This made her not overrate the honours of her station, or the learning of the schools, of which she was an excellent judge. Being once at *Ham-burgh*, a religious person, whom she went to see for religion's sake, remarked to her, that "it was too great an honour for him that a visitant of her quality, who was allied to so many great kings and princes of this world, should come under his roof:" to whom she humbly replied; "If they were religious, as well as great, it would be an honour indeed; but, if you knew what that greatness is as well as I do, you would value it less."

"After a religious meeting which we had in her chamber, she was much affected, and said, "It is a hard thing to be faithful to what one knows. O, the way is strait! I am afraid I am not weighty enough in my spirit to walk in it."

"She once withdrew, on purpose to give her servants, who were religiously disposed, the liberty of discoursing with us, that they might the more freely put what questions of conscience they desired to be satisfied in. Sometimes she suffered both them and the poorest persons of her town to sit by her in her own chamber, where we had two meetings. I cannot forget her last words, when I took my leave of her: "Let me desire you to remember me, though I live at so great a distance, and you should never see me more. I thank you for this good time. Be assured, that, though my condition subjects me to divers temptations, yet my soul has strong desires after the best things."

"She lived till the age of sixty years; and then departed, at her house in *Herwerden*, in the year 1680, as much lamented as she had been beloved by her people. To her real worth I do, with a religious gratitude, dedicate this memorial."

13. 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.
Tho' with no awful services I'm come,
Forbid to follow Mars' dire thund'ring drum ;
(My faith no warlike liberty hath given,
Since peace on earth sweet angels sang in heaven ;)
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 acknow-

ledged 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, it unaccompanied by the Christian virtues."

The following letter of Miss Seward gives a curious account of a conversation between Mrs. Knowles and the great Dr. Johnson.

"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 West 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 theologians, 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 dropped 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 Churchwoman 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 friends 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 chooseth 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 worship, 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 any where; 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 before." 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 develops.

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

14. Lady Russel.

Lady Russel, daughter of the earl of Southampton, was born about the year 1636. She appears to have possessed a truly noble mind, a solid understanding, an amiable and a benevolent temper.

Her pious resignation and religious deportment, under the pressure of very deep distress, afford a highly instructive example, and an eminent instance of the power of religion to sustain the mind in the greatest storms and dangers, when the waves of affliction threaten to overwhelm it. It is well known that the husband of this lady, William, lord Russel, was beheaded in the reign of Charles II. ; that he was a man of great merit ; and that he sustained the execution of his severe sentence with Christian and invincible fortitude.

During the period of her illustrious husband's troubles, she conducted herself with a mixture of the most tender affection, and the most surprising magnanimity. She appeared in court at his trial ; and when the attorney-general told him, "He might employ the hand of one of his servants in waiting to take notes of the evidence for his use," lord Russel answered, that "he asked none but that of the lady who sat by him." The spectators, at these words, turned their eyes, and beheld the daughter of the virtuous Southampton rising up to assist her lord in this his utmost distress : a thrill of anguish ran through the assembly.

After his condemnation, she threw herself at the king's feet ; and pleaded, but, alas ! in vain, the merits and loyalty of her father, in order to save her husband. When the time of separation came, her conduct appears to be worthy of the highest admiration : for, without a sigh or tear, she took her last fare-

well of her husband, though it might have been expected, as they were so happy in each other, and no wife could possibly surpass her in affection, that the torrent of her distress would have overflowed its banks, and been too mighty for restraint.

Lord Russel parted from his lady with a composed silence; and, observing how greatly she was supported, said, after she was gone; "The bitterness of death is now past:" for he loved and esteemed her beyond expression.

He declared that "she had been a great blessing to him; and observed that he should have been miserable if she had not possessed so great magnanimity of spirit, joined to her tenderness, as never to have desired him to do a base thing to save his life." He said, "There was a signal providence of God in giving him such a wife, in whom were united noble birth and fortune, great understanding, great religion, and great kindness to himself; but that her behaviour in his extremity exceeded all." After the death of her lord upon the scaffold, this excellent woman, encompassed with the darkest clouds of affliction, seemed to be absorbed in a religious concern to behave properly under the afflicting hand of God, and to fulfil the duties now devolved upon herself alone, in the care, education, disposal, and happiness, of her children, those living remains of her lord, which had been so dear to him, and which were, for his sake, as well as their own, so dear to herself. The following short extracts from a few of her letters cannot fail of interesting our fair readers.

"You, my friend, who knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend: but few can glory in the happiness of having lived with such a one; and few, consequently, can lament the like loss. Who but must shrink at such a blow, till, by the mighty aid of the Holy Spirit, they let the gift of God, which he has put into their hearts, interpose?—Oh! if I did steadfastly believe, I could not be dejected; for I will not injure myself to say I offer my mind any inferior consolation to supply this loss. No; I most willingly forsake this world, this vexatious troublesome world, in which I have no other business than to rid my soul from sin, and secure my eternal interests, to bear with patience and courage my eminent misfortunes, and ever hereafter to be above the smiles and frowns of it: and, having finished the remnant of the work appointed me on earth, joyfully to wait for the heavenly perfection in God's good time, when, by his infinite mercy, I may be counted worthy to enter into the same place of rest and repose where he is gone for whom I grieve."

"The future part of my life will not, I expect, pass as perhaps I would choose.—Sense has long enough been satisfied; indeed so long, I know not how to live by faith: yet the pleasant stream, that fed it near fourteen years together, being gone, I have no sort of refreshment, but when I can repair to that living Fountain whence all flows; while I look not at the things which are seen, but at those which are not seen, expecting that day which will settle and compose all my tumultuous thoughts in perpetual peace and quiet."

"The consideration of the other world is not only a very great, but, in my small judgment, the only support under the greatest of afflictions that can befall us here. The enlivening heat of those glories is sufficient to animate and refresh us in our dark passage through this world: and notwithstanding I am below the meanest of God's servants, and have not, in the least degree, lived answerably to those opportunities I have had, yet my Mediator is my judge, and he will not despise weak beginnings, though there be more smoke than flame. He will help us in believing; and, though he suffer us to be cast down, will not cast us off, if we commit our cause to him. I strive to reflect how large my portion of good things has been; and though they are passed away, no more to return, yet I have a pleasant work to do, to dress up my soul for my desired change, and fit it for the converse of angels, and the spirits of just men made perfect; among whom, my hope is, my loved lord is one; and my often repeated prayer to God is, that, if I have a reasonable ground for that hope, it may give refreshment to my poor soul."

"From the enticing delights of the world I can, after this event, be better weaned. I was too rich in possessions while I possessed him. All relish now is gone. I bless God for it; and pray that I may more and more turn the stream of my affections upwards, and set my heart upon the ever-satisfying perfections of God; not starting at his darkest providences, but remembering continually that either his glory, justice, or power, is advanced by every one of them, and that mercy is over all his works; as we shall one day, with ravishing delight, behold. In the mean time, I endeavour to suppress all wild imaginations, which a melancholy mind is apt to let in; and to say, with the man in the Gospel, 'I believe; help thou my unbelief.'"

"It is the grace of God which disposes me to ask for, and thirst after, such comforts as the world cannot give. What

comforts it can give, I am most sure I have felt, and experienced to be uncertain and perishing. Such I will never more, the grace of God assisting, look after: and yet I expect a joyful day after some mournful ones; and, though I walk sadly through the valley of death, I will fear no evil, humbling myself under the mighty hand of God, who will save in the day of trouble. He knows my sorrows, and the weakness of my person: I commit myself and mine to him.—The saddest state to a good soul will one day end in rest. This is my best comfort, and a greater we cannot have; yet the degree is raised when we consider that we shall not only rest, but live in regions of unspeakable bliss. This should lead us sweetly through the dark passage of the world; and suffer us to start at nothing we either meet with, or our fears suggest may happen to us.”

To lady Essex she wrote as follows:—“I beseech God one day to speak peace to our afflicted minds, and not to suffer us to be disappointed of our great hope. But we must wait for our day of consolation, till this world passes away: an unkind and trustless world this has been to us. Why it has been such, God knows best. All his dispensations serve the end of his providences; and they are ever beautiful, and must be good, and good to every one of us; and even these dismal ones are so to us, if we can bear evidence to our own souls that we are better for our afflictions; which is often the case with those who suffer wrongfully. We may reasonably believe our friends have found that rest we yet but hope for: and what better comfort can you or I desire, in this valley of the shadow of death we are walking through? The rougher our path is, the more delightful and ravishing will be the great change.”

She survived lord Russel above forty years, and continued his widow to the end of her life. She died in the year 1723, in the 87th year of her age. Her continued hope and trust in Him, who had been the staff of her life, and her support in affliction, is evidenced by the following declaration, made not long before the end of her days:—“God has not denied me the support of his Holy Spirit in this my long day of calamity; but enabled me, in some measure, to rejoice in him as my portion for ever. He has provided a remedy for all our griefs by his sure promises of another life, where there is no death, nor any pain nor trouble, but fulness of joy, in the presence of Him who made us, and who will love us for ever.

15. *Jane Ratcliffe.*

She was born in the year 1683. In early life she indulged herself in many of the follies and vanities of her time ; but, being awakened to a sense of their fatal tendency, she renounced them, and placed her affections on objects which alone can confer solid and durable enjoyment.

We shall pass over the intermediate parts of her circumspect life, and come to the closing scene of it, when she appeared to be much raised above the love of life and the fears of death. The following is an extract from her own expressions on that solemn occasion.

" I desire to die," said she, " because I want, while I live here, the glorious presence of God, which I love and long for ; and the sweet fellowship of angels and saints, who would be as glad to see me with them as I should be to see them about me, and who would entertain me with unwearied delight."

" I desire to die—because, while I live, I shall want the perfection of my nature, and be as an estranged and banished child from my Father's house."

" I desire to die—because I would not live to offend so good a God, and grieve his Holy Spirit. For his loving kindness is better than life, and he is abundant in mercy to me ; and the fear of displeasing him often lies as a heavy load upon my heart"

" I desire to die—because this world is generally infected with the plague of sin, and I myself am tainted with the same disease ; so that, while I live here, I shall be in danger of being infected, or of infecting others. And if this world hates me, because I endeavour to follow goodness, how would it rejoice if my foot should slip ! How woful would my life be to me if I should give occasion to the world to triumph and blaspheme ! There are in my nature so many defects, errors, and transgressions, that I may say with David, ' Innumerable evils have compassed me about ; my iniquities have taken hold on me, so that I am not able to look up.' I therefore desire heaven for holiness, and to the end I may sin no more."

" I desire to die—because nothing in this world can give me solid and durable contentment."

" With regard to my children, I am not troubled : for that God who has given them life and breath, and all they have, while I am living, can provide for them when I am dead. My God will be their God, if they be his : and, if they be not, what comfort would it be for me to live to behold it ? Life would be bitter to me if I should see them dishonour God, whom I so greatly love."

I fear not death—because it is but the separation of the soul from the body; and that is but a shadow of the body of death:—*Romans* vii. 24. Whereas the separation of the soul from God by sin, and of soul and body for sin, is death indeed:—*Isa.* lix. 2.”

“ I fear not death—because it is an enemy that has been often vanquished; and because I am armed for it; and the weapons of my warfare are mighty through God, and I am assured of victory.”

“ I do not fear death for the pain of it; for I am persuaded I have endured as great pain in life as I shall find in death; and death will cure me of all sorts of pain. Besides, Christ died a terrible death, to the end any kind of death might be blessed to me. And that God who has greatly loved me in life will not neglect me in death; but will, by his Spirit, succour and strengthen me all the time of the combat.”

For her comfort, in her last hours, she put into the following form some memoirs of the principal mercies and blessings she had received from God.

“ How shall I praise God for my conversion? for his word, both in respect of my affection to it, and the wonderful comforts I have had from it? for hearing my prayers? for godly sorrow? for fellowship with the godly? for joy in the Holy Spirit? for the desire of death? for contempt of the world? for private helps and comforts? for giving me some strength against my sins? for preserving me from gross evils, both before and after my calling?”

In her last sickness, which was of long continuance, she was deeply sensible of the dangers and miseries that attend our progress through life; and often implored God to remove her into a better world, saying, in the words of David, “ Make haste to help me, O Lord, my salvation! Be pleased, O Lord, to deliver me! O Lord, make haste to help me!”—And she was relieved in the tenderest manner; for her spirit departed from the body when it was thought she had only fallen asleep.

CHAPTER XVIII.

THE 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.

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.

The following admirable delineations of the PASSIONS, with examples of their strange effects in different persons, we select from the *Economy of Human Life*, and from *Wanley's Wonders of the Little World*!

Hope.

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, hideth 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.

Examples.

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. Marius 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 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.

Fear.

1. George Grochantzy, a Polander, who had enlisted 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 Glocan, 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, entreaties, 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 scimitar 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 a gray.

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 Cæsar 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 on 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 Cæsar, 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 Macedonia, 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 used 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 gray, 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, Cæsar 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 were vanished ; his countenance was grown like to that of an old man ; his hair and beard turned gray ; 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 a 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 article with a pleasant history, yet such as will serve 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 him, 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 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.

Examples.

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 daughter 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 robe, 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 table, 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 Thrasymane, 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 negotiation, 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, that 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 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 a 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 busines*

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 Madame 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 Madame 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 falter 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.

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 m^y 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., beseeeming neither a king, a man, nor 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 Reuclmus had written against him, under the name of *Epistola 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 Ephes-tion, 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 Westminster; 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 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 incli-

nation 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 Tzi-hanger, 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 counselors, 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. Franciscus Foscarius, 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 failing 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 the 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 things 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.

Examples.

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 commanders 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 meanness 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 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 reprov'd Constantine that he suffered things to be done with that insolence by the soldiers 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 patronizing 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 choler 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 exceeding prone to anger and passion, that one time, when the cook had provoked him, he followed 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 a 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 won-

der, for unrestrained anger quickly breaks 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.

Examples of Hatred.

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 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 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. Menalio 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 Menalio."

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 rabid 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!

CHAPTER XIX.

CONDUCT TO SERVANTS.

—————There is an old poor man,
Who after me hath many a weary step
Limp'd in pure love:—Till he be first suffic'd,—
Oppress'd with two weak evils, age and hunger,—
I will not touch a bit. *Shakespeare.*

A KIND and tender attention is due from the affluent to the deserving part of their fellow-creatures, though undistinguished by the accidental advantages of birth, rank, or fortune: to alleviate their sorrows, compassionate their distresses, and lighten their burden of woe, is a duty incumbent upon those who enjoy any of the above attractive and envied indulgences.

The Almighty, for wise and good purposes, has thought fit to place his children in very different situations; but, at the time he has done so, he has likewise, by that invisible chain with which he has so uniformly and nicely connected all nature, made the one absolutely necessary to the happiness and convenience of the other. The great could not enjoy their riches without the assistance of the poor; neither could the poor receive the reward of their labour, had there been no inequality of station. To consider those as disregarded by Providence, and unworthy our attention, who are placed in a state of servitude and dependence, would be the height of cruelty; and not only unjust to our fellow-creatures, but an affront to that Being with whose favour they are undoubtedly honoured equally, or perhaps in a superior degree to ourselves.

A good and faithful servant is a treasure of inestimable value, a character truly respectable, and deserving of our utmost indulgence. I never knew any good and truly amiable, who treated their servants with unkindness and severity. Though indebted to their masters for support, their labours are an equivalent for the wages they receive. I may venture to say their wages are often unequal to their desert,—people sometimes not having it in their power to repay their honest endeavours to serve them

with the liberality they deserve. But 'tis in every one's power to treat them with civility and kindness ; and to recollect that they have not only the same form, but the same desires, wants, and wishes, as themselves ; are liable to the same sorrows and infirmities, without the means of indulging the one or alleviating the other. How gratifying, how delightful, to a generous mind, to make a state of dependence and servitude as easy as possible to the worthy and industrious ! How much more delightful to be obeyed with the willing heart of affection than one driven to do so by the servile influence of fear ! How pleasant to be received, after any temporary absence from our own house, with the smiling countenance of a worthy domestic ; an eye lifted up with an humble, but grateful delight ; and a number of little attentions, which speak, in expressive silence, the sincerity of their attachment, and which add a number of additional comforts to our own home !

Though it would be highly improper for young people to associate with their servants, and to converse with them in the same unreserved manner as they would with an equal or a superior ; though it would bring them down on a level with their dependants, and would shew a want of judgment and knowledge of the world to make them the confidants of their secrets, which would give them an authority and freedom they otherwise would never dare to assume ; it is equally reprehensible to treat them with contempt ; to speak to them upon every occasion in the accents of austerity and harshness ; to suspect their honesty without just cause ; or appear cold and insensible to their endeavours to please. Authority may be preserved without unkindness, and a proper distinction kept up without either pride, reserve, or coldness. When we consider that the good character of a servant is their only inheritance, it would be cruel and unjust to deprive them of that valuable portion through caprice or prejudice. That there are a number of bad people in all situations is a truth, however unpleasant, not to be denied : but it would be very hard for all to be suspected because some will err. In my opinion it is far better to be often deceived than to live under the perplexing influence of continual distrust. Many of the servants in genteel families have been reduced, perhaps, to their humiliating situations by the imprudence of their parents, or by many other unavoidable misfortunes, whose education may have been as liberal as theirs whom a reverse of fortune has reduced them to serve, and whose flattering prospects once promised them better days and far more exalted views ; who once knew what it was to have every indulgence at their own command, without any reason to apprehend being deprived of them. Surely,

such blameless sufferers, whilst they submit to their change of fortune with cheerful humility, are entitled to our tenderest regard, and have a just claim upon our benevolence to make them feel as little inconvenience as possible from a state of dependence, to which, so uncertain is every thing on earth, it may one day be our turn to submit.

The meanest, the most despised, of human beings, may, if treated with cruelty and injustice, prove a dangerous enemy; or, on the contrary, rise so far superior to his present station, as to be a valuable and useful friend. Therefore, from motives of policy, as to worldly matters, as well as from all those of a more captivating and generous nature, it is far better to behave with an uniform steadiness of humanity to those you have it in your power to make happy or miserable, than to extort an unwilling compliance to any unreasonable commands with unfeeling and rigid severity.

I have often heard it observed, that, to know a person's real character, you must see them in their own family. To hear any one speak improperly to their servants, or to see them compelled to submit to their pride, caprice, or ill humour, must give the careful observer a mean opinion of their disposition. It calls in question, not only their want of knowledge, as to the duties of their station, but a want of good temper, which is a jewel of such value as should ever be preserved with care.—'Tis so becoming an ornament as never should for one hour be laid aside: it will make the plainest form agreeable, prove a prevailing advocate in procuring friends, and has been known to disarm the most resolute and determined enemy of their resentment. A person blest with an uniform sweetness of temper will ever be admired, respected, and beloved: it never can be seen in a more interesting point of view, or its sincerity and sweetness be more fully proved, than by its benign exertions to render dependants happy, and satisfied with their humble station. To be perpetually out of humour for every frivolous trifle, and to make others wretched for our capricious disappointments, serves to shew a weakness of understanding, and a total want of that considerate humanity which would scorn to lessen its own regrets at the expense of a fellow-creature, though that fellow-creature be a servant. The very name, if properly considered, should make every one desirous of proving themselves kind masters or indulgent mistresses.

Sir William Auburn's family lived in a most luxurious and fashionable style, till perpetual dissipation had so far reduced their fortune, as to oblige them to retire into the country, in order to save expenses. They had only one son and a daughter, who, from being accustomed to gaiety and extravagance,

accompanied their parents with unwillingness and discontent. Miss Auburn was naturally of a sweet and placid disposition, and very soon became perfectly conformable to their necessary change of life; but her brother Edmund found it impossible to reconcile himself, or humble his proud spirit to the degrading and mortifying alteration, notwithstanding his father and mother had endeavoured to convince him of the necessity to retrench, and expressed their sorrow for having, by their obstinate imprudence, made the change not only prudent, but unavoidable.

The house-steward was the only one in the family who had dared to acquaint Sir William with the deranged state of his finances; and, in the all-persuasive language of truth and friendly warmth, pointed out the danger of any longer deferring the plan of retiring. He was a good and venerable old man, who had held the same place under Sir William's father, and ever maintained a character free from reproach. Edmund, by some means or other, discovered that Godfrey had put these prudential notions into his father's head; and therefore took every opportunity to ridicule, tease, and mortify this worthy and faithful servant, who at length grew so weary of his situation, that he determined to leave his place. He had, fortunately, a few years before, a pretty estate, descended to him at the death of a distant relation, and had saved a considerable sum during the time he had lived in Sir William's family, exclusive of a very handsome legacy left him by a former master. When he informed Sir William and his lady of his intention to quit their service, they were much hurt and surprised, and even condescended to request that he would give up his design; and begged to know if he had met with any thing particularly disagreeable, that had determined him to leave them. Miss Auburn, who really loved the good man, burst into tears, and inquired how he could be so unkind as to think of leaving her father; adding, that she hoped she had never given him any offence, or any cause of complaint. 'For shame, Caroline!' exclaimed her brother, 'do not degrade yourself by asking such humiliating questions of a servant. What business have such people to be offended? If the old fellow thinks he can do better, let him go: I am persuaded we shall do as well without him: his old-fashioned honesty, and busy impertinence, have caused sufficient revolutions in this family. If he stays any longer, he may make still farther innovations; and by-and-by you and I must submit to be under his tuition, as my father has already been too much for our happiness.'—Sir William desired his son to be silent; and honest Godfrey thus addressed his master:—

‘The cause of my leaving you, Sir, is now sufficiently explained, and that by the person who occasioned me to form the resolution, or it otherwise never should have been explained by me. I am too old to be insulted, and too honest to deceive a master, for whom I shall ever retain the sincerest respect. My heart is distressed at leaving this house, but go I must; I cannot join with others to betray him into misery, neither can I submit to connive at the vices of his son. My ever dear Miss Auburn, I love you as my child. I admire your virtues, and own your sweetness: if ever you want a friend, condescend to remember old Godfrey; it may one day be in his power to convince you that the humblest of your attendants may be a sincere friend.’

In a short time Godfrey left Sir William’s service, to the great regret of all the family, except Edmund, who rejoiced that the saucy monitor was no longer present to talk of prudence or prevent pleasure.

In about six months Sir William grew weary of retirement, and Lady Auburn impatiently sighed for dissipation. Edmund availed himself of the proper moment, and wrought them to his purpose. They returned to London, entered with more avidity than ever into every fashionable and expensive amusement, nor did they stop their mad career till Lady Auburn had consented to give up her jointure, and the last acre was gone. Sir William fell a victim to repentance, vice, and shame: Edmund met with his proper reward, by being obliged to go out to one of our West-Indian settlements, with an ensign’s commission. Lady Auburn retired with her daughter into the country, to live upon an annuity of about fifty pounds a year, which was generously settled upon her by the creditors during her life. The sweetness of Miss Auburn’s temper did not forsake her in this change of situation; and though she foresaw that, at her mother’s decease, she must be left destitute of support, she looked forwards with hope; and with composed resignation, and pious fortitude, submitted to this humiliating reverse of fortune; by doing which she taught her mother to bear her afflictions with less regret.

Not long after they were settled in a neat but humble cottage, within a few miles of the place in which they had once lived with so much splendour, they were told that a gentleman desired to speak with them, who had been shewn into their little parlour, by a girl (the only servant they kept). When Lady Auburn and her daughter entered the room, they were struck with pleasing astonishment at seeing Godfrey. The venerable old man arose respectfully on their entrance; and, bursting into tears: ‘Gracious God!’ he exclaimed, ‘why have I lived

to this day, to see the grand-daughter of my ever dear and respected master reduced to a situation so beneath her rank, so unworthy her worth and sweetness?—And you, my good lady, it wrings my heart to see you in such a house as this!’ Lady Auburn was affected, and welcomed the worthy creature, with tears of joy, to her humble habitation. Miss Auburn took him by the hand—‘My good friend,’ said she, with her accustomed composure, ‘grieve not for us: we are not so wretched as you may suppose. We have still sufficient to procure us all the necessaries of life, and many of its comforts. We have reconciled ourselves entirely, my dear Godfrey, to the loss of its luxuries;—it had been better for us had we never been trusted with them. Several ladies in the neighbourhood have been very kind in sending me work. I am now painting a set of trimmings for a friend, against the next birth-night, for which I shall be handsomely paid; we shall be quite rich! You shall stay with us some days, and be witness to our happiness.’—‘I will live with you,’ he cried, ‘if you will give me leave (I can afford to pay for my board), and attend you as usual. I have not a relation in the world. I am rich;—all I have shall be one day yours: it will be no contemptible fortune. I always foresaw what would happen, and have kept myself in readiness to fly to you in the hours of adversity. Excuse me, Miss Auburn; you were ever the darling of my heart. Many hours’ delight have you afforded your faithful Godfrey in your prattling infancy; and your increasing virtues, as you grew up, created in my bosom a kind of parental fondness, which, at times, I have found it difficult to suppress and conceal, as it was my place to do. Your sweetness of temper, my dear young lady, your kind attentions to me in sickness or distress, won my heart, and determined me, long ago, to make you my heir. I have brought a hundred pounds for any present emergencies. My income, in future, shall be at your disposal: you must, however, still consider me only as your steward.’ Miss Auburn threw herself into his arms. ‘My guardian friend! my second parent! talk not of being our servant: you are our equal; and, in generosity and goodness, far our superior.—Never, never will we be so cruel as to rob you of the fruits of your honest industry.’—‘I shall die if I may not be permitted to attend you, my dear young lady,’ cried Godfrey: ‘I must never leave you more, unless you mean to destroy me;—I will be your servant whilst I live.’—‘Our friend you mean,’ said lady Auburn; ‘as such, you shall live with me and Caroline. She shall attend you in your declining years: ’tis but a just return for your kindness to her in infancy, and your friendship to her almost unprotected and deserted youth.’—‘What, then, is become of Mr. Rivers,

madam?' said honest Godfrey; (his check tinged with an indignant blush, and his eye again glistening with a tear)—'Surely he has not forsaken you, my dear young lady:—if he has, I hope you have forgotten him.' Miss Auburn left the room. Lady Auburn, addressing her humble friend, informed him, that, from the time the deranged state of sir William's affairs became publicly known, there had been a visible coldness in the parents of Mr. Rivers; and, from the time of his death, the young gentleman's visits had been prohibited, on pain of being disinherited. The prohibition has been obeyed, but the lover remained constant, and sincerely lamented being obliged to give up his hopes; but was determined, if Miss Auburn continued disengaged, to prove the sincerity of his affection by a second offer of his hand.—'Then she shall be happy! since her lover is deserving of her, she shall be happy!' said Godfrey: 'it is in my power to put her in possession of a fortune equal to that my master designed to give her, and it shall be done immediately;—but she must let me be her servant—'tis all the reward I wish.—Thank God, I shall yet live to see her happy!'

It was with the greatest difficulty lady Auburn and her daughter could prevail upon this worthy man to live with them upon terms of equality; to sit down at table with them; or to be treated as a friend, instead of an humble dependant. At length they gained their purpose; but he never could conquer his diffident respect, to be present whenever any of the genteel families in the neighbourhood visited them. They soon removed into a better and more commodious house: two servants were added to the one who lived with them when Godfrey arrived at the village. Miss Auburn soon had an opportunity of informing her lover of the sudden and unexpected change in her affairs. As the want of fortune was the only objection his parents made to his marrying the daughter of their former friend; that obstacle removed, their consent was soon obtained by the impatient lover. Godfrey had the happiness of living with his young lady, of being many years a witness to her felicity, and of seeing her eldest daughter as lovely and good humoured as his beloved Miss Auburn. He was not only respected and revered for his virtues, whilst living; but lamented as a friend and parent, when summoned to receive the just reward of fidelity, generosity, and undissembled worth.

CHAPTER XX.

ADVICE TO SERVANTS, WITH EXAMPLES.

THE good servant rises early. She is quick and diligent at her work; and does it so willingly and cheerfully, and handily, that it seems a pleasure to her rather than a task.

She is strictly honest, so that she might safely be trusted with gold untold. Never, without leave, does she take for herself, or lend or give away, even the smallest thing belonging to her master or mistress, or any one else. She always speaks the truth. If she has done any mischief, or committed a fault, she confesses it at once, and hopes and endeavours not to do the like again.

Whatever she has the care of is kept in excellent order, and always in its proper place. She loses no time in seeking for the things which she uses: she knows exactly where she puts them; and she could find them almost in the dark. She takes pains to make things clean and neat, and to keep them so. She leaves not even a lumber-room in litter; and no passage, door-way, window, nor any hidden corner, dirty. She endeavours to be as careful of the property of her master and mistress as she is of her own; and as contriving about it. She thinks there would be almost as much dishonesty in wilfully wasting or abusing it, as in absolutely stealing it.

Her master and mistress have no fear nor suspicion about her when she is out of their sight. They know that she is as careful, as industrious, and as attentive to any directions which they have given her, as if they were standing by, and looking at her: nay, she is even more so; for one of her greatest fears is to offend her heavenly Master, who has strictly forbidden eye-service.

She always looks clean and tidy; even when dressed in a close bedgown, and a plain linen or cotton cap, she is doing dirty work. She is never seen going about the house with holes in her stockings, or slipshod shoes, or a tattered gown, or blowzy hair, or dirty hands. She makes, and mends, and puts on her clothes, in a very neat manner. She wears a stuff gown, or a dark-coloured cotton one, and a stuff petticoat. Her caps and bonnets are very neat and becoming; but without any lace or fancy-work, or other expensive ornaments. Her handkerchief is always tidily put on, and pinned close over her neck. Her dress on Sundays, and when she goes out, is the same as at other times, except that she is then particularly neat and clean, and has always on clothes that she has not yet

worn in common. She does not think much about her dress, or spend much time in putting it on. To be modestly and neatly dressed, and to have on sufficient clothing to keep her healthy and strong, and able to do her work, is always her desire.

When she buys new clothes, she always considers whether they are of a reasonable price, and likely to last long ; and are proper for a person in her situation.

The good servant never desires to go to races, or feasts, or fairs, or any merrymakings ; never spends any time, or money, on silly books or songs ; or in running after fortune-tellers ; or in buying lottery-tickets. She never plays at cards : she does not want to get other people's money from them, and she does not want to lose her own. A walk in her master's garden or in the fields, either by herself, or with sober company ; a visit to her friends ; or a good book to read ; are the amusements which she likes best.

She never invites or encourages any company to come and see her at her master's house, not even her own near relations, without first asking leave ; and she is not very forward in doing that, for fear she should be thought troublesome and encroaching : nor would she, on any account, give to any body the least scrap of her master's victuals, unless she were told that she might do it.

She is no tattler, nor busybody, nor talebearer, gossiping about it from house to house, speaking things which she ought not. She does not want to find out other people's secrets, or to tell those of the family in which she lives. She would grieve very much if she thought that her master and mistress, or any of their family, looked upon her as a spy, or as an enemy, glad to take every little opportunity to speak ill of them, or to do them any unkindness.

Every morning, and every evening, she prays to the great God, to bless her, and her master and mistress, and all their family ; and daily reads some portion of the Holy Scriptures. She delights to follow her master and mistress, and their children, to the house of God.

She treasures up in her memory the texts in Scripture that teach a servant's duty. She often reflects upon them, and repeats them to herself ; and considers, very attentively, whether she does her best to practise them. Especially, she remembers our blessed Lord's golden rule, of doing to others as we wish that they should do to us, and endeavours to do to her master and mistress as she would wish, if she had servants, that they should do to her.

Golden Rules for Servants.

1. Engage yourselves cautiously. Always prefer sober regular families, even if you could have higher wages, or less work to do, elsewhere.—It is, in general, safer and better, especially for young persons first leaving home, to go into small families: they are there more under the kind care and notice of their masters and mistresses; and less exposed to the bad example, and bad advice, of fellow-servants.

2. If you have been well brought up, and have good characters, you will seldom be at a loss to find proper places in your own neighbourhood, and to hire yourselves in a private respectable way. But if ever you should be under the necessity of standing for hire at any statutes, or of making application at public register offices, be very careful not to engage yourselves to any persons, without inquiring (not of turned-off servants, but of people whom you can safely depend upon) what character, and what kind of families, they have; nor without knowing of them what they will require of you; and particularly whether they will allow you, on Sundays, regularly to attend the public worship of your God. Many young persons, for want of proper care and thought on such occasions, have got into sad places, and ruined themselves.

3. Do not go to London, or any other large city, in search of a place, unless you have kind and reputable friends there, with whom you can prudently stay till you meet with a proper situation. No safe and profitable places are to be met with in London, or any where else, without proper recommendations, and the assistance of friends.

4. When you are in a sober service, whether in town or country, be very careful not to indulge yourselves in a rambling fickle disposition; nor suffer yourselves to be tempted away, for the sake of rather higher wages, or a little more liberty to do evil. Long and faithful service is very creditable. Servants who frequently change their places get but a poor character, and few true friends; and they seldom prosper in the world.

5. If indeed you are in situations, where, with your best endeavours, you cannot obtain reasonable support, or live in any degree of peace or comfort; and, above all, where your health, morals, or character, are in any danger; you ought to change as soon as you have a proper opportunity. But beware of giving warning in a pet, merely because you are found fault with, or have not every little favour and indulgence you could wish. Put up with many inconveniences, and even hardships, rather

than foolishly throw yourselves out of a suitable place, or run the risk of hurting your character.

6. Many persons, who have left their places without proper thought, have come to shame and distress; and they would gladly have accepted of situations far worse than those which they once despised. You will no where meet with a place in which you will have every thing you desire; unless you should be of so Christian a spirit, as to desire nothing but what God appoints for you. Remember that this world is, at best, but a state of trial.

7. Never desire or expect your masters or mistresses to give you a better character, to any persons who may apply to them about you, than they fully believe you deserve; for, if they were to do so, they would break the laws of God, which absolutely forbid all lying and deceiving, and they would break the laws of their country. Every master or mistress, who gives a servant a false character, is liable to a penalty of *twenty pounds*.

8. If ever you should be out of place, and have no home to go to, be cautious where you lodge. Living in a disreputable house, even if you should behave, while you are there, in the most prudent manner, will hurt your character; and will, most likely, prevent your getting into a good place.

9. Be diligent to understand your business, and to do it thoroughly. Keep at your work as long and as steadily as can fairly be expected from you. Your masters have agreed to pay you wages, and to provide you with food and lodging, and, perhaps, even with part of your clothing; and, in return, you have engaged to give them all reasonable labour, and care, and pains. If you waste any part of your working time in absolute idleness, or in loitering about, or if you do your work in a negligent slovenly manner, you defraud your masters of what is due to them: you break your word; you rob them as much as if you were absolutely to take money out of their pockets. You are paid as if you did your best.

10. Be desirous to do more than is required or expected of you, and more than you positively engaged for, rather than less. In busy times, or when there is any sickness in your master's family, do not grudge a little extraordinary labour or fatigue. Willing and cheerful service is always very pleasing, especially on such occasions; and it is seldom overlooked or forgotten, even by unkind masters and mistresses.

11. Rise early. This is a very necessary practice; but, if you have been accustomed to slothfulness and over indulgence, you will find it a very difficult one. If, however, you persevere in it for some time, it will become easy to you, and even

pleasant : and you will wonder that you could ever have taken delight in wasting so much precious time in sluggishness ; hurting your health and spirits ; robbing your masters of part of the labour which they pay you for ; and getting their ill word, and the ill word of almost every body that knows you. People may bring themselves, by habit, to wake and rise regularly at such an hour every morning.

12. Obey the orders which your masters or mistresses give you : obey them at once, and cheerfully ; always remembering that it is their duty to command, and yours to obey ; and that it is the great God himself who appoints to all persons their stations and their duties. Do every thing as exactly as possible, at the time and in the way which they desire, even if you should think your own time and way would be best. Surely it is the right of masters and mistresses to have their own work done at the time and in the manner they like : no doubt you will think so yourselves, if ever you should have servants of your own.

13 When your masters or mistresses find fault with you, or give you orders which do not quite suit your own fancies, do not answer pertly, or mutter to yourselves, or shew any anger or sullenness, even if you should think they reprove you more than is necessary, or use you unkindly.

14. Look at your masters and mistresses very respectfully whilst they are speaking to you : attend to what they say ; and, when they have done speaking, express, in a few civil words, your readiness to obey. Never rudely contradict them. When it seems proper for you to mention your own opinion or desire, or to complain of any grievance which you think might be redressed, do it in the most respectful manner you are able.

15. Be strictly honest. Never give, or lend, or take for yourselves, any thing, not even a rag, or the least scrap of victuals, that you are not allowed to have. Neither rob, cheat, nor in any way defraud your masters or mistresses yourselves ; nor see them robbed, cheated, or in any way defrauded, by other people, without informing them of it, and putting them upon their guard.

16. If you are commissioned to buy or sell any goods for them, do it honestly, faithfully, and to the best of your judgment. Try to make as good bargains for them as you would do for yourselves. Return the smallest change that is due to them, keeping back nothing for yourselves. See that every thing you buy or sell is of proper weight or measure ; and, as far as you can judge, of a proper quality for the price.

17. If the choice of shops be left to you, go to those whose owners have the best character and the best goods. For fear

that in buying or selling you should be tempted to wrong your masters or mistresses, or suspected of unjust dealings, receive no present from any shopkeepers, or other persons, with whom you have money matters to settle on your masters' or mistresses' account, except it be with the knowledge and consent of your masters or mistresses themselves. Refuse such presents civilly, but very steadily.

18. Never take for your own use any money with which you are intrusted; even if you should fully intend and expect to restore it before it is wanted, or even missed. Settle all money matters as soon as possible; and be exact in them, even to a farthing. If you can write, set down immediately every sum which you receive, and every sum which you pay, even before the money is well out of your hands.

19. Do every part of your work in its proper season. Keep every thing that you have the care of in order, and thoroughly clean. Take pleasure in making things last as long, and go as far, as you can; and in having them neat and handsome, with as little expense as possible. Keep in your memory an inventory of the things in your care; or, if they are numerous, have a written inventory of them: compare it with the things once or twice a year, or oftener; and endeavour to have it, now and then, properly examined by those whom you serve.

20. When an accident happens to any thing that you have the care of, fail not to mention it on the earliest opportunity; and, if you have been at all to blame, promise and endeavour to be more attentive in future.—Remember that it is doing a master and mistress as much injury to waste or neglect their property as to steal it.

21. Be particularly careful with respect to fire. Never set a lighted candle near a bed, or near window-curtains; or near any drawers or closets where there are papers or linen. Never leave linen airing by a fire, without being watched: or little children by themselves in a room where there is a fire, or let them at any time play with fire. Never take a lighted candle without a lanthorn into a stable, or venture into a hayloft even with a lanthorn.

22. Leaving chimneys too long unswept, making too great a blaze in the fire-place, letting a candle burn, or a poker remain in the fire, when there is no person in the room, and carrying about the house a candle with a long snuff, should be carefully avoided; as should also every thing else that is at all likely to occasion any mischief by fire. When the light of a candle is necessary in going about the house, and especially to bed, it is safest to use a lanthorn, or a short candle in a large flat candle-stick, with snuffers, and an extinguisher.

23. By the laws of our land, every servant, through whose carelessness or negligence a house, or outhouse, is set on fire, is liable to pay a penalty of *one hundred pounds*; and, if it be not immediately paid, to be sent to some house of correction for eighteen months, and there kept to hard labour.

24. Take no advantage of the absence of your masters and mistresses, or of their want of attention, to neglect their business, to disobey their orders in any respect, or to waste, or any way wilfully abuse, their property.

25. Never tell an untruth, or attempt to deceive any body. On no occasion, especially when you propose yourselves for hire, pretend that your health, or strength, or any of your qualifications, are greater than you really think they are. When you have been guilty of a fault, or met with an accident (which the most steady careful people will sometimes do), never deny it, even if you should expect to be much blamed, or made to suffer for it. How much better is it to be blamed or punished by men than to break God's holy law, and offend him! But, in general, to speak the truth constantly and steadily, is by far the best policy, as well as our absolute duty; and, when it is done in a civil prudent manner, it makes people respected and trusted.

26. To confess a fault before it is found out, and to do our best to make all due amends for it, is the behaviour of a true Christian. It is particularly pleasing in servants: and seldom fails to incline their masters and mistresses to shew them great favour and indulgence, and to put the utmost confidence in them.

27. Never pry into the affairs of the family in which you live. Especially never read any persons' letters, or other written papers, without their leave; nor listen at doors, or any where else, to overhear private conversations. Resolve never to speak any ill of your master and mistress, and their family, unless it be absolutely necessary, in order to prevent some great mischief or ruin, either to yourselves or any one else; and, even then, you must be very cautious what you say.

28. Tell no idle tales; make no idle complaints; not even to your dearest friends and companions. When you leave the family, say as little as possible to its disadvantage.

29. Never go out, except on your usual business, without leave; and endeavour to return as soon as you are desired or expected. When you are sent on any errand, or other business, do not stay longer than is necessary: a quick return shews diligence and faithfulness.

30. Deliver every message to or from your master or mistress as soon, and as exactly, as you are able.

Examples of Good Servants.

1. The following epitaph, on a faithful female servant, is in the churchyard at Croydon, in Surry:—

In memory of *URSULA SWINBOURN*,
 Who, after fulfilling her duty
 In that station of life which her Creator had allotted her;
 And by her faithful and affectionate conduct,
 In a series of thirty-five years,
 Rendering herself respected and beloved,
 And her loss sincerely regretted
 By the family she lived with;
 Departed this life, the 5th of January, 1781: aged 55.
 Reader!

Let not her station in life
 Prevent thy regarding her example;
 But remember,
 According to the number of talents given,
 Will the increase be expected.

2. “The daughter of an old day-labourer (says a clergyman), residing in my parish, lived many years as a servant of all work with a tradesman in our county town. During the former part of her service, her wages were only forty shillings a year. They were advanced five shillings on her undertaking the whole washing and ironing without assistance; and for the last nine years her master gave her four pounds a year, which were her highest wages. An old female relation of her master’s passed a good deal of her time with him; but her temper was so very bad that no one had made any great effort to please her before this young woman, whose constant and unwearied endeavour it was to bear with her frowardness, and to comply with her wishes. The old gentlewoman was at length so won by her assiduity, that she rewarded her with several small sums of money, to the amount of four or five guineas. On receiving the first guinea she determined not to spend any part of it, but to save it against a time of need, although her wages were still at the lowest rate. She even then contrived to add something to her treasure; till, at length, after her wages had been increased, she became mistress of twenty pounds.

Application was made to her for this sum, to be lent out on interest. But, while she was deliberating upon the proposal, it came into her mind that she ought rather to bestow it on her parents, who were then, through age, becoming infirm. She proposed to give them the whole sum at once; but her brother-in-law prudently advised her to send them only half of it,

to buy them a cow, and to save the remainder for a future occasion, which she did. A short time after, her father was afflicted with a disorder, which brought him to such a state, that he could expect no relief but from a surgical operation. Even this a country surgeon had pronounced hopeless, a mortification having, in his opinion, already taken place. The affectionate daughter determined, nevertheless, to be at the expense of taking the advice of a surgeon from the infirmary, which was ten miles distant; and he was of a different opinion. I saw the operation performed. It succeeded, although the patient was then seventy years old: he is still living, and is now in his eighty-seventh year. The surgeon, for the operation and many attendances, required only ten guineas. This sum was thankfully paid him by the good daughter, being every shilling she possessed.

A few years after she had made this laudable use of her hard-earned savings, her master, intending to make his will, proposed to his executor and residuary legatee to bequeath fifty pounds to his old servant. The executor, dissatisfied with this bequest, reminded him of the strong proofs she had given of the strictest honesty; and of her long and faithful services, not only in the house, but in the shop, by which she had helped him to gain, and had also preserved, much of his property. On these grounds, he persuaded her master to leave her a hundred pounds instead of fifty; and to add to that sum the interest of three hundred pounds during her life, together with a quantity of household furniture. After his decease, the executor further requested her to take, as a present from him, any other article of furniture which she wished.

A few months after this, a farmer in comfortable circumstances, next neighbour to her aged parents, paid his addresses to her; and afterwards married her. In addition to all this, I have reason to hope that both she and her husband, as well as her aged parents, are pious persons; and that her marriage has been the means of greatly promoting her spiritual welfare.

3. A Wiltshire young woman, Sarah — by name, left her home and kindred, to gain an honest maintenance; and went into a clergyman's family, in the parish of Chelsea. She had a good natural disposition, improved by the precepts of Christianity. She did her work with cheerfulness. She was diligent, faithful, dutiful, and affectionate. She obeyed not with eye-service. Her conduct was approved, and she was esteemed by all.

In the summer of 1807, after she had been in the family some years, she fell sick, and had a fever. Her mistress anxiously tended her with a mother's care. In compliance

with medical advice, a lodging was hired for her, in an airy part of the neighbourhood. A coach was considerably procured to take her thither. Pale as the water-lily, the sick young woman was slowly supported down stairs. She modestly expressed a wish to see her master, once more, before she went; adding her fear lest his engagements might prevent her from so doing. Her mistress, with kind concern, assured her that he stood at the gate, in order to see her safe into the carriage. At her coming out of the house, the clergyman stepped up, and kindly said, "Good morning to you, Sarah!—Come, come, I hope this fine weather will very soon recover you." The sight of her master, the sound of his voice, and the kindness of his words, together with the thoughts of her own illness, and the sad moment of parting, much affected her spirits: she turned away her head, and beheld her master's infant son, the child which she had fondled from its birth. For some days it had not been allowed to see her. It now looked in her face very earnestly, uttered a shrill cry of sudden joy, stretched forwards its little hands, and smiled. She would have spoken, but could not: she faltered, sobbed, leaned back on her female friend, and wept; then pointed to the coach with a sigh, and tottered into it.

CHAPTER XXI.

ART OF COOKERY.

THE subject of Cookery is, in general, either despised by women as below their attention, or, when practically engaged in, it is with no other consideration than, in the good housewife's phrase, "to make the most of every thing," whether good, bad, or indifferent; or to contrive a thousand mischievous compositions, both savoury and sweet, to recommend their own ingenuity.

The injuries that result from these practices will appear in the course of this work. When these are fully considered, it can no longer be thought derogatory, but in the highest degree honourable, that a woman should study to avert them. If cookery has been worth studying as a sensual gratification, it is surely much more so as a means of securing one of the greatest of human blessings—good health.

The waste occasioned by provisions being dressed in a slovenly unskilful manner is another serious consideration. This not only makes a very material difference in the expenses of a family, but also an useless consumption of the various articles

of food, that increases to the poor the difficulty of procuring a sufficiency of wholesome sustenance. It is of great importance therefore on these accounts, as well as on that of health, that the mistress of a house should be competent to direct, or take an active part, in the culinary business of the family, according as the circumstances of it may require, instead of leaving it to the mercy of an ignorant or ill-informed cook. Nor is it of less consequence that the mistress of a family should attend to the purchase of the provisions, both for the sake of procuring them good, and of not being imposed upon in the purchase of them.

The various utensils used for the preparation and keeping of food are made either of metal, glass, pottery ware, or wood; each of which is better suited to some particular purposes than the others. Metallic utensils are quite unfit for many uses, and the knowledge of this is necessary to the preservation of health in general, and sometimes to the prevention of immediate dangerous consequences.

The metals commonly used in the construction of these vessels are silver, copper, brass, tin, iron, and lead. Silver is preferable to all the others, because it cannot be dissolved by any of the substances used as food. Brimstone unites with silver, and forms a thin brittle crust over it, that gives it the appearance of being tarnished, which may be accidentally taken with food; but this is not particularly unwholesome, nor is it liable to be taken often, nor in large quantities. The discolouring of silver spoons used with eggs arises from the brimstone contained in the egg.—Nitre or saltpetre has also a slight effect upon silver, but nitre and silver seldom remain long enough together in domestic uses to require any particular caution.

Copper and brass are both liable to be dissolved by vinegar, acid fruits, and pearl-ash. Such solutions are highly poisonous, and great caution should be used to prevent accidents of the kind. Vessels made of these metals are generally tinned, that is, lined with a thin coating of a mixed metal, containing both tin and lead. Neither acids, nor any thing containing pearl-ash, should ever be suffered to remain above an hour in vessels of this kind, as the tinning is dissolvable by acids, and the coating is seldom perfect over the surface of the copper or brass.

The utensils made of what is called block tin are constructed of iron plates coated with tin. This is equally liable to be dissolved as the tinning of copper or brass vessels; but iron is not an unwholesome substance, if even a portion of it should be dissolved and mixed with food. Iron is therefore one of

the safest metals for the construction of culinary utensils; and the objection to its more extensive use only rests upon its liability to rust, so that it requires more cleansing, and soon decays. Some articles of food, such as quinces, orange-peel, artichokes, &c., are blackened by remaining in iron vessels, which therefore must not be used for them.

Leaden vessels are very unwholesome, and should never be used for milk or cream, if it be ever likely to stand till it become sour. They are unsafe also for the purpose of keeping salted meats.

The best kind of pottery ware is oriental china, because the glazing is a perfect glass, which cannot be dissolved, and the whole substance is so compact that no liquid can penetrate it. Many of the English pottery wares are badly glazed; and, as the glazing is made principally of lead, it is necessary to avoid putting vinegar, and other acids, into them. Acids and greasy substances penetrate into unglazed wares, excepting the strong stone ware; or into those of which the glazing is cracked, and hence give a bad flavour to any thing they are used for afterwards. They are quite unfit therefore for keeping pickles or salted meats. Glass vessels are infinitely preferable to any pottery ware but oriental china, and should be used whenever the occasion admits of it.

Wooden vessels are very proper for the keeping many articles of food, and should always be preferred to those lined with lead. If any substance has ever fermented or become putrid in a wooden cask or tub, it is sure to taint the vessel so as to make it liable to produce a similar effect upon any thing that may be put into it in future. It is useful to char the insides of these wooden vessels before they are used, by burning wood-shavings in them, so as to coat the insides with a crust of charcoal.

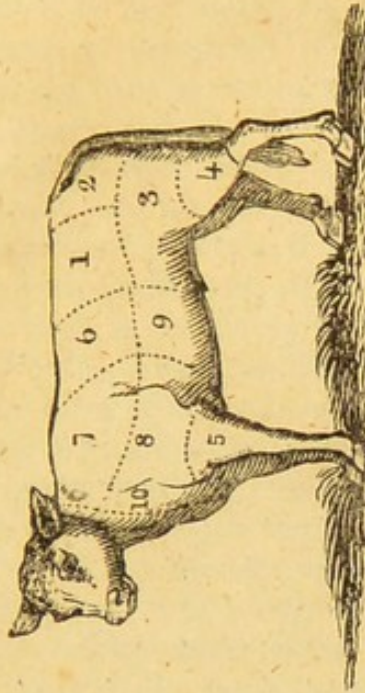
As whatever contaminates food in any way must be sure, from the repetition of its baneful effects, to injure the health, a due precaution with respect to culinary vessels is necessary, for its more certain preservation.

To choose Meats.

Venison.—If the fat be clear, bright, and thick, and the cleft part smooth and close, it is young; but if the cleft is wide and tough, it is old. To judge of its sweetness, run a very sharp narrow knife into the shoulder or haunch, and you will know by the scent. Few people like it when it has much of the *haut-gout*.

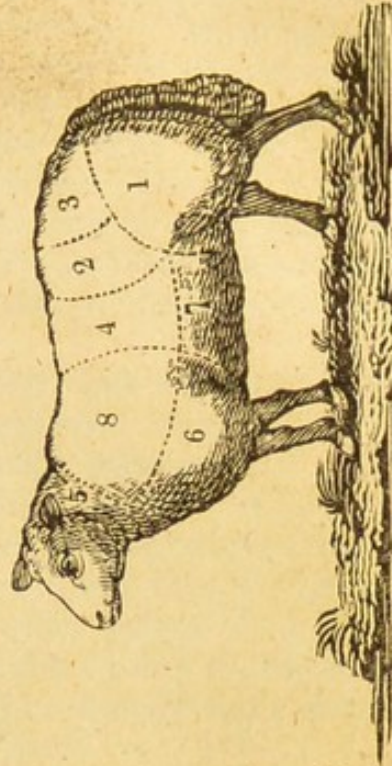
Beef.—If the flesh of the ox-beef is young, it will have a fine smooth open grain, be of a good red, and feel tender. The fat should look white rather than yellow; for, when that

VEAL.



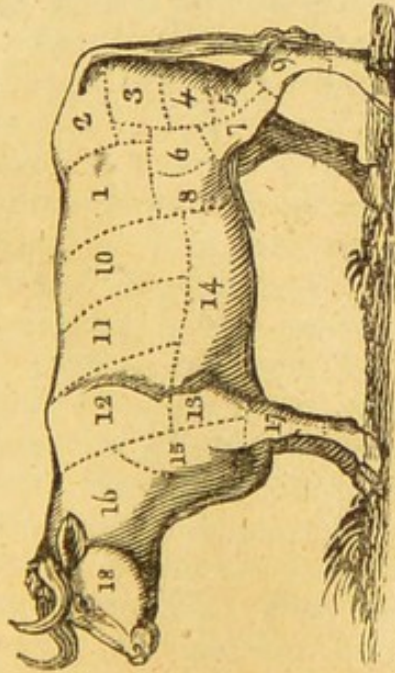
- | | |
|----------------------|----------------------|
| 1 Loin, best end | 6 Neck, best end |
| 2 Ditto, Chump ditto | 7 Ditto Scrag do. |
| 3 Fillet | 8 Blade Bone |
| 4 Knuckle (hind) | 9 Breast, best end |
| 5 Ditto (fore) | 10 Ditto Brisket do. |

MUTTON.



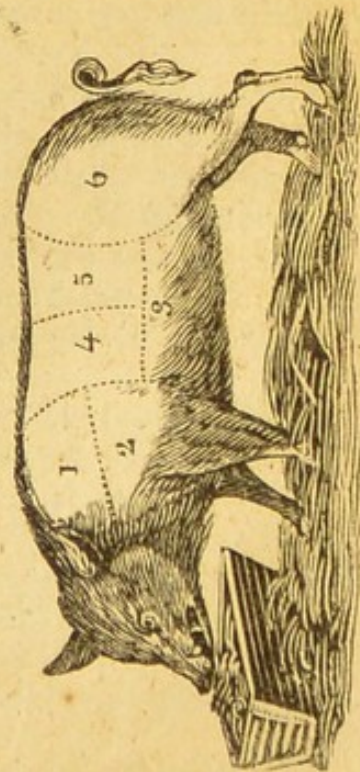
- | | | | |
|------------------|--------------------|-------------|-------------------|
| 1 Leg | 3 Loin, Chump end | 5 Do. Scrag | 7 Breast |
| 2 Loin, best end | 4 Neck, best ditto | 6 Shoulder | 8 Saddle, 2 Loins |

BEEF.



- | HIND QUARTER. | | FORE QUARTER. | |
|---------------|---------------|---------------------|------------|
| 1 Sirloin | 6 Veiny Piece | 10 Fore Rib, 5 Ribs | 14 Brisket |
| 2 Rump | 7 Thick Flank | 11 Middle do. 4 do. | 15 Clod |
| 3 Aitch Bone | 8 Thin ditto | 12 Chuck 3 do. | 16 Neck |
| 4 Buttock | 9 Leg | 13 Shoulder, or Leg | 17 Shin |
| 5 Mouse ditto | | of Mutton Piece | 18 Cheek |

PORK.



- | | | |
|--------------|--------------------|-------------|
| 1 The Sperib | 3 Belly, or Spring | 5 Hind Loin |
| 2 Hand | 4 Fore Loin | 6 Leg |

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is of a deep colour, the meat is seldom good: beef fed by oil-cakes is in general so, and the flesh is flabby. 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 closer still, the fat hard and skinny, the lean of a deep red, and a stronger scent. Ox-beef is the reverse. Ox-beef is the richest and largest; but in small families, and to some tastes heifer-beef is better, if finely fed. In old meat there is a streak of horn in the ribs of beef: the harder this is, the older; and the flesh is not finely flavoured.

Veal.—The flesh of a bull-calf is firmest, but not so white. The fillet of the cow-calf is generally preferred for the udder. The whitest is not the most juicy, having been made so by frequent bleeding, and having had whiting to lick. Choose the meat of which the kidney is well covered with white thick fat. If the bloody vein in the shoulder looks blue, or of a bright red, it is newly killed; but any other colour shews it stale. The other parts should be dry and white; if clammy or spotted, the meat is stale and bad. The kidney turns first in the loin, and the suet will not then be firm.

Mutton.—Choose this by the fineness of its grain, good colour, and firm white fat. It is not the better for being young; if of a good breed and well fed, it is better for age: but this only holds with wether-mutton: the flesh of the ewe is paler, and the texture finer. Ram-mutton is very strong flavoured; the flesh is of a deep red, and the fat is spongy.

Lamb.—Observe the neck of a fore quarter: if the vein is blueish, it is fresh; if it has a green or yellow cast, it is stale. In the hind quarter, if there is a faint smell under the kidney, and the knuckle is limp, the meat is stale. If the eyes are sunk, the head is not fresh. Grass-lamb comes into season in April or May, and continues till August. House-lamb may be had in great towns almost all the year, but is in highest perfection in December and January.

Pork.—Pinch the lean, and, if young, it will break. If the rind is tough, thick, and cannot easily be impressed by the finger, it is old. A thin rind is a merit in all pork. When fresh, the flesh will be smooth and cool; if clammy, it is tainted. What is called measly pork is very unwholesome, and may be known by the fat being full of kernels, which in good pork is never the case. Pork fed at still-houses does not answer for curing any way, the fat being spongy. Dairy-fed pork is the best.

Bacon.—If the rind is thin, the fat firm, and of a red tinge, the lean tender, of a good colour, and adhering to the bone,

you may conclude it good, and not old. If there are yellow streaks in it, it is going, if not already rusty.

Hams.—Stick a sharp knife under the bone: if it comes out with a pleasant smell, the ham is good; but if the knife is daubed, and has a bad scent, do not buy it. Hams short in the hough are best, and long-legged pigs are not to be chosen for any preparation of pork.

Brawn.—The horny part of young brawn will feel moderately tender, and the flavour will be better; the rind of old will be hard.

In every sort of provisions, the best of the kind goes farthest; it cuts out with most advantage, and affords most nourishment. Round of beef, fillet of veal, and leg of mutton, are joints that bear a higher price; but, as they have more solid meat, they deserve the preference. It is worth notice, however, that those joints which are inferior may be dressed as palatably; and being cheaper, they ought to be bought in turn; for, when they are weighed with the prime pieces, it makes the price of these come lower.

In joints of meat, the long pipe that runs by the bone should be taken out, as it is apt to taint; as also the kernels of beef. Rumps and edge-bones of beef are often bruised by the blows the drovers give the beasts, and the part that has been struck always taints; therefore do not purchase these joints, if bruised.

The shank-bones of mutton should be saved; and, after soaking and brushing, may be added to give richness to gravies or soups. They are also particularly nourishing for sick persons.

When sirloins of beef, or loins of veal or mutton, come in, part of the suet may be cut off for puddings, or to clarify.

Dripping will baste every thing as well as butter, except fowls and game; and, for kitchen pies, nothing else should be used.

The fat of a neck or loin of mutton makes a far lighter pudding than suet.

Meat and vegetables that the frost has touched should be soaked in cold water two or three hours before used, or more if they are much iced. Putting them into hot water, or to the fire, till thawed, makes it impossible for any heat to dress them properly afterwards.

In warm weather, meat should be examined well when it comes in; and, if flies have touched it, the part must be cut off, and then well washed. In the height of summer it is a very safe way to let meat that is to be salted lie an hour in very cold water, rubbing well any part likely to have been fly-blown: then wipe it quite dry, and have salt ready, and rub it

thoroughly in every part, throwing a handful over it besides. Turn it every day, and rub the pickle in, which will make it ready for the table in three or four days. If to be very much corned, wrap it in a well-floured cloth, after rubbing it with salt. This last method will corn fresh beef fit for the table the day it comes in, but it must be put into the pot when the water boils.

If the weather permit, meat eats much better for hanging two or three days before it is salted.

The water in which meat has been boiled makes an excellent soup for the poor, by adding to it vegetables, oatmeal, or peas.

Roast-beef bones, or shank bones of ham, make fine peas-soup; and should be boiled with the peas the day before eaten, that the fat may be taken off.

In some families great loss is sustained by the spoiling of meat. The best way to keep what is to be eaten unsalted is, as before directed, to examine it well, wipe it every day, and put some pieces of charcoal over it. If meat is brought from a distance in warm weather, the butcher should be ordered to cover it close, and bring it early in the morning; but even then, if it is kept on the road while he serves the customers who live nearest to him, it will very likely be fly-blown. This happens often in the country.

Wash all meat before you dress it: if for boiling, the colour will be better for soaking; but, if for roasting, dry it.

Boiling in a well-floured cloth will make meat white.

Particular care must be taken that the pot is well skimmed the *moment* it boils, otherwise the foulness will be dispersed over the meat. The more soups or broth are skimmed, the better and cleaner they will be.

The boiler and utensils should be kept delicately clean.

Put the meat into cold water, and flour it well first. Meat boiled quick will be hard; but care must be taken that in boiling slow it does not stop, or the meat will be underdone.

If the steam is kept in, the water will not lessen much; therefore, when you wish it to boil away, take off the cover of the soup-pot.

Vegetables should not be dressed with the meat, except carrots or parsnips with boiled beef.

As to the length of time required for roasting and boiling, the size of the joint must direct; as also the strength of the fire, the nearness of the meat to it, and, in boiling, the regular though slow progress it makes; for if the cook, when told to hinder the copper from boiling quick, lets it stop from boiling up at all, the usual time will not be sufficient, and the meat will be underdone.

Weigh the meat; and allow, for all solid joints, a quarter of an hour for every pound, and some minutes (from ten to twenty) over, according as the family like it done.

A ham of twenty pounds will take four hours and a half, and others in proportion.

A tongue, if dry, takes four hours slow boiling, and soaking: a tongue out of pickle, from two hours and a half to three hours, or more if very large: it must be judged, by feeling, whether it is very tender.

A leg of pork, or of lamb, takes the full allowance of twenty minutes, above a quarter of an hour to a pound.

In roasting, beef of ten pounds will take above two hours and a half; twenty pounds will take three hours and three quarters.

A neck of mutton will take an hour and a half, if kept at a proper distance. A chine of pork two hours.

The meat should be put at a good distance from the fire, and brought gradually near when the inner part becomes hot, which will prevent its being scorched while yet raw. Meat should be much basted; and, when nearly done, floured, to make it look frothed.

Veal and mutton should have a little paper put over the fat, to preserve it. If not fat enough to allow for basting, a little good dripping answers as well as butter.

The cook should be careful not to run the spit through the best parts; and should observe that it be well cleaned before and at the time of serving, or a black stain appears on the meat. In many joints the spit will pass into the bones, and run along them for some distance, so as not to injure the prime of the meat: and the cook should have leaden skewers to balance it with; for want of which, ignorant servants are often troubled at the time of serving.

In roasting meat it is a very good way to put a little salt and water into the dripping-pan, and baste for a little while with this, before using its own fat or dripping. When dry, dust it with flour, and baste as usual.

Salting meat before it is put to roast draws out the gravy: it should only be sprinkled when almost done.

Time, distance, basting often, and a clear fire of a proper size for what is required, are the first articles of a good cook's attention in roasting.

Old meats do not require so much dressing as young; not that they are sooner done, but they can be eaten with the gravy more in.

A piece of writing-paper should be twisted round the bone at the knuckle of a leg or shoulder of lamb, mutton, or venison, when roasted, before they are served.

When you wish fried things to look as well as possible, do them *twice* over with egg and crumbs. Bread that is not stale enough to grate quite fine will not look well. The fat you fry in must always be boiling hot the moment the meat, fish, &c., are put in, and kept so till finished: a small quantity never fries well.

To keep meat hot.—It is best to take it up when done, though the company may not be come: set the dish over a pan of boiling water; put a deep cover over it, so as not to touch the meat, and then throw a cloth over that. This way will not dry up the gravy.

To keep Venison.

Preserve the venison dry, wash it with milk and water very clean, and dry it with clean cloths till not the least damp remains; then dust pounded ginger over every part, which is a good preventive against the fly. By thus managing and watching, it will hang a fortnight. When to be used, wash it with a little lukewarm water, and dry it. Pepper is likewise good to keep it.

To dress Venison.

A haunch of buck will take three hours and a half, or three quarters, roasting; doe only three hours and a quarter. Venison should be rather under than over done.

Spread a sheet of white paper with butter, and put it over the fat, first sprinkling it with a little salt; then lay a coarse paste on strong paper, and cover the haunch; tie it with fine pack-thread, and set it at a distance from the fire, which must be a good one. Baste it often: ten minutes before serving take off the paste, draw the meat nearer the fire, and baste it with butter and a good deal of flour, to make it froth up well.

Gravy for it should be put into a boat, and not into the dish, (unless there is none in the venison), and made thus:—Cut off the fat from two or three pounds of a loin of old mutton, and set in steaks on a gridiron for a few minutes, just to brown one side; put them into a saucepan with a quart of water, cover quite close for an hour, and simmer it gently; then uncover it, and stew it till the gravy is reduced to a pint. Season with only salt.

Currant-jelly sauce must be served in a boat.

Formerly pap-sauce was eaten with venison, which, as some still like it, it may be necessary to direct. Grate white bread, and boil it with port wine, water, and a large stick of cinnamon; and, when quite smooth, take out the cinnamon, and add sugar. Claret may be used for it.

Make the jelly-sauce thus:—Beat some currant-jelly and a spoonful or two of port wine, and set it over the fire till melted. Where jelly runs short, put more wine, and a few lumps of sugar, to the jelly, and melt as above. Serve with French beans.

Haunch, Neck, and Shoulder of Venison.

Roast with paste, as directed above, and the same sauce.

To stew a Shoulder of Venison.

Let the meat hang till you judge proper to dress it: then take out the bone; beat the meat with a rolling-pin; lay some slices of mutton-fat, that have lain a few hours in a little port wine, among it; sprinkle a little pepper and all-spice over it in fine powder; roll it up tight, and tie it; set it in a stewpan that will only just hold it, with some mutton or beef gravy, not strong, half a pint of port wine, and some pepper and allspice; simmer it close covered, and as slow as you can, for three or four hours. When quite tender, take off the tape, set the meat on a dish, and strain the gravy over it. Serve with currant-jelly sauce.

This is the best way to dress this joint, unless it is very fat, and then it should be roasted. The bone should be stewed with it.

Breast of Venison.

Do it as the shoulder, or make it into a small pasty.

Hashed Venison

Should be warmed with its own gravy, or some without seasoning, as before; and only warmed through, not boiled. If there is no fat left, cut some slices of mutton-fat, set it on the fire with a little port-wine and sugar, simmer till dry, then put to the hash, and it will eat as well as the fat of the venison.

For Venison Pasty, look under the head PASTRY; as likewise an excellent imitation.

To keep Beef.

The butcher should take out the kernels in the neck pieces, where the shoulder-clod is taken off, two from each round of beef: one in the middle, which is called the pope's eye; the other from the flap: there is also one in the thick flank, in the middle of the fat. If these are not taken out, especially in the summer, salt will be of no use for keeping the meat sweet. There is another kernel between the rump and the edge-bone.

As the butchers seldom attend to this matter, the cook should

take out the kernels, and then rub the salt well into such beef as is for boiling, and slightly sprinkle that which is for roasting.

The flesh of cattle that are killed when not perfectly cleared of food soon spoils. They should fast twenty-four hours in winter, and double that time in summer, before being killed.

To salt Beef or Pork, for eating immediately.

The piece should not weigh more than five or six pounds: salt it very thoroughly just before you put it into the pot; take a coarse cloth, flour it well, put the meat in, and fold it up close. Put it into a pot of boiling water, and boil it as long as you would any other salt beef of the same size, and it will be as salt as if done four or five days.

Great attention is requisite in salting meat: and in the country, where large quantities are cured, this is of particular importance. Beef and pork should be well sprinkled, and a few hours afterwards hung to drain, before it is rubbed with the salt: which method, by cleansing the meat from the blood, serves to keep it from tasting strong. It should be turned every day; and, if wanted soon, should be rubbed as often. A salting tub or lead may be used, and a cover to fit close. Those who use a good deal of salt meat will find it answer well to boil up the pickle, skim it, and, when cold, pour it over meat that has been sprinkled and drained. Salt is so much increased in price, from the heavy duties, as to require great care in using it; and the brine ought not to be thrown away, as is the practice of some, after once using.

To salt Beef red.

Choose a piece of beef with as little bone as you can (the flank is most proper); sprinkle it, and let it drain a day; then rub it with common salt, saltpetre, and bay-salt, but only a small proportion of the saltpetre, and you may add a few grains of cochineal, all in fine powder. Rub the pickle every day into the meat for a week; then only turn it.

It will be excellent in eight days. In sixteen drain it from the pickle, and let it be smoked at the oven-mouth when heated with wood, or send it to the baker's. A few days will smoke it.

A little of the coarsest sugar may be added to the salt.

It eats well, boiled tender with greens or carrots. If to be grated, as Dutch, then cut a *lean* bit, boil it till extremely tender, and, while hot, put it under a press. When cold, fold it in a sheet of paper, and it will keep in a dry place two or three months, ready for serving on bread and butter.

Beef à-la-mode.

Choose a piece of thick flank of a fine heifer or ox. Cut into long slices some fat bacon, but quite free from yellow; let each bit be near an inch thick: dip them into vinegar, and then into a seasoning ready prepared of salt, black pepper, allspice, and a clove, all in fine powder, with parsley, chives, thyme, savoury, and knotted marjoram, shred as small as possible, and well mixed. With a sharp knife make holes deep enough to let in the larding; then rub the beef over with the seasoning, and bind it up tight with tape. Set it in a well-tinned pot over a fire, or rather a stove: three or four onions must be fried brown and put to the beef, with two or three carrots, one turnip, a head or two of celery, and a small quantity of water: let it simmer gently ten or twelve hours, or till extremely tender, turning the meat twice.

Put the gravy into a pan, remove the fat, keep the beef covered, then put them together, and add a glass of port wine. Take off the tape, and serve with the vegetables; or you may strain them off, and send them up cut into dice for garnish. Onions roasted, and then stewed with the gravy, are a great improvement. A tea-cupful of vinegar should be stewed with the beef.

To stew a Rump of Beef.

Wash it well, and season it high with pepper, Cayenne, salt, allspice, three cloves, and a blade of mace, all in fine powder; bind it up tight, and lay it into a pot that will just hold it. Fry three large onions sliced, and put them to it, with three carrots, two turnips, a shalot, four cloves, a blade of mace, and some celery. Cover the meat with good beef-broth, or weak gravy. Simmer it as gently as possible for several hours, till quite tender. Clear off the fat, and add to the gravy half a pint of port wine, a glass of vinegar, and a large spoonful of ketchup; simmer half an hour, and serve in a deep dish. Half a pint of table-beer may be added. The herbs to be used should be burnt, tarragon, parsley, thyme, basil, savoury, marjoram, penny-royal, knotted marjoram, and some chives if you can get them, but observe to proportion the quantities to the pungency of the several sorts: let there be a good handful altogether.

Garnish with carrots, turnips or truffles, and morels, or pickles of different colours, cut small, and laid in little heaps separate; chopped parsley, chives, beet-root, &c. If, when done, the gravy is too much to fill the dish, take only a part to season for serving, but the less water the better; and, to increase the richness, add a few beef-bones and shanks of mutton in stewing.

A spoonful or two of made mustard is a great improvement to the gravy.

Rump *roasted* is excellent; but in the country it is generally sold whole with the edgebone, or cut across instead of lengthways as in London, where one piece is for boiling, and the rump for stewing or roasting. This must be attended to, the whole being too large to dress together.

To press Beef.

Salt a bit of brisket, thin part of the flank, or the tops of the ribs, with salt and saltpetre, five days; then boil it gently till extremely tender: put it under a great weight, or in a cheese-press, till perfectly cold.

It eats excellently cold, and for sandwiches.

To collar Beef.

Choose the thin end of the flank of fine mellow beef, but not too fat; lay it into a dish with salt and saltpetre, turn and rub it every day for a week, and keep it cool. Then take out every bone and gristle, remove the skin of the inside part, and cover it thick with the following seasoning, cut small: a large handful of parsley, the same of sage, some thyme, marjoram, and pennyroyal, pepper, salt, and allspice. Roll the meat up as tight as possible, and bind it; then boil it gently for seven or eight hours. A cloth must be put round before the tape. Put the beef under a good weight while hot, without undoing it: the shape will then be oval. Part of a breast of veal, rolled in with the beef, looks and eats very well.

Beef-Steaks

Should be cut from a rump that has hung a few days. Broil them over a very clear or charcoal fire: put into the dish a little minced shalot, and a table-spoonful of ketchup, and rub a bit of butter on the steak the moment of serving. It should be turned often, that the gravy may not be drawn out on either side.

This dish requires to be eaten so hot and fresh-done, that it is not in perfection if served with any thing else. Pepper and salt should be added when taking it off the fire.

Round of Beef

Should be carefully salted, and wet with the pickle for eight or ten days. The bone should be cut out first, and the beef skewered and tied up, to make it quite round. It may be stuffed with parsley, if approved; in which case the holes to admit the parsley must be made with a sharp-pointed knife, and the

parsley coarsely cut, and stuffed in tight. As soon as it boils it should be skimmed, and afterwards kept boiling very gently.

Rolled Beef, that equals Hare.

Take the inside of a large sirloin; soak it in a glass of port wine and a glass of vinegar mixed, for forty-eight hours; have ready a very fine stuffing, and bind it up tight. Roast it on a hanging-spit; and baste it with a glass of port wine, the same quantity of vinegar, and a tea-spoonful of pounded allspice. Larding it improves the look and flavour: serve with a rich gravy in the dish; currant-jelly and melted butter in tureens.

To roast Tongue and Udder.

After cleaning the tongue well, salt it with common salt and saltpetre three days; then boil it, and likewise a fine young udder with some fat to it, till tolerably tender; then tie the thick part of one to the thin part of the other, and roast the tongue and udder together.

Serve them with good gravy, and currant-jelly sauce. A few cloves should be stuck in the udder. This is an excellent dish.

Some people like neats' tongues cured with the root, in which case they look much larger; but otherwise the root must be cut off close to the gullet, next to the tongue, but without taking away the fat under the tongue. The root must be soaked in salt and water, and extremely well cleaned, before it is dressed; and the tongue should be laid in salt for a day and a night before pickled.

To pickle Tongues for boiling.

Cut off the root, but leave a little of the kernel and fat. Sprinkle some salt, and let it drain from the slime till next day: then for each tongue mix a large spoonful of common salt, the same of coarse sugar, and about half as much of saltpetre; rub it well in, and do so every day. In a week add another heaped spoonful of salt. If rubbed every day, a tongue will be ready in a fortnight; but, if only turned in the pickle daily, it will keep four or five weeks without being too salt.

When you dry tongues, write the date on a parchment, and tie it on. Smoke them, or dry them plain, if you like best.

When it is to be dressed, boil it extremely tender; allow five hours; and, if done sooner, it is easily kept hot. The longer kept after drying, the higher it will be; if hard, it may require soaking three or four hours.

Another Way.—Clean as before; for two tongues allow an ounce of saltpetre, and an ounce of sal-prunella; rub them well. In two days after well rubbing, cover them with common salt, turn them every day for three weeks, then dry them, and rub over them bran, and smoke them. In ten days they will be fit to eat. Keep in a cool dry place.

Beef-heart.

Wash it carefully; stuff as a hare; and serve with rich gravy, and currant-jelly sauce.

Hash with the same, and port wine.

Stewed Ox-cheek, plain.

Soak and cleanse a fine cheek the day before it is to be eaten; put it into a stew-pot that will cover close, with three quarts of water; simmer it after it has first boiled up and been well skimmed. In two hours put plenty of carrots, leeks, two or three turnips, a bunch of sweet herbs, some whole pepper, and four ounces of allspice. Skim it often; when the meat is tender, take it out; let the soup get cold, take off the cake of fat, and serve the soup separate, or with the meat.

It should be of a fine brown; which might be done by burnt sugar, or by frying some onions quite brown with flour, and simmering them with it. This last way improves the flavour of all soups and gravies of the brown kind.

If vegetables are not approved in the soup, they may be taken out, and a small roll to be toasted, or bread fried, and added. Celery is a great addition, and should always be served. Where it is not to be got, the seed of it gives quite as good a flavour boiled in, and strained off.

Marrow-bones.

Cover the top with a floured cloth; boil them, and serve with dry toast.

Tripe

May be served in a tureen, stewed with milk and onion till tender. Melted butter for sauce.

Or fry it in small bits dipped in batter.

Or stew the thin part, cut into bits, in gravy: thicken with flour and butter, and add a little ketchup.

Or fricassee it with white sauce.

Soused Tripe.

Boil the tripe, but not quite tender; then put it into salt and water, which must be changed every day till it is all

used. When you dress the tripe, dip it into batter of flour and eggs, and fry it of a good brown.

Ox-feet, or Cow-heels,

May be dressed in various ways, and are very nutritious in all.

Boil them; and serve in a napkin, with melted butter, mustard, and a large spoonful of vinegar.

Or broil them very tender, and serve them as a brown fricassee: the liquor will do to make jelly sweet or relishing, and likewise to give richness to soups or gravies.

Or cut them into four parts, dip them into an egg, and then flour and fry them; and fry onions (if you like them) to serve round. Sauce as above.

Or bake them as for mock turtle.

Bubble and Squeak.

Boil, chop, and fry, with a little butter, pepper, and salt, some cabbage, and lay on it slices of underdone beef, lightly fried.

To keep Veal.

The first part that turns bad of a leg of veal is where the udder is skewered back. The skewer should be taken out, and both that and the part under it wiped every day, by which means it will keep good three or four days in hot weather. Take care to cut out the pipe that runs along the chine of a loin of veal, as you do of beef, to hinder it from tainting. The skirt of the breast of veal is likewise to be taken off; and the inside of the breast wiped and scraped, and sprinkled with a little salt.

Leg of Veal.

Let the fillet be cut large or small, as best suits the number of your company. Take out the bone, fill the space with a fine stuffing, and let it be skewered quite round; and send the large side uppermost. When half-roasted, if not before, put a paper over the fat; and take care to allow a sufficient time, and put it a good distance from the fire, as the meat is very solid; serve with melted butter poured over it.—You may pot some of it.

Knuckle of Veal.

As few people are fond of boiled veal, it may be well to leave the knuckle small, and take off some cutlets or collops before it be dressed; but, as the knuckle will keep longer than the fillet, it is best not to cut off the slices till wanted. Break

the bones, to make it take less room; wash it well; and put it into a saucepan with three onions, a blade of mace or two, and a few pepper-corns; cover it with water, and simmer till quite ready. In the mean time some macaroni should be boiled with it, if approved, or rice, or a little rich flour, to give it a small degree of thickness; but don't put too much. Before it is served, add half a pint of milk and cream, and let it come up either with or without the meat.

Or fry the knuckle with sliced onion and butter to a good brown; and have ready peas, lettuce, onion, and a cucumber or two, stewed in a small quantity of water an hour; then add these to the veal; and stew it till the meat is tender enough to eat, but not overdone. Throw in pepper, salt, and a bit of shred mint, and serve all together.

Shoulder of Veal.

Cut off the knuckle for a stew or gravy. Roast the other part for stuffing: you may lard it. Serve with melted butter.

The blade-bone, with a good deal of meat left on, eats extremely well with mushroom or oyster sauce, or mushroom ketchup in butter.

Neck of Veal.

Cut off the scrag to boil, and cover it with onion-sauce. It should be boiled in milk and water. Parsley and butter may be served with it, instead of onion-sauce.

Or it may be stewed with whole rice, small onions, and pepper-corns, with a very little water.

Or boiled, and eaten with bacon and greens.

The best end may be either roasted, broiled as steaks, or made into pies.

Breast of Veal.

Before roasted, if large, the two ends may be taken off and tied to stew, or the whole may be roasted. Butter should be poured over it.

If any be left, cut the pieces into handsome sizes, put them into a stew-pan, and pour some broth over it; or, if you have no broth, a little water will do; add a bunch of herbs, a blade or two of mace, some pepper, and an anchovy; stew till the meat is tender, thicken with butter and flour, and add a little ketchup; or the whole breast may be stewed, after cutting off the two ends.

Serve the sweetbread whole upon it, which may either be stewed or parboiled, and then covered with crumbs, herbs, pepper, and salt, and browned in a Dutch oven.

If you have a few mushrooms, truffles, and morels, stew them with it, and serve.

Boiled breast of veal, smothered with onion-sauce, is an excellent dish, if not old nor too fat.

To roll a Breast of Veal.

Bone it, take off the thick skin and gristle, and beat the meat with a rolling-pin. Season it with herbs chopped very fine, mixed with salt, pepper, and mace. Lay some thick slices of fine ham; or roll it into two or three calves' tongues of a fine red, boiled first an hour or two, and skinned. Bind it up tight in a cloth, and tape it. Set it over the fire to simmer, in a small quantity of water, till it is quite tender: this will take some hours. Lay it on the dresser, with a board and weight on it till quite cold.

Pigs' or calves' feet, boiled and taken from the bones, may be put in or round it. The different colours laid in layers look well when cut: and you may put in yolks of eggs boiled, beet-root, grated ham, and chopped parsley, in different parts.

Another Way.

When it is cold, take off the tape, and pour over it the liquor; which must be boiled up twice a week, or it will not keep.

Minced Veal.

Cut cold veal as fine as possible, but do not chop it.—Put to it a very little lemon-peel shred, two grates of nutmeg, some salt, and four or five spoonfuls of either a little weak broth, milk, or water; simmer these gently with the meat, but take care not to let it boil; and add a bit of butter rubbed in flour. Put sippets of thin toasted bread, cut into a three-cornered shape, round the dish.

To pot Veal or Chicken with Ham.

Pound some cold veal or white of chicken, seasoned as directed in the last article, and put layers of it with layers of ham pounded, or rather shred; press each down, and cover with butter.

Cutlets Maintenon.

Cut slices about three quarters of an inch thick, beat them with a rolling-pin, and wet them on both sides with egg; dip them into a seasoning of bread-crumbs, parsley, thyme, knotted marjoram, pepper, salt, and a little nutmeg grated; then put them into papers folded over, and broil them; and have in a boat melted butter, with a little mushroom-ketchup.

Veal Collops.

Cut long thin collops; beat them well; and lay on them a bit of thin bacon of the same size, and spread forcemeat on that, seasoned high, and also a little garlic and Cayenne. Roll them up tight, about the size of two fingers, but not more than two or three inches long; put a very small skewer to fasten each firmly; rub egg over; fry them of a fine brown, and pour a rich brown gravy over.

Scotch Collops.

Cut veal into thin bits about three inches over, and rather round; beat with a rolling-pin, and grate a little nutmeg over them; dip into the yolk of an egg, and fry them in a little butter of a fine brown: pour the butter off; and have ready warm to pour upon them half a pint of gravy, a little bit of butter rubbed into a little flour, a yolk of egg, two large spoonfuls of cream, and a bit of salt. Don't boil the sauce, but stir it till of a fine thickness to serve with the collops.

To boil Calf's Head.

Clean it very nicely, and soak it in water, that it may look very white; take out the tongue to salt, and the brains to make a little dish. Boil the head extremely tender; then strew it over with crumbs and chopped parsley, and brown them; or, if liked better, leave one side plain. Bacon and greens are to be served to eat with it.

The brains must be boiled; and then mixed with melted butter, scalded sage chopped, pepper, and salt.

If any of the head is left, it may be hashed next day, and a few slices of bacon just warmed and put round.

Cold calf's head eats well if grilled.

To hash Calf's Head.

When half-boiled, cut off the meat in slices, half an inch thick, and two or three inches long: brown some butter, flour, and sliced onion, and throw in the slices with some good gravy, truffles, and morels; give it one boil, skim it well, and set it in a moderate heat to simmer till very tender.

Season with pepper, salt, and Cayenne, at first; and, ten minutes before serving, throw in some shred parsley, and a very small bit of tarragon and knotted marjoram, cut as fine as possible; just before you serve, add the squeeze of a lemon. Force-meat-balls, and bits of bacon rolled round.

Mock Turtle.

Bespeak a calf's head with the skin on, cut it in half, and clean it well; then half-boil it, take all the meat off in square

bits, break the bones of the head, and boil them in some veal and beef broth, to add to the richness. Fry some shallot in butter, and dredge in flour enough to thicken the gravy; stir this into the browning, and give it one or two boils; skim it carefully, and then put in the head; put in also a pint of Madeira wine, and simmer till the meat is quite tender. About ten minutes before you serve, put in some basil, tarragon, chives, parsley, Cayenne pepper, and salt, to your taste; also two spoonfuls of mushroom-ketchup, and one of soy. Squeeze the juice of a lemon into the tureen, and pour the soup upon it. Forcemeat-balls, and small eggs.

Calf's Liver.

Slice it, season with pepper and salt, and broil nicely; rub a bit of cold butter on it, and serve hot and hot.

Calf's Liver roasted.

Wash and wipe it; then cut a long hole in it, and stuff it with crumbs of bread, chopped anchovy, herbs, a good deal of fat bacon, onion, salt, pepper, a bit of butter, and an egg; sew the liver up; then lard it, or wrap it in a veal-cawl, and roast it.

Serve with a good brown gravy, and currant-jelly.

Sweetbreads.

Half-boil them, and stew them in a white gravy; add cream, flour, butter, nutmeg, salt, and white pepper.

Or do them in brown sauce seasoned.

Or parboil them, and then cover them with crumbs, herbs, and seasoning, and brown them in a Dutch oven. Serve with butter, and mushroom-ketchup, or gravy.

Sweetbread Ragout.

Cut them about the size of a walnut, wash and dry them, then fry them of a fine brown; pour to them a good gravy, seasoned with salt, pepper, allspice, and either mushrooms or mushroom-ketchup: strain, and thicken with butter and a little flour. You may add truffles, morels, and mushrooms.

Kidney.

Chop veal-kidney, and some of the fat; likewise a little leek or onion, pepper, and salt; roll it up with an egg into balls, and fry them.

Calf's heart stuff and roast as a beef's heart: or sliced, make it into a pudding, as directed for steak or kidney pudding.

PORK, &c.

Bacon-hogs and porkers are differently cut up.

Hogs are kept to a larger size; the chine (or back-bone) is cut down on each side, the whole length, and is a prime part either boiled or roasted.

The sides of the hog are made into bacon, and the inside is cut out with very little meat to the bone. On each side there is a large spare-rib, which is usually divided into two, one sweet bone and a blade-bone. The bacon is the whole outside, and contains a fore-leg and a ham; which last is the hind leg; but, if left with the bacon, it is called a gammon. There are also griskins. Hogs' lard is the inner fat of the bacon hog.

Pickled pork is made of the flesh of the hog as well as bacon.

Porkers are not so old as hogs; their flesh is whiter, and less rich; but it is not so tender. It is divided into four quarters. The fore-quarter has the spring or fore-leg, the fore-loin or neck, the spare-rib, and griskin. The hind has the leg and the loin.

The feet of pork make various good dishes, and should be cut off before the legs are cured. Observe the same of the ears.

The bacon-hog is sometimes scalded to take off the hair, and sometimes singed. The porker is always scalded.

To roast a Leg of Pork.

Choose a small leg of fine young pork: cut a slit in the knuckle with a sharp knife; and fill the space with sage and onion chopped, and a little pepper and salt. When half-dene, score the skin in slices, but do not cut deeper than the outer rind.

Apple-sauce and potatoes should be served to eat with it.

To boil a Leg of Pork.

Salt it eight or ten days: when it is to be dressed, weigh it: let it lie half an hour in cold water, to make it white: allow a quarter of an hour for every pound, and half an hour over, from the time it boils up: skim it as soon as it boils, and frequently after. Allow water enough. Save some of it, to make peas-soup. Some boil it in a very nice cloth, floured, which gives a very delicate look. It should be small, and of a fine grain.

Serve peas-pudding and turnips with it.

Loin and Neck of Pork.

Roast them. Cut the skin of the loin across, at distances of half an inch, with a sharp pen-knife.

Shoulders and Breasts of Pork.

Put them into pickle, or salt the shoulder as a leg: when very nice they may be roasted.

Rolled Neck of Pork.

Bone it; put a forcemeat of chopped sage, a very few crumbs of bread, salt, pepper, and two or three berries of allspice, over the inside; then roll the meat as tight as you can, and roast it slowly, and at a good distance at first.

Spring or Forehand of Pork.

Cut out the bone; sprinkle salt, pepper, and sage dried, over the inside; but first warm a little butter to baste it, and then flour it: roll the pork tight, and tie it; then roast by a hanging jack. About two hours will do it.

Spare-rib

Should be basted with a very little butter and a little flour, and then sprinkled with dried sage crumbled. Apple-sauce and potatoes for roasted pork.

Pork Griskin

Is usually very hard: the best way to prevent this is to put it into as much cold water as will cover it, and let it boil up; then instantly take it off, and put it into a Dutch oven; a very few minutes will do it. Remember to rub butter over it, and then flour it, before you put it to the fire.

Blade-bone of Pork

Is taken from the bacon-hog; the less meat left on it, in moderation, the better. It is to be broiled; and, when just done, pepper and salt it. Put to it a piece of butter, and a tea-spoonful of mustard; and serve it covered, quickly. This is a Somersetshire dish.

To dress Pork as Lamb.

Kill a young pig of four or five months old; cut up the fore quarter for roasting as you do lamb, and truss the shank close. The other parts will make delicate pickled pork; or steaks pies, &c.

Pork Steaks.

Cut them from a loin or neck, and of middling thickness; pepper and broil them, turning them often; when nearly done, put on salt, rub a bit of butter over, and serve the moment they are taken off the fire, a few at a time.

To pickle Pork.

The quantities proportioned to the middlings of a pretty large hog, the hams and shoulders being cut off.

Mix and pound fine four ounces of saltpetre, a pound of coarse sugar, an ounce of sal-prunella, and a little common salt; sprinkle the pork with salt, and drain it twenty-four hours: then rub with the above; pack the pieces tight in a small deep tub, filling up the spaces with common salt. Place large pebbles on the pork, to prevent it from swimming in the pickle which the salt will produce. If kept from air, it will continue very fine for two years.

Sausages.

Chop fat and lean pork together; season it with sage, pepper, and salt, and you may add two or three berries of allspice: *half-fill* hog's guts that have been soaked and made extremely clean: or the meat may be kept in a very small pan closely covered; and so rolled and dusted with a very little flour before it is fried. Serve on stewed red cabbage; or mash potatoes put in a form, brown with salamander, and garnish with the above; they must be pricked with a fork before they are dressed, or they will burst.

An excellent Sausage to eat cold.

Season fat and lean pork with some salt, saltpetre, black pepper, and allspice, all in fine powder, and rub into the meat; the sixth day cut it small, and mix with it some shred shallot or garlic, as fine as possible. Have ready an ox-gut that has been scoured, salted, and soaked well, and fill it with the above stuffing; tie up the ends, and hang it to smoke as you would hams, but first wrap it in a fold or two of old muslin. It must be high-dried. Some eat it without boiling, but others like it boiled first. The skin should be tied in different places, so as to make each length about eight or nine inches long.

Spadbury's Oxford Sausages.

Chop a pound and a half of pork, and the same of veal, cleared of skin and sinews; add three quarters of a pound of beef-suet; mince and mix them; steep the crumb of a penny-loaf in water, and mix it with the meat, with also a little dried sage, pepper, and salt.

To scald a sucking Pig.

The moment the pig is killed, put it into cold water, for a few minutes; then rub it over with a little resin beaten extremely small, and put it into a pail of scalding water half a

minute : take it out, lay it on a table, and pull off the hair as quickly as possible ; if any part does not come off, put it in again. When quite clean, wash it well with warm water, and then in two or three cold waters, that no flavour of the resin may remain. Take off all the feet at the first joint ; make a slit down the belly, and take out the entrails ; put the liver, heart, and lights, to the feet. Wash the pig well in cold water, dry it thoroughly, and fold it in a wet cloth, to keep it from the air.

To roast a sucking Pig.

If you can get it when just killed, this is of great advantage. Let it be scalded, which the dealers usually do ; then put some sage, crumbs of bread, salt, and pepper, into the belly, and sew it up. Observe to skewer the legs back, or the under part will not crisp.

Lay it to a brisk fire till thoroughly dry, then have ready some butter in a dry cloth, and rub the pig with it in every part. Dredge as much flour over as will possibly lie, and do not touch it again till ready to serve ; then scrape off the flour very carefully with a blunt knife, rub it well with the buttered cloth, and take off the head while at the fire ; take out the brains, and mix them with the gravy that comes from the pig. Then take it up ; and, without withdrawing the spit, cut it down the back and belly, lay it into the dish, and chop the sage and bread quickly as fine as you can, and mix them with a large quantity of fine melted butter that has very little flour. Put the sauce into the dish after the pig has been split down the back, and garnish with the ears and the two jaws ; take off the upper part of the head down to the snout.

In Devonshire it is served whole, if very small, the head only being cut off to garnish as above.

Pettitoes.

Boil them, the liver and the heart, in a small quantity of water, very gently ; then cut the meat fine, and simmer it with a little of the water and the feet split, till the feet are quite tender ; thicken with a bit of butter, a little flour, a spoonful of cream, and a little salt and pepper : give it a boil up, pour it over a few sippets of bread, and put the feet on the mince.

To make excellent Meat of a Hog's Head.

Split the head, take out the brains, cut off the ears, and sprinkle it with common salt for a day ; then drain it ; salt it well with common salt and saltpetre three days ; then lay the salt and head into a small quantity of water for two days.

Wash it, and boil it till all the bones will come out; remove them, and chop the head as quick as possible; but first skin the tongue, and take the skin carefully off the head, to put under and over. Season with pepper, salt, and a little mace, or allspice-berries. Put the skin into a small pan, press the cut head in, and put the other skin over; press it down. When cold it will turn out, and make a kind of brawn. If too fat, you may put a few bits of lean pork to be prepared the same way. Add salt and vinegar, and boil these with some of the liquor for a pickle to keep it.

To roast a Porker's Head.

Choose a fine young head, clean it well, and put bread and sage as for pig, sew it up tight, and on a string or hanging jack roast it as a pig, and serve with the same sauce.

To prepare Pig's Cheek for boiling.

Cut off the snout, and clean the head; divide it, and take out the eyes and the brains; sprinkle the head with salt, and let it drain twenty-four hours. Salt it with common salt and saltpetre: let it lie eight or ten days if to be dressed without stewing with peas, but less if to be dressed with peas; and it must be washed first, and then simmered till all is tender.

To Collar Pig's Head.

Scour the head and ears nicely; take off the hair and snout, and take out the eyes and the brains; lay it into water one night; then drain, salt it extremely well with common salt and saltpetre, and let it lie five days. Boil it enough to take out the bones; then lay it on a dresser, turning the thick end of one side of the head towards the thin end of the other, to make the roll of equal size; sprinkle it well with salt and white pepper, and roll it with the ears; and, if you approve, put the pig's feet round the outside when boned, or the thin parts of two cow-heels. Put it in a cloth, bind with a broad tape, and boil it till quite tender; then put a good weight upon it, and do not take off the covering till cold.

If you choose it to be more like brawn, salt it longer, and let the proportion of saltpetre be greater, and put in also some pieces of lean pork, and then cover it with cow-heel to look like the horn.

This may be kept either in or out of pickle of salt and water boiled, with vinegar; and is a very convenient thing to have in the house.

If likely to spoil, slice and fry it either with or without batter

To dry Hog's Cheeks.

Cut out the snout, remove the brains, and split the head, taking off the upper bone, to make the chawl a good shape; rub it well with salt; next day take away the brine, and salt it again the following day; cover the head with half an ounce of saltpetre, two ounces of bay-salt, a little common salt, and four ounces of coarse sugar. Let the head be often turned; after ten days, smoke it for a week like bacon.

Jelly of Pig's Feet and Ears.

Clean and prepare as in the last article, then boil them in a very small quantity of water till every bone can be taken out, throw in half a handful of chopped sage, the same of parsley, and a seasoning of pepper, salt, and mace, in fine powder; simmer till the herbs are scalded, then pour the whole into a melon form.

Pig's Harslet.

Wash and dry some liver, sweetbreads, and fat and lean bits of pork, beating the latter with a rolling-pin, to make it tender; season with pepper, salt, sage, and a little onion shred fine; when mixed, put all into a cawl, and fasten it up tight with a needle and thread. Roast it on a hanging jack, or by a string.

Or serve in slices with parsley for a fry.

Serve with a sauce of port wine and water, and mustard, just boiled up, and put into the dish.

Mock Brawn.

Boil a pair of neat's feet very tender; take the meat off, and have ready the belly-piece of pork salted with common salt and saltpetre for a week. Boil this almost enough, take out any bones, and roll the feet and the pork together. Then roll it very tight with a strong cloth and coarse tape. Boil it till very tender, then hang it up in the cloth till cold; after which keep it in a sousing liquor, as is directed in the next article.

Souse for Brawn, and for Pig's Feet and Ears.

Boil a quarter of a peck of wheat-bran, a sprig of bay, and a sprig of rosemary, in two gallons of water, with four ounces of salt in it, for half an hour. Strain it, and let it get cold.

To make black Puddings.

The blood must be stirred with salt till cold. Put a quart of it, or rather more, to a quart of whole grits, to soak one night; and soak the crumb of a quartern loaf in rather more than two quarts of new milk made hot. In the mean time

prepare the guts by washing, turning, and scraping with salt and water, and changing the water several times. Chop fine a little winter savoury and thyme, a good quantity of pennyroyal, pepper and salt, a few cloves, some allspice, ginger and nutmeg; mix these with three pounds of beef-suet, and six eggs well beaten and strained; and then beat the bread, grits, &c., all up with the seasoning; when well mixed, have ready some hog's fat cut into large bits; and, as you fill the skins, put it in at proper distances. Tie in links only half-filled, and boil in a large kettle, pricking them as they swell, or they will burst. When boiled, lay them between clean cloths till cold, and hang them up in the kitchen. When to be used, scald them a few minutes in water, wipe and put them into a Dutch oven.

If there are not skins enough, put the stuffing into basins, and boil it covered with floured cloths, and slice and fry it when used.

To cure Hams.

Hang them a day or two, then sprinkle them with a little salt, and drain them another day; pound an ounce and a half of saltpetre, the same quantity of bay-salt, half an ounce of sal-prunella, and a pound of the coarsest sugar. Mix these well, and rub them into each ham every day for four days, and turn it. If a small one, turn it every day for three weeks; if a large one, a week longer, but do not rub after four days. Before you dry it, drain and cover with bran; smoke it ten days.

Another Way.—Choose the leg of a hog that is fat and well-fed, hang it as above; if large, put to it a pound of bay-salt, four ounces of saltpetre, a pound of the coarsest sugar, and a handful of common salt, all in fine powder, and rub it thoroughly. Lay the rind downwards, and cover the fleshy part with the salts. Baste it as often as you can with the pickle; the more the better. Keep it four weeks, turning it every day. Drain it, and throw bran over it; then hang it in a chimney where wood is burnt, and turn it sometimes for ten days.

Another Way.—When the weather will permit, hang the ham three days; mix an ounce of saltpetre with a quarter of a pound of bay-salt, the same quantity of common salt, and also of coarse sugar, and a quart of strong beer; boil them together, and pour them immediately upon the ham; turn it twice a day in the pickle for three weeks. An ounce of black pepper, and the same quantity of allspice, in fine powder, added to the above, will give still more flavour. Cover it with bran when wiped, and smoke it from three to four weeks, as you approve; the latter will make it harder, and give it more of

the flavour of Westphalia. Sew hams in hessings (that is, coarse wrappers), if to be smoked where there is a strong fire.

A Method of giving a still higher Flavour.—Sprinkle the ham with salt, after it has hung two or three days,—let it drain; make a pickle of a quart of strong beer, half a pound of treacle, an ounce of coriander-seeds, two ounces of juniper-berries, an ounce of pepper, the same quantity of allspice, an ounce of saltpetre, half an ounce of sal-prunel, a handful of common salt, and a head of shalot, all pounded or cut fine. Boil these all together a few minutes, and pour them over the ham: this quantity is for one of ten pounds. Rub and turn it every day for a fortnight, then sew it up in a thin linen bag, and smoke it three weeks. Take care to drain it from the pickle, and rub it in bran before drying.

A Pickle for Hams, Tongues, or Beef, to be boiled and skimmed between each Parcel of them.

To two gallons of spring-water put two pounds of coarse sugar, two pounds of bay and two pounds and a half of common salt, and half a pound of saltpetre, in a deep earthen glazed pan that will hold four gallons, and with a cover that will fit close. Keep the beef or hams as long as they will bear, before you put them into the pickle; and sprinkle them with coarse sugar in a pan, from which they must drain. Rub the hams, &c., well with the pickle, and pack them in close; putting as much as the pan will hold, so that the pickle may cover them. The pickle is not to be boiled at first. A small ham may lie fourteen days, a large one three weeks; a tongue twelve days, and beef in proportion to its size. They will eat well out of the pickle without drying. When they are to be dried, let each piece be drained over the pan; and when it will drop no longer, take a clean sponge, and dry it thoroughly. Six or eight hours will smoke them, and there should be only a little saw-dust and wet straw burnt to do this; but, if put into a baker's chimney, sew them in coarse cloth, and hang them a week.

To dress Hams.

If long hung, put the ham into water a night, and let it lie either in a hole dug in the earth, or on damp stones sprinkled with water two or three days, to mellow; covering it with a heavy tub, to keep vermin from it. Wash well, and put it into a boiler with plenty of water; let it simmer four, five, or six hours, according to the size. When done enough, if before the time of serving, cover it with a clean cloth doubled, and keep the dish hot over boiling water. Take off the skin, and

strew raspings over the ham. Garnish with carrot. Preserve the skin as whole as possible, to keep over the ham when cold, which will prevent its drying.

Excellent Bacon.

Divide the hog, and take the chine out; it is common to remove the spare-ribs, but the bacon will be preserved better from being rusty if they are left in. Salt the bacon six days, then drain it from that first pickle: mix as much salt as you judge proper with eight ounces of bay-salt, three ounces of saltpetre, and a pound of coarse sugar, to each hog, but first cut off the hams. Rub the salts well in, and turn it every day for a month. Drain, and smoke it a few days; or dry without, by hanging in the kitchen, not near the fire.

The manner of curing Wiltshire Bacon.

Sprinkle each flitch with salt, and let the blood drain off for twenty four hours; then mix a pound and a half of coarse sugar, the same quantity of bay-salt, not quite so much as half a pound of saltpetre, and a pound of common salt, and rub this well on the bacon, turning it every day for a month; then hang it to dry, and afterwards smoke it ten days. This quantity of salts is sufficient for the whole hog.

MUTTON.

Take away the pipe that runs along the bone of the inside of a chine of mutton; and if to be kept a great time, rub the part close round the tail with salt, after first cutting out the kernel.

The kernel in the fat on the thick part of the leg should be taken out by the butcher, for it taints first there. The chine and rib-bones should be wiped every day, and the bloody part of the neck be cut off, to preserve it. The brisket changes first in the breast; and if it is to be kept, it is best to rub it with a little salt, should the weather be hot.

Every kernel should be taken out of all sorts of meat as soon as brought it; then wipe dry.

For roasting, it should hang as long as it will keep, the hind-quarter especially, but not so long as to taint; for whatever fashion may authorize, putrid juices ought not to be taken into the stomach.

Mutton for boiling will not look of a good colour if it has hung long.

Great care should be taken to preserve, by paper, the fat of what is roasted.

Leg of Mutton.

If roasted, serve with onion or currant-jelly sauce; if boiled, with caper-sauce and vegetables.

Neck of Mutton

Is particularly useful, as so many dishes may be made of it but it is not advantageous for the family. The bones should be cut short, which the butchers will not do unless particularly desired.

The best end of the neck may be boiled, and served with turnips, or roasted, or dressed in steaks, in pies, or harrico.

The scrags may be stewed in broth, or with a small quantity of water, some small onions, a few pepper-corns, and a little rice, and served together.

When a neck is to be boiled to look particularly nice, saw down the chine-bone, strip the ribs half way down, and chop off the ends of the bones about four inches. The skin should not be taken off till boiled, and then the fat will look the whiter.

When there is more fat to the neck or loin of mutton, than it is agreeable to eat with the lean, it makes an uncommonly good suet-pudding, or crust for a meat pie, if cut very fine.

Shoulder of Mutton roasted.

Serve with onion sauce: the blade-bone may be broiled.

To dress Haunch of Mutton.

Keep it as long as it can be preserved sweet by the different modes; let it be washed with warm milk and water, or vinegar, if necessary; but when to be dressed, observe to wash it well, lest the outside should have a bad flavour from keeping. Put a paste of coarse flour on strong paper, and fold the haunch in; set it a great distance from the fire, and allow proportionable time for the paste; do not take it off till about thirty-five or forty minutes before serving, and then baste it continually. Bring the haunch nearer to the fire before you take off the paste, and froth it up as you would venison.

A gravy must be made of a pound and a half of loin of old mutton, simmered in a pint of water to half, and no seasoning but salt: brown it with a little burnt sugar, and send it up in the dish; but there should be a good deal of gravy in the meat; for though long at the fire, the distance and covering will prevent its roasting out.

Serve with currant-jelly sauce.

To roast a Saddle of Mutton.

Let it be well kept first. Raise the skin, and then skewer it on again; take it off a quarter of an hour before serving sprinkle it with some salt, baste it, and dredge it well with flour. The rump should be split, and skewered back on each side. The joint may be large or small according to the com-

pany: it is the most elegant if the latter. Being broad, it requires a high and strong fire.

Harrico.

Take off some of the fat, and cut the middle or best end of the neck into rather thin steaks; flour and fry them in their own fat of a fine light brown, but not enough for eating. Then put them into a dish while you fry the carrots, turnips, and onions; the carrots and turnips in dice, the onions sliced: but they must only be warmed, not browned, or you need not fry them. Then lay the steaks at the bottom of a stew-pan, the vegetables over them, and pour as much boiling water as will just cover them; give one boil, skim well, and then set the pan on the side of the fire to simmer gently till tender. In three or four hours skim them; and add pepper, salt, and a spoonful of ketchup.

To hash Mutton.

Cut thin slices of dressed mutton, fat and lean; flour them; have ready a little onion boiled in two or three spoonfuls of water; add to it a little gravy and the meat seasoned, and make it hot, but not to boil. Serve in a covered dish. Instead of onion, a clove, a spoonful of currant-jelly, and half a glass of port wine, will give an agreeable flavour of venison, if the meat be fine.

Pickle cucumber, or walnut, cut small, warm in it for change.

To boil Shoulder of Mutton with Oysters.

Hang it some days, then salt it well for two days; bone it; and sprinkle it with pepper, and a bit of mace pounded: lay some oysters over it, and roll the meat up tight and tie it. Stew it in a small quantity of water, with an onion and a few pepper-corns, till quite tender.

Have ready a little good gravy, and some oysters stewed in it; thicken this with flour and butter, and pour over the mutton when the tape is taken off. The stew-pan should be kept close covered.

Breast of Mutton.

Cut off the superfluous fat, and roast and serve the meat with stewed cucumbers; or to eat cold, covered with chopped parsley. Or half-boil, and then grill it before the fire; in which case cover it with crumbs and herbs, and serve with capersauce. Or if boned, take off a good deal of the fat, and cover it with bread, herbs, and seasoning; then roll and boil; and serve with chopped walnuts or capers and butter.

Loin of Mutton

Roasted, if cut lengthways as a saddle, some think it cuts better. Or for steaks, pies, or broth.

To roll Loin of Mutton.

Hang the mutton till tender; bone it, and lay a seasoning of pepper, allspice, mace, nutmeg, and a few cloves, all in fine powder, over it. Next day prepare a stuffing as for hare; beat the meat, and cover it with the stuffing; roll it up tight, and tie it. Half bake it in a slow oven; let it grow cold; take off the fat, and put the gravy into a stew-pan; flour the meat, and put it in likewise; stew it till almost ready; and add a glass of port wine, some ketchup, an anchovy, and a little lemon-pickle, half an hour before serving; serve it in the gravy, and with jelly sauce. A few fresh mushrooms are a great improvement; but if to eat like hare, do not use these, nor the lemon-pickle.

Mutton Ham.

Choose a fine-grained leg of wether-mutton, of twelve or fourteen pounds weight; let it be cut ham shape, and hang two days. Then put into a stewpan half a pound of bay-salt, the same of common salt, two ounces of saltpetre, and half a pound of a coarse sugar, all in powder; mix, and make it quite hot: then rub it well into the ham. Let it be turned in the liquor every day; at the end of four days put two ounces more of common salt; in twelve days take it out, dry it, and hang it up in wood-smoke, a week. It is to be used in slices, with stewed cabbage, mashed potatoes, or eggs.

Mutton Collops.

Take a loin of mutton that has been well hung; and cut from the part next the leg, some collops very thin. Take out the sinews. Season the collops with salt, pepper, and mace; and strew over them shred parsley, thyme, and two or three shalots: fry them in butter till half done; add half a pint of gravy, a little juice of lemon, and a piece of butter rubbed in flour; and simmer the whole very gently five minutes. They should be served immediately, or they will be hard.

Mutton Cutlets in the Portuguese way.

Cut the chops; and half fry them with sliced shalot or onion, chopped parsley, and two bay-leaves; season with pepper and salt; then lay a forcemeat on a piece of white paper, put the chop on it, and twist the paper up, leaving a hole for the end of the bones to go through. Broil on a gentle fire. Serve with sauce Robart; or, as the seasoning makes the cutlets high, a little gravy.

Mutton Steaks

Should be cut from a loin or neck that has hung : if a neck, the bones should not be long. They should be broiled on a clear fire, seasoned when half-done, and often turned ; take them up into a very hot dish, rub a bit of butter on each, and serve hot and hot the moment they are done.

Steaks of Mutton, or Lamb, and Cucumbers.

Quarter cucumbers, and lay them into a deep dish, sprinkle them with salt, and pour vinegar over them. Fry the chops of a fine brown, and put them into a stew-pan ; drain the cucumbers, and put over the steaks ; add some sliced onions, pepper, and salt ; pour hot water or weak broth on them ; stew and skim well.

Mutton Steaks, Maintenon.

Half-fry ; stew them, while hot, with herbs, crumbs, and seasoning ; put them in paper immediately, and finish on the grid-iron. Be careful the paper does not catch ; rub a bit of butter on it first, to prevent that.

Mutton Sausages.

Take a pound of the rawest part of the leg of mutton that has been either roasted or boiled ; chop it extremely small, and season it with pepper, salt, mace, and nutmeg ; add to it six ounces of beef suet, some sweet herbs, two anchovies, and a pint of oysters, all chopped very small ; a quarter of a pound of grated bread, some of the anchovy liquor, and the yolks and whites of two eggs well beaten. Put it all, when well mixed, into a little pot ; and use it by rolling it into balls or sausage-shape, and frying. If approved, a *little* shalot may be added, or garlic, which is a great improvement.

To dress Mutton Rumps and Kidneys.

Stew six rumps in some good mutton gravy half an hour ; then take them up, and let them stand to cool. Clear the gravy from the fat, and put into it four ounces of boiled rice, an onion stuck with cloves, and a blade of mace ; boil them till the rice is thick. Wash the rumps with yolk of eggs well beaten ; and strew over them crumbs of bread, a little pepper and salt, chopped parsley and thyme, and grated lemon peel. Fry in butter of a fine brown. While the rumps are stewing, lard the kidneys, and put them to roast in a Dutch oven. When the rumps are fried, the grease must be drained before they are put on the dish, and the pan being cleared likewise from the fat, warm the rice in it. Lay the latter on the dish ; the rumps put

round on the rice, the narrow ends towards the middle, and the kidneys between. Garnish with hard eggs cut in half, the white being left on; or with different-coloured pickles.

LAMB.

Leg of Lamb

Should be boiled in a cloth, to look as white as possible. The loin fried in steaks and served round, garnished with dried or fried parsley; spinach to eat with it: or dressed separately, or roasted.

Fore Quarter of Lamb.

Roast it either whole or in separate parts. If left to be cold, chopped parsley should be sprinkled over it. The neck and breast together are called a scoven.

Breast of Lamb, and Cucumbers.

Cut off the chine-bone from the breast, and set it on to stew with a pint of gravy. When the bones would draw out, put it on the gridiron to grill; and then lay it in a dish on cucumbers nicely stewed.

Shoulder of Lamb forced, with Sorrel Sauce.

Bone a shoulder of lamb, and fill it up with forcemeat; bruise it two hours over a slow stove. Take it up, glaze it; or it may be glazed only, and not braised. Serve with sorrel-sauce under the lamb.

Lamb Steaks.

Fry them of a beautiful brown; when served, throw over them a good quantity of crumbs of bread fried, and crimped parsley; the receipt for doing which of a finer colour will be given under the head of *Vegetables*.

Mutton or lamb steaks, seasoned and broiled in buttered papers, either with crumbs and herbs, or without, are a general dish, and eat well.

Sauce for them, called Sauce Robart, will be found in the list of *Sauces*.

Lamb Cutlets with Spinach.

Cut the steaks from the loin, and fry them: the spinach is to be stewed and put into the dish first, and then the cutlets round it.

Lamb's Head and Hinge.

This part is best from a house-lamb; but any, if soaked in cold water, will be white. Boil the head separately till very

tender. Have ready the liver and lights three parts boiled and cut small: stew them in a little of the water in which they were boiled, season and thicken with flour and butter, and serve the mince round the head.

Lamb's Fry.

Serve it fried of a beautiful colour, and with a good deal of dried or fried parsley over it.

Lamb's Sweetbreads.

Blanch them, and put them a little while into cold water. Then put them into a stewpan, with a ladleful of broth, some pepper and salt, a small bunch of small onions, and a blade of mace; stir in a bit of butter and flour, and stew half an hour. Have ready two or three eggs well beaten in cream, with a little minced parsley and a few grates of nutmeg. Put in some boiled asparagus-tops to the other things. Don't let it boil after the cream is in, but make it hot, and stir it well all the while. Take great care it does not curdle. Young French beans or peas may be added, first boiled of a beautiful colour.

FISH.

Turbot, if good, should be thick, and the belly of a yellowish white; if a blueish cast, or thin, they are bad. They are in season the greatest part of the summer.

Salmon.—If new, the flesh is of a fine red (the gills particularly), the scales bright, and the whole fish stiff. When just killed, there is a whiteness between the flakes, which gives great firmness; by keeping, this melts down, and the fish is more rich. The Thames salmon bears the highest price; that caught in the Severn is next in goodness, and is even preferred by some. Small heads, and thick in the neck, are best.

Cod.—The gills should be very red; the fish should be very thick at the neck, the flesh white and firm, and the eyes fresh. When flabby they are not good. They are in season from the beginning of December till the end of April.

Skate.—If good, they are very white and thick. If too fresh they eat tough, but must not be kept above two days.

Herrings.—If good, their gills are of a fine red, and the eyes bright; as is likewise the whole fish, which must be stiff and firm.

Soles.—If good, they are thick, and the belly is of a cream-colour; if this is of a blueish cast and flabby, they are not fresh. They are in the market almost the whole year, but are in the highest perfection about midsummer.

Whitings.—The firmness of the body and fins is to be looked to as in herrings; their high season is during the three first months of the year, but they may be had a great part of it.

Mackarel.—Choose as whitings. Their season is May, June, and July. They are so tender a fish, that they carry and keep worse than any other.

Pike.—For freshness observe the above marks. The best are taken in rivers: they are a very dry fish, and are much indebted to stuffing and sauce.

Carp live some time out of water, and may therefore get wasted; it is best to kill them as soon as caught, to prevent this. The same signs of freshness attend them as other fish.

Tench.—They are a fine-flavoured fresh-water fish, and should be killed and dressed as soon as caught.—When they are to be bought, examine whether the gills are red and hard to open, the eyes bright, and the body stiff. The tench has a slimy matter about it, the clearness and brightness of which shew freshness. The season is July, August, and September.

Perch.—Take the general rules given to distinguish the freshness of other fish. They are not so delicate as carp and tench,

Smelts, if good, have a fine silvery hue, are very firm, and have a refreshing smell like cucumbers newly cut.—They are caught in the Thames and some other large rivers.

Mullets.—The sea are preferred to the river mullets, and the red to the gray. They should be very firm.—Their season is August.

Gudgeons.—They are chosen by the same rules as other fish. They are taken in running streams; come in about midsummer; and are to be had for five or six months.

Eels.—There is a greater difference in the goodness of eels than of any other fish. The true silver eel (so called from the bright colour of the belly) is caught in the Thames. The Dutch eels sold at Billingsgate are very bad; those taken in great floods are generally good, but in ponds they have usually a strong rank flavour. Except the middle of summer they are always in season.

Lobsters.—If they have not been long taken the claws will have a strong motion when you put your finger on the eyes and press them. The heaviest are the best, and it is preferable to boil them at home. When you buy them ready boiled, try whether their tails are stiff, and pull up with a spring: otherwise that part will be flabby. The cock-lobster is known by the narrow back part of his tail, and the two uppermost fins

within it are stiff and hard ; but those of the hen are soft, and the tail broader. The male, though generally smaller, has the highest flavour, the flesh is firmer, and the colour, when boiled, is a deeper red.

Crabs.—The heaviest are best, and those of a middling size are sweetest. If light they are watery : when in perfection the joints of the legs are stiff, and the body has a very agreeable smell. The eyes look dead and loose when stale.

Prawns and Shrimps.—When fresh they have a sweet flavour, are firm and stiff, and the colour is bright.—Shrimps are of the prawn kind, and may be judged by the same rules.

Oysters.—There are several kinds ; the Pyfleet, Colchester, and Milford, are much the best. The native Milton are fine, being white and fat ; but others may be made to possess both these qualities in some degree by proper feeding. When alive and strong, the shell closes on the knife. They should be eaten as opened, the flavour becoming poor otherwise. The rock oyster is largest, but usually has a coarse flavour if eaten raw.

Flounders.—They should be thick, firm, and have their eyes bright. They very soon become flabby and bad. They are both sea and river fish. The Thames produces the best.—They are in season from January to March, and from July to September.

Sprats.—Choose by the same rules as herrings.

Observations on dressing Fish.

If the fishmonger does not clean it, fish is seldom very nicely done ; but those in great towns wash it beyond what is necessary for cleaning, and by perpetual watering diminish the flavour. When quite clean, if to be boiled, some salt and a little vinegar should be put into the water to give it firmness ; but cod, whiting, and haddock, are far better if a little salted, and kept a day ; and if not very hot weather they will be good two days.

Those who know how to purchase fish may, by taking more at a time than they want for one day, often get it cheap : and such kinds as will pot or pickle, or keep by being sprinkled with salt and hung up, or, by being fried, will serve for stewing the next day, may then be bought with advantage.

Fresh-water fish has often a muddy smell and taste ; to take off which, soak it in strong salt and water after it is nicely cleaned ; or, if of a size to bear it, scald it in the same ; then dry and dress it.

The fish must be put into the water while cold, and set to

do very gently, or the outside will break before the inner part is done.

Crimp fish should be put into boiling water; and when it boils up, pour a little cold water in to check extreme heat, and simmer it a few minutes.

The fish-plate on which it is done may be drawn up to see if it be ready; it will leave the bone when it is.—It should then be immediately taken out of the water, or it will be woolly. The fish-plate should be set crossways over the kettle, to keep hot for serving; and a clean cloth over the fish to prevent its losing its colour.

Small fish nicely fried, covered with egg and crumbs, make a dish far more elegant than if served plain.—Great attention should be paid to garnishing fish: use plenty of horse-radish, parsley, and lemon.

When well done, and with very good sauce, fish is more attended to than almost any other dish. The liver and roe should be placed on the dish, so that the lady may see them, and help a part to every one.

If fish is to be fried or broiled, it must be wrapt in a nice cloth after it is well cleaned and washed.—When perfectly dry, wet with an egg if for frying, and sprinkle the finest crumbs of bread over it; if done a second time with the egg and bread, the fish will look much better: then having a thick-bottomed frying-pan on the fire, with a large quantity of lard or dripping boiling hot, plunge the fish into it, and let it fry middlingly quick, till the colour is a fine brown yellow, and it is judged ready. If it is done enough before it has obtained a proper degree of colour, the cook should draw the pan to the side of the fire, carefully take it up, and either place it on a large sieve turned upwards, and to be kept for that purpose only, or on the under side of a dish to drain; and if wanted very nice, a sheet of cap paper must be put to receive the fish, which should look a beautiful colour, and all the crumbs appear distinct; the fish being free from all grease. The same dripping, with a little fresh, will serve a second time. Butter gives a bad colour; oil fries of the finest colour for those who will allow the expense.

Garnish with a fringe of curled raw parsley, or parsley fried, which must be thus done: When washed and picked, throw it again into clean water: when the lard or dripping boils, throw the parsley into it immediately from the water, and instantly it will be green and crisp, and must be taken up with a slice; this may be done after the fish is fried.

If fish is to be broiled, it must be seasoned, floured, and put on a gridiron that is very clean; which, when hot, should be rubbed with a bit of suet, to prevent the fish from sticking. It

must be broiled on a very clear fire, that it may not taste smoky; and not too near, that it may not be scorched.

To keep Turbot.

If necessary, turbot will keep for two or three days, and be in as high perfection as at first, if lightly rubbed over with salt, and carefully hung in a cold place.

To boil Turbot.

The turbot-kettle must be of a proper size, and in the nicest order. Set the fish in cold water sufficient to cover it completely, throw a handful of salt and a glass of vinegar into it, and let it gradually boil; be very careful that there fall no blacks; but skim it well, and preserve the beauty of the colour.

Serve it garnished with a complete fringe of curled parsley, lemon, and horse-radish.

The sauce must be the finest lobster, and anchovy butter, and plain butter, served plentifully in separate tureens.

To boil Salmon.

Clean it carefully, boil it gently, and take it out of the water as soon as done. Let the water be warm if the fish be split. If underdone it is very unwholesome.

Shrimp or anchovy sauce.

To broil Salmon.

Cut slices an inch thick, and season with pepper and salt; lay each slice in half a sheet of white paper, well buttered, twist the ends of the paper, and broil the slices over a slow fire six or eight minutes. Serve in the paper with anchovy-sauce.

To pickle Salmon.

Boil as before directed, take the fish out, and boil the liquor with bay-leaves, pepper-corns, and salt; add vinegar, when cold, and pour it over the fish.

COD.

Some people boil the cod whole; but a large head and shoulders contain all the fish that is proper to help, the thinner parts being overdone and tasteless before the thick are ready. But the whole fish may be purchased at times more reasonably; and the lower half, if sprinkled and hung up, will be in high perfection one or two days. Or it may be made salter, and served with egg-sauce, potatoes, and parsnips.

Cod when small is usually very cheap. If boiled quite

fresh it is watery; but eats excellently if salted and hung up for a day, to give it firmness, then stuffed, and broiled, or boiled.

Cod's Head and Shoulders

Will eat much finer by having a little salt rubbed down the bone, and along the thick part, even if it be eaten the same day.

Tie it up, and put it on the fire in cold water which will completely cover it: throw a handful of salt into it. Great care must be taken to serve it without the smallest speck of black or scum. Garnish with a large quantity of double parsley, lemon, horse-radish, and the milt, roe, and liver, and fried smelts, if approved. If with smelts, be careful that no water hangs about the fish; or the beauty of the smelts will be taken off, as well as their flavour.

Serve with plenty of oyster or shrimp sauce, and anchovy and butter.

Crimp Cod.

Boil, broil, or fry.

To dress Salt Cod.

Soak and clean the piece you mean to dress, then lay it all night in water, with a glass of vinegar. Boil it enough, then break it into flakes on the dish; pour over it parsnips boiled, beaten in a mortar, and then boil up with cream and a large piece of butter rubbed with a bit of flour. It may be served as above with egg-sauce instead of the parsnip, and the root sent up whole; or the fish may be boiled and sent up without flaking, and sauces as above.

Thornback and Skate

Should be hung one day at least before they are dressed; and may be served either boiled, or fried in crumbs, being first dipped in egg.

Crimp Skate.

Boil and send up in a napkin; or fry as above.

Maids

Should likewise be hung up one day at least. They may be broiled or fried: or, if a tolerable size, the middle may be boiled and the fins fried. They should be dipped in egg, and covered with crumbs

Boiled Carp.

Serve in a napkin, and with the sauce which you will find directed for it under the article Stewed Carp.

Stewed Carp.

Scale and clean, take care of the roe, &c. Lay the fish in a stew-pan, with a rich beef-gravy, an onion, eight cloves, a dessert-spoonful of Jamaica pepper, the same of black, a fourth part of the quantity of gravy or port (cider may do); simmer close-covered; when nearly done add two anchovies chopped fine, a dessert-spoonful of made mustard, and some fine walnut ketchup, a bit of butter rolled in flour: shake it, and let the gravy boil a few minutes. Serve with sippets of fried bread, the roe fried, and a good deal of horse-radish and lemon.

Baked Carp.

Clean a large carp; put a stuffing as for soles, dressed in the Portuguese way. Sew it up; brush it all over with yolk of egg, and put plenty of crumbs; then drop oiled butter to baste them; place the carp in a deep earthen dish, a pint of stock (or, if fast-day, fish-stock), a few sliced onions, some bay-leaves, a faggot of herbs (such as basil, thyme, parsley, and both sorts of marjoram), half a pint of port wine, and six anchovies. Cover over the pan, and bake it an hour. Let it be done before it is wanted. Pour the liquor from it, and keep the fish hot while you heat up the liquor with a good piece of butter rolled in flour, a tea-spoonful of mustard, a little Cayenne, and a spoonful of soy. Serve the fish on the dish, garnished with lemon and parsley, and horse-radish, and put the gravy into the sauce-tureen.

Perch and Tench.

Put them into cold water, boil them carefully, and serve with melted butter and soy. Perch are a most delicate fish. They may be either fried or stewed, but in stewing they do not preserve so good a flavour.

To fry Trout and Grayline.

Scale, gut, and well wash; then dry them, and lay them separately on a board before the fire, after dusting some flour over them. Fry them of a fine colour with fresh dripping; serve with crimp parsley and plain butter.

Perch and Tench may be done the same way.

MACKAREL.

Boil, and serve with butter and fennel.

To broil them, split, and sprinkle with herbs, pepper, and salt; or stuff with the same, crumbs, and chopped fennel.

Collared, as Eel, page 424.

Potted ; clean, season, and bake them in a pan with spice, bay-leaves, and some butter ; when cold, lay them in a potting pot, and cover with butter.

Pickled ; boil them, then boil some of the liquor, a few pepper-corns, bay-leaves, and some vinegar ; when cold, pour it over them.

Caveach.

Clean and divide your mackarel ; then cut each side into three, or, leaving them undivided, cut each side into five or six pieces. To six large mackarel take near an ounce of pepper two nutmegs, a little mace, four cloves, and a handful of salt, all in the finest powder ; mix, and, making holes in each bit of fish, thrust the seasoning into them, rub each piece with some of it ; then fry them brown in oil ; let them stand till cold, then put them into a stone jar, and cover with vinegar ; if to keep long, pour oil on the top. Thus done, they may be preserved for months.

Red Mullet.

It is called the Sea-Woodcock. Clean, but leave the inside, fold in oiled paper, and gently bake in a small dish. Make a sauce of the liquor that comes from the fish, with a piece of butter, a little flour, a little essence of anchovy, and a glass of sherry. Give it a boil ; and serve in a boat, and the fish in the paper cases.

To bake Pike.

Scale it, and open as near the throat as you can, then stuff it with the following ; grated bread, herbs, anchovies, oysters, suet, salt, pepper, mace, half a pint of cream, four yolks of eggs ; mix all over the fire till it thickens, then put it into the fish, and sew it up ; butter should be put over it in little bits ; bake it. Serve sauce of gravy, butter, and anchovy. *Note* : if, in helping a pike, the back and belly are slit up, and each slice gently drawn downwards, there will be fewer bones given.

HADDOCK.

To dry Haddock.

Choose them of two or three pounds' weight : take out the gills, eyes, and entrails, and remove the blood from the backbone. Wipe them dry, and put some salt into the bodies and eyes. Lay them on a board for a night ; then hang them up in a dry place, and after three or four days they will be fit to eat : skin and rub them with egg, and strew crumbs over them. Lay them before the fire, and baste with butter until brown enough. Serve with egg-sauce.

Whittings, if large, are excellent this way; and it will prove an accommodation in the country, where there is no regular supply of fish.

Stuffing for Pike, Haddock, and small Cod.

Take equal parts of fat bacon, beef-suet, and fresh butter, some parsley, thyme, and savoury; a little onion, and a few leaves of scented marjoram, shred fine; an anchovy or two; a little salt and nutmeg, and some pepper. Oysters will be an improvement with or without anchovies; add crumbs, and an egg to bind.

SOLES.

If boiled, they must be served with great care to look perfectly white, and should be much covered with parsley.

If fried, dip in egg, and cover them with fine crumbs of bread; set on a frying-pan that is just large enough, and put into it a large quantity of fresh lard or dripping, boil it, and immediately slip the fish into it; do them of a fine brown. See to fry, page 421.

Soles that have been fried eat good cold with oil, vinegar, salt, and mustard.

Stewed Soles.

Take two or three soles, divide them from the back-bone, and take off the head, fins, and tail. Sprinkle the inside with salt, roll them up tight from the tail-end upwards, and fasten with small skewers. If large or middling, put half a fish in each roll; small do not answer. Dip them into yolks of eggs, and cover them with crumbs. Do the egg over them again, and then put more crumbs; and fry them a beautiful colour in lard, or for fast-day in clarified butter.

To fry Smelts.

They should not be washed more than is necessary to clean them. Dry them in a cloth; then lightly flour them, but shake it off. Dip them into plenty of egg, then into bread-crumbs grated fine, and plunge them into a good pan of *boiling* lard; let them continue gently boiling, and a few minutes will make them a bright yellow brown. Take care not to take off the light roughness of the crumbs, or their beauty will be lost.

Spitchcock Eels.

Take one or two large eels, leave the skin on, cut them into pieces of three inches long, open them on the belly side, and clean them nicely: wipe them dry, and then wet them with beaten egg, and strew over on both sides chopped parsley

pepper, salt, a very little sage, and a bit of mace pounded fine, and mixed with the seasoning. Rub the gridiron with a bit of suet, and broil the fish of a fine colour.

Serve with anchovy and butter for sauce.

Fried Eels.

If small, they should be curled round and fried, being first dipped into egg and crumbs of bread.

Boiled Eels.

The small ones are best; do them in a small quantity of water, with a good deal of parsley, which should be served up with them and the liquor.

Serve chopped parsley and butter for sauce.

To stew Lamprey as at Worcester.

After cleaning the fish carefully, remove the cartilage which runs down the back, and season with a small quantity of cloves, mace, nutmeg, pepper, and allspice; put it into a small stew-pot, with very strong beef-gravy, port, and an equal quantity of Madeira or sherry.

It must be covered close; stew till tender, then take out the lamprey and keep hot, while you boil up the liquor with two or three anchovies chopped, and some flour and butter; strain the gravy through a sieve, and add lemon-juice and some made mustard. Serve with sippets of bread and horse-radish.

Eels, done the same way, are a good deal like the lamprey. When there is spawn, it must be fried and put round.

Note. Cider will do in common instead of white wine.

FLOUNDERS.

Let them be rubbed with salt inside and out, and lie two hours to give them some firmness. Dip them into egg, cover with crumbs, and fry them.

Water Souchy.

Stew two or three flounders, some parsley-leaves and roots, thirty pepper-corns, and a quart of water, till the fish are boiled to pieces; pulp them through a sieve. Set over the fire the pulped fish, the liquor that boiled them, some perch, tench, or flounders, and some fresh leaves and roots of parsley; simmer all till done enough, then serve in a deep dish. Slices of bread and butter are to be sent to table, to eat with the souchy

HERRINGS AND SPRATS.

To smoke Herrings.

Clean and lay them in salt and a little saltpetre one night,

then hang them on a stick, through the eyes, in a row. Have ready an old cask, in which put some sawdust, and in the midst of it a heater red hot; fix the stick over the smoke, and let them remain twenty-four hours.

Fried Herrings.

Serve them of a light brown, with onions sliced and fried.

Broiled Herrings.

Flour them first, and do of a good colour: plain butter for sauce.

To dress Red Herrings.

Choose those that are large and moist, cut them open, and pour some boiling small-beer over them to soak half an hour; drain them dry, and make them just hot through before the fire, then rub some cold butter over them and serve. Egg-sauce, or buttered eggs, and mashed potatoes, should be sent up with them.

Baked Herrings and Sprats.

Wash and drain without wiping them; season with allspice in fine powder, salt, and a few whole cloves; lay them in a pan with plenty of black pepper, an onion, and a few bay-leaves. Add half vinegar and half small beer, enough to cover them. Put paper over the pan, and bake in a slow oven. If you like, throw saltpetre over them the night before, to make them look red. Gut, but do not open them.

Sprats,

When cleaned, should be fastened in rows by a skewer run through the heads, and then broiled, and served hot and hot.

LOBSTERS AND SHRIMPS.

To Pot Lobsters.

Half-boil them, pick out the meat, cut it into small bits, season with mace, white pepper, nutmeg, and salt, press close into a pot, and cover with butter; bake half an hour; put the spawn in. When cold take the lobster out, and put it into the pots with a little of the butter. Beat the other butter in a mortar with some of the spawn; then mix that coloured butter with as much as will be sufficient to cover the pots, and strain it. Cayenne may be added, if approved.

Another way to Pot Lobsters.

Take out the meat as whole as you can; split the tail and

remove the gut; if the inside be not watery, add that. Season with mace, nutmeg, white pepper, salt, and a clove or two, in the finest powder. Lay a little fine butter at the bottom of the pan, and the lobster smooth over it, with bay-leaves between; cover it with butter, and bake gently. When done pour the whole on the bottom of a sieve; and with a fork lay the pieces into potting-pots, some of each sort, with the seasoning about it. When cold, pour clarified butter over, but not hot. It will be good next day; or highly seasoned, and thick-covered with butter, will keep some time.

Potted lobster may be used cold, or as a fricassee, with a cream-sauce: it then looks very nicely and eats excellently, especially if there is spawn.

Mackarel, Herrings, and Trout, are good potted as above.

To pot Shrimps.

When boiled, take them out of the skins, and season them with salt, white pepper, and a very little mace and cloves. Press them into a pot, set it in the oven ten minutes, and when cold put butter.

CRABS.

Hot Crab.

Pick the meat out of a crab, clear the shell from the head, then put the meat with a little nutmeg, salt, pepper, a bit of butter, crumbs of bread, and three spoonfuls of vinegar, into the shell again, and set it before the fire. You may brown it with a salamander.

Dry toast should be served to eat it upon.

Dressed Crab cold.

Empty the shells, and mix the flesh with oil, vinegar, salt, and a little white pepper and Cayenne: then put the mixture into the large shell, and serve. Very little oil is necessary.

OYSTERS.

To feed Oysters.

Put them into water, and wash them with a birch besom til quite clean; then lay them bottom-downwards into a pan, sprinkle with flour or oatmeal and salt, and cover with water. Do the same every day, and they will fatten. The water should be pretty salt.

To stew Oysters.

Open, and separate the liquor from them, then wash them from the grit, strain the liquor, and put with the oysters a bit of

mace and lemon-peel, and a few white pepper-corns. Simmer them very gently, and put some cream, and a little flour and butter.

Serve with sippets.

To scallop Oysters.

Put them with crumbs of bread, pepper, salt, nutmeg, and a bit of butter, into scallop-shells, or saucers, and bake before the fire in a Dutch oven.

POULTRY, GAME, &c.

A Turkey Cock.—If young, it has a smooth black leg, with a short spur. The eyes full and bright, if fresh, and the feet supple and moist. If stale, the eyes will be sunk, and the feet dry.

Hen-turkey is known by the same rules: but if old, her legs will be red and rough.

Fowls.—If a cock is young, his spurs will be short; but take care to see they have not been cut or pared, which is a trick often practised. If fresh, the vent will be close and dark. Pullets are best just before they begin to lay, and yet are full of egg: if old hens, their combs and legs will be rough; if young, they will be smooth. A good capon has a thick belly and a large rump: there is a particular fat at his breast, and the comb is very pale. Black-legged fowls are most moist, if for roasting.

Geese.—The bill and feet of a young one will be yellow, and there will be but few hairs upon them; if old, they will be red: if fresh, the feet will be pliable; if stale, dry and stiff. Geese are called green till three or four months old. Green geese should be scalded: a stubble-geese should be picked dry.

Ducks.—Choose them by the same rules, of having supple feet, and by their being hard and thick on the breast and belly. The feet of a tame duck are thick, and inclining to dusky yellow; a wild one has the feet reddish, and smaller than the tame. They should be picked dry. Ducklings must be scalded.

Pigeons should be very fresh; when they look flabby about the vent, and this part is discoloured, they are stale. The feet should be supple; if old, the feet are harsh. The tame ones are larger than the wild, and are thought best by some persons; they should be fat and tender; but many are deceived in their size, because a full crop is as large as the whole body of a small pigeon.

The wood pigeon is large, and the flesh dark-coloured: if properly kept, and not over-roasted, the flavour is equal to teal. Serve with a good gravy.

Plovers.—Choose those that feel hard at the vent, which shews they are fat. In other respects, choose them by the same marks as other fowl. When stale, the feet are dry. They will keep sweet a long time. There are three sorts; the grey, green, and bastard plover or lapwing.

Hare or Rabbit.—If the claws are blunt and rugged, the ears dry and tough, and the haunch thick, it is old; but if the claws are smooth and sharp, the ears easily tear, and the cleft in the lip is not much spread, it is young. If fresh and newly killed, the body will be stiff, and in hares the flesh pale. But they keep a good while by proper care; and are best when rather beginning to turn, if the inside is preserved from being musty. To know a real leveret, you should look for a knob or small bone near the foot on its fore leg: if there is none, it is a hare.

Partridges.—They are in season in autumn. If young, the bill is of a dark colour, and the legs yellowish; if fresh, the vent will be firm; but this part will look greenish if stale.

Pheasants.—The cock bird is accounted best, except when the hen is with egg. If young, he has short, blunt, or round spurs; but if old, they are long and sharp.

All poultry should be very carefully picked, every plug removed, and the hair nicely singed with white paper.

The cook must be careful in drawing poultry of all sorts, not to break the gall-bag, for no washing will take off the bitter where it has touched.

In dressing wild fowl, be careful to keep a clear brisk fire. Let them be done of a fine yellow brown, but leave the gravy in: the fine flavour is lost if done too much.

Tame fowls require more roasting, and are longer in heating through than others. All sorts should be continually basted; that they may be served with a froth, and appear of a fine colour.

A large fowl will take three quarters of an hour; a middling one half an hour; and a very small one, or a chicken, twenty minutes. The fire must be very quick and clear before any fowls are put down. A capon will take from half an hour to thirty-five minutes; a goose an hour; wild ducks a quarter of an hour; pheasants twenty minutes; a small turkey stuffed, an hour and a quarter; turkey-poults, twenty minutes; grouse, a quarter of an hour; quails, ten minutes; and partridges, from twenty to twenty-five minutes. A hare will take near an hour, and the hind part requires most heat.

Pigs and geese require a brisk fire and quick turning. Hares and rabbits must be well attended to; and the extremities brought to the quick part of the fire, to be done equally with the backs.

To boil Turkey.

Make a stuffing of bread, herbs, salt, pepper, nutmeg, lemon-peel, a few oysters or an anchovy, a bit of butter, some suet, and an egg: put this into the crop, fasten up the skin, and boil the turkey in a floured cloth to make it very white. Have ready a fine oyster-sauce made rich with butter, a little cream, and a spoonful of soy, if approved; and pour it over the bird: or liver and lemon-sauce. Hen birds are best for boiling, and should be young.

To roast Turkey.

The sinews of the leg should be drawn, whichever way it is dressed. The head should be twisted under the wing; and in drawing it, take care not to tear the liver, nor let the gall touch it.

Put a stuffing of sausage-meat; or if sausages are to be served in the dish, a bread-stuffing. As this makes a large addition to the size of the bird, observe that the heat of the fire is constantly to that part; for the breast is often not done enough. A little strip of paper should be put on the bone, to hinder it from scorching while the other parts roast. Baste well, and froth it up. Serve with gravy in the dish, and plenty of bread-sauce in a sauce-tureen. Add a few crumbs, and a beaten egg, to the stuffing of sausage-meat.

To boil Fowl.

For boiling, choose those that are not black-legged. Pick them nicely, singe, wash, and truss them. Flour them, and put them into boiling water.—See time of dressing, page 428.

Serve with parsley and butter; oyster, lemon, liver, or celery sauce.

If for dinner, ham, tongue, or bacon, is usually served to eat with them; as likewise greens.

Fowls roasted.

Serve with egg-sauce, bread-sauce, or garnished with sausages or scalded parsley.

A large barn-door fowl, well hung, should be stuffed in the crop with sausage-meat; and served with gravy in the dish, and with bread-sauce.

The head should be turned under the wing as a turkey.

Fowls broiled.

Split them down the back; pepper, salt, and broil. Serve with mushroom-sauce.

Another way.—Cut a large fowl into four quarters, put them

on a bird-spit, and tie that on another spit, and half roast; or half roast the whole fowl, and finish either on the gridiron, which will make it less dry than if wholly broiled. The fowl that is not cut before roasted, must be split down the back after.

To force Fowl, &c.

Is to stuff any part with force-meat, and it is put usually between the skin and flesh.

Fricassee of Chickens.

Boil rather more than half, in a small quantity of water: let them cool; then cut up; and put to simmer in a little gravy made of the liquor they were boiled in, and a bit of veal or mutton, onion, mace, and lemon-peel, some white pepper, and a bunch of sweet herbs. When quite tender, keep them hot while you thicken the sauce in the following manner: Strain it off, and put it back into the saucepan with a little salt, a scrape of nutmeg, and a bit of flour and butter; give it one boil; and when you are going to serve, beat up the yolk of an egg, add half a pint of cream, and stir them over the fire, but don't let it boil. It will be quite as good without the egg.

The gravy may be made (without any other meat) of the necks, feet, small wing-bones, gizzards, and livers; which are called the trimmings of the fowls.

To pull Chickens.

Take off the skin, and pull the flesh off the bones of a cold fowl, in as large pieces as you can: dredge it with flour, and fry it of a nice brown in butter. Drain the butter from it; and then simmer the flesh in a good gravy well seasoned, and thickened with a little flour and butter. Add the juice of half a lemon.

Another way.—Cut off the legs, and the whole back, of a dressed chicken; if under-done, the better. Pull all the white part into little flakes free from skin; toss it up with a little cream thickened with a piece of butter mixed with flour, half a blade of mace in powder, white pepper, salt, and a squeeze of lemon. Cut off the neck-end of the chicken; and broil the back and sidesmen in one piece, and the two legs seasoned. Put the hash in the middle, with the back on it; and the two legs at the end.

Chicken Currie.

Cut up the chickens raw, slice onions, and fry both in butter with great care, of a fine light brown, or if you use chickens

that have been dressed, fry only the onions. Lay the joints, cut into two or three pieces each, into a stew-pan; with a veal or mutton gravy, and a clove or two of garlic. Simmer till the chicken is quite tender. Half an hour before you serve it, rub smooth a spoonful or two of currie-powder, a spoonful of flour, and an ounce of butter; and add this, with four large spoonfuls of cream, to the stew. Salt to your taste. *When serving*, squeeze in a little lemon.

Slices of under-done veal, or rabbit, turkey, &c. make excellent currie. A dish of rice boiled dry must be served.

Another, more easily made.—Cut up a chicken or young rabbit; if chicken, take off the skin. Roll each piece in a mixture of a large spoonful of flour, and half an ounce of currie-powder. Slice two or three onions; and fry them in butter, of a light brown: then add the meat, and fry altogether till the meat begins to brown. Put it all into a stew-pan, and pour boiling water enough just to cover it. Simmer very gently two or three hours. If too thick, put more water half an hour before serving.

If the meat has been dressed before, a little broth will be better than water: but the currie is richer when made of fresh meat.

Ducks roasted.

Serve with a fine gravy: and stuff one with sage and onion, a dessert-spoonful of crumbs, a bit of butter, and pepper and salt; let the other be unseasoned.

To hash Ducks.

Cut a cold duck into joints; and warm it, without boiling, in gravy, and a glass of port wine.

To roast Goose.

After it is picked, the plugs of the feathers pulled out, and the hairs carefully singed, let it be well washed and dried, and a seasoning put in of onion, sage, and pepper and salt. Fasten it tight at the neck and rump, and then roast. Put it first at a distance from the fire, and by degrees draw it nearer. A slip of paper should be skewered on the breast-bone. Baste it very well. When the breast is rising, take off the paper; and be careful to serve it before the breast falls, or it will be spoiled by coming flatted to table. Let a good gravy be sent in the dish.

Gravy and apple-sauce: gooseberry-sauce for a green goose.

To stew Giblets.

Do them as will be directed for giblet-pie (under the head

Pies); season them with salt and pepper, and a very small piece of mace. Before serving, give them one boil with a cup of cream, and a piece of butter rubbed in a tea-spoonful of flour.

Pigeons.

May be dressed in so many ways, that they are very useful. The good flavour of them depends very much on their being cropped and drawn as soon as killed. No other bird require so much washing.

Pigeons left from dinner the day before may be stewed, or made into a pie; in either case, care must be taken not to over-do them, which will make them stringy. They need only be heated up in gravy made ready; and force-meat balls may be fried and added, instead of putting a stuffing into them. If for a pie, let beef-steaks be stewed in a little water, and put cold under them, and cover each pigeon with a piece of fat bacon, to keep them moist.

Season as usual, and put eggs.

To broil Pigeons.

After cleaning, split the backs, pepper and salt them, and broil them very nicely; pour over them either stewed or pickled mushrooms in melted butter, and serve as hot as possible.

Roast Pigeons

Should be stuffed with parsley, either cut or whole; and seasoned within. Serve with parsley and butter. Peas or asparagus should be dressed to eat with them.

Larks, and other small Birds.

Draw, and spit them on a bird-spit; tie this on another spit, and roast them. Baste gently with butter, and strew bread-crumbs upon them till half done: brown, and serve with fried crumbs round.

To keep Game, &c.

Game ought not to be thrown away even when it has been kept a very long time, for when it seems to be spoiled it may often be made fit for eating, by nicely cleaning it, and washing with vinegar and water. If there is danger of birds not keeping, draw, crop, and pick them; then wash in two or three waters, and rub them with salt. Have ready a large saucepan of boiling water, and plunge them into it one by one; drawing them up and down by the legs, that the water may pass through them. Let them stay five or six minutes in; then hang them up in a

cold place. When drained, pepper and salt the insides well. Before roasting, wash them well.

The most delicate birds, even grouse, may be preserved thus. Those that live by suction cannot be done this way, as they are never drawn; and perhaps the heat might make them worse, as the water could not pass through them; but they bear being high.

Lumps of charcoal put about birds and meat will preserve them from taint, and restore what is spoiling.

Pheasants and Partridges.

Roast them as turkey; and serve with a fine gravy (into which put a very small bit of garlic), and bread-sauce. When cold, they may be made into excellent patties, but their flavour should not be overpowered by lemon.

A very cheap way of potting Birds.

Prepare them as directed in the last receipt; and when baked and grown cold, cut them into proper pieces for helping, pack them close into a large potting-pan, and (if possible) leave no spaces to receive the butter. Cover them with butter, and one-third part less will be wanted than when the birds are done whole.

The butter that has covered potted things will serve for basting, or for paste for meat pies.

To clarify Butter for potted Things.

Put it into a sauce-boat, and set that over the fire in a stew-pan that has a little water in it. When melted, take care not to pour the milky parts over the potted things: they will sink to the bottom.

To pot Moor-Game.

Pick, singe, and wash the birds nicely: then dry them; and season, inside and out, pretty high, with pepper, mace, nutmeg, allspice, and salt. Pack them in as small a pot as will hold them, cover them with butter, and bake in a very slow oven. When cold, take off the butter, dry them from the gravy, and put one bird into each pot, which should just fit. Add as much more butter as will cover them, but take care that it does not oil. The best way to melt it is, by warming it in a basin set in a bowl of hot water.

Grouse.

Roast them like fowls, but the head is to be twisted under the wing. They must not be over-done. Serve with a rich gravy in the dish, and bread-sauce. Then sauce for wild-fowl,

as will be described hereafter under the head of *Sauces*, may be used instead of common gravy.

To roast Wild Fowl.

The flavour is best preserved without stuffing. Put pepper salt, and a piece of butter, into each.

Wild fowl require much less dressing than tame; they should be served of a fine colour, and well frothed up. A rich brown gravy should be sent in the dish; and when the breast is cut into slices, before taking off the bone, a squeeze of lemon, with pepper and salt, is a great improvement to the flavour.

To take off the fishy taste which wild fowl sometimes have, put an onion, salt, and hot water, into the dripping-pan, and baste them for the first ten minutes with this; then take away the pan, and baste constantly with butter.

Wild Ducks, Teal, Widgeon, Dun-birds, &c.,

Should be taken up with the gravy in. Baste them with butter; and sprinkle a little salt before they are taken up, put a good gravy upon them, and serve with shalot-sauce, in a boat.

Woodcocks, Snipes, and Quails,

Keep good several days. Roast them without drawing, and serve on toast. Butter only should be eaten with them, as gravy takes off from the fine flavour. The thigh and back are esteemed the most.

Ruffs and Reeves

Are skewered as quails; put bars of bacon over them, and roast them about ten minutes. Serve with a good gravy in the dish.

To dress Plovers.

Roast the *green* ones in the same way as woodcocks and quails (see above), without drawing; and serve on a toast. *Grey* plovers may be either roasted, or stewed with gravy, herbs, and spice.

Plovers' Eggs

Are a nice and fashionable dish. Boil them ten minutes, and serve either hot or cold on a napkin.

To roast Ortolans.

Pick and singe, but do not draw them. Tie on a bird-spit, and roast them. Some persons like bacon in slices tied between them, but the taste of it spoils the flavour of the ortolan. Cover them with crumbs of bread.

Hares,

If properly taken care of, will keep a great time, and even when

the cook fancies them past eating, may be in the highest perfection ; which if eaten when fresh-killed they are not. As they are usually paunched in the field, the cook cannot prevent this ; but the hare keeps longer, and eats much better, if not opened for four or five days, or according to the weather.

If paunched, as soon as a hare comes in it should be wiped quite dry, the heart and liver taken out, and the liver scalded to keep for the stuffing. Repeat this wiping every day ; mix pepper and ginger, and rub on the inside ; and put a large piece of charcoal into it. If the spice is applied early, it will prevent that musty taste which long keeping in the damp occasions, and which also affects the stuffing.

An old hare should be kept as long as possible, if to be roasted. It must also be well soaked.

To roast Hare.

After it is skinned, let it be extremely well washed, and then soaked an hour or two in water ; and if old, lard it ; which will make it tender, as also will letting it lie in vinegar.

If however, it is put into vinegar, it should be exceedingly well-washed in water afterwards. Put a large relishing stuffing into the belly, and then sew it up. Baste it well with milk till half-done, and afterwards with butter. If the blood has settled in the neck, soaking the part in warm water, and putting it to the fire warm, will remove it ; especially if you also nick the skin here and there with a small knife to let it out. The hare should be kept at a distance from the fire at first. Serve with a fine froth, rich gravy, melted butter, and currant-jelly sauce ; the gravy in the dish. For stuffing use the liver, an anchovy, some fat bacon, a little suet, herbs, pepper, salt, nutmeg, a little onion, crumbs of bread, and an egg to bind it all.

The ears must be nicely cleaned and singed. They are reckoned a dainty.

To jug an old Hare.

After cleaning and skinning, cut it up : and season it with pepper, salt, allspice, pounded mace, and a little nutmeg. Put it into a jar with an onion, a clove or two, a bunch of sweet herbs, a piece of coarse beef, and the carcase-bones over all. Tie the jar down with a bladder, and leather or strong paper ; and put it into a saucepan of water up to the neck, but no higher. Keep the water boiling five hours. When it is to be served, boil the gravy up with a piece of butter and flour ; and if the meat gets cold, warm it in this, but not to boil.

Broiled and hashed Hare.

The flavour of broiled hare is particularly fine; the legs or wings must be seasoned first; rub with cold butter, and serve very hot.

The other parts, warmed with gravy, and a little stuffing, may be served separately.

To pot Hare,

For which an old one does well, as likewise for soup and pie.

After seasoning it, bake it with butter. When cold, take the meat from the bones, and beat it in a mortar. If not high enough, add salt, mace, pepper, and a piece of the finest fresh butter melted in a spoonful or two of the gravy that came from the hare. When well mixed, put it into small pots, and cover with butter. The legs and back should be baked at the bottom of the jar, to keep them moist, and the bones be put over them.

Rabbits.

May be eaten various ways, as follows.

Roasted with stuffing and gravy, like hare, or without stuffing; with sauce of the liver and parsley chopped in melted butter, pepper, and salt; or larded.

Boiled, and smothered with onion-sauce; the butter to be melted with milk instead of water.

Fried in joints, with dried or fried parsley. The same liver-sauce, this way also.

Fricasseed, as before directed for chickens.

In a pie, as chicken, with forcemeat, &c. In this way they are excellent when young.

Potted.

GRAVIES AND 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 sauce-

pan 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 a 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 ketchup, and an anchovy. Let the whole boil together 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 shalot 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, shalots, 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 ketchup, 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 together till it boils. You may add, at your discretion, a little lemon-juice, ketchup, 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, and 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.

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 lie 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 basin. 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 stewpan 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 stewpan, 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 stewpan, 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. Savoy 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.

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 custard 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 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 basin to cool a little; untie the cloth, lay the dish on the basin, 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 basin, 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 basin, 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 spoonfuls 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 underside is browned also, send it to table on a dish.

PIES.

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 burnt; and if too 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, beaten 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 spoonfuls 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 sweet-

breads 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

ot 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. Serve 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 butter. 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 nut-

meg. 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.

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 butter, 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 suga. 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 or 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, beaten 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 butter 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 stew 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 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 basin, 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 basins. 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 lukewarm, 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 SILLABUBS.

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 basin, and put into it some lemon-peel cut as thin as possible. Let the jelly run into the basin, 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 come 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 Sillabub.

Put a pint of cider 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 Sillabub.

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 sillabub be spoiled.

Flummery.

Take an ounce of bitter and the same quantity of sweet almonds, put them in a basin, 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 basin 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.

BREAD, &c.

To make Bread.

Let flour be kept four or five weeks before it is begun to bake with. Put half a bushel of good flour into a trough, or kneading-tub; mix with it between four and five quarts of warm water, and a pint and a half of good yeast; put it into the flour, and stir it well with your hands till it becomes tough. Let it rise about an hour and twenty minutes, or less if it rises fast; then, before it falls, add four quarts more of warm water, and half a pound of salt; work it well, and cover it with a cloth. Put the fire then into the oven; and by the time it is

warm enough, the dough will be ready. Make the loaves about five pounds each; sweep out the oven very clean and quick, and put in the bread; shut it up close, and two hours and a half will bake it. In summer the water should be milk-warm, in winter a little more, and in frosty weather as hot as you can well bear your hand in, but not scalding, or the whole will be spoiled. If baked in tins, the crust will be very nice.

The oven should be round, not long, the roof from twenty to twenty-four inches high, the mouth small, and the door of iron, to shut close. This construction will save firing and time, and bake better than long and high-roofed ovens.

Rolls, muffins, or any sort of bread, may be made to taste new when two or three days old, by dipping them uncut in water, and baking afresh or toasting.

American Flour

Requires almost twice as much water to make it into bread as is used for English flour, and therefore it is more profitable; for a stone of the American, which weighs fourteen pounds, will make twenty-one pounds and a half of bread, but the best sort of English flour produces only eighteen pounds and a half.

The Rev. Mr. Hagget's economical Bread.

Only the coarse flake bran to be removed from the flour: of this take five pounds, and boil it in rather more than four gallons of water; so that when perfectly smooth, you may have three gallons and three quarts of bran-water clear. With this knead fifty-six pounds of the flour, adding salt and yeast in the same way and proportions as for other bread. When ready to bake, divide it into loaves, and bake them two hours and a half.

Thus made, flour will imbibe three quarts more of bran-water than of plain; so that it not only produces a more nutritious substantial food, but makes an increase of one-fifth of the usual quantity of bread, which is a saving of one day's consumption out of six; and if this was adopted throughout the kingdom, it would make a saving of ten millions sterling a year, when wheat was at the price it stood in the scarcity, reckoning the consumption to be two hundred thousand bushels a day. The same quantity of flour which, kneaded with water, produces sixty-nine pounds eight ounces of bread, will, in the above way, make eighty-three pounds eight ounces and gain fourteen pounds. At the ordinary price of flour, four millions would be saved. When ten days old, if put into the oven for twenty minutes, this bread will appear quite new again.

Rice and wheat Bread.

Simmer a pound of rice in two quarts of water till it becomes perfectly soft; when it is of a proper warmth, mix it extremely well with four pounds of flour, and yeast and salt as for other bread; of yeast about four large spoonfuls; knead it extremely well; then set it to rise before the fire. Some of the flour should be reserved to make up the loaves. The whole expense, including baking, will not exceed three shillings, for which eight pounds and a half of exceeding good bread will be produced. If the rice should require more water, it must be added, as some rice swells more than other.

French Bread.

With a quarter of a peck of fine flour mix the yolks of three and whites of two eggs, beaten and strained, a little salt, half a pint of good yeast that is not bitter, and as much milk, made a little warm, as will work into a thin light dough. Stir it about, but do not knead it. Have ready three quart wooden dishes, divide the dough among them, set to rise, then turn them out into the oven, which must be quick. Rasp when done.

Excellent Rolls.

Warm one ounce of butter in half a pint of milk, put to it a spoonful and a half of yeast of small beer, and a little salt. Put two pounds of flour into a pan, and mix in the above. Let it rise an hour; knead it well; make into seven rolls, and bake in a quick oven.

If made in cakes three inches thick, sliced and buttered, they resemble Sally Lumm's, as made at Bath.

The foregoing receipt, with the addition of a little saffron boiled in half a tea-cupful of milk, makes them remarkably good.

French Rolls.

Rub an ounce of butter into a pound of flour; mix one egg beaten, a little yeast that is not bitter, and as much milk as will make a dough of a middling stiffness. Beat it well, but do not knead; let it rise, and bake on tins.

Brentford Rolls.

Mix with two pounds of flour, a little salt, two ounces of sifted sugar, four ounces of butter, and two eggs beaten with two spoonfuls of yeast, and about a pint of milk. Knead the dough well, and set it to rise before the fire. Make twelve rolls, butter tin plates, and set them before the fire to rise, till they become of a proper size; then bake half an hour.

Potato Rolls.

Boil three pounds of potatoes, bruise and work them with two ounces of butter, and as much milk as will make them pass through a colander. Take half or three quarters of a pint of yeast, and half a pint of warm water, mix with the potatoes, then pour the whole upon five pounds of flour, and add some salt. Knead it well: if not of a proper consistence, put a little more milk and water warm; let it stand before the fire an hour to rise; work it well, and make into rolls. Bake about half an hour in an oven not quite so hot as for bread.

They eat well, toasted and buttered.

Muffins.

Mix two pounds of flour with two eggs, two ounces of butter melted in a pint of milk, and four or five spoonfuls of yeast; beat it thoroughly, and set it to rise two or three hours. Bake on a hot hearth, in flat cakes. When done on one side, turn them.

Note. Muffins, rolls, or bread, if stale, may be made to taste new, by dipping in cold water, and toasting, or heating in an oven, or Dutch oven, till the outside be crisp.

Yorkshire Cakes.

Take two pounds of flour, and mix with it four ounces of butter melted in a pint of good milk, three spoonfuls of yeast, and two eggs; beat all well together, and let it rise; then knead it, and make into cakes; let them rise on tins before you bake, which do in a slow oven.

Another sort is made as above, leaving out the butter. The first sort is shorter; the last lighter.

Hard Biscuits.

Warm two ounces of butter in as much skimmed milk as will make a pound of flour into a very stiff paste, beat it with a rolling pin, and work it very smooth. Roll it thin, and cut it into round biscuits; prick them full of holes with a fork. About six minutes will bake them.

Plain and crisp Biscuits.

Make a pound of flour, the yolk of an egg, and some milk, into a very stiff paste; beat it well, and knead till quite smooth; roll very thin, and cut into biscuits. Bake them in a slow oven till quite dry and crisp.

PICKLES, &c.

It is too common to use brass kettles, and put in alum or

halfpence to make the pickles look green; but this is not only unnecessary, but highly pernicious. The colour may be preserved, if the receipts be properly attended to, without injuring health by such improper means. One principal thing is to see that the jars be sound and good, and not porous to admit the air; for this reason stone or glass is to be preferred. The vinegar should be good, the jars close tied down with a bladder, and kept in a dry place. Pickles are often spoiled by too frequently opening the jars to serve the table, and leaving them exposed to the air. To prevent this it would be better not to return what is left into the jar, but to keep them separate, and ready for use.

Alegar.

Take some good sweet wort before it is nopped, put it into a jar, add a little yeast when it becomes milk-warm, and cover it over. In three or four days it will have done fermenting; set it in the sun, and it will be fit for use in three or four months, or much sooner, if it be fermented with sour yeast, and mixed with an equal quantity of sour ale.

Barberries.

Gather them before they are quite ripe, pick them clean, put them into jars with strong salt and water, and tie them down with a bladder. When a scum rises, put them into fresh salt and water: they require no vinegar, but their own sharpness will preserve them. Currants may be done in the same way.

Cauliflowers.

Pull the white part into small bunches, salt them in a dish, and let them stand three days to draw out the water. Then put them into jars, pour on boiling water salted, let them stand one night, and drain them on a sieve. Preserve them in glass jars, filled up with vinegar that has been boiled, and tie them down carefully.

Codlings.

Gather them when about the size of a large walnut, put them into a pan, and cover them with vine leaves. Set them over a slow fire till the skins will come off; then take them up carefully in a hair sieve, peel them with a penknife, and return them into the pan, with the water and vine leaves as before. Set them again over a slow fire till they be of a fine green, and then drain them on a sieve: when cold, put them into white-wine vinegar which has been boiled and cooled.

Pour on a little mutton fat, and tie them down close with a bladder.

Cucumber Ketchup.

Pare some large old cucumbers, cut them in slices, and mash them; add some salt, and let them stand till the next day. Drain off the liquor, boil it with lemon-peel, mace, cloves, horse-radish, shalots, white pepper, and ginger. Strain it; and when cold, put it into bottles, with the mace, cloves and pepper corns, but not the rest. A little of this ketchup will give an agreeable taste to almost any kind of gravy sauce.

French Beans.

Gather them dry, pick them clean, and shake some salt over them. When the salt begins to dissolve, stir them frequently, and the next day drain them in a colander. Then put them in jars and cover them with boiled vinegar. Let the jars stand three or four days some distance from the fire. put the vinegar and pickles into a stew pan, set it on the fire with vine leaves over the top to keep in the steam of the vinegar; and when the leaves are turned yellow, put in fresh ones till the pickles be of a good green. Let them simmer, but not boil: add some sliced ginger, and pepper corns.—Gherkins and radish pods are done in the same manner.

Gooseberry Vinegar.

Having bruised some ripe gooseberries, add three quarts of water that has been boiled and cooled to one quart of fruit, and let it stand a day. Then strain it through a flannel bag, put a pound of coarse sugar to a gallon of liquor, stir it well together, and let it stand several months till it be fit for use. It will improve by keeping, and is good for pickling.

Herbs for Winter.

Take any sort of sweet herbs, and three times the quantity of parsley, and dry them in the air, without exposing them to the sun. When they are quite dry, rub them through a hair sieve, put them in canisters or bottles, and keep them in a dry place. They will be very useful for seasoning in the winter. Mint, sage, thyme, and such kind of herbs, may be tied in small bunches, and hung up and dried in the air: then put each sort separately into a bag, and hang it up in the kitchen. Parsley should be picked from the stalks as soon as gathered, and dried in the shade to preserve the colour. Cowslips and marigolds should be gathered dry, picked clean, dried in a cloth, and kept in paper bags.

Indian Pickle

Break the heads of some good cauliflowers into small pieces, and add some slices of the inside of the stalk. Put to them a white cabbage cut in pieces, with inside slices of carrot, turnips, and onions. Boil a strong brine of salt and water, simmer the pickles in it one minute, drain them, put them on tins to dry over an oven till they are shrivelled up; then put them into a jar, and prepare the following pickle. To two quarts of good vinegar, put an ounce of the flour of mustard, one of ginger, one of long pepper, two of black pepper, four of cloves, a few shalots, and a little horse-radish. Boil the vinegar, put in the slices, and pour it hot on the pickles. When cold, tie them down, and add more vinegar afterwards if necessary, and in a week or two they will be fit for use.

Mangoes.

Cut off the tops of some large green cucumbers, take out the seeds, and wipe them dry. Then fill them with mustard-seed, horse-radish, onion, sliced ginger, and whole pepper. Sew on the tops, put them in a jar, cover them with boiling vinegar, and do them as directed for French beans. Melons may be done in the same way.

Mushrooms.

Rub some small mushrooms with a piece of flannel dipped in salt and water, boil them a few minutes in salt and water till the liquor is drawn out. Lay them on a cloth to cool, put them into jars, fill up the jars with cold vinegar, that has been boiled with mace, salt, and ginger in it. Add a spoonful of sweet oil to each bottle, cork them close, and tie them down.

Mushroom Ketchup.

Break some large mushrooms, throw over them a good quantity of salt, and let them stand two nights. Strain and press out the liquor, and put it into a stewpan with black pepper bruised, sliced ginger, shalots, and horse-radish. Boil it an hour, strain it, and bottle it up quite close when it is cold. If well boiled, tied down properly, and set in a dry place, it will keep two or three years; otherwise it will soon spoil.

Mushroom Powder.

Peel and cut some thick buttons, spread them on tins, and dry them in a slow oven till they will turn to powder. Beat them in a mortar, sift them through a sieve, add a little cayenne and pounded mace, and keep it dry in bottles.

Onions.

To prevent their affecting the eyes while peeling, put them first into a pot of boiling water, let them stand a few minutes, and drain them. Then peel them, put them into milk and water, with a little salt; and when it boils, strain off the onions, wipe them dry, and put them into wide-mouthed bottles. Have ready some cold white-wine vinegar in which whole white pepper, ginger, mace, and horse-radish have been boiled, pour it over the onions, and cover them down close with bladders. Small button onions are the best for this purpose.

Red Cabbage.

Slice a red cabbage cross-ways, put it in an earthen dish, and throw over it a handful of salt. Cover it over till the next day, drain it in a colender, and put it in the jar. Boil some good vinegar, with cloves and allspice; pour it hot on the cabbage till the jar is full, and tie it down close when it is cold.

Sliced Cucumbers

Cut some cucumbers into thick slices, drain them in a colender, and add some sliced onions. Use some strong vinegar, and pickle them in the manner directed for French beans and gherkins.

Sturtions.

Gather them young and dry, and put them into a jar of old vinegar which has been taken from green pickles and onions and boiled afresh; or boil some fresh vinegar with salt and spice, and when cold, put in the sturtions.

Verjuice

Lay some ripe crabs together in a heap to sweat; then take out the stalks and decayed ones, and mash up the rest. Press the juice through a hair cloth into a clean vessel, and it will be fit to use in a month. It is proper for sauces where lemon is wanted.

Walnuts.

Gather them before the shells begin to form, pick off the stalks, and put them into a jar. Boil some good vinegar with a little salt and horse-radish, some bruised pepper, ginger, and cloves, and pour it hot upon the walnuts. When cold, tie them down with a bladder, and let them stand a year. When the walnuts are all used, the vinegar may be improved and made useful for fish sauce and hashes, by boiling it up with anchovies, cloves, and garlic; then strain it, and cork it up in bottles.

Walnut Ketchup.

Take some green walnuts, or the green peel of ripe ones, and pound them in a mortar with some salt. Squeeze out the juice, pour it off clear, and boil it. To every quart of juice add half a pound of anchovies, half a pint of vinegar, a handful of shalots, a little whole pepper, mace, and cloves. Boil them together till the anchovies are dissolved, strain it off, cork it down close when it is cold, and let it stand at least for six months.

HOME-MADE WINES.

Sugar and water are the principal basis of home-made wine; and when these require to be boiled, it is proper to beat up the whites of eggs to a froth, and mix them with the water, when cold, in the proportion of one egg to a gallon of water. When the sugar and water have been boiled, the liquor should be cooled quickly; and if not for wines that require fermenting it may be put into the cask when cold. If the wine is to be fermented, the yeast should be put into it when it is milk-warm; but must not be left more than two nights to ferment before it is put into the cask. Particular care should be taken to have the cask sweet and dry, and washed within-side with a little brandy, before the wine is put in, but it should not be bunged up close till it has done fermenting. When it has stood three or four months, it will be necessary to taste the wine, to know whether it be fit to draw off. If not sweet enough, add some sugar to it, or draw it off into another cask, and put in some sugar candy; but if too sweet, let it stand a little longer. When the wine is drawn off, the dregs may be drained through a flannel bag; and the wine, if not clear enough for the table, may be used for sauce.

Balm Wine.

Boil three pounds of sugar in a gallon of water; skim it clean, put in a handful of balm, and let it boil ten minutes. Strain it off, cool it, put in some yeast, and let it stand two days. Put in the rind and juice of a lemon, and let it stand in the barrel six months.

Capillaire.

Take fourteen pounds of good moist sugar, three of coarse sugar, and six eggs beaten in well with the shells; boil it in three quarts of water, and scum it well. Then add a quarter of a pint of orange-flower water, cleanse it, and put it into bottles. When cold, mix a spoonful or two of this syrup in a little warm or cold water.

Cherry Wine.

Mash some ripe cherries, and press them through a hair sieve. Allow three pounds of lump sugar to two quarts of juice; stir them together till the sugar be dissolved; fill a small barrel with the liquor, add a little brandy, close down the bung when it has done hissing, and let it stand six months.—Strawberry, raspberry, mulberry, or blackberry wine may be made in the same way.

Cherry Brandy.

Stone ten pounds of black cherries, bruise the stones in a mortar, and put them into a gallon of the best brandy. Let it stand a month close covered, pour it clear from the sediment, and bottle it. Morello cherries managed in this way will make a fine rich cordial.

Cowslip Wine.

Allow four pounds of lump sugar to a gallon of water, and boil and scum it till it is quite clear. Add a gallon of the flowers picked from the stalks, and the rind of a lemon, and let them boil three minutes. Put it into a tub to cool, and then into the cask; add the juice of the lemon, and a little brandy.

Currant Wine.

Mix four pounds of moist sugar with two quarts of currant juice, two quarts of water, and a little brandy and raspberry juice. Let it stand two days, put in the bung, but do not close it till it has done hissing, and then let it stand a twelve-month. Taste it after two or three months, as the sweetness will go off much sooner some years than others, and draw it off in a good state.

Currant Shrub.

Dissolve a pound and a half of loaf sugar in five pints of currant juice, put in a gallon of rum or brandy, and clear it through a flannel bag.

Damson Wine.

Mash eight pounds of damsons, and pour on a gallon of boiling water; let it stand two days, and draw it off. Add three pounds of sugar to a gallon of liquor; fill up the barrel, stop it close, and let it stand twelve months.

Elder Wine.

Put the berries into a jar, and let them stand all night in a cool oven. To a quart of juice add three quarts of water, three

pounds and a half of sugar, a little ginger and cloves, and boil it three quarters of an hour. When cool, put in a toast, or some yeast, and let it work till the next day: then put it into the cask, and put in the bung lightly till it has done fermenting.—To make elder wine to drink cold, pick sixteen pounds of raisins, and chop them small. Boil six pounds of sugar in five gallons of water, and pour it hot upon the raisins; stir them well together every day, and let them stand a week. Strain the liquor, press out the raisins, and add a pint of the juice of ripe elder berries to a gallon of liquor. Let it stand two or three days to ferment with a toast of yeast upon it, and put it into the barrel, leaving it room to work. Then stop it close, let it stand to be thoroughly fine, and till the sweetness is gone off, and then bottle it off.

English Sherry.

Boil thirty pounds of sugar in ten gallons of water, and scum it clear. When cold, put a quart of new ale-wort to every gallon of liquor, and let it work in the tub a day or two. Then put it into the cask with a pound of sugar candy, six pounds of fine raisins, a pint of brandy, and two ounces of isinglass. When the fermentation is over, stop it close; let it stand eight months, rack it off, and add a little more brandy. Put it in the cask again, and let it stand four months before it is bottled.

Frontiniac.

Boil twelve pounds of white sugar, and six pounds of sun raisins cut small, in six gallons of water. When the liquor is almost cold, put in half a peck of elder flowers; and the next day, six spoonfuls of the syrup of lemons, and four of yeast. Let it stand two days, put it into a barrel that will just hold it, and bottle it after it has stood about two months.

Ginger Wine.

Bruise ten ounces of ginger, put it into a muslin bag, boil it in ten gallons of water, with twenty pounds of moist sugar, and scum it well. Add the peel of ten Seville oranges and ten lemons, cool the liquor in a tub, and put the juice of the lemons and oranges into the barrel when the liquor is poured in. Allow a quart of brandy to every ten gallons, and let it stand four months: a little yeast, and a few raisins may be added.

Gooseberry Wine.

Press out the juice of some ripe gooseberries; and to one quart of juice add three quarts of water, and four pounds of sugar. Make it as directed for currant wine; and to have it rich and good, let there be an equal quantity of juice and water

Grape Wine.

Dissolve three pounds and a half of loaf sugar in three quarts of water; and when cold, put in a quart of the juice of white grapes. Let it work two or three days, and put it into the barrel; when the fermentation is over, put it close, and let it stand six months.

Imperial Water.

Put four ounces of sugar and the rind of three lemons into an earthen pan; boil an ounce of cream of tartar in three quarts of water, and pour it on the sugar and lemon. Let it stand all night, clear it through a bag, and bottle it.

Lemon Brandy.

Pare two dozen of lemons, and steep the peels in a gallon of brandy; squeeze the lemons on two pounds of fine sugar, and add six quarts of water. The next day put the ingredients together, pour on three pints of boiling milk, let it stand two days, and strain it off.

Marigold Wine.

Boil three pounds and a half of lump sugar in a gallon of water, put in a gallon of marigold flowers, gathered dry and picked from the stalks, and make it as directed for cowslip wine. If the flowers be gathered only a few at a time, measure them when they are picked, turn and dry them in the shade; and when there is a sufficient quantity, put them into the barrel, and pour the sugar and water upon them. Put a little brandy into the bottles when it is bottled off.

Mixed Wine.

Take an equal quantity of white, red, and black currants, cherries, and raspberries; mash them, and press the juice through a strainer. Boil three pounds of moist sugar in three quarts of water, and scum it clean. When cold, mix a quart of juice with it, and put it into a barrel that will just hold it. Put in the bung, and after it has stood a week, close it up and let it stand three or four months. When the wine is put into the barrel, add a little brandy to it.

Mead.

Put four or five pounds of honey into a gallon of boiling water, and let it boil an hour and a half; take off the scum, and clear it well. Put in the rinds of three or four lemons, and two ounces of hops sewed up in a bag; when cold, put it into the cask, stop it close, and let it stand eight or nine months.

Orange Wine.

Boil ten gallons of water, and the whites of six eggs, with twenty-eight pounds of lump sugar, and scum it clean. Pour it boiling hot on the peels of a hundred oranges, when neat cold, put in six quarts of orange juice, and let it stand three days. Strain off the peels, put the liquor into a cask, and in a month or six weeks, put in two quarts of brandy.—To make orange wine with raisins, take thirty pounds of good Malagas, pick them clean, and chop them small. Pare ten Seville oranges; boil eight gallons of soft water till it be reduced one third, let it cool a little, and pour it upon the raisins and orange peel. Stir it well, cover it up, and let it stand five days; then strain it through a sieve, and press it dry. Put it into a cask, add the rinds of ten more oranges cut thin, and make a syrup of the twenty oranges with a pound of white sugar. Stir it well together, stop it close, let it stand two months to clear, and bottle it off.

Orange Brandy.

Steep the peels of twenty Seville oranges in three quarts of brandy, and let it stand a fortnight in a stone bottle. Boil two quarts of water with a pound and a half of loaf sugar nearly an hour, clarify it with the white of an egg, strain it, and boil it till reduced nearly one half; and when cold, strain the brandy into the syrup.

Quince Wine.

Gather twenty large quinces dry and ripe, wipe them with a cloth, and grate them so as not to touch the core. Put the quince into a gallon of boiling water, and let it boil gently a quarter of an hour: strain it into a pan on two pounds of refined sugar, put in the peels of two lemons, and squeeze the juice through a sieve. Stir it about till it is cool, put in a toast of bread with a little yeast on it, and let it stand close covered till the next day. Take out the toast and lemon, keep it three months, and bottle it off.

Raisin Wine.

Boil sixteen gallons of water; when cold, put to it a hundred weight of raisins in a tub, and let it remain a month to ferment. When the raisins begin to rise to the top, it must be well stirred once a day for a fortnight; and when the fruit begins to burst, press the liquor from it, put it into the cask, and leave it loosely stopped for two or three months. Examine it often; when the fermentation abates, it will hiss and sparkle at the bung, the sweetness will subside, and it will have

more the taste of wine. Put in a bottle of brandy, stop it close, keep it six months in the cask, rack it off from the lees, and fine it down with isinglass. When the lees are taken out, put the wine into the cask again, and stop it close; let it stand a few months, and bottle it off when fine.

Raspberry Brandy.

Put four pints of raspberries, half a pint of loaf sugar, and a pint of water to two quarts of brandy. Let it remain close covered for a week, strain it off, and bottle it a week afterwards.

Shrub.

To a gallon of rum, put a quart of the juice of Seville oranges, and two pounds and a half of loaf sugar beaten fine, and barrel it. Steep the rinds of half a dozen oranges in a little rum, the next day strain it into the vessel, and make it up ten gallons with water that has been boiled. Stir the liquor twice a day for a fortnight, or the shrub will be spoiled.

Spruce Beer.

Pour sixteen gallons of warm water into a barrel, with twelve pounds of molasses, and half a pound of the essence of spruce. When cool, add a pint of yeast, stir it well for two or three days, and put into stone bottles. Wire down the corks, pack the bottles in saw-dust, and it will be ripe in about a fortnight.

Treacle Beer.

Put two quarts of boiling water to a pound of treacle, stir them together, add six quarts of cold water, and a tea-cupful of yeast. Put it into a cask, cover it close down, and it will be fit to drink in two or three days. If made in large quantities, or intended to keep, put in a handful of malt and hops, and stop it up close, when the fermentation is over.

Bills of Fare, Family Dinners, etc.

BILLS OF FARE, &c.

List of various Articles in season in different Months.

JANUARY.

Poultry.—Game.....Pheasants.....Partridges.....Hares.....Rabbits...Woodcocks...Snipes...Turkeys...Capons...Pullets...Fowls...Chickens...Tame Pigeons.

Fish.—Carp...Tench...Perch...Lampreys...Eels...Crayfish...Cod...Soles...Flounders...Plaice...Turbot...Thornback...Skate...Sturgeon.....Smelts....Whittings....Lobsters....Crabs....Prawns...Oysters

Vegetables.—Cabbage...Savoys...Colewort...Sprouts...Brocoli...Leeks...Onions...Beet...Sorrel...Chervil...Endive...Spinach...Celery...Garlick...Scorzoneria...Potatoes...Parsnips...Turnips...Brocoli, white and purple...Shalots...Lettuces...Cresses...Mustard...Rape...Salsafy...Herbs of all sorts, dry and some green...Cucumbers...Asparagus, and Mushrooms, to be had, though not in season.

Fruit.—Apples...Pears...Nuts...Walnuts...Medlars...Grapes.

FEBRUARY AND MARCH.

Meat, Fowls, and Game, as in January, with the addition of ducklings and chickens; which last are to be bought in London, most, if not all, the year, but very dear.

Fish.—As the last two months; except that Cod is not thought so good from February to July, but may be bought.

Vegetables.—The same as the former months, with the addition of Kidney-beans.

Fruit.—Apples...Pears...Forced Strawberries.

SECOND QUARTER.—APRIL, MAY, AND JUNE.

Meat.—Beef...Mutton...Veal...Lamb...Venison in June.

Poultry.—Pullets...Fowls...Chickens...Ducklings...Pigeons...Rabbits...Leverets.

Fish.—Carp...Tench...Soles...Smelts...Eels...Trout...Turbot...Lobsters...Chub...Salmon...Herrings...Crayfish...Mackerel...Crabs...Prawns...Shrimps.

Vegetables.—As before; and in May, early Potatoes, Peas...Radishes...Kidney-beans...Carrots...Turnips...Early Cabbages...Cauliflowers...Asparagus...Artichokes...All sorts of Salads forced.

Fruit.—In June; Strawberries...Cherries...Melons...Green Apricots...Currants and Gooseberries for Tarts.—In July; Cherries...Strawberries...Pears...Melons...Gooseberries...Currants...Apricots...Grapes...Nectarines; and some Peaches.—But most of these are forced.

THIRD QUARTER.—JULY, AUGUST, AND SEPTEMBER.

Meat as before.

Poultry.—Pullets...Fowls...Chickens...Rabbits...Pigeons...Green Geese...Leverets...Turkey Poults...Two former months, Plovers...Wheatears...Geese in September.

Fish.—Cod...Haddock...Flounders...Plaice...Skate...Thornback...Mulletts...Pike...Carp...Eels...Shellfish; except Oysters...Mackerel the first two months of the quarter, but not good in August.

Partridge-shooting begins the 1st of September; what is therefore used before, is poached.

Vegetables—Of all sorts, Beans..Peas..French-beans, &c.&c.

Fruit.—In July; Strawberries...Gooseberries...Pine-apples...Plums, various...Cherries...Apricots...Raspberries...Melons...Currants...Damsons.

In August and September; Peaches...Plums...Figs...Filberts...Mulberries...Cherries...Apples...Pears...Nectarines...Grapes.—Latter months, Pines...Melons...Strawberries...Medlars and Quinces in the latter month...Morella Cherries...Damsons; and various Plums.

OCTOBER.

Meat as before, and Doe-venison.

Poultry and Game.—Domestic fowls as in former quarter...Pheasants, from the 1st of October...Partridges...Larks...Hares...Dotterels.—The end of the month, Wild ducks...Teal...Snipes...Widgeon...Grouse.

Fish.—Dories...Smelts...Pike...Perch...Holibets...Brills...Carp...Salmon-trout...Barbel...Gudgeons...Tench...Shell-fish.

Vegetables.—As in January, French-beans, last crops of Beans, &c.

Fruit.—Peaches...Pears...Figs...Bullace...Grapes...Apples...Medlars...Damsons...Filberts...Walnuts...Nuts...Quinces...Services...Medlars.

NOVEMBER.

Meat.—Beef...Mutton...Veal...Pork...House-lamb...Doe-venison...Poultry and Game as the last month.

Fish as the last month.

Vegetables.—Carrots...Turnips...Parsnips...Potatoes...Skirrets...Scorzoneria...Onions...Leeks...Shalots...Cabbage...Savoy...Colewort...Spinach...Chard-beats...Cardoons...Cresses...Endive...Celery...Lettuces...Salad...Herbs...Pot-herbs.

Fruit.—Pears...Apples...Nuts...Walnuts...Bullace...Chesnuts...Medlars...Grapes.

DECEMBER.

Meat.—Beef...Mutton...Veal...House-lamb...Pork and Venison.

Poultry and Game.—Geese...Turkeys...Pullets...Pigeons...Capon...Fowls...Chickens...Rabbits...Hares...Snipes...Woodcocks...Larks...Pheasants...Partridges...Sea-fowls...Guinea-fowls...Wild-ducks...Teal...Widgeon...Dotterels...Dun-birds...Grouse.

Fish.—Cod...Turbot...Holibets...Soles...Gurnets...Sturgeon...Carp...Gudgeons...Codlings...Eels...Dories...Shell-fish.

Vegetables.—As in the last month. Asparagus forced, &c

Fruit as the last, except Bullace.

FAMILY DINNERS.

FIVE DISHES.

Apple Sauce.	Knuckle of Veal stewed with Rice. Bread and Butter Pudding.	Potatoes.
	Loin of Pork roasted.	
	Peas Soup. (Remove—boiled Fowl.)	
Potatoes.	Oyster Sauce Apple pie. Roasted Beef. Benton Sauce.	Brocoli.
	Pig Souse fried in Butter. (Remove for Yorkshire Pudding.)	
Potatoes	Peas Soup. Roast Veal.	Salad
	Hessian Ragout. Hessian Soup of the above.	
Stewed Beet and Onions.	Leg of Lamb roasted.	Potatoes.
	Beef Podovies. (Remove—Curd Puddings.)	
Mashed Potatoes grilled.	Mutton Broth. Neck of Mutton.	Carrots and Turnips.
	Broiled Haddocks stuffed.	
Potatoes	Light Suet Dumplings. Round of Beef.	Carrots and Turnips.
	Crimp Cod. Gooseberry Pudding.	
Salad.	Leg of Mutton.	Jerusalem Artichokes.
	Spitchcock Eels. (Remove—Chine of Lamb in Cresses.)	
Potatoes.	Damson Pudding. Cold Beef.	Stewed Carrots.

Scrag of Veal
smothered with Onions
(*Remove—a Fruit Pie.*)

Mashed Potatoes
trimmed with
small slices of
Bacon.

Peas Soup.

Brocoli.

Hashed Hare.

Half Calf's Head, grilled.
(*Remove—Pie or Pudding.*)

Tongue
and Brains.

Carrot Soup.

Bacon.
Greens round.

Saddle of Mutton.
(*Potatoes and Salad, at side-table.*)

Young
Greens.

Boiled neck of Mutton.

Baked

Plum Pudding.

Turnips

Currie of dressed Meat
in Casserole of Rice.

Carrots

Edgebone of Beef.

Vegetable Soup.

Greens

Pulled Turkey or Fowl.

Leg broiled.

Boiled Fowls.

(*Remove—Snowballs.*)

Potatoes.

Patties of
dressed Meat.

Greens and
mashed Turnips.

Chine of Bacon Pork, boiled.

SEVEN DISHES.

Salmon and fried Smelts

Macaroni
Pudding

Stewed Celery.

Potatoes.

Giblet Soup

Veal Patties.

Roast Beef.

Leg of Pork boiled.

Peas Pudding.

Bread Sauce.

Turnips
and Potatoes.

Onion Soup.

Plum pudding,
baked.

Large Fowl, dressed as Turkey.

	Minced Veal, garnished with fried crumbs.	
Small Meat Pie.	Hot Apple Pie, in change for Soup.	Potatoes in a Form
Stewed Onions.		Beans and Bacon
	Saddle of Mutton.	

FOUR AND FIVE.

(FIRST COURSE.)

Soup.

Carrots.

Mashed Turnips.

Bouillie.

(SECOND COURSE.)

Fricassee of Sweetbreads.

Mushrooms
stewed.

Lemon

Peas.

Pudding.

Green Goose.

(FIRST COURSE.)

Mackerel broiled, with Herbs.

Bacon.

Butter.

Greens and
Carrots.

Boiled Chickens.

(SECOND COURSE.)

Beef Cecils.

Salad.

Fruit Pie.

Potatoes
in a shape.

Fore-quarter of Lamb roasted.

SEVEN AND SEVEN.

(FIRST COURSE.)

Broiled Salmon.

*(Remove—Chine of Pork.)*Stewed
Spinach.Mince
Pies.

Peas Soup.

Oxford
Dumplings.Peas
Pudding.

Fillet of Veal.

(Potatoes and mashed Turnips on side-table.)

(SECOND COURSE.)

Ragout of Palates.

Orange Fool.

Potted Beef.

Curd Star with whip.

Collared Eel.

Stewed Pears.

Pheasant.

(Bread-sauce, on side-table.)

(FIRST COURSE.)

Cod's head and shoulders.
(Remove—boiled Turkey.)

Currie of
Rabbit.

Patties.

Giblet Soup.

Eel Pie.

Boiled Neck
of Mutton,
7 Bones.

Small Leg of Pork.

*Four Small Dishes of Vegetables may be put round the Soup,
or two served at the side-table.*

(SECOND COURSE.)

Fricandeau.

Orange Pudding.

Scraped Beef

Lemon Creams.

Anchovy Toast.

Tarts

Teal, or other wild Fowls.

SEVEN AND NINE.

(FIRST COURSE.)

Peppercot.

Brocoli.

Tongue braised.

Hunter's Pudding.

Chickens
boiled.

Celery,
dished in a Pyramid.

Saddle of Mutton.

(Greens and Potatoes on the side-table.)

SECOND COURSE.)

Roasted Partridges

Almond
Cheesecakes
Celery in
White Sauce.
Collared Beef.

Raspberry
Cream.

Potted
Cheese
Cardoon,
stewed.

Lemon Pudding.

Hare.

NINE AND SEVEN

(FIRST COURSE.)

Stewed Carp.

Chickens.

Parsley
Butter

Cheek
of Bacon.

Butter.

Cod-sounds
white.

Epergne.

Rabbits
and Onions

Currant
Jelly.

Gravy.

Stewed
Pigeons.

Cutlets.
Maintenon

Green Peas Soup.
(*Remove—Haunch Venison.*)
(*Vegetables on side-table.*)

(SECOND COURSE.)

Sweetbreads.

Mushrooms
stewed.

Sauce Robart.

Blamange in
small forms

Trifle.

Currant Tart
with Custard.

Bread Sauce.

Stewed
Cucumbers.

Roasted Partridges.

NINE AND ELEVEN; AND A REMOVE.

(FIRST COURSE.)

Turbot.

(*Remove—Chickens.*)

Palates.
French
Pie.
Veal
Olives.

Liver and Lemon Sauce.

Carrot Soup.

Lamb's Fry.
Tongue
in Turnips.
Rabbit brown
in Fricassee.

Butter.

Aitch-bone of Beef.
(*Vegetables on side-table.*)

(SECOND COURSE.)

Wild Fowl.

Stewed
Pippins.
Scalloped
Oysters.
Cray-fish
in Jelly.

French

Beans.

Solid Syllabub
in a glass dish

Peas.

Goose.

Lobster in
Fricassee Sauce.
Stewed
Mushrooms.
Apricot Tart,
open cover.

NINE DISHES, TWO REMOVES, AND ELEVEN.

(FIRST COURSE.)

Fish.

(*Remove—Stewed Beef.*)

Oxford Dumplings.

White Soup.

Small Ham.

Lamb Steaks
round Potatoes.

Fricandeau.
Turkey boiled.
Oyster Sauce.
Lobster Patties.

Fish.

(*Remove—Saddle of Mutton.*)

(SECOND COURSE.)

Sweetbreads larded.

French Beans,
in white Sauce.

Orange Jelly

Prawns

Open Tart.

Raspberry Cream.

Sago
Pudding

Lobster.

Form.

Stewed
Mushrooms.

Green Goose

(FIRST COURSE.)

Fish.

(Remove—Hashed Calf's Head.)

Rabbit and Onions.

Sauce.

Lamb's Fry.

Macaroni

Transparent

Beef-steak

Pudding.

Soup.

Pie.

Veal

Butter.

Stewed Pigeons
with Cabbage.

Cutlets.

Fish.

(Remove—Sirloin of Beef.)

(SECOND COURSE.)

Chickens.

Cheesecakes.

Stewed Lobster.

Raspberry Cream.

Peas.

Trifle.

Asparagus.

Lemon Cream.

Macaroni.

Apricot open Tart.

Ducklings.

ELEVEN AND NINE.

(FIRST COURSE.)

Fish.

*(Remove—Ham glazed.)*Pigeons
stewed.

Sauce.

Sweetbread
grilled.

Gravy Soup.

Tongue.

Beef-steak Pie.

Butter.

Boiled Mutton.

Boiled Chickens.

Fillet of Veal.

(SECOND COURSE.)

Pheasant.

Raspberry Tartlets.

Bread Sauce.

Artichokes.

Collared Eel.

Plateau.

Collared Beef.

Stewed

Gravy and Jelly.

Stewed

Celery.

for Hare.

Pears.

Hare.

ELEVEN AND ELEVEN.

(FIRST COURSE.)

Oxford Puddings.	Stewed Beef.	Veal Fricandeau.
Ham	White Soup.	Turkey.
braised.		Oyster-sauce.
Lamb steaks.	Fish.	Lobster
Potatoes.	Saddle of Mutton.	Patties.

(SECOND COURSE.)

	Sweetbreads.	
French Beans.	Orange Jelly.	Prawns.
White Sauce.		
Open	Whipped	Muffin
Tartlet.	Cream.	Pudding.
Anchovy	Wine Roll.	
Toasts.		Mushrooms.
	Green Goose.	

ELEVEN AND ELEVEN, AND TWO REMOVES.

(FIRST COURSE.)

	Salmon.	
	<i>(Remove—Brisket of Beef stewed, and high Sauce.)</i>	
	Cauliflower.	
Fry.	Shrimp Sauce.	Pigeon Pie.
Stewed		Stewed Peas
Cucumbers.	Giblet Soup.	and Lettuce
	Potatoes.	
Cutlet	Anchovy Sauce.	Veal Olives
Maintenon.		braised.

Soles Fried.
(Remove—Quarter of Lamb roasted.)

(SECOND COURSE.)

	Young Peas	
Coffee Cream.		Ramakins
	Lobster.	
Raspberry	Trifle.	Orange
Tart.		Tourt.
	Grated Beef.	
Omlet.		Roughed Jelly
	Ducks.	

LONG TABLE ONCE COVERED.

	Fish.	
	One Turkey or	Blamange
Fruit Tart.	Two Poults.	
	Mock Turtle Soup.	

(Long table continued.)

Harrico.		Sweetbreads larded.
Mash Turnips, Carrots thick round.	Jerusalem Artichokes fricasseed.	Stewed Spinach.
Cray- Fish.	Savoy Cake.	Dried Salmon, in papers.
	Macaroni Pudding.	
Ham braised.	Trifle.	Chickens.
	French Pie.	
Casserole of Rice with Giblets.		Picked Crab.
	Stewed Celery.	
Sea Cale.	Apple Pie and Custard.	Young Sprouts.
Fricandeau.		Ox Rumps, and Spanish Onions
	Rich White Soup.	
Jelly Form.		Cheesecakes,
	Fish.	

(Remove—Venison, or Loin of Veal.)

GENERAL REMARKS ON DINNERS.

Things used at first Courses.—Various Soups...Fish dressed many ways...Turtle...Mock Turtle...Boiled Meats and stewed...Tongue...Ham...Bacon...Chawls of Bacon, Turkey and Fowls, chiefly boiled...Rump, Sirloin, and Ribs of Beef roasted...Leg, Saddle, and other roast Mutton...Roast Fillet, Loin, Neck, Breast, and Shoulder, of Veal...Leg of Lamb...Loin...Fore-quarter...Chine...Lamb's-head and Mince...Mutton stuffed and roasted...Steaks, variously prepared...Ragouts and Fricassees...Meat Pies raised, and in Dishes...Patties of Meat, Fish, and Fowl...Stewed Pigeons...Venison...Leg of Pork, Chine, Loin, Sparerib. .Rabbits...Hare...Puddings, boiled and baked...Vegetables, boiled and stewed...Calf's Head different ways...Pig's Feet and Ears different ways...In large Dinners, two Soups and two dishes of Fish.

Things for second Courses.—Birds, and Game of all sorts...Shell-fish, cold and potted...Collared and potted Fish...Pickled ditto...Potted Birds...Ribs of Lamb roasted...Brawn...Vegetables, stewed or in sauce...French Beans...Peas...Asparagus...Cauliflower...Fricassee...Pickled Oysters...Spinach, and Artichoke bottoms...Stewed Celery...Sea Cale...Fruit Tarts...Preserved-Fruit Tarts...Pippins stewed...Cheesecakes various

sorts...All the list of Sweet Dishes, of which abundance are given from *page* 443 to 468, with directions for preparing them; such as Creams, Jellies, and all the finer sorts of Puddings, Mince Pies, &c...Omlet...Macaroni...Oysters in Scallops, stewed or pickled.

Having thus named the sort of things used for the two courses, the reader will think of many others. For removes of Soup and Fish, one or two joints of Meat or Fowl are served and for one small course, the articles suited to the second must make a part. Where Vegetables and Fowls, &c., are twice dressed, they add to the appearance of the table the first time; three sweet things may form the second appearance without greater expense.

The bills of Fare which have been given from *page* 483 to 493, may be modified at discretion.

In some houses, one dish at a time is sent up with the vegetables or sauces proper to it, and this in succession hot and hot. In others, a course of Soups and Fish; then Meats and boiled Fowls, Turkey, &c. Made-dishes and Game follow; and lastly, Sweet Dishes: but these are not the common modes.

It is worthy observation here, that common cooks do not think of sending up such articles as are in the house, unless ordered; though, by so doing, the addition of a collared or pickled thing, some Fritters, fried Patties, or quick-made Dumplings, would be useful when there happen to be accidental visitors: and at all times it is right to better the appearance of the table rather than let things spoil below, by which the expense of a family is more increased than can be easily imagined. Vegetables are put on the side-table at large dinners, as likewise sauces, and servants bring them round: but some inconveniences attend this plan; and when there are not many to wait, delay is occasioned, besides that by awkwardness the clothes of the company may be spoiled. If the table is of a due size, the articles alluded to will not fill it too much.

Note.—Any of the following things may be served as a relish, with the cheese, after dinner. Baked or pickled Fish done high...Dutch pickled Herring...Sardinas, which eat like Anchovy but are larger...Anchovies...Potted Char...Ditto Lampreys...Potted Birds made high...Caviare and Sippets of Toast...Salad...Radishes...French Pie...Cold Butter...Potted Cheese...Anchovy Toast, &c....Before serving a Dutch Herring, it is usual to cut to the bones without dividing, at the distance of two inches, from head to tail, before served.

SUPPERS.

suppers are not much in use where people dine very

late...When required, the top and bottom, or either, may be Game...Fowls...Rabbit...Boiled Fish, such as Soles, Mackerel...Oysters stewed or scalloped...French Beans...Cauliflower, or Jerusalem Artichokes, in white Sauce...Brocoli with Eggs...Stewed Spinach and Eggs...Sweetbreads...Small Birds...Mushrooms...Potatoes...Scallop, &c....Cutlets...Roast Onions...Salmagundi...Buttered Eggs on Toast...Cold Neat's Tongue...Ham...Collared things...Hunter's Beef sliced...Rusks buttered, with Anchovies on...Grated Hung Beef with butter, with or without Rusks...Grated Cheese round, and Butter dressed in the middle of a plate...Radishes ditto...Custards in glasses with Sippets...Oysters cold or pickled...Potted Meats...Fish...Birds...Cheese, &c....Good plain Cake sliced...Pies of Birds or Fruit...Crabs...Lobster...Prawns...Cray-fish...Any of the list of sweet things...Fruits. A sandwich set with any of the above articles, placed a little distance from each other, on the table, looks well; without the tray, if preferred.

The lighter the things, the better they appear, and glass intermixed has the best effect. Jellies, different coloured things and flowers, add to the beauty of the table.

CHAPTER XX.

PLAIN DIRECTIONS FOR CARVING

THE carving-knife for a lady should be light, and of a middling size and fine edge. Strength is less required than address, in the manner of using it: and to facilitate this the cook should give orders to the butcher to divide *the joints* of the bones of all carcass-joints of mutton, lamb, and veal (such as neck, breast, and loin); which may then be easily cut into thin slices attached to the adjoining bones. If the whole of the meat belonging to each bone should be too thick, a small slice may be taken off between every two bones.

The more fleshy joints (as fillet of veal, leg or saddle of mutton, and beef) are to be helped in thin slices, neatly cut and smooth; observing to let the knife pass down to the bone in the mutton and beef joints.

The dish should not be too far off the carver; as it gives an awkward appearance, and makes the task more difficult. Attention is to be paid to help every one to a part of such articles as are considered the best.

In helping fish, take care not to break the flakes, which in cod and very fresh salmon are large, and contribute much to the beauty of its appearance. A fish knife, not being sharp

divides it best on this account. Help a part of the roe, milk or liver, to each person. The heads of carp, parts of those of cod and salmon, sounds of cod, and fins of turbot, are likewise esteemed niceties, and are to be attended to accordingly.

In cutting up any wild-fowl, duck, goose, or turkey, for a large party, if you cut the slices down from pinion to pinion, without making wings, there will be more prime pieces.

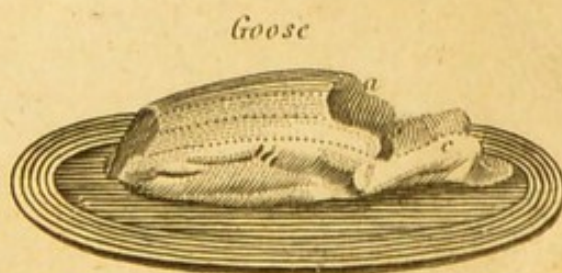
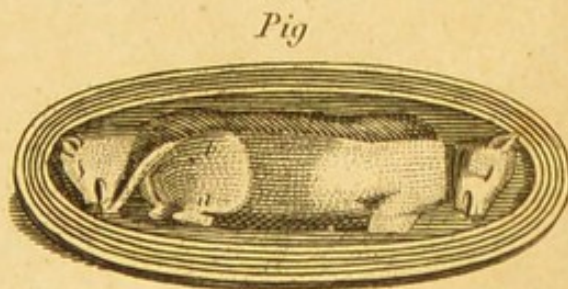
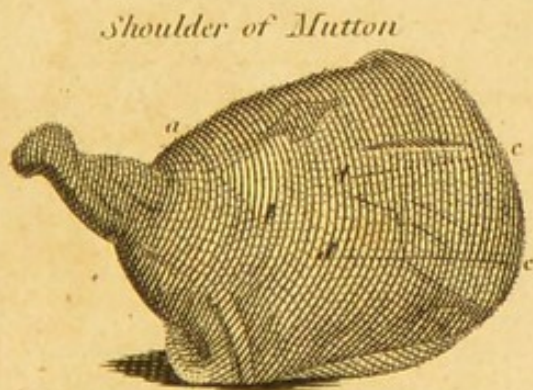
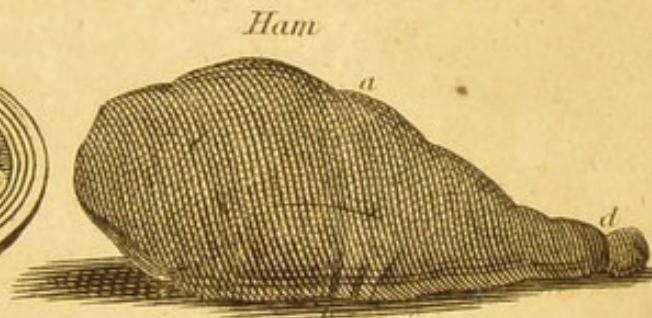
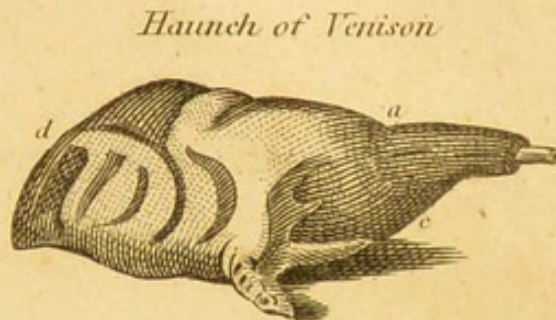
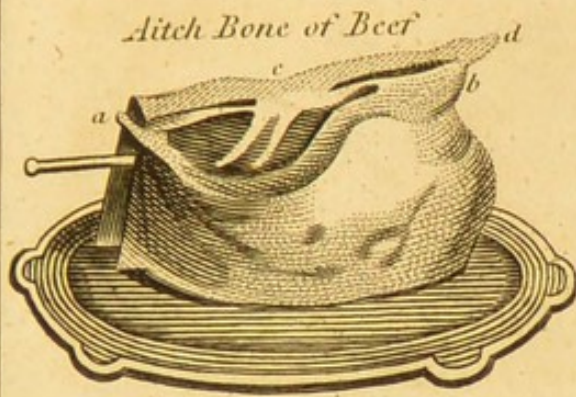
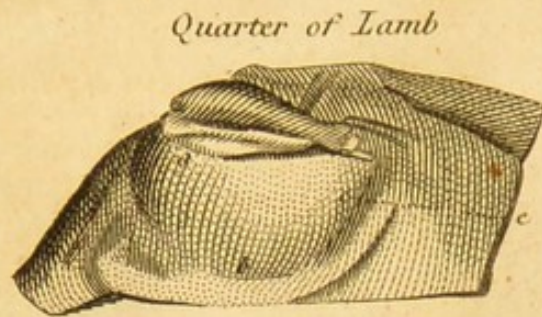
CARVING.—PLATE 1.

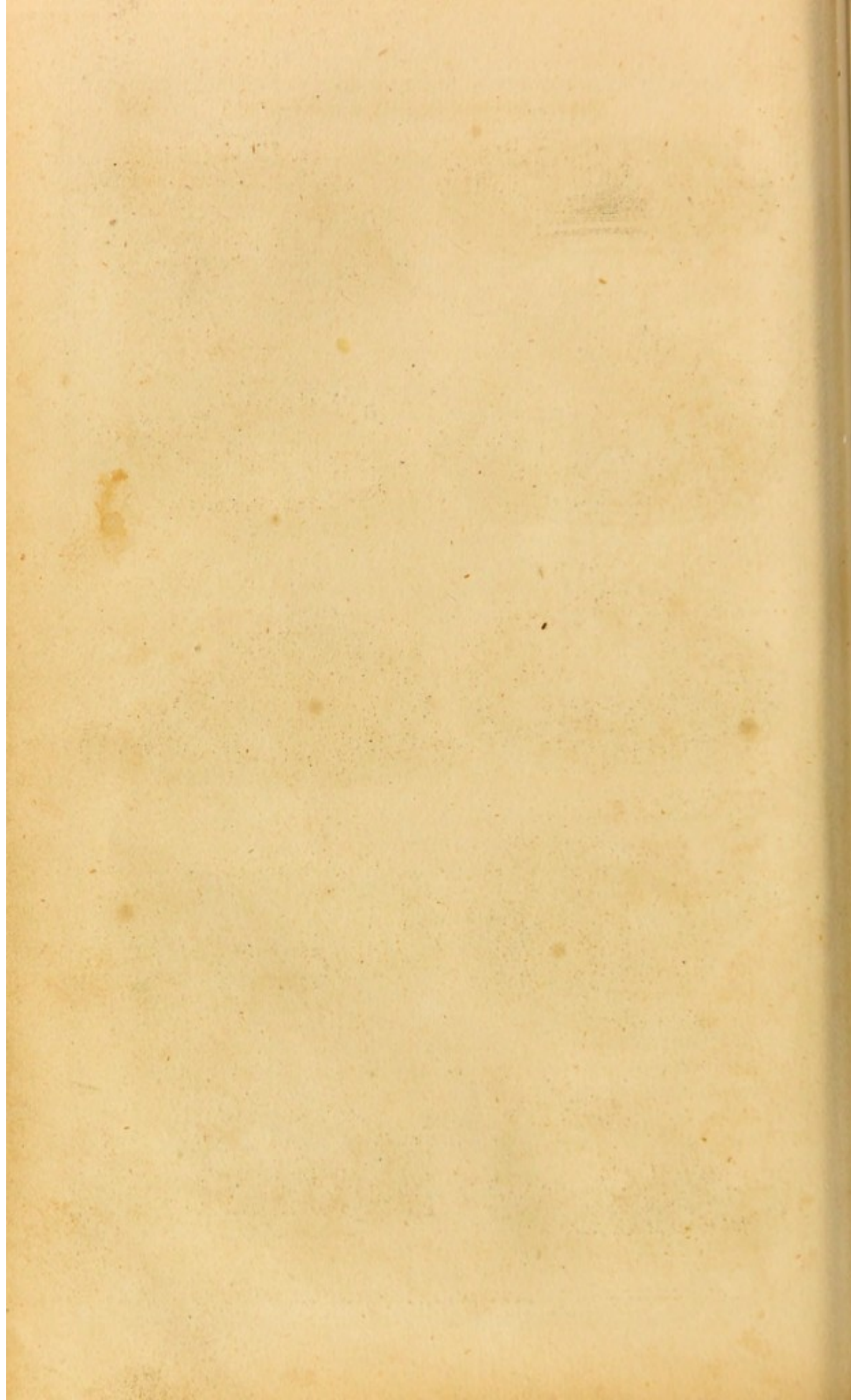
A Cod's Head.—Fish in general requires very little carving, the fleshy parts being those principally esteemed. A cod's head and shoulders, when in season, and properly boiled, is a very genteel and handsome dish. When cut, it should be done with a fish-trowel, and the parts about the back-bone on the shoulders are the most firm and the best. Take off a piece quite down to the bone, in the direction, *a, b, c, d*, putting in the spoon at *a, c*, and with each slice of fish give a piece of the sound, which lies underneath the back bone and lines it, the meat of which is thin and a little darker coloured than the body of the fish itself: this may be got by passing a knife or spoon underneath, in the direction *d, f*. About the head are many delicate parts, and a great deal of the jelly kind. The jelly part lies about the jaw-bones, and the firm parts within the head. Some are fond of the palate, and others the tongue, which likewise may be got by putting a spoon into the mouth.

Atch-bone of Beef.—Cut off a slice an inch thick all the length from *a* to *b*, in the figure opposite, and then help. The soft fat which resembles marrow, lies at the back of the bone, below *c*; the firm fat must be cut in horizontal slices at the edge of the meat *d*. It is proper to ask which is preferred, as tastes differ. The skewer that keeps the meat properly together when boiling is here shown at *a*. This should be drawn out before it is served up; or, if it is necessary to leave the skewer in, put a silver one.

Sirloin of Beef may be begun either at the end, or by cutting into the middle. It is usual to inquire whether the outside or the inside is preferred. For the outside the slice should be cut down to the bones: and the same with every following helping. Slice the inside likewise, and give with each piece some of the soft fat.

The inside done as follows eats excellently: Have ready some shalot-vinegar boiling hot: mince the meat large, and a good deal of the fat; sprinkle it with salt, and pour the shalot-vinegar and the gravy on it. Help with a spoon, as quickly as possible, on hot plates.





Round or Buttock of Beef is cut in the same way as fillet of veal, in the next article. It should be kept even all over. When helping the fat, observe not to hack it, but cut it smooth. A deep slice should be cut off the beef before you begin to help as directed above for the aitch-bone.

Fillet of Veal.—In an ox this part is round of beef. Ask whether the brown outside be liked, otherwise help the next slice. The bone is taken out, and the meat tied close, before dressing; which makes the fillet very solid. It should be cut thin, and very smooth. A stuffing is put into the flap, which completely covers it; you must cut deep into this, and help a thin slice, as likewise of fat. From carelessness in not covering the latter with paper, it is sometimes dried up, to the great disappointment of the carver.

Breast of Veal.—One part (which is called the brisket) is thickest, and has gristles; put your knife about four inches from the edge of this, and cut through it, which will separate the ribs from the brisket. Ask which is chosen, and help accordingly.

Calf's Head has a great deal of meat upon it, if properly managed. Cut slices from *a* to *b*, as in the plate, letting the knife go close to the bone. In the fleshy part at the neck end *c*, there lies the throat sweetbread, which you should help a slice of from *c* to *d* with the other part. Many like the eye; which you must cut out with the point of your knife, and divide in two. If the jaw-bone be taken off, there will be found some fine lean. Under the head is the palate, which is reckoned a nicety; the lady of the house should be acquainted with all things that are thought so, that she may distribute them among her guests.

Shoulder of Mutton.—This is a very good joint, and by many preferred to the leg; it being very full of gravy, if properly roasted, and produces many nice bits. The figure represents it as laid in the dish with its back uppermost. When it is first cut, it should be in the hollow part of it, in the direction of *a, b*, and the knife should be passed deep to the bone. The prime part of the fat lies on the outer edge, and is to be cut out in thin slices in the direction *e*. If many are at table, and the hollow part cut in the line *a, b*, is eaten, some very good and delicate slices may be cut out on each side the ridge of the blade-bone, in the direction *c, d*. The line between these two dotted lines, is that in the direction of which the edge or ridge of the blade-bone lies, and cannot be cut across.

Leg of Mutton.—A leg of wether mutton (which is the best

flavoured) may be known by a round lump of fat at the edge of the broadest part, as at *a*. The best part is in the midway, at *b*, between the knuckle and further end. Begin to help there, by cutting thin deep slices to *c*. If the outside is not fat enough, help some from the side of the broad end in slices from *e* to *f*. This part is most juicy; but many prefer the knuckle, which in fine mutton will be very tender though dry. There are very fine slices on the back of the leg: turn it up and cut the broad end; not in the direction you did the other side but longways. To cut out the cramp-bone, take hold of the shank with your left hand, and cut down to the thigh-bone at *d*; then pass the knife under the cramp-bone in the direction, *d*, *g*.

A fore Quarter of Lamb.—Separate the shoulder from the scoven (which is the breast and ribs), by passing the knife under in the direction of *a*, *b*, *c*, *d*, keeping it towards you horizontally, to prevent cutting the meat too much off the bones. If grass lamb, the shoulder being large, put it into another dish. Squeeze the juice of half a Seville orange (or lemon) on the other part, and sprinkle a little salt and pepper. Then separate the gristly part from the ribs in the line *e*, *c*; and help either from that, or from the ribs, as may be chosen.

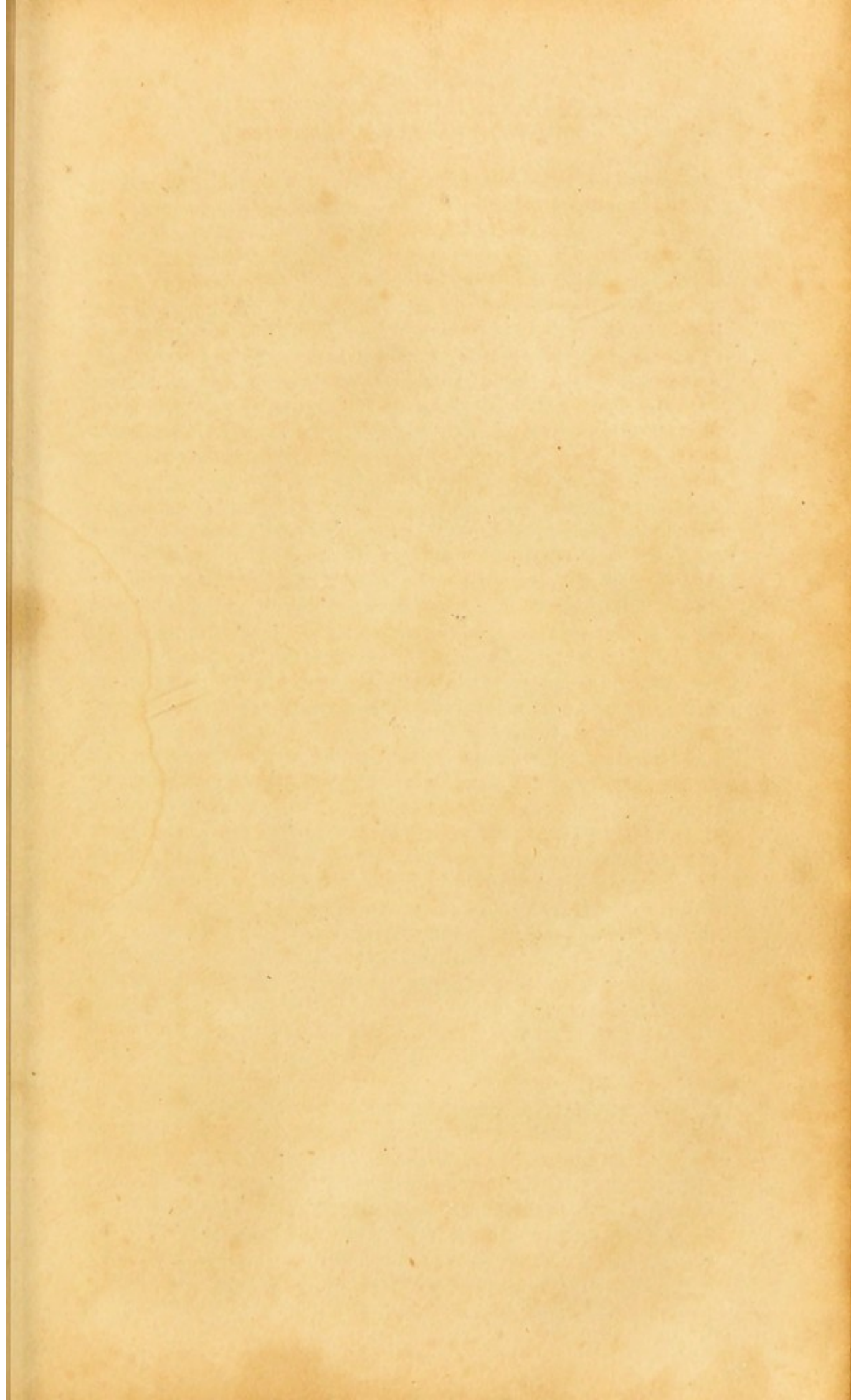
Haunch of Venison.—Cut down to the bone in the line *a*, *b*, *c*, to let out the gravy: then turn the broad end of the haunch toward you, put in the knife at *b*, and cut as deep as you can to the end of the haunch *d*; then help in thin slices, observing to give some fat to each person. There is more fat (which is a favourite part) on the left side of *c* and *d* than on the other and those who help must take care to proportion it, as likewise the gravy, according to the number of the company.

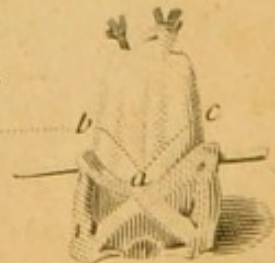
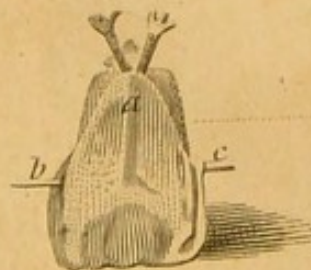
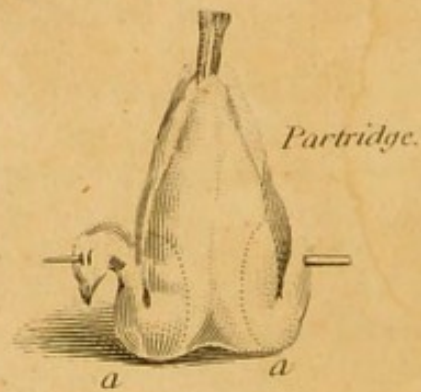
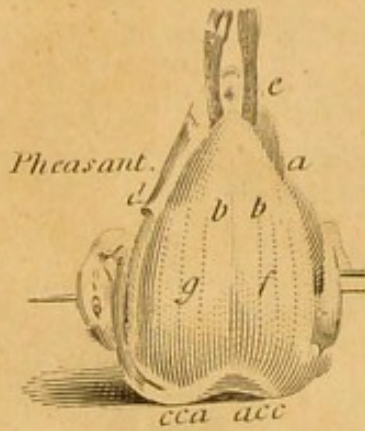
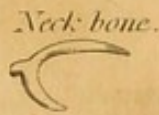
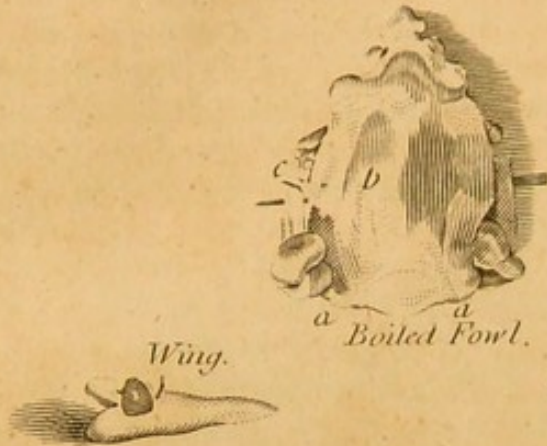
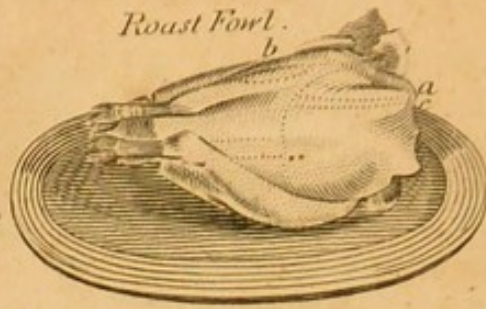
Haunch of Mutton is the leg and part of the loin, cut so as to resemble haunch of venison, and is to be helped at table in the same manner.

Saddle of Mutton.—Cut long thin slices from the tail to the end, beginning close to the back-bone. If a large joint, the slice may be divided. Cut some fat from the sides.

Ham may be cut three ways; the common method is, to begin in the middle, by long slices from *a* to *b*, from the centre through the thick fat. This brings to the prime at first; which is likewise accomplished by cutting a small round hole on the top of the ham as at *c*, and with a sharp knife enlarging that by cutting successive thin circles: this preserves the gravy, and keeps the meat moist.

The last and most saving way is, to begin at the hock end (which many are most fond of), and proceed onwards.





Ham that is used for pies, &c., should be cut from the under side, first taking off a thick slice.

Sucking Pig.—The cook usually divides the body before it is sent to table, and garnishes the dish with the jaws and ears.

The first thing is, to separate a shoulder from the carcass on one side, and then the leg, according to the direction given by the dotted line *a, b, c*. The ribs are then to be divided into about two helpings; and an ear or jaw presented with them, and plenty of sauce. The joints may either be divided into two each, or pieces may be cut from them. The ribs are reckoned the finest part; but some people prefer the neck-end, between the shoulders.

Goose.—Cut off the apron in the circular line *a, b, c*, and pour into the body a glass of port wine, and a large tea-spoonful of mustard, first mixed at the sideboard. Turn the neck end of the goose towards you, and cut the whole breast in long slices from one wing to another; but only remove them as you help each person, unless the company is so large as to require the legs likewise. This way gives more prime bits than by making wings. Take off the leg, by putting the fork into the small end of the bone, pressing it to the body, and having passed the knife at *d*, turn the leg back, and if a young bird, it will easily separate. To take off the wing, put your fork into the small end of the pinion, and press it close to the body; then put in the knife at *d*, and divide the joint, taking it down in the direction *d, e*.

Nothing but practice will enable people to hit the joint exactly at the first trial. When the leg and wing of one side are done, go on to the other; but it is not often necessary to cut up the whole goose, unless the company be very large. There are two side bones by the wing which may be cut off; as likewise the back and lower side-bones: but the best pieces are the breast and the thighs, after being divided from the drum-sticks.

CARVING.—PLATE II.

Hare.—The best way of cutting it up is, to put the point of the knife under the shoulder at *a*, and so cut all the way down to the rump, on one side of the back-bone, in the line *a, b*. Do the same on the other side, so that the whole hare will be divided into three parts. Cut the back into four, which with the legs is the part most esteemed. The shoulder must be cut off in a circular line, as, *c, d, a*; lay the pieces neatly on the dish as you cut them; and then help the company, giving some pudding and gravy to every person. This way can only be practised when

the hare is young ; if old, do not divide it down, which will require a strong arm : but put the knife between the leg and back, and give it a little turn inwards at the joint ; which you must endeavour to hit, and not to break by force. When both legs are taken off, there is a fine collop on each side the back ; then divide the back into as many pieces as you please, and take off the shoulders, which are by many preferred, and are called the sportman's pieces. When every one is helped, cut off the head ; put your knife between the upper and lower jaw, and divide them, which will enable you to lay the upper flat on your plate ; then put the point of the knife into the centre, and cut the head into two. The ears and brains may be helped then to those who like them.

Carve *Rabbits*, as directed the latter way for hare ; cutting the back into two pieces, which with the legs are the prime.

A Fowl.—A boiled fowl's legs are bent inwards, and tucked into the belly ; but before it is served, the skewers are to be removed. Lay the fowl on your plate ; and place the joints, as cut off, on the dish. Take the wing off in the direction of *a* to *b*, only dividing the joint with your knife ; and then with your fork lift up the pinion, and draw the wing toward the legs, and the muscles will separate in a more complete form than if cut. Slip the knife between the leg and body, and cut to the bone ; then with the fork turn the leg back, and the joint will give way if the bird is not old. When the four quarters are thus removed, take off the merry-thought from *a*, and the neck-bones ; these last by putting in the knife at *c*, and pressing it under the long broad part of the bone in the line *c, b* : then lift it up, and break it off from the part that sticks to the breast. The next thing is, to divide the breast from the carcass, by cutting through the tender ribs close to the breast, quite down to the tail. Then lay the back upwards, put your knife into the bone half-way from the neck to the rump, and on raising the lower end it will separate readily. Turn the rump from you, and very neatly take off the two sidesmen, and the whole will be done. As each part is taken off, it should be turned neatly on the dish : and care should be taken that what is left goes properly from table. The breast and wings are looked upon as the best parts ; but the legs are most juicy, in young fowls. After all, more advantage will be gained by observing those who carve well, and a little practice, than by any written directions whatever.

A Pheasant.—The bird in the engraving is as trussed for the spit, with its head under one of its wings. When the skewers are taken out, and the bird served, the following is the way to carve it.

Fix your fork in the centre of the breast; slice it down in the line *a, b*; take off the leg on one side in the dotted line *b, d*; then cut off the wing on the same side in the line *c, d*. Separate the leg and wing on the other side, and then cut off the slices of breast you divided before. Be careful how you take off the wings; for if you should cut too near the neck, as at *g*, you will hit on the neck-bone, from which the wing must be separated. Cut off the merrythought in the line *f, g*, by passing the knife under it towards the neck. Cut the other parts as in a fowl. The breast, wings, and merrythought, are the most esteemed; but the leg has a higher flavour.

Partridge.—The partridge is here represented as just taken from the spit; but before it is served up, the skewers must be withdrawn. It is cut up in the same manner as a fowl. The wings must be taken off in the line *a, b*, and the merrythought in the line *c, d*. The prime parts of a partridge are the wings, breast, and merrythought; but the bird being small, the two latter are not often divided. The wing is considered as the best, and the tip of it reckoned the most delicate morsel of the whole.

Pigeons.—Cut them in half, either from top to bottom, or across. The lower part is generally thought the best; but the fairest way is to cut from the neck to *a*, figure 1, rather than from *c* to *b*, by *a*, which is the most fashionable. The figure represents the back of the pigeon; and the direction of the knife is in the line *c, b*, by *a*, if done the last way.

CHAPTER XXI.

MANAGEMENT OF POULTRY.

FOWLS are considered chiefly as an article of luxury, and are sold at a high price; yet the rearing of them is seldom productive of much pecuniary advantage, owing to the price of grain. If a cheaper kind of food could be substituted, it would be of great importance, as poultry would thereby be rendered more plentiful, and the poorer sort of people might be encouraged to bring them up.—This is the case, in some degree, in Ireland, where they are generally fed on boiled potatoes, and are reared by almost every cottager in that part of the kingdom. Grain makes their flesh much better; but they never repay the value of it, especially if it must be purchased. The following hints will perhaps contain some useful information on this part of rural economy.

Chickens.

Various artificial means have been used for brooding chickens, but none of them have been found to answer, though in Egypt immense quantities are raised every year by the heat of ovens, bringing the eggs to a state of maturity. A well-fed hen is supposed to lay about two hundred eggs in a year, but as she does not sit more than once or twice in the course of that time, it is but a small quantity of chickens that can be hatched in the usual way, and it would be desirable if some other expedient could be devised.

The most expeditious way of fattening chickens is to take a quantity of rice-flour sufficient for present use, mix it with milk and a little coarse sugar, and stir it over the fire till it comes to a thick paste. Feed the chickens with it while it is warm, by putting as much of it into their coops as they can eat; and if a little beer be given them to drink, it will make them fat very soon. A mixture of oatmeal and treacle made into crumbs is also good food for chickens; and they are so fond of it, that they will grow and fatten much faster than in the common way.

Poultry in general should be fattened in coops, and kept very clean. Their common food is barley-meal, mixed with water: this should not be put in troughs, but laid upon a board, which should be washed clean every time fresh food is put upon it. The common complaint of fowls called the pip, is chiefly occasioned by foul and heated water being given them. No water should be allowed them, more than is mixed up with their food; but they should be furnished with some clean grave in their coop.

Geese and Ducks.

The goose generally breeds once in a year; but, if well kept, it will frequently hatch twice within that period.—Three of these birds are usually allotted to a gander; for, if there were more, the eggs would be rendered abortive. The quantity of eggs for each goose for sitting is about twelve or thirteen. While brooding, they should be well fed with corn and water, which must be placed near them, so that they may eat at pleasure. The ganders should never be excluded from their company, because they are then instinctively anxious to watch over and guard their own geese.

The nests of geese should be made of straw, and so confined that the eggs cannot roll out, as the geese turn them every day. When they are nearly hatched, it will be requisite slightly to break the shell near the back of the young gosling, as well for

the purpose of admitting as to enable it to make its way at the proper time.

To fatten young geese, the best way is to coop them up in a dark, narrow place, where they are to be fed with ground malt mixed with milk; or if milk be scarce, with barley-meal mashed up with water. A less expensive way will be to give them boiled oats, with either ducks' meat or boiled carrots; and as they are exceedingly fond of variety, these may be given them alternately.—Thus they will become very fat in a few weeks, and their flesh will acquire a fine flavour.

In order to fatten stubble geese at Michaelmas time, the way is to turn them out on the wheat stubble, or those pastures that grow after wheat has been harvested. They are afterwards to be pent up, and fed with ground malt mixed with water; or boiled oats or wheat may occasionally be substituted.

Ducks are fattened in the same manner, only they must be allowed a large pan of water to dabble in. Those kept for breeders, should have the convenience of a large pond; and such as have their bills a little turned up will generally be found the most prolific. In the spring of the year, an additional number of ducks may be reared by putting the eggs under the care of a hen, who will hatch them as her own brood.

Turkies.

Early in the spring, the female frequently wanders to a considerable distance from the farm-yard for the purpose of constructing her nest; where she deposits from fourteen to seventeen eggs, but seldom produces more than one brood in a season. Great numbers are reared in the north of England, and hundreds at a time are driven to the London market by means of a shred of scarlet cloth fastened to the end of a stick, which from their antipathy to this colour serves as a whip.

Turkies, being extremely delicate fowls, are soon injured by the cold: hence it is necessary, soon after they are hatched, to force them to swallow one whole pepper corn each, and then restore them to the parent bird. They are also liable to a peculiar disorder, which often proves fatal in a little time: on inspecting the rump feathers, two or three of their quills will be found to contain blood; but, on drawing them out, the chickens soon recover, and afterwards require no other care than common poultry.

Young turkies should be fed with crumbs of bread and milk, eggs boiled hard and chopped, or with common dock leaves cut fine, and mixed with fresh butter-milk.—They also require to be kept in the sun-shine or a warm place, and guarded from the rain, or from running among the nettles. They are

very fond of the common garden pepper-cress, or cut-leaved cress, and should be supplied with as much of it as they will eat, or allowed to pick it off the bed.

In Norfolk they are fed with curds and chopped onions, and also with buck wheat, which perhaps may account for the superior excellence of the turkies in that part of the kingdom.

Feathers and Down.

Goose feathers in particular being very valuable, these birds are unmercifully plucked five times in the year in some counties. The first operation is performed at Lady-day for feathers and quills, and is repeated four times between that period and Michaelmas for feathers only.—Though the plucking of geese appears to be a barbarous custom, yet experience has proved that these birds, when properly stripped of their feathers, thrive better, and are more healthy, than if they were permitted to drop them by moulting. Geese intended for breeding in farm-yards, and which are called old geese, may be plucked *three* times a year at an interval of seven weeks, but not oftener. Every one should be thirteen or fourteen weeks old before they are subject to this operation, or they are liable to perish in cold summers; and if intended for the table, they would become poor and lose their quality, were they stripped of their feathers at an earlier period.

The down comes to maturity when it begins to fall off of itself; and if removed too soon, it is liable to be attacked by worms. Lean geese furnish more than those which are fat, and the down is more valuable. Neither the feathers nor the down of geese which have been dead some time are fit for use: they generally smell bad, and become matted. None but those plucked from living geese, or which have just been killed, ought to be exhibited for sale; and in this case they should be plucked soon, or before the geese are entirely cold.

CHAPTER XXII.

USEFUL RECEIPTS IN DOMESTIC ECONOMY.

PERFUMERY

VARIOUS articles, imposed on the public under the description of cosmetics and perfumes, consist of metallic ingredients which are highly injurious to health. The safest way, therefore, as well as the cheapest, is to prepare these articles at home, of such productions as the garden generally affords, and which will be found to answer the purpose of foreign aro-

matics. Jessamines, tuberoses, lavender, and other odoriferous plants, may be so prepared as to form an agreeable variety, and yield an abundant fragrance, without endangering the constitution by the use of any foreign mixture. As the simplest perfume is, however, at best an article of luxury, and may prove injurious, particularly to nervous habits, we can only recommend a sparing use of what might otherwise be considered as agreeable and elegant.

Aromatic Vinegar.

Mix with common vinegar a quantity of powdered chalk or whitening sufficient to destroy the acidity; and when the white sediment is formed, pour off the insipid liquor. The powder is then to be dried, and some oil of vitriol poured upon it as long as white acid fumes continue to ascend. This substance forms the essential ingredient, the fumes of which are particularly useful in purifying rooms and places where any contagion is suspected.

Essence of Flowers.

Select a quantity of the petals of any flowers which have an agreeable fragrance, lay them in an earthen vessel, and sprinkle a little fine salt upon them: then dip some cotton into the best Florence oil, and lay it thin upon the flowers, continue a layer of flowers and a layer of cotton till the vessel is full. It is then to be closed down with a bladder, and exposed to the heat of the sun; in about a fortnight a fragrant oil may be squeezed away from the whole mass, which will yield a rich perfume.

Essence of Lavender.

Take the blossoms from the stalks in warm weather, and spread them in the shade for twenty-four hours on a linen cloth, then bruise and put them into warm water, and leave them closely covered in a still for four or five hours near the fire. After this the blossoms may be distilled in the usual way.

Essence of Soap.

For washing or shaving, the essence of soap is very superior to what is commonly used for these purposes, and a very small quantity will make an excellent lather. Mix two ounces of salt of tartar with half a pound of soap finely sliced, put them into a quart of spirits of wine, in a bottle that will contain twice the quantity. Tie it down with a bladder, prick a pin through the bladder to allow the air to escape, set it to digest in a gentle heat, and shake up the contents. When the soap is dissolved, filter the liquors through some paper to free it

from impurities, and scent it with burgamot or essence of lemon.

Hungary Water.

Put some rosemary flowers into a glass retort, and pour on them as much spirits of wine as the flowers will imbibe. Dilute the retort well, and let the flowers stand for six days; then distil it in a sand-heat.

Incense.

Compound in a marble mortar great quantities of lignum rhodium and anise, with a little powder of dried Seville orange peel and gum benzoin. Add some gum dragon dissolved in rose-water, and a little civet; beat the whole together, form the mixture into small cakes, place them on paper to dry. One of these cakes being burnt, will diffuse an agreeable odour throughout the largest apartment.

Lavender Water.

Put a pound of lavender blossoms into a quart of water, and set them in a still over a slow fire; distil it off very gently till the water is all exhausted; repeat the process a second time, and cork it down close in bottles.

Milk of Roses.

Mix an ounce of oil of almonds with a pint of rose water, and then add ten drops of the oil of tartar.

Pomatum.

Hog's lard melted, and washed in clean water, laid an inch thick in a dish, and strewed over with jessamine flowers, will imbibe the scent, and make a very fragrant pomatum. For soft pomatum, the hard is to be cut in small pieces, covered with spring water for several days, and the water frequently removed. When the hard is well cleaned and whitened, melt it over a clear fire, strain it well, and add to it a little essence of lemon.

Rose-Water.

When the roses are full blown, pick off the leaves carefully, and allow a peck of them to a quart of water. Put them in a cold still over a slow fire, and distil it very gradually: bottle the water, and cork it up in two or three days.

Smelling Bottle.

Reduce to powder an equal quantity of sal-ammoniac and quick lime separately, put two or three drops of the essence of

burgamot into a small bottle, then add the other ingredients, and cork it close. A drop or two of ether will improve it.

Wash.

An infusion of horse-radish in milk, makes one of the safest and best washes for the skin; or the fresh juice of house-leek, mixed with an equal quantity of new milk or cream. Honey-water made rather thick, so as to form a kind of varnish on the skin, is a useful application in frosty weather, when the skin is liable to be chapped; and if it occasions any irritation or uneasiness, a little fine flour or pure hair-powder should be dusted on the hands or face. A more elegant wash may be made of four ounces of potash, four of rose-water, two ounces of brandy, and two of lemon-juice, mixed in two quarts of water. A spoonful or two of this mixture, put into the bason, will scent and soften the waters intended to be used.

Windsor Soap.

Cut the best white soap into thin slices, melt it over a slow fire, and scent it with oil of carraway or any other agreeable perfume. Shaving boxes may then be filled with the melted soap, or it may be poured into a small drawer or any other mould; and after it has stood a few days to dry, it may be cut into square pieces ready for use.

MODES OF DETECTING ADULTERATION IN VARIOUS ARTICLES.

Beer.

Wholesome beer ought to be of a bright colour, and perfectly transparent, neither too high nor too pale. It should have a pleasant and mellow taste, sharp and agreeably bitter, without being hard or scur. It should leave no particular sensation on the tongue; and, if drank in any considerable quantity, it must neither produce speedy intoxication, with the usual effects of sleep, nausea, headache, languor, &c.; nor should it be retained too long, or be too quickly discharged. If beer purchased at the alehouse be suspected of having been adulterated with the infusion of vitriol, for the purpose of adding to its strength, it may be discovered by putting in a few nut-galls, which will immediately turn it black, if it have been so adulterated.

Bread.

Bakers' bread is too frequently mixed with a quantity of alum, in order to give it a superior whiteness, but which is highly

injurious to health. Make a solution of lime in aqua fortis, steep the suspected bread in water, and add a little of the solution to it. If the bread be bad, the acid which was combined with the alum will form a precipitate, or chalky concretion at the bottom of the vessel. When much alum is mixed with bread, it may easily be distinguished by the eye: two loaves so adulterated will stick together in the oven, and break from each other with a much smoother surface, where they had adhered, than those loaves do which contain no alum.

Flour.

Mealmen and millers have been accused of adding chalk, lime and whitening, to the flour; and there is reason to suspect that this practice is but too prevalent. Adulterated meal or flour are generally whiter and heavier than the good, and may be ascertained by the following experiment. Mix a little good vinegar or the juice of a lemon with some flour: if the flour be genuine, the liquor will be at rest; but if there be a mixture of chalk or whitening, it will produce a fermentation. Or pour boiling water on some slices of bread, and drop on it some spirits of vitriol. Put them in the flour; and if there be any of the above ingredients in it, a violent hissing will ensue. Vitriol alone, dropped on a small quantity of bread or flour, will discover whether they be adulterated or not.

Good flour may be known by the quantity and quality of glutinous matter it contains, and which will appear when it is kneaded into dough. Take four ounces of fine flour, mix it with water, and work it together till it forms a thick paste. The paste is then to be well washed and kneaded with the hands under the water, and the water to be renewed till it ceases to become white by the operation. If the flour was sound, the paste which remains will be glutinous and elastic; if heated, it will be brittle; and if in a state of fermentation, no glutinous matter will be produced.

Hair-Powder.

To know whether hair-powder be adulterated with lime, put a little of the powder of sal-ammoniac into it, and stir it up with some warm water. If the powder has been adulterated with lime, a strong smell of alkali will arise from the mixture.

Perfumery.

Oil of lavender and other essences are frequently adulterated with a mixture of the oil of turpentine, which may be discovered by dipping a piece of paper or rag into the oil to be tried, and holding it to the fire. The fine scented oil will

quickly evaporate, and leave the smell of the turpentine distinguishable, if the essence has been adulterated with this ingredient.

Spirits.

Good pure spirits ought to be perfectly clear, pleasant, and strong, though not of a pungent odour, and somewhat of a vinous taste. To try the purity of spirits, or whether they have been diluted with water, see whether the liquor will burn away without leaving any mixture behind, by dipping in a piece of writing paper, and holding it to the candle. As pure spirit is much lighter than water, place a hollow ivory ball into it: the deeper the ball sinks, the lighter the liquor, and consequently the more spirituous.

Wine.

The moderate use of wine is highly conducive to health, especially in weak and languid habits, and in convalescents who are recovering from the attacks of malignant fevers. Hence, it forms an extensive article of commerce, and immense quantities are consumed in this country; but no article is more capable of being adulterated, or of producing more pernicious effects on the human constitution, and therefore it requires the strictest attention. In order to expose such adulterations, and prevent their fatal consequences, we shall communicate a few simple means by which the fraud may be discovered, both by the taste and by the eye.

If new white wine be of a sweetish flavour, and leave a certain astringency on the tongue; if it have an unusually high colour, which is disproportionate to its nominal age and real strength; or if it have a strong pungent taste, resembling that of brandy, or other ardent spirits, such liquor may be considered as adulterated.

When old wine presents either a very pale or a very deep colour, or possesses a very tart and astringent taste, and deposits a thick crust on the sides or bottom of glass vessels, it has then probably been coloured with some foreign substance; and which may be easily detected by passing the liquor through filtering paper, when the colouring ingredients will remain on the surface. The fraud may also be discovered by filling a small phial with the suspected wine, and closing its mouth with the fingers: the bottle is then to be inverted, and immersed into a basin of pure water. The fingers being withdrawn, the tinging or adulterating matter will pass into the water, so that the former may be observed sinking to the bottom by its greater weight.

Wines becoming tart or sour, are frequently mixed with the juice of carrots and turnips; and if this do not recover the sweetness to a sufficient degree, alum or the sugar of lead is sometimes added; but which cannot fail to be productive of the worst effects, and will certainly operate as slow poison. To detect the alum, let the suspected liquor be mixed with a little lime-water: at the end of ten or twelve hours, the composition must be filtered; and if crystals be formed, it contains no alum. But if it be adulterated, the sediment will split into small segments, which will adhere to the filtering paper on which it is spread.

In order to detect the litharge or sugar of lead, a few drops of the solution of yellow orpiment and quick lime should be poured into a glass of wine: if the colour of the liquor change, and become successively dark red, brown, or black, it is an evident proof of its being adulterated with lead. As orpiment is poisonous, it would be better, however, to use a few drops of vitriolic acid for this purpose, which should be introduced into a small quantity of the suspected liquor. This will cause the lead to sink to the bottom of the glass, in the form of a white powder. A solution of hepatic gas in distilled water, if added to wine sophisticated with lead, will produce a black sediment, and thus shew the smallest quantity of that poisonous metal; but in pure wine, no precipitation will take place.

The following preparation has been proved to be a sufficient test for adulterated wine or cider. Let one dram of the dry liver of sulphur, and two drams of the cream of tartar, be shaken in two ounces of distilled water, till the whole become saturated with hepatic gas: the mixture is then to be filtered through blotting paper, and kept in a phial closely corked. In order to try the purity of wine, about twenty drops of this test are to be poured into a small glass: if the wine only become turbid with white clouds, and a similar sediment be deposited, it is then not impregnated with any metallic ingredients. But if it turn black or muddy, its colour approach to a deep red, and its taste be at first sweet, and then astringent; the liquor certainly contains the sugar, or other pernicious preparation of lead. The presence of iron is indicated by the wine acquiring a dark blue coat, after the test is put in, similar to that of pale ink; and if there be any particles of copper or verdigris, a blackish grey sediment will be formed.

A small portion of sulphur is always mixed with white wines, in order to preserve them; but if too large a quantity be employed, the wine thus impregnated becomes injurious. Sulphur, however, may be easily detected; for if a piece of an egg-shell, or of silver, be immersed in the wine, it instantly

acquires a black hue. Quick lime is also frequently mixed with wine, for imparting a beautiful red colour: its presence may be ascertained by suffering a little wine to stand in a glass for two or three days; when the lime, held in solution, will appear on the surface in the form of a thin pellicle or crust.

The least hurtful, but most common adulteration of wine, is that of mixing it with water, which may be detected by throwing into it a small piece of quick lime. If it slack or dissolve the lime, the wine must have been diluted; but if the contrary, which will seldom be the case, the liquor may be considered as genuine.

DIRECTIONS FOR CLEANING DIFFERENT ARTICLES.

As cleanliness in every department is a most essential requisite to an accomplished housekeeper, and as various domestic articles are difficult to manage, or may occasion much trouble to keep in proper order, a little assistance in the business will not appear unnecessary, especially to the less experienced, whose labour may in some instances be saved, or directed with better success.

Alabaster.

The proper way of cleaning elegant chimney-pieces, or other articles made of alabaster, is to reduce some pumice-stones to a very fine powder, and mix it up with verjuice: let it stand two hours, then dip into it a sponge, and rub the alabaster with it; wash it with fresh water and a linen cloth, and dry it with clean linen rags.

Bottles.

The common practice of cleaning glass bottles with shot is highly improper; for if through inattention any of it should remain, when the bottles are again filled with wine or cider, the metal will be dissolved, and the liquor impregnated with its pernicious qualities. A few ounces of pot-ash dissolved in water will answer the purpose much better, and clean a great number of bottles. If any impurity adhere to the sides, a few pieces of blotting paper put into the bottle, and shaken with the water, will remove it in an expeditious manner. Another way is to roll up some pieces of blotting paper, soak them in soap and water, put them into bottles or decanters with a little warm water, and shake them well for a few minutes: after this they will only require to be rinsed and dried.

Brass.

Brass vessels, especially such as are used for culinary pur

poses, are constantly in danger of contracting verdigris. To prevent this, instead of wiping them dry in the usual manner, let them be frequently immersed in water, and they will be preserved safe and clean.

Carpets.

To clean a Turkey carpet, beat out all the dust with a stick; and if it be stained, take out the spots with sorrel or lemon juice. Wash it in cold water, and hang it out in the open air a night or two to dry; then rub it all over with the crumb of a hot loaf, and its colour will be revived.

Coppers.

In domestic economy, the necessity of keeping copper vessels always clean, is generally acknowledged; but it may not perhaps be so generally known, that fat and oily substances, and vegetable acids, do not attack copper while hot; and therefore, that if no liquor were suffered to remain and grow cold in copper vessels, they might be used for every culinary purpose with perfect safety. The object is to clean and dry the vessels well before they turn cold.

Feathers.

Feather beds may be cleared of dust and dirt by beating them well with a stick in the open air; but when the feathers have not been sufficiently cleared of the animal oil which they contain, they will require a different treatment. Dissolve a pound of quick lime in every gallon of water, and pour off the infusion at the time it is wanted. Put the feathers to be cleaned into another tub, and add a sufficient quantity of the lime water to cover the feathers, which require to be well soaked and stirred for three or four days: after this, the foul liquor should be separated from the feathers, by laying them in a sieve. They are then to be washed in clean water, shaken and dried on nets, and exposed as much as possible to the open air. The feathers being thus prepared, will want nothing more than beating for immediate use.

Floor-cloths.

After sweeping and cleaning the floor-cloths with a broom and wet flannel, wet them over with milk, and rub them with a dry cloth till they are beautifully white. This will be found a better mode of treatment than rubbing them with a waxed flannel, which renders them slippery, and liable to be clogged with dust and dirt.

Glasses

To restore the lustre of glasses, which have been tarnished by age or accident, strew on them some fullers' earth, carefully powdered and cleaned from sand and dirt, and rub them gently with a linen cloth or a little patty.

Mahogany.

Mahogany furniture may be cleaned and improved, by taking three-pennyworth of alkanet root, one pint of cold-drawn linseed oil, and two-pennyworth of rose pink; or a part only of the alkanet and rose pink may be added, if the pinky shade occasioned by them should be disagreeable. These ingredients are put together into a pan, to stand all night: the mixture is then rubbed on tables and chairs, and suffered to remain one hour. After this, it is to be rubbed off with a linen cloth, and it will leave a beautiful gloss on the furniture.

Marble.

Chimney-pieces, or marble slabs, may be cleaned with muriatic acid, either diluted or in a pure state. If too strong, it will deprive the marble of its polish, but may be restored by the use of a piece of felt and a little putty powdered, rubbing it on with clean water. Another method is, making a paste of a bullock's gall, a gill of soap lees, half a gill of turpentine, and a little pipe-clay. The paste is then applied to the marble, and suffered to remain a day or two: it is afterwards rubbed off, and applied a second or third time, to render the marble perfectly clean and give it the finest polish.

Paper.

To remove spots of grease from paper, mix together a dust of sulphur and burnt roach alum; wet the spot a little, rub it gently with the finger dipped in the powder, and it will presently disappear. Pipe-clay, scraped and laid on both sides of the paper where the stain is, passing over it a heated ironing-box with a piece of paper under it, will soon discharge the grease.

Paper-hangings

Blow off all the dust from the paper to be cleaned, with a pair of bellows, beginning at the top of the room. Take some pieces of bread two days old, and rub it gently on the paper till the upper part of the room is cleaned all round: continue the operation downwards till the whole is finished. Care must be taken not to rub the paper too hard, and the pieces of bread must be renewed as soon as they begin to be soiled.

Pewter and Tin.

Dish-covers and pewter requisites should be wiped dry immediately after being used, and kept free from steam or damp, which would prevent much of the trouble in cleaning them. Where the polish is gone off, let the articles be first rubbed on the outside with a little sweet oil laid on a piece of soft linen cloth: then clear it off with pure whitening on linen cloths, which will restore the polish.

Polished Stoves.

Steel or polished stoves may be well cleaned in a few minutes, by using a piece of fine-corned emery-stone, and afterwards polishing with flour of emery or rotten-stone. If stoves or fire-irons have acquired any rust, pound some glass to fine powder; and, having nailed some strong woollen cloth upon a board, lay upon it a thick coat of gum-water, and sift the powdered glass upon it, and let it dry. This may be repeated as often as is necessary to form a sharp surface, and with this the rust may be easily rubbed off; but care must be taken to have the glass finely powdered, and the gum well dried, or the polish on the irons will be injured. Fire-arms, or similar articles, may be kept clean for several months, if rubbed with a mixture consisting of one ounce of camphor dissolved in two pounds of hog's lard, boiled and skimmed, and coloured with a little black lead. The mixture should be left on twenty-four hours to dry, and then rubbed off with a linen cloth.

Plate.

Whitening, properly purified from sand, applied wet, and rubbed till dry, is one of the safest and cheapest of all plate powders, many of which are highly injurious to the silver. Brass locks, and some articles of silver difficult to clean, may be boiled a little in three pints of water, with an ounce of hartshorn powder, and afterwards dried by the fire. Some soft linen rags should at the same time be boiled in the liquid; and, when dry, they will assist in cleaning the articles, which may afterwards be polished with a piece of soft leather.

Steel.

The method of cleaning and polishing steel, is to oil the rusty parts, and let it remain in that state two or three days: then wipe it dry with clean rags, and polish with emery or pumice-stone, or hard wood. After the oil is cleared off, a little fresh lime finely powdered will often be found sufficient; but where a higher polish is required, it will be necessary to

use a paste composed of finely levigated blood stone and spirits of wine. See *Polished Stoves*.

Wainscots.

Dirtied painted wainscots may be cleaned with a sponge wetted in potatoe water, and dipped in a little fine sand. Grate a few raw potatoes into water, run it through a sieve, and let it stand to settle: the clear liquor will then be fit for use. If applied in a pure state, without the sand, it will be serviceable in cleaning oil paintings, and similar articles of furniture.

CLEANING AND IMPROVING WEARING APPAREL.

Among other articles of domestic economy, it would be improper not to notice those relating to wearing apparel, which form so essential a part of the expenditure, and require so much the care and attention of a superintendent of the family. Clothes are liable to injury from various accidents, as well as capable of being rendered more useful and comfortable; and, in many instances, they are utterly spoiled for want of proper management. A few hints on this subject, therefore, will not be unacceptable to those who consult exterior appearance, or the convenience of a sound economy.

Boots.

Persons who travel much, or are often exposed to the weather, must be sensible of the importance of being provided with boots that will resist the wet. The following is a composition for preserving leather, the good effects of which are sufficiently ascertained. One pint of drying oil, two ounces of yellow wax, two ounces of spirits of turpentine, and half an ounce of Burgundy pitch, should be carefully melted together over a slow fire; with this mixture, new shoes and boots are rubbed in the sun, or at some distance from the fire, with a sponge or brush: the operation is to be repeated as often as they become dry, until they be fully saturated. In this manner, the leather becomes impervious to wet, the shoes or boots last much longer than those of common leather, acquire such softness and pliability that they never shrivel or grow hard, and in that state are the most effectual preservative against wet and cold. It is necessary to observe, however, that boots or shoes thus prepared ought not to be worn till they are become perfectly dry and flexible; otherwise, the leather will be too soft, and the boots unserviceable.

Boot Tops.

Many of the compositions sold for the purpose of cleaning and restoring the colours of boot tops, are not found to answer the end, and are often injurious to the leather. A safe and easy preparation is made of a quart of boiled milk, which, when cold, is to be mixed with an ounce of the oil of vitriol, and an ounce of the spirits of salts, shaken well together; an ounce of red lavender is then added, and the liquid is applied to the leather with a sponge. Or, mix a dram of oxy-muriate of potash with two ounces of distilled water, and when the salt is dissolved, add two ounces of muriatic acid; then shake together in another phial, three ounces of rectified spirits of wine, with half an ounce of the essential oil of lemon, and unite the contents of the two phials, keeping the liquid closely corked for use: it is to be applied with a clean sponge, and dried gently, after which the tops may be polished with a proper brush so as to appear like new leather. This genuine composition will readily take out grease or any kind of spots from leather or parchment, and may be fully relied on as producing this desirable effect.

Coats.

To render great coats water-proof, it is only necessary to melt an ounce of white wax in a quart of spirits of turpentine; and, when thoroughly mixed and cold, dip the coat in, and hang it up to dry. By this cheap and simple process, any kind of cloth may be rendered impenetrable to the hardest rains, without sustaining any injury.

Gloves.

Leather gloves may be repaired, cleaned, and dyed to a fine yellow, by steeping a little saffron in boiling water for about twelve hours; and, having slightly sewed up the tops of the gloves, to prevent the dye from staining the insides, wet them over with a sponge or soft brush dipped in the liquid. A tea cupful will be sufficient for a single pair.

Leather.

To discharge grease from articles made of leather, apply the white of an egg, let it dry in the sun, and then rub it off. A paste made of dry mustard, potatoe meal, and two spoonsful of the spirits of turpentine, applied to the spot and rubbed off when dry, will be found to answer the purpose. If not, cleanse it with a little vinegar. Tanned leather is best cleaned with nitrous acid and salts of lemon, diluted with water, and afterwards mixed with skimmed milk. The surface of the leather

should first be cleaned with a brush and soft water, adding a little free sand, and then repeatedly scoured with a brush dipped in the nitrous mixture. It is afterwards to be cleaned with a sponge and water, and left to dry.

Linen.

Linen in every form is liable to all the accidents of mildew, iron-moulds, ink-spots, and various other stains, which prove highly injurious, if not speedily removed. In case of mildew, rub the part well with soap, then scrape and rub on some fine chalk, and lay the linen out to bleach; wet it a little now and then, and repeat the operation if necessary. Ink spots and iron moulds may be removed, by rubbing them with the salt of sorrel, or weak muriatic acid, and laying the part over a teapot or kettle of boiling water at the same time, to be affected by the steam. Or some crystals of tartar powdered, and half the quantity of allum, applied in the same manner, will be found to extract the spots. The spirits of salts, diluted with water, will remove iron moulds from linen; and sal-ammoniac with lime, will take out the stains of wine. Fruit stains may generally be removed by wetting the part with water, and exposing it to the fumes of brimstone. When ink has been suddenly spilled on linens, wet the place immediately with the juice of sorrel, or lemon, or vinegar, and rub it with hard white soap. Or to the juice add a little salts, steam the linen over boiling water, and wash it afterwards in ley. If ink be spilled on a green table-cloth or carpet, the readiest way will be to take it up immediately with a spoon, and by pouring on fresh water, while the spoon is constantly applied, the stains will soon be removed.

Shoes.

The best way of cleaning shoes in the winter time is to scrape off the dirt with the back of a knife, or with a wooden knife made for that purpose, while the shoes are wet, and wipe off the remainder with a wet sponge or piece of flannel: set them to dry at a distance from the fire, and they will afterwards take a fine polish. This will save much of the trouble in cleaning when the dirt is suffered to dry on, and applying a little sweet oil occasionally, the leather will be prevented from growing hard.

Silks.

Silks and cotton may be cleaned in the following manner, without any injury to their colour or texture: grate two or three raw potatoes into a pint of clean water, and pass the liquid through a sieve, when it has stood to settle, pour off the

clear part and it will be fit for use. Dip a clean sponge in the liquor, apply it to the silk till the dirt is well separated, and wash it several times in clear water. The coarse pulp of the potatoes, which does not pass the sieve, is of great use in cleaning worsted cartains, carpets, or other coarse goods.

To take the stains of grease from silk or woollen, mix together three ounces of spirits of wine, three of French chalk powdered, and five ounces of pipe-clay, rub it on the stain either wet or dry, and afterwards take it off with a brush. An equal quantity of spirits of wine and turpentine, mixed with pipe-clay, will also effectually remove spots or stains from cotton and silk. Sometimes a little of the spirits of turpentine alone will answer the purpose.

Silk Stockings.

To clean silk stockings properly, it is necessary first to wash them in lukewarm liquor of white soap, then to rinse them in clean water, and wash them again as before. They are to be washed a third time in a stronger soap liquor, made hot and tinged with blueing, and rinsed in clean water. Before they are quite dry, they are to be stoved with brimstone, and afterwards polished with glass upon a wooden leg. Gauzes are whitened in the same manner, only a little gum is put in the soap liquor before they are stoved.

Velvets.

When the pile of velvet requires to be raised, it is only necessary to warm a smoothing iron, cover it with a wet cloth, and hold it under the velvet; the vapour arising from the wet cloth will raise the pile of the velvet, with the assistance of a whisk gently passed over it. For spots and stains in velvet, bruise some of the plant called soap-wort, strain out the juice, and add to it a small quantity of black soap. Wash the stain with this liquor, and repeat it several times after it has been allowed to dry. To take wax out of velvet, rub it frequently with hot toasted bread.

Woollen.

If woollen cloth be spotted with oil or grease, the readiest way is to rub on some fullers' earth or pipe-clay a little moistened, and brush it out when dry. When the spot is occasioned by wax or tallow, it is necessary to heat the part carefully with an iron, while the cloth is drying; and in some instances, bran or raw starch may be used to advantage. Grease spots may be removed by using soap and water with a tooth-brush, and cleansing the part with a wet sponge.

To take out all spots in cloths, stuff, and hats, whether from pitch, paint, or grease, the following mixture is perhaps the most effectual. Cut a lemon into two quarts of spring water, add a small spoonful of fine potash, and shake them well together: after standing all day in the sun, strain off the liquor. Rub some of it on the spot, and wash it with clean water; if the cloth be of a deep colour, dilute a spoonful of the liquor with a little water, to prevent the colour being injured. This preparation will answer for silk, cotton, or linen, as well as for woollen cloths.

CEMENTS.

The destruction that is made of crockery, and other articles of brittle ware, is a frequent subject of complaint in most families: and though we cannot prevent such mischances, yet the damage may in some instances be repaired by the use of proper cement. We shall therefore notice a few common articles of this description, in which some expense and inconveniences may be avoided.

Boilers.

Coppers and boilers are apt to become leaky, when they have been joined or mended, or from bruises, which sometimes render them unfit for use. In this case a cement of pounded quick lime, mixed with ox's blood, applied fresh to the injured part, will be of great advantage and very durable. A valuable cement may also be made of equal parts of vinegar and milk mixed together so as to produce a curd: the whey is then put to the whites of four or five eggs after they have been well beaten, and the whole reduced to a thick paste by the addition of some quick lime finely sifted. This composition applied to cracks or fissures of any kind, and properly dried, will resist the effects of fire and water.

China.

A common cement for broken china may be made from a mixture of equal parts of glue, white of an egg, and white lead. The juice of garlic, bruised in a stone mortar, is a remarkably fine cement for broken glass or china; and, if carefully applied, will leave no mark behind it. Isinglass glue mixed with a little fine chalk will answer the purpose, if the articles be required not to endure heat or moisture.

Earthenware.

An ounce of dry lean cheese grated fine, and an equal quantity of quick lime mixed well together in three ounces of

skimmed milk, will form a good cement for any articles of broken earthenware, when the rendering of the joint visible is reckoned of no consequence. A cement of the same nature may be made of quicklime tempered with the curd of milk, but the curd should either be made of whey or butter-milk. This cement, like the former, requires to be applied immediately after it is made, and will effectually join any kind of earthenware or china.

Glass.

Broken glass may be mended with the same cement as china, or if it be only cracked, it will be sufficient to moisten the part with the white of an egg, strewing it over with a little powdered lime, and instantly applying a piece of fine linen. Another cement for glass is prepared from two parts of litharge, one of quicklime, and one of flint glass, each separately and finely powdered; and the whole worked up into a paste with drying oil. This compound is very durable, and acquires a greater degree of hardness when immersed in water.

Iron pots.

To cure cracks or fissures in iron pots or pans, mix some finely-sifted lime with white of eggs well beaten, till reduced to a paste, then add some iron file dust, and apply the composition to the injured part: it will soon become hard and fit for use.

Marble

Alabaster, marble, or other stones, may be strongly cemented together in the following manner: melt two pounds of bees'-wax, and one pound of rosin, take about the same quantity of marble or other stones to be joined, reduce it to a powder, and stir it well together with the melted mixture, then knead the mass in water, till the powder is thoroughly incorporated with the wax and rosin. The parts to be joined must be heated and made quite dry, and the cement made hot when applied. Melted sulphur, laid on fragments of stone previously heated, will make a firm and durable cement. Little deficiencies in stones or corners that have been stripped or broken off, may be supplied with some of the stone powdered and mixed with melted sulphur; but care must be taken to have both parts properly heated.

INDEX.

A ddition, simple, ..p. 137	Beef rolled, .....p. 394
———— compound, .. 139	—— heart, 395
Ague, to cure,..... 190	Beer, adulteration in, 507
Alabaster, to clean, 511	Beest Custards, 461
Almond Pudding,....445, 449	Behaviour, 12
—— Puffs, 459	Bills of parcels, ....141, 153
—— Cheesecakes, 460	Bills of fare, 483
—— Custards, 461	Birds, to pot, 433
Amusements, 37	Biscuit Pudding, 445
Anchovy Sauce, 438	Biscuits, common, 464
Anger, effects of,..... 359	—— hard,--plain,--crisp, 475
Apple Pudding, 447, 449	Black puddings, to make, 466
—— Dumplings,..... 447	Blistering plaster, 18
—— Pie,—Tart, 453	Boniclapper, 20
—— Fritters, 457	Boots, to clean,..... 51
Arithmetic, 136	Boot tops, to clean, 51
Artichokes, to dress,..... 440	Bottles, to clean, 51
Art of Cookery, 382	Brass, to clean,..... <i>ib.</i>
Asparagus, to dress,..... 440	Brawn, to choose,..... 386
Asthma, 194	—— mock, 406
Bacon, to choose,..... 385	—— souse for,..... <i>ib.</i>
—— excellent,..... 409	Bread, to make, 470
—— Wiltshire, to cure, <i>ib.</i>	—— economical, 471
Balsam, Anodyne, 182	—— rice and wheat,.... 472
Bark, tincture and decoction	—— French,—See Rolls, <i>ib.</i>
of, .....182, 183	—— adulteration in, .. 507
Bath, Cakes,..... 462	—— sauce, 438
Bathing, hints on, 210	—— pudding, 443
Batter Pudding, 444	—— cheesecakes, 460
Beans, Windsor, 441	Breasts, hard, 173
—— kidney, <i>ib.</i>	—— sore and swelled,.. <i>ib.</i>
Beef, to choose, 384	Bretterg, Catherine 300
—— to keep, 390	Brocoli, to dress, 440
—— to salt,..... <i>ib.</i> 391	Bruises,..... 199
—— alamode,..... 392	Bubble and Squeak, 396
—— to stew a rump,.... <i>ib.</i>	Burns, 197
—— to press, 393	Butter, to clarify for potting, 433
—— to collar, <i>ib.</i>	Cabbages, to dress, 442
—— Steaks, 393	Cake, common, 461
—— Pie, 451	—— rich seed, 461
—— round of, 393	—— pound,--gingerbread, 461

- Cake, Bath,—Shrewsbury, *p.* 462
 — Queen, 463
 — little plum, *ib.*
 — lemon,—currant, .. *ib.*
 Calf's head, to boil, 399
 ————— to hash, *ib.*
 Calf's liver, to dress, 400
 Caper sauce, 439
 Carminative powder, 185
 Carp, to choose, 416
 ————— boiled, 420
 ————— stewed, 421
 ————— baked, *ib.*
 ————— pie, 455
 Carpets, to clean, 512
 Carrots, to dress, 442
 Carving, directions for, .. 495
 Caveach, to make, 422
 Cauliflowers, to dress, 441
 ————— to pickle, 474
 Celandine, 174
 Cements, 521
 Chapped hands and lips, .. 177
 Cherry pie, 453
 Cheesecakes, common, .. 460
 ————— bread, *ib.*
 ————— almond, *ib.*
 Cheshire pork pie, 452
 Chickens, fricassee of, .. 430
 ————— to pull, *ib.*
 ————— currie, *ib.*
 ————— pie, 453
 Chilblains, to cure, ..173, 201
 Children, dress for, 86
 ————— diet for, 96
 ————— drinks for, 104
 ————— exercise and rest
 for, 105
 ————— beds for, 107
 ————— education of, .. 108
 ————— rules for manag-
 ing, 115
 ————— books for, 125
 ————— rewards and pu-
 nishments, 128
 Coats, to clean, 517
 Cod, to choose, 415
 —————'s head and shoulders,
 to dress, 420
 ————— crimp, *ib.*
 Cod, salt, to dress, *ib.* 426
 Cold, receipts for, ..177, 194
 ————— bath, remarks on, .. 211
 Company, introduction into, 20
 Consumption, cure for, 172, 193
 Conversation, 23
 Cookery, art of, 382
 Coppers, to clean, 512
 Corns, to cure, 176, 203
 Cough, whooping, 173, 178, 91,
 — remedies for, 174, 178,
 180, 190
 Courtship, 56
 Cow heels, 396
 Cowslip pudding, 449
 Crabs, to choose, 417
 ————— to dress, 426
 Cramp, 189
 Cream, orange, 464
 ————— burnt *ib.*
 ————— whipt, 465
 ————— raspberry, *ib.*
 ————— ice, *ib.*
 Cunningham, Eliza, 303
 Currant cakes, 463
 Custard pudding, 444
 ————— plain, 460
 ————— baked, *ib.*
 ————— almond, 461
 ————— orange, *ib.*
 ————— beest, *ib.*
 Cutts, Lady, 294
 Daffy's Elixir, 196
 Dairyman's Daughter, 259
 Deafness, cure for, 193
 Diachylon plaster, 184
 Diet for children, 96
 ————— drinks 208
 Dinners, family, 486
 ————— remarks on, 493
 Division, simple, 156
 ————— compound, 158
 Domestic economy, 51
 Dress, 4
 ————— for children, 86
 Drinks for children, .. 104, 204
 Dropsy, 180, 188
 Drowned persons, to restore, 218
 Ducks, to choose, 427
 ————— to roast,—to hash, 431

- Duties of married state, *p.* 67
 Dysentery, cure for, 193
 Early rising, advantage of .. 51
 Education of Children, .. 108
 Eels, to choose, 416
 — spitchcocked, 423
 — fried, 424
 — boiled, *ib.*
 — pie, 454
 Eginardus, story of, 61
 Egg sauce, 438
 — pie, 454
 Elizabeth, Princess of the
 Rhine, 330
 Employment of time, 40
 Examples of illustrious fe-
 males, 292
 — of good servants, 380
 Euryalus and Augusta, .. 60
 Eyes, remedy for bad, 179, 188
 Family dinners, 486
 Fashion, 4
 Fear, effects of, 344
 Feathers, to clean, 512
 Fennel sauce, 439
 Fever putrid, 175
 Fish, to choose, 415
 — to dress, 417
 Floorcloths, to clean, 512
 Flounders, to choose, 417
 — to dress, 424
 — water souchy, .. *ib.*
 Flour, adulteration in, .. 508
 Flummery, 205, 468
 Fomentation, strengthening, 173
 Force-meat Balls, 439
 Fowls, to choose, 427
 — to boil, 429
 — to roast, *ib.*
 — to broil, *ib.*
 — to force, 430
 Friars' Balsam, 181
 Fritters, plain, 456
 — custard, 457
 — apple, *ib.*
 — royal, *ib.*
 — strawberry, *ib.*
 Frozen limbs, 200
 Game, to choose, 427
 — to keep, 432
 Gargle, emollient, *p.* 18
 Geese, to choose, 427
 — to roast, 43
 Gethin, Lady, 293
 Giblets, to stew, 431
 — pie, 452
 Gingerbread cakes, 462
 Gooseberry sauce, 439
 — fool, 470
 Gravy beef,—very rich, .. 436
 — brown, 437
 — See Sauce.
 Glasses, to clean, 513
 Gloves, to clean, 517
 Gleichen (Count) effect of
 love on, 62
 Goose, to roast, 431
 — pie, 452
 Gout, remedy for, 192
 Gravel, cure for, 175, 181, 185
 Grayline, to fry, 421
 Grey, Lady Jane, 313
 Grief, effects of, 355
 Grouse, to roast, 434
 Gruel, to make, 469
 Gudgeons, to choose, 416
 Haddock, to dry, 422
 — stuffing for, 423
 Hams, to choose, 386
 — to cure, 407, 408
 — to dress, *ib.*
 — pickle for, *ib.*
 — mutton, 412
 Harico of mutton, 411
 Haislet, pigs, 406
 Hare, to choose, 428
 — to dress, 434
 — to roast, 435
 — to jug, *ib.*
 — broiled and hashed, 436
 — to pot, *ib.*
 Hatred, examples of, 364
 Head-ache, 176, 195
 Heart, beef, to dress, 395
 Herbs for winter, 475
 Herrings, to choose, 415
 — to smoke, 424
 — fried, 425
 — broiled, *ib.*
 — red, to dress, .. *ib.*

- Herrings, baked, & sprats, *p.* 425
 ——— pie, 454
 Hiccup, cure for, 183
 Hog's head, to make meat of, 404
 ——— cheeks, to dry, 406
 Hope, instances of, 342
 Hunting pudding, 445
 Hurdis, Catherine, 326
 Hydrophobia, cure for, .. 175
 Hymns, various, 234
 Ice cream, to make, 465
 Infants, management of, .. 80
 ——— spoonmeat for, 99
 Intoxicated persons, to re-
 store, 219
 Introduction into company, 20
 Jam, raspberry, 466
 ——— strawberry, *ib.*
 ——— gooseberry, *ib.*
 ——— black currant, *ib.*
 Jaundice, cure for, 178
 Jelly, 206
 ——— calf's feet, 466
 ——— black currant, *ib.*
 Joy, effects of, 349
 Ketchup, cucumber, 475
 ——— mushroom, 476
 ——— walnut, 478
 Kidneys, to dress, 400
 Knowles, Mrs., 332
 Lamb, to choose, 385
 ——— to dress, 414
 ——— leg of, *ib.*
 ——— forequarter of, *ib.*
 ——— breast of, and cu-
 cumbers, *ib.*
 ——— shoulder of, forced, *ib.*
 ——— steaks and cutlets, *ib.*
 ——— head and hinge. .. *ib.*
 ——— fry, 415
 ——— sweetbreads, *ib.*
 Lampreys, to stew, 424
 Larks, to dress, 432
 Leander and Hero, 60
 Leather, to clean, 516
 Lemon sauce, 439
 ——— pudding, 448
 ——— cakes, 463
 Lemonade, to make, 470
 Letter writing, 29
 Letters, examples of, *p.* 31
 Linen, to clean, 518
 Lobsters, to choose, 416
 ——— to pot, 425, 426
 Longing, remarks on, 78
 Love, how to discover, .. 56
 ——— wonderful effects of, 60
 Mackerel, to choose, 416
 ——— to dress, 421
 ——— caveach, *ib.*
 Mad dog, cure for the bite of 175
 Mahogany, to clean, 513
 Maids, to dress, 420
 Maintenon, mutton à la, .. 413
 Managing children, rules for 115
 Manners, 12
 Marbles, to clean, 513
 Marriage, considerations be-
 fore, 63
 Marriages, happy, verses on
 by Dr. Watts, 66
 ——— by Mr. Bishop, 67
 Married state, duties of, .. 69
 ——— women, hints to, 76
 Marrow bones, 395
 ——— pudding, 445
 ——— tarts, 458
 Macaroons, to make, 464
 Mead, to make, 481
 Measures, tables of, 160
 Meats, to choose, 384
 ——— to keep hot, 389
 Millet pudding, 449
 Mince pies, 454
 Mint sauce, 439
 Mock turtle, 399
 Modesty in dress, 9
 ——— advantages of, 17
 Moor-game, to pot, 433
 Muffins, 473
 Mulletts, to choose, 416
 ——— red, to dress, 422
 Multiplication, simple, 148
 ——— compound, 151
 Mutton, to choose, 385
 ——— to dress, 409
 ——— leg of, 410
 ——— neck, *ib.*
 ——— shoulder, *ib.*
 ——— haunch, to dress, *ib.*

- Mutton, saddle, to roast, p.** 410
 — harrico of, 411
 — to hash, *ib.*
 — shoulder, to boil, .. *ib.*
 — breast of, *ib.*
 — loin of, 412
 — ham, *ib.*
 — collops, *ib.*
 — cutlets, *ib.*
 — in the Por-
 tuguese way, *ib.*
 — steaks, Maintenon, 413
 — sausages, *ib.*
 — rumps and kidneys, *ib.*
 — pie, 451
 Navarre, queen of, 303
 Nurses, remarks on, 94
 Orange pudding, 448
 — tarts, 459
 — custards, 461
 — cream, 464
 Ortolans, to dress, 435
 Ox-cheek, stewed, 395
 — feet, 396
 Oxford sausages, to make, 403
 Oysters, to choose, 417
 — to fat, 436
 — to stew, *ib.*
 — to scallop, 427
 — sauce, 438
 Painting the face, remarks on, 10
 Pancakes, 456
 — cream, *ib.*
 — rice, *ib.*
 Palsy, cure for, 178
 Paper-hangings, to clean, 513
 Parsley sauce, 439
 Parsneps, to dress, 443
 Partridges, to choose, 428
 Passions, exemplifications of, 342
 Peas, to dress, 441
 Pen, how to hold, 134
 — to make, 135
 Perfumery, to make, 504
 — adulteration in, 508
 Pettitoes, to dress, 404
 Pewter and tin, to clean, .. 514
 Perch, to choose, 416
 — to dress, 421
 Pheasants, to choose, 428
 Pheasants, to roast, *p.* 433
 Pickles, to make, 474
 — alegar, *ib.*
 — barberries, *ib.*
 — cauliflowers, *ib.*
 — codlings, *ib.*
 — cucumber ketchup, 475
 — gooseberry vinegar, *ib.*
 — herbs for winter, .. *ib.*
 — Indian, 476
 — mangoes, *ib.*
 — mushroom, *ib.*
 — onions, 476
 — red cabbage, *ib.*
 — cucumbers, *ib.*
 — sturtions, *ib.*
 — verjuice, *ib.*
 — walnuts, *ib.*
 — walnut ketchup, .. 478
 — for hams, tongues, &c. 408
 Pies, to make, 450
 — meat, 451
 — beefsteak, *ib.*
 — mutton, *ib.*
 — veal, *ib.*
 — venison, *ib.*
 — sweetbread, *ib.*
 — Cheshire pork, 452
 — poultry, *ib.*
 — goose, *ib.*
 — giblet, *ib.*
 — pigeon, *ib.*
 — chicken, 453
 — fruit, *ib.*
 — apple, *ib.*
 — cherry, *ib.*
 — mince, 454
 — egg, *ib.*
 — fish, *ib.*
 — eel, *ib.*
 — herring, *ib.*
 — carp, 455
 — tench, *ib.*
 — trout, *ib.*
 — salmon, *ib.*
 Pig, sucking, to scald, .. 404
 — to roast, .. *ib.*
 — pettitoes, *ib.*
 — 's cheek, to boil, 405
 — head, to collar, *ib.*

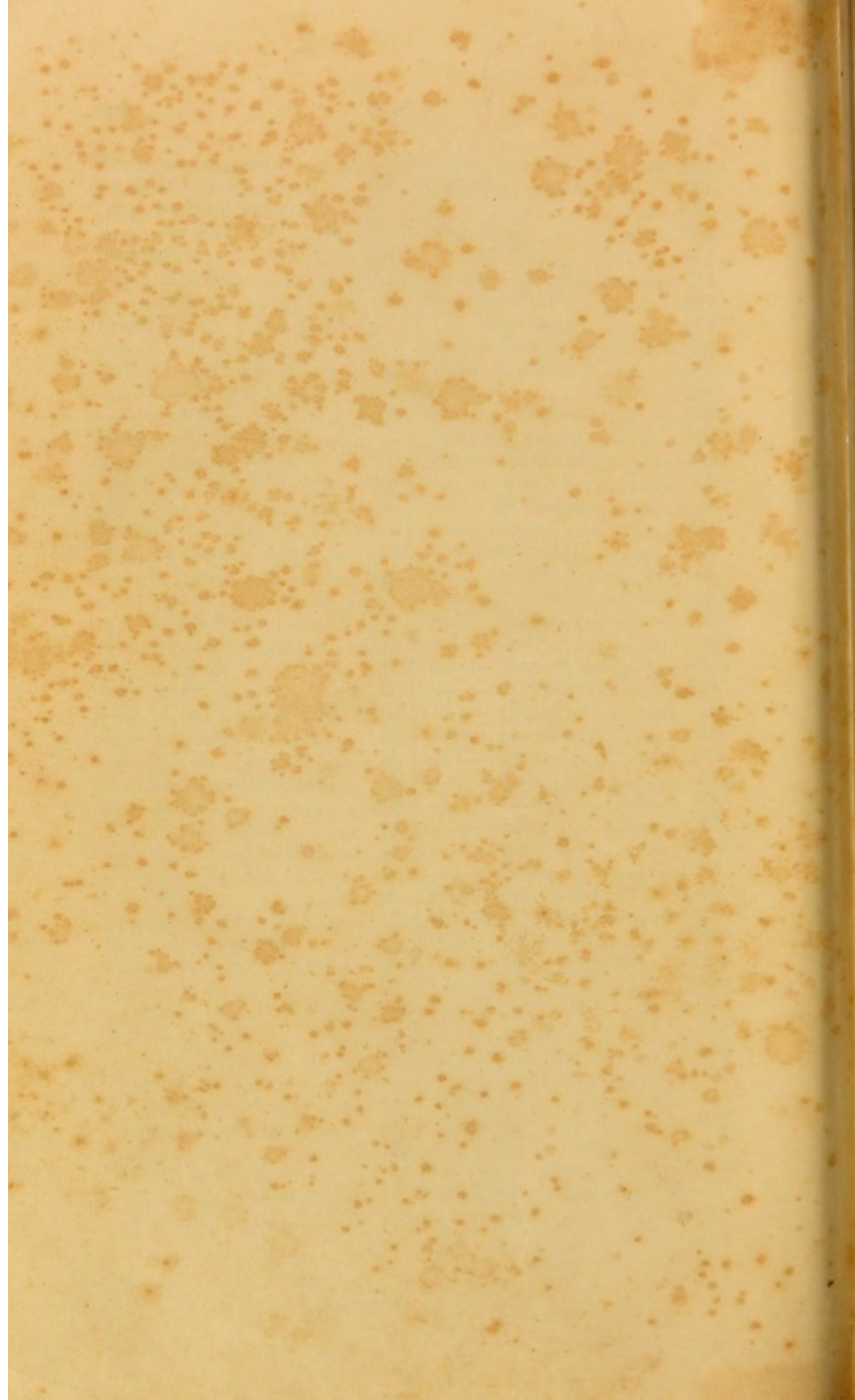
- Pigs feet & ears, souse for, *p.* 406
 Pigeons, to choose, 427
 ——— to roast, 432
 ——— to broil, *ib.*
 ——— pie, 452
 Pike, to choose, 416
 ——— to bake, 422
 ——— stuffing for, 423
 Piles, remedy for, 174
 Pills, strengthening, 173, 184, 186
 Plaster, anodyne, 182
 Plate, to clean, 514
 Plovers, to choose, 428
 ——— to dress, 434
 ——— eggs, *ib.*
 Plum pudding, 446
 ——— cakes, 463
 Potatoes, to dress, 448
 ——— scolloped, *443* *ib.*
 ——— puddings, 447
 Pound cake, 462
 Prayer for a family, 230
 Poultry, to choose, 427
 Pork, to choose, 385
 ——— joints of, 401
 ——— leg of, to roast, *ib.*
 ——— ——— to boil, *ib.*
 ——— loin & neck, to dress, *ib.*
 ——— shoulders, 402
 ——— spring, or forehand, *ib.*
 ——— sparerib, *ib.*
 ——— griskin, *ib.*
 ——— blade-bone, *ib.*
 ——— to dress as lamb, *ib.*
 ——— steaks, to dress, *ib.*
 ——— sausages, 403
 ——— pie, Cheshire, 452
 Porker's head, to roast, .. 405
 Pleasing, art of, 1
 Possets, 468
 Poultice, 200
 Poultry, management of, 501
 Prawns, to choose, 417
 Pregnancy, remarks on, .. 78
 Puffs, sugar, 459
 ——— almond, *ib.*
 Punishment of children .. 128
 Pyramus and Thisbe 60
 Puddings, *boiled*, 443
 ——— bread, *ib.*
 Puddings, batter, *p.* 444
 ——— custard, *ib.*
 ——— quaking, *ib.*
 ——— sago, *ib.*
 ——— marrow, 445
 ——— biscuit, *ib.*
 ——— almond, *ib.*
 ——— tasey, *ib.*
 ——— hunting, *ib.*
 ——— steak, 446
 ——— plum, *ib.*
 ——— hasty, *ib.*
 ——— suet, *ib.*
 ——— apple, 447
 ——— suet, (dumplings) *ib.*
 ——— raspberry, (dump.) *ib.*
 ——— yeast, (dump.).. *ib.*
 ——— potato, *ib.*
 ——— baked, 448
 ——— vermicelli, *ib.*
 ——— sweatmeats, *ib.*
 ——— orange, *ib.*
 ——— lemon, *ib.*
 ——— almond, 449
 ——— rice, *ib.*
 ——— millet, *ib.*
 ——— cowslip, *ib.*
 ——— apple, *ib.*
 ——— Yorkshire 450
 Quaking pudding, 444
 Queen cakes 463
 Rabbit, to choose, 428
 ——— to dress, 436
 Raspberry, dumplings, .. 447
 ——— tarts, 458
 Ratcliffe, Jane, 340
 Receipts, medical, 172
 ——— useful in domestic
 economy, 504
 Reduction, 168
 Reeves, to dress, 434
 Reflections for every day in
 the month, 237
 Religion, precepts of, 220
 Rewards for children, 131
 Rheumatism, to cure, 173, 189
 Rhubarb tarts, 448
 Rice pudding, 449
 Rolls, excellent, 472
 ——— French, *ib.*

- Rolls, Brentford, *p.* 472
 ——— Potato, 473
 Rowe, Elizabeth, 325
 Ruffs, to dress, 434
 Rules for managing children 115
 ——— golden, for servants, 375
 Russell, Lady, 336
 Salmon, to choose, 415
 ——— to boil, 419
 ——— to broil, *ib.*
 ——— to pickle, *ib.*
 ——— pie, 455
 Sago pudding, 444
 Sausages, pork, to make, . . 403
 ——— to eat cold, *ib.*
 ——— Spadbury's Ox-
 ferd, *ib.*
 ——— mutton, 413
 Sauce for roast meat, . . . 437
 ——— white, *ib.*
 ——— for fish, *ib.*
 ——— egg, 438
 ——— bread, *ib.*
 ——— anchovy, *ib.*
 ——— shrimp, *ib.*
 ——— oyster, *ib.*
 ——— caper, 439
 ——— lemon, *ib.*
 ——— gooseberry, *ib.*
 ——— fennel, *ib.*
 ——— mint, *ib.*
 ——— parsley, *ib.*
 ——— for wild-ducks, *ib.*
 Scalds, 197
 Schurman, A. M. 292
 Scotch collops, 399
 Scurvy, syrup for, 192
 Seed cake, 462
 Servants, conduct to, . . . 366
 ——— advice to, with ex-
 amples, 370
 ——— golden rules for, 375
 ——— examples of good 380
 Shoes, to clean, 517
 Shower baths, 217
 Shrewsbury cakes, 462
 Shrimps, to choose, 417
 ——— to pot, 426
 ——— sauce, 438
 Shrub, to make, 483
 Sick, attendance upon, *p.* 168
 Silks, to clean, 517
 Silk stockings, to clean, . . 518
 Skate, to choose, 415
 ——— to dress, 420
 Smelts, to choose, 416
 ——— to fry, 423
 Smith, Elizabeth, 317
 Soles, to choose, 415
 ——— to dress, 423
 ——— stewed,—fried, *ib.*
 Spinach, to dress, 442
 Spirits, adulteration in, . . 409
 Spitchcocked eels, 423
 Spoonmeats for infants, . . 99
 Sprats to dress, 425
 Spruce beer, 483
 St. Anthony's fire, 181
 Steak pudding, 446
 Steel, to clean, 514
 Stomach plaster 185
 Stone, remedy for, . . 181, 185
 Stoves, to clean, 514
 Strawberry fritters 457
 Subtraction, simple, 146
 ——— compound, 147
 Suckling, remarks on, . . . 89
 Suet pudding 446
 ——— dumplings, 447
 Sugar puffs, 459
 Sweetbreads, to dress, . . . 400
 ——— pie, 451
 Sweetmeat pudding, 448
 ——— tarts, 458
 Syllabub, common, 467
 ——— whipt, *ib.*
 Tansey pudding 445
 Tarts, 457
 ——— raspberry, 458
 ——— rhubarb, *ib.*
 ——— marrow, *ib.*
 ——— sweatmeat, *ib.*
 ——— orange, 459
 Teeth, tincture for, 177
 Tench, to choose, 416
 ——— to dress, 421
 ——— pie, 455
 Thornback, to dress, 420
 Thorns and splinters, to ex-
 tract, 202

Time, employment of, . . . p.	40	Wafers, to make, p.	459
Tooth-ache, remedy for, . .	174	Wainscots, to clean,	515
Tongue and udder, to roast, .	394	Warts,	203
—— to pickle, <i>ib.</i>	408	Water gruel,	204
Treacle-beer,	483	—— souchy,	424
Tripe, to dress,	395	Weaning, remarks on,	94
—— soured, <i>ib.</i>		Weights, tables of,	169
Trout, to fry,	421	Wen, cure for,	179
—— pie,	455	Whey, different sorts of, . . .	207, 469
Turbot, to choose,	415	Whigs, to make,	464
—— to keep,	419	Whitlow,	202
—— to boil, <i>ib.</i>		Whitings, to choose,	416
Turkey-cock, to choose, . .	427	Whooping cough,	173
—— hen, to choose, . . . <i>ib.</i>		Wines, home-made,	478
—— to boil,	429	—— balm, <i>ib.</i>	
—— to roast, <i>ib.</i>		—— capillaire, <i>ib.</i>	
Turnips, to dress,	442	—— cherry,	479
Veal, to choose,	385	—— brandy, <i>ib.</i>	
—— to keep,	396	—— cowslip, <i>ib.</i>	
—— leg of, <i>ib.</i>		—— currant, <i>ib.</i>	
—— knuckle of, <i>ib.</i>		—— damson, <i>ib.</i>	
—— shoulder of,	397	—— elder, <i>ib.</i>	
—— neck of, <i>ib.</i>		—— English sherry,	480
—— breast of, <i>ib.</i>		—— frontinac, <i>ib.</i>	
—— to roll a breast of, . .	398	—— ginger, <i>ib.</i>	
—— minced, <i>ib.</i>		—— gooseberry, <i>ib.</i>	
—— to pot, <i>ib.</i>		—— grape,	481
—— cutlets, Maintenon, . .	<i>ib.</i>	—— marigold, <i>ib.</i>	
—— collops,	399	—— mixed, <i>ib.</i>	
—— Scotch collops,	<i>ib.</i>	—— orange, <i>ib.</i>	
—— calf's head to boil, . .	<i>ib.</i>	—— quince, <i>ib.</i>	
—— to hash, <i>ib.</i>		—— raisin, <i>ib.</i>	
—— pie,	451	Wild fowls, to dress,	434
Vegetables, to dress,	440	Wiltshire bacon, to cure, . .	409
Venison, to choose,	384	Wine, to mull,	470
—— to keep,	389	—— adulteration in,	509
—— to dress, <i>ib.</i>		Woodcocks, to dress,	439
—— to stew,	390	Woollen, to clean,	518
—— to hash, <i>ib.</i>		Worm powder	192
—— pastry,	451	Wormwood ale,	209
Verjuice, to make,	477	Wounds, slight,	198
Vermicelli pudding,	448	Writing,	154
Vinegar, gooseberry,	475	Yeast dumplings	447
Visiting,	34	Yorkshire pudding	450
Velvets, to clean,	518	—— cakes	473
Vulgarisms in letters, hints		Zimmermann, (Dr.) his	
to avoid,	33	daughter,	36

Articles in Season 483.





15/12/11

